

We must resolve that in our country, to which our fighting men will return after the war, there is going to be more understanding, and justice, and brotherhood. For, what shall it profit us to win a victory at arms if, at home, we lose the things for which we fought?

The Church has an obligation here. The President referred to it recently when he said, "May God grant that the Church will not fail in providing light in our present darkness. For, if we lack spiritual guidance for our immediate problems and set our feet, in consequence, upon obscure ways, our children shall wander for long years in a moral wilderness." Mr. Willkie has said much the same thing, "Particularly in the dangerous, degraded, allied fields of race hatred and nationalistic megalomania—dual philosophies antipathetic to all religious teachings—the Church must lead a ceaseless, victorious fight for justice, moral and social."

Surely, the Church will not fail. Certainly she cannot but take the responsibility, which is so clearly hers, to provide America with the spiritual and moral leadership without which we cannot endure as a strong and peaceful nation.

New York City.

SABBATH SCHOOL LESSON FOR JANUARY 29, 1944

Jesus Uses His Power to Help. Scripture—Mark 4: 35—5:43.

Golden Text: "Why are ye fearful? Have ye not yet faith?" Mark 4: 40.

MARRIAGES

Burdick - Kennedy. — At the home of the bride's parents in Denver, Colo., December 31, 1943, Delwin G. Burdick and Elois W. Kennedy, both of Denver, his pastor, Rev. Erlo E. Sutton, of the Denver Seventh Day Baptist church, officiating. They plan to make their home in Denver.

Harris - Hurley. — In the Seventh Day Baptist church at Milton, Wis., Christmas, December 25, 1943, Gladys Maxine Hurley, daughter of Mr. and Mrs. Archie R. Hurley, and Orville William Harris, son of Mr. and Mrs. Alford R. Harris, by Rev. Edwin Ben Shaw assisted by Rev. Carroll L. Hill.

Randolph - Kuyper. — On Christmas night at 7.30, Miss Nellie Kuyper, daughter of Mr. and Mrs. William Kuyper, was united in marriage to David Randolph, son of Mr. and Mrs. Isaac Randolph, at the Shiloh Seventh Day

Baptist Church. Rev. Lester G. Osborn, pastor of the church of which both young people are members, officiated.

Relthford - Griffith. — Miss Ruth Joyce, daughter of Mr. and Mrs. Lucian Griffith of Texarkana, was united in marriage with Mr. Charles Relthford at McKinney, Tex., October 16, 1943. They are at home, 877 Maud Ave., Texarkana, Tex.

Severance - Hansen. — Lt. Dalon I. Severance of Milton and Miss Marcella Marie Hansen of the Town of Milton were united in marriage at the Seventh Day Baptist parsonage in Milton on October 7, 1943, Pastor Carroll L. Hill officiating.

Warner - Clarke. — At the Seventh Day Baptist church in Battle Creek, Mich., November 27, 1943, Alva Warner of Durhamville, N. Y., and Dorothea Clarke of Battle Creek, Mich., were united in marriage. Rev. G. D. Hargis officiated. They are at home in Durhamville, N. Y.

White - Parkes. — At the home of the bride's aunt in Kenmore, N. Y., January 2, 1944, Zack H. White and Jean E. Parkes were united in holy wedlock. Dean Ahva J. C. Bond was the officiating minister.

OBITUARY

Kolvoord. — Albert C. Kolvoord was born August 5, 1883, at Orange City, Iowa, and died December 7. He was the son of John and Anna (Bolt) Kolvoord.

He was a resident of Battle Creek for 57 years. He was a member of the Seventh Day Baptist Church, and employed as a printer with Post Products.

He leaves to mourn his going his widow, Jennie, two daughters, two sons, two sisters, and six brothers.

He was laid to rest in Oak Hill Cemetery from Hebble Funeral Home on December 10, 1943. Services were in charge of Pastor G. D. Hargis and Pastor E. M. Holston. G. D. H.

Loofboro. — Horace Roscoe, July 30, 1865 - December 18, 1943. (A more extended obituary will be found elsewhere in this issue.)

Wolf. — Agnes Virginia was born in Philadelphia, Pa., the daughter of John and Margaret Martin Wolf. Most of her early life was spent in Pittsburgh, Pa.

In 1896 she accompanied her cousins, Rev. and Mrs. Wm. C. Daland, to England, returning in 1900. She visited them often in Milton and in the early 1900's she and her widowed cousin, Mrs. Daland, built, and have jointly maintained a home in Milton.

She was a most loyal member of the Milton Seventh Day Baptist Church, and of the Woman's Circle. She passed away quietly November 24, 1943.

Funeral services were conducted by Pastor Carroll L. Hill. Burial was in Milton Cemetery.

C. L. H.

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., JANUARY 24, 1944

No. 4

Heart of the Gospel

God so loved the world, that he gave his

Only begotten

Son, that whosoever believeth in him should not

Perish, but have

Everlasting

Life.

—John 3: 16.

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The Sabbath Recorder

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

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L. E. NORTE, Manager of the Publishing House

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Jeanett B. Dickinson

Mrs. Okey W. Davis

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Vol. 136, No. 4

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EDITORIALS

THE DUTCH CHURCHES

It has been a long time since we have heard from our churches in Holland. Are they able to maintain worship? Are the members able to withstand the additional pressures of the war and occupation by an arrogant oppressor? These and many others are the questions for which we must await an answer.

To know how churches of other persuasion than our own are doing may help us some.

A Religious News item in last issue of the Recorder shows something of the dangers and persecutions. "The Spiritual Issues of the War," occasionally reports on general conditions in Holland and other occupied countries. It has recently relayed news from one of the prominent Dutch papers that the success of "Religious Week" was general throughout the country, and the rejoicing is widespread over the interest that has been shown by people outside the church. The purpose of the "Kerkweek" was to establish new contact between the church and those outside, even with those who were hostile to the church. "Almost everywhere," it is reported, "great numbers of unfamiliar faces have appeared at religious services."

In Amsterdam, it is said, there were fifteen special religious services, ending with special services for youth at the week's close. An unusually large attendance marked the last evening meeting in the Protestant cathedral of the city. Similar results were marked in Harlem, according to reports.

Among stresses that must be placed upon the work of the churches was that of the church becoming "more and more a mission church within the country," and that the message of salvation must be preached in a language comprehensible to those who are strangers to Christianity.

The Dutch Church, thus we see, bravely continues in bearing its testimony. The work is promoted amid many dangers to those who continue to witness for Christ and his truth. Much suffering is courageously endured. A report under date of July 10, 1943, from Swiss sources states that several pastors, and prominent laymen of the churches are included in the 450 hostages who were secretly sent to a concentration camp in Holland. The internment of outstanding leaders of the Reformed Church, and of University professors is a particularly heavy blow against the life of the church.

We have no doubt our own little flock continues its witness, regardless of dangers and persecutions. May they indeed find courage in the words of Jesus: "Because thou hast kept the word . . . I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." And again: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

While a fine tribute is paid the Holland churches in the reports coming in, we note certain warnings that also are sounded; warnings, we in our country would do well to heed. A bitterness is spoken of, resulting from the heavy resistance necessary "against what we ought not believe or do." Such bitterness is not fed from the springs of

purification and humility, and is sterile and an obstacle to victory. Bitterness has been and is a spiritual disease.

Another danger which we share with Holland is that our leaders and others may become so absorbed in the national witness that they may not find "the true relation which should be established between the kingdom of God and the kingdom of Holland. The question of discovering what the Church ought to learn in our time should occupy our attention more than it does."

