

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.

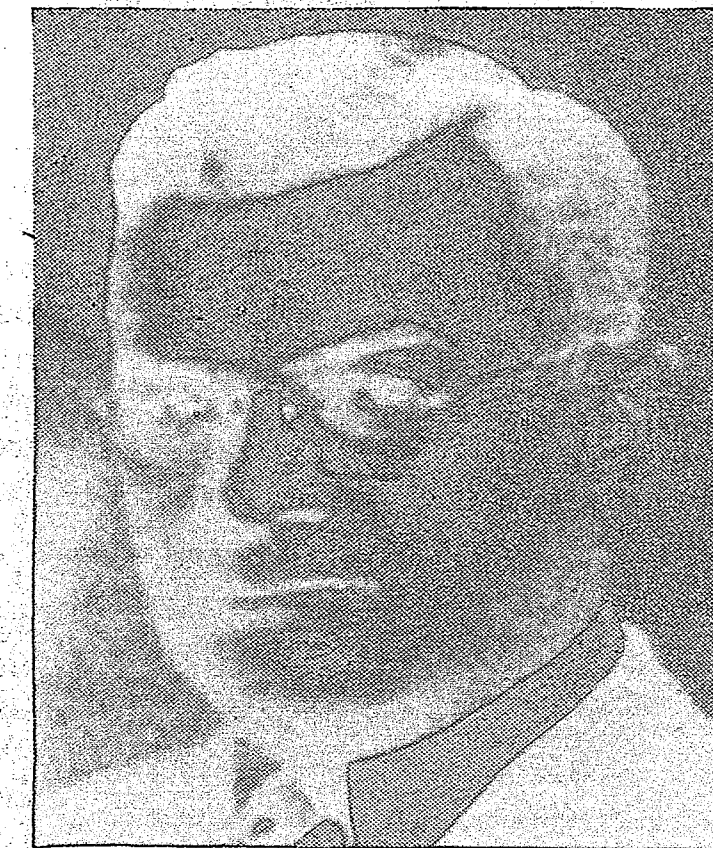
WANTED—Position as Home Economics teacher in a Seventh Day Baptist community. Will graduate in June with a B.S. degree from Plattsburgh State Teachers College. Ellen R. Dobbs, Box 820, Berlin, New York. 1-24-4t

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., FEBRUARY 7, 1944

No. 6



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

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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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EDITORIALS

REFLECTED LONGING

Growth is a normal process, and when seeds are planted, germination, development, and harvest are natural and proper expectancies. Jesus was aware of nature's processes and used them to illustrate what we all as Christians should understand and be encouraged by, when he said, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mark 4: 26-29.)

While there is mystery in the development throughout the entire process the expectancy of fruitage and harvest is normal and natural. We need not tear out the seed to see if it is sprouting, or pull up the plants to examine the roots. Rather we cultivate, water, and spray, if necessary—but we look for a harvest.

During the years we have been sowing seed, almost literally by all waters; some faithful cultivation, irrigation and "spraying" have been done. But results are often discouraging. We sometimes ask why as a denomination we do not grow. We have faith in the seed, we believe it is an important part of the word of God. It has been sown in all kinds of soil—the hard trodden sort, the stony soil, the soil infested with choking thorns; and the good and fertile ground.

But it seems that not even a "thirtyfold" has rewarded the sower. Why? What is the trouble? Many answers have been given. No satisfactory answer has been found. Is one possible?

Some things are said here not to discourage nor to reflect pessimism. "For it," God's word, "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55: 11.)

For years there has seemed to be a growing tendency to be satisfied with a static situation; about all is done or being done, that is possible. There has been no bouyant hope, overflowing zeal in our work. Present methods and procedures have too much been the crystallized forms of previous philosophies and activities. We have been satisfied too easily with our heritage, and our efforts have been crippled by fears of over reaching or failure. Satisfaction with past achievements and the status quo has never led to progress. Complacency and smugness are smothering attitudes, unlovely and unchristian. These may not be general attitudes among us, but by some of our best friends they are felt to be too much so.

One who has been attracted to us by our brotherliness and freedom of policy, and has become one of us in heart, if not of activity, writes in a very personal letter of his deep appreciation of us as a people, our historical background and possibilities. What we quote from him that is appreciative or may seem critical, comes, he assures his friend, "from a deep burden of heart that I have carried for several years. At times I have had hopes, at others my hopes have been all but smoth-

ered out. I do not know whether it is hope or just deep yearning that is working on me now. I do hope that something will be done to get us started on an evangelical movement that will permit the building up of many new churches here in the homeland and also in other places whence we hear Macedonian calls."

These "yearnings" are quoted before we give a paragraph that may seem critical. His reactions will appeal to many as quite in line with their own analyses. No finer people as a whole, he writes, can be found in the world. "Our ministry is made up of the highest type of princely men, set about by limitations of denominational inhibitions that circumscribe their usefulness and greatness, it seems to me. One of the greatest of these inhibitions, in my humble opinion, is their passive and genteel attitude, which smothers down the fire that burns in many of their souls, but never is permitted to burst forth into a burning zeal for fear of being considered fanatical. It seems that most of them are afraid that something will get started that they cannot control. I think you expressed it once to me in what one of the leaders said of his fear of getting too many members into the church that do not have a Seventh Day Baptist background. I am of the conviction that the thing he and others of his opinion fear is the very thing that we need injected into our membership and ministry. I do not know that it will be possible for me ever to do anything to overcome that passivity and the general lack of evangelical outlook, but it is the thing that I had rather lend my efforts toward accomplishing than anything else I know of."

We believe our friend here has touched upon some of the cause for lack of growth.

UNITED CHURCH CANVASS

The date set for the spring phase of the United Church Canvass now supported by nineteen denominations and interfaith bodies is February 20 to March 12, we are informed. Mr. Charles E. Wilson, executive vice-president of the WPB will head the Sponsor's Committee and Earl Frederick Adams will continue to serve as chairman of the Planning Committee. Stanley I. Stuber, who has directed the movement for the last year and a half will manage it from his office in the

Federal Council of Churches building, 297 Fourth Avenue, New York City.

Begun as an aid to local churches in their Every Member Enlistments, it has developed a strong emphasis on Stewardship and interfaith co-operation. The movement has doubled in size during the past year and now includes, besides hundreds of towns and villages, scores of larger cities. During the current campaign Northern Baptists, Congregational-Christians, Methodists, and Presbyterians—denominations which have spring financial canvasses—will be chief supporters of the United Canvass.

If any of our own churches are making their annual canvass at this time they may find some help and encouragement by getting in touch with above headquarters.

NEW SABBATH CALENDAR

A Sabbath calendar, which will mark the seventh day of the week instead of the first, is being mailed in limited quantities for free distribution in our churches. It is being mailed also to our lone Sabbath keepers by the corresponding secretary of the American Sabbath Tract Society. This free calendar is made possible by courtesy of The Recorder Press. Its belated appearance is due to sickness and to shortage of help in the shop.

Some will be disappointed, perhaps, that the time of sunset is not given for each Sabbath. Two difficulties in this regard are obvious; added expense, and wide variation in sunset time in the different geographical zones. We believe all will appreciate the courtesy of The Recorder Press!

The time and place of the next Conference will be noted. Would it not be a helpful indication of concern if many of the Recorder readers and recipients of the calendar would write President Rogers of their interest and assure him of their prayers? He is bearing the heavy burden of our people as a whole, as well as taking up duties of a large and active church in his new parish. He will welcome encouraging letters and be helped by constructive suggestions. The time never was when it was more necessary to stand by one another, love one another, or more unitedly co-operate in spiritual unity with Christians all over the world for the promulgation of the gospel of Christ's kingdom among men.

ON RACE RELATIONS

Confessing the failure of Christians to "appreciate and understand all peoples as members of a common brotherhood," the Rt. Rev. Henry St. George Tucker, President of the Federal Council of the Churches of Christ in America today declared that better race relations will come primarily from better personal relations.

