

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. 1-24-4t

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., JANUARY 31, 1944

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."

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EDITORIALS

"BEGINNING AT JERUSALEM"

Among the last words to his followers before the Ascension Jesus commissioned them to be his "witnesses unto me both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost parts of the earth." They were not disloyal to the Master, and to this day in thousands of ways the testimony has been given unto the "uttermost parts."

There is a bit of glamor always attaching to the appeal to work for Christ in foreign lands, with no intentional slight to the home fields. But it has been noticeable that often it has been easier to get commitments to the "uttermost parts" than to needy fields around "Jerusalem" and in "Samaria." A lad dying on a battlefield left a couple of letters one of which reveals the kind of spirit we more and oftener need to possess. The one was written by him to a personnel secretary of a foreign missions board. He wrote: "Japan needs missionaries most; China deserves them most, but send me anywhere."

Our work in the home fields has been slighted, all too often. Churches in rural parts have been neglected and for lack of sufficient support have gone unpastored and have ceased to exist. Work on promising fields has not been done because of lack of funds or men or of a strong home missions program. Small churches, "grass root" fields, though furnishing our strongest leadership, have been too often neglected and allowed to die.

As Seventh Day Baptists we must wake up to our dangers, to our opportunities and

responsibilities. We must answer the Macedonian cries right around us for help and encouragement. The south calls; Iowa calls; northern Minnesota calls, the great Northwest calls. Where are the men who will answer, "Here am I, send me"? And will our boards and societies have the vision, and the support of the people to send men who are willing to go?

A Home Missions conference held in New York City, January 10-12, pointed out very definitely the need to meet the demands of a new day. New conditions are being imposed upon us that demand strong hearts and open minds. Dr. Mark A. Dawber of the Home Missions Council said: "During the war the churches and missions have been jolted out of their complacency and old routines. There can be no return to the way missions and church work were carried on before the war." The new program outlined in the conference involving social, civic, and economic avenues of approach and method appeals to us as sane and vigorous. The "witness" will be translated throughout all of life.

That we are catching something of the spirit and uplift for renewed effort is reflected in some of the actions recently taken by the Missionary Board, for example, appropriations for educational help in Jamaica, for China rehabilitation after the war, and for direct aid in Chicago. The Woman's Society, with vision, is working through its promotion of evangelism, and the Tract Society is not unmindful of its missionary responsibility. The Christian Education Society, too, is girding itself to meet more fully its responsibilities, by having a field worker.

These are noble signs but they have serious implications, first and foremost being the need of increased support on the part of the people. "Ye are my witnesses." That means all who bear the name of Christian. While many of us cannot go into the fields ourselves in person, we can support them more adequately who do. The lad mentioned above still lives in a personal message, though lying in some unmarked overseas grave. The father and mother decided to ask their friends not to send flowers to the memorial service but to bring the money they would have spent for flowers so that it might be sent to the cause the lad wanted to serve. A check for \$240 was the result. "Though dead," he "yet speaketh."

Let it not be forgotten that around every church there lies a field where more home work can be done, where there are people unchurched, men and women out of Christ; children without religious training. Remember Christ's admonition, "Beginning at Jerusalem." Seventh Day Baptist history is a noble one. But what is its worth if we do not go on from here?

A MINISTER'S PRAYER

In clearing out personal files—gathering waste paper for government use—some verses were found written by one H. Victor Kane and clipped from the Watchman-Examiner. Evidently the verses appealed to the then pastor as reflecting feelings not rare to the minister of the gospel, but more beautifully put into words than most of us can express them. It is with the hope they may bless other ministers that they are reproduced here. The verses follow:

Each Sabbath Day they turn to me,
Like flowers groping for the light—
Their earnest gaze revealing souls
That seek new strength to do the right;
They leave the world's harsh strife behind
To flee into this place of peace,
Hoping that through some word of mine
Each troubled care may find release.

Lord, I have felt the burdens press,
Or courage weaken in the strife;
The peace they seek I oft have lost
Amid the hurried tasks of life.
O thou Good Shepherd of men's souls,
Who looked with pity on their need,
Look thou upon these sheep of thine
Whom, in thy stead, I seek to lead.

It must not be my word, but thine
That bids the drooping soul to rise;
My doubting heart no faith can give,
The strength they need thy grace supplies.
I speak thy Name—their hearts rejoice!
'Twas thee they needed, blessed One!
And quiet evening brings the peace
That through thyself, thy work was done.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

It was at the Pawcatuck Seventh Day Baptist church, Westerly, R. I. The street in the block, both sides, was packed with cars as was the church parking lot. The occasion was that of a Men's Meeting of the local church, sponsored by the Men's Club, a strong and active group. The gathering was to hear of the experiences in a Japanese concentration camp of Dr. George Thorngate, recently repatriated. One hundred twenty-five men and boys were present and took part in a hearty song fest of community songs led by Dr. Ted Whitford who was right in his element. Bob Loomis, popular local tenor, thrilled the audience with "My Old Pal," and "Where the River Shannon Flows." The high moment of the sing-sing came with the singing of the Star-Spangled Banner, and America, as only 125 men can sing them. Some of us can never get through those songs without great chokes in the throat.

Representatives from every church in town, but one, were reported present, a Catholic church having six. Men from Ashaway and Waterford, and perhaps other nearby places were present. Karl Stillman, president of the Club, presided. He presented Rev. Luther W. Crichlow, recently returned Jamaica missionary, for "a few words." He quite won the appreciation of all by his pleasant manner and by suggesting that possibly he had been called upon by the chairman "to add a little color to the meeting." My readers, I think, all understand that Brother Crichlow is a Negro, well known and appreciated by us.

Dr. Thorngate, eight years a missionary in China, on being introduced, said he was no "speaker," but if you will excuse the picturesque words of our day, the doctor has what it takes to put it across. And he did it well on this occasion. We all felt with him in many of his various experiences; we writhed at the lively, crawly cracked wheat breakfast food, and choked up at his parting with brave, disappointed companions whose names had not been called for repatriation,

but who, nevertheless, gave the more fortunate ones a hearty farewell send-off. We were impressed with the motto which the doctor said the camp had formulated as a working principle. It was "Give everything; demand nothing; accept anything." This is a bit of philosophy, it seems to us, the world would find helpful and stimulating.

Doctor Thorngate had his audience completely engrossed in spite of the table immediately in sight filled with attractive food. Then mountains of fat sandwiches and doughty doughnuts vanished like magic along with quantities of steaming coffee, served by President Stillman, Ben Utter, Anton Toberman and his other skillful helpers. The opportunity for fellowship and conversation with the missionaries was improved and appreciated by all who availed themselves of the privilege. It was an inspiring get-together occasion.

Other Meetings

I must not anticipate reports of the Missionary Board, but I can observe that the quarterly meeting of the board on Sunday afternoon, January 16, just preceding the evening gathering, was one of the best I have attended for some time. The work, possibilities, and need of Jamaica were outlined and emphasized by Rev. Luther W. Crichlow, five years our representative and missionary in that field. He with his wife returned to America in December.

The churches, he reported, are progressively growing and are doing good work. A great need is for a school where good secondary training can be had, reasonably, by the young people now denied them, for the most part, because of excessive costs. Our young people should be trained in our own school to prepare them for carrying on the work in days to come. Mr. Crichlow's report was supplemented by his wife who brought a message from the women of Jamaica.

We may well be pleased and encouraged by the splendid work done by our missionaries on the island, where within twenty years the Seventh Day Baptist interests have grown into some thirty churches. The prayers and labors of Rev. and Mrs. D. Burdett Coon, Rev. and Mrs. Gerald D. Hargis, and of Rev. and Mrs. Crichlow have been bearing fruit. At home we have prayed for them all, and rejoiced in their

achievements. It was good for Jamaican interests for Secretary Burdick to make the visit he made a few years ago. All our mission work would be greatly encouraged and enhanced by visitation by representatives of our boards.

It is hoped and planned for someone to be secured soon to take up leadership in the island. Meanwhile Rev. C. L. Smellie carries on for the board. Mr. Crichlow spoke highly of him, and of Brethren Grant and Lyons, Mr. Smellie's fellow ministers and co-laborers.