OUR NEW ZEALAND CHURCHES

Good news is at hand from our churches in New Zealand, at Auckland and Christchurch. Pastors Johnson and Barrar are busy in their respective parishes, are pushing their work not only in their own communities, but out and beyond. By correspondence they are getting in touch with Christians in Australia who are interested in the Sabbath and hope to send some one of their own numbers to encourage the work there. Both churches have had recent additions by baptism.

Together the churches have purchased an up-to-date mimeograph outfit and are publishing a monthly ten page paper, "The Gospel Messenger." The first issue, recently received at the Recorder office, is full of interest. There is an introductory letter of greeting to the brethren in New Zealand and Australia describing the purpose and plan of the publication and giving news of the churches. Editor Barrar gives a brief account of the Sabbath keeping movement in New Zealand and the reasons for the new churches affiliating with the Seventh Day Baptists in America. His reasons are cogent. The Statement of Beliefs of Seventh Day Baptists is printed in full.

There are short articles on Prayer, Love, Work in Australia, The Sabbath, and The First Day of the Week.

The typing and mimeograph work are good, the masthead attractive. Between the outer arch of the masthead, bearing the words "The love of Christ constraineth us," 2 Corinthians 5: 14, and an inner arch with the legend, "Forward with Christ," are radiating words like chords in an arc of the circle — "Evangelism," "Prayer," "Service," "Stewardship." Within a basic arch is the open Bible containing the text, "Thy Word is Truth."

The whole layout needs to be seen to be appreciated. The plan is to print and distribute at least 200 copies per issue.

The Gospel Messenger, like so many worthwhile religious publications, is made possible by sacrifices on the part of some of the leaders and people. The cost of the outfit amounted to about \$160 U. S. The churches still owe about fifty dollars, but are definitely caring for the deficit.

Our sister churches, so far across the sea, are fully alive and seem determined to spread the gospel of Christ containing the Sabbath truth so much needed by the world.

The Sabbath Recorder—and one is sure, all of its readers—wish our good friends and fellow workers abundant success and God-speed.

ITEMS OF RELIGIOUS INTEREST

Arrests of clergymen are apparently one of the primary purposes of the Gestapo in the occupied countries. According to reliable sources during the last few months, these arrests have greatly increased.

Eighty-three priests have been arrested by Nazi police in Croatia for reading the text of the Archbishop Zagreb's attack on the occupation edicts. The Archbishop's protest was directed against the new sabotage decree making entire communities liable for sabotage committed in their area. He is also reported to have voiced the same conviction which caused the arrest of the head of the German Reformed Church, Dr. Philip Hess—that the Germans themselves are responsible for the bombing of Germany since they introduced the use of air forces against civilian populations.

Pastors of the "Hervormde Kerke" of the Netherlands have published a "War Time Credo," which those who have studied it say is comparable in its inspiring confession of faith to that of the Augsburg or the Helvetic confessions. The Credo restates in serene, stern, uncompromising language the basic position of the Christian Church in the crisis now confronting all the churches in the occupied countries. The thirteen articles of the Credo "radiate something of the sublime courage of the Dutch pastors who have unhesitatingly opposed the evil-doers, the tyrants, and the traitors."

The first Negro parochial school in New Jersey was recently opened in Camden with more than 50 children enrolled. The school is being conducted by an order which, for more than 50 years, has been educating colored people.

The liquor industry of the nation is bringing great pressure on the War Production Board for permission to switch alcohol from the synthetic rubber production to the regular saloon business of debauching mankind. In other words, it wants to halt the production for the war in order to increase the drunkenness of the American people. The only motive is the sordid one which has always actuated that industry. It should not be permitted to get away with sabotaging the war effort in order to increase the number of their customers.

MISSIONS

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

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

THE HUMAN HEART HUNGERS

Ministers, missionaries, and Christian workers often feel that those whom they would influence to become Christians are cold and antagonistic. Sinful men may appear to be opposed to religion, but in the hearts of all men there is a hunger for God. Augustine stated this truth in words which have become famous when he said, "Thou hast made us for thyself, and our hearts are restless till they find their rest in thee."

If men repel our efforts to lead them to the Christian life, we need not be discouraged. It is not because down deep in their hearts they do not long to be followers of Christ. There are some other reasons for their seeming indifference to becoming Christians. The forces of evil within and without are trying to keep them servants of sin; and we should always remember that their hearts, as well as the Holy Spirit, are urging them to come into fellowship with God the Father. For this reason we as individuals, churches, and boards should continue our efforts with wisdom and unflinching zeal. W. L. B.

MISSIONARY ACTIVITY A TEST OF CHRISTIAN DISCIPLESHIP

At the heart of all true missionary activity there is and must be a passion to lead men to Christ, the Savior of men. There must be an intense desire that those who know not the joys of sins forgiven and the blessedness of fellowship with Christ shall be led to him, and that those who have grown cold in their love and delinquent in their service shall be revived and helped to higher ground.

One may engage in any or all forms of missionary activity solely for the purpose of building up one's church or denomination, or for the comfort of having something to do, or for the satisfaction of being joined with respectable people in worthy undertakings; but without a passionate desire that others may know the blessedness of Christ's way of life, missionary and evangelistic activities become formal, lifeless, and Christless. With this passion burning in the soul of the disciple, all endeavors reaching out to others become missionary in their nature. Whether our activities for others are missionary or not does not depend upon where they are performed or upon their outward form, but upon what their purpose is and whether the soul is aglow with the desire to lead men into fellowship with the Father.

This passion to lead others to Christ and his way of living is, in no small measure, a matter of cultivation, as is any Christian grace. From the very nature of things there is in man's soul a desire to help others, but in the sinful life it is submerged beneath selfish ambitions. In regeneration it comes to be regnant; but if it remain thus, it must be fed and strengthened constantly, for in the multiplicity of duties, the stress of life, and struggles with men, it is likely to be crushed out. If cultivated, it should become stronger as the years go by. The disciple who has been a follower of the Savior twenty years should be more aflame with the desire to rescue sinning men than the new convert is, but often the reverse is true. We may well ask ourselves, "Do I have a burning desire to see men come to Christ for their own good?" and again, "Has this desire grown in my heart as the years have passed by?" and again, "If it has not, what is the reason?"

A professed Christian will not be very much concerned about leading others to Christ unless he himself knows the blessed-

ness of fellowship with the Savior and a life devoted entirely to him. And if he does know the unspeakable joys of Christ's way of living, how can he be indifferent about others knowing the same? Furthermore, one's power with God and men depends upon one's desire to help men to God. When we, in public or private, urge men to accept Christ, men are saying, "Do they really care?" And unless we give evidence that we do care, and care very much, our words "become as sounding brass and a tinkling cymbal." When I listen to an elaborate plea, in sermon or exhortation, for men to come to the Savior, I find myself asking, "How much do you really care? Is your heart aflame?" As I have been writing these words I have been asking myself, "How much do you care?" No class of people need more to give themselves searching self-examination than those who would help others to the world's Redeemer. A flaming heart is necessary, but how cold our hearts are!

Missionary and evangelistic work is reaching out, in both desire and effort, to others at home and abroad, and it is not left to us to debate whether we undertake this work or not. When we became Christ's followers we dedicated ourselves to it. That men come to the Father was and is the great passionate desire of the Son of God, and if we are his disciples, we are committed to it now and always. "If any man would come after me, let him deny himself, take up his cross daily, and follow me." We are never Christlike unless our souls burn with a desire that others know the joys of sins forgiven and peace with the blessed Father.

