

persecution, and who are ready to fly alone if need be! Keep your eyes on the finish line. Be like the eagle.

Salem, W. Va.

IRVING ADELBERT HUNTING

On June 20, 1868, a son, Irving Adelbert Hunting, was born to Rev. John P. Hunting, a medical doctor and part-time Seventh Day Baptist minister, and his wife, Lucetta Coon Hunting, at West Edmeston, N. Y. During his childhood he moved with his parents to Iowa, Kansas, and Illinois. In each home his father continued his work as part-time minister. When Irving was nineteen the family moved to Alfred, N. Y., that the children might have opportunity for advanced education.

Mr. Hunting attended Alfred Academy and Alfred University. He was graduated in the class of 1894. When the fiftieth anniversary of graduation was held last May at Alfred, Mr. Hunting was able to attend. After a few years of work in Westerly, R. I., as a machinist, he went to Cornell University and was graduated in 1902, with a degree in Mechanical Engineering.

Mr. Hunting had chosen as his life work the designing of printing presses. He began this work at the Potter Printing Press Company in Plainfield. During the more active years of his life he worked in several other plants in this vicinity, in Connecticut, and in New York City. He retired from such work in 1938, but continued designing at home. In November, 1944, he drew up the loose ends of his work and brought it to a fitting conclusion.

In 1901, Irving A. Hunting was married to Winifred J. Curtis from Brookfield, N. Y., then employed in Westerly. Three children were born to that marriage, Everett and Ruth of Plainfield, and Leonard of San Francisco, Calif. Winifred died in 1909. On February 8, 1911, he married Ida L. Spicer of Plainfield. They had nearly reached their thirty-fourth anniversary of happy life together. Throughout his life Mr. Hunting maintained his early interest in the soil. He made gardening his hobby, and his home and its grounds his delight.

At some time early in life Mr. Hunting first gave his heart to Christ. He brought his church membership to the Seventh Day Baptist Church of Christ at Plainfield in 1903 and has been an active member since

that time. He has been treasurer of the Sabbath school since 1913, and has been interested in all church affairs. He was a member of the Board of Directors of the American Sabbath Tract Society and of the Supervisory Committee of that organization. He loved his church, his Christ, and his Bible. His church was his first interest.

He died quietly in his own home on January 30. In addition to his widow and three children he is survived by a brother, Henry Hunting of Alfred, N. Y.; a sister, Mrs. Gertrude Deeley of Blossvale, N. Y.; and six grandchildren. Thus passed on to the world beyond and to the fuller life beyond, a steadfast follower of the Christ, who lived fully and well upon the earth. V. W. S.

THE LORD'S BLESSING

The "beautiful old custom" of saying grace before and after meals is of physical as well as spiritual value, according to the February issue of the nutrition magazine, "Journal of Living."

These prayers, the Journal observes, "can have a special meaning and benefit for you. They set the keynote for an attitude of calm, and can help rid you of tension."

Marriages

Roth - Pederson. — Pvt. Robert Harrison Roth of Drums, Pa., and Miss Helen Irene Pederson, daughter of Mr. and Mrs. Ivar Pederson of New Auburn, Wis., were united in marriage at the Christian Service Center, Rockford, Ill., on November 10, 1944. Rev. B. E. Allen of the First Baptist church officiated.

Obituary

Hunting. — Irving Adelbert, son of John P. and Lucetta Coon Hunting, was born June 20, 1868, and died at Plainfield, N. J., January 30, 1945. An extended obituary appears elsewhere in this issue of the Recorder. V. W. S.

Whitford. — Florence Armstrong, daughter of Granville and Lena Jeffers Armstrong, was born in Butler, N. Y., October 11, 1878, and died January 31, 1945, at her home in Wolcott.

In 1903 she was married to her childhood sweetheart, Harold C. Whitford. Their life together has been a very happy one. Besides her bereaved husband she is survived by a brother, Arthur Armstrong, and two nieces.

—Taken from correspondence.

The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., MARCH 12, 1945

No. 11

IF EASTER BE NOT TRUE

By Henry H. Barstow

If Easter be not true,
Then all the lilies low must lie;
The Flanders' poppies fade and die;
The spring must lose her fairest bloom,
For Christ were still within the tomb—
If Easter be not true,
If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true,
If Easter be not true,
Were foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?
If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worth-while the struggle, sure the prize,
Since Easter, aye, is true!

The Sabbath Recorder

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

MRS. FRANK A. LANGWORTHY, Acting Editor L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D. Alva L. Davis, D.D. Mrs. Okay W. Davis
Mrs. Walter L. Greene Harley Sutton

For Year \$2.50 Terms of Subscription 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. 138, No. 11

Established in 1844

Whole No. 5,128

Editorials

Rev. Alva L. Davis, D.D., Selma, W. Va.

GOD

"What the world needs, primarily, is God: not soup, nor soap, nor schools." These words were recently quoted in a magazine, but accredited to no one. They are the text of this editorial.

Social workers in their efforts to improve the conditions of the laboring people—to better clothe, house, and feed the poor—are often blind to their greatest need—God. Many people talk about "an improved social order," just as if that improvement could come by "self-reformation and self-development."

Sociologists have tried to persuade us that sin is mostly a matter of environment or unfortunate heredity. Give a man better sanitation and a new grandfather, and his regeneration is accomplished. Socialists would have us believe that the one thing that delays the millennium is the industrial system that permits private property. Some preachers, even, laud military service as a means of salvation: the soldier is purified by his hardships, and his death on the battle field is tantamount to the sacrifice of Calvary.

Such teaching is not sound. There is but one way to get rid of sin, one way of solving the problems of human betterment, and that is by the divine regeneration of individual lives. No man can regenerate the human heart, or cleanse a human soul, or sanctify a human life. Only God can do these things.