This report following Mr. Crichlow's stirring message of the previous Sabbath morning in the Pawcatuck church not only reveals to us the conditions and possibilities of our work in Jamaica, but that he is a helpful organizer, a forceful speaker, a man of God with a message and a real missionary spirit. Unless we are a missionary people, he urged, we have no right for existence, nor long will we exist. And he is right.

ALWAYS

"I give, devise and bequeath to.....
..... the sum of \$....."
A similar form, properly filled out as a part of your Will, insures your continued giving to the object of your choice on through the years after your active work has ceased.

Much of the work now carried on by our denomination is due to bequests made in former years.

Two score and more years ago, one of our midwestern ministers made such a bequest. In 1942, the income from this bequest was almost \$600.00.

Almost fifty years ago, an eastern business man left a bequest, which in the year 1942 yielded an income of about \$20,000.00.

About the same time, a western farmer's bequest was received and in 1942 its yield was about \$140.00, while the income from the bequest of a widow in another part of the same state was over \$85.00.

Multiply these amounts by ten, forty or one hundred years and realize the really substantial sums these donors are giving to the work of the Kingdom.

Consult your pastor or the secretary of any of the denominational boards for forms for making bequests.

Now is a good time!

Committee to Promote
Denominational Finance.

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 FELLOWSHIP OF PRAYER

For a quarter of a century Protestant churches have united during the six weeks before Easter in a Fellowship of Prayer. This is an evangelistic movement planned to help make Easter a great harvest season. Most Protestant denominations have united in it in some way or other.

To aid those who wish to unite in the Fellowship of Prayer with other Christians, the Federal Council of Churches has prepared a booklet giving meditations and prayers for each day. These booklets may be used by individuals or by churches. Copies of them have been sent to all our pastors and church leaders, and additional copies may be secured at two cents each, by addressing the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.

W. L. B.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held January 16, 1944, in the Pawcatuck church.

The meeting was opened with prayer by Rev. Luther W. Crichlow.

Those present were: Rev. Harold R. Crandall, LaVerne D. Langworthy, John H. Austin, George B. Utter, Karl G. Stillman, Dr. Anne L. Waite, Rev. William L. Burdick, Mrs. Alex. P. Austin, Walter D. Kenyon, John S. C. Kenyon, Elston H. Van Horn, Lloyd B. Langworthy, Rev. Trevah R. Sutton, Rev. Eli F. Loofboro, Rev. Ralph H. Coon, Mrs. James G. Waite, Mrs. Harold R. Crandall, Rev. Herbert C. Van Horn.

Visitors present were: Dr. George Thorngate, Rev. and Mrs. Luther W. Crichlow, Mrs. Ralph H. Coon, Mrs. E. F. Loofboro, Mrs. John H. Austin, Mrs. Allen C. Whitford, Mrs. Trevah R. Sutton, and S2/c Leland W. Bond of the U. S. Navy.

The quarterly and monthly reports of the treasurer were read and approved. The quarterly report and report on the condition of the society were ordered recorded.

The corresponding secretary's quarterly report was read. It was approved and ordered recorded. It follows:

Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that an unusual amount of time last quarter was given to the Missions Department of the Sabbath Recorder.

The last week in October was spent with our church in Berlin and the Seventh Day Baptist Mission in Schenectady, N. Y. One result of this trip was that several markedly liberal contributions to bring the missionaries home were received. The last of November a meeting of the Committee on Denominational Literature was attended in Plainfield, N. J.; and the first of December two days were given to meeting in New York City, our missionaries returning on the Gripsholm.

Twice during the quarter missionary-evangelistic literature has been sent to leaders in our churches. The first was a booklet promoting the work of Men and Missions, and the second was a booklet in the interests of the Week of Prayer for the Churches.

The promotion of Preaching Missions has been continued; the correspondence has been unusually heavy; and many other duties have received attention.

Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
January 16, 1944.

The report of the Missionary-Evangelistic Committee was presented by the chairman of the committee, John H. Austin. The need of the Chicago Church for a pastor was brought before the board, and there was discussion about how to fill the pastorate.

Rev. Luther W. Crichlow, returned recently from Jamaica, addressed the board, and told of the problems of the Jamaica field. He laid emphasis upon the need of the field for ministers, and for the improvement in the ability and willingness of the church members to give to the work in their own field. He said he has found no better way to support the work than by tithing. He appealed for the denomination to establish a school where the people could receive an education, where young men may be trained for leadership for the work, and for young people generally to have their head and hands trained.

Mrs. Crichlow delivered a message from the women of Jamaica, asking that the board or some other interests help two or three children to attend some school there or in the

United States, so that teachers may be available when the time comes to open a school.

Voted that the item of \$300 in the budget for incidentals in Jamaica be changed to read "educational purposes," and that the corresponding secretary negotiate with Pastor Smellie as to individuals to be helped from this appropriation.

Voted that Rev. C. L. Smellie of Jamaica be paid at the rate of \$66 a month, effective as of December 1, 1943.

G. B. Utter, chairman of the China Committee, reported that there had been no meeting of the committee, but that Doctor Thorngate had been going about the country speaking before the churches.

Doctor Thorngate spoke of the need of postwar plans in China. We should make up our mind that we must continue to stay in China, perhaps in new locations away from Shanghai. He told about twenty-five meetings in as many places in the last few weeks. He said it is evident that there is much interest in China.

Upon the recommendation of the treasurer, it was voted that in the 1944 budget for

China, \$1,000 be set up as a reserve fund for postwar reconstruction.

The report of the Ministerial Relief Committee was presented by the treasurer, and was approved and ordered recorded.

The Investment Committee report was accepted, approved, and ordered recorded.

A letter from Nortonville, Kan., was presented concerning the settlement of the estate of Lucy M. Knapp.

Voted that the treasurer be authorized to name an attorney for the board in the settlement of the Nortonville, Kan., estate.

The treasurer spoke on the loans that had been made to the Kingston Church.

Voted that the grant of 500 to the Kingston Church for repairs to the church and house in the rear, in lieu of a previous grant of \$250 and a loan of \$250, made by the treasury, be approved.

The minutes were read and approved.

After a prayer by Rev. H. C. Van Horn, the meeting adjourned.

George B. Utter,
Recording Secretary.

TREASURER'S COMPARATIVE STATEMENT

	Receipts			12 mos. ending 12-31-42	12 mos. ending 12-31-43	Change
	Dec., 1942	Dec., 1943	Change			
Memorial Board income				\$ 1,236.23	\$ 1,652.06	\$ 415.83
Permanent Fund income	435.83	528.22	92.39	3,260.73	3,146.62	114.11*
Denominational Budget	653.12	816.40	163.28	7,664.95	8,404.56	739.61
Organizations	362.60	162.17	200.43*	2,989.43	1,395.03	1,594.40*
Individuals	565.79	335.00	230.79*	1,505.97	1,593.03	87.06
Special gifts	71.71	535.11	463.40	386.77	2,929.98	2,543.21
Loans		5,500.00	5,500.00	2,500.00	5,500.00	3,000.00
Other				100.00	297.60	197.60
Debt Fund investment				2,000.00	1,250.00	750.00*
	\$2,089.05	\$7,876.90	\$5,787.85	\$21,644.08	\$26,168.88	\$4,524.80
	Expenditures					
Corres. sec'y and expenses	\$ 241.65	\$ 206.60	\$ 35.05*	\$ 2,590.00	\$ 2,473.29	\$ 116.71*
Gen. missionaries and expenses				37.42	38.00	.58
Churches and pastors	151.66	244.40	92.74	2,136.82	2,777.73	640.91
China	212.75	255.00	42.25	2,784.20	2,756.60	27.60*
Holland						
Jamaica	143.75	171.23	27.48	1,859.74	2,227.28	367.54
Treasurer's expense	37.16	20.00	17.16*	588.52	557.89	30.63*
Interest		6.71	6.71	346.98	271.75	75.23*
Loans		5,000.00	5,000.00	4,000.00	6,750.00	2,750.00
Printing				65.65	168.60	102.95
Foreign Missions Conference		67.00	67.00	135.00	112.00	23.00*
Special gifts	48.21	22.37	25.84*	273.14	1,970.19	1,697.05
South American Field		60.00	60.00		180.00	180.00
Miscellaneous		2.00	2.00		25.40	25.40
Debt Fund investment	90.85	112.04	21.19	1,195.27	1,250.91	55.64
Special Fund investment				829.80	5,250.35	4,420.55
	\$ 926.03	\$6,167.35	\$5,241.32	\$16,842.54	\$26,809.99	\$9,967.45

* Decrease.