The greatest achievement of life is to be used by the Holy Spirit in leading men to the Redeemer. The supreme purpose of the Christian Church is not alone to aid those in its fold to higher heights in the Christian life, but also to help men everywhere to break away from lives of sin and begin the better life. The first and greatest object of a group of churches organized into a denomination is to hasten the world's evangelization. In saying this we are not belittling any lesser purpose of denominational organization; but the evangelizing passion, purpose, and effort must never be second. Missionary activity is the test of Christian discipleship with the individual, the church, and the denomination.

W. L. B.

TREASURER'S MONTHLY STATEMENT

December 1, 1943, to December 31, 1943

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

| | |
|---|-------------|
| Cash on hand, December 1, 1943 | \$2,341.59 |
| Missionary Travel Fund gifts as follows: | |
| Mr. and Mrs. George B. Utter, Westerly, R. I. | 10.00 |
| Mr. and Mrs. Wilfred B. Utter, Westerly, R. I. | 10.00 |
| Dodge Center, Minn. | 5.00 |
| Mrs. Adene B. Wilcox, Los Angeles, Calif. | 5.00 |
| Ladies' Missionary Aid society 2d Brookfield, N. Y. | 5.00 |
| Jeanett B. Dickinson, Bridgeton, N. J. | 40.00 |
| Battle Creek, Mich. | .50 |
| Erie R. R. Co.—unused ticket Dr. Thorngate.. | 30.78 |
| L. D. Langworthy, Westerly, R. I. | 15.00 |
| Friendship Church, Nile, N. Y. | 20.00 |
| Iva M. Campbell, Portland, Ore. | 25.00 |
| Milton, Wis. | 24.50 |
| Riverside, Calif. | 5.00 |
| Plainfield, N. J. | 27.00 |
| North Loup, Neb. | 5.00 |
| New York City | 30.00 |
| Verona, N. Y. | 26.00 |
| Walworth, Wis. | 10.00 |
| Farina, Ill. | 5.00 |
| Denver, Colo. | 22.00 |
| Salem, W. Va. | 15.00 |
| Ever Ready Class, Milton Junction, Wis., Sabbath school | 10.00 |
| Alfred, N. Y. | 14.05 |
| Richburg, N. Y. | 29.50 |
| Industrial Trust Co., Westerly, R. I., Demand loan | 5,500.00 |
| A friend | 300.00 |
| Friendly Gleaners Class, Milton Jct., Wis., Sabbath school for Dr. Grace Crandall | 20.00 |
| Second Brookfield, N. Y. | 25.00 |
| Clifford F. Lamson, Raynham Center, Mass., for work in Florida under Rev. Elizabeth F. Randolph | 10.51 |
| Dodge Center, Minn. | 33.37 |
| Reta I. Crouch, Albuquerque, N. M. | 10.00 |
| Andover, N. Y., for Dr. Grace I. Crandall | 25.00 |
| Undelivered drafts sent China for relief work.. | 52.02 |
| Milton, Wis. | 49.60 |
| Milton, Wis., for Dr. Grace I. Crandall | 27.25 |
| Milton, Wis., for home missions | 10.00 |
| Milton, Wis., for Jamaica | 1.57 |
| Riverside, Calif. | 1.00 |
| Riverside, Calif., for China | 2.00 |
| Riverside, Calif., for native Jamaica worker.. | 11.00 |
| New Auburn, Wis., for Dr. Grace Crandall for China mission | 10.00 |
| New Auburn, Wis. | 33.70 |
| Rockville, R. I. | 6.93 |
| White Cloud, Mich. | 5.00 |
| Chicago, Ill. | 2.00 |
| Gentry, Ark. | 2.00 |
| Battle Creek, Mich. | 5.00 |
| Denominational Budget | 816.40 |
| Permanent Fund income | 528.22 |
| | \$10,218.49 |
| Notes repaid | Cr. |
| Foreign Missions Conference | \$ 5,000.00 |
| Interest paid | 67.00 |
| Interest saved on notes transferred to Debt Fund | 6.71 |
| | 5.58 |
| Jamaica payments as follows: | |
| Rev. Luther W. Crichlow | \$ 91.66 |
| Rev. C. L. Smellie | 40.00 |
| Gift Riverside, Calif., for native worker | 11.00 |
| Native workers | 39.57 |
| | 182.23 |
| Rev. Neal D. Mills | 27.50 |
| Rev. Earl Cruzan | 27.50 |
| Rev. Clifford A. Beebe: | |
| Salary | \$ 27.50 |
| Travel expenses | 22.74 |
| | 50.24 |
| Rev. Orville W. Babcock | 27.50 |
| Rev. Verney A. Wilson | 16.66 |
| Rev. Marion C. Van Horn | 27.50 |
| Rev. Ellis R. Lewis | 27.50 |

| | | |
|---|------------|-------------|
| Rev. Wm. L. Burdick: | | |
| Salary | \$125.00 | |
| House and office rent | 25.00 | |
| Travel expense | 16.83 | |
| Clerk hire | 33.34 | |
| Office supplies | 6.43 | |
| | | 206.60 |
| Rev. Herbert L. Polan | 10.00 | |
| Rev. E. S. Ballenger | 20.00 | |
| Treasurer's expense | 20.00 | |
| Mrs. George P. Kenyon | 10.00 | |
| Rev. R. R. Thorngate | 10.00 | |
| China payments as follows: | | |
| Rev. H. Eugene Davis | \$100.00 | |
| Dr. George Thorngate: | | |
| Salary | 100.00 | |
| Children's allowance | 25.00 | |
| Dr. Rosa W. Palmborg | 30.00 | |
| | | 255.00 |
| Debt Fund share December Budget receipts.. | 106.46 | |
| Rev. Wm. A. Berry, work in British Guiana..... | 50.00 | |
| State of R. I., biennial report filing fee | 2.00 | |
| Rev. Elizabeth F. Randolph, gift Clifford F. Lamson | 10.51 | |
| Western Union Telegraph Co., telegram | .86 | |
| Cash on hand December 31, 1943 | 4,051.14 | |
| | | \$10,218.49 |
| Accounts payable as at December 31, 1943: | | |
| China | \$2,805.36 | |
| Germany | 1,875.00 | |
| Holland | 1,900.00 | |
| | | \$6,580.36 |

"IF I COME BACK"

(A letter read over the phone by a mother from her son in Guadalcanal)

"Out here, I have had time to think about the deeper things of the spiritual life. . . . Back home we went to church once in a while; but the fact is that the church and the Bible meant very little to us as a real power in our lives. . . . But I have been reading my New Testament which the chaplain gave me from the American Bible Society, and it has caused me to think very seriously about my soul and the future.

"I am writing you, Mom, to ask that you read with me a chapter from the New Testament each day. I have read through the Book of Matthew and will soon begin to read Mark. . . . This is my plan. Beginning about the middle of the month, you and Pop will read the first chapter of Mark, and I will read the first chapter way across the other side of the world. Each day we'll read the next chapter, and I will feel that somehow we are united, sort of joining invisible hands; and I know that, if I come back, the church and the Bible will mean more to us than ever in our lives."

At this point the voice of the mother broke, and she hung up without giving her name.—Bible Society Record.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

A MESSAGE TO CHRISTIANS

From the Jubilee Meeting of the Foreign Missions Conference

The tragic war which ravages every nation and touches every life is a symbol of a spiritual and moral crisis in civilization. Intense nationalism, racial pride, trust in force, and the desire for domination, deep seated in human life but contrary to the will of God, are doing their work. We are deeply conscious of our failure as Christians even to arrest these forces. We acknowledge in penitence that some of these evils are found in the Church itself. The saving institution to which men might turn in their weariness and pain is itself in need of salvation. We of the churches have failed in our own life adequately to demonstrate that unity and fraternity without which there can be no justice or peace among the nations.