Educators have been known to overlook these facts. Unfortunately many institutions

of learning, lacking a well-balanced system of teaching, are giving their students a one-sided idea of truth, and hence a one-sided, inadequate conception of human life. Too many in all walks of life are not competent to form, or hold, an intelligent opinion about the great realities in religious experience because they have ignored spiritual values.

Doctor Frederick F. Shannon some years ago wrote: "Few generations have witnessed a deeper spiritual tragedy than that enacted by Darwin, Huxley, Tyndall, and Spencer. By their monumental work on behalf of science, they have made mankind their debtors forevermore. Yet they themselves were so blinded by the dust flying from the stones cut out of their scientific quarry, that they failed to give their own souls that genuine and definite spiritual opportunity for development to which they were entitled. The tragedy was all the more poignant because it was unnecessary. These so-called educated men were terribly miseducated men." Quoted by Howard Agnew Johnston in "Scientific Christian Thinking."

To give unsaved men and women better hospitals and better living conditions and leave them without God is to give but temporary relief; it is to shirk our most important task and to fail in our major undertaking. To train the body and mind, and ignore, or minimize, the needs of the soul is to make a failure of Christian education and invite disaster. To protect the health of our students and fail to safeguard their faith and their morals is a sin against God and man.

The Greeks two thousand years ago climbed to as noble heights in athletics, aesthetics, philosophical skill, and literary culture as man has climbed since. But, they ignored their moral needs; they left God and soul culture out. The world knows their tragic end. "The wages of sin is death."

Every man who has God, though he may be poor, ignorant, and destitute, is on the way to have all he needs. Every man without God, though he appears to be doing well, is on the road that leads to destitution and death. The only security against backsliding or going down under the subtle invasion of materialism is a revival of religion—the fires of a full salvation, through Jesus Christ, kept burning upon the altars of the home, the church, the school.

PENTECOSTAL FIRE

Nearly two thousand years ago the Church had its first Pentecost. It came in a rain of fire from heaven. Something happened. Dead religious observances began to throb with new life. Preaching, the preacher, and the people were transformed with spiritual reality. Methods were incidental. Spiritual vitality in the hearts of men triumphed over staid forms and ceremonies. Religion became a deep, vitalizing heart power, rather than a formal exercise.

What an hour that was in the upper room at Jerusalem that day! For forty days one hundred twenty people had been waiting for God to fulfill his promise. They had hung their faith on Christ's promise to baptize them with the Holy Spirit and with power. They had tarried there day after day in expectant prayer. The room was tense with the anxiety of hope deferred. Then something happened—a gleam, a flash of flame—the fire from heaven was on every tongue. Everybody was talking, talking in other tongues; yet everyone understood. The tide was on. The kingdom was coming. Soon 120 became 3,000, and ere long the 3,000 became 300,000—a river running through time to water the world.

Does the Church need another Pentecost? Rather, will the Church ever witness another Pentecost? Or, ought the Church ever to have declined from the life and power of the original Pentecost? To put it more definitely: Does the Church need a revival of religion today? There are anxious hearts, many of them, praying for a revival among our

churches. For one, I believe we can have a revival of religion among us if we are willing to pay the price.

In the light of Christian history and experience it is rather difficult to explain the present-day reaction against what we call revival meetings. I know something of the current attitude which is encountered when we speak of revivals: We don't believe in excitement, or in public confession, or conversions under pressure, etc. They do not last. These could better be catalogued as excuses. The facts seem to be we are unwilling to pay the price of a revival. Revivals cost. The revival must begin with the church itself. It took forty days of anxious, expectant prayer before the Holy Spirit fell upon that group of Christian believers.

One can scarcely read the story of that early Church and its Pentecost without a thrill. Ministers love to read the story, and the people love to hear it. "You shall receive power, after that the Holy Ghost is come upon you."

In modern Protestantism, conversion as a definite, conscious experience received special emphasis. The Evangelical Revival of the eighteenth century not only gave concrete and vital expression to the New Testament doctrine of conversion, but translated it into the most potent moral and social agency in the Anglo-Saxon world. If we wish to find evidence of this transforming power of conversion, it will be found in abundance in the history of that great Evangelical Revival.

Yet despite this fact, the evangelical churches of these later years have lost their enthusiasm for conversion, and with it has gone much of their earlier spiritual power. There is something distant about that promise, "Ye shall receive power, after that the Holy Ghost is come upon you." It seems to lie beyond the realm of Christian life today. Our experience of that power is lag-gard. Yet the Holy Spirit is always present with us, and wherever it is found, there also is the way for power. The trouble is we do not key our labor, or preaching, to the gospel of power.

As quoted by Albert C. Knudsen in "The Principles of Christian Ethics," Bishop E. W. Barnes of Birmingham, England, declares that if churches do not recapture their lost spiritual power, as represented by the preaching of conversion, "they will die." He ad-

mits that the process of conversion may seem somewhat vulgar to a more refined, more sophisticated, and more respectable age. This is true of any deep and strong emotion. But, he adds, "churches die of respectability just as they become a nuisance through superstition. Conversion takes a man so fully into the realities of the spiritual world that he ignores respectability and has no need of superstition."

Read Peter's sermon on the day of Pentecost. Was there ever a duller one? Dry recital of facts. How could that save any one? Read Jonathan Edward's sermon on "Sinners in the Hand of an Angry God." You will grow tired of it before you are half through. What was there in that sermon to make men grip the backs of the benches to keep from sliding into hell? It was not the sermon. It was the power from heaven.

When that kind of power begins to flow through the church, the dead rise, and sinners are converted, difficulties are swept away. Strongholds of evil are shaken down; prison doors are opened, and the captives are set free. Then God breaks through our little programs and makes a program of his own for his Church. He makes it bigger and better than we ever dreamed. He can and will do for us beyond all that we ask or think. The church forgets to be afraid. Dumb tongues find their voices, and stagnant souls are stirred, swept by the voice of the Infinite. Oh, for the fire from heaven!