WHAT'S THE DIFFERENCE?

W. Allen Bond

Forward: The purpose of this article is not to present the Scriptural evidence that the Seventh Day of the week is the true Bible Sabbath which is still the day that God would have us to keep. It seems that this truth is clear enough to those who become interested enough in KNOWING, to make a sensible Spirit-led study of the question. Although many Sunday keepers acknowledge that the Seventh Day is the true Sabbath, most of them seem to think that it makes no difference whether or not they keep the seventh or the first day of the week. This was written with this in mind, and is now presented to you.

If we really want to know whether or not it makes any difference as to what day we keep, and whether or not we have to be particular in other seemingly small matters of conduct, we should look to God's Word, and not to what man says, or what our selfishly inclined hearts might say by way of rationalization. So let's see what some Old Testament incidents teach us.

We don't know the exact thoughts in the minds of Adam and Eve at the time of their trial and fall, but, knowing our own minds, we can imagine what they might well have thought. God told them that they could eat of nearly all of the fruit in the garden, but the fruit of one tree was forbidden. But when tempted by Satan's modern lie that God did not really mean what He said, and possibly thinking that after all there was no difference between the fruit of this tree and the other trees, they disobeyed. It may have seemed like a little thing to them, but it cost them more than tongue can tell. They were driven from the Garden of Eden, lost fellowship with God, and brought sorrow, pain, toil, and damnation of sin upon the whole world from that time until now.

Cain and Abel came to bring sacrifices to God according to his revealed will. So Abel came, bringing an innocent lamb which he slew and offered to God, a type of Christ, the Lamb of God who was to die on Calvary in your place and mine to purchase our souls' salvation. God accepted this offering; but Cain brought a sacrifice of the fruit of the ground which God had cursed. Possibly he thought within himself that surely God didn't

care what kind of sacrifice he brought, as long as he offered something. Besides, it was more convenient for him to bring such an offering; for he raised that sort of thing himself. It was too much trouble to obey completely; but God refused his sacrifice; and Cain himself lost spirituality to such an extent that he became the murderer of his own brother.

In Numbers 20: 7-12, we read the story of Moses' sin which barred him from entrance into the promised land. God told him in simple but plain words to speak to the rock, and Moses in anger with the people spoke about his bringing water out of the rock and then struck twice, contrary to God's command. God still honored his servant Moses, and brought forth water from the rock. The fact that water came from the rock was not a sign that Moses was right, any more than it is a sign that it is all right to keep Sunday just because God honors the work of consecrated Sunday keepers in a rich harvest of souls. On the surface, the sin of Moses may seem small, but we see that serious results soon followed that sin of failing to do exactly as God had commanded. After all, God has a reason in asking for particular obedience.

In Joshua 6 we read of the fall of the city of Jericho. The Israelites were to take this city, but not according to their own plan. God told them how should do it. It may have sounded strange, foolish, and unnecessary, but it was God's command, and His people did just as He asked them to, with the desired results. Suppose that they had decided to march more, less, or in a different order; had failed to shout; or in any other way had failed to obey completely. Would they have failed? We don't know, but we do see that in this case exact obedience brought victory, even as today complete and precise obedience to the revealed will of God in regard to the Sabbath, tithing, a separated life, and the other points of Christian living, brings us the greatest victory.

When we read Judges 16 we hear about a man with long hair—Samson. He was strong, but when his hair was cut off, he became weak. Did his hair make him strong? No, God was the source of his strength. His long hair was just a mark that he recognized the Lordship of the one true God. Some might say that it would make no difference whether or not he cut his hair, but it did make a difference, as a mark of obedience. And that is

one difference between the Sabbath and Sunday.

Leviticus 10 tells the story of Nadab and Abihu who offered "strange fire" before the Lord. They substituted this strange fire for the holy fire which was intended for that purpose. I can imagine the line of thought that might have led to this act. "Fire is fire. What is the difference? It looks alike, it acts the same, and if you didn't already know, you couldn't tell by observation which was holy, and which was not." But no matter how good the argument they may have had in their minds, it did not condone disobedience and human substitution. Their sin cost their lives. Today men have substituted a day of their own choice in place of that appointed by the God who claims to be the same yesterday, today, and forever. Not that such an act will result in their being stricken dead in the way that Nadab and Abihu were, but it is a serious thing for a man to set up his own wisdom in contradiction to the revealed will of God.

You remember the leper Naaman who went to Elisha to seek healing. He was told to go and wash in the river Jordan seven times—not any river and not any number of times, but a definite number of times in a particular stream. God has a way of being definite in his demands. In 2 Kings 5: 12, Naaman said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" But God had no second choice. There was only one way of healing. God's will is limited to only one perfect plan. So when Naaman obeyed without question, without knowing why, he was healed. So, even though you may not see why you should keep a particular day, thinking that the other days of the week are just as good as the Sabbath, remember that God means what He says, and it is not ours to question why.

(Concluded next week)

Salem, W. Va.

SABBATH PROMOTION

Abridged Report of the Director of Sabbath Promotion of the Shiloh Church

Thirteen members of the "Tract-of-the-Month" Club were enrolled. Seventeen subscriptions were sent for the Sabbath Recorder including two new ones. Six copies of "China Letters" by Dr. Rosa Palmborg have been ordered.

Eighteen of the Sabbath Rally Day special issue of the Sabbath Recorder were distributed. We ordered more, but no more were available. Fifteen of our church Bible verse calendars were distributed to non-attending members. Between 600 and 700 Sabbath tracts have been distributed in Shiloh and the west side of Bridgeton.

Peace cartoons in frames have been placed in the Post Office and Noyes service station, the cartoons being changed at intervals.

A sign board, advertising our church, the Gospel, and the Sabbath, has been ordered built, and a location has been secured for the same.

Visited the colored people who were temporarily housed at Roadstown colony. A supply of tracts was left here with a number of old Recorders. Visited the colored migrant camps at Seabrooks and Swedesboro, leaving tracts, Recorders and Sunday School Times. At Swedesboro found group of Seventh Day Baptist Jamaicans, about fifteen adults and a number of children. Ordered ten Helping Hands for these people, and supplied some Junior and Intermediate lessons books for the boys and girls.

Mrs. Mary C. Ayars.

WOMAN'S WORK

Mrs. Okoy W. Davis, Salem, W. Va.

WORSHIP PROGRAM

By Mrs. Eldred Batson

Love and Hate

Psalm 36

Over the radio the other day was given a most interesting slant on new year resolutions. A wife suggested to her husband that they should resolve to love more in the new year, to be kinder and more considerate of others. The wife had a very splendid idea, and her thought was exactly right, for God tells us to love our enemies, to think of others as of ourselves, to do unto others as we would have them do to us. We are taught to love rather than to hate.

But then it was forcibly brought home to the husband that some people were using bootleg gasoline, that some were spending money extravagantly on nothing more than luxury, that people were talking carelessly about "closed door" facts, and he became very bitter about the whole thing. With his wife,

he discussed the situation, and together they decided that perhaps we should actually hate at least some things—the behavior of the Germans, the ideals of the Japs (if they can be called ideals), the pride of the man who gets gasoline illegally, the delight of people with extra money in their pockets which they expect to use for their own personal pleasures, any or all of these things which in any way slow up the desired conclusion of this destructive war—anything which might cause the loss of even one more life. Yes, perhaps in this case hate should prevail over love—hate for those things which are destructive to true love. Perhaps enough hate for things which retard the end of this World War will help us to work more strenuously and systematically toward the end for which we are all "pulling"—perhaps a little more actual hate for these things will make our love for the better things in life just a little stronger.

Dear God, may we hate those things which are destructive of love. We thank thee for thy great love, for the lessons taught us concerning love. May we love those about us and those everywhere, enemy and friend alike, to such an extent that we may hate the things which cause bloodshed and heartache anywhere. Guide us in our loves and hates.