Yet we believe that these evil forces apparently so irresistible are doomed just because they are arrayed against God and his eternal purposes. In this faith we rededicate ourselves to the task of molding an international society in which justice, confidence, and good will shall prevail and a lasting peace be established. To achieve this, peoples and races must needs care for the highest welfare of each other and share with each other the best they have to give. To expect this may seem visionary but we boldly declare that these Christlike relations between people of different races and nationalities are solid facts of the very world in which we live. The slender cords that have been woven in the world Christian fellowship, linking race with race, slight as they may have seemed to the casual observer, are interracial bonds that have held fast under the strain of war. This fellowship is at once "the great new fact of our time," and "our hope for the future."

This has been made vivid for us as six hundred missionaries returning on the Gripsholm have told us their story and testified to the faithfulness and thoughtfulness of their fellow Christians whom they have been compelled to leave behind in Japan and the occupied territories. We have been reminded anew of the unique contribution which Christians may make to international co-

operation and to interracial fraternity. The reality of the world fellowship of Christians has been further emphasized by the fact that through the generous outpouring of gifts from Christians of many lands not one missionary cut off from home by the war has been without help for his work, whether his homeland is an occupied or an "enemy" country.

We believe that these are demonstrations of how God is using the world mission of the Church as a great redeeming force in a tortured world. They deepen our assurance of the spiritual resources without which all plans for a just and durable peace will be futile. As we commit ourselves anew to this mission we do so in a confident faith that we may be used of God to meet the crisis of our time.

We shall need a new and deeper understanding of the fact that in the light of the gospel this is one world, and if one suffers all suffer. We, together with the people in our churches, will need now to resolve not to yield to the natural desire to return to comfortable living after the war, but instead to feed the hungry, bind up the broken-hearted, and share in the suffering of our common humanity.

We shall need to prepare for the ministry of reconciliation. To do this we must renounce all unworthy attitudes of racial difference, all hate, and all desires for revenge. We must learn to surmount as Christians the world's low standard of values producing the glaring advertisements and degrading caricatures which stigmatize whole peoples and do violence to our faith in the brotherhood of man under the fatherhood of God.

We shall need to strengthen and rebuild the fellowship. On the one hand, many of our best and finest men and women must stand and serve humbly and penitently among those in need. On the other, we ourselves must seek the ministry of those, on both sides of the conflict, who have passed through the valley of the shadow and have thus gained a new understanding of the riches of grace in Christ Jesus of which we are as yet unaware.

Together we shall need to face realistically the fact that all of life—our race relations, our economic system, our use of the land, our international policies, our own church

relationships—must be made subject to God's control.

We are humble as we see in the present world tragedy the consequences of the disregard of God's will, but we must now turn to him in more complete surrender, putting our trust in him. He is the source of our power and our reliance for the whole task of rebuilding a broken world. It is important that we be faithful to his spirit and obedient to his will as revealed to us in Jesus Christ our Lord.

MONTHLY REPORT FROM PROMOTER OF EVANGELISM

To the Women's Board, Salem, W. Va.

On my way from Idaho I made arrangements to spend a Sabbath at Boulder to present our program of visitation evangelism. It was a great privilege to stay in the home of Pastor Cruzan and family during the five days I was there. I spoke to the people twice on Sabbath and on the three succeeding evenings. In these services emphasis was placed upon the responsibility of church members of carrying out the Great Commission. I was invited to a number of homes and called on others; so I saw many of the church group. The young people held a church social one evening, and before one of our evening meetings all the people came together for a fellowship supper. The time was so pleasantly spent it slipped away much too fast. I went with Pastor Cruzan to call on a patient at the hospital who wishes to join the church and will soon be received. Just before I left Boulder, I was invited to meet with the ladies of the church at their regular Aid meeting, and I presented in detail our plan for evangelism which met with a good response; I am glad to report that a class will be formed to study the plan with the expectation of carrying out a program of visitation.

At North Loup, by previous invitation, I spent Sabbath day, November 6, where it was my great privilege to have part in the ordination of deacons. Two of the three young men had been my pupils in the high school a number of years ago. Dinner was served at the church to about one hundred fifty people. The program was very impressive, occupying two sessions. In the evening Pastor Cruzan, of Boulder, was asked to

preach. His sermon was in keeping with the events of the day and was very helpful and timely. I was entertained in a number of homes of old friends. The ladies of the two organizations of the church are making a study of the two books we are recommending for personal evangelism.

I stopped at Lincoln, Neb., for a few days to see my son and family on my way to Jackson Center. He is a civilian teacher in the air base. While there, we attended one of a series of meetings being held in the Methodist church by E. Stanley Jones. He expressed a deep concern for the people of India, whose condition he knows so well, and proposed a new "Pacific Charter" which he feels should be adopted by the Allies for the support of such nations who are so over-ridden by circumstances of war. I did not stop at Des Moines as I had planned because Mr. Juhl preferred to have me come for the week-end, and I felt I should be at Jackson Center for the next Sabbath, November 13.

Since coming to Jackson Center I have made a trip to Canisteo, N. Y., where I left my car when I went West. The gas ration board here has been very liberal in its promise of gas, both for my work here and for me to move to my next field. With this assurance we hope to be free to carry out our plans in a satisfactory manner. The church has made provision for us to live in the home of Mrs. Etta Rose. The church will also help in providing for our table. Arrangements are very satisfactory, and we are established for the next few months in very pleasant surroundings. Mrs. Greene, who has been spending some time in Nebraska and Michigan, is again with me. We are holding prayer meetings every Friday night and have Sabbath school and preaching service each Sabbath, with an average attendance of ten and twenty-five respectively. We were here for the annual fair and Thanksgiving supper which the ladies of the church hold at this season. The proceeds were very satisfactory. A letter to the Ways and Means Committee will follow within a few days.

Respectfully submitted,

Leslie O. Greene.

**SABBATH SCHOOL LESSON
FOR FEBRUARY 5, 1944**

Jesus Feeds the Multitudes. Scripture: Mark 6: 30-52; 8: 1-9.
Golden Text—John 6: 35.

LAURA WHITNEY VAN HORN

Laura M. Van Horn, daughter of Edward L. and Evaline Clarke Whitney, was born in Worth County, Iowa, November 26, 1878, and died at the home of her son, Rev. Marion C. Van Horn, Berea, W. Va., November 23, 1943.

When she was a small child the family moved to Dakota Territory, and in 1890 moved to a farm near Berlin, Wis., where she grew to maturity. She attended Milton Academy and Milton College (Wis.) and taught for a few years in public schools of the state.

She was married November 11, 1903, at Gentry, Ark., to C. C. Van Horn, who preceded her in death. She is survived by a step-daughter, Edna, Mrs. Walter Wilkinson, near Battle Creek, Mich.; by a son, Marion, his wife, their two children, Janet and Clinton Chris; and by a sister, Mrs. James L. Skaggs, Salem, W. Va.

She became a Christian in youth and became a member of the Berlin Wis., Seventh Day Baptist Church. She and her husband were deeply interested in Christian work. They served in the Mission School at Fouke, Ark., and later Mr. Van Horn, as a lay minister, served as pastor of the Little Prairie Church, Nady, Ark. Mrs. Van Horn was a loyal co-worker and, after the death of her husband, she served as leader of the same church. During an interim in the service of that church they lived at Milton, Wis., and at Battle Creek, Mich.

