

nine hours. According to their theory these must occur on Friday. This necessitates eating the Passover supper after sunset on Thursday which is Friday, Nisan 16. Thus the supper follows the Passover instead of preceding it. (This arrangement is followed by Stevens and Burton in their Harmony of the Gospels.)

Positive Evidence

Now let us look at the positive evidence we have touching the last week in Jesus' life.

Says John, "Six days before the Passover Jesus came to Bethany." John 12: 1. This is Friday, Nisan 9. Again he says, "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him. . . ." John 12: 12, 13. This is palm Sabbath. Notice the account of the Triumphal Entry as recorded by the four gospels; John is the only one that dates the record. He says it was on Nisan 10, the Sabbath day.

Following his triumphal entry into Jerusalem, Mark says, "And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the evening was come, he went out unto Bethany with the twelve." Mark 11: 11. He says nothing about cleansing the temple. Why? It was the Sabbath day; no money changers were there. The cleansing came next day. Mark says so: "And on the morrow, when they were come from Bethany . . . And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple . . ." Mark 11: 12-17.

The following diagram, as it relates to the last week in Jesus' life, I trust may be instrumental in clearing up many points related to the questions under discussion.

Friday, Nisan 9 (Sundown Thursday to sundown Friday). Jesus and his disciples, on their way to Jerusalem for the Passover, stop at Bethany where they make him a supper, and Jesus is anointed for his burial. John 12: 1-7.

Saturday, Nisan 10 (sundown Friday to sundown Saturday). The Passover lamb was chosen on the tenth day. Exodus 12: 3. The Triumphal Entry into Jerusalem. John 12: 12-15. In the evening he returned to Bethany. Mark 11: 11.

Sunday, Nisan 11 (sundown Saturday to sundown Sunday). Jesus came from Bethany to Jerusalem. On the way he cursed the barren fig tree. Cleansed

the temple. Returned to Bethany. Mark 11: 12-19.

Monday, Nisan 12 (sundown Sunday to sundown on Monday). Jesus left Bethany for Jerusalem. Found the fig tree withered. Mark 11: 20. Taught the people and foretold his second coming. Mark 13: 1-37. Matthew, Chapters 22-25. Announces that after two days is the Passover. Matthew 26: 1, 2.

Tuesday, Nisan 13 (sundown Monday to sundown Tuesday). Jesus anointed in the house of Simon the leper. Matthew 26: 6-13. (This if held after sundown Monday is Tuesday.) Arrangements made for the Passover supper. Matthew 26: 17-19.

Wednesday, Nisan 14 (sundown Tuesday to sundown Wednesday). Wednesday is preparation day for the Sabbath (Passover Sabbath). The Passover lamb is eaten after sunset Tuesday night which is the beginning of Wednesday. The lamb was to be slain, and the flesh eaten on the night of the fourteenth, which would be after sunset Tuesday. Exodus 12: 3-7. "Now when the even was come, he sat down with the twelve." Matthew 26: 20. After the supper, the ordinance of humility. John 13: 4-17. The Lord's Supper instituted. Matthew 26: 26-29.

Then came the Gethsemane, the betrayal, arrest, trial, etc. Matthew 26: 36, 47, 48, 57. His crucifixion; death about 3 p.m., with burial just before sunset. The Passover Sabbath drew on. Matthew 27. "And Mary Magdalene and Mary the mother of Joseph beheld where they laid him." Mark 15: 47.

Thursday, Nisan 15 (sundown Wednesday to sundown Thursday). The Passover Sabbath, or high day. John 19: 31. Pilate sealed the tomb; for Jesus had said, "After three days I will rise again." Matthew 27: 62-66.

Friday, Nisan 16 (sundown Thursday to sundown Friday). Women prepared spices to anoint the body of Jesus and rested (after sundown) according to the fourth commandment. Luke 23: 56.

Saturday, Nisan 17 (sundown Friday to sundown Saturday). The weekly Sabbath. Jesus in the "heart of the earth." The earthquake, and the empty tomb. "In the end of the Sabbath . . . behold there was a great earthquake; for the angel of the Lord . . . came and rolled back the stone from the door." Matthew 28: 1, 2. The sign of his Messiahship is fulfilled. "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12: 40.

Sunday, Nisan 18 (sundown Saturday to sundown Sunday). The announcement of the resurrection. The women appear at the tomb early Sunday morning, only to find the tomb empty, and to hear the announcement: He is not here; he is risen; behold the place where they laid him. Mark 16: 1-8; Luke 24: 1-6.

Salem, W. Va.

SABBATH SCHOOL LESSON FOR APRIL 29, 1944

Paul Wins Recognition for Gentile Christians.
Scripture—Acts 15: 1-35; Galatians 2: 1-21.

Golden Text—Romans 5: 1.

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., APRIL 24, 1944

No. 17

EASTER PRAYER AT ARLINGTON

At the Easter sunrise service in Arlington National Cemetery, attended by ten thousand people, General George C. Marshall, Army Chief of Staff, offered this prayer:

"Almighty God: May those who have given their lives in the service of this nation rest in thy care. May those who are wounded in body find spiritual comfort under thy guidance in the knowledge that through their sacrifice a great cause has been served. May those who offer their lives in support of that great cause by land and sea and air find strength in thy divine guidance. May all of us who serve this nation in its great purpose to secure freedom for all peoples be sustained by thy blessing. Give us strength, O Lord, that we may be pure in heart and in purpose to the end that there be peace on earth and good will among men. May we be mindful that 'still stands thine ancient sacrifice, an humble and a contrite heart.' Amen."

—News in the World of Religion.

Contents

Editorials.—What of Tomorrow?—Citizenship Day—May 21.—A Helpful Suggestion.—	
Our Drink Bill	266-268
Further Action by the Commission	268
Missions.—"Except the Lord Build the House."—Advantages of the Missionary Spirit in Any Life.—Treasurer's Monthly Statement.—Statement of Condition	269-271
Too Evident to Be Noticed	271
Eastern Association	271
Woman's Work.—Worship Program.—A Narrative Report.—"A Christian Imperative"	272
Young People's Work.—Youth and the Nation.—Young People on the Home Front	274
Children's Page.—Our Letter Exchange	276
Associations 1944—Information Wanted	277
Our Pulpit.—Christianity a Universal Gospel	277
Denominational "Hook-Up"	279
Marriages.—Obituary	280

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D. Mrs. Okey W. Davis
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Editorials

WHAT OF TOMORROW?

(Guest editorial)

That is a question which is perplexing mankind. The fate of our world seems to be in the balance. The very existence of great nations is in question. Contending armies long for the day and are fearful of what it may bring. Millions of soldiers are facing the crisis and questioning whether the morrow will bring death, or return to their country, home, and loved ones. All this is in the material and political life of men.

Is the Christian Church more certain of itself? In many areas its work is completely disrupted, its ministers in the armed services, in internment camps, or limited and perhaps intimidated. Even under the less disastrous conditions of the Church there are problems to face. Practically all the young men are gone from the churches. Millions of church people have migrated here and there for war work. Children are taken out of their church environment and crowded together under tense and unfamiliar conditions. Even the churches seem to be marking time, waiting for the dawn, feeling their way, and hoping against fears that they will not fail in the midst of the crisis or be wholly unprepared for the problems of adjustment and restoration when hostilities cease.

Many Christians seem almost overwhelmed with a sense of responsibility for finding a basis for a peace that will endure. Much literature on the subject has been published, and every Christian in our great democracy should be well informed as to what is being

proposed in order that, as time draws on, we may not only try to maintain a Christian spirit, but we may also be as intelligent as possible in regard to the problems which are involved.

My question "What of tomorrow?" cannot be definitely answered today, except that what we do today has its bearing on the morrow. Jesus said we should not be over-anxious about the future (Matthew 6: 34). But in that connection he indicated an attitude of life which would provide for uncertainties which were ahead: "Seek ye first his kingdom and his righteousness." Let there be no uncertainty as to the principles to which your life is committed; no uncertainty as to your full allegiance to Jesus. He taught that if his Spirit abides in us, we shall be prompted to do and say the right things as issues calling for decision and action are presented to us.