Amen.

Hymn—Close to Thee.

AND THE LORD WONDERED THAT THERE WAS NO INTERCESSOR

(Our 1944 World Day of Prayer for Friday, February 25)

By Margaret T. Applegarth, Chairman

In other years our World Day of Prayer services have emphasized the spiritual development of some worship theme chosen to uplift hearts and souls of the world Christian community which would be using it on the first Friday in Lent. But this year with all our continents steeped in such sorrow, such woe, such hatred, that none of us dares to consider his or her problem unique, the national World Day of Prayer committee felt that the time had come for all of us to bear one another's burdens in a day of intercession: so that in a roll call of the nations we might share a fellowship of suffering in the presence of him who is the only Power strong enough to give us peace.

In preparation for creating such a worship service, therefore, a call was sent out to several hundred representatives from many dif-

ferent countries, inviting them to spend a day with us to "pool their concerns" and "voice their needs"—the basis of the call being our 1944 worship theme, "And the Lord wondered that there was no intercessor" (Isaiah 59: 16).

The group which assembled proved to be an astonishing cross-section of humanity—coming from more than twenty of the fifty nations which observe our Day of Prayer. Indelibly stamped on all our memories are certain lovely aspects of the hours together—a German pastor and his wife, exiled from Europe after months in concentration camps, sat beside a French woman who had not heard from her family in occupied France; the man heading the British Information Services sat between the ex-president of Doshisha University, Tokyo; a Greek woman, chairman of Greek Relief work, sat beside five repatriated Chinese missionaries; and scattered through the room were other repatriates from Burma, Siam, Malaya, Assam, Japan, Algeria, Egypt, the Belgian Congo. It took a Zulu woman, straight from the heart to Africa, to voice the deep tenderness we were all experiencing: "I feel as if maybe I am in heaven! For the Good Book says: 'Thy shall come from the East and from the West, and shall sit down in the kingdom of God.'" And there she sat, surrounded by such a kingdom in miniature!

Those unable to attend sent us their written intercessions, so that we also heard from the Philippians, Russia, Norway, Holland, Puerto Rico, Bolivia, Colombia, Peru — a Netherlands' woman lawyer sending an eight-page prayer for Holland alone, a three-page prayer for the Dutch East Indies!

Out of this wealth of "reality" our worship program for Friday, February 25, was created for us by the master hand of one who has been in medical service in Alaska (on little St. Lawrence Island, where our "day" ends) in the Philippines and in Africa. With striking simplicity the program guides those of us who would be wise into offering unto him gifts, again—

I. MYRRH: given to our Lord both at his birth and at his death, becomes our symbol of intercession for the sorrows of the world.

II. FRANKINCENSE: our symbol of intercession for the world Christian community in every corner of the globe, by name.

III. GOLD: our symbol of intercession for the refining of the spirit of all mankind, with

cross consumed, a new world to be rebuilt with generosity and unselfishness.

It is our dream that the imperishable beauty of this original assembly shall be duplicated in your home town! For you have foreign language groups living in an agony of suspense, these days; you have war wives and war mothers whose hearts are already centered on the ends of the earth where their loved ones are; you have WACS and WAVES and SPARS and members of the armed forces in your town. Last year a glorious beginning was made in the U.S.A. by bringing together these persons for prayer; it needs new imagination and skill to draw them now into a family concerned over the welfare of every member, no matter what kindred or nation or tribe.

The following supplies may be ordered from the United Council of Church Women, 156 Fifth Ave., New York 10, N. Y., or from denominational Boards:

Call to Prayer—free in limited quantities.
Adult Program—2c each, \$2 per hundred.
Handbook for Leaders—10c each.
Poster (17 x 22)—5c.

—Church Woman.

AN OPEN LETTER

Dear Pastor and Sabbath School Superintendent:

An item in the report of the Commission of the Seventh Day Baptist General Conference, published in the 1943 Year Book, reads as follows:

"Ahva J. C. Bond was invited to lead our people in the study of the Bases of a Just and Durable Peace under the direction of the Board of Christian Education, and an item was included in the budget for that purpose."

This letter is written in answer to that invitation and in response to the assignment.

One of these days—one glad day—this present conflict of arms will end. The real significance of that event will depend upon the use the nations will make of the opportunity which it will offer for the building of a better world. Ceasing hostilities will not insure permanent peace. The peace of the world will depend upon many factors, and can come only through wise planning based upon knowledge and understanding. Planning and cooperation are going into the winning of the war. These, on the same wide scale, must go into the making of the peace.

When the leaders of the four great allied nations, America, Great Britain, China and Russia, are seen sitting down together "on the same side of the table" one is struck by the fact that the President of the United States is dressed in civilian clothes. That fact symbolizes something important in our American life. Here the military is the servant of the civil authority. Here the people rule. Since that is so, the people must become more intelligent on the issues involved in the making of an enduring peace.

Doubtless these are some of the things that were in the minds of the members of the Commission, and which led them to take the action recorded above. In answer to that invitation a committee of the Board of Christian Education has given the matter consideration, and is ready to make a suggestion to the churches and Sabbath Schools. Various pieces of literature have been examined, and we have decided to recommend "Six Pillars of Peace, A Study Guide," a copy of which is being sent to you herewith. We believe this is the most usable publication on the subject, and we recommend its use in your church or Sabbath School. It might be used in a regular Sabbath School class. Two or more classes might join together in its use in a successive series of class periods. A group might be organized in the church under the leadership of the pastor or some other competent leader. A community group might become interested in such a study.

This matter is important and urgent. All followers of the prince of Peace have an obligation to the country and to the world at this point. All are interested in a just and durable peace. Here is something all can do about it. Enlightened public opinion was never needed more than it is now, and the Church has never had a greater opportunity than at present to prepare the way for the kind of peace Christians pray for, and for which all men of goodwill everywhere continue to hope.

Additional copies of the Study Guide may be secured at the rate of ten cents per copy. Write and tell us of your plans for a class or a group. Order additional copies according to your needs.

Write of your plans, and send your orders to the undersigned.

Sincerely,
A. J. C. Bond.

Alfred, New York,
January 2, 1944.

YOUNG PEOPLE'S WORK

Joanett B. Diehlman, Editor
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

SOME SERVICE PROJECTS

(Since the International Society of Christian Endeavor and the United Christian Youth Movement are both encouraging projects for young people to continue through Easter, we are using some of their suggestions that we think might be used by some of our Seventh Day Baptist Youth.)

I. *Adjusting Church Youth Programs to Meet Existing Situations.*

1. Open and dedicate a prayer room for youth of the community in the Church. Keep it open throughout Easter or longer. Appoint young people to be responsible each week to keep the room in order, place flowers and/or a religious picture (Sallman's Head of Christ is one of the best loved by young people) at the altar, distribute invitations to young people to use the room for quiet meditation and prayer.

2. Gather information regarding youth services and activities in own or all churches of the community. Prepare a calendar to distribute among all young people.

3. Start a community mission study class during Christian Endeavor Week (January 30 to February 7).

4. Organize a community Bible study class to meet one evening each week for six or eight weeks.

5. Form a leadership training class for older young people who will volunteer to give four hours each week to work with Intermediates or Juniors, two hours for training and preparation, two hours for leadership of some activity group.

II. *Plan Adequate Recreation for All Young People.*

1. Launch a study of the recreational opportunities young people have in your community. Announce the ones you can approve in a special Play Bulletin, issued regularly.

2. Consult leaders in settlement houses, government offices, Y.M.C.A., Y.W.C.A., and similar groups to see if you can co-operate in their recreational programs during the spring months.

3. Work out a plan to finance an adequate recreational program for the younger teens. Organize a "Dollar-a-Month Club" among working people to help provide fun for younger people and a club room for those who are older.

4. Start a training class among those who are willing to prepare for recreational leadership.

5. Write to Allied Youth, National Education Association Building, Washington, D. C., for plans for recreation that will help solve problems caused by alcohol. Work out a spring-time, church centered recreational program for youth.

III. *Help to Meet the Wartime Needs of Youth.*

1. Organize a class of high school girls and boys to study how to tell Bible stories to children. This class may meet at the Sabbath School hour if there is no other available time when all can meet who are interested. (Of course, this is not to be done unless approved by the Sabbath School Superintendent.)