A farewell service was conducted by Rev. James L. Skaggs at the Ritchie Seventh Day Baptist church, Berea, W. Va., and her son Marion accompanied the body to Little Prairie, near Nady, Ark., where he conducted a service in the presence of a large group of friends gathered there. On the sixty-fifth anniversary of her birth, her body was laid to rest by the side of her husband.

J. L. S.

QUARTERLY MEETING NOTICE

The quarterly meeting of the southern Wisconsin and Chicago churches will be held with the Milton Church January 28 and 29. The Sabbath morning sermon will be preached by Rev. Neal Mills.

Robert Greene,
Secretary.

YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Editor
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

CHRISTIAN ENDEAVOR WEEK

For more than fifty years the birthday of Christian Endeavor (February 2) has been celebrated among Protestant churches around the world. For more than three decades there has been a wide observance of the eight-day period beginning the last Sunday in January as Christian Endeavor Week. This week has emphasized, in local churches and in communities, the importance of the training of young people in Christian leadership. It has been a time, not only of happy fellowship and of recognition of the achievements of the Christian Endeavor movement, but also of initiating projects of Christian service for the community and nation and world.

Of recent years the program for Christian Endeavor Week has outlined ways of sharing this celebration with other youth groups in the community. It has suggested co-operative planning of projects of Christian service, worship, and recreation. This provided the beginnings of co-operation, which became a fact in many communities and helped to pave the way for the larger co-operation which now becomes possible. For this year Christian Endeavor has had a part in planning a week's program definitely designed for all Christian young people.

Churches which do not sponsor a Christian Endeavor society in the young people's group have for several years prepared special programs and emphasis for a Youth Week concurrent with Christian Endeavor Week. The United Christian Youth Movement sponsored Youth Week on a community and denominational basis. Naturally, this situation has caused confusion in the local church and community. In some cases the same young people have been challenged by two separate and distinct programs, for Christian Endeavor is one of the active groups in the United Christian Youth Movement and has been so since the movement began in 1934.

Obviously, wise Christian leadership could not allow such a situation to continue. So a joint committee, representing Christian youth agencies of national scope, was ap-

pointed to plan a single set of emphases for Christian Endeavor Week — Youth Week, 1944. Of the six members of this committee, three members were representatives of the International Society of Christian Endeavor. The work of this committee produced the suggested program, "One Faith—One Fellowship." This program is timely, vigorous, and adaptable to any local conditions. It has the simplicity which should be the keynote of all wartime programs. It is our program.

In this article we shall speak of the week as Christian Endeavor Week. It is the agreement of the joint committee that the name Youth Week, or Christian Endeavor Week, or both, may be used. The name used locally for the celebration is less important than the fact that there is co-operation in making community plans.

Objectives for Christian Endeavorers

1. To participate fully in the united observance of Christian Endeavor Week — Youth Week—by all the youth groups in the community.
2. To help to choose the projects to be carried on during this week and in the period leading up to Easter, and to make every effort to assure the successful carrying out of those projects.
3. To make this week a time of revitalizing the spiritual life of the endeavorers and of the societies.
4. To strengthen Christian Endeavor as an organization. Taking part in co-operative activities does not exempt Christian Endeavorers from working to improve their own societies and unions.
5. To support by generous contributions the world-wide work of C. E., particularly its wonderful work for young men and women in military service.

Preparation for Christian Endeavor Week

1. Start to plan now.
 - (a) Where there is a Community Youth Council make sure that Christian Endeavor is represented adequately on that council.
 - (b) In communities where there is no Youth Council but where Christian Endeavor is not the only organization for Christian youth groups, C. E. leaders will take the initiative in calling together the leaders of all youth groups for the purpose of planning the observance of Christian Endeavor Week—Youth Week.

(c) In communities where C. E. is the only organization for Christian young people, the C. E. leaders will determine how many of the suggested projects can be carried on during C. E. Week, and in the period leading up to Easter. Special efforts will be made to invite to the services young people who are not yet members of a Christian Endeavor society.

2. Plan to vitalize the spiritual life of individual Christian endeavorers by emphasizing the importance of keeping Quiet Hour.

Suggest that young people who are not "Comrades of the Quiet Hour" try keeping the Quiet Hour for this one week. Of course you will invite them to become Comrades of the Quiet Hour before the week is ended. (This group pledges themselves to devote at least fifteen minutes of every day to Bible Study, meditation, prayer, or other devotional practice.)

3. Consider ways of strengthening Christian Endeavor.

(a) An evaluation meeting.

(b) Publicize Christian Endeavor.

4. What about a Christian Endeavor birthday party?

5. Work for generous contributions to C. E.'s world-wide work.

6. Don't forget the juniors and intermediates.

7. Have the necessary materials on hand.

Write to the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston 8, Mass., for a copy of Christian Endeavor's Program for Aims and Activities for Societies, 1943-45.

[The above material was adapted and arranged by C. M. Balm and prepared and distributed by the International Society of C. E. We are sorry this material did not reach us sooner, but hope that what we have room to print this time will help you with your plans for this year and in the future. The committee mentioned by Mrs. Balm has released plans for special projects for Christian Endeavor Week and until Easter. Next week we plan to print some of their suggestions for the projects to be carried on through Easter. The projects discussed will be: Adjusting Church Youth Programs to Meet Existing Situations, Planning Adequate Recreation for All Young People, Helping to Meet the Wartime Needs of Youth, and Helping Young People to Participate in Working for

a Christian Post-War World Order. Several of our Seventh Day Baptist pastors have already given the young people complete charge of the Sabbath morning service, February 5—and many will be richly blessed by the work and efforts of these consecrated youth.—J. B. D.]

SABBATH THOUGHTS

By Allen Bond

Is there any difference between Sabbath day and Sunday? Isn't it just as acceptable to God if we worship him on Sunday? It might seem so, but let's make a comparison. Is it all right to worship God in a barn? Certainly, but would it be right to drive the cattle from the barn into the church so that in deserting the church we could find room in the barn for our worship? Even this is a weak comparison, for the church is man made, and dedicated to God, whereas the Sabbath is a creation of God. Does it make any difference to God? Is one day any different from another? In Leviticus 10 we read about Nadab and Abihu who offered strange fire before the Lord. Isn't all fire alike? It might seem so, but God is particular that we do things exactly as he designates, and he certainly made it plain that it was a particular day, the seventh day, that is for us to keep as the Sabbath.

Salem, W. Va.

THE BIBLE IN CIVILIAN LIFE

"Thy Word Is a Lamp Unto My Feet"

By Rex Burdick

Today more than ever we need some stabilizing force in the hands of the people to counteract the propaganda of hate that is being flung into the ears of children. We need a message of love to help them to grow into well-adjusted men and women rather than the morbid individuals which they might otherwise become. We need a message of faith for those who see in the world nothing but chaos, turmoil, and destruction. We need a message of hope for those who have friends and relatives in the great danger on the battle front, and one of comfort and relief for those who have been affected even more acutely by the war. We all need a promise of eternal salvation.

In all the libraries in the world there is only one book, The Bible which will be an answer to these problems.

Many of the great factories of our land have realized this and are incorporating within their day's labor a short period for prayer, Bible reading, and meditations. It seems to be answering a great problem of the employers and leaves the individual workers in a better state of mind as they go back to their work. There are hundreds of factories and plants carrying on worship services and programs. Let us do all that is within our power to promote this new trend, both now and after the war.