In a statement calling for a nation-wide observance of Race Relations Sunday on February 13, 1944, an annual event sponsored by the Federal Council of Churches, Bishop Tucker said: "By friendly, personal understanding of people in differing groups we can solve the great American race problem;" and urged as a specific measure working through "intelligent and alert community race relations committees."

The complete text of Bishop Tucker's statement follows:

"In these critical days of war abroad and group conflicts at home, we have come to realize how close to the surface is the spirit of mob violence. Our democracy is in the balance. Doubt is cast on the sincerity of Christians. We confess, individually and corporately, our failure to appreciate and understand all peoples as members of a common brotherhood. Where Jesus succeeded with ease and naturalness in such things, too often we have been awkward and insincere. Meanwhile, persons of differing languages, customs, and complexions in our midst are suffering from unjust discriminations and unfair practices.

Being sorry, however, is not enough. We want to do something to make amends and straighten the way for the future. Sharing with others the annual Race Relations Message of the Federal Council of the Churches will help. Seeing to it that group leaders know about the excellent programs and material prepared by the Department of Race Relations will help. Working through intelligent and alert community race relations committees will help. But better race relations will come primarily from better personal relations. It is a question of man-to-man personal contact, first-hand experience, learning by working together.

By friendly, personal understanding of people in differing groups, we can solve the great American race problems. With mutual

understanding and good will there is promise of steadfast united loyalties and co-operation toward ultimate solutions.—News.

WHAT'S THE DIFFERENCE?

By Allen Bond

(Continued from last week)

There are other Biblical examples of God's particular demands, and of the failure that resulted when men fell only slightly short of performing the whole will of God. For our last Bible example I want to think of Saul, who started out in such a wonderful way with the power of the Spirit of God in his life, and then ended up as such a failure. In 1 Samuel 15 we read the story of God's command, verse 3, to smite the Amalekites utterly and spare nothing, not even the animals. Then in verse 9 we read of Saul's disobedience in sparing the king and some of the better cattle and sheep. That was disobedience; but Saul tried to make it out to be a small matter, and really the right thing to do, in order that he might be able to better serve God in offering a greater sacrifice unto him. You know, dear Christian, there are those today who feel that they are justified in leaving the Sabbath in order to have a greater influence and win more souls. I am for soul winning; God is for soul winning; but hear verse 22. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Christian, let those words burn their way into your heart. Where are you putting the emphasis? Are you saying, "What's the difference? I can do more good this way," or are you putting obedience first?

I don't think that it is wrong to worship God on Sunday. I don't think that it is wrong to worship God in a barn, either. But suppose that, in order to worship in the barn, we drive all the cattle out of the barn and bed them down in the forsaken church. That would be wrong, wouldn't it? You see, the church was dedicated for the purpose of worship, and after that it was holy, and should not be used for any other purpose. Then, when we not only show preference to a building of our own choosing, but desecrate the holy building by common use, we are doing wrong. Men have left the Bible

Sabbath to worship on a day of their own choosing, and the sin involved here is not the Sunday worship as much as it is the Sabbath desecration that goes with it. But here is one place where the parallel is weak, for in the case of the church we are dealing with a building of man, dedicated to God by man; but in the case of the Sabbath we are dealing with a day made, blessed, and sanctified to God by himself. So you see why Sabbath desecration seems worse than the profaning of the church building.

Highway travel requires close attention to the highway signs. Now suppose you were going down a straight road and turned off on a side road, claiming that it was the highway. If your passengers said you were on the wrong road, the only way to settle the matter would be to refer to the road map and the highway markers. So, you who have turned aside from the Sabbath—stop long enough to check your road map and highway signs, the Word of God. Remember that the God we serve is not careless or haphazard as to the way he wants us to serve him. He is a jealous God, and a particular God, with a definite, precise plan. Are you in the center of his will?

Perhaps by now you are beginning to see that there is a difference as to whether or not we keep the seventh day Sabbath. If such is the case, let us consider our primary question, "What is the difference?" There are those who teach that only Sabbath keepers are members of the true Church, but there are Sabbath keepers who rightly believe that Salvation is by grace alone, and that we do not earn a single part of it. Jesus paid it all, and we can not pay one particle on the price of our Salvation by keeping the law or doing good. Yet it does matter how we live after we are saved. Then, what difference does it make what day we keep?

One of the common but serious mistakes made by people is to think that if a person is saved at all, that he will be just as well off in the hereafter as anyone else. That is far from the truth. I would like to refer you to 1 Corinthians 3: 11-15. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day

shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Note first of all that there is only one foundation or basis for our Salvation, and that is Christ. We can not plead our good works, our Sabbath keeping, or any other righteousness of our own. It is all of grace. BUT, after we are born again and placed upon this foundation, we are building upon it, whether we want to or not, for our lives are the buildings. And as saved people, as born again Christians, we are all to be judged for our works; not for Salvation, but for reward. 2 Corinthians 5: 10 says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This is referring to Christians. There will be degrees of reward in heaven. This is clear. Some people will have a building of gold, silver, and precious stones, and will receive a reward. On the other hand some Christians with lives of careless living, mingling with the world, leading lives of lukewarm love to Christ, and saying that it doesn't make any difference, will find that their works are nothing but wood, hay, and stubble, and after the judgment or trial by fire they will be "bankrupts in the courts of God, with nothing to show for their lives but a pile of ashes." How sad are those words, "Saved, yet so as by fire." Careless friend, there is a difference, and that difference is in the degree of reward, of ability to enjoy the presence of Christ, and the other joys which await those who are here on earth building capacity to hold a full measure of divine happiness.

In Matthew 5: 19 we find that our Savior taught that those who break one of the least commandments will not necessarily be barred from heaven, but that "he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." That is the difference and it is a big enough difference to matter!

Now that you have read this little message, what are you going to do about it?

PRAYER IN TIME OF PERIL

By Clara L. Beebe

O God, beneath thy guiding hand
We trust our boys, the ones we love,
Hemmed 'round by strife on every hand;
Oh, keep them with thy boundless love!

Grant they may have that peace of heart
Which comforts all who trust in thee;
Guard from temptation, fear, and hate;
Strengthen 'neath thy security.

Help them to find, beneath thy stars,
A faith that holds in times of doubt,
That right will win and wrong will fail,
And God's love sustains them 'round about.

Oh, grant that we who wait at home
May worthy be of those who fight.
Help us to shape a world, new-born,
In terms of justice, peace, and right.

O God, beneath thy guiding hand
We leave our boys, our service men.
Oh, lead and comfort, strengthen, guard,
And bring—if may be—home again!
Fouke, Ark.

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.

PIOUS WORDS AND PERFORMANCES NOT ENOUGH

People sometimes talk and act as though they thought that pious words and performances can take the place of actual graces, but they deceive very few.

Several years past a company was touring Yellowstone Park. The night before we had bought our tickets for a ride to the next station and the bus was to start at a specified hour the next morning. When the time came we took our seats and waited. After a while when we demanded to know why, the bus driver said he was delaying for two of his passengers, a foreign missionary and her companion. When they came they admitted they had gone off that morning and were purposely late. On the four or five hours' drive the missionary exclaimed over and over how the scenery reminded her of God's love and how we ought to love God. Some of thought that her pious phrases were pretense; that if she really loved God, she would love her fellowmen and would not have kept fifteen

or twenty people waiting nearly an hour on a frosty morning.

Some people are tempted to parade their praying, as did the Pharisees of old. Others make a show of their divine guidance, and we wonder how they can act as they sometimes do if they are under the guidance of the Divine One. It is the duty of all to pray, but it ought not to be done for show. It is the privilege of all to have divine direction, but it ought not to be paraded. Pretense is ruinous.

Pious words and performances are not enough. They have their time and place, but they should be based on reality. This truth applies to missionaries, ministers, and all Christian workers. W. L. B.