2. Start a series of meetings that will be devoted to leadership education for those who will become volunteer teachers and activity leaders.

3. Start a search for new members for your Sabbath Schools and your young people's meetings. Invite adults, young people, and children to attend one of the classes. Make a series of invitation posters to place in prominent places. Give personal invitations. Arrange to call for children and those who are alone in a family or will have to come by themselves.

4. Mimeograph a two- or three-page paper with information about the church. Distribute weekly or monthly among new families, the first issue appearing during Christian Endeavor Week. Help people to feel at home in your churches.

IV. *Help Young People Participate in Working for a Christian Post-War World Order.*

1. Organize a class of thoughtful young people to study literature on the post-war world.

2. Plan to observe "America's Minute of Prayer" each evening at six o'clock.

3. Organize a World Order Committee and ask this group to call the attention of young

people to the best materials on post-war world matter.

(These are a few possible service projects. There are many others. What will you do as your part in the total task of "Building Today for a Christian World"? Remember—the most essential thing is to discover a real need among some of your fellowmen and to do your best to meet that need as Christian young people, because you are followers of the Lord Jesus, who pioneered the pathway of sacrificial service in Galilee and who still calls young men and women to follow his way of life. He gave his very all that all who believe on him might have eternal life. The least we can do is to offer our service in the promotion of his kingdom.)

WHY SPREAD THE SABBATH TRUTH?

Mrs. William R. Kimshell

What a furore, what a tempest of protest and denunciation when the President of the United States endeavored to alter the day of Thanksgiving! People gathered to protest this act in Town Halls and other public places. Letters of protest were sent to Congressmen and the President. Historical societies, especially of New England who lay great stress on historical tradition were among the most vehement who opposed the presidential decree.

Now why all this howling? Simply because a day held in esteem by our forefathers was in danger of losing its place in our affections. How much more should we, the children of God, raise a storm of protest against those who not only support the spurious sabbath known as Sunday, but further dishonor the Lord of the Sabbath by attributing to him the change of a sacred day which he never intended to alter?

Let us who are zealous of the things of God rest not day or night until the true Sabbath is restored to its proper place in the esteem and reverence of all peoples.

Durham, Conn.

OUR OWN POETS

Thou Lord of Love
By Bessie S. Davis

Thou Lord of love, to thee we lift
Our voices in a hymn of praise.
'Tis thee we love; 'tis thee we'll serve,
And emulate through endless days.

Thy word most precious is our guide.
We read and know that we are thine.
Through every trial it comfort gives,
Because the Bible is divine.

Our Savior showeth us the way,
To heaven and a home above.
He shares our sorrows and our joys,
To show to us the way of love.

Coming: A brand new Seventh Day Baptist song.

Listen: The Word of Life (A Youth for Christ broadcast originating each Saturday night at 8:00 P.M. from New York City). Stations WHN, WMEX, WPEN, WRAL, WFNC, WGTM, WGTC, and WGBR, at 8:00 P.M. WFBG and WLAV at 9:00 P.M. WFCI at 11:15 P.M. WDEV and WW SR at 4:30 P.M.

Short Wave and Foreign—E.W.T.: HCJB, Quito, Ecuador, S. A. 10:30 P.M. HOA, HP5G, and HOA, Panama City, Panama, 8:30 P.M. On Local Time KFQD, Anchorage, Alaska, 8:00 P.M. KTOH, Lihue, Hawaii, 9:00 P.M.

RESOLUTIONS OF SYMPATHY

Whereas our heavenly Father has called home one of our beloved sisters, Mrs. Mary Sabrina Williams—one whose life of service for her Master through helpful deeds for others was a blessing to the community; one whose life was an example of Christian fortitude, faith, and trust in God, and who in health was an untiring worker for her church, and when health was gone whose interest was always with us; be it

Resolved, That we, as representatives of the Woman's Missionary Society, do express our sincere sympathy to the bereaved family, and that these words of appreciation be placed upon our minutes and copies be sent to the family and to the Sabbath Recorder.

Myra Hutchins,
President,
Florence Hutchins,
Secretary.

North Loup, Neb.,
January 5, 1944.

The world is so full of a number of things
that I'm sure we should all be as happy as
kings.

Robert Louis Stevenson.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Recorder Girls and Boys:

This is the first time in quite a number of weeks that there are no children's letters for our Children's Page. I do hope there are a number of them on their way to Andover, or at least that they are being written. I always have sort of a let-down feeling when I have no letters to answer.

This week we have an interesting message from the Committee to Promote the Financial Program. I hope and pray that this message will inspire every one of you to give in the service of our Lord and Master more and more of your time, talents, and money as the years go by, thus making of your service a real source of joy and satisfaction.

Since I have no letters to answer I'll tell you a little story this week. It is about a rich man who lived in a beautiful house by the side of the road along which many people traveled every day. He was very kind to everyone who passed, inviting the weary to rest in the shade of his beautiful trees, freely offering them water to drink and food to eat, and giving of his wealth to those in need. But it made him very sad to see how many of those who passed were decidedly lazy, always complaining about how hard they had to work.

One day he put a large stone in the very middle of the road and watched to see what would happen.

A man came by leading a cow. He was very cross at seeing the stone, but went around it and on his way. A farmer came by on his way to mill. He, too, found fault on seeing the stone, but also drove around it and on to the mill. Many other people passed during the day but though one and all grumbled about the stone, no one tried to roll it away.

At last the miller's boy came hurrying home. He was tired and hungry, but when he saw the stone he said to himself, "It will soon be dark and someone may stumble over that stone and hurt himself. I must roll it out of the road."

The stone was so heavy that it was hard for him to lift it but by pulling and tugging he succeeded at last in rolling it out of the road. And under the spot where the stone had been he was surprised to find a pot of gold on

which was written, "This pot and the gold are for the one who rolls away the stone." Then the miller's boy joyfully took the pot of gold home.

The rich man was glad he had found someone who was willing to work, and to work for the good of others. Let us all strive to work for the good of others and that is one of the best ways to serve God.

Sincerely yours,
Mizpah S. Greene.

TO BOYS AND GIRLS IN SEVENTH DAY BAPTIST HOMES

It may seem funny to you for us to be writing to you through this department of the Sabbath Recorder. But Mrs. Greene has been asked to let this committee have space for a short message. It will not be many years before you folks will be the men and women on whom the work of the denomination and of your churches will be resting. If you get ready to carry it, by assuming a growing portion as you get older, the burden will not be heavy. Did you ever hear of the man who planned to lift a little calf every day, just to get used to lifting the animal when it became a cow? He lifted a little harder each day as the calf grew in size and weight, and when she became a cow he could still lift her.

Now I don't suppose that story is true, but it does illustrate the fact that we may grow into bigger and greater deeds by doing each day or each week or each year just a little bit more than before. If you will read in your Bibles in the Book of Ecclesiastes, you will find the "preacher" saying, "Remember now thy creator in the days of thy youth, while the evil days come not." And one of the ways in which to remember the Creator is to form the habit of generous giving before such a habit becomes hard to form. If we learn to be courteous in youth, it will help us to be so later. If we make it a habit to share with the church when we are young, it will not be hard at all to give generously as the good Lord prospers us. All we have to do is to increase the gifts as our ability to earn increases. We can make giving a part of our worship of God. (The Wise Men brought gifts of gold, frankincense, and of myrrh and placed them at the feet of Jesus, as their way of worship. That is our privilege, too, and Paul tells us that "God loves a cheerful giver.")

Do you remember that "God so loved the world that he gave," yes gave his own son. And we can love God's kingdom so much that we will *want* to give and that we *will* give—give of our time and of our talents and of our money. Just as Jesus "grew in wisdom and in stature and in favor with God and with men," so can we grow likewise, and when we are older we will not depart from the ways in which we have trained ourselves to go.

The Committee to Promote
the Financial Program.

WHAT DO YOU THINK?

By Margaret S. Prati

I have just received the Christmas issue of the Sabbath Recorder. I was eating my lunch when it came, so I took it to the table to peruse while I ate. But what I saw between the covers of that little paper made the food stick in my throat, and sent me to my knees in hot tears of shame and contrition for ever complaining because of a little adversity and physical suffering.