In thinking of that question, "What of Tomorrow?" we should remember that God is still over all. He has made plain the way of life for men. The troubles we are now in are upon us because men have disregarded God's way of life. God is still on his throne, and he is stronger than men. When the quarreling and fighting are over, God will still be the loving Father of all men. Christ will still be the Savior of the world. The invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest," will still stand. The sinfulness and cruelty of men cannot eternally thwart the

purposes of God. Come what may, we Christians must look to the morrow with a steadfast faith and try to be intelligently ready for the responsibilities which are sure to come.

In concluding the sermon on the mount (Matthew 7: 24-27), Jesus said that they who refuse to hear and heed his teachings are like a foolish man who built his house upon the sand, and when the storms came the house fell. People and nations have been building upon sand and their houses are falling in upon their heads.

"What of Tomorrow?" J. Harry Cotton says in concluding the booklet, "Universal Week of Prayer for the Churches, 1944," "We are not given to see what lies ahead. For all we know, the years before us may be dark and difficult, filled with suffering, hardships, tears, and death. But the eternal God is not defeated. He has sworn eternal enmity against sin and death, those twin destroyers of his children. His triumph is sure. Our confidence is in him. God will bring his kingdom. One day the sorrow and tears will be wiped away and a redeemed humanity will join the Hallelujah Chorus. 'The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.'"

It remains for us to face the morrow with confident trust in God, with well-informed minds and willing hands, that we may do our part in bringing peace and good will among men.

James L. Skaggs.

CITIZENSHIP DAY — MAY 21

Citizenship Day was set aside four years ago by a congressional resolution as a time when exercises should be held "to assist our citizens, both native born and naturalized, to understand more fully the great privileges and responsibilities of citizenship in our democracy."

The need of it is apparent. The many just coming of citizenship age are often ignorant of what it means, and often the honest alien on becoming a citizen is perplexed and bewildered.

In a naturalization court in a war-boom town, four foreign-born Americans—a Chinese, a Frenchman, a Pole, and a Rumanian—stood quietly and proudly last month to take the oath of allegiance and become citizens of the United States. For at least five years they had worked to forget old loyalties, toiled,

studied, and waited for this hour when they would become Americans. They had brought along their friends and neighbors to see the ceremony. But the ceremony was only an oath of allegiance administered hurriedly and without feeling, and a three-minute, spiritless address of welcome, delivered by a tired judge. The new citizens and their friends left the courthouse, their faces puzzled and disappointed. "Is that all that citizenship means?" they asked.

To prevent this from happening to most of four hundred thousand foreign-born and native people becoming citizens this year, churches and civic groups over America are asked to observe with fitting ceremonies the "I Am an American Day," on May 21. If our churches attend to it, the observance will be May 20 for them.

President Roosevelt points out how spiritually and materially enriched the naturalization experience will be made for many. "The day can be an act of friendship and good will to mark the beginning of a new understanding between the Christian Church and the foreign-born and minority groups in America and to emphasize the spiritual significance which becoming an American must have if our democracy is to be a reality," urges a pronouncement by Home Missions Council of North America.

"Citizenship Day," says Doctor Cavert of the Federal Council, "may be a time when older Americans can re-dedicate themselves to responsible and active citizenship."

Certainly the day offers opportunity to reaffirm the spiritual values underlying American democracy.

While we are asked to observe more special days than we usually can manage, it behooves the Church to welcome every opportunity possible to influence and help toward a better and more responsible citizenship.

A suggestive special worship service for Citizenship Day may be secured from the Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y.

A HELPFUL SUGGESTION

People here and there have been much interested in what Rev. Luther W. Crichlow, recently returned missionary, now a chaplain in the U. S. Army, says about the need of a mission school in Jamaica.

A suggestion comes from a friend in California that has merit. There are a good many,

she thinks, who may not be able to give large amounts but who could give ten cents a week during the year, which in the aggregate would amount to a good deal, and which would not interfere with their regular church and denominational pledges. It is suggested that the offering be set aside by each individual weekly, and brought in—to church or Sabbath school—quarterly, to be forwarded to the treasurer of the Missionary Board for the Jamaica school. No one wishes to interfere with regular denominational offerings, but there are those interested, as the one making the suggestion, who should be encouraged to give to particular interests and be given opportunity to do so. The thought of giving in small, regular, and frequent amounts is not new. The practice adds up to surprising figures. Witness the Woolworth Building, one of New York City's most imposing skyscrapers, made possible by the many "fives and tens." One of the enthusiastic workers at Palatka, Fla., urges that a Seventh Day Baptist church building could be realized there by the consecrated use of the money spent for picture shows.

In these days when so many are receiving large wages it is good to be devoting some of it regularly to building up interests that will have far-reaching influences through many years to come.

OUR DRINK BILL

The Nation's drink bill, as reported from the government's figures by the Civic Bulletin, published in Albany, N. Y., was more than six billion dollars in 1943—17 per cent higher than 1942, and 80 per cent above the bill for 1939.

On a per capita basis, the outlay for alcoholic beverages amounted to \$46 last year for every man, woman, and child in the country, compared with \$39 in 1942, and \$26 in 1939.

These figures should startle the nation. What are we coming to? The Christian Church must not be complacent over this situation. "The Church," says the Christian Advocate, "that is making no war on the liquor business is ignoring its chief enemy."

"Drink," says Commander Evangeline Booth of the Salvation Army, "has—

Drained more blood,
Hung more crepe,
Sold more homes,
Made more bankrupts,
Armed more villains,
Slain more children,

Snapped more wedding rings,
Defiled more innocence,
Blinded more eyes,
Twisted more limbs,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more to suicide,
Made more orphans,
Dug more graves,
Closed more churches,
And sent more to hell

than any other poisonous scourge that ever swept its death-dealing waves across the world."

FURTHER ACTION BY THE COMMISSION

It was voted that the plans of the president for the Conference program be approved and commended.

It was voted that it is the sense of this body that special attention should be given to the maintenance of contact with members of our churches and congregations who are temporarily or permanently located in the larger metropolitan areas, particularly in the New York and Chicago areas; that pastors and laymen be urged to keep the corresponding secretary of the Tract Society promptly informed of names and current addresses of all members of their churches and congregations who may be residing temporarily or permanently outside their immediate territory; and that the corresponding secretary of the Tract Society be commended for his activities in this direction and urged to enlarge them as his other duties will permit.

It was voted that the Commission of the Seventh Day Baptist General Conference wishes to record the objection of that body to the unnecessary inclusion of the word "Sunday" in the material published by the Department of Evangelism of the Federal Council of the Churches of Christ in America for use in the churches upon the occasion of World Wide Communion.

Because Seventh Day Baptists are constituent members of the Federal Council and have maintained that membership and taken an active part in that organization throughout its entire existence, because the observance of Sunday as a special day of rest and worship rests chiefly upon custom and convenience, and because Seventh Day Baptists choose to follow the dictates of the fourth commandment and

the example of Christ in observing the seventh day of the week as the Sabbath, we feel that they are entitled to the courtesy of a hearing in this instance, and the consideration, by the Executive Committee of the Federal Council of a definite policy to be followed in this matter in future publications.

It was voted that the Commission adopt the following minute:

In view of the shortage of Seventh Day Baptist ministers to fill the pulpits of our churches, due to the fact that several pastors have been called to other fields of denominational work

and to the chaplaincy of the army, and in view of the fact that a number of theological students completing their course at Alfred this year are already employed as soon as available, and realizing that the war will deter some from making their decision to prepare for such work, we would urge our churches to give this matter their prayerful consideration and canvass their membership with the hope that young men may be led by God's Spirit to enter this most important kingdom task, before the age they are required to go into military service.

Secretary of Commission.