Reports adopted at the Quarterly Meeting of the Seventh Day Baptist Missionary Board Investment Committee Report

During the quarter ended December 31, 1943, additions to the various permanent funds of the society totaled \$615.70, segregated as follows:

Permanent Fund	\$ 221.33
Debt Reduction Fund	95.88
Alice Fisher Ministerial Relief Fund	163.67
H. C. Woodmansee Ministerial Relief Fund	18.77
A. J. Potter Ministerial Relief Fund	46.93
Franklin F. Randolph Memorial Fund44
Amanda M. Burdick Scholarship Fund	50.74
Ministerial Education Fund	14.75
Ministerial Retirement Fund	3.19
	\$ 615.70

Of this total, \$47.00 represents net additional participation in the Estate of Lucy M. Knapp which has been added to the Debt Reduction Fund in accordance with the standing vote of the board; the addition of 44c to the Franklin F. Randolph Memorial Fund consists of income on its investments for the quarter which are added to the principal since the Fund is an accumulating one; income additions of \$3.90 and 84c have been made respectively to the Ministerial Education and Ministerial Retirement Funds, also accumulating funds; and the balance of \$563.52 represents realized profits on the sale of investments. The investments sold were \$2,000 Delaware & Hudson Co. 4's of 1943, and \$3,000 St. Louis & San Francisco 4 1/2's of 1978 which produced profits of \$391.07 and \$172.45 respectively.

Other changes not affecting the principal funds are as follows:

Purchases	Perm. Fund	Debt	Asso. Trusts
1 sh. Pacific Gas & Electric Co., common stock		\$ 30.69	
30 shs. Celanese Corporation common stock	986.95		
\$1,000 Chicago, Milwaukee & St. Paul Railroad Co. 4 1/2's of 1989	729.05		
\$1,000 Chicago, Milwaukee, St. Paul & Pacific Railroad Co. 5's of 1975	461.55		
\$2,000 Chicago, Rock Island & Pacific Railroad Co. 4's of 1988	164.47	137.99	827.96
\$1,000 Denver & Rio Grande Western Railroad Co. 5's of 1975	66.25	55.88	333.47
	\$2,408.27	\$ 224.56	\$1,161.43
Sales or Repayments	Perm. Fund	Debt	Asso. Trusts
\$1,000 Pawcatuck Church Steeple Loan note	\$1,000.00		

These new investments are based on recommendations of our investment counsel and as may be seen, consist largely of railroad bonds. It is quite widely held that the securities of many railroads undergoing reorganization now have investment standing and our purchases come within that category.

Interest more than six months in arrears on the R. J. & E. C. Smith mortgage amounts to \$375.00. As mortgagee in possession, we collect rents on this property, paying therefrom taxes and other items of maintenance, devoting the balance to liquidation of back interest. This mortgage will work itself out in due course.

The two Charles P. Eccleston mortgages on hurricane destroyed property are not in as favorable condition and it is quite probable an eventual loss will have to be taken on this investment. At present interest and taxes more than six months in arrears aggregate \$2,251.85.

The investments of the Permanent Fund and Debt Reduction Funds as of December 31, 1943, are classified as follows:

Stocks	\$37,276.49
Mortgages	30,554.78
Bonds	21,331.47
Real Estate	4,088.94
Cash	460.15
	\$93,711.83

Respectfully submitted,
Karl G. Stillman,
Chairman.

January 16, 1944.

Ministerial Relief Committee Report

During the quarter ended December 31, 1943, monthly payments of \$10 each have been made to Mrs. George P. Kenyon and Rev. R. R. Thorngate which have been charged to the General Fund in accordance with the vote passed at the last meeting of

the board. The Ministerial Relief Funds are invested as a part of the Associated Trusts Fund and the income of the latter was distributed to the various constituent funds as of December 31, 1943, which made available the sum of \$82.39 for ministerial relief purposes. This amount was applied to the overdraft or deficit previously incurred of \$250.66, reducing it to \$168.27. No change in rate of payment or beneficiary is recommended at this time.

Respectfully submitted,
Karl G. Stillman,
Chairman.

January 16, 1944.

OPEN DOORS

By Rev. Lester G. Osborn

"Behold, I have set before you an open door, and no man can shut it." Rev. 3: 8.
"I have set before thee." It is God who opens doors of opportunity to us. They are divinely opened doors.

"I have set before thee." It is a personal, individual matter. The Lord sets them before us.

"Behold" - Look! See! There are the doors. He calls our attention to them.

Open doors mean responsibility. 1944 is here—and there are a number of open doors we should enter this year.

Open doors in the community: New families, strangers, people who are, perhaps, lonely. Families away from their own churches, needing a church home, and Christian fellowship. Our youth need help to find good, clean recreation. In our community are families of Negroes who need Christian help, who need the Savior. We need not go to Jamaica to do missionary work.

The County Home is a door which we have entered. But have we gone as far as we

can? Could we not do more to brighten the lives of the inmates there?

Then there are our service men. We must "keep the home fires burning" so that the community they come back to will prove to have been worth protecting. We must give them help, and give them Christ. Some will not come back—and may never hear the Gospel if we don't tell it to them.

The migrant camps and war housing projects are an open door. There needs to be a service conducted at each of these. No one else seems to be entering this door, then Shiloh must. We need a Gospel Team of men to carry on this work.

Remember this—Satan is entering these doors. His hosts are in action. We must carry Christ to these fields to counteract the work of Satan.

This is the challenge of 1944 to the Seventh Day Baptist Church at Shiloh. Our motto is "Holding Forth the Word of Life." We must make our services better, get people to them, conduct a visitation program, and organize Gospel teams for extension work in these various fields. We must distribute tracts—sow the seed every way! — Taken from the Shiloh Bulletin.

PASTOR SMELLIE REPORTS REGARDING WORK IN JAMAICA

For the month ending December 31, I was permitted by God's grace to perform the following duties:

Of the four church visits made, the first Sabbath was spent with the Kingston Church. Brother John Hamilton was ordained as deacon, Rev. L. W. Crichlow and Pastor N. H. Grant assisting in the service.

The next week end was spent with the Blue Mountain Church in Manchester, where I helped in Bible School, took the service and preached on Sabbath morning. An hour in the evening was given to Brother Alfred Hamilton from Spring Grove, who had brought two sisters with him and one from Coffee Grove. All present confessed the enjoyable time they had spent and wished the Sabbath hours were longer in order to receive more spiritual blessings. The Sunday following, a young man and young woman of that church were united by me in holy wedlock. The marriage was followed by an open air sermon to the crowd. In this dis-

course I called their attention to the unchangeable plan of God and the Sabbath.

The third week end was spent at the Luna Church, where on Friday morning the mortal remains of Brother Stephen Thompson, one of our pillar-members and the one who was responsible for the breaking of the sod for our present church building, was committed to the grave by me. I took the Sabbath and Sunday night services.

The last week end of the year was spent with the Kingston Church, when I also took the services on Sabbath and Sunday. The Lord's Supper was administered to the church on Sabbath. On Sunday the Lord's Supper was taken to a sick sister who was suffering from a broken leg, and on Monday to two aged sisters. The business meeting of the church was also conducted on that day.

C. L. Smellie.

Mt. Charles, Border P. O.,
Jamaica, B. W. I.,
January 23, 1944.

OUR CANDIDATES FOR THE FOXHOLES

Some graphic stories are coming over the wires about the attack on Tarawa.

"How were the marines able to take Tarawa in seventy-six hours?" asked a newsman. "Gentlemen," replied the commanding general, "it was our will to die."

Those American boys did not want to die, but they were willing to die to put over the job. "I counted 105 dead marines," said the general, "in a space of twenty yards." There had been nothing like this attack since Pickett's charge at Gettysburg. How they ever captured an island fortified as this island was fortified is a mystery. The one explanation is that they were willing to die, and 70 per cent of them did die or fall wounded. What reading these stories make! Dreadful, thrilling, glorious!