Perhaps some of you are wondering what I have reference to—what I could have seen that would cause my food to stick in my throat. Others of you who read this will know right away, but for the sake of clarity I will tell you. It was the two tragic pictures of those poor victims of war and famine.

Think of it, here we sit, we in America, with abundance—plenty of food, plenty of clothing, plenty of warmth, despite rationing, a gracious and merciful God watching over us, one who has promised to supply our every need "according to his riches in glory by Jesus Christ," and yet we, like the children of Israel, murmur and complain because we have a little discomfort and suffering. We should be ashamed of ourselves!

If there is a person who calls himself a Christian who can look at those pictures and see the look of utter despair and hopelessness in those faces, and remain unmoved, I say, he had better examine himself, "whether ye be in the faith," and like David of old, cry out, "Search me, O God, and know my heart; try me, and know my thoughts," because the Christian spirit is the missionary spirit. One can't have the real spirit of Christ and not be concerned about others.

So many Christians pray, "God bless me and my family and loved ones," and that is as far as they go. Is that the spirit of Jesus?

Did Jesus pray just for his own little circle? We read in John 17: 20 these words: "Neither pray I for these (his disciples) alone, but for them also which shall believe on me through their word." Does that sound as if Jesus prayed just for his own little circle? It includes us way down the centuries, too.

We talk about how much we love the Lord, but do we show it when we are satisfied just to stay within our own sphere with our prayers and our interest, and not move out of it? In a missionary magazine I read this brief sentence the other day: "Your love has a broken wing if it cannot fly across the ocean." And how true it is! Our love should, nay must, reach out across the earth to those less fortunate than we, if we have the real love in our hearts that we should have. Although we may not be able to help much financially, we can pray.

There is a slogan abroad: "God bless America." Well, God has and still is blessing America for more than she deserves. If you doubt that, just stop and think a moment: is America being blasted to bits every few hours by bombings? Is there famine stalking this fair land of ours as in other countries? Are we being thrown into concentration camps because we speak for Jesus? What we need to pray is "God save America."

Someone may wonder what all this has to do with the pictures in the Recorder. Simply this: As Paul said in Romans 13: 11, "It is high time to awake out of sleep"—let's stop being smug and self-satisfied, and expand our prayers. Let's open our hearts and our pocketbooks to help those poor, needy ones across the ocean. Let's ask God to make us intercessors for those over there, many of whom have not the Lord Jesus to call upon for help; nothing but their dumb, heathen gods, who can neither hear nor answer their cries of despair. Let's pray that they will be led to a mission where they will hear of God's love and his supreme gift to the world, Jesus, our Savior.

And now, in closing, let me say this: this message has been directed to the writer, as well as to others who will read it. We all need to bestir ourselves and wake up. Get busy for Jesus! My prayer is, "God, give me Calvary love," for when we have Calvary love, that includes every kindred, race, and tongue.

Schenectady, N. Y.

FAVORS FEEDING HUNGRY CHILDREN

A statement of the Federal Council of the Churches of Christ in America proposing a limited program of relief for the starving peoples of occupied Europe was presented at the hearings on the Gillette-Taft resolution on November 5, by Dr. Roswell P. Barnes, associate general secretary of the Federal Council. He also submitted a similar statement by the Archbishop of Canterbury.

The hearings were conducted by the subcommittee of the Senate Foreign Relations Committee.

Doctor Barnes told the members of the committee that "the churches supported the intent and purpose" of the Gillette-Taft resolution, which favors a limited experimental program of feeding the children in occupied countries of Europe.

The Federal Council's statement proposed an experimental extension to other occupied countries of the relief program already functioning in Greece with the approval of the Allied Governments.

The plan involves the purchase of supplies in countries where there is an excess of certain foods, their transport in neutral ships to neutral ports, transshipment in sealed cars to the areas of want, and direct distribution under the supervision of the Red Cross to those in most desperate need.

In answer to questions by members of the committee, Doctor Barnes declared that there was considerable support in England for this plan and that British church leaders had frequently expressed the opinion that there was less active promotion of the plan in the United States than in Great Britain.

TRUE SIGNIFICANCE OF CHRISTMAS

By H. N. Wheeler

All Protestant denominations in these later years are bringing out the true significance of Christmas much as the Catholics, Episcopalians, and Lutherans have done for hundreds of years. This is as it should be. When I was a boy our Christmas exercises at the church made some mention of the birth of Christ but for the most part consisted of a program built up about Santa Claus and the giving of presents. In the South fireworks are still used in Christmas celebration, though the custom is waning.

The idea seemed to be that since we do not know the exact day on which Christ was born it was really sinful to give the day any special religious consideration. It really makes no difference upon what day he was born, but setting aside one day for special observance of the event does cause us to give the fact and meaning of his birth the importance it deserves.

Since man's creation, no event means so much to mankind as Christ's coming upon earth. We should remember that every day in the year, but the observance of Christmas day in a reverential manner with joy and gladness is not only appropriate but highly desirable. Surely it is no time to indulge in drunken orgies, or other purely frivolous actions as is often done.

It is a time to rejoice that a Savior came to forgive us our sins. It is also a time to spread good cheer among our relatives and friends. It helps us to be more kindly toward our fellows and to be of real comfort and cheer to those in distress, want and loneliness.

The 1943 Christmas issue of the Recorder has brought out the true meaning of Christmas. Such a number would not have been published fifty years ago. It is good to see the religious prejudices of former years disappearing. Why not? Christianity is founded upon Christ. That fact cannot be emphasized too much.

Is there any reason why the cross, the emblem of Christianity, should not be accepted too as a fitting decoration, both inside and on the outside of the Christian church? Why should not the cross be worn by all Christians as is done by Catholics, Episcopalians and Lutherans? Are we ashamed to let our fellow men know that we are followers of Christ?

Washington, D. C.

SABBATH SCHOOL LESSON FOR FEBRUARY 12, 1944

Jesus on the Mountain and in the Valley. Scripture—Mark 9: 2-29.

Golden Text—Mark 9: 24.

It's not the ship in the water, but the water in the ship that sinks it. So it is not the Christian in the world but the world in the Christian that constitutes danger.

Horace Bushnell.

OUR PULPIT

REVERENCE IN SPEECH

By Rev. Carroll L. Hill

(Pastor, Seventh Day Baptist Church, Milton, Wis.)

Text: Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.—Exodus 20: 7.

After thinking for some days on this third commandment I have been asking myself, "How many words does one use in a day?" And then the question presented itself, "How wide a vocabulary does one have, on the average?" And then a third, "What is my most characteristic word?" What one word or expression, if another heard or read it, would bring my name to mind?

I do not know the answers to these questions. Perhaps it's just as well. A consideration of this commandment on the part of a congregation will lead to many reflections, perhaps similar to those just stated. Or, someone may ask himself, "Is this to be a tirade against swearing? Has someone offended the minister?"

We consider it here because it is a part of the Decalogue. Also because it is important. Also because it is becoming increasingly common to include profanity, not to mention indecent expressions, in much literature and talk. Perhaps it is a symptom of the mind of the time. Perhaps it is due to the weight of a long strain. But, for whatever reason, one cannot read through the commandments and escape this one.

So, let's take away our camouflage and take a straight look at ourselves. Is it our habit or not to speak unguardedly or loosely? Whether we take God's name in vain outright or not, I daresay we would all be surprised to learn how often we employ a very limited number of words to try to give utterance to our feelings. It is said that U. S. surveyors in Alaska found "the shuddering tenant of the frigid zone" wrapping himself in furs and cowering over a fire of sticks with untouched coal mines beneath his feet. Just so, what beautiful phrases, what possibilities lie unused in speech!

Swearing often reveals ignorance of the wealth of proper, descriptive phrases which are available for use. This is also accompanied by a poverty of thought. It represents

wasted effort. For some reason I am reminded of an experience of our friends at Alfred. At least as I recall it, this was at Alfred, although I would be greatly chagrined if it were not so. As I remember it, they were assured that there was a vast oil field beneath the surface of the earth. A well was drilled at some considerable expense, but when it came in, it was not oil, but salt water. Surely, this was not their fault. But the picture of that well is also a picture of much talk and use of words. Those who persist in profanity reveal not only a poverty of good, clean speech, but also a poverty of decency and propriety, to say nothing of their disrespect for God.