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

"EXCEPT THE LORD BUILD THE HOUSE"

There is great need of instruction regarding the right way of living, as is seen from the fact that the conception as to what constitutes proper human conduct is often very low, but the greatest need is not instruction, as great as that may be. Far above this men need to have their desires to do the highest and best things fanned into flame. There is a difference between knowing the best and doing it. There is in every heart an inner light pointing the way; there is also an impulse to do the noble thing, to follow the inner light, and this impulse should be stirred until it becomes the ruling passion of the soul.

Nothing can do us any good in the long run that is not in harmony with the Father's will. He who adopts a course, feeling that it is not in accord with the Savior's purposes, will sooner or later regret it. Nothing can prove a genuine success which is not in accord with the inner sense of right. "Except the Lord build the house, they build in vain that build it." All this applies to missions. Because of the mighty forces against which the Church contends, there will be failures enough in missions if missionaries, boards, and churches put themselves entirely in God's hands; but there is no possibility of success unless his work is thus divinely directed.

It is not always easy to yield our wills to the Father's but it is much more difficult to hold ourselves completely submissive to him. Temptations are constantly coming in the most subtle ways to break away from the inner light,

and we have to continue the struggle to hold ourselves in full accord with God's will. "Ne'er think the victory won." The submission of yesterday will not do for today. We need to hold ourselves submissive as the days come and go. The Father is merciful and will forgive us for having resisted his will in the past if we will yield completely to him now.

It is in the attitude of complete submission that the soul may receive divine illumination and the guidance of the Holy Spirit. Pastors and missionaries, churches and boards and other denominational organizations are not going to solve their problems and settle their great questions by arguments, much less by criticisms. We must come to recognize our lack of wisdom and yield ourselves completely to the Father's will. Then the Master can direct us in solving the problems of the work and use us in the triumph of his cause.

It is not enough that a few individuals let God have his way with them. The situation of the hour demands that churches, boards, Commissions, and General Conferences should be yielded completely to the Father's will. "Except the Lord build the house, they build in vain that build it."

W. L. B.

ADVANTAGES OF THE MISSIONARY SPIRIT IN ANY LIFE

By Rev. S. S. Powell

Happy is the man who in early life has been blessed with parents who interested themselves in the cause of missions, and have thrown around their children such influences and in-

formation, the tendencies of which might result in making missionaries of them. I refer to furnishing them with missionary books like those of David Livingstone and Henry M. Stanley about Africa; and the willingness of parents to entertain returned missionaries in their homes, who could narrate what they had seen.

Such influences in the home encourage the adoption of principles that make, in truth, men who would represent the spirit of Christianity, the teachings of him who, though rich, made himself poor that he might confer everlasting life upon the world.

Children of such parents, possessed with these principles, coming to the end of their period of education, being really Christians, would naturally make it a matter of prayer as to what their life work should be, and be better qualified for work as missionaries.

God would bless them, Christ would honor them, and would help them to live truly spiritual lives.

TREASURER'S MONTHLY STATEMENT

March 1, 1944, to March 31, 1944

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

Dr.	
Cash on hand March 1, 1944	\$2,319.41
Clifford F. Lamson, Raynham Center, Mass., for Missionary Evangelistic Work	11.00
Mr. and Mrs. E. E. Burdick, Bottineau, N. Dak., for Jamaica Mission School	2.00
Permanent Fund income	255.58
Denominational Budget	857.22
Riverside, Calif.	4.00
Riverside, Calif., for New Zealand Church	1.00
Riverside, Calif., for Australia Church	1.00
Riverside, Calif., for native Jamaica workers	5.00
Rockville, R. I.	3.07
Rockville, R. I., for Jamaica Boys' School Building Fund	5.00
Battle Creek, Mich.	7.00
Second Brookfield, N. Y., for Missionary Travel Fund	5.00
Syracuse, N. Y.	2.00
Marlboro, N. J., for work of C. A. Beebe, Southwestern Association	6.00
First Hopkinton, R. I.	5.00
Chicago, Ill.	3.00
Gentry, Ark., Sabbath school	2.00
Marlboro, N. J.	21.00
Verona, N. Y.	5.00
Dodge Center, Minn.	15.00
	<u>\$3,535.28</u>

Cr.	
Interest paid	\$ 43.69
Jamaica payments as follows:	
Rev. C. L. Smellie,	
Salary	\$ 66.00
Native workers	39.57
Travel expense	6.00
Riverside, Calif., gift for native workers	5.00
Rockville, R. I., gift for Jamaica School Building Fund	5.00
Mr. and Mrs. E. E. Burdick, for Jamaica School Fund	2.00
	<u>123.57</u>

Rev. Neal D. Mills	27.50
Rev. Earl Cruzan:	
Salary	\$27.50
Travel expense	7.95
	<u>35.45</u>
Rev. Orville W. Babcock	27.50
Rev. Verney A. Wilson	16.66
Rev. Marion C. Van Horn	27.50
Rev. Herbert L. Polan	10.00
Rev. E. S. Ballenger	20.00
Treasurer's expense	32.00
Rev. Wm. L. Burdick:	
Salary	\$125.00
House and office rent	25.00
Travel expense	56.63
Clerk hire	33.34
Office supplies	8.63
	<u>248.60</u>
Rev. C. A. Beebe:	
Salary	\$ 27.50
Travel expense	12.73
	<u>40.23</u>
Mrs. George P. Kenyon	10.00
Rev. R. R. Thorngate	10.00
China payments as follows:	
Rev. H. Eugene Davis	\$75.00
Dr. Rosa W. Palmberg	30.00
	<u>105.00</u>
Rev. Wm. A. Berry, work in British Guiana	50.00
Debt Fund share March Denominational Budget Reconstruction and Rehabilitation share	111.78
March Denominational Budget	44.58
Cash on hand March 31, 1944	2,551.22
	<u>\$3,535.28</u>
Accounts Payable as at March 31, 1944:	
China	\$3,074.11
Germany	2,000.00
Holland	2,025.00
	<u>\$7,099.11</u>

STATEMENT OF CONDITION

March 31, 1944

The Society Owns:	
Cash—in checking accounts:	
The Washington Trust Company, Westerly, R. I.	\$ 2,129.00
Industrial Trust Company, Westerly, R. I.	2,551.22
	<u>\$ 4,680.22</u>
In savings account:	
The Washington Trust Company, Westerly, R. I.	2,369.49
Investments:	
Stocks, bonds, and mortgages	102,609.76
Real estate:	
In China	\$55,829.86
In Kingston, Jamaica	6,000.00
In Bath, Jamaica	125.00
In Polk County, Minn.	2,088.94
	<u>64,043.80</u>
Total assets	<u>\$173,703.27</u>
The Society Owes:	
Accounts payable	\$ 7,099.11
Notes payable:	
Jennie Crandall	500.00
Industrial Trust Company	6,250.00
S. D. B. Memorial Fund	3,097.00
	<u>16,946.11</u>
Excess of assets over amount owed	<u>\$156,757.16</u>
The above excess is applicable as follows:	
Funds: Principal amounts:	
Permanent Fund	\$83,288.69
Debt Reduction Fund	10,682.81
Alice Fisher Ministerial Relief Fund	3,757.72
H. C. Woodmansee Ministerial Relief Fund	431.29
A. J. Potter Ministerial Relief Fund	1,079.62
F. F. Randolph Memorial Fund	70.24
Amanda M. Burdick Scholarship Fund	1,165.28
Ministerial Education Fund	253.52
Ministerial Retirement Fund	49.28
	<u>\$100,778.45</u>

Funds: Unexpended income:	
Permanent Fund	\$ 269.27
Amanda M. Burdick Scholarship Fund	10.00
Associated Trusts Fund	38.73
Reconstruction and Rehabilitation Fund	239.86
	<u>557.86</u>
Gifts for Special Purposes:	
Sundry	\$ 225.92
Return of Missionaries Travel Fund	1,038.60
	<u>1,264.52</u>
Real estate equities not allocated to specific funds:	
In China	\$55,829.86
In Jamaica	4,125.00
	<u>59,954.86</u>
	<u>\$162,555.69</u>
Deficit in General Fund	\$ 6,361.62
Less Debt Fund cash	563.09
	<u>5,798.53</u>
	<u>\$156,757.16</u>

TOO EVIDENT TO BE NOTICED

By David Clarke

[Each student in the class in Sabbath History and Philosophy in the Alfred School of Theology was asked to write, not a lengthy paper on the general subject of the Sabbath, but a very brief paper on one particular phase of the subject. Each was asked to select his own subject. The following paper was written in response to this assignment by the teacher.]