Now in the same boat with these marines—that is, broadly speaking—are 130,000,000 people in the United States. Some of them are behaving magnificently, but thousands are just simply money-mad. Their will is not to die or to sacrifice their money, or to pass up chances for big profits, or to be discommoded or bothered or deprived of their comforts.

And a lot of them could read these words and never dream of applying them to them-

selves. "Just let the price of beef go up, as it will," said one of them, "and enough steers will rush to market to keep the price from soaring."

But if the steers are there why have they not been sent along by these red-blooded, patriotic flag-wavers? A marine in a foxhole would not sell water from his canteen to a dying comrade.

There is a totally different psychology in the committee rooms and on the floors of the House and the Senate in Washington. If only the strikers and some of the labor leaders and some of the farmer lobbyists and some of the politicians could only spend a few hours in the jungles or foxholes, what a change there would be!

—Christian Leader.

WOMAN'S WORK

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

MINUTES OF THE DIRECTORS' MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in regular session in the Mrs. G. H. Trainer Sabbath School room with the following members present: Mrs. J. L. Skaggs, Mrs. S. O. Bond, Mrs. Oris Stutler, Mrs. R. P. Seager, Mrs. A. G. T. Brissey, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Edward Davis, Mrs. Ottis Swiger, Mrs. Joseph Vincent, and Miss Greta Randolph.

Mrs. S. O. Bond gave the treasurer's report showing a balance of \$669.23. Her report was accepted and placed on file.

Mrs. Ottis Swiger gave the report of the Spiritual Life Committee. The report was accepted with commendation and placed on file:

Your committee to promote the Spiritual Life of our Seventh Day Baptist Young People in the service of their country submit the following report:

We mailed 68 letters to the Key Worker of our various Aid societies, and received 15 replies. In all the names of 6 women were given who were either in service or defense work. The committee mailed Christmas greeting cards to these women and enclosed a note of greeting from the Woman's Board.

Mrs. Davis wrote the Recorder office for the calendar put out by the Tract Board. The calendars were received too late for Christmas greetings. However, your committee plans to mail calendars to our women in service later.

Respectfully submitted,
Mrs. Ottis Swiger, Chairman.

Mrs. Oris Stutler gave the report of the Ways and Means Committee and gave a report from Rev. L. O. Greene summarizing his work for the past year. This committee's report was accepted and placed on file.

To the Board of Directors of the Woman's Societies of the Seventh Day Baptist Denomination:

The Ways and Means Committee submits the following report: The work of our evangelist, Rev. L. O. Greene, at Jackson Center is progressing in a very gratifying manner. There are many difficulties to be encountered in working out an evangelistic program during these strenuous times, but we feel that our efforts must not slacken.

Plans are developing for the work following that of Jackson Center.

Mrs. Oris O. Stutler, Chairman.

Monthly Report for December, 1943

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

Since my report for November 1, I have been in correspondence with you about different matters and hence there is not much in addition for me to say in regard to my work. The decision to decline the invitation of the New York Church for a five-month period is known to you. We are waiting information relative to the Florida field before we begin plans for work to follow this field. As soon as I know whether I shall go there next, I will make some plans and correspond with our Eastern churches for dates for visiting them. If it seems best to go to Daytona, I would like to get some tracts printed especially for that field. I feel that tracts suitable for the North would not be what I would want to use there. And I believe I can use tracts to better advantage in the South.

The work is going forward much as I reported in my last letter. The attendance remains much the same. About 30 people have taken the "My Reading Record," and we are endeavoring to read the New Testament through by the first of March. We have also given out the "Upper Room" to all the families with emphasis on family worship. We hope to build up an interest in Bible study and prayer as a basis for other activities to follow. I am glad to say that there seems to be a good spirit manifested to such proposals as have been so far made. There are not many young people and children in the society, the middle class seem very busy, some working nights, and many of them on defense work at Sidney. This keeps some from attending our services. Like most of our churches, there are those who

once belonged to the church who have slipped away, some because of marriage relations, others through indifference. It will be our first concern to get them to renew their interest in the church.

I have been making a summary of fields visited during the year 1943 as follows:

Nov. 27, 1942, to Mar 8, 1943, Palatka, Carraway, and Daytona, Fla.
 Mar. 8-11, return by car to Salem.
 Mar. 11 - Apr. 15, Salem with few visits to nearby places.
 Apr. 16-19, Dunellen, N. J.
 Apr. 20, Plainfield, N. J.
 Apr. 21 - May 10, Berlin, N. Y.
 May 3, 4, at Dept. of Evangelism, New York City.
 May 12, 13, Canisteo, N. Y.
 May 14, 15, Alfred, N. Y., Oliver Black's Visitation Evangelism Campaign.
 May 17, return to Salem.
 May 19 - July 12, Middle Island, W. Va.
 July 2-4, Southeastern Association at Salem.
 July 12-15, Salem.
 July 16 - Sept., Hebron, Pa.
 July 26-29, went to Salem for car.
 July 31, Little Genesee for ordination of Charles Bond.
 Aug. 12-17, Commission Meeting at Alfred.
 Sept. 4, services at Andover and Independence, N. Y.
 Sept. 17-22, vacation at Canisteo with Herbert, our son.
 Sept. 23, started on western trip to Idaho.
 Sept. 24-29, Albion, Wis.
 Sept. 30 - Oct. 4, Des Moines, Iowa.
 Oct. 5, 6, Denver.
 Oct. 7-14, North Loup, Neb., mother's funeral.
 Oct. 15-24, Jerome, Idaho.
 Oct. 19, 20, Boise, Idaho.
 Oct. 25, 26, Hinckley, Utah.
 Oct. 27, 28, Montrose, Colo.
 Oct. 29 - Nov. 3, Boulder, Colo.
 Nov. 4-8, North Loup, ordination of deacons.
 Nov. 8-11, with my son, Harold, Lincoln, Neb.
 Nov. 12, began work at Jackson Center, Ohio.
 Nov. 14-18, brought my car from Canisteo.

As I think back over the year, I can count many blessings, in spite of some disappointments. On the whole, I rejoice to have made many new friends and have been happy to see old friends in many far distant places. I have been well received by all and am encouraged to find everywhere those who are faithful. We must give much credit to those who are carrying on and must not cease praying for those who are inactive or not yet ready to give their lives to Christ in service.

Thanks for the fine spirit of co-operation on the part of the Women's Board.

Sincerely,

Leslie O. Greene,
 Promoter of Evangelism.

Mrs. Ross Seager gave the report of the Christian Culture Committee. This was accepted as a report of progress and placed on file.

The Christian Culture Committee of the Board of Directors of the Women's Society make the following report:

A meeting held to consider plans proposed in a letter from Rev. L. O. Greene. This plan was for the Committee to assist by correspondence and the use of pledge cards in the evangelistic program.

A letter has been sent to Mr. Greene expressing our willingness to co-operate in this matter and asking for information about the work he wishes us to do.

Respectfully submitted,

Mrs. R. P. Seager, Chairman.

Pastor Victor Skaggs and Mrs. Hubbard attended the C.C.O.R. and R. Convention in New York as directed and sent reports to be read.

A letter was read from Mr. Courtland Davis concerning the bill for printing the report of the Women's Board in the denominational Year Book. Voted that this bill of \$38.50 be paid.

Voted that \$28.78 be paid Mrs. Okey Davis toward her expenses as delegate to the Foreign Missions Conference for the year 1944-45.

Voted that the stationery committee order additional board stationery.

Voted that the usual expense money be allowed the officers for their correspondence.

Mrs. Joseph Vincent led the devotionals basing her remarks and prayer on Luke 16: 16.

Mrs. Okey Davis gave a most interesting report of the Foreign Missions Conference she attended as delegate for the board.

These minutes were read and approved.

Adjourned to meet the second Sunday in March.

Mrs. J. L. Skaggs,
 President,
 Greta F. Randolph,
 Secretary.

Salem, W. Va.,

January 16, 1944.

"And tell me what your trouble seems to be, my friend?" inquired the sympathetic pastor of the man in the hospital ward.