Salem, W. Va.

"Intellectual belief is not enough for salvation. After we investigate we must invest. . . . Christ is not only incomparable, but also indispensable. . . . It is not association, but contact, that saves."

COMING — A new song by the writer of our Seventh Day Baptist Young People's Rally Song.

THE SABBATH

This article is taken from the Ashtabula Star-Beacon, May 3, 1943, under "The People's Forum."

Editor, Star-Beacon:

The writer is in full sympathy with the Christian Church, and its mission in the world. But, not in sympathy with false presentation of the Ten Commandments.

As long as the church withholds the truths of the second and fourth commandments, each generation will send the flower of its manhood to be sacrificed on battlefields, vaguely and blindly hoping for a peace that is even out of reach. Also, citizens going about their rightful occupations and pleasures will be denounced as wicked. I refer to charges and teaching prevalent in our churches regarding healthy sports and recreation, movie entertainment and employment on Sunday. All of which are sanctioned and endorsed as right on Bible standards. If ministers, and those who teach in Sunday Schools, would present the fourth commandment as it is in the Bible, and not misquote it, trying to make it apply to Sunday, when it distinctly states the seventh day (Saturday); and, if they would not, like sheep, quote misguided leaders of the past, without first searching to see if said leaders knew whereof they were speaking, our generation would re-value this commandment to such a degree all would readily realize no need for legislation to keep the Sabbath holy, and our present Sunday would be truly a holiday.

The promises connected with proper observance of the fourth commandment fulfill the desires of broken and troubled hearts today. And said promises cannot be applied to any other day of the

week, even though a nation bolstered legislation to make another day holy. God blessed the seventh day (Saturday) and made it holy. He has never unbled it, or made it unholy. On the other hand God has never blessed Sunday and never made it holy. Misguided people in centuries gone, tried to make Sunday take the place of the real Sabbath. Succeeding generations followed in their steps to such degree as to accept the substitute as the real; not knowing the colossal cost of such a blunder. The price we pay for not observing the fourth commandment is: War, famine, disease. The sword and a polluted Sabbath go hand in hand. On the other hand, peace, plenty and safety are promised as a result of accepting and keeping this commandment.

The church quotes the fourth commandment to support its own observance of Sunday. It not only tramples on the fourth commandment itself, but tries to cover its sin, by condemning all who do not do likewise.

We have inherited this influence of false teaching, and have been trained from childhood by those, who like Paul, thought they were doing God service. So the truth comes like a thunderbolt as it did to Josiah when the lost roll of the law was read in his ears. He rent his clothes and diligently sought to do the right way.

We are witnessing a tottering civilization. The builders built on Sunday and like the babel tower builders we have a confused disordered world. The man made holy Sunday has failed. We seek God's blessings in our prayers and drive them away by our deeds. We need the truth from pulpit and Sunday school room that Christ and his disciples did not substitute Sunday for the Sabbath either by word or deed. The early Bible Christians never questioned the Sabbath nor did they change over to Sunday. There is no Bible teaching to support the false teachings that Sunday is or was the Lord's day. Isolated verses have been hurled at unprepared Christians, which when looked into, border on the ridiculous on part of teacher and victim. For want of space, two instances only are cited: (1) Paul's visit to Troas, (Acts 20: 6-12). This has been falsely used to teach the early church used Sunday for the real Sabbath. (2) Rev. 1: 10 has been used to falsely teach that Sunday was the Lord's day.

For those who desire peace and safety with plenty for all, I commend a quiet research in the Bible, to come to a full realization of the sinful teaching and practice of the present Christian Church. See what we are missing through twisting the fourth commandment to make people think and believe it means Sunday. See how Jesus and his disciples and early Christians did not support Sunday as the Sabbath. And that Jesus said, "He was Lord of the Sabbath," "not 'Lord of Sunday'" and he said, "The sabbath was made for man"; he did not say "Sunday was made for man."

We need enlightened Christians to follow enlightened leaders, to get out of the custom-built rut we find ourselves in. We can get rid of the scourge of war-famine and disease if God in whom we trust is a promise keeping God.

"If ye love me, keep my commandment," John 14: 15.

Rev. A. E. McMahon.

Ashtabula, Ohio.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It is snowing outside and Maxine and I made a snow man. Mommy had to help us roll the snowballs and put them together.

We have a little baby cousin, born December 14. Her name is Leanne Melvina. Grandma Nelson has been up to Luck, taking care of her and Aunt Virgie, but is home again now.

"Tippy" has four little puppies. They are nearly four weeks old and getting very big.

We have chickens, ducks, geese, and turkeys now. Maxine and I help Mommy feed them while Daddy is at work.

We had a nice Christmas. Did you?

Your little friend,

Ginger Lee Basler.

R. 3, Cuba Road,
Barrington, Ill.

Dear Ginger Lee:

It surely is great fun to make a snow man. My brother and I used to make them; yes, and we sometimes made snow houses to put them in. I heard the other day about a little boy who made a snow man, and I'm pretty sure his Mommy didn't help him. You see he had put his sister's scarf around the snow man's neck, and of course she objected; her brother didn't like it when he found the snow man was wearing his good hat; and his father objected to the use of his pipe, though I think that was the best use for it. No one had a good word to say for that snow man except his Mommy, who said it had a nice straight back, but he wondered what she would say when she found out that he had used her new broom for the snow man's backbone.

I know you must be very happy to have a little new baby cousin, and I am happy, too, because I have a little new grandson, born January 4. His name is Kristie Martin Greene, and he lives in Bridgeton, N. J., with his Mommy, while his Daddy is far across the sea in army service.

You and Maxine are good girls to help Mommy feed the chickens, ducks, and turkeys. As you grow older I'm sure you will help her in many other ways. I'm so glad

she helps you write these nice letters and I'm hoping for many more of them.

Yes, I did have a nice Christmas, which we spent with our little granddaughters, Joyce and Gretchen Clemens, and their Daddy and Mommy. We love Christmas most of all because we observe it to honor Jesus our Savior.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I read the Sabbath Recorders that my mother's cousin Ella Walters in Albion, Wis., sent us. I always enjoy reading the Children's Page.

I am almost eleven years old and will be in the seventh grade next spring. That is because we go to a "strawberry school." It starts in April and closes at Christmas time. That is so we can help pick berries in the winter.

I saw in the Children's Page where a little girl was baptized by her Grandpa Randolph. I have a Grandpa Randolph, too. My great-grandmother was De Ette Randolph, who used to live in Walworth.

We keep the Sabbath, but we live twenty miles or more from a church so we do not get to church.

It is very cold here now and I am sick with a bad cold and cough. I am four feet eight inches tall and my twelve-year-old sister is four feet nine and a half inches, so you see I am tall for my age. Some day I hope to get the Sabbath Recorder that has my letter in it.

Your little friend,

Mary Gullett.

Route 1, Box 57,
Ft. Green, Fla.

Dear Mary:

Of course it seems odd to me to think of picking strawberries in winter for we have zero weather here most of the time through the winter months. When our thermometer stands at 30 degrees above zero we call the weather mild, for sometimes the thermometer says 20 degrees below zero. This morning it stood at zero and this afternoon it is 26 degrees above and the sun is shining brightly.