It is characteristic of our relation to God that we do not recognize the full meaning and intent of his good deeds for us when he does them. We only gradually realize how dependent we are upon him, how good he is to us, how much our life and institutions are based on his will and purpose. Many things are too evident to be noticed. This is particularly true of the Sabbath, the institution representing obedience to God's fourth commandment.

William Ernest Hocking, chairman of the laymen's inquiry into missions in the 1930's, in speaking of the ultimate issues in Christianity's meeting other religions says the universal claim of Christianity lies in its claim of the work of Christ, one particular historical fact, not a universal truth. "General principles may be reasoned out, and perhaps proved, so that all men must accept them. But particular facts cannot be proved: they must be recognized." This applies in the particular fact of Sabbath observance throughout history in that we cannot argue the reasons for Sabbath acceptance and observance. Therefore a statement of some facts, sometimes not even given consideration by the world at large, will help give universal claim to the Sabbath in the Christian world.

First. Sunday is not universally recognized as the day of rest and worship for

Christians. We and Seventh Day Adventists and the Church of God and others, as well as the Jews, still use the seventh day Sabbath. Furthermore, almost all Sunday keepers recognize a difference between their day of worship and the Sabbath, thus acknowledging Sunday as man-made.

Second. The calendar changes in past history have never changed the week, and the one day in seven cycle of rest and worship is nearly universal in and out of Christianity. Men have experimented with this cycle, but always come back to one day of rest and worship for six of labor. "Man has tampered with the year and with the months, but he has never been anxious to change the week from seven to any other number." (Doctor Jones as quoted in A. H. Lewis' Sabbath and Sunday, Biblical Teachings.)

Third. The midnight to midnight measure of the day is far from universal. Probably the legal status for this measure of the days came from an English statutory phariseism in 1656 establishing 12 o'clock midnight as the start of Sunday. The beginning of Sunday at twelve midnight was probably among the first points where such a measure of the days was stressed. We do not know but what all previous accounts in history referring to events at the "dawn of day" (evening) were not dated on the calendar according to sunset-to-sunset days.

Fourth. Sunday keepers are appealing to the proper observance of the Sabbath as a means of securing the spirit of Christ for Christianity. Sunday laws, as mentioned above, have been used in the past, but they have proved to be the root of hypocrisy.

As the true Sabbath with its values is appealed to for greater spirituality among Christians, Seventh Day Baptists should remind their Sunday friends of the true position of the spiritual Sabbath among God's Ten Commandments.

EASTERN ASSOCIATION

The Eastern Association will be held at Shiloh, N. J., June 9-11—the first service to be held Friday evening and the last one on Sunday evening. The president is Charles F. Harris. The theme is "Working for a Redeemed World."

We are now endeavoring to learn who the delegates will be from the other associations. Please send this information to Elizabeth H. Bonham, Shiloh, N. J., Recording Secretary.

Woman's Work

Mrs. Olney W. Davis, Salem, W. Va.

WORSHIP PROGRAM

I Choose Christ

By Mrs. Eldred Batson

Scripture reading: Joshua 24: 21-27.

Perhaps we hear more today than usual how men and women are turning to Christ—many perhaps through the influence of others but more particularly men's minds are centered on Christ as an outlet for feeling, a relief from pain, a haven of rest, a promise of something that is up and beyond the torn and uncertain world.

Clarence W. Cranford, minister, Calvary Baptist Church in Washington, D. C., has written a most interesting article entitled *I Choose Christ*. He has divided his message into the following heads: *We Need a Guide, We Need a Savior, We Need His Joy, The World Needs His Message, and finally He Needs Us*.

As I read this it seemed to me that a full sermon might be preached on each of these topics.

I was especially impressed with the first two *We Need a Guide* and *We Need a Savior* for it recalled to mind an experience I had a number of years ago—and one which I shall never forget. I had always felt that I should not be able to face the fact and go on when the time came for my parents to leave this world. Then it happened that a very dear friend of mine, with whom I was teaching at the time, received word one morning that her father had just died. It had been very sudden. As I thought about visiting that home at such a time, it seemed to me the hardest thing I ever had to do—that I just couldn't see my friend and speak with her in all her grief, and yet I knew I must do that very thing. I was greeted at the door by my friend herself, smiling as she met me. She took me by the arm and together we went into the room where her father lay, and smiling, never shedding one tear, we stood there while she told me what a wonderful father he had been, of the wonderful things he had done for her, and of the very dear memories she would always carry with her. It was a revelation to me—I just hadn't known how it could be done. Then it dawned on me that there was a power on whom she

was leaning which was giving her strength and courage. Of course she must have had her moments of weeping and loneliness, but to her friends she always presented that calm, pleasant smile which assured all who saw her that Christ was with her guiding her through her time of trial and grief.

I can now speak from my own experience, for since that time I have twice passed through those same dark hours, and I *know* if we give Christ a chance and have him with us always that he *will* guide us through such times. He is *always* present and ready when we call on him.

Doctor Cranford closes his sermon with this paragraph: "Christ will not fail us. We can fail him. Still he pleads against the tempting calls of the world, 'Follow me.' To each person is put the question, 'Choose you this day whom ye will serve.' That we may know the highest joy earth and heaven can give, let each of us reply, 'I choose Christ.'"

Let us pray: Our gracious heavenly Father, show us more and more our need of thee. Give us thy Spirit that we may show others through our own lives that they need thee always. Help us to be able to show them through our lives how much Christ means to us. This we ask sincerely and humbly. Amen.

Hymn: I Need Thee Every Hour.

A NARRATIVE REPORT

By Mrs. Leslie O. Greene

After serving the Jackson Center, Ohio, Church for over three months, we bade a reluctant farewell and returned, by car, to Salem, W. Va., February 29, and made ready to go, by train, March 8, to Florida. We were happy that our one week in Salem, in more than seven months, included the Sabbath that Dr. George Thorngate was there and also the annual two-day meeting of the pastors of the Southeastern Association, which was held, this time, at Lost Creek, and to which Mr. Greene was invited. All of these were profitable and inspiring days.

Arriving in Daytona Beach early Friday morning, we found Rev. and Mrs. S. S. Powell in Rev. Elizabeth Randolph's house, expect-

ing us. When the weather is warmer, they will go on to Georgia and then to their home in Massachusetts. Mrs. Lena Crofoot occupies one apartment here. Her many friends will be glad to know she is better after a severe attack of arthritis.

Our plan is to stay about three months in Florida, mostly in Daytona Beach. After two Sabbaths here we went on Sunday to Palatka with Miss Randolph, who is now putting in her full time as missionary pastor on the Putnam County field. As Rev. and Mrs. Wm. Kimshel were here as guests of the Powells, she invited him to go with us, which he was glad to do. He remained for two days speaking and singing at both Palatka and Carraway and calling in some of the homes, before going to Jacksonville to join his wife on their way to their home at Durham, Conn. The people are very enthusiastic in their hopes that he may some day return.

While in Palatka, Mr. Greene and I helped Miss Randolph hold services nearly every night besides making many calls during the day. As those who attend are mostly children, she gathers them up in her car, and while the first ones are waiting we sing gospel songs. Many of the small children are eager to choose songs and lead the singing. After the service the loads go home in the same order, so the late comers have their turn of waiting and singing. Sometimes we play a game, as naming a Bible book, person, or place beginning with each letter of the alphabet. The children are very attentive while the sermon is presented and love to ask questions at its close. A few older boys and girls have expressed their purpose of becoming Christians. The results of these meetings cannot be tabulated, as many of the adults who never, or seldom, attend are discussing Bible truths, including the Sabbath, in their homes with their neighbors every day. Some, too, pass by and listen who do not come in.