"Mostly ailments," replied the sufferer, "But I think the main thing that is wrong is exclamatory rheumatism."

Protestant Voice.

A NEW YEAR'S STATEMENT TO PUBLIC LEADERS AND OUR PEOPLE

We have entered upon a new year during which many generalities about the peace will have to be translated into concrete decisions. These decisions will be of two kinds, particular and general. Particular decisions will relate to such matters as boundaries, the re-establishment of order in liberated areas, and the conditions to be imposed upon enemy peoples. General decisions will relate to the nature of the postwar order which the United Nations will create.

With respect to particular settlements there are some proposals so clearly violative of the moral law that the Christian conscience could never acquiesce therein. The Christian people of this nation expect that their government will reject them and strive earnestly and competently for particular settlements which will be just and conducive to permanent concord. But we recognize that war creates a psychological environment that is abnormal and transitory, that there are conflicts of legitimate claims, and that many millions in Europe who are deeply concerned cannot now effectively present their views. Therefore there will be particular settlements which will fail to meet the test of time. This accentuates the importance of the general decisions which will determine the nature of the post-war order.

There, a basic choice must be made between international organization designed merely to perpetuate by repression the particular structure of the world which will emerge from the war, and international organization which, in addition to such use of force under law as is a requisite of order discharges tasks that are curative and creative. On that issue our Commission has spoken. In our Statement of Political Propositions ("Six Pillars of Peace") we advocated not only a general world organization and regulation of armament, much as subsequently proposed by the Moscow declaration, but also that international organization be designed:

To seek, from time to time, the change of treaty conditions which may prove unjust and provocative of war;

To seek to put economic and financial intercourse on a more dependable and fruitful basis;

To seek that autonomy be the genuine goal of colonial administration;

To seek for people everywhere a regime of spiritual and intellectual liberty.

We consider it essential that, as the functions of general international organization are elaborated during the coming days, they be made to include such tasks. We do not demand the impossible or the impracticable. We realize that only as there develops an increased awareness of common interest will national groups share with others decisive authority over their destiny. Therefore we are prepared to recognize that any international organization dealing with such matters may, at first, have to depend more upon moral than upon legal authority. But we do insist that international organization should be designed, not to maintain a faulty world status, but to seek inventively to eradicate the political and economic maladjustments, the spiritual and intellectual deficiencies, the inadequacies of international law, which basically cause war.

Therefore, as of instant importance in the year before us, we urge our public leaders to take steps to endow the projected world organization with responsibilities that are curative and creative and not merely repressive. That is, the only type of world organization which, in our judgment, the Christian forces of our nation will solidly support.

We urge our people to remain united and vigorous to achieve such international organization and American participation therein. If there are disappointments as to particular settlements, that is a reason, not for relapse toward political aloofness, but for even stronger efforts to achieve world organization which has potentialities for correcting mistakes and developing a true fellowship of people.

In conclusion, we appeal to the people in our churches to stand strong in their faith in God. Our hope rests upon the knowledge that he rules in the affairs of men and nations. Plans arising from the despair born of fear or from the frenzy born of passion are destined to failure. Let us proclaim boldly and clearly, "The Lord thy God reigneth." As the power of our nation is used in conformity with his laws it will contribute to the establishing of a just and durable peace.

Commission on a Just and Durable Peace,
 By John Foster Dulles, Chairman.

(By order of the Commission's Committee of Direction, approved by Executive Committee, Federal Council of Churches, January, 1944.)

SABBATH SCHOOL LESSON FOR FEBRUARY 19, 1944

Jesus Teaches True Greatness. Scripture—Mark 9: 30—10: 45.

Golden Text—Mark 10: 45.

I NEED NOT STAND ALONE

E. F. D.

ELIZABETH FISHER DAVIS

The musical score consists of five systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature has one flat (B-flat), and the time signature is 2/4. The first system includes a triplet of eighth notes in the vocal line. The second system includes a triplet of eighth notes in the piano accompaniment. The third system includes a triplet of eighth notes in the piano accompaniment. The fourth system includes a triplet of eighth notes in the piano accompaniment. The fifth system includes a triplet of eighth notes in the piano accompaniment.

I NEED NOT STAND ALONE

Elizabeth Fisher Davis

I need not stand alone
 Before the judgment seat.
 For Jesus will be there
 Oh, what a comfort sweet.
 The spotless Lamb of God
 Was offered up for me.
 He lived and suffered, bled, and died,
 From sin to set me free!

"I need not stand alone!"
 My heart with joy repeats
 "I need not stand alone,"
 Forgiveness is complete.

For o'er my sins he'll throw
 His robe of righteousness.
 And I can go with him
 To the home of light and bliss.

I need not stand alone!
 Oh, may this life of mine
 Show forth my deepest gratitude
 For all his love divine,
 Believe and trust his grace.
 Then there's no fear of hell.
 None who accept will stand alone.
 He's there—and all is well.

YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the
 above address.

I NEED NOT STAND ALONE

Dear Young Folks:

In March, 1943, the words of "I Need Not Stand Alone" were written. Many, many years ago I accepted Christ as my Savior—but there still lurked within me a dread of the end when I knew I must stand before the Judge of all the earth—for well did I know that often I have done the things I should not do, and left undone the things I should do. As a result of Bible readings, prayer alone, and with a dear friend, the truth burst upon me with a new light. My heart was filled with gratitude and joy and the words almost wrote themselves.

Several months ago Jeanett asked me for a little message to you young folks for your page. When she saw these few verses she wanted me to set them to music; so I have written a little melody—and am sending this "song of my heart" with a prayer that it may help some one.

The gift of God is eternal life—Romans 6: 23. We do not earn a gift, we do not pay for a gift—but we do accept it with thanks; and I do praise his name for the wonderful gift of salvation through the shed blood of our Savior.

I believe we grieve him who gave himself for us when we do not rejoice and confess him as our all-sufficient Savior.

But do we not all want to bear more fruit for him—you in the strength of your young womanhood and young manhood and I who am going down the sunset slope? I know we do. Then let us not fail to ask him to cleanse our hearts and abide with us—and also to help us abide in him. John 15: 4.

Some day our works must stand the test of fire, 1 Corinthians 3: 12-15; but surely we do not want our life work destroyed and have nothing to lay at his feet—do we? No, we do not!

Yours in his service,
 Elizabeth Fisher Davis.
 Bridgeton, N. J.

(Mrs. Davis wrote the words and music to our beloved Rally song. The song and parts of her life story appear in September, 1943, issue of the Beacon.)

THE SABBATH

Some Sunday supporters claim that the Sabbath was not "regiven" to Christians by Christ. Well, did it need to be regiven? Was it not regiven as much as any of the other commandments? We know that Christ showed the right interpretation of the Sabbath, and spoke more in particular, according to the record, about the way the Sabbath should be kept, than he did about any of the other commandments. Now is it logical to suppose that a person, upon deciding to build a new house, would go to the work of re-roofing, painting, papering, floor-finishing, cleaning, and polishing, only immediately to tear down the reconditioned house in order to make way for a new one?

Consider the Sabbath in the same way that you would consider any of the other ten commandments. Would you steal, lie, or murder in order to get or keep a job? Would you worship an idol in order to make life easier or to be like others? I hope not. There are those who would not do these things who seem to think it all right to give up their Sabbath in order to get or keep a job, or do other seemingly necessary things. If it is necessary to violate God's will in order to make a living, it is better to die. After all, we don't have to live, but we do have to die, and then as stewards we must give an account to God for the deeds done in the flesh.

Allen Bond.

Salem, W. Va.

A MARINE REPORTS

From Pfc. Robert R. Crammer, of the "soldiers of the sea," came this information, addressed to Carroll M. Wright, executive secretary of the World's Christian Endeavor Union:

"I have just picked up at random the church pages of some 27 newspapers, hailing from Maine to Florida and westward to Ohio, representing 13 states and the District of Columbia.

"Thirteen of the newspapers carry notices of one sort or another concerning Christian

Endeavor. And this is a commendable showing. I am sure, however, there are more instances than these pages indicate in which Christian Endeavor should be mentioned in the church news, and especially in the paid advertising placed by the churches."

Former President Crammer speaks from experience. By making a few requests among Washington churches, the District of Columbia Union doubled the number of mentions of C. E. in the advertising placed by churches in the Saturday editions. Usually the mention added only one line of advertising to the usual church announcements, but the effect was definite and immediate.

WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE?

Rex Burdick

Rex is now a licensed minister and is studying for his A.B. degree at Salem College in West Virginia. He was reared at De Ruyter, N. Y., and has been an active member of the church there for years. His birthday is on October 28. He was graduated from De Ruyter High School in 1940 and now, at Salem, is secretary of the YMCA and vice-president of his class. His main hobby is collecting religious books and religious poetry.

THE BIBLE IN CIVILIAN LIFE

"Thy word is a lamp unto my feet."

Rex Burdick

The Bible is adapted to your every mood. When you are happy, turn to the songs of praise found throughout the Bible. When you feel thankful turn to any of the Thanksgiving Psalms. When in doubt look for the answer of Jesus—where can you find one that is better? When in fear, Jesus says, "Lo, I am with you always, even unto the end." When you are discouraged, tempted, or ill-treated look again for the promises of Jesus, "And I will pray the father and he will give you another Comforter, that he may abide with you forever. . . . I will not leave you comfortless, I will come unto you."

The reading of the Bible should always make us sorry if we have not been living according to God's word. A city missionary left a Bible in a godless home he had been visiting. One evening the man of the house picked up the Book and began reading it.

Soon his face showed distress and he said to his wife, "If this Book is true, we are living incorrectly." Evening after evening he continued to read it and his anxiety deepened into sore anguish. "If this Book is true," he said again, "then we are lost." Next evening he read further and the Holy Spirit continued to work in his heart. Lines of joy came into his face and he said to his wife with gladness, "If this Book is true, then we may be saved." This is the way the Bible works if it is not resisted. It convicts, then it condemns, then it leads to the Savior and salvation.

I AM THINE

I am a voice. From all the clamoring demands and seductive allurements of a noisy world, I woo you to the mansions of your soul.

I am a mountain peak. From supernal summits I bid you behold a land of far-reaching distances. I let you look upon stars you never knew were there and point out shimmering spires along the "wide world's rim."

I am a refuge. When through your heart creeps the desolation of despair; when you wander, lost and lonely, among the great grey hills of grief, I seek you out and guide you to the only Sanctuary of the soul.

I am a friend. I share your hours jeweled with joy; I bare my heart to the surge of all your sorrow.

I am a shepherd. Amid tangled times and confusing tongues I make straight the highway that leads to man's sufficient Savior.

I am a nerve. O'er me flies the impulse of deeply dedicated souls to earth's outer anguish and city's nearest need.

I am a mother. All good within you is born of my birth pangs; for you I have endured with patience and sacrificed with joy. I have cherished you and sheltered you and guided you. My faith in you has never failed. Through silent centuries, I have waited and suffered that when you came your steps might shine with purity and your heart beat high with everlasting hope.

I am your church. I call you to my heart. I seek your service. I who have nourished you bid you to open to me the gates of larger life.

William Henry Boddy.

—Baptist Church (Rochester, N. Y.)

Messenger.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene and the Children:

I hope you do not think I have forgotten you since last writing. Far from it! I look for your letters every week. But of course, if I never let you know, that is not fair—always receiving interesting news and never giving any!

What has kept me from writing has been the new things I have had to learn here in Florida, where I had never been before. You see, when Florida advertises, the whole cannot be told, so there is much for a newcomer to learn.

Where we are living, a guide book says, is only seven feet above sea level, which was very new to me. Great differences are seen between here and the hill country inland to the north where most of my life has been spent. I must not enter into the variety of the change here now but say all this and more are just parts of God's great love for his children.

What I have enjoyed most has been the Sabbath evening prayer meeting where a few met together to thank God for his wonderful gifts to us, and to learn the way to know and keep in his love. If you could have been with us as we studied the 91st and 121st Psalms: Peace that passeth knowledge, God's rainbow of promise, Grace by which we are saved, Power of God, God's best gifts, and other subjects, you would have felt greatly helped.

Miss Madge Conyers, a Wac, led the meeting about the Power of God. Since then she and most of the other Wacs have been moved—where is veiled in military secrecy. Our prayers follow her even though we know not her place, her trials.

I am sure you will be interested in a letter from a young girl friend in Nady, Ark., where we were two years ago. She tells about seeing her first airplane near-to. I quote from her letter:

"Last night three army planes landed at the Granary in Gillett. Two of them landed in the oat field and one of them landed on the highway. There was one girl in one plane and two boys in the other two planes.

They landed because they ran out of gas and they were lost. Two of the planes were damaged, one of them being the one which had the girl and boy. The propeller was broken. The girl was crying when she landed because she did not know where she was. They were training planes from Helena, small ones, the first I have ever seen on the ground. I have always wanted to see one but did not want their propeller to be broken.

Later some of the children went up there and the girl wouldn't come out. She said she was tired. One of the boys told how the plane landed on the nose and broke the engine and the propeller. They got them fixed and left before school was out in the afternoon. All the children on the bus were going to give them a good looking-over after school, but they had gone.

We go to school at ten and get out at 5.15. Kind of late, isn't it? We are having tests this week. We have had part of our test in history and will finish it up tomorrow. We also have tests in science and literature. I hope I pass them.

I enjoy the Recorder very much."

With best wishes for you and Mr. Greene from both husband and self.

Lois F. Powell.

147 First Ave.,

Daytona Beach, Fla.

Dear Mrs. Powell:

Your good letter was doubly welcome this week as letters from my Recorder children are minus. However, I'm not discouraged for a number of them will soon make up for it. This seems to be the busy season for boys and girls.

On these frosty, winter days I think of how nice it would be to live in Florida where winter is so much like summer. Pastor Greene's brother Elwyn and his wife purchased a home in Bradenton, Fla., some years ago and enjoy living there very much. He had reached the retirement age from his government job in Panama and of course they picked out a warm climate for their home when they came back to the "States" as they say. We'd like to visit them there sometime. One of my Recorder girls in Florida wrote how cold it was there, 60 above zero, and the morning I received her letter it was about 10 below zero here.

I was interested in reading the letter from your young girl friend in Nady. I wish she would write a letter to me for the Recorder.

The prayer meetings you speak of must be very inspiring. It makes me think of a little game we used to play at home some Sabbath evenings; we would see who could name the greatest number of wonderful gifts God had given to us, and oh, what long lists there were.

Best regards from us to you and Mr. Powell.

Sincerely yours,
Mizpah S. Greene.

OUR PULPIT

OUGHT CHRISTIANS TO KEEP THE SABBATH?

By Rev. Lester G. Osborn

Pastor, Shiloh (N. J.) Seventh Day Baptist Church

Ought Christians today to keep the Sabbath? The answer is an unqualified "Yes." If we did not think so, we would not be keeping it. Not as a means of salvation! Nothing we can do will earn our salvation. But we should keep the Sabbath as a part of God's revealed will for the conduct of his people—as a part of our Christian duty. God redeemed his people, then gave them his law to show them how to live out their redemption. Keeping the Sabbath is a matter of Christian living—of full surrender to his will.

Believing that the seventh day is the Sabbath, that no other day was ever divinely ordained to take its place, that the obligation to observe it still rests on mankind, that men will be judged for their rewards according to the life lived, and that only in fullest accord with God's will can we get the most out of Christian life, we have no apology for presenting it. We cannot do otherwise.

Every Christian should consider this claim just as he does all others. To argue "the majority keep Sunday" is wrong, for since when did the majority make a thing right. "Come out and be ye separate," is the command. "Be not conformed."

Our only interest in preaching the Sabbath is to bring people to a fuller knowledge of the truth so that their living may be nearer the standard God has set up and they may receive a fuller blessing in his service.

I. Because of the Ancestry and History of the Two Days

When the ancestry of the two days observed today is considered, it is evident which is the right one. We read in Genesis 2: 2, 3; Exodus 20: 8-11 that God "sanctified" a specific day, the seventh, for a special purpose, Creation's birthday. The institution cannot be transferred to any other day any more than any anniversary can be celebrated on any other day than the one on which it occurred. We read, too, that God "blessed" a specific day, the seventh. This blessing was his presence in a peculiar way, as in no other day. The Sabbath was instituted of God, has existed from the beginning of time, and was observed by nations which antedate the Jews by centuries. It has always been a day of rest and worship, of communion with God and meditation upon his power, providence, and law—of recuperating not only the physical and mental powers, but the spiritual as well.

From very early times, Sunday has been associated with sun-worship. It was the great day of Baalism. So we see how idolatry and Sabbath desecration went hand in hand in the downfall of Israel, when they turned to Baal from Jehovah God, and to Baal's day instead of God's. There is no trace in the practice of the New Testament church nor in the teachings of the apostles of its observance. It seems to have come into the Christian Church about the middle of the second century, the first indisputable evidence being found in Justin Martyr, who wrote about 150 A. D. Its observance had a gradual growth and spread until it was legalized by Constantine in 321 A. D. and ever since has been promoted by the Roman Catholic Church by legislation and persecution. It was always more of a festival, not a Sabbath. The first application to it of the Sabbath principle was in the English Reformation by the Puritans.

God set apart a definite day, the seventh. Sunday is a man-made substitute. Christians should keep the Sabbath because of the ancestry and history of the two days.

II. Because God Commanded Us to Keep It, and That Command Has Never Been Repealed

The Sabbath is in the heart of the Decalogue, the ten commandments, not on the tables of stone, but as eternal, universal, imperishable principles—God's righteous will for our conduct—his definition of sin. They were given to the Jews, yes. But these principles antedated the Jews by centuries—they existed from the beginning of time. Cain killed Abel centuries before Sinai, and was guilty of murder. The Sabbath not only antedates the law, but it antedates the fall. The Sabbath commandment is reiterated in the New Testament by Jesus' example in keeping it and by his teaching as to its proper observance. To urge that we are "not under the law" is absurd, for sin is lawlessness, and if there is no law, there is no sin—if God's definition of sin is done away, then sin is done away, and Calvary becomes a great mistake.

There is no command anywhere for the observance of Sunday.

III. Because Christ Jesus Honored It by His Example in Keeping It, and by Giving It Back Its Spiritual Meaning

In Luke 4: 16 we read that "as his custom was" he worshiped on the Sabbath. And in all his ministry there is no argument as to the day. All his controversy with the religious leaders was over the manner of observance of the Sabbath, never over the day. Our Lord purged the Sabbath of all the Pharisaic restrictions and additions which made it a burden and not a blessing. He did for the fourth commandment what he did for the sixth and the seventh and the others. (See Matthew 5.)

There is not a hint in the Gospels as to the observance of Sunday. The first day is mentioned just six times in the Gospels, and each time it refers to the same day, that on which the resurrection was discovered. There is no thought of sacredness nor of any gathering for worship. To argue that after the resurrection he appeared to his disciples has no weight. Naturally he appeared to them, not to worship with them, but to prove that he was risen. There is no significance in the fact that he appeared to them on that day, unless it was the only day on which he appeared to them. And to argue that they met on the first day to celebrate the resur-

rection (John 20: 19) is to ignore the fact that they did not believe that he had risen (Mark 16: 14; Luke 24: 36-39).

IV. Because Paul and the New Testament Church Observed It

There is no record of any change of the weekly day of rest and worship in the book of the Acts, even in the Jerusalem Council, which was called to discuss and settle questions of dispute. In fact, the first day of the week is mentioned just once in the Acts, chapter 20: 7, which tells of a meeting on what we now call "Saturday night," since time was reckoned from sunset to sunset in New Testament times. Paul "as his manner was" (Acts 17: 2) attended service on the Sabbath, time and again—in one place for a year and a half. The fact that the Jews had nothing to say about his observing any other day but the Sabbath is proof enough that he did not, for they, in their desire to find something in his conduct to find fault with and discredit him in the eyes of the people, surely would have made much of this glaring departure from established custom. As a matter of fact, his own testimony is against any such change, for he says (Acts 25: 8) that he had not offended against the law of the Jews, and (Acts 28: 17b) that he had committed nothing against the customs of the fathers. He mentions the first day just once in the epistles, and then to first days in general as days of bookkeeping (1 Corinthians 16: 2).

V. To Show Love to God

"If ye love me," said Jesus, "keep my commandments" (John 14: 15). Gratitude for redemption is one reason given by Moses to the Israelites for observing the Sabbath. So we have been delivered from bondage—bondage to sin and Satan—and we should respond in love and gratitude by doing his will in the matter of keeping the Sabbath as in obedience to his other laws. The Sabbath is, in a sense, a type of that rest which we have in Christ, and no other day can take its place. I can almost hear him saying to us, as he did to his rebellious people in the wilderness, "O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever." Sabbath keeping is not a sub-

stitute for faith in Christ, but it is a matter of Christian living, the natural expression of our faith and love.

VI. Because There Is No Other Day to Keep

The only reason advanced for observing the first day of the week in place of the Sabbath is the supposition that Christ arose on that day. Please note, however, that none of the accounts describes the resurrection, only the discovery of the empty tomb. At every visit to the sepulchre he was gone—the tomb was empty, even in the end of the Sabbath" (Matthew 28: 1). And even if he did arise on the first day, there is no precept or example for celebrating that day weekly or any other way. Our celebration of the burial and resurrection of Christ is baptism. The time of the resurrection has nothing whatever to do with the weekly day of rest and worship.

There are two theories as to Sunday observance. One group argues that Sunday is a new institution, and that the Sabbath of the Decalogue is done away. Those who hold this view find their sanction for keeping the first day in the example of Paul, and the apostolic church, which we have seen, does not support their view. The other groups hold that the Sabbath is still binding, but that the Sabbath principle and obligation have been transferred to the first day of the week. This theory came into existence during the English Reformation some 400 years ago. Let us remark here, in passing, that the finest type of spiritual life the Christian Church has ever developed was at this time, and was due to this applying of Sabbath principles to the Sunday. One seventh of time, is the claim, is universal; the seventh day was Jewish. The Decalogue is still binding but where the seventh day was the memorial of creation, the first is the memorial of the new creation, which was sealed by the resurrection of Christ. It is prophesied, they claim, in Psalm 118: 24, "This is the day the Lord hath made; we will be glad and rejoice in it." However, this passage refers to the "day" of salvation (Cf. 2 Corinthians 6: 2), and not to a day of the week.

This latter is a very lofty and spiritual view, and the people who hold to it are usually more earnest Christians than others. It is a fine theory IF . . . IF Jesus rose on the first day, IF the Sabbath command was

abrogated, IF there were a command to observe the first day, and IF the apostles and the New Testament church kept it. These "IFS" are all wrong!

Conclusion

Yes, friends, Christians today ought to keep the Sabbath, the seventh day. They should do so because of the noble history of the Sabbath as over against Sunday; because God commanded us to keep it and that command has never been repealed; because Christ Jesus honored it by his example and by his teaching concerning its observance; because Paul and the New Testament Church observed it; in order to show our love and gratitude to God for our redemption; and because there is no other day to keep, since there is no basis for keeping Sunday except the supposition that Christ arose on the first day, and Sunday came into the church as a compromise.

DENOMINATIONAL "HOOK-UP"

Milton, Wis.

The quarterly business meeting of the board of trustees of Milton College was held Wednesday night, January 12, in the Davis room at the college. Reports of the various committees and of the treasurer were presented.

The board received and accepted the resignation of Dr. J. G. Meyer as president of the college, the resignation to take effect at the end of the present semester. Dr. Meyer is in Chicago working on his textbooks in Social Science. Dean Daland will continue to serve as acting president, in which capacity he has functioned since the beginning of our current college year.

It was reported on behalf of the campaign committee of the Milton College Foundation that, although no personal solicitation has yet been undertaken, several sizable contributions have been made to the Foundation. The members of the executive committee of the Foundation are very much encouraged by the evident interest in Milton College shown by many who have received its literature in past weeks.—Milton Junction Telephone.

Farina, Ill.

January 8, 1884, Mr. Daniel Crandall and Miss Arabella Elizabeth Satterlee, both of Farina, Ill., were united in marriage at the

home of the bride, Rev. Ernst, the pastor of the Seventh Day Baptist Church officiating. Only two persons, aside from the bride and groom, who gathered at the Satterlee home for the occasion 60 years ago are alive today. They are Mr. Otis Hewitt of Farina and a sister of the bride, Mrs. Arthur Whitford of Mattoon, Ill.



The bride and groom have spent practically all their lives at Farina and their lives of helpfulness are woven into the social, the business, and the religious life of the community. Mr. Crandall has been a member of the Seventh Day Baptist Church of Farina for 74 years and Mrs. Crandall for 61 years. Their anniversary was celebrated Christmas day at the home of their daughter, Mrs. Blanche Burdick; and all the living children were present. Kenneth, the youngest of the family is now serving with the U. S. Armed Forces and is located in North Carolina.

January 8, 1944, Mr. and Mrs. Crandall received a goodly number of anniversary cards and greetings and they carried with them the wishes of their many friends for many more happy and useful years together.

In "pastures green"? Not always; sometimes he Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

And by "still waters"? No, not always so; Oft-times the heavy tempests round me blow. And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry Aloud for help, the Master standeth by. And whispers to my soul, "Lo, it is I!"

So, where he leads me, I can safely go, And in the blest hereafter know Why in his wisdom, he hath led me so.

Waterford, Conn.

The annual business meeting was held on January 1, 1944. Due to illness in the family, Moderator Morton Swinney, Church Treasurer Miss Ruth Swinney, and Sabbath School Superintendent Selina Swinney were absent. Pastor Eli F. Loofboro acted as moderator. Secretary Miss Helen Maxson read her report and officers for 1944 were elected. Mrs. Ralph Sisson, secretary for the Sabbath school, reported and the Sabbath school officers were also elected. Mention was made of an increase in Sabbath school attendance and of one new class organized in recent weeks.

In the pastor's report he stressed spiritual and material blessings received by our group in the past year, lives of our boys in service spared, and urged co-operation of all in all denominational interests and a stronger faith in God and mankind.

Dr. George Thorngate visited Waterford Church on January 15 and a good attendance of members and visitors listened to his interesting talk. All were truly glad to welcome him home again to America.

Morris Briggs, son of Mr. and Mrs. Henry Briggs, and Wm. Dickinson, son of Mrs. Arnold Holmes, both of the U. S. Navy, attended church service on December 18, 1943, during furloughs with their families. Pfc. Raymond Briggs is at present with the Engineering Force of the U. S. Army in England. Pvt. Henry Briggs of Armament Corps of U. S. Air Force is stationed in Denver, Colo.

The weekly Friday evening prayer meetings are being held at the parsonage temporarily to conserve on coal and electricity.

Watch well the building of thy dream!
However hopeless it may seem,
The time will come when it shall be
A prison or a home for thee.

Winifred Webb
In Church Management.

O B I T U A R Y

Dates. — James Madison, son of James and Harriet Williams Dates, was born in Albion, Wis., May 24, 1857, and died at the home of his daughter, Mrs. George Kruckenbug, December 29, 1943.

At the age of 14 he was baptized and became a member of the Albion Seventh Day Baptist church. In 1883 he was married to Josephine Hibbard who died in 1891. In 1893 he married Charlotte Herrington who died in 1929.

Surviving are two daughters, six grandchildren, and one great-granddaughter.

Farewell services were conducted by Rev. H. J. Barrett of the Primitive Methodist church. Burial was in Evergreen Cemetery.

—Contributed.

Davis. — Erastus B. Davis was born at New Milton, W. Va., March 9, 1871, the son of Granville and Minerva Randolph Davis, and departed this life at his home in Jackson Center, Ohio, January 14, 1944.

For the past 25 years he has resided in Jackson Center. He was a member of the Seventh Day Baptist Church for many years.

He was married in West Virginia to Miss Anna Smith in 1893. A few years after her death he married Alma Messenger of Jackson Center, who died less than a year ago.

Surviving him are his daughters, Mrs. Hazel Richardson, Mrs. Ethel Warnecks, and Mrs. Alpha Cromley; a brother, Darwin J. of Salem, W. Va.; and a sister, Mrs. Atha Rohrbaugh also of Salem.

Funeral services were conducted by Rev. L. O. Greene, assisted by Rev. Wm. L. Davis. Interment was in the Jackson Center cemetery.

L. O. G.

Woodmansee. — In Westerly, R. I., December 30, 1943, Jessie (Hiscox) Woodmansee.

She was the daughter of Gurdon B. and Lydia A. (Fenner) Hiscox, and was born at Potter Hill, R. I., June 27, 1875. On January 8, 1895, she was united in marriage with LaClede Woodmansee who died four years ago. At the age of fourteen she united with the Pawcatuck Seventh Day Baptist Church, remaining active in that fellowship the rest of her life. She held the office of church historian. Few, if any exceeded her in the knowledge of local history and genealogy.

Mrs. Woodmansee is survived by nieces and nephews: Walter C. Hiscox, Raymond H. Hiscox, Mrs. Arthur G. Stillman, Mrs. Thomas T. Moore, all of Westerly; Robert M. Hiscox of Augusta, Me.

Funeral services were conducted by her pastor, Rev. Harold R. Crandall. Interment was in First Hopkinton cemetery.

H. R. C.

Sin is whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things.

Susanna Wesley.

RESOLUTION OF RESPECT

Whereas God in his infinite wisdom has called our brother, James M. Dates, to his reward, we hereby take this opportunity to express our appreciation for his life. He was baptized in 1871 and became a member of the Albion Seventh Day Baptist Church. He passed away December 29, 1943, following a long illness.

We wish to express our sincere sympathy to the family and resolve that a copy be sent to the Sabbath Recorder and that one be placed in the records of our church.

Committee on Resolutions,
Mrs. Lenora Saunders,
Mrs. Carolyn Palmiter.

STILL WATERS

Not tortuous, as mountain streams
Finding their way adown the mountain slopes,
Dashing white spray against grey rocks—
Beautiful, but all unsuited to the needs
Of careful shepherds leading flocks of sheep—

But rather through fair meadows,
Green with God's energizing chlorophyll,
Do the still waters flow—
Still waters, willow-edged,
Affording shade from the bright noonday sun,
Low-banked, so even little lambs
May find their way unto the water's edge,
Quenching their thirst at will.

Likewise, the loving Shepherd of our souls
Leads us in quiet ways
Even in times like these:
Preparing a table before us in the presence of our
enemies
And feeding us with strengthening bread of life
Found in his precious Word—
That Word replete with rich soul-vitamins.

If we but follow with self-surrendered will,
Partaking freely of the food he gives,
Even in times like these
He still leads on
Through pastures green,
By waters still.

I. P. H.

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

HELP WANTED—Luther S. Davis, member of Marlboro church, lives half mile from Shiloh, farms 38 acres. Needs man to help work farm. Must be able to milk 6 to 9 cows. Four rooms for house keeping. Furnished if preferred. Write if interested. Luther S. Davis, Star Route, Bridgeton, N. J. 2-7-24

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No. 7

Abraham Lincoln Said...

It is a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men — to lift artificial weights from all shoulders; to clear the paths of laudable pursuits for all; to afford all an unfettered start.