

MARRIAGES

Dittner - Wood. — At the home of the bride's grandparents, Mr. and Mrs. George Arnold, in Battle Creek, Mich., Sunday evening, January 23, 1944, Pfc. Rudolph A. Dittner of Beaver, Wis., and Miss Pauline Wood of Battle Creek, Rev. Edward M. Holston officiating.

OBITUARY

Lusk. — Fannie May Lusk, daughter of Charles and Mary Vermilyea, died at the Boulder, Colo., Sanitarium February 2, 1944.

Mrs. Lusk has been a Christian for seventy years, having joined the Christian Church in 1874. She has lived in Boulder for the past fifteen years and has been a member of the Boulder Seventh Day Baptist Church since 1934.

The funeral service was conducted from the Howe Funeral Home by her pastor, Rev. Earl Cruzan, and the body was taken to Trinidad for burial in the family lot.

She was an outstanding Christian woman and will be greatly missed by her friends. She loved everyone and set a wonderful example for others to follow.
E. C.

Mudge. — Jennie Climena Hull, daughter of Varnum and Malinda Larkin Hull, was born at Milton Junction, Wis., May 22, 1851, and died at the home of her daughter in Battle Creek, Mich., January 30, 1944, at the age of 92 years.

When fifteen years old she was baptized by Elder Darwin Maxson and joined the Milton Church, where her membership was when she died. She and Myron C. Mudge were united in marriage September 10, 1870, at Welton, Iowa, by Elder Varnum Hull. She was active in the Welton Church.

There were three children, two of whom survive her; Mrs. Hattie Loofboro of Milton and Mrs. Leonard Wilkinson of Battle Creek. Her husband died August 4, 1918. There are three grandchildren and four great-grandchildren.

Farewell services were held in the Seventh Day Baptist church in Battle Creek, with Pastor G. D. Hargis in charge. Burial in Memorial Park Cemetery. Last words were built around her favorite Scripture, Revelation 22: 14.
G. D. H.

Moulton. — Dennis Edward, infant son of Roderick Orrin and Beth Barber Moulton, was born December 10, 1943, at Battle Creek, Mich., and passed away January 17, 1944.

Prayer service was conducted by Pastor Gerald D. Hargis. Burial was in the Memorial Park Cemetery, Battle Creek.

Besides his parents the baby is survived by his grandparents, Mr. and Mrs. Benjamin H. Moulton of Battle Creek and Mr. and Mrs. Dell F. Barber of North Loup; also by his great-grandparents, Mr. Orrin L. Moulton of Grimes, Okla.; Mr. and Mrs. James Ingerson; and Mr. and Mrs. Charles W. Barber; one aunt and two uncles.
G. D. H.

Randolph. — Agnes F. Randolph, daughter of Abram and Mary Randolph, was born January 19, 1855, in Jersey City, N. J., and passed away December 25, 1943, at the home of her son Earle.

At twenty years of age she was baptized by Rev. L. A. Platts and joined in membership with the Seventh Day Baptist Church of Piscataway, where she was active until ill-health prevented. On October 25, 1876, she was married to the late Calvin Fitz Randolph. To this union were born two children, Willard and Earle W. Fitz Randolph.

She is survived by her two sons, Willard and Earle, and by a grandson, Wayne, and a granddaughter, Jeanette.

She was a most loyal member of the Piscataway Church for sixty-eight years. Even when ill-health prevented an active life of service, her interest was unflagging and her faith growing. She faced her death with the sure hope of life to come.

Funeral services were conducted on December 28, by Pastor Victor W. Skaggs at the Runyon Funeral Home in Dunellen, N. J. Interment was in the Seventh Day Baptist Cemetery in New Market.
V. W. S.

Rood. — Charles J. In the obituary which appeared in the Recorder of January 31, an error was made in naming his parents. It should read, "Charles J. Rood, son of C. P. and Mary Ann Thorngate Rood." We are very sorry for the mistake.

Whitford. — Orlo J., one of ten children born to Edward M. and Josephine Burdick Whitford, died at his home in Farina, January 22, 1944.

He was born at Farina and lived his entire life in the community. He was twice married—September 15, 1898, to Emma Ferrill, and to this union three children were born: Mrs. Josephine Hutchins of Chicago, Ill.; Mrs. Mable Kinkaid of Marea, Ill.; and Edward of Farina. The wife and mother died May 27, 1918. The children survive.

December 3, 1921, he was united in marriage with Caroline Soldner. One child was born, Ira Neil, who died in infancy.

He united with the Seventh Day Baptist Church at Farina when thirteen years of age and continued his membership until his death. He was faithful in his attendance upon all its appointments.

Funeral services were conducted at the Seventh Day Baptist church January 24, by the pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

Aside from his wife and children he is survived by three sisters: Mrs. Millie Whitford, Mrs. Edith Davis, and Mrs. Mary Ware; by two brothers, Max and Elmer; four grandchildren, and many other relatives, friends, and neighbors.
C. L. 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.

FREE—as the Lord provides—copies of the Sabbath tract, What Is the Difference, which was published as a continued article in the Recorders for January 31 and February 7, 1944. Gifts to help in the expense of printing will be gratefully accepted. Allen Bond, 60 Oak St., Salem, W. Va. 2-21-2t

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., FEBRUARY 28, 1944

No. 9

I Need Not Stand Alone

By 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.

The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTEL, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Walter L. Greene

Jeanett B. Dickinson

Mrs. Okey W. Davis

Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 136, No. 9

Established in 1844

Whole No. 5,074

EDITORIALS

PIONEERS IN EVANGELISM

(Guest editorial)

Some time ago I turned to the new "Statement of Belief of Seventh Day Baptists," to find out what our leaders had written in regard to evangelism. "We believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the Church must promote Christianity throughout the whole world and in all human relationships." Elsewhere we are told that the early "Seventh Day Baptist movement continued to be marked by a strong pioneering, evangelistic spirit."

May we ask whether the day of pioneering is past? Are there no more fields to occupy? Has the territory surrounding all our established churches been thoroughly and recently canvassed to make sure there are no unchurched who need the gospel? Or, if the fields are still "white unto the harvest," must we say that we have no men of conviction and sacrifice like those of old to go into these fields? Whether it was easier to conduct a revival then than now is beside the point, for if men still need salvation, it is for us to find the way to get the word of life to them. Often pioneering evangelists went on horseback which required several days or weeks to reach even near-by points. Now we can cover the entire state in a shorter time with modern means of travel. Our cars should be so consecrated to the task as were the horses of yesterday. Our men, too, should have as wide a vision to find those needing the

story of salvation. If men will not come to the house of God to hear the message of life, are we less responsible if we find it necessary to carry it to them?

In my travels the past year and more, since I have been attempting to promote the work of evangelism for our people, I have found many places where we once had flourishing churches, but today the buildings are gone and nothing is left but the burial grounds. In other places we found many in war work, some in the army, and only a few loyal members left, who are somewhat discouraged about the present and fearful for the future, while there were many who have drifted away whose ancestors were among the pioneers. Buildings erected a century ago to accommodate a congregation of several hundred now look empty and forlorn when so few attend. Why this condition? Have we lost this spirit of pioneering in evangelism? Dare we ask ourselves whether we have ever possessed the spirit which prompted our early consecrated leaders to venture out for God?

As the war goes on, the minds of people everywhere are so confused by the multiplicity of tasks we are trying to do and the stupendous problem we face in the future that we fail to recognize the responsibility the church must share in the program. The tasks of the present challenge every sincere Seventh Day Baptist in the pulpit and the pew, man, woman and child. This war year of 1944 can be characterized by those who follow us as the year of great harvest for the kingdom of God—if we wish to make it so and if we earnestly seek to carry out God's purpose. The plow has been set in the furrow; shall we harness our forces and get the seed into the soil so that God can nourish it and give an abundant har-

vest? If we let this opportunity slip, can we hope to be forgiven?

"Redeemed Men Seeking a Redeemed World"

To make sure all redeemed men are ready for the great task of redeeming the world, which seems so imperative just now, I suggest the above slogan and the following outline program for immediate study by all our people, hoping this may help in some way to feel a deeper sense of our obligation to find what part we may have in the work of the world.

I. Denominational Privileges

1. To make possible a yearly retreat for all our ministers, where this most vital subject can be thoroughly discussed and plans made for definite action.

2. To provide every state in which we have churches with a full-time evangelist. Where men are not available, churches should "loan" their pastors for a definite period so that continual effort for soul winning can be made.

3. To encourage every pastor to make a conscientious study of methods now being used for the promotion of evangelism by church leaders, so that he may become an efficient and enthusiastic "Evangelistic Pastor." Evangelism is always in season, and this spirit should not be allowed to fade.

4. To organize a laymen's movement which will include every man who has a mind to work, a heart to do, a will to surrender, a purse to consecrate, a life to give. Churches are stronger in spiritual power when laymen are active.

To ask our women, who have so faithfully been supporting the work of the Women's Society with their money, to give their time and talents also to the cause of evangelism. The Christian Culture Committee is already launching such a program.

II. Church Privileges

1. To stress the importance of a thorough, systematic, and prayerful study of the Bible to learn the fundamentals of the Christian life which are so essential for a task like this.

2. To encourage the entire membership to make a careful study of how each one may best assist in the program of soul winning, through study groups.

3. To seek a dedication of all the homes as a unit in the fulfillment of the kingdom's task. The family altar and family discussions of spiritual problems will aid in better understanding of life's obligations.

4. To conduct regular prayer groups seeking divine guidance on how to become good "fishers of men," and asking for wisdom to lead men to a full surrender of their lives to the Master.

5. To formulate a definite program of evangelism which will reach out into every part of the community, every member having some part in it.

III. Individual Privileges

1. To take time for daily Bible study and private devotions in order to cultivate a constant fellowship with Christ, who alone can set on fire one's whole being for souls.

2. To examine myself to be sure my Christian life and experience will attract others to Christ.

3. To attend church regularly and to take my part in all its activities and to invite others to attend and enjoy the blessings I find there.

4. To accept the opportunity to spread the gospel through the distribution of evangelical and denominational literature.

5. To help my pastor in his work, recognizing him as the leader in the divinely appointed tasks of the church.

IV. My Pledge

I accept the responsibility as a disciple of Christ to help spread the gospel to all parts of the earth, and I promise to do my best to win at least one person to Christ this year.

Promoter of Evangelism,

Leslie O. Greene.

NEW SABBATH TRACTS

Recently coming to our attention are two new Sabbath tracts prepared by Rev. Lester G. Osborn of Shiloh, and we understand the printing is paid for by "an interested friend and loyal Sabbath keeper."

"An Entering Wedge" is the title of one, printed attractively in two colors on bicolored stock of good quality. A "V" as a wedge, also standing for victory, is in red on "India" (a light buff), with the reverse side black on turquoise. The title over, across, and under the "V" is "An Entering Wedge to Loss of Spirituality." Unfolding, we read on the second page, "Disregard of the Sabbath"; on page 3, "To Neglect God's Day Is to Neglect God's House, God's Book, God's Son"; on page 4, "Keep Holy the Lord's Day (Mark 2: 28)", "And Use It the Lord's Way."

The reverse is a broken up, full page on "How Is Sabbath Desecration an Entering Wedge to Loss of Spirituality?" The sentences are striking and attention compelling.

The other tract, "Something New?" is answered by "No, Old as the Creation." There follows a brief, succinct statement concerning the Bible Sabbath, informative and challenging. The back of this attractive folder contains the words of Jesus found in John 14: 21, with the important question, "What Is Your Response?"

These little folders may be obtained by writing to the Seventh Day Baptist Church, Shiloh, N. J. South Jersey is putting forth real effort in promulgating the Sabbath. We commend and congratulate Shiloh and its pastor on their contribution and zeal in advancing the truth of the Sabbath, a vital factor in promoting God's kingdom.

MEETING OF TRACT BOARD

(Condensed Report)

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J. on Sunday, January 9, 1944, with Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Nathan E. Lewis, Hurley S. Warren, Herbert C. Van Horn, Mrs. Frank E. Lobaugh, Mrs. William M. Stillman, Irving A. Hunting, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, Luther S. Davis, Miss Lucy Whitford, Victor W. Skaggs, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Victor W. Skaggs.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was adopted:

Interesting and encouraging correspondence has been received from Africa—Nyasaland and South Africa—and from New Zealand. Sabbath Recorders, books, tracts, and other literature have gone out to these places with our letters. The churches in New Zealand report additions to their membership, and that helpful contacts are being made in Australia. Both New Zealand and Africa could use many back numbers of the Recorder if sent. A limited number have gone out to them.

Besides much regular correspondence, the secretary has sent out letters to the Tract-a-Month Club, 54, and a Christmas message to 276 men and women in the army and navy service, and is keeping in touch with our army chaplains, who are giving good account of themselves and their training.

Correspondence has been had with Rev. Riley G. Davis of Des Moines, Iowa, and a certificate of ownership transfer of printing press and outfit to the American Sabbath Tract Society received from him.

The work of tract distribution and Sabbath Recorder subscription enlistment of Brother Elmer M. Juhl in Des Moines continues. Altogether, three subscriptions have been secured. His soy food industry is growing and very promising. He would like to have a zealous Christian man located at Marshalltown, Iowa, to distribute his products and revive Seventh Day Baptist interests at Garwin. He believes such a man would soon be self-supporting on a fifteen per cent commission from the soy food handled, and be able to spend two or three days a week in the church interests. He thinks this could soon be brought about if one of our boards would put such a man on the field in this work, paying him \$20 per month till he were well established. But Mr. Juhl also needs \$1,000 to erect a building in which his foods can be produced. A part of the building would be used for class purposes, training employees in evangelism, and for religious services.

Here, it seems to your secretary, is an unusually promising open door for Seventh Day Baptists, and he recommends that a committee of five be appointed to look further into this matter with the serious view of doing something about it.

I have spoken to one church about my impressions of the western field trip of last fall. I attended a special meeting of the Missionary Board in Westerly, December 9. Calls were made in Westerly, Ashaway, and Rockville, R. I., Pleasantville, N. Y., and Middletown, Conn. On this latter call, I received for the Tract Board work \$15 from Pastor and Mrs. William R. Kimshel.

Two meetings of the Committee on Distribution of Literature have been attended. Observations on the western trip were completed and published in the Sabbath Recorder. Sabbath Rally Day has been fixed for May 20, 1944.

Respectfully submitted,

Herbert C. Van Horn.

Secretary Van Horn supplemented his formal report with remarks concerning his northwestern trip. He read a letter from Riley G. Davis in which he gave further information about the printing equipment which has been given to the board to use in furthering the cause of the denomination.

A letter from Shiloh was read, asking for further tracts on salvation, and the possibility of Sabbath lesson books for our young people.

Secretary Van Horn discussed informally the work of Mr. Juhl at Des Moines, Iowa, emphasizing the possibilities in the soy bean industry there, and its development and tie-up with denominational interests.

The regular quarterly report of the treasurer was presented by Mrs. William M. Stillman as follows:

Report of Tract Society Treasurer For the Quarter ending December 31, 1943 J. Leland Skaggs, Treasurer, In account with the American Sabbath Tract Society

Dr.
To balance on hand, Sept. 30, 1943:
General Fund\$3,191.39
Reserve for binding "S.D.B.'s in
Europe and America" 118.29
Denominational Building Fund
Reserve for Historical Society
Rooms 30.89
Maintenance Fund 91.32
\$ 3,431.89

To cash received since as follows:

GENERAL FUND
Contributions: Individuals and
churches\$ 37.60
Denominational Budget 714.56
Contributions for corresponding
secretary expenses 63.00
Income from invested funds:
Through A. S. T. S. 1,486.67
Through Memorial Board 929.24
Receipts from "Sabbath Recorder" ... 718.36
Receipts from "Helping Hand" 325.82
General printing and distribution
of literature 75.45
A. D. Tompkins—account taxes, etc. ... 42.32
Maintenance Fund: a/c 3 mo. taxes... 150.00
Receipts from real estate 345.00
4,888.02

MAINTENANCE FUND
Rent from publishing house\$ 300.00
Income from D. B. Endowment Fund... 46.01
346.01

PERMANENT FUND
Additional Bequest of Lucy M. Knapp,
Nortonville, Kan.\$ 71.15
Board of Trustees, S.D.B. General Con-
ference, Balance of loan for 1939
taxes 450.00
Hummel—a/c principal of mortgage... 1,000.00
Iuliano—mortgage paid in full 400.00
Loizeaux—a/c principal of mortgage ... 50.00
Miller—a/c principal of mortgage ... 50.00
North—a/c principal of mortgage 209.32
Rielli—Mortgage paid in full 900.00
Schweighardt—a/c principal of
mortgage 1,000.00
Trippe—a/c principal of mortgage ... 50.00
Tompkins—a/c principal of mortgage ... 58.74
Transferred from savings account for
investment 5,000.00
9,239.21
\$17,905.13

CR.

By cash paid out as follows:

GENERAL FUND
Sabbath Promotion work:
Salary of leader 18.00
Salary tax paid 4.50
Travel expense 12.82
Expenses of Sabbath Recorder 1,806.70
Expenses of Helping Hand 365.00
General printing and distribution of
literature 29.98
Letters to service men 15.00
Proportionate share in Year Book.... 188.00
Corresponding secretary:
Salary 423.19
Salary tax paid 8.31
Travel expense 116.71
Office supplies 22.45
Alva L. Davis—Sabbath Recorder
editorials 105.00
Recording secretary expense 12.31
Treasurer's expense:
Auditing reports 5.00
Clerical assistance 53.00
Salary tax paid 12.00
Stationery 33.44

Account real estate and investments:
Fee of special agent 78.00
Salary tax paid 12.00
Binding "S.D.B.'s in Europe and
America" 90.00
John C. Dilts, Collector:
4th quarter, 1943 printshop taxes.. 233.80
4th quarter, 1943 taxes—Tompkins.. 51.00
Retirement Fund 27.20
Coupon collection charge21
Expenses of Committee on
Denominational Literature 91.41
K. G. Stillman, treasurer—contribution
received for Missionary Society 10.00
Real estate expenses: 612 W. 7th St. ... 233.07
\$ 4,058.10

MAINTENANCE FUND
Furnace repair\$ 55.48
Janitor 33.00
Removal of ashes 4.64
Account 3 months taxes 150.00
Insurance 34.50
Board of Trustees, S.D.B. General
Conference—Income from D. B.
Endowment 54.98
332.60

PERMANENT FUND
U. S. Treasury Bonds—Series G.....\$5,000.00
Transferred to Savings Account 4,239.21
9,239.21
\$13,629.91

By balance on hand, December 31,
1943:
General Fund\$4,111.31
Reserve for binding "S.D.B.'s in
Europe and America" 28.29
Denominational Building Fund
Reserve for Historical Society
Rooms 30.89
Maintenance Fund 104.73
4,275.22
\$17,905.13

Ethel T. Stillman,
Assistant Treasurer.

Plainfield, N. J.,
January 6, 1944.

Examined, compared with books and vouchers, and
found correct.

J. W. Hiebeler,
Auditor.

Plainfield, N. J.,
January 6, 1944.

The report, after slight correction, was re-
ceived.

Through its secretary, Victor W. Skaggs,
the Committee on Distribution of Literature
reported as follows:

The committee met on Sunday, December 5,
1943, at 2 p.m., with four members present, and
today at 12.50 p.m. Letters from Rev. Albert
Rogers and Rev. Lester Osborn were read. These
expressed regrets and offered suggestions for con-
sideration. Mr. Osborn's letter was of such value
and so wide in scope that the committee felt it
should be read in full at this meeting.

A drive for tract distribution through the Tract-
a-Month Club is under way. A letter is to be
sent with the next tract asking each member to
get another member. The Recorder editorials will
boost the club, and an attempt is being made to
secure the experiences of club members for use
in the Recorder.

Publication of tract envelopes for posting in
public places has been authorized and a letter will

be sent to a selected mailing list asking for volunteers to post and maintain these envelopes.

In view of requests from New Zealand and Africa, we have authorized the sending of two hundred back copies of the Recorder to each of these areas.

The policy of printing prices on our tracts has been established by vote of the board. Many of our tracts have no price. We are publishing a new price list on literature. Shall we continue to price our tracts or not? Since difference of opinion on this matter has been expressed, we wish for the direction of the board.

We recommend that the Tract Board invite each graduating student of the School of Theology to visit the Seventh Day Baptist Building at the expense of the board. They should be taken on a survey of the building and the literature available, and attend a meeting of the board.

We recommend that the board consider the matter of the preparation of a Sabbath Handbook in lesson form to include material from the series of ten tracts and what other material seems advisable.

Respectfully,
Victor W. Skaggs,
Secretary.

January 9, 1944.

The report with its recommendations was accepted. It was voted to discontinue the practice of putting a price on tracts.

It was voted to refer back to the Distribution Committee for further action the recommendation concerning a Sabbath Handbook.

L. Harrison North, manager of the publishing house, reported as follows for the Supervisory Committee:

During the six months' period ending December 31, 1943, the publishing house has had a gross business of nearly \$52,000, although several thousand dollars of presswork and binding was "farmed out" to two New York printers in November and December to enable us to meet our delivery dates on printing for firms engaged one hundred per cent in war work as well as to keep our own publications going out on schedule. This was partly due to sickness among our employees, as many as six being out at one time. Miss Gamble, our proofreader, has been out for several weeks with muscular rheumatism and is now in Muhlenberg Hospital taking treatment. It may be several weeks before she is back at her desk.

The losses of the depression years are gradually being wiped out by the present "good business" and the publishing house will be in a position to "subsidize" some of the denominational printing that is needed. A start has already been made in this direction.

A Sabbath Calender, for free distribution, will be mailed out to churches and the lone Sabbath keepers' list the week of February 1.

Mr. Lewis supplemented the report of the manager of the publishing house, and recommended for the Supervisory Committee that Mr. North have his salary increased \$40 per month.

The report with its recommendation was accepted.

It was voted to authorize the chairman of the Board of Trustees and the Finance Committee of the Nortonville Seventh Day Baptist Church, to act for the board in settling the estate of Lucy M. Knapp.

Hurley S. Warren spoke in great appreciation of the work of the corresponding secretary, Herbert C. Van Horn.

It was voted that the corresponding secretary-editor be urged to limit his activity commensurate with the best interests of his health; and that the matter of providing the assistance necessary to enable Rev. Herbert C. Van Horn to so limit his activity be referred to the chairmen of the Advisory and Budget Committees with power.

The minutes were read and approved.
Adjournment.

Lavern C. Bassett,
President,
Elizabeth D. Lobaugh,
Assistant Secretary.

RESOLUTIONS

Whereas our beloved sister, Mrs. Clara Morgan, has been taken from us by death; and

Whereas we feel deeply the loss of her cheerful and helpful presence; therefore be it

Resolved, That we hereby express our appreciation of the Christian life she has lived among us, of her loyalty and devotion to duty, of her friendliness and helpfulness to us all, and of her work in our society, church, and community;

Resolved, That a copy of these resolutions be placed in our records and the records of the church, and a copy be sent both to her son and brother and their families, also to the Sabbath Recorder.

Mabel C. Sayre,
Hattie McCarthy,
Committee.
Albion, Wis.

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 GOOD AND THAT WHICH IS NOT GOOD

There is much that is good and there is much that is not good. There are some things in churches that are not good, such as indifference and neglect. Furthermore, as long as churches are made up of beings with fallible judgment, there will be imperfect methods.

It sometimes seems as though that which is not good in the lives of professed Christians and churches is emphasized, and that which is worthy is overlooked. There is a real temptation on the part of preachers and lecturers to dwell on the imperfections of the church and its members until it appears that all are backsliders, and neglect to commend the sacrificial efforts of the many who bear the burdens of the kingdom. A sermon or address made up mostly of criticism is the easiest to produce, for there is an abundance of material; but there are multitudes of Christians who are doing their best, and they need words of encouragement. W. L. B.

FEAR WORKS HARM

Fear is a wasteful thing to harbor.

Years ago one of our churches needed a house of worship. It had been organized sixty years and had between sixty and seventy members, but it had worshiped in the schoolhouse. The question of building a church was often agitated and the decision reached was negative, because the members feared they could not raise the funds. Finally two or three of the younger men who thought they could build were appointed a building committee, and went to work to get subscriptions. Three or four years later a fine church was dedicated without debt, and without help from the denomination. For more than fifty years that sanctuary has been a great blessing to the community. A church could have been built long before had it not been for the fear that they could not accomplish the task.

Fear many times keeps people from witnessing for Christ. A boy was baptized and joined the church, but because he was bash-

ful, he feared to give his testimony in prayer and conference meetings. As the years passed, he came to be considered a backslider; but he was not. He grew to manhood, and finally in a serious sickness he decided he would rise above his fears and testify whenever opportunity offered. This he did, and for fifty years was one of the most efficient, exemplary, and trusted workers any church ever had; but his testimony for the first ten years after his conversion had been wasted because of fear.

Men have been kept out of the ministry because of fear. A century past, there was a young man in one of our churches who was gifted and who was thought by many to be called to the ministry; but he was afraid he could not make a grand success and refused. When people urged him to enter the ministry, he told them he did not want to be a minister unless he could be as efficient as Spurgeon. The fear that he could not be a success held him back; and though a faithful worker in the church for over seventy years, the world lost his service as a minister of the gospel.

Fear works harm in many fields besides those mentioned in the foregoing illustrations. We should fear to do evil; but we should trust God and launch out at his bidding. Christ said, "Fear not little flock; for it is your Father's pleasure to give you the kingdom." Luke 12: 32. W. L. B.

WITNESSING

By Samuel McCrea Cavert

A vital evangelism must begin with the note of witness. As Principal John Whale insists, Christianity is intensely alive only when it is a "witnessing Christianity." It witnesses to the fact of God as the supreme and inescapable reality. It witnesses to what God has done for us in Christ, to what he can do for us today. Whatever else evangelism is, it is always Good News. Over against the current sense of the futility and meaninglessness of life, the Christian evangel is an affirmation that our human existence has spiritual meaning and purpose. It declares that man has not been left to grope blindly for some dim clue to the enigma of life, but that a Word of God has been vouchsafed to us which gives light and guidance and redemption.

This witness must be borne to those who are nominally within the Church, since so many of them have the most meager understanding of what Christian faith really means. Our wit-

ness must also be borne to those outside the Church who are wistfully seeking for something which will give high significance both to their own lives and to society, but who do not know where to find it. There is no Good News in merely exhorting men to strive harder for a new world. We have Good News for men only when we can help them to see that there is a God who wills a new world, who has revealed in Christ what the nature of the new world is, and who through Christ mediates more than our human power for its achievement.

Mr. Norman Thomas, whom you might expect to put the first emphasis on social and economic and political reform, went to the heart of the matter when he told a group of students for the ministry:

"The church may well, as one of its activities, promote discussion of current problems, but no church justifies itself by becoming a forum . . . For the minister, a social conscience and some humanitarian enthusiasm are no substitute for a living message about a God whose love and power he has found not only his peace . . . but also his ground of hope for the victory of the kingdom of God and peace for all mankind."

WHERE STANDETH THOU?

Many times during the past years have I been led to wonder why there were so many people in different communities who seldom, if ever, went to church, and I have often asked why is this so?

In recently reading a book by E. Stanley Jones, I came across something of an answer to this question, put in this way: "The desertion of the churches is often not so much because men are irreligious, as because the churches themselves are insipid and futile."

Is it possible that this statement is a sufficient answer to the question? If not, what is the answer you may give?

What did the writer mean by insipid? The prime meaning of this word is, tasteless; without flavor; dull; uninteresting. Is it possible that our church services partake of this nature? What do you think? If they do, what is the remedy you would suggest? Who is to blame for such a condition in the churches?

It seems natural and easy to lay such a blame at the feet of the pastor. A question arises in my mind. Does the whole question belong at

the pastor's feet? Was Jesus speaking just to the pastors when he said, "Go ye into all the world and preach the gospel unto every creature, and, lo, I am with you alway"? What think ye?

I believe that what Jesus said to the apostles concerning the kingdom of God and the preaching of the gospel he is saying to you and me, to everyone to whom he offers life through faith in him. If I am right in my thought, then how may, or should, the church be changed from an insipid condition to one of life and power in Jesus Christ?

It is evident that, if there is to be a marked change in the life impulse of the church, it must find its roots quickened in a new and co-operative work of the church, to be found in an increased activity on the part of its membership.

Isn't it true that the life, the power, and worth-whileness of a society or organization are measured by the individual and collective efficiency of its membership in the work undertaken?

What in your thought is the real work of the Church? Is it the formulating of the best type of intellectual and entertaining programs, as essential and helpful as these are, or is it the portrayal of the life and spirit of Christ, the Savior of mankind, in a way that will make the strongest appeal to the heart of a sinning world, leading the sinner to cry out as did Peter, "Save, or I perish."

If the mission of the Church is the salvation of mankind, then there rests upon the individual membership the responsibility of becoming light bearers in proclaiming the fact that life is to be had through the exercise of faith in Jesus Christ the Son of God. Glorious responsibility!

Are you ready to be a Daniel, standing for the reinvigorated life of the Church?

E. A. W.

SABBATH SCHOOL LESSON FOR MARCH 11, 1944

Jesus Betrayed, Denied, and Condemned. Scripture—Mark 14: 10—15: 20.

Golden Text—Isaiah 53: 3.

"The world's greatest need today is more men and women in whom the spirit of Jesus has become incarnate."

Wm. Adams Brown.

WOMAN'S WORK

Mrs. Ohoy W. Davis, Salem, W. Va.

WORSHIP PROGRAM

By Mrs. Alberta Batson

Things to Think About

Scripture readings: Matthew 7: 24, 25, and Hebrews 5: 7, 8.

Responsive reading:

Leader:

Save me from lost opportunities and from mistakes. Ralph S. Cushman.

Response:

'Tis a marvel indeed! What wonderful women there be among these Christians! Libanus.

Leader:

No love, no friendship, no kindness is ever wasted. . . . The more you give, the more will be yours to give. Nellie Revell.

Response:

A Christian without knowledge of the Scriptures is just like a workman without tools. Chrysostom.

Leader:

I read
In a book
That a man called
Christ
Went about doing good.
It is very disconcerting
To me
That I'm so easily
Satisfied
With just
Going about. George Small.

Response:

Zwingli said: "He that is filled with God's spirit is always busy about the welfare of others."

Leader:

Avoid ornamenting thy house more than thy soul. John Huss.

Response:

If we should repeal all the regulatory laws on our statute books, and enforce only the Ten Commandments, in ten years we would become the most law-abiding nation on earth. James R. Page.

Leader:

Ruskin declared that "neither days nor lives can be made holy by doing nothing in

them." It is by what a man clears out and by what he puts in that a man redeems the garden patch, the farm, or the wilderness. Eugene C. Few.

All:

Earnestness is enthusiasm tempered by reason. Pascal.

Leader:

Forgiveness is the reflected light of heaven. Clarence E. McCartney.

Response:

Religion should be the *rule* of life, not a casual incidence. Disraeli.

Leader:

Actions of men are the best interpreters of their thoughts. Locke.

Response:

No one fails to attain who addresses holy supplication to God. Constantine.

Leader:

Christ has a right to the best that we have, the best in property, the best of time, and the best in wealth. Robert E. Speer.

All:

Each of us is a sort of North Star for some one else. Grover Carlton.

Mission Dept., Council of Church
Women, Rochester, N. Y.

Let us pray:

"Lord, forgive me that I have so often represented the stern disciplines of life. For my love of soft living and of easy paths, I bring my confession unto thee. Enlarge my mind and spirit so that I shall see struggle as a part of thy universal law. And as other persons, and thy vast universe itself, live, and move, and have their being in meeting hardship, so may I flinch not from the obstacles in my path. Grant, rather, that I greet them with a cheer and accept them as benign expressions of thy far-sighted will. Teach me the deep peace that is found in strenuous labor and the joy of glad endurance. In the name of One who learned obedience through the things that he suffered. Amen."

Hymn: O Master, Let Me Walk With Thee.

Note: As our program is a participation service, each one needs her Recorder or other copy of the text.

OURS UNTIL TOMORROW

Through the kindness of a friend, a certain small girl became the proud owner of a New Testament. The pretty covers made the book especially attractive to her, but she seemed also to realize something of the value of the printed words between the covers. Soon after she had received the gift, she called on an elderly friend who was ill. Going up to him she handed him her Testament, saying, "I want you to read this. I'll come back for it tomorrow."

"I'll come back for it tomorrow." What would happen if we were allowed only a few hours in which to have a Bible in our possession? Would the beautifully bound copy we received as a gift, but which we have been too busy to read regularly, be brought and studied? Would the worn old Bible in which we have marked our favorite verses through the years be handled with reverent care? Would we hunt frantically through the bookcase or in that pile of old magazines on the cupboard shelf for the copy we have allowed to become dust-covered? Would we try to remember the promises we knew were somewhere in that Book? If we might only keep it a little longer, how we would study and appreciate it!

It isn't likely that anyone will take our Bibles from us tomorrow, and for this we are thankful. May we show our gratitude by using this Book daily. Its promises are sure. (Taken from "The Secret Place.")

Can you read this message from Alice Annette Larkin of Ashaway, R. I., and leave your Bible on the shelf to gather the dust of ages?

—The Clarksburg Baptist,
Clarksburg, W. Va.

MILITARIZED EDUCATIONAL SYSTEM?

A direct challenge is offered to the churches by the announcement just made by Congressman Andrew May of Kentucky, chairman of the House Military Affairs Committee, to the effect that hearings will begin this week on his bill (H. R. 3947) which provides for a year of compulsory military training for all young men at the age of seventeen or on graduation from high school. It is stated that the War and Navy Departments support the measure.—From Fellowship of Reconciliation, Feb. 22, 1944.

YOUNG PEOPLE'S WORK

Joemott B. Dickerson, Editor
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

WHEN THE CATHOLIC PRIEST VISITED
THE EVANGELICAL MISSIONARIES

(Truth Is Stranger Than Fiction)

Place—The living room of the Evangelical Mission in Piedecuesta, South America, where Mary Vicinus (a friend to many Seventh Day Baptists) is a missionary.

Time—Afternoon of October 17, 1943.

Characters—An aged Roman Catholic Priest (indicated by "P"). The evangelical missionaries (Indicated by "M").

P—Good afternoon, Senioritas. I came to pay you a visit.

M—Good afternoon, Doctor. Come right in and have a seat. Here, let us relieve you of your hat.

P—Now, Senioritas, I am an amiable old man. I am not like Padre Acosta—I have come unbeknownst to him. Please understand I am very ample in my views. I must ask you to pardon the fact that I am a bit hard of hearing. I wanted to visit you and see your chapel, the layout of your buildings, etc.

M—Thank you, you are very kind. (One to another in guttural tones, in English, "Let's don't let him see an inch beyond this living room. Maybe he just wants to find out the best way to plant a bomb in the chapel during the wedding.") Yes, Doctor, we are glad to have you come.

P—I understand one of you is going to get married? When will be wedding be?

M—Oh, the date is approaching. It will be soon now.

P—Why don't you get married in the Catholic Church? Marriage is a sacrament entrusted solely to the Holy Apostolic Roman Catholic Church. Those not married in the Catholic Church are not married in the sight of God.

M—But marriage was a divine institution long before the Catholic Church ever existed. We shall have an evangelical wedding. If you wish to see the chapel, come to the wedding. We most cordially invite you to be present.

P—Impossible! That would cause a scandal! But tell me, Senioritas, why did you come to Piedecuesta? We are not pagans. Why don't

you go to the Indians or to the atheists in the United States?

M—We came here to give the Word of God.

P—But the people hear the Word of God from our Catholic pulpit.

M—Then how is it they do not know the Word of God? How many Catholic homes in Piedecuesta have a Bible? They know their catechism, but they do not know the Holy Scriptures.

P—But Jesus said, "Go . . . and preach the gospel." He did not say, "Go, and get the people to read the Bible." And we read a portion from the Holy Gospels at every mass.

M—Oh, but Jesus *did* command the reading of the Bible, for in John 5: 39, he said, "Search the Scriptures . . . for they are they which testify of me."

P—What was that? I didn't hear. (Much coughing). Now, look here, it is not the right thing for you to come and attack our sacred beliefs.

M—We are not attacking. Rather we are being attacked. It is unfortunate that Doctor Acosta publishes such lies concerning evangelicals' divorcing and re-marrying and considering the marriage vows as of no importance. There are bad Protestants and bad Catholics. But an evangelical who is really born again does not believe in divorce except in case of the one exception stipulated by Jesus of fornication, but the divorced party is not free to re-marry.

P—But you preach against the apostles and the most blessed Virgin.

M—Indeed we do not preach against them.

On Mother's Day, each year, many of the Protestant ministers speak of the Virgin Mary as the supreme example of consecrated motherhood. We respect and honor the mother of Jesus.

P—Really? (here, a show of surprise).

M—Of course! And as for coming to Piedecuesta, we have every right according to the Colombian Constitution. Do you know, in the United States there is a town where one of us has lived nearly all her life, which was founded by evangelical ministers. They wished to found a Christian seaside resort, and conducted Bible conferences and did the real pioneer work which led to this becoming a town of some size. Later, in came the Catholics and wanted to build their church. Did we say, "No, you cannot come and attack our

Protestant religion. We will not give you a deed for property"? Of course not. It is a free country, like Colombia, and we allowed them to establish their churches and exempted them from taxation, equally with the Protestant churches. Now, why can we not come into Piedecuesta, though it be founded by Catholics?

P—Ahem, ahem, the case is not similar at all.

M—The case is exactly the same, but you are not willing to show us the tolerance which the Protestants show to the Catholics.

P—What was that? Really, my hearing is quite faulty. Seniorita, when are you going to get married?

M—In the near future.

P—Tell me, who sent you to Piedecuesta?

M—The Lord Jesus Christ.

P—But I mean who sustains you?

M—The Lord Jesus Christ.

P—Come now; he personally does not bring you bread and your livelihood. What organization has sent you?

M—We were not sent by an organization. We came by faith and live by faith.

P—And why did you choose Piedecuesta? Who told you to come here?

M—The Lord Jesus Christ.

P—And what if he tells you to leave?

M—All right, we'll leave—when he tells us to do so, but not before.

P—But, I tell you there is no necessity. These people have been taught religion from babyhood in the arms of the Mother Church.

M—Doctor, we do not like to argue. If so, we would long ago have answered the tremendous lies that Doctor Acosta writes and tells about us. It is simply this: We hear the testimony of converted Colombian Catholics. They say that as Catholics they heard masses; they burned their candles to the images; they prayed to the saints; they did penance for sin; they went to confession but they had no sense of true and lasting pardon, no peace with God, no power to live for his glory. But now, freed from the chains of endless outward ceremonies, kneeling at the foot of the Cross, they have bathed in that fountain filled with blood, confiding in Christ as their sufficient Savior, and are rejoicing in full forgiveness and are daily experiencing new spiritual victories through Christ's new life within. We are here only to give that message. For this we have parted with our loved ones and friends. The saddest lie of all that Doctor Acosta has told

is that we are here for money. For 1,000 pesos a week we would not stay, so far from our homeland, merely for money. But for the Lord Jesus Christ we will stay, though we should become poverty stricken.

P—Ahem! Well now . . . it is better that we avoid. . . .

M—Avoid what? The truth?

P—Pardon me. My hearing is so very poor. But *Senorita*, when are you getting married?

M—The time is brief before the wedding.

P—I must go now, *Senoritas*. Thank you. If you desire anything, I am at your orders. (Colombian courtesy must never fail!)

M—Good-by, Doctor, come again, won't you?

P—Well, really, you know the circumstances. I hardly think I shall return.

M—Oh, wait! You forgot your hat!

P—Why, I did indeed. Now good-by, and may you have an enjoyable afternoon.

The door closes behind the aged priest. The missionaries gaze at each other asking, "What *was* his motive in coming?" The question has not yet been answered.

P.S.—The whole town knows he was here, and we didn't tell it either. . . . The wedding was lovely!—M. V.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the second letter I have written to you. January 13 is my birthday and I will be nine years old.

My kitty is not a school kitty. The kitty is a white kitty and is about half grown, but he is mischievous.

I hope you had a very merry Christmas. I had a nice Christmas as I got lots of nice presents.

Sincerely yours,
Edith Nieukirk.

Bridgeton, N. J.,
January 6, 1944.

Dear Edith:

Your good letter must have had more than a month's rest after it was written, for I did not receive it until along in February. I thought at first you must have made a month's mistake

in your date until I noticed that your birthday was January 13 and that you were still looking forward to it. I hope it was a very happy birthday just as your Christmas was. Or is your birthday too near Christmas? Our little Joyce's birthday is January 5; so when she gets too many presents at Christmas we put some of them away and save them for her birthday.

I saw such a nice big kitty yesterday; at least he looked big, but I rather think he would not look nearly as big if his very long hair were cut. You see he is an Angora kitty and a very pretty dark grey one. He lives next door to Joyce and Gretchen and how he does like to slip in and help himself to their dog Blackie's food, much to Blackie's disgust.

I told you last week about one of little Gretchen's funny remarks and now I'll have to tell you what she said the next Sabbath. It was Joyce's turn to sit next to me at dinner, so Gretchen had planned to sit across the table from me; but another member of the family was seated there. "All right," said Gretchen, "if I can't sit across from Grandma, I won't eat." When the potato was passed to her she said, "I tell you I'm not eating," and when they passed her something else she cried, "I said I don't eat." "That's all right," said her mama. "If you don't eat the rest of your dinner, of course you can't have any ice cream." Gretchen looked very sober for a minute, then she said with a smile, "Daddy, please pass the 'tatoes."

Your true friend,
Mizpah S. Greene.

Dear Recorder Children:

Perhaps you noticed in the Sabbath Recorder of February 14, a suggestion made by one of our good friends, that we write for our page some of the cute sayings of our tiny relatives and friends. She did so, I followed her example, and I hope many of you boys and girls will do the same. How about it? I'll be looking for some of these cute sayings in your next letter, and here's hoping I get a goodly number of letters from my Recorder children, soon. In the meantime I have a little story for you—a story about habits, good ones and bad ones and how they are formed. Did I say story? I mean two stories in one.

The first part is about a little girl who wasn't one bit happy, and it was her own fault. She was cross when her mother told her it was time to get up so that she could get to school in time. Then she grumbled about her

breakfast, and whined when her mother got her ready for school. "I'd rather stay home and play," she said. She quarreled with the other children on the way to school, and was even cross with her kind teacher when she tried to help her with her lessons. Each time she was cross this bad habit bound her tighter and tighter until it held her so fast that she could not break away from it. She was not happy nor could anyone be happy around her.

The second part of the story is about a little girl who was a real little sunbeam. She jumped out of bed with a merry laugh when her mother called her for breakfast, and thanked her for the breakfast, which she said "tastes so good," and gave her mother a loving hug when she helped her dress for school. On her way to school she helped a smaller child to cross the street. She was ready with cheery words and kind deeds for everybody, and teacher and children were made happier because of her cheery smile. She, too, was bound closer and closer by a habit, but you will agree with me that it was the best kind of a habit.

Yours sincerely,
Mizpah S. Greene.

OUR PULPIT

"HOW SHALL I INVEST MY LIFE?"

By Rev. Harley Sutton

(Submitted by request of the Finance Committee of
General Conference)

We must be careful when we say, "my life." Listen to the words of Paul in his letters to the Corinthians, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6: 19, 20). "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth, also, with all that therein is" (Deuteronomy 10: 14).

The holdup man says, "Your money or your life." Christian stewardship says, "Your money and your life." Someone has said, "Money is life done up into convenient form for storage and use. It is that portion of a person which he can carry around in his pocket, pass over the counter, and put into the hand of somebody else." We see that when we talk of how to invest life we can measure to a very great extent how a person is investing life, by his use of money. As one man has said, "My

money is mine only in trust. It belongs to God, just as I do. This money is not filthy lucre. It is not the devil's coin. It is stored up human power. It is so much of myself which I can set to work in China or in New York or California." Haggai the prophet said, "The silver is mine, and the gold is mine, saith the Lord of hosts (Haggai 2: 8). We can really only call that ours which is used for others. A passenger on a California ship in the gold rush days back in '49 had a money belt with more than a hundred pounds of gold fastened about him. The ship sank. Afterward the body of this man was found on the bottom with the gold still on him. As he was sinking with that ship the question we might ask is, "Did he have the gold, or did the gold have him?"

Fritz Kreisler the great violinist once sought to buy a very rare violin from a wealthy man who kept it in its case under lock and key in a collector's room in his house. He refused all the generous offers made for it. Greatly disappointed, Kreisler asked for the privilege of playing it. Grudgingly the request was granted. With the utmost care Kreisler took the precious instrument from its case, tuned it, and then brought from it the exquisitely lovely notes which only a master could command. All who heard, stood enraptured. Finished, Kreisler put it back into the case with all the tender solicitude that a mother would show in putting her baby to bed. Suddenly the rich man broke the silence, saying, "Take the violin. It doesn't belong to me. It never could belong to me. It belongs to the one who knows how to use it so as to bring all its ministry of joy and help to others." We would say as Jesus said, "He that hath ears to hear, let him hear." We need not only to hear but to act on this principle in the investment of our money.

It costs so much to buy money that we should make sure always to get our money's worth. It costs a lot of life and strength and talent and fidelity to buy money. We earn our money by giving our time and muscle and brain and skill. We give so much of our life, and for it we get money. Some poet puts it:

How do you buy your money?
For money is bought and sold,
And each man barter himself on earth
For his silver and shining gold.
And by the bargain he makes with men
The sum of his life is told.

One of our important business men told how, when he was in college, one summer he

worked painting parts of box cars. By working hard he could paint eight cars per day and earn fifty cents per car. One night he called on his girl friend and looked forward to a quiet evening as he would sit and talk with her. When he arrived she suggested that they go out for the evening. He told her that he was tired, but she still insisted. He said, "It will cost too much. It will cost one boxcar to get there, two to have a good time, and one to get home." Aching in all his body and feeling as if the eight boxcars he had painted that day were tied all over him he concluded, "That's too many boxcars." He said that in later life he still measured things he did with his money in this way. Isaiah said, "Wherefore do you spend your money for that which is not bread? and your labor for that which satisfieth not?" (Isaiah 55: 2.)

Money is danger. As Harris Franklin Rall says, "We pass by too easily the searching, warning words of Jesus. Three rich men stand forth in special prominence in the gospel pages. One was a fool who bartered his soul for barns and acres. One was hard of heart and blind, and saw neither God nor the beggar at his door. The third was a coward who lacked the courage to leave his wealth and choose the higher road. Money invites constantly to selfishness."

It is the love of money that is the root of all evil, the Bible says. Jesus warned constantly against this paralyzing power of money, or the love of money, of trusting in riches. He saw men giving themselves into this slavery and said, "What will a man give in exchange for his soul?" He also pointed out the danger in laying up treasures on earth without at the same time laying up spiritual treasures. He said that these earthly treasures are constantly threatened by thieves, moth, and rust. The heavenly treasures are never subject to these consuming dangers, but are as money placed in a safe bank which brings forth rich returns. It is in this way that money can be called immortal. What a man carries away from this earth depends upon how he has invested himself and his money. How immortal he is depends upon the extent to which he has spent his physical and intellectual powers for spiritual achievements and ends. A man is as immortal as he is useful. He lives as long as the thing in which he has invested lives. The man who spoke this idea had studied the teachings of Jesus in regard to stewardship. This man also says that money that is invested in the welfare

of immortal lives becomes thereby immortal. For example, the money spent to help Booker T. Washington on his way to an education is immortal money. The money spent that helped to save Jerry McAuley is immortal money. In speaking of the vast sums of money wasted every year by the people of the world he said, "The pity in our colossal waste of money lies in the fact that it is a waste of ourselves and a throwing away of life and opportunity for others."

From the teachings of God as found in the Bible, and in the experiences of everyday life, we find that the best insurance against the dangers of selfishness in the investment of life and money, is the setting aside of what has been called "The separated portion." Also from the Bible we learn that the amount of this portion which is to be separated, first, before we use for ourselves, is one-tenth, or the tithe. We accept the teachings of the Bible in regard to the Sabbath which says that the Sabbath day, or one seventh of time, is sacred and we do not try to convince ourselves that any less is acceptable unto God. But, many try to make themselves believe that they can set for themselves the amount of their income which is to be used for the work of the kingdom. The blessings which have come to tithers show that much of the weakness and ineffectiveness of the Christian Church today comes from the failure of Christians to "Bring ye the whole tithe into the storehouse, that there may be meat in mine house" (Part of Malachi 3: 10). "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year" (Deuteronomy 14: 22).

When the farmer had laid aside nine potatoes out of ten for himself he looked at the one lone "tater" which he had set aside for God and said, "Just one lonely 'tater' for God? That is not enough." So he put other "taters" aside for God. Those who tithe in most cases soon are giving more than a tenth to God. They find that nine tenths with God's blessing goes farther than ten-tenths without his blessing.

Just as Jesus said that the Sabbath was made for man's good, so the Bible teaches about the tithe. It has been proved by millions that it is for man's good in both his physical and spiritual life. All money is held more sacred, and used more wisely, if the first tenth is set aside for God. The Chinese call the money set aside for God and for loving service, "fragrant money." They are thinking of the sweet

DENOMINATIONAL "HOOK-UP"

Riverside, Calif.

Since Riverside has not appeared in the "Hook-up" for some time, maybe a few items may be of general interest to our people.

We had our usual Thanksgiving dinner and worship at the church with an attendance altogether of about one hundred twenty people, in spite of sickness and gas rationing and a few family gatherings. The worship messages were given by five lay members, the dinner was delicious, and after everyone was full of turkey we listened to Chaplain Chas. H. Junk of March Field, who brought us a challenging address. The men's chorus of our church sang several selections to add to the delightful occasion.

Rev. T. Denton Lee was granted his B.A. degree from the Los Angeles Baptist Theological Seminary the last Sunday in November. Brother Lee is taking additional work this winter to prepare for still better service for the Lord. He is a deeply consecrated, growing Christian worker who will render a worthy account of his stewardship. Some church will find him a valuable helper in the years ahead.

The men of the church have been holding extra prayer meetings on Sunday nights for a long time, and the women close their Dorcas meetings with special prayer for spiritual growth and revival. Several of our men and women are seeking opportunities for personal testimony for Christ and the spirit in the church is forward looking and hopeful.

About Christmas time Rev. Leon M. Maltby was assigned to Camp Haan as a chaplain. Needless to say, his many friends were most happy to see him, and hear him preach twice for us. Of course, he gave us strong sermons, inspiring and challenging. He spoke twice in Los Angeles also. We are sure that he will render a fine service as a chaplain.

From February 3 to 6 Mr. Riedar M. Kalland, representing the Child Evangelism Fellowship of Southern California, held meetings in our church. They were for the children of the city who cared to come. Altogether we had 137 different children registered, some, of course, coming to all the sessions. Out of this number seventy-five came forward to express their acceptance of Jesus as their Savior. These converts gave their church home as Adventist, Baptist, Congregational, Methodist, Union, Lutheran, Catholic, Mormon, Christian Scien-

fragrance arising in the temples from numberless incense sticks burning before the gods. All gifts of ours, however small, given with a great love are as incense coming up before God—fragrant money.

When facing the question of how to invest your life, as it is measured in terms of time, talent, money, remember that God needs your all. A troubled, teary-eyed girl entered a drugstore. Putting nickels and pennies enough to total twenty-five cents on the counter she said, "I want a miracle." The clerk not certain that he had heard what the little girl had said, asked, "What did you say?" The little girl, quietly and with great desire repeated, "I want a miracle." "I am not so sure we have one," said the clerk laughingly. "What do you want with a miracle?" "My little brother is very sick and I just heard the doctor tell my mother that unless she could get Doctor Lorenz, only a miracle could save him. Mother didn't think we could get Doctor Lorenz so I opened my penny bank and got out this twenty-five cents to buy a miracle." Just then a gentleman who had been waiting to have a prescription filled, stepped up to the little girl and said, "Will you take me to your home? I am Doctor Lorenz. Perhaps God will help us to do that miracle for you."

Yes, money can buy miracles. Twenty dollars was sent to Free China not long ago. In Chinese money it amounted to 290 dollars. This put \$100 into winter clothing for war orphans. Twenty-five dollars provided medicine and food for a family made homeless by a bomb. A new roof was put on a hut for a family; a bomb had destroyed the old roof. Now wasn't that a miracle?

God can perform great miracles through Seventh Day Baptists if every member of every church will set aside the first tenth of the income for God and the building of his kingdom through ministry to the physically and spiritually starving of the world. If we pay more than ten per cent of our income to the state, surely we can have a deeper feeling of respect for God if we do at least that much for him. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3: 10).

tist, Calvary Presbyterian, United Presbyterian, Universalist-Unitarian, Episcopal, Seventh Day Baptist, besides several who had no church home at all. Several of our own children were among the number, for which we rejoice.

Of course, many will say that children such as these (most of them are below teen-age) do not know what they are doing. Probably some of them do not, or may not be sincere. The same is true of older folks, also. But "the Lord knoweth them that are his," and it is safer to win them before they wander away into sin, than it is to try to reclaim them after they become the victims of the spirit of this debauched age. The Riverside Church rejoices in the opportunity of thus serving the whole community in this campaign. L. F. H.

Watertown, N. Y.

Dr. George Thorngate, a Seventh Day Baptist medical missionary who returned to this country from Japan on the Gripsholm, spoke to members of the chamber of commerce and their guests at the annual meeting in Hotel Woodruff Tuesday night.

Doctor Thorngate said in opening, "I am grateful to be in America. There are many others, more deserving than I, who would like to return from the Pacific battle area.

"I returned to China via England and Europe in 1939. I saw the launching of the battleship Bismarck and I stood close enough to Hitler to dash that forelock from his brow."

After describing the physical aspects of Shanghai and the original treatment received there, with the Japs in command, Doctor Thorngate said, "After Pearl Harbor we were treated as enemies. Our cars were confiscated, although that did not hurt too much, with gasoline at \$2,000 a gallon. However, other properties were taken away, with our beds being left.

"I was put in an old tobacco warehouse with leaky roof and splintered floors. There were 126 of us in one room. I was lucky to have a little folding chair beside my bed.

"We were served 1,800 calories of questionable food, when 2,400 calories are needed to maintain life in a man confined to his bed. However, American Red Cross cracked wheat saved our lives. We had a bowl of it for breakfast every other morning. . . .

"There were men from all walks of life in our building, from millionaires to beachcombers, but, with few exceptions, all entered into our activities.

"When we steamed into New York harbor and saw the Statue of Liberty, it was a wonderful sight to all. You cannot appreciate how wonderful this country is until you have been in a Jap concentration camp for three years."

—Syracuse Post Standard.

"Some people would be frightened if their prayers were actually answered as they prayed them."

OBITUARY

Chase. — Flora Main was born on May 4, 1877, in Plainfield, Otsego County. She was the daughter of Zodock and Martha Hogle Main, and died on November 27, 1943, in her home in Leonardsville, N. Y.

On August 24, 1902, she was married to Vayne Chase of the town of Edmeston. She was, for many years, a faithful member of the First Brookfield Seventh Day Baptist Church. She served as clerk of the church for some time, until failing health forced her to resign.

She is survived by her husband and sister, Miss Martha L. Main. Funeral services were conducted in the Worden Funeral Home in Leonardsville on November 30 by her pastor, Rev. Emmett H. Bottoms. Interment was in the Brookfield cemetery. E. H. B.

Rogers. — Lillis Stillman Rogers, daughter of David R. and Martha Green Stillman, was born in Alfred, N. Y., March 23, 1864, and passed away in New London, Conn., December 18, 1943.

October 7, 1897, she was united in marriage with Dr. Thomas W. Rogers of Waterford and New London, Conn., who preceded her in death several years ago.

She joined the Alfred Seventh Day Baptist Church in her youth and retained her membership with that church. She attended the Waterford church and gave it helpful support, and was an active member of the Ladies' Aid of that church. Many young people were encouraged and aided by her to secure higher education. She was active in New London welfare work.

Surviving are a brother, Rogers Stillman of New London; and nieces, Mrs. Vida Titsworth, Mrs. Ruth Babcock, and Mrs. Beth Whitford. She was laid to rest in the Great Neck Cemetery in Waterford, with Rev. E. F. Loofboro officiating at the services. E. F. L.

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.

FREE—as the Lord provides—copies of the Sabbath tract, *What Is the Difference*, which was published as a continued article in the *Recorders* for January 31 and February 7, 1944. Gifts to help in the expense of printing will be gratefully accepted. Allen Bond, 60 Oak St., Salem, W. Va. 2-21-2t

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., MARCH 6, 1944

No. 10

Prayer

○ Lord of Mercy, grant that the people of thy Church may become ministers of compassion along the wayside of this war-sick world: where there is hunger, to send bread; where there is sickness, to provide doctors and medicines; where there is spiritual weariness, to stretch out a hand of Christian brotherhood. Help us to understand the needs of others and to minister to them in Christian love; and grant that as we serve, through our united allegiance, we may discover the promised keys that shall open the way to thy kingdom.

Amen.

—"From Keys to the Kingdom,"
sent by CCORR.

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