Sabbath morning there was the regular service in Palatka. Sabbath afternoon and Sunday morning Mr. Greene spoke at the services in two homes at Carraway. Sunday night was the opening service in a new location in Palatka, to which Miss Randolph has moved to save expense and also to save gas on which she is very much limited. Many of the people live nearer this house.

Monday and Tuesday we enjoyed in the homes of Mr. and Mrs. George Main and Mr.

and Mrs. Emile Babcock near Pomona, returning to Palatka in time to take up the meetings again Tuesday, Wednesday, and Thursday nights. We returned to Daytona Beach on Friday. Rev. and Mrs. H. C. Van Horn of Plainfield, N. J., spent Wednesday and Thursday with us in Palatka. Mrs. Van Horn spoke at one children's meeting and both were a great help and inspiration to all.

"A CHRISTIAN IMPERATIVE"

"A Christian Imperative," by Roswell P. Barnes, appears on many reading lists dealing with world order. It is one book recommended by the Peace Committee of the Woman's Board, hence this report.

The book bearing a 1941 copyright and bound in paper, may be obtained from Friendship Press, New York City, for sixty cents.

The author is well qualified to write on a subject of world order and does so from a Christian point of view.

Near the beginning of his book Mr. Barnes says: "For us Christians, international problems are not a matter of optional interest, to be taken or left as we choose. They do not lie on the margin of the Church's responsibility, but at its center. The problem of world order is for Christians an imperative."

The author presents five problems as causes underlying the chaotic condition in the world:

1. Human nature
2. Inadequate political organization
3. Economic maladjustment
4. Ethical disintegration
5. A faltering and divided church

Mr. Barnes then offers his solution to these problems in an interest arousing and thought provoking way, making the reader feel the reality of the message and creating a desire to have a Christian's part in world peace.

Greta F. Randolph.

SABBATH SCHOOL LESSON FOR MAY 6, 1944

Paul Crosses into Europe. Scripture—Acts 15: 36-16: 40; Epistle to the Philippians.
Golden Text—Philippians 3: 14.

"Freedom can be preserved only as the rights of free men are respected."

Young People's Work

Josmott B. Dickerson, Editor

Please send all material and suggestions to Route 3, Bridgeton, N. J.

YOUTH AND THE NATION

By Claudia Whitford

When a people and a way of life are under fire for their very existence, it becomes entirely clear what many of the things are which youth can give to its nation. By this time all of us are convinced of the reality of all of these things in our own country, having had plenty of opportunity since the occasion of Pearl Harbor to see the course, which we as individuals must take if our personal course is to parallel the course of the nation.

Because these things are so obvious, having been forced upon our attention for nearly two years now, let us digress for a few minutes and consider other factors which are none too clear at times—in spite of the fact that they have been given at least lip credence for several years, particularly the last nineteen hundred and thirteen.

Now, for the purpose of this discussion there are two questions which can be asked: First, what can youth give the nation? Second, what has the nation to offer youth?

Let us see what youth can give the nation. Or better, let us try to decide on things or gifts which can be best, or only contributed by youth. First, it is apparent that the contributions a young man or a young woman can make in any really constructive form of endeavor will be larger and richer if that young man or woman is a Christian.

In the postwar world we shall find ourselves in dire need of intelligent Christian youth, when for instance, as may very well happen, we find ourselves in the midst of serious financial inflation. You may wonder how Christian youth would help in a situation like this, but it is not difficult to see if one remembers what happens in financial inflation. Money, the medium of exchange, becomes gradually worthless and less, approaching the place where it was in Germany some years ago. One would start down the street with a wheelbarrow load of marks to buy, say a loaf of bread, and by the time he reached the store the price of bread would have risen to *two* wheelbarrow loads per loaf. Ridiculous? Wait and see? Or perhaps better, watch and pray. For if that happens in America, then at last what we *are* and what we *do* will be vastly more im-

portant than what we *have* or how much we make in terms of dollars. Age will look with dismay on the shambles to which its security has been reduced and the optimism of youth will be the only answer to the question, "What shall we do?"

A heart which refuses to be sad for long and has an outlook on life which reckons everything to be of extreme importance; hands ready to accomplish the almost impossible task of bartering and working along the way back to solidarity—these, youth will have to offer.

Young people are faced with the glorious responsibility of growing up in a nation torn and weary from the rigors of a war in their own generation; a nation in which, before the war, great masses of people devoutly believed that the world owed them a living—a belief which has been kept alive and healthy by politicians and labor leaders. It will be for you to recall that the chisel can be applied to marble and to precious stones with breath-takingly beautiful results. It will be for youth to insist that the chisel cease to be used as a social tool. In the days that are to come, the value of a man will be computed by the steady look in his eye, the calluses on his hands, and the way his word is kept—for it will become increasingly evident that the one who makes the loudest promises and knows the most influential people is not necessarily the one to be trusted with great responsibility. In that day Christian youth will have everything to offer—everything—for the people will raise their spiritual hands to beg for alms and will be astonished to receive from Christians the bread of life.

What has the nation to offer youth? It has the same rivers and lakes, the same forests and plains, the same spacious skies and rugged mountains which our forefathers thought worthy of the best they could give. We are only more comfortable than they were—not more worthy.

This nation has probably more opportunity to offer in the field of learning and living than any other nation on earth. We are on the frontier of countless new fields of endeavor—interesting and challenging beyond anything our earthbound predecessors ever dreamed.

But most of all, this nation offers a plain challenge to live decently—to love justice and mercy; to be aware of the Father God; to give more than one expects to get, or even without thought of receiving. Aside from natural aspects, this country of ours can give *us* no more than we give *it*. Jesus Christ, who would be our salvation from these our many ills, fancied and real, was dedicated to the conviction that above all God should be loved and that one's neighbors should have respect equal to one's self-respect.

God help us all—young and old alike—to be worthy in the eyes of our Creator and to live so truly that respect of self and of fellow-mortal will be at that high level where we have every reason to believe they are intended to be.

Milton Junction, Wis.

[This is one in a series of three short talks given at Walworth. We plan to print the others later.]

YOUNG PEOPLE ON THE HOME FRONT

By Mrs. Earl Mason (Irene Unziger) and Anne Beebe

(Given at the Southwestern Association, 1943, during the young people's hour)

What are we young people on the home front doing to help preserve the things we hold dear?

We on the home front are as essential to the winning of peace as the armed forces. If we do our share to help win this fight for freedom we are doing our share for our Christ and our country. Christ is our strength and we need to have faith in Christ to do our share. What is our share?

For some, it may be the making of essential war products: planes, guns, and all types of munitions. For others, it may be nursing the sick. But for all, it is the keeping of our homes as intact as possible for those loved ones who are now in action to come back to.

"Life in these war times is disrupted, causing longer hours, added responsibility, and greater worry. Homes have lost their former sweetness and poise." This is what we are to do here on the home front: try to keep the homes happy.

Quoting from a letter from a wife to her husband in action: "We are so proud of you—proud that you are making sure that hate and greed and tyranny will never rise to threaten us again. We are proud to make our own

sacrifices, knowing that they will help to bring you back to us sooner. You will come back home to the same old town . . . to the same job you liked so much . . . to the same America we have always known and loved . . . where you can work and plan and build . . . where together we can do what we've always dreamed of . . . where we and our children are free to make our lives what we want them to be . . . where there are no limits on any man's, or any woman's, or any child's opportunity. You've said, 'That's the America I want when I come back—don't change that ever. Don't ever let anyone tamper with a way of living that's worked so well.'"

That's the way we all want it. That's what we on the home front must do—keep everything here just as they left it, just as they want it when they come back. If there must be changes, let them definitely be for the better—having Christ always at the center.