PROOFS OF IMMORTALITY

It is the purpose of the writer to approach the subject of immortality by discussing the evidences gathered from sources outside the Bible, and then examine the Biblical evidences. This will be presented by a series of editorials.

Evidences Outside the Bible

The old, old question is asked with new insistence by every generation, If a man die shall he live again? It is said that when Henry Thoreau lay dying, his brother came to him seeking some expression of confidence in the life hereafter. Thoreau looked with a wan smile, and with characteristic frankness said, "One world at a time, brother, one world at a time."

Ignoring the claims of atheism and granting that man has a soul, science presents no evidence against the soul's survival of death after that of the body. On the other hand,

there are arguments for the immortality of the soul of such a nature as to produce very strong presumptions in its favor.

I. Man's Rank in Creation

1. However near the level of the higher animals man's physical structure may be, in his spiritual nature he is vastly different from and superior to the brute. Freedom, personality, responsibility, accountability are terms which can be applied to man alone. Outside the Bible, or supernatural revelation, man seems to give evidence of being "created in the image of God." This argument is defended on several grounds.

a. Man bears the rational image of God. This seems a logical deduction because man can understand the world God has made. A first condition of success in translating a book from one language into another is the similarity of intelligence between the one who wrote it and the one who attempts to translate it. If the reason of one were totally different from the other, the attempt to understand each other would be hopeless. Precisely the same condition applies to the possibility of our knowledge of the world. The reason in man and the reason expressed in nature must be akin, or of the same kind, or relation between them could not be established.

b. Man bears the moral image of God. This does not mean that man is now the possessor of actual righteousness, but that he does possess the indestructible elements of a moral nature. He is a being with the power of moral knowledge. His idea of good, and with it the "ought," or ethical imperative, is a part of his constitution.

He is a free, spiritual cause, that is, he has moral freedom. As a free, spiritual, self-determined cause, in a very marked sense he bears the image of his Maker. It is this power of will, of self-determination in man, that most of all constitutes him a person. He stands above nature's sequences, and can react on and modify them. Horace Bushnell in "Nature and the Supernatural" says that "man is a supernatural cause in the order of nature."

But man is a being with moral affections. Without these he would not be a true image of the God who is love. Thus man has a conscience which reveals moral law, a will which can execute moral purposes, and affections which create a capacity for moral love.

c. But man bears the image of God in his deputed sovereignty over other creatures. This is abundantly testified by his conquest of material conditions, by his achievements in arts and civilization, by his discovery of nature's laws, and by his use of these laws and forces for his own ends.

2. All evidence points to the fact that man is the highest being that will ever exist on this earth, and that the world was created for him. All nature seems to tend toward a goal with which man must be identified. Even the evolutionist says that the earth has become too old, and its process of cooling off has gone too far to admit the advent of a new order with any chance of survival. John Fiske in his "Destiny of Man" says: "He who has mastered the Darwinian theory sees that . . . the whole creation has been groaning and travailing together in order to bring forth that last consummate specimen of God's handiwork, the human soul."

There is no reason to suppose that the soul life is extinguished with the life of the body. If so, we should certainly have reason to regard all creation as the most stupendous folly conceivable to God and man. That so much time and energy, such infinitely varied resources should be expended in producing such an exalted form of being as the mind and soul of man, and all be allowed to lavish itself for nothing, is incredible. A child building its house of blocks for the pleasure of knocking it down is a manifestation of highest wisdom compared with the creation of a soul capable of continued existence, if it is only to be destroyed at death.

(To be continued.)

FIRST THINGS FIRST

Sabbath School

(Paper by Prof. R. W. Rood given on Layman's Mission Sabbath.)

In the mail yesterday, addressed to Wayne, was a little leaflet with the title "Tomorrow." The picture on the cover is of a church apparently in good condition, painted in white, and evidently a well equipped plant for the turning out of Christian men and women to take a part in the spiritual work which is so much needed today. Judging from the absence of other buildings and from the trees about it, it is a rural church. With its white paint and setting among the trees it makes a striking picture. As one looks

more closely he sees something else that is striking: The windows are neatly boarded up, the door locked, the steps unused, the lawn unkept, the walk obscured by grass and weeds. It is the ghost of a dead church!

No information is given about this church or its location. It might have been in Wisconsin or Iowa, or Kansas, or California. It is probably just one of the thousands of ghost churches scattered over every state in the Union. When the rural churches close their doors, it gives us a real shock when we remember that rural communities have always been considered the moral backbone of our nation. Here live people who learn to comply with the implacable laws of the God of Nature, or fail. Contrast this with those who live and work in cities where pavements, great buildings, bridges of iron and steel, and great power machines make them think in terms of the power of man.

Somehow we sense that something is wrong somewhere as churches close, and the more we try to analyze it the more we are convinced that God and his will and commandments are being left out of our community and national life. The history of Israel shows that when they forsook God's leadership and followed the evil practices and customs of their neighbors, calamity always followed.

I should like to know the history of this particular church and just what it was that changed it from a substantial community enterprise for good to a dead church. Some questions come to mind: Did the parents of that community continue to bring their children regularly to church? Did they have an interesting, effective Bible school where the children were carefully and prayerfully led week by week into a knowledge of God and his will, his goodness, his protecting power, so that they grew up naturally with faith and trust soundly implanted in their lives? Did parents relax in their efforts to rear their children in Christian activity and responsibility? Did they discontinue the family altar? Was there a lack of earnest, consecrated, Christian teachers whose sole purpose was to teach these growing boys and girls that they should "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"? Did they have a strong, consecrated, devoted, and tactful minister who was a real leader and could hold the group together as a source of spiritual power in the community? Did other attrac-

tions become so strong that they drew away the interest of parents—and therefore of young people and children? Did the prevailing desire to prosper economically cause them to override their religious scruples?