The little girl your speak of, Donna Jean Gray, was baptized by her grandfather, Rev. John Fitz Randolph, a different family from that of Rev. Lester Randolph who was your

great-grandfather Warren Randolph's half brother. I knew Warren and De Ette not only in Wisconsin but in Chicago. They were members of our Chicago Seventh Day Baptist Church. I can't seem to remember your Grandpa Randolph. I'll try to answer your mother's letter this afternoon.

I hope your cold is much better by now. So far I haven't had a cold this winter, though there is a regular epidemic of colds and flu in Andover.

Very truly your friend,

Mizpah S. Greene.

OUR PULPIT

PLANNED GIVING

(A message by Miss Mildred Greene, chairman of the local church Stewardship Committee, given in the pastor's absence at Plainfield, N. J., Sabbath morning, January 8, 1944.)

Almost any feature of our living is better accomplished by systematic planning. A housewife finds that her home is cared for much more comfortably and efficiently if she plans her work. A business can not be run successfully without a plan.

Suppose a business man should say something like this: "Let me see, how much can I pay my bookkeeper this month. Tommy's tuition is due, the new living room furniture has to be paid for; my wife needs a new fur coat, and I ought to get that this month. I don't believe I can pay my bookkeeper, and my secretary will have to wait for part of hers until next month." Does a man run his business that way? Indeed, he does not! He pays his bookkeeper and secretary; if Tommy's tuition is not paid, Tommy comes home; if the living room furniture is not paid for, it goes back to the store; and if there is not money for a fur coat, wife goes without. His business comes first.

But, you may say, the church is not a business—our labor there should be free and voluntary and not governed by rules. Is this true? Is the church not a business? Jesus said, "I must be about my Father's business." The work of God's kingdom is the most important business in the world.

Now every business has certain rules or laws that govern its conduct. Every business must have a source of income. The church has no membership dues, no initiation fees, no source of income other than the gifts of

its members. Is there any rule by which we should govern our giving, is there any plan for our contribution to God's work? There is one—the oldest rule in the world, that dates back to antiquity, to the beginning of time.

When God created the world, he thereby became absolute owner of his creation, and man was created to act as his steward, to care for his possessions. As owner, he gave to man certain rules or laws, and these were passed on from generation to generation. He reserved for himself one seventh of man's time, and one tenth of what he produced from the earth. Furthermore, the tenth was to be "the first fruit of the ground, the firstlings of the flocks,"—in other words, the choicest of all was to be returned to God, the Creator and owner of them all. Why did he reserve this small portion for himself? Why did he not let man have it all? May it not be that, in his infinite wisdom, God foresaw that it was for man's own good; that one of man's characteristics was to be covetousness and that selfishness would rule the lives of many men? If he had all to spend, he would forget God, the Creator who gave it to him. If he had to keep out a small portion, before he used any for himself, it would be a constant reminder that God was the real owner, and man only the steward.

Origin of Tithing

Many (perhaps most of us) think of the tithe, or-tenth part, as of Jewish origin. But we are told by historians that Greeks, Carthaginians, Babylonians, and Romans practised it. Just as the Sabbath was instituted at the beginning of time, for all men, and adopted by the Jews and so made a part of their history as related in the Bible, so the tithe was practiced by them and referred to many times in their history. In the first reference to this practice of offering to God these first fruits, we learn something of the spirit in which it must be made. Read Genesis 4: 3-7.

Have you ever wondered why Abel's offering was so much more acceptable than Cain's? What was wrong with Cain's? Perhaps we find the answer in Hebrews, where Paul says, "Abel offered unto God a more excellent sacrifice." The Greek word for "more excellent" means richer, larger, more complete. It may be, therefore, that

Cain held back some of his offering—or it may be that his faith was not as complete as Abel's; that he did not fully believe that God is a "rewarder of them that diligently seek him."

In Genesis 14 we are told that after Abram rescued his brother Lot, who had been taken captive, he paid tithes to Melchizedek, the priest. This took place four centuries before the Mosaic law was given, yet Abram knew of the law of the tithe.

In Genesis 28: 10-15, we find the story of Jacob, Abram's grandson, his thrilling experience at Bethel, and his promise to give to God a tenth of all that he should give him. Jacob, also, knew of the law of the tenth.

This law was carried over into the time of Jesus and approved by him. He recognized this law, and he recognized the place which money or property holds in the life of man. He was forever trying to lead men to understand the rightful place of their money and possessions. "Take heed," he says, "and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." "Woe unto ye, Pharisees, for ye tithe mint and rue and every herb, and pass over judgment and the love of God; these ye ought to have done and not to leave the other undone." He endorsed the payment of tribute to the government, and even though he was exempt, he paid the tax for the upkeep of the temple. He was accused many times by the Pharisees of not keeping the Sabbath, but never was he accused of not paying the tithe.

I have read that a large, if not the largest, proportion of the wealth of the world, is owned by Jews. Could this be because they have trusted God to keep his promise, and have been faithful in fulfilling their part? "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Advantages of Planned Giving

What are the advantages of this planned giving? What benefit does the individual derive from it, and what is the effect on the church?

Mrs. Christine Terhune Herrick, the writer, tells the result of her adopting the practice of tithing. After reading a pamphlet on stewardship, she says:

I began to think of the wonderful mercies I had received and was receiving every day. If I were willing to put into God's keeping my heart and soul and life and those of my dearest on earth, and yet held back a due proportion of my personal substance, did I not imply that this was of more value in my eyes than anything else? Could I not give to his work at least the tenth he had asked of the Jews? Finally, after much pondering, I devised a compromise. I would give the tithing system a three months' test and see how it worked. Before I had been following the new method for three weeks the comfort of it began to make itself felt. The money I set aside I simply considered I did not have. I reckoned my income to be just that much less than I had been receiving, and all I kept for myself really belonged to me. I could do with it what I chose. Until I tried it, I never could have believed the beautiful sense of freedom I experienced. To have the money actually in hand when a call came was a totally new sensation. The way in which it accumulated was another astonishing thing. I had never supposed a tithe could increase like that! So there is where I stand and hope to continue to stand on the matter of tithing. I went into it as an experiment; I shall remain in it as a proven proposition—proven as a means of winning peace of mind, freedom from worry as to duty and as to donation; proven in a sense of satisfaction in recognizing God with one's substance. That is what it means to me.

Robert Quillen, the well known newspaper man, is very frank and outspoken on the subject:

God's plan is the sensible and businesslike plan. Running God's business is much like running any other business. You cannot foot the bills unless the cash comes in. And the greater the amount of cash coming in, the more you can expand the business. I think one great weakness of the church is too much sentiment and not enough sound business sense—too much joy in the fact of heaven and not enough sane effort to make earth a little more like heaven. Christ drew but one picture of the judgment, and there he pictured men condemned because they had not ministered to their fellows, and others rewarded because in serving humanity they served Christ. It should be clear enough, therefore, that man best serves God by serving his fellows. If this be true, charities of every nature are the peculiar province of the church of Christ and not of secular organizations. It will be answered at once that the church has not the money to handle these matters. Certainly it hasn't. And it never will have until it adopts God's reasonable plan. It never will have the prestige it should have until it follows in Christ's footsteps and goes about doing good. If every professing Christian paid a tenth of his earnings into the church and the hungry, the sick, the maimed and the homeless could appeal to the church and be served at once in the name of Jesus, how long, think you, before the world would be won to a religion as vital and real as that?

Ruskin, in his essay, "Seven Lamps of Architecture," presents a splendid exposé of Christian stewardship:

And let us not now lose sight of this broad and unabrogated principle—I might say incapable of being abrogated so long as men shall receive earthly gifts from God. Of all that they have his tithe must be rendered to him—or insofar and insomuch he is forgotten; of the skill and of the treasure, of the strength and of the mind, of the time and of the toil, offering must be made reverently; and if there be any difference between the Levitical and the Christian offering, it is that the latter may be just so much the wider in its range as it is typical in its meaning, as it is thankful instead of sacrificial.