And the answer to this wife's letter: "I shared your letter with the others. It's what they live for, too. The knowledge that our wives and mothers and sweethearts are keeping our homes together."

Yes, that is what we on the home front are doing. But to do this we must all have faith in God, that he will be on our side. Prayer is most essential for all people. Our hearts should be praying constantly. We must remember to "Keep our chins up, and not give up."

Fouke, Ark.

A PLEA

By Mary C. Kentfield

Dear God, whose Son, for love of man, laid down His own rich life, I have no heart to ask Thy fond forgiveness of our wicked way, Nor can our generation e'er forgive itself; We filled thy world with evil, greed, and fear, Then told our blameless sons "To right our wrong You must go forth and kill each other. They Who can destroy the most will win the war." Shame, wicked man! The very beasts that prowl Are not as cruel as we. They never hate their kind collectively Nor make their offspring tear each other's throats. Oh, will not we, whom thou hast given power Of reason, learn to use it as we ought? For we could solve world problems peacefully.

My heart takes courage, God, for thou art kind And merciful; again I humbly beg Thy great forgiveness; fervently I plead Mankind may feel its urgent need of thee And kneel before thee, praying "Teach us how To live in peace." Then rise and do thy will.

Children's Page

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have a baby sister. My sister was one year old yesterday. My mother made a pretty birthday cake. It had one candle on it.

I can read in the Bible. My Sabbath school teacher is Mrs. Robert Gibe.

Good-by,

Paul Lee Davis.

Star Route,
Bridgeton, N. J.,
April 3, 1944.

Dear Paul:

April seems to be quite a birthday month. My little granddaughter Gretchen was four years old April 3, and I had a birthday yesterday, April 15. Of course she had four candles on her birthday cake, and sang, "Happy birthday to me," and I'm afraid you couldn't count all the candles there should have been on mine. It had lovely frosting flowers on it and in the middle was a cute little doll in a pretty frosting dress.

I am glad you can read in the Bible, for it is the very best book in the whole world.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

Since my sister Mary and my cousin Adele Walters, who lives in Wisconsin, wrote to you I think I will write. Last Sabbath I went to church with my Grandfather Gullett, but did not go this time. I am going again on the 15th. That is my oldest sister's birthday. Her name is Evelyn and she will be fourteen. I am twelve and will be thirteen in September. I have four more sisters and three brothers.

Who is the girl who wrote in the Sabbath Recorder that she is collecting napkins? I have a napkin that I am sending you and you can forward it on to her.

This is my first letter and I hope to see it in print some day.

Lovingly, your friend,

Daisy Gullett.

Route 1, Box 57,
Fort Green, Fla.

P. S.—My sister Evelyn is sending one, too.

Dear Daisy:

I notice that quite a number of my friends have birthdays on April 15, along with me.

Here is an example in multiplication for you—I am just five times as old as Evelyn.

Delores Cox of North Loup, Neb., is the little girl who is collecting napkins. I have been saving some for her and will try to send them to her soon and will send yours with them. Evelyn Hamer, also of North Loup, is collecting paper dolls. Perhaps you can send her some along with the few I have saved for her.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have been reading some of the letters in the Sabbath Recorder and I thought I would like to write one, too.

I have been going to Sabbath school every Sabbath day at Marlboro but I have missed two days already. I hope I do not miss any more.

I hope you have a happy Easter.

Sincerely,
John Godish.

Bridgeton, N. J.,
R. D. No. 3,
April 4, 1944.

Dear John:

You have made a good record in Sabbath school and I hope with you that you will not have to miss even one more day this year. When I was a little girl I often had to walk two miles and a half to get to Sabbath school, but I learned so many good things there that I wouldn't have minded walking even farther to get there.

Yes, I had a very pleasant Easter and was happy to receive a very pretty Easter card from my little grandchildren in Bridgeton.

Very truly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am your new Recorder friend. My daddy used to help print the Recorder and Mama worked in the office. Now I live in Miami, Fla., and go to kindergarten. Today we painted Easter eggs.

My grandparents came down this winter for sunshine and we all had a good time. Maybe you know Grandma—Belle Niles Wooden. She used to live in Alfred. I have

a little sister, Sylvia Belle, and she lets me use her for my big doll. She can ride my bike, too. I will write again when I get bigger.

Sincerely,

Marlene Poulin.

Miami, Fla.,
April 7, 1944.

ASSOCIATIONS 1944 - INFORMATION WANTED

The Executive Committee of the Central Association met April 13, and made plans to hold the 1944 session of the association at Adams Center the second Sabbath in June.

In our planning, however, we were handicapped by our ignorance of the other associations, especially as to whom we may expect as delegates. We are therefore seeking information on the following questions. If you can help us, please do so, either by answering the questions or letting us know who can. This appeal is primarily to the officers of the as-

sociations, but we do not know who you are.

1. Is your association planning to meet this year?

2. Who is the delegate from the Eastern Association to the Central for 1944? In 1942 Ralph Coon was to come, and in 1943 Wayne Rood was delegate and Eli Loofboro, alternate. The latter planned to come. Does his appointment hold over?

3. Who is the delegate from the Southeastern Association to the Central for 1944?

4. Has the Eastern Association chosen a joint delegate to represent them and the Central Association at the Southeastern for 1944?

5. Is it correct that the appointee of the Western Association represents them and the Eastern and Central Associations at the Southwestern in 1944?

Post card replies may be sent (at once please) to the Corresponding Secretary, Miss Bernice Rogers, Unadilla Forks, N. Y. or to

J. W. Crofoot, Moderator,
Brookfield, N. Y.

Our Pulpit

CHRISTIANITY A UNIVERSAL GOSPEL

By Rev. Loyal F. Hurley

(Résumé of a sermon given at Riverside Seventh Day Baptist church and later broadcast over station KPRO)

For centuries there have been three great missionary religions, that is, religions that sought to gain converts among all men, thus attempting to become universal in scope and sway. They were Buddhism, Mohammedanism, and Christianity. Each claimed to be the *universal religion*. Now we have other systems of thought and devotion seeking to claim universal sway among men, systems based on blood, or race, or class, or color. Many leaders and ideas and theories are fighting for the allegiance of the world against the *one world ruler, Jesus Christ*. He has the only *universal gospel*.

Let us think briefly of the ways in which Jesus offers a universal gospel. The New Testament surely suggests it. That book begins with the Angels' Song at the birth of Bethlehem's Babe, and closes with a Hallelujah Chorus sung round the throne of God by a multitude which no man could number, out of every nation and tribe and people and tongue. In between these two glad songs march Persian wise men, Roman centurions, Samaritans, Ethiopi-

ans, Jews, and Greeks—the world of that day. Our Lord commissioned his disciples to teach all the nations of earth. Surely the vision in Jesus' mind was universal.

But it is not enough to say that a religion is universal. To be so it *must be universal* in its very nature. It must have the elements of universality in it. Its ideas and spirit and power must promise ultimately a universal brotherhood completely good. Only Christianity can offer this to mankind.

Christ is adaptable to, and transforming in, all races. He appeals to all, uplifts all, enlightens all, redeems all. He is not the Christ of Saxon supremacy, or Nordic blood. He laid down his life for the whole world. Of course, some who call themselves Christian are saying today that nothing can redeem a German or Japanese. In making that statement they are not only expressing their opinion of the German or Japanese, but are saying, unconsciously, that Jesus Christ is not a universal Savior, that there are some people he can't redeem. But if Christ gets the chance he redeems men of all races. And his ideas, if applied, and his spirit, if used, would settle the problems of all classes. There would be

no conflict between capital and labor if Christ ruled the hearts of men.

Again, Jesus appeals to all ages from youth to maturity. "Suffer little children to come unto me," he said, "for of such is the kingdom of heaven." And he fills old age with boundless hope instead of the despair that other religions engender.

Christ appeals alike to both sexes. In fact, it is only through him that woman has come into her own. No doubt many women abuse the freedom he has given them, but if they would study the standing of women under other religions they would certainly love Christ for what he has given them.