James Wells is authority for the statement that the Red Indians have not one single oath in their mother tongues. They do swear, now, but they swear in English or French. Their wonderful reverence for The Great Spirit kept their language undefiled by profane words.

A few years ago a friend of mine told me of a certain woman in a nearby city. Her talk was made up mostly of profanity. He said of her, "It isn't that she swears. It's just part of her conversation." Yes, that's the sad part of it. It had become unconscious, and she had no other words at her disposal to convey any meaning.

So I approach this commandment from the point of view that one who persistently and consistently uses profanity is telling a great deal more about himself than he realizes. He is admitting his poverty, his bankruptcy. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

In addition to the meaningless use of God's name, this bankruptcy of the human mind and character is cropping out in many ways. Under the name of realism there has been put upon the American market a considerable amount of literature whose chief characteristic is the salty, earthy talk of the characters, chosen from the dregs of life. I will admit that there is one argument in favor of it. By it the public is made aware of certain little realized areas of living and conditions that prevail. In that much, such works do a service. But, it is an odd thing that so many of this type of writings have become best sellers. The public has come ringing gold upon the counter saying, "Give us more of this." And in addition to what is really profane and vulgar, there are

also the tons and tons of magazines and books that come under the classification of "pulp." Cheap paper. Cheap stories, that follow a well-set pattern, sold cheaply, so that one can afford a lot of them. Of course there are other and better books that become best sellers. My point is that when we put money on the counter for writing that flaunts not only the third commandment, but the others as well, we are partners in the matter.

We live in a time that prides itself on its efficiency. Right now, of course, our ways are a bit upset, but still we are efficient. We can make machines whose bearings are true to within thousandths of an inch, and even to smaller variations. We can analyze soil and tell what is needed to make it productive. We can hybridize corn and get a big yield of a strain adapted to our need. We can work miracles with electricity. Yes, we are efficient. With barns and silos, houses, tractors, fences, fertilizers, a man who is a careless farmer is looked upon as being something less than he might be. With all of the helps that are at hand, a professional man is wondered at if he does not use them. Why is it, that with the wealth of the languages of men at our disposal, we are so often ready to resort to cheapness or profanity to express our meanings?

I think that I have recounted from this pulpit an incident related to us one day at school by Dean Weigle. He had been traveling, and he had shared a seat with a man of apparently limited vocabulary. He had one word to describe anything. It might be spelled h-e-l-l-u-v-a. It was a fine day, but he said it was that kind of day. He took from his pocket a picture of his daughter, an attractive, bright-looking girl. He said she was that kind of girl. As the train stopped at one station a beautiful, well-poised woman walked along the platform. He said that she was that kind of woman. It became obvious that he had one expression with which he was continually trying to express the superlative degree, with no comparative whatever. His predicament fits into the general pattern toward which I feel that this commandment is directed. Thou shalt not take the name of the Lord in vain, for the Lord will not hold him guiltless that taketh His name in vain.

The second part of the commandment has a sinister sound. The Lord will not hold him guiltless that taketh His name in vain.

While the fashion is passing, there used to be in almost every home at least one, and usually a number, of mottos hung on the wall. One of them was, "Thou God seest me." It was almost as though God were a spy. Maybe there should have been one, "Thou God hearest me." But, whether we are aware of God or not, it is true that every one of us is responsible for what he does and says. We cannot always lay it to our companions, to our environment, to anyone or anything but ourselves. Before God and men, we are the ones who must guard our own tongues and lips.

James says, "But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea and your nay, nay; that ye fall not under judgment." Jesus said, "Let your communication be yea, yea; nay, nay! All else is of the evil one." Surely, the Lord will not hold him guiltless that taketh His name in vain.

Without question all of us have known some man or woman, or many of them, who have seemed the living symbol of the phrase, "The glory of the lighted mind." We have known folks who were radiant, cheerful, intelligent, happy, alert; men and women who needed no cheap or coarse emphasis for their words or thoughts. What a commentary such a life is on God's wisdom in creating man in his own image. And what a happy rule for speech, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." Let your communication be yea, yea; nay, nay! All else is of the evil one.

A TRIBUTE

Once again our Ladies' Aid Society has lost a member, Mrs. Hattie Pierce. Though it has been some time since she has been able to be an active member, when she was well she was very good help on whatever committee she was asked to work. We missed her cheery way when she became too ill to attend any more.

May the memory of her willingness to be helpful be an inspiration to those left. To her family we would say, you have our sincere sympathy.

Miss Mercy Garthwaite,
Mrs. Emily Randolph,
Mrs. Lona Green.

Milton Junction, Wis.,
January 5, 1944.

DENOMINATIONAL "HOOK-UP"

New Auburn, Wis.

Perry Dangerfield, from Bremerton, Wash., and his mother from Kenosha, Wis., attended church service November 13. The remainder of the day was spent visiting friends.

The night of November 27, the Ladies' Aid sponsored a Thanksgiving party held at the parsonage. Mrs. Duane North and Mrs. Rodney North were the entertainment committee and kept everyone busy having a good time. Mrs. Arthur North and Mrs. Elmer Nelson were the refreshment committee and served a hearty and delicious lunch. About fifty were present to enjoy the evening together.

Our Christmas program, arranged by Pastor Mills, proved to be a very beautiful and impressive service.

December 28, Mrs. Mills and daughter Miriam returned from De Ruyter, N. Y., where they had been visiting for a month. We are glad to have them back and also to know that Mrs. Mills' father is improving from his illness. During the week following Christmas, Pvt. Elmer Loofboro of Ft. Dix, N. J., was home for two days.

January 2, 1944, the annual church dinner and business meeting were held at the parsonage with about thirty-five in attendance. Several were unable to come because of illness. A fine dinner was served. The business meeting showed that the church is in good financial condition, and progressing under the leadership of Pastor Mills.

Correspondent.

Edinburg, Tex.

The Edinburg church is carrying on without pastoral care, but generally under the supervision of Mrs. Angeline Allen. The Sabbath School is doing good work with Jay Van Horn as superintendent, and Walter Cockerill, assistant. A visit from some of our ministers or board secretaries would be greatly appreciated. There is a good work in the city and throughout the Rio Grande valley possible. The visit and work of Rev. C. A. Beebe was much appreciated.

The Christmas program, with a play, Christmas Magic, prepared and directed by Mrs. Elaine Boehler, was well carried out by the children, and with the other parts made a real success.

The Christmas program bulletin with an appealing three-color cover on white paper was sent to the Recorder editor and is much appreciated. The workers at Edinburg are to be commended for loyalty and achievement.

Editor.

Ashaway, R. I.

Preceding the annual church meeting held in the parish house Sunday, January 2, 1944, a dinner was served by the men of the church and community of which about sixty partook.

The business meeting was held in the afternoon with the moderator Frank Hill in charge. It was reported that a sum of money had been given to the treasurer to be used toward painting the parsonage buildings, also the church gave toward the expense of the return of our missionaries from China.

On Sabbath afternoon, December 11, Dr. George Thorngate spoke telling of our mission in China and some of his experiences in a Japanese detention camp.

In co-operation with the Babcock Memorial Chapel, a series of meetings were held during the Week of Prayer.

From the pastor's annual report we find he presided at all the Sabbath services but three. Of these, two were spent at the Southeastern Association at the yearly meeting. Illness accounted for the other absence.

Two special activities have been Vacation Bible School and Summer Camp.

In the spring it is planned to hold a Preaching Mission, and at the suggestion of the Conference president, the church plans to undertake a study of our denominational program. A number of our church people are uniting in the Bible Mastery Project by reading two chapters of John each day from January 9 until Easter, and our pastor plans to give several sermons from the book of John as well as special study in the prayer meetings.

To further attract attention of the community and others to the church and the gospel for which it stands, the bulletin board is again being illuminated each evening.

Two new members have been added to our roll by letter, and one by baptism.

The Sabbath School has had an enrollment of 123 pupils during the year and a sum of money was given by the main school and graded department toward the return

of our missionaries from China, also the main school helped with the expense of purchasing a duplicator for church use.