Think what it would mean to the churches if everyone practiced this planned giving. No more need for church dinners that sap the strength and test the tempers of the women who prepare and serve them. No more need for the pastor to teach school, or turn farmer, or become a salesman, in order to support the family. (The Jewish tenth, by the way, was commanded by God to be used for the support of the Levites, the priests who served the temple.) The church would be lifted from the plane of beggary to the high place of respectability and the prestige to which Mr. Quillen refers.

I would like to leave with you a few sentences of Robert E. Speer's, the closing words of an address given by him on "Proportionate Giving":

I can remember still the very hour that all this first pressed on me in 1892 in the old First Church at Auburn. Horace Pitkin, who was then a student in the theological seminary, who later died as one of the martyrs in the Boxer tempest in China, read a paper on proportionate giving and the principle of the tithe. I never had seen this truth until that morning, and it burst on me as clear as sunlight that this was the right, the privilege and the duty of Christians. And if only the Christian Church would come to it, what could we not do?

DENOMINATIONAL "HOOK-UP"

Milton, Wis.

The annual business meeting of the Milton church was held January 2, 1944, at ten o'clock, with dinner served at noon to 1:35.

The reports presented by the church officers and by the auxiliary organizations told of a successful year's work and favorable financial conditions.

The church treasurer reported receipts during the year of \$5,306 for local work and \$1,933.17 for denominational work.

The meeting voted the budget proposed by the Finance Committee for 1944, amounting to \$4,236, under twenty-four items. Doubtless the church will do as well, or better, than

it did last year for denominational and other outside interests.

On the informal vote for pastor, seventy-four of the seventy-five votes were for Rev. Carroll L. Hill. He was unanimously elected pastor. This is good evidence that we appreciate his service in the church and the community.

The officers of the church are: pastor, clerk, treasurer, president, four trustees, several standing committees, two elders and one licentiate, nine deacons, and two deaconesses.

The church has a Sabbath school with five departments—three in the main school, a cradle roll, and a home department with over forty members. There are two Christian Endeavor societies, and the Women's Circle of the Benevolent Society, with an enrollment of one hundred thirteen regular and twenty-six absent members.

To conserve fuel we are holding Friday night prayer meetings in our homes. This makes it possible for some to attend who could not go to the church. For a few weeks we are considering denominational interests in these meetings, using freely the Year Book for 1943.

The Sabbath afternoon forum has been given up for the months of January, February, and March, to save fuel oil. This, I feel, is a serious loss in that it reduces our opportunities for considering together some of the many questions of vital interest that relate to our church, our denomination, and our world, and it deprives us of the valuable social hour that concludes the forum meeting.

At the Sabbath service on December 18, a service of dedication of the Roll of Honor of our service men was held. Lt. Russell W. Polan hung the Service Board on the wall to the right of the pulpit; the board on which are the names of forty who have entered the armed forces of our country. The hanging of the Roll of Honor, the reading of the names, and the prayer of intercession made a deep impression on all who were present.

The Sabbath school Christmas program was given on the afternoon of Christmas in the beautifully decorated audience room of the church. We enjoyed and were helped by the Christmas songs by the primary department, the four anthems by the church choir, and the solo by Kenneth Babcock. Our hearts were stirred by the stately procession of the Three Kings. And we thankfully

placed on the altar the Christmas gifts of the classes and the Christian Endeavor societies. There were fifteen of these, amounting to \$117.03, twelve of which were for home or for foreign missionary work—seven different lines being designated. That given by the primary department was "for boys and girls in other lands less fortunate than we are."

The church year of 1944 was ushered in with an inspiring service on New Year's morning. The entire service made a deep impression on us, but the parts that were most helpful to me were the anthem by the choir, Build Thee More Stately Mansions, and the service of communion. That afternoon the Sabbath school's candle lighting service was held. There were readings by Professor L. H. Stringer; a New Year's Meditation by Dean John N. Daland; and the ceremony of candle lighting.

Last November the finance committee of the church sent a letter to the members and supporters of the church in which they mentioned the plan to dedicate an "Honor Roll" to the young men who are in the service of our country. I quote the paragraph that followed. "But what is even more important is that this church be in a position to welcome these young people back to a 'live' church and one that is loyally supported in its varied program of activities. And the committee feels almost impelled to say that again, because of its significance and importance."

I believe that the church with its auxiliary branches is fitted for and determined to realize this ideal.

Willard D. Burdick.

January 11, 1944.

Albion, Wis.

The annual dinner and business meeting of the Albion Church was held Sunday, January 9. As usual, a delicious dinner was served and a nice social time was enjoyed. After the tables had been cleared and the dishes washed, attention was given to business.

Moderator Willard Babcock presided. Reports of the church treasurer and of the Sabbath school, the Home Benefit and Missionary societies were given and accepted.

The following officers were elected: moderator, Willard Babcock; clerk, Charles Wil-

liams; treasurer, Mrs. Fred Walters; chorister, Herbert Saunders; assistant chorister, Mrs. Clarence Lawton; pianist, Mrs. Robert Gaines.

A most interesting and friendly letter was read from Kenneth Van Horn, who is to return as our pastor upon completing his school work in the spring. Deacon M. J. Babcock, who is visiting in the East, also sent a kind and welcome letter.

Rev. Carroll Hill of Milton, who has been preaching for us during the absence of our pastor, was present. A vote of thanks was given him for his faithful services. Mr. Hill responded in his usual pleasing manner.

Our church and community have been saddened recently by the death of Mrs. Clara Morgan. Mrs. Morgan has lived with us and been a faithful worker in the church and society for over twenty years and she will be greatly missed. She had gone to spend the winter with her son in Binghamton, N. Y., but had been there only a short time when she was taken sick. She died December 21. She passed away trusting in God.

One of our oldest church members, James Dates, eighty-six, died December 29, at the home of his daughter, Mrs. George Kruckenberg. For years he lived next to the cemetery and was a very enthusiastic worker on the cemetery board. He left to mourn his loss two daughters, Mrs. Margaret Kruckenberg and Mrs. Kathryn Brown, and several grandchildren.

Correspondent.

OBITUARY

Van Horn. — Laura M., November 26, 1878 - November 23, 1943. (See extended obituary elsewhere in this issue.)

"Lord Jesus, be our Holy Guest,
Our morning joy, our evening rest;
And with our daily bread impart
Thy love and peace to every heart."

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

WANTED—Position as Home Economics teacher in a Seventh Day Baptist community. Will graduate in June with a B.S. degree from Plattsburgh State Teachers College. Ellen R. Dobbs, Box 820, Berlin, New York. 1-24-44

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No. 5

THINGS TO TAKE TO HEART

FOR 1944

By Jean Blewett

One lesson take to heart this year,
Be good to those with whom you live.
'Tis better not to quarrel, dear,
Than 'tis to kiss and say "forgive."

Put self behind, turn tender eyes,
Keep back the words that hurt and sting.
We learn when sorrow makes us wise,
Forbearance is the grandest thing.

Be tender, lest some day you turn
Your eyes on loved ones fast asleep,
And whisper as you lean and yearn:
"How often I have made you weep."

"Some loved you not, and words let fall
That must have pierced your gentle breast;
But I who loved you best of all
Did hurt you more than all the rest."