Jesus appeals to all generations. No age will accept the ideas of the past ages in politics, or science, or philosophy. But for nineteen centuries all the people who have truly known Jesus have felt united in his worship. He is adaptable to all stages of education, or lack of it; he inspires the ignorant and leads the wise on and on.

Christ lays the basis for social harmony. He states the principles of human fellowship and righteous dealing, leaving both individual and social freedom. In a truly Christian society men would be neither slaves nor machines. "One is your Master, even Christ, and all ye are brethren."

Again, a universal gospel must satisfy men regarding the three great questions of the soul: Whence? Why? Whither? Where did I come from? Why am I here? Where am I going? The answers that a universal gospel gives to these questions of origin, purpose, and destiny must not only satisfy the intellect, but they must also aid character and give dynamic to life. For instance, in the realm of destiny Buddhism offers men extinction; Mohammedanism offers nine hours to each saved man; Christianity offers eternal life with Christ. Judge for yourself which is the best aid to character and the strongest dynamic to living.

A universal gospel must challenge and develop character, but must not depend on it or there would be no hope for sinners. It must be merciful as well as just, or there would be no hope for anybody. It must not be easy-going or indifferent, or it would breed presumption. It must count more on direction and purpose than on attainment. The Pharisees trusted in their good conduct alone and Jesus said to them, "The publicans and the har-

lots go into the kingdom of God before you." Yet a universal gospel must have a character goal at perfection. And Jesus' gospel has all these standards of character, including the last one of final perfection. Some day "we shall be like him"—and he is perfect.

Christ harmonizes the soul. He integrates intelligence, emotion, and will. He does away with all inner conflict and brings peace. He inspires and develops the higher instincts like love, thus controlling the lower ones. He is able to handle the instincts of self, sex, and the herd. He solves the problems of self-expression, happiness, and one's enemies. He heals the entire soul life of man and empowers it to enjoy and to serve.

His gospel has proper entrance requirements. They are simple and easy enough that none need be kept away, but are hard enough to demand the surrender of the whole life. He has no money price for admittance, no ritual price, no intelligence price, no character price. Only honest desire, sincere repentance, simple faith, and heart surrender.

Since he planned his gospel for the whole world, he included you! No matter what your race or color, he loves you. No matter how you have sinned, his grace will forgive and his power can cleanse you. When he planned a redeemed humanity you were not forgotten. You can never get beyond the reach of his love. If you have not accepted him as your very own Savior, why not do that today? Just now, as you listen, yield to his grace.

Here is the world's one universal gospel. It offers a universal remedy—salvation, for a universal malady—sin. It offers a universal invitation—"Whosoever will," through a universal method—the personal effort of every redeemed soul.

"No," you will say, "your beautiful picture of a universal gospel fades out at that last point." And I have to admit that it does. Instead of doing as the early disciples did—each one being a soul winner—the Church today says, at least by its action, "We pay the pastor and the evangelist to convert the lost!" Is it any wonder the Church stands still?

Christian friend, will not you begin to restore the gospel to its universal character by extending the invitation yourself to some one unsaved?

"It is good to think well; it is divine to act well."

DENOMINATIONAL "HOOK-UP"

Camp Ellis, Ill.

Rev. Luther W. Crichlow, returned missionary from Jamaica, recently completed the training course at Harvard University for army chaplain. Word recently received says he is located at Camp Ellis with the 3143rd Q. M. Serv. Co., that he is well and enjoying the new work which is not totally unlike pastoral work in civilian life, "interesting to say the least." Often, he says, the only comfort the chaplain can give to the troubles and complaints is an "attentive ear."

Our readers will be glad to hear of Brother Crichlow's whereabouts and to know he is well. They need not be told he is busy. He is the third one of our ministers to enter this branch of the service.

Editor.

Independence, N. Y.

Mr. and Mrs. Zack White were in Independence Sabbath day, where Mr. White conducted the church service for Easter. Mr. White has accepted a call as a student pastor of the Independence Church.

—Alfred Sun.

Verona, N. Y.

As Pastor Polan was invited to deliver the Easter sermon and conduct the communion service in DeRuyter on the Sabbath of April 8, the young people had charge of the service in our church under the direction of Mrs. Alva Warner. After prayer by Wm. Arthur the Easter story, divided into three parts, was told by Mrs. George Davis, Mrs. Alva Warner, and Miss Geraldine Thorngate. Three appropriate anthems were sung by the choir.

The Young People's Social Club was entertained at the home of Mr. and Mrs. John Williams on the evening of April 8. The program represented an April magazine number. For the cover several came in with rain coats and umbrellas, carrying spring flowers. The editorial, poetical, musical, household hints, fashion plates, advertising, and gossip departments were all especially well edited. Following the program officers were elected for the coming six months.

The Ladies' Benevolent Society held their monthly meeting at the parsonage with Pastor and Mrs. Polan. The worship program was in charge of Mrs. Stanley Warner. The tying of a quilt and making aprons were the work for the day.

The B.Y.P.U. of the Bartlett Church recently held their weekly Sunday night meeting with Pastor and Mrs. Polan. Our young people were invited to meet with them and they furnished some of the music.

Our all-day service was held April 1. Pastor Polan delivered the morning sermon; and after the Sabbath school, dinner was served in the church dining room. The different classes furnished the program for the afternoon; it consisted of readings and musical numbers.

Correspondent.

Westerly, R. I.

Two state flags, one for Rhode Island and one for Connecticut, were dedicated to the Pawcatuck Seventh Day Baptist Church yesterday at the morning service. The sermon was preached by Rev. H. Eugene Davis of Alfred, N. Y., who returned recently with Mrs. Davis from Shanghai, China, after spending six or seven months in a prison camp at Shanghai.

A soloist in the choir was Mrs. Richard Simons Glascoe. Bearers of the flags were Dr. Edwin Whitford, Karl G. Stillman, and George B. Utter. The salute to the American Flag at the conclusion of the exercises was led by Edgar P. Maxson. In the dedicatory exercises, the pastor of the church, Rev. Harold R. Crandall, said:

On the fly-leaf of this Bible is written in pencil, "For the desk of the Seventh Day Baptist Meeting House, Pawcatuck, R. I., February 24, 1848." When we think of Pawcatuck we think of that part of our community which is in Connecticut. But this was the village of Pawcatuck in the town of Westerly, R. I. So our church took its name from the village. There always have been members living in both states.

Connecticut was settled in 1635, and like most of our original states was settled by those seeking religious freedom. The state motto, "Qui Transtulit Sustinet," means, "He who transplanted still sustains." Herein is shown the faith of our forefathers in the God who had led them to this land where they might have freedom to worship him in their own way. They welcomed those who sought religious freedom and who agreed with them in their views.

One has written, "The first constitution was adopted in 1639, being the first time in history when a government was organized and defined by a written constitution. Its leading features were afterward copied in the constitutions of other states and of the United States." The state of Connecticut has had an influence upon the religious and political life of our country.

Rhode Island was settled in 1636 by Roger Williams, who has been called the Champion of Religious Liberty. He was the first to grant full religious liberty, welcoming all, believers or unbe-

lievers: The state motto of Rhode Island is "Hope," trust, reliance—expressed by the name Williams gave to his settlement, Providence.

Our states have exerted an influence upon our nation beyond all proportion to their size, and these liberties and ideals are spreading to and blessing all the world.

Two flags, two states, one community, one nation.

—Westerly Sun.

FREE BOOK OFFER

Allen of Alfred

A number of years ago the late Edwin H. Lewis, son of Dr. A. H. Lewis, prepared a fine little memorial to Jonathan Allen, second president of Alfred University (1867-1892). The book contains not only a very understanding appreciation of President Allen but also numerous important quotations from his sermons and writings. The entire work cannot help but give a real and lasting impression of the personality and worth of one of Alfred's great leaders who at the same time was an outstanding figure in the denomination. The author knew Jonathan Allen personally and was himself an alumnus and trustee of the university and for a short time on its faculty. He was for many years dean of Lewis Institute in Chicago, now a part of the Illinois Institute of Technology.

The book has been appreciated and enjoyed by many friends and alumni of the university, as well as many leaders and other members of the denomination.

For a free copy of this work address: President's Office, Alfred University, Alfred, N. Y.

Marriages

Hurley - Brown. — On March 15, 1944, Mr. Birt Hurley and Mrs. Addie Brown were united in marriage by their pastor, Loyal F. Hurley.

Pederson - Humphreys. — In the Seventh Day Baptist church of Riverside, Calif., April 1, 1944, by Pastor Loyal F. Hurley, Sgt Victor V. Pederson, of New Auburn, Wis., and Miss Mary Jane Humphreys of Riverside.

"God's mercies are new every morning, and that calls for expressions of thanksgiving every day."

Obituary

Cunningham. — May, daughter of Joseph and Aurilla Frances Rogers Boss, was born April 27, 1859, in Little Genesee, N. Y., and passed away at her late home in Janesville, Wis., February 20, 1944.

She was married to John Cunningham November 28, 1888, and they made their home in Janesville. To them were born three sons: Joseph, who died in infancy, and Roger and Robert, both of whom are practicing attorneys in Janesville. Mr. Cunningham, himself an attorney, passed away July 18, 1916.

She was baptized at the age of twelve and became a member of the Little Genesee Seventh Day Baptist Church, transferring her membership to Milton. In 1940, at the centennial of the Milton Church, she was one of thirteen members who at that time had held membership in the Milton Church for at least fifty years.

She is survived by her brother, George Boss of Milton, her sons, and by four grandchildren. Funeral services were conducted by Rev. Carl MacAllister of Janesville, Rev. Hal Norton of Milwaukee, and Rev. Carroll L. Hill of Milton. Burial was in Oak Hill Cemetery, Janesville.

C. L. H.

Church. — Mary Muncy Church, youngest daughter of Arza and Mary Colgrove Muncy, was born March 1, 1867, on the Muncy homestead on Cuyler Hill, N. Y., and died March 6, 1944, at her home in De Ruyter, N. Y.

At Salem, W. Va., she was married to Dr. Walter Fremont Church of South Otselic, N. Y., on June 6, 1894. They lived many years in Greeley, Colo., where Doctor Church was a prominent physician and Mrs. Church taught Greek, Latin, Hebrew, and the Bible. Soon after her husband's death, September 11, 1922, she bought the home in De Ruyter, where she and her sister lived till her death.

Early in life she joined the Seventh Day Baptist Church on Cuyler Hill, and later united with the De Ruyter Church of the same faith. She is survived by one sister, Mrs. Lillian Irish; an adopted daughter, Mrs. Muriel Church Drews; a niece, and other relatives and friends.

The funeral was conducted by Rev. Herbert L. Polan of Verona, assisted by Rev. Albert L. Briddon of De Ruyter.

H. L. P.

Crandall. — Alonzo W., son of Warren and Sophia Crandall, was born at Newport, R. I., October 28, 1854, and passed away at his home in Dodge Center, December 30, 1943.

His father died in 1855, and in 1856 his mother and five children came to Dodge County, Minn. On December 30, 1874, Mr. Crandall was united in marriage with Magdalene Weaver. To them eight children were born.

Funeral services were conducted from the Seventh Day Baptist church, with Pastor Thorngate officiating.

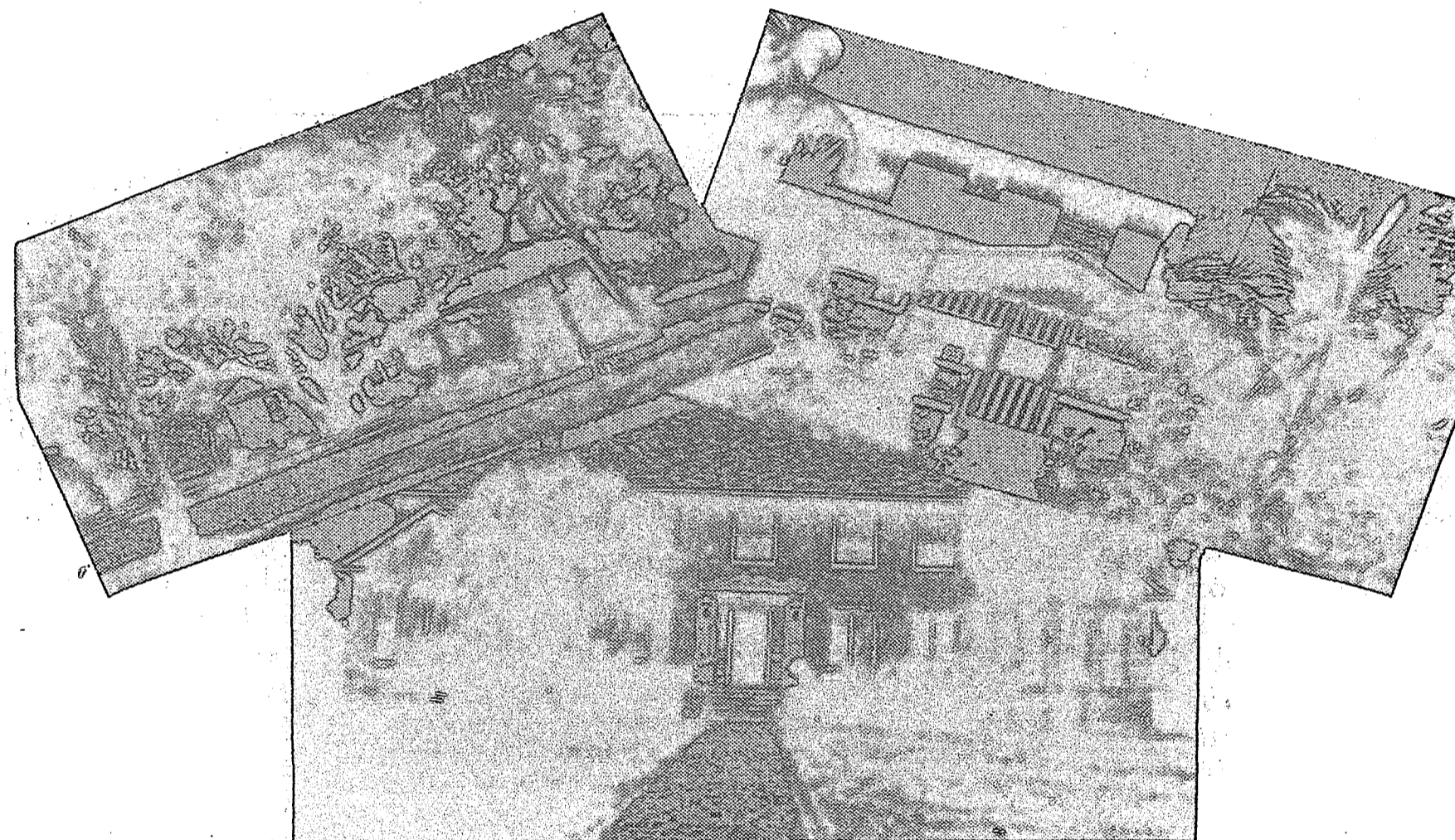
C. W. T.

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No. 18



THREE FLORIDA S.D.B. HOMES

Orra S. Rogers, Dr. Mark L. Clawson, Dr. Emerson W. Ayars
(See "Observations" in this issue)

Contents

Editorials.—What to Do About the Atrocities.—Health Situation in Occupied Europe	282-284
Observations	284
Missions.—Quarterly Meeting of the Board of Managers	285-287
Meeting of the Tract Board	287
In Memory	288
Woman's Work.—Are Foreign Missions Worth While?	289
Young People's Work.—Christian Youth in the Church.—Who's Who	290
In Memory	291
Children's Page.—Our Letter Exchange	292
Our Pulpit.—A Testimony	293-296
Who's Who	296
Obituary	296