Anyhow, there is mute evidence that something happened in this church, and that the same thing is happening in thousands of other churches, just when we need more than ever an increased and living faith in an all-wise God and in the peace which he only can give.

The same thing is happening to city churches as well. It can happen to any church—to ours if we allow it. One who sees only the present moment, who disregards the lessons of the past, and who is not concerned about the future, cannot get a true perspective of church life. The active members of a church must in the course of time pass on and leave vacant places. If they are not filled, the church dies. If a church is just to continue its existence, vacant places must be filled. If it is to increase, there must be more than filling vacant places. From where are they to come?

There are two sources: By far the most important source is from the children in our church families and the Sabbath school who grow normally and naturally into church activities and responsibilities. I believe most of us became church members in that way. There are others who are brought into the church directly from adult life through revival meetings or special efforts and who

many times make our best workers. However, by the law of averages the chance of an adult who has not had a Christian background of becoming a member is very slight. We must center our constant efforts on our own children and their training in the home and Sabbath school. Just as parents need the aid of public schools in educating their children, they need the help of the organized Bible school with its study, its activities, its exercises to broaden the foundation for growth in Christian character.

We will not have time to go into the organization and details of procedure, but we should have definite goals to achieve:

1. The school should be so organized according to age or interest groups or classes that every one can find a place.
2. Sabbath school attendance should be 100 per cent of church attendance.
3. Regular attendance.
4. Study and preparation of lesson by all.
5. Earnest and qualified teachers and officers.
6. Frequent exercises by the children to give training in appearing before audiences.
7. Open-mindedness by all with desire to comprehend more fully the Bible truths.
8. In all of the activities of the Sabbath school to keep a general purpose: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Riverside, Calif.

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

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

LOOKING FORWARD!

By Rev. Harold R. Crandall

A meeting of the secretaries of evangelism, under the leadership of Doctor Jesse M. Bader, executive secretary of the Department of Evangelism of the Federal Council of the Churches of Christ in America, was held in New York on February 20. No formal agenda was presented, but a profitable discussion was entered into by the men present, representing a dozen or more denominations. Needs, hopes, and plans were advanced and action taken for forward-looking and aggressive work:

As Doctor Bader read from the first chapter of John's Gospel we were impressed anew with the importance of personal work in the example of Andrew bringing his brother Simon to Jesus. With all the methods of evangelism, personal work has been and always will be among the most fruitful. It is disheartening to find any so narrow in their thinking as to believe there can be but one efficient method, and that the one most appealing to them. "Revival Meetings," "Religious Education," or "Personal Work," each and all have the same end in view—to bring souls to a realization of their need of salvation and to the point of decision.

Whatever method is used, it is a process of education and conversion which comes as the result of the soul being educated to its needs.

A tremendous responsibility rests upon the pastor. Many seminaries have no course in evangelism. Pastors need training in this as in other lines. How to inspire and train laymen in personal work is a function of the pastor. He cannot train others unless he himself has been trained. So much depends upon the lay church member! Millions of people are removed from their homes in these days because of present world conditions. Reaching these millions is a task in which the layman has heavy responsibility.

Always there have been problems, but these are increased many times in these days. Conditions in the world have brought men to the point where it has seemed that nothing but resorting to war could overcome the difficulties and solve the problems. Doctor Sizoo, in a recent Sunday morning sermon, in his church in New York, spoke of a gun from the Battleship Texas, which had been set up opposite to the church, in a bond-selling campaign. At first he was indignant when he saw that the gun was pointed at his church. Then he saw a challenge. From this gun five thousand shots had been fired. He imagined the gun as saying, "I've gone as far as I can. I have done all that I can. I am burned out. From here on you must take over." With sixty million unreached in our country what a challenge faces the church—seventeen million of the age of sixteen years and under, ten million from seventeen to twenty-four, and thirty-three million adults. But these great numbers seem so remote. Then think of your own community and compare the number who are church attendants and workers with the number of the "unchurched."

We need the fellowship of prayer. There is need of the restoration of the church prayer meeting. It is heartening to realize the appeal of special world-wide seasons of prayer and the "World Wide Communion" observance. In observing these we should realize not only that there is a bond of prayer at that time, but that there is a continuous bond holding together Christians of all lands and climes.

Interest and enthusiasm are gained by large gatherings. In these days when transportation facilities are being depleted and those in use are taxed to the utmost, we have to

forgo the inspiration of gatherings that entail the traveling of long distances. Other means of creating enthusiasm and stimulating Christian service must be employed. Local and individual responsibility must be recognized.

Pastors should send names and addresses of those who remove from their parishes to distant places, to the pastor of their church in that place. Pastors contacting these people should report back to the pastor from whose church they have come, something of the results of their visitation, etc. There would need to be general understanding and co-operation. One reported having sent out forty-five communications of this kind and receiving one reply. We are at fault in the casual way we let folks leave our membership.

The pastor of a large Negro church in Brooklyn spoke of the "Doors of the Church" being always open. The invitation to church membership is given at each service. In the past two and a half years there have been not a half dozen services when none have been received. In that time a thousand have been added to the membership of that church.

We may profit by the experiences of others. There is a certain stimulus in simultaneous co-operation. We should study reports and information which come to hand. We should share our helpful methods and plans as others share with us. We should adapt that which we learn to local conditions and co-operate as far as possible.

There is urgent need of more preaching upon the great doctrines of the church. It is not enough that the seminary provide a course upon these. This should be but a beginning. The pastor must share with his people and help them to deepen their understanding of the fundamentals of their faith.

Paul's great ambition and longing was to "present every man perfect in Christ Jesus." Christianizing ourselves and society is a stupendous task. It is too much for us. It requires God and his patience and Christ and his grace. We must understand the purpose of Christ, have vital contact with his living personality, and know him. We must have confidence that his will and purpose are possible of accomplishment. The kingdom of this world will become the kingdom of our Lord.