In October twelve members of the graded department were promoted to the main school and at this time twenty pupils were presented with Bibles.

Several teachers attended the School of Religious Education in Westerly this winter.

In June the Sabbath School co-operated with the church observance of Christian Advance and held a social and program in the parish house for all children of the community.

The annual picnic was held in the Ashaway Grove with a good attendance. A Christmas program with a tree and gifts was enjoyed in the parish house on December 22. Several shut-ins were remembered with gifts by the Home Department.

During the year the Christian Endeavor has held regular meetings and has raised a sum of money to redecorate their room in the church, the work being well under way.

Copies of "Service Prayer Book" and a copy of "Victorious Living" together with a Christmas card were sent to every man and woman who is a member of our church or Christian Endeavor.

A sum of money was given by the society to the Missionary Board to help defray expenses for the return of our missionaries from China.

The society sponsored a New Year's Rally to which it invited Sabbath-keeping young people with their pastor and wife from Middletown, Conn., and from the Seventh Day Baptist churches in this vicinity. The rally was an inspiration and a blessing to every young person, and all had a good time at the social hour. Two new members have been added to the society this year.

Several meetings of the Ladies' Sewing Society have been held at various homes at which time sewing for the Red Cross was done, and one meeting devoted to sewing for Westerly Hospital. The making of surgical dressings for the Red Cross is sponsored by the society. The women of the community have generously responded and their help is gratefully received. Three all day meetings were given to the tying of quilts which were given to a local family whose home was destroyed by fire.

In connection with the Church Advance program in May, an afternoon tea was given in the parish house to which all women of the community were invited.

A banquet supper was given for the young people. These proved a success socially. In July an entertainment entitled "Living Pictures" was presented to a large and enthusiastic audience. In August a Garden Party was held at Barnnomore which proved a success socially and financially. A rummage sale and the annual Christmas sale and supper were also successful occasions.

Correspondent.

LETTER FROM HAWAII

Dear Mr. Van Horn:

Your Season's Greetings arrived today, January 1, 1944. Thank you very much for the same. I was very much surprised when I received word that my other letter to you was published in the Recorder.

We had services in the rain Christmas morning. The Chaplain brought five ladies from the local church who sang Christmas carols. An accordion was the only musical instrument we had.

We have had a short service every Sunday that it was possible, since we left the mainland. All these but one or two have been held in the open.

I remember one morning in the Aleutians the Chaplain remarked it was the first time he had held services without removing his headgear. It was a cold, rainy, windy morning.

One does not appreciate the fine churches we have until he gets away from them; or the fine organ music and choir singing until he gets out where one is lucky to have a small field organ. . . . We do not appreciate fine things and privileges until we have to go without them.

Your friend,

Carroll.

(Cpl. Carroll B. Swenson.)

The world can be at peace only if its life is stable, and there can be no stability where the will is in rebellion, where there is not tranquility of spirit and a sense of justice, of freedom, and of right.

Woodrow Wilson.

O B I T U A R Y

Glaspey. — Anna M., daughter of Micajah and Sarah Ayars, and widow of the late Deacon Lewis Frank Glaspey, died at the home of her daughter, Mrs. Bertha Johnson, in Point Pleasant, N. J., on December 31, 1943, at the age of 93 years and 7 months.

Mrs. Glaspey had been a member of the Shiloh Seventh Day Baptist Church for seventy-six years, having joined in 1867 by baptism. Up to the time she went to Point Pleasant, she was always in her place on Sabbath morning, and took a keen interest in the work of the church.

Funeral services were conducted by her pastor, Rev. Lester G. Osborn, and interment was in the Shiloh cemetery.

A fitting epitaph would be Paul's words, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness. . . ." L. G. O.

Kennedy. — Sarah Jane Smith, daughter of Thomas S. and Sarah Anne George Smith, was born at Shirley, Tyler County, W. Va., November 23, 1869, and died November 29, 1943.

She was married in 1894 to Dr. I. S. Kennedy of Salem, W. Va., who died in 1924. Mrs. Kennedy is survived by two daughters: Sylvia, Mrs. T. Edward Davis of Salem, and Mabel, Mrs. George F. Gregoire, of Clarksburg, W. Va.; three grandchildren; and by one brother, Absalon Smith of Shirley.

Mrs. Kennedy was a member of the Salem Seventh Day Baptist Church, a woman of unflinching Christian faith. She had been sick for nine years, bedfast for two years, receiving loving care in the home of her daughter, Mrs. Davis.

The funeral service was conducted by Pastor James L. Skaggs and the body was laid to rest beside her husband in the Odd Fellows Cemetery. J. L. S.

Raisinger. — Benjamin F. Raisinger, son of Benjamin and Mary Ryhn Raisinger, was born February 2, 1856, and died December 17, 1943.

He was one of a family of seven children. He was married to Ellen Davis, and to them were born four children, two boys and two girls. Two of them are still living: Mr. Albert Raisinger and Mrs. James Rainear. He had fourteen grandchildren and nine great-grandchildren. He was baptized and joined the Marlboro Seventh Day Baptist Church on March 22, 1890, remaining a member until his death.

The funeral services were conducted by his pastor, Rev. Herbert L. Cottrell. Interment was made in the Shiloh cemetery. H. L. C.

Rood. — Charles J. Rood, son of John and Esther Babcock Rood, was born at Dakota, Wis., July 4, 1851, and died at North Loup, Neb., December 13, 1943.

At the age of nineteen he came with the Dakota, Wis., group to what is now North Loup. He took up a homestead one mile west of North Loup, and from this he donated land for the cemetery.

On October 30, 1875, he was married to Rosa Furrow of North Loup. To them were born ten children, who in 1925 helped them celebrate their golden wedding. With his going, is gone the last of the early settlers of this community. He was the last of the group who held the first church service in the valley; he was the last charter member of the North Loup Church; the last of the early school teachers; the last of his father's and mother's family of nine children. He acted as chorister at that first church service. He was the second teacher in the North Loup school district. He leaves to mourn his passing nine of his ten children, ten grandchildren, and fourteen great-grandchildren, with many other relatives and friends.

Funeral services were conducted from the church he had so long attended, and he was laid to rest in the cemetery he donated and had so long and faithfully cared for. A. C. E.

Sholtz. — Joseph M., son of John and Cecilia Sholtz, was born in Des Moines, Iowa, January 13, 1870, and died at the home of his son Craig on January 12, 1944.

In 1898, he was married to Effie Davis, daughter of Mr. and Mrs. Thomas E. Davis. There were born to them six children: Craig, of Churchville, N. Y.; Raymond, of Lombard, Ill.; Claude and Floyd, of Oneida Castle, N. Y.; Mrs. LaVerne Davis of Wood Creek, N. Y.; and Mrs. Leon Maltby, of White Cloud, Mich., who survive, with twenty grandchildren. Twenty-six years ago the family moved from Nortonville, Kan., to their new farm home at Oneida Castle, N. Y., where Mrs. Sholtz died in 1930. He has been a faithful member of the Verona Seventh Day Baptist Church.

Funeral services were conducted by his pastor, Rev. Herbert L. Polan, and burial was at the New Union Cemetery at Verona Mills. H. L. P.

Williams. — Mary Sabrina Babcock, daughter of Leander and Roxana Williams Babcock, was born in Watson, N. Y., April 11, 1852, and died at the home of her daughter, Mrs. Roy Cox, December 27, 1943.

On May 23, 1868, she was baptized and joined the Second Brookfield Church. On March 15, 1876, she was united in marriage to Jacob B. Williams. They were constituent members of the Harvard, Neb., Seventh Day Baptist Church. In 1886, they moved to North Loup, Neb., and joined the church here, where she has since kept her membership. Mr. Williams died in 1922.

She leaves to mourn her loss her daughter and husband, Mr. and Mrs. Roy Cox, four grandchildren, seven great-grandchildren, one niece, and one nephew.

Services were conducted from the church she so much loved, by her pastor, and she was laid to rest in the village cemetery. A. C. E.

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. 1-24-4t

The Sabbath Recorder

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No. 6



REV. LESTER G. OSBORN, Pastor,
Seventh Day Baptist Church, Shiloh, N. J.

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