MISSIONARY ARRIVES IN JAMAICA

Secretary W. L. Burdick
Ashaway, R. I.

Dear Brother Burdick:

We are at last in Jamaica and on the field of our future labors. We arrived Sunday afternoon at about 1:45. However, we were detained at the customs for about two hours. The Smellies and others were waiting for us, and we were taken immediately to the church where dinner was served to Pastor Smellie, his wife, and our family. There was a large "Welcome" sign over the table, and many flowers and green decorations. We were served fried chicken, mashed potatoes and gravy, rice, coleslaw, and tomatoes and lettuce. Everything was lovely and very much American. Later, when I commented upon it, I learned that they had obtained the services of the woman who worked for Mrs. Hargis. It seems they did not wish to serve Jamaican cooking to us for our first meal. After dinner we had just time to visit the rooms which had been tentatively chosen for us at No. 4 North Avenue, Kingston Gardens.

Two large, cool rooms had been secured for us in an old brick mansion. The nights are cool and call for blankets. Living in these quarters, however, is quite beyond our means and only temporary. The rent is about \$35, and since we have no cooking facilities, we must pay board which amounts to one pound per day. Such living is, of course, beyond our means and must be only temporary.

Monday morning found me without Jamaican money; all I had was dollars and cents. I started out with James to get my dollars exchanged into pounds. Strangers in a strange land, we had to inquire our way, first to the Finance Board where we found that our "B form" had not come from the Immigration Department; so to the Immigration Department we went, then back to the Finance Board, and then to the Canadian National Bank. When we finally obtained some Jamaican money, it was noon and we were hungry. Monday afternoon we visited real estate offices, looking for a house. Not much promise was held out for a house immediately, but possibly there will be one at the end of the month.

We attended an evangelistic meeting in the church Sunday night. Pastor Smellie preached a very powerful sermon. Your

servant took a small part aside from acknowledging an introduction. There were about sixty-five people at the meeting, and everyone seemed very pleased to meet us. Christian Endeavor prayer meeting will be Wednesday evening, the regular church prayer meeting on the eve of the Sabbath, Sabbath school at 9.30 a.m., and services last pretty well all through the day.

The first Wednesday of every quarter is a kind of association meeting of all the churches on the island, and the people are planning a public reception on the evening before the association. I can give a little more about conditions after I meet the leaders from the other churches.

Brother Smellie is now up at his farm, but will be back Friday afternoon. He said that his liver did not yield to the treatment he was taking, so the doctor X-rayed him and discovered that he had stomach ulcers. He looks healthy but cannot eat many of the things that he would like to and says that he does not have the vigor that he used to have.

The Kingston church building is in good repair, painted outside and within.

Your brother in Christ,
Wardner T. Fitz Randolph.

Kingston, B. W. I.,
February 20, 1945.

A well-to-do woman, formerly an active church worker, tells how she was jarred into a resumption of her Christian life and duty when she entertained a lonely G.I. in her home last Easter. When they sat down to the well-appointed table, she apologized for the silverware. "It's dreadfully tarnished," she said. "I just cannot keep it bright unless I use it more often." The G.I. fumbled a fork for a moment, then observed, "Kinda like religion, isn't it, ma'am?"

—Shiloh Bulletin.

CORRECTIONS

In the Sabbath Recorder of February 26 in the article, "My Testimony," on page 164, line 4, is the word "illness." The writer of the article thinks this is misleading and not as she intended it to read. It should be "cross" instead of "illness."

In the issue of March 5 the article, "Echoes from Cleveland," should have been credited to Dr. J. Nelson Norwood of Alfred, N. Y.

Woman's Work

NEWS FROM THE FIELD

Texas
While our good friends in the North are carefully parceling out their coal to make it last during the severe winter months, we, in southern Texas, are enjoying many balmy days, some of which seem almost uncomfortably warm. With windows and doors wide open to catch the breeze, we look out on the green carpet of grass, across to groves of citrus trees now putting out their pink and white blossoms. We think of you who are still shoveling snow and wondering when the happy, chirping birds we have been sheltering for you will be coming back.

Texas is a big state. Some say you can go a thousand miles in a straight line and not leave the state. There are many people here, that is, in places such as this valley. Yet it is large enough for every Seventh Day Baptist in our Conference and will be so for many years, even if we doubled our membership each year. There are a few others in the state besides those in Edinburg, but the doctrine of our people is very little known. It may be a good place in which to extend our work. Land is high in the Rio Grande Valley, but only a few acres under irrigation are needed for a family. Gardening, fruit growing, and cotton raising are among the chief industries here. Much of the state, of course, is used for extensive cattle ranges. A dozen or more cities in the valley have large packing houses for vegetables and citrus fruit. A shortage of cars recently has greatly held up the work. However, one day recently, over five hundred cars were shipped North. Papers say scores of people are trying without success to find living quarters. So far Mrs. Allen has been keeping us in her home because transient laborers have been demanding the rooms.

Our group here is small. There are eight or ten families who attend our services more or less regularly. The attendance at church and Sabbath school is from twenty to twenty-five each week. Meetings are being held in the First Christian church. Some of the people live in the country and a few in McAllen. Some have no conveyance and very few have telephones, but by planning

Mar. Oloy W. Davis, Selom, W. Va.

ahead most of them can get to the meetings. Even though we do not have our car with us, friends are very considerate. There are busses between towns but none in the city. So far we have been visiting our church people and getting acquainted with others by attending their worship services and other public meetings when possible. Some plans are being made for aggressive work. The annual church dinner and business meeting will be held at Alfred Fisher's next Sunday. We hope the program may be extended at that time. We plan to remain in Edinburg through March and April.

Mrs. John T. Babcock and her son, Herbert, and family are spending some time here with Mrs. Babcock's daughter, Mrs. Alfred Fisher. Their help in the church work is very much appreciated. Their home is in Boise, Idaho.

Mr. and Mrs. Miller, Sabbath keepers of Bassett, Neb., are spending the winter in Edinburg and attending our services regularly. They have spent other winters here on account of Mrs. Miller's health.

Leslie and Georgia Greene.

"The Sunshine Special" for 1944-1945 is at hand. This is a neat booklet in a bright colored jacket, the front cover showing a long train just arriving. The pages within give the dates for the regular meetings of the Sunshine Society of Little Genesee, N. Y. For each month are given a chairman, committees, and a list of birthdays for that month. A brief quotation completes each page from which two are here selected:

"A good laugh is sunshine in a house."
"Mary had a little lamb—observe the tense we pray, for with the rationing of meat, she has no lamb today."

Welton, Iowa

Mr. Burns and I attended a meeting of the "Aid" last week by invitation. This society has about twenty-five members, all affiliated with the local Lutheran Church, which has a strong following here. However, there are seven or eight families right near our church attending nowhere and seemingly indifferent to any church privileges. As soon as roads are suitable we plan to

go outside the town to get acquainted and to invite people to our services—if they are not regular attendants elsewhere.

After much deliberation, it was decided to discontinue church services here for the remainder of this month, starting February 10, because of an epidemic of scarlet fever in the immediate neighborhood. We go each Sabbath to Delmar, about seven miles, and hold preaching service at the home of Mr. and Mrs. Otis Babcock who are seldom able to attend church in Welton. Mr. and Mrs. Babcock seem to appreciate this unexpected opportunity; and Mrs. Furrow, Rev. Edgar Van Horn's sister, attends—a privilege to her also.

We plan to go to our rooms on February 26 to stay. The garden plot will help us a great deal when vegetables come on. There are also berries and fruits.

Arthur and Isabelle Burns.

Mr. and Mrs. Burns were very kindly taken into the home of Mrs. Sherman Van Horn and have been paying for lodging and board until about the first of March. Now a house with garage and garden plot are available very near the Welton church. They have been collecting odd pieces of furniture and dishes to begin housekeeping, since it does not seem wise to move their household goods at the present time.

Again may we ask all those who make contributions for the work at Welton or for any of the workers to send direct to the treasurer, Mrs. S. O. Bond, Salem, W. Va., marked "Helpers Fund." If the gift is for a definite field, will you so mark the check or write the information in a letter. This will save both the workers on the fields and the treasurer of the board some confusion and bookkeeping.

Ways and Means Committee.

Franklin City, Va.

I have added a nice little chorus to my Sabbath hymn which makes it seem worth while. So far the new portable organ has proved to be a real door opener for us among the Sunday folk. With God's help we shall take the Sabbath truth to them, both in song and testimony.

We have until April 18 to finish paying for the organ. I could easily gather up a payment if I could go out more with the

instrument. I have been so badly bothered with bronchial trouble that we have not filled one half of the appointments we had arranged. If I am able to go next week we are to hold cottage services in at least two homes. Both are Sunday-keeping homes, but they donated to the organ fund and asked us to come, so we are anxious to have a meeting with them.

Will you let me know whether we may expect Evangelist and Mrs. Greene in the spring?

Ella Mae Davis.

China Prayer Covenant

Some of the missionaries in a study conference sponsored by the Foreign Missions Conference last fall urged that the initials of the China Planning Committee be given a new meaning, "China Prayer Covenant." It is hoped that as many American Christians as possible be drawn into a pledged fellowship of regular prayer for China. April 15 has been adopted by the China Planning Committee as the day for launching this China Prayer Covenant, and the friends in China have been so notified.

This China Planning Committee is making an effort to give the widest possible publicity to the Christian people of North America. Your board of directors is the channel through which this message comes to the women of the Seventh Day Baptist Church. Will you be the channel through which this message comes to all Christians in your community?

It may be that Seventh Day Baptist Christian friends of China will want to begin on Sabbath, April 14, to enter into a pact with God to pray daily for the Christian movement in China, for individual Chinese Christians, and for the missionaries.

The Chinese church leaders, through a cablegram to the China Planning Committee, call us to intercession in their behalf. Surely we will answer the call.

SABBATH SCHOOL LESSON

FOR MARCH 24, 1945

The Last Week

Scripture—Matthew 21; 26; 27: 1-56

Memory Selection—Matthew 21:9

"For we are labourers together with God."

Christian Education

Rev. Harlow Sutton, Allred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

LETTER FROM AN ARMY DOCTOR

(Major Charles F. Sutton, son of Mr. and Mrs. Charles Sutton of Battle Creek, Mich., and a member of the Battle Creek Church, is serving in the armed forces of his country in Italy. He has been overseas for over two and one-half years. The following letter was written to his pastor, thanking the church for a Christmas box.)

The Christmas box was received in excellent condition and proved to contain very welcome items, all of which were much appreciated and thoroughly enjoyed. In fact, some is being hoarded for a rainy day. The candy and nuts packaged together were the first that had come to my notice. I think that is a clever and practical idea, as well as the enclosure of the snapshots of the family and church.

My roommate—a Jewish major who is a physician—enjoyed the food portions with me. He is a fine person, and I could not ask for a more congenial or compatible roommate.

Thank you for remembering us. The package definitely helped the holiday season to pass without nostalgia becoming too severely acute.

On January 6, Epiphany, I had the privilege of enjoying my first meal in an Italian home. It was the home of a physician who was formerly of the Italian Navy. January 6 is the day when the children receive presents in their stockings which have been hung on the mantelpiece. The presents are not brought by Santa Claus; I think he is too busy. They are brought by Befana, a very kind and gentle old witch who comes down the chimney to spread her cheer. In this instance the doctor's sister dressed up like Befana and gave the presents away. They give the bad girls and boys a little piece of coal or charcoal wrapped up in foil or pretty paper. Interestingly enough, both I and my driver were given charcoal, but there were other nicer things too. We were served, among other things, broiled blackbirds. They broil them on a spit over a charcoal fire with the heads on. One cuts off the beak and eats the skull and all, if one has the urge. I admit to trying it just once so I could say it had been done.

Happy New Year, and thanks for the gifts.

THE BIBLE CENTERED FAMILY

(The following is a copy of the talk given by your secretary on the Shiloh Seventh Day Baptist radio hour, over WSNJ, Bridgeton, N. J., Sabbath day, January 27, 1945.)

Christian greetings, friends of the "Bible Gold Miner Hour." It was good of Rev. Lester G. Osborn to give me the opportunity of meeting you over the air. May God bless you all, and may his blessings go with Mr. Osborn as he leads you in a study of the Bible.

Happy is the family whose members are bound together by the ties of Christian love. Happy is the home at whose table Christ is the unseen guest. Happy is the family where Christ is the head of the house. Happy is the family where the Bible is used every day and in many ways to lead all the members to Christ and his way.

All or parts of the Bible have been translated into over 1,060 languages or dialects. It is truly the book of all the world. It tells of the power to bring all the races of man closer together, and if read and practiced, will bring peace and brotherhood to all the world.

Using the Bible in the Home

The happy family is drawn closer together by joining in Bible study and prayer. This family will have a set time each day for this reading and studying. All members will be watching for times for bringing to God special experiences of the members of the family. When something happens which thrills, then is the time to stop everything and read together from Psalm 107 where the theme is "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!" It would be helpful to have short prayers of thanksgiving by each member of the family. When sorrow comes—as it often does these days and very suddenly at times—join in reading John 14. In this chapter we find the promise of comfort from the "Comforter, which is the Holy Ghost, whom the Father will send in my name." When sin mars the family joy as it sometimes does, since none are perfect, read together Psalm 51. Here the soul of the Psalmist is lifted to God in prayer for forgiveness, and a promise is given that when

forgiven he will sing aloud of God's righteousness. When there is discouragement, look in Isaiah 40 where we find the promise that "every valley shall be exalted, . . . the crooked shall be made straight, and the rough places plain." When there is need for assurance, join in reading Romans 8, where Paul says, "Who shall separate us from the love of Christ? . . . Nay, in all these things we are more than conquerors through him that loved us." When there is sickness, promise of help from God is found in Psalm 41. For every experience of the family there is appropriate Scripture which may be used to lift the soul to God.

Say So to God

A minister's daughter knocked at the door of his study; he told her to come in. When she had given him a big hug he asked her what she wanted, and she said, "I don't want anything, Daddy, I just want to tell you that I love you." God is gracious when he hears our prayers in times of trouble; but his great heart is thrilled when we come to him to say, Father in heaven, I love you and want to serve you.

Home and Church

This happy Bible centered family will know what is being taught in the Sabbath school classes which the children attend. Verses of Scripture learned at Sabbath school will be used at mealtime, during family devotions, or at bedtime. Parents will visit the Sabbath school classes where the children attend and find out how best to help the teacher in teaching the lessons by doing something at home to help the children put these lessons into practice. The children will bring home plans from Sabbath school which can be worked out at home with help from the parents.

May God bless you all as you do more to make your family a happy one by a regular use of the Bible in your family life.

ADULT AND CHILD RELATIONSHIPS

How much children need adults is the emphasis given by Ruth Davis Perry in her book, "Children Need Adults."

Parents must consider themselves guides, not bosses of children. Growing from childhood to adulthood means growing in ability to make one's own decisions and learning to face life with its many problems in one's own strength, with the help of God. Many chil-

dren have their lives so completely mapped out for them by parents that when they are suddenly thrust out on their own they are lost. There have been many such young men discovered in the nation-wide program of calling young men into the armed service. Some of these must be sent back as misfits; some are making a wonderful adjustment in spite of the early training.

There are many "important" for parents, but surely one of them is this matter of directing the life of the child from the very beginning so that he makes his own decisions and assumes responsibility just as fast as he is capable of doing so. It requires very careful watching and guidance to achieve this goal.

It is wise for parents to analyze those acts of the child which are not approved by adults. Always ask the why and the wherefore of the child's actions.

The child must feel that even when he has done something wrong the parents are not unfriendly.

Learning Self Control

Because of the biological differences of children, because of differences in likes and dislikes, in weaknesses and strength, each child must be dealt with in a different way.

With quite small children it is important to show why the particular action requested by parents is reasonable. The child's wishes must be considered and decisions must not be made hurriedly. The solution ought to be a result of co-operation.

Every child should have his own belongings, and should be made to feel that he has certain rights which belong to him without question. Every parent should watch for signs of ability in the child to take on more responsibility for making choices and assuming the full responsibility for tasks.

Punishment

It is necessary for children to be punished when they have violated the confidence placed in them by parents. It is not always essential that the child show remorse. He may realize the justice of being punished, take it stoically, and learn from the experience.

It is very important for parents not to talk too much. Parents should be calm, saying little; but what is said should be fair and firm.

Everyone should learn to live without being a nuisance to others. The child needs

adult guidance in becoming considerate of others. Yes, children need adults. From them children get their feelings of security, being

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

How are you? I hope you are all right, as I am. I go to Junior C. E. every week and like it. We get a paper called Search, every month at Junior, and I like it a lot. It is all about the Bible, and it has Bible puzzles and stories in it. Sometimes we read the stories at Junior.

We haven't any dog or cat so I can't tell you about them. I have a brother seven years old and a sister five years old.

We are having nice weather here and I hope you are, up in New York.

This is the first time I ever wrote to you.

Your Christian friend,
Cynthia Tomlinson.

Shiloh, N. J.
Dear Cynthia:

I am happy to welcome another Shiloh junior into our band of Sabbath Recorder children. When I am looking for letters for our page I can depend on Shiloh juniors to help me out, and the more there are the happier I am. You will notice that all the letters this week are from Shiloh children.

I hope in your next letter you will tell me where your paper, Search, is published. I would like to send for a copy. My Sabbath school class takes a little paper called the Union Story Paper, published in Philadelphia, Pa., which also has Bible stories and puzzles in it as well as other helpful stories.

We, too, are having some pleasant and warmer weather which, with a little rain at night, is gradually lowering our snowdrifts, which have been so high almost all winter; and I, too, am in the best of health.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am a little girl five years old and in beginners' grade at school. I go to church and Sabbath school every week. Mrs. Bernice

wanted, being loved, and their answers to the many questions which come from what is to them a very new and complex world.

H. S. . . .
Mrs. Walter L. Groom, Andover, N. Y.

Davis is my Sabbath school teacher. I like her very much.

I have a nice kitty cat; his name is "Mike." I have two big sisters and a big brother.

We had a basket of pussy willows at church last Sabbath. I guess spring will soon be here. Please write to me.

Yours truly,
Julia Ann Rainor.

Shiloh, N. J.
Dear Julia:

We still have so much snow that it seems hard to realize that spring will soon be here; but my little friend next door, Nedra Burrows, informed me that she saw three robins the other day, so I should be hopeful; and I also thought I heard one chirping back of the house, though I couldn't find him.

Our little grandchild, Gretchen, will not be five until April 3, so she will have to wait until September to enter beginners' grade.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I hope you are all right. I have been sick with an abscess on the side of my face, which had to be operated on; but it is getting along fine now, and we hope it will soon be all well. I didn't like to miss Christian Endeavor. We have been having new lessons on the "flannel-graph board" and new charts.

We are sorry that our C. E. superintendent, Mrs. Ayars, had her arm broken last week. We hope it soon gets well.

We had a valentine party Wednesday night at the home of my Sabbath school teacher, Miss Katherine Davis. We had a good time.

We go to Stow Creek school now and I like my teacher very much. I must stop and go to bed, as I have to get up early and go to school tomorrow. Love,
Charlotte Ethel Swing,
Bridgeton, N. J.

Dear Charlotte: I am sorry to hear that you have been sick. I know abscesses are very painful. I hope you will soon be well and able to attend Christian Endeavor again, for I know what a fine one you have. I wish all the boys and

girls in the world could have as fine training. I went to a valentine party, too, but we were all grownups except one little boy who seemed to have as much fun as we did.

Your sincere friend,
Mizpah S. Greene.

Our Pulpit

SALVATION BY THE CROSS

By Rev. Neal D. Mills

Read Mark 8: 31-38.

Most of my preaching has dealt with the application of the teachings of Jesus to life and its problems in our time. That is, perhaps, most important; yet I may be guilty of neglecting matters of doctrine and religious philosophy which are also important. It may be assumed by many that the teachings of Jesus are identical with the doctrines of the church. Unfortunately that is hardly true. Most of the teachings of Jesus—the infinite love of God, unlimited forgiveness, humility and self-denial, love for enemies, prayer for one's persecutors—have been recognized by all with little argument and little concern. In fact, all of them have been disregarded by churchmen in their bitter, bloody battles over philosophical dogmas.

The doctrines of the church have been invented at various times for certain purposes and to answer certain questions that have arisen. Some have little or no support in the teachings of Jesus or even elsewhere in Scripture. Some doctrines are no longer tenable because they are based on outgrown scientific or philosophical conceptions. Some matter very little, while others are valuable because they help to form a useful philosophy of life or motives for right living.

Seventh Day Baptists have no required creed. We stand for freedom of belief; hence there is a great variety of views among us. Unfortunately some who hold to one view are quite intolerant of those who hold another view. But we have always been a missionary and evangelistic church preaching salvation by faith in Jesus Christ and the Cross.

Before discussing salvation by the Cross we need to define our terms. In Stevens' "Theology of the New Testament," salvation is defined as "perfect blessedness both here and

hereafter," "fellowship with God," "eternal life," and "participation in the kingdom of God." The cross naturally refers first to Jesus' death on the Cross. It has therefore come to stand for suffering or hardship. It is a symbol of self-denial as Jesus used it when he said, "If any man would come after me, let him deny himself, and take up his cross, and follow me." Mark 8: 34. Salvation by the Cross, then, is coming into blessed fellowship with God in his kingdom through faith in Jesus Christ and his way of self-denying, suffering love.

The Hebrew religion expressed itself largely in sacrifice of animals to Yaweh to appease him or atone for national and individual sins. After the Christians became separated from the sacrificial temple worship, it was natural to give a sacrificial value to the death of Jesus. That served to satisfy the minds of Christian Jews brought up in the temple worship, and also to meet the argument of the Jews that Jesus' ignominious death on the Cross was proof that he could not be the true Messiah. As Paul said, the Cross was a stumbling block to the Jews. 1 Corinthians 1: 23; Galatians 5: 11. Paul referred to Jesus as the sacrificial gift, and his analogy is frequently used in the New Testament but without elaboration; in fact, for a thousand years the Church made very little use of the death of Christ in its doctrines. Two statements of Jesus form the chief basis in his teaching for giving special saving significance to his death. In his lesson on humility he said, "For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10: 45. Whether the words, "a ransom for many," are to be taken literally, and what they imply are questions difficult to answer for the honest seeker after truth.

The other statement, "This is my blood of the covenant, which is poured out for

many" (Mark 14: 24), offers a similar problem as to how much doctrine may be hung upon it.

In the eleventh century Anselm first brought the death of Christ into a system with other doctrines. His theory was that humanity as represented in Christ was able by his death, to pay the debt which it owed to God, and, since Jesus was guiltless and undeserving of death, to make further satisfaction to the divine honor. For this service Christ was entitled to extend forgiveness to certain persons who believed on him. This conception fitted in so well with contemporary feudal practices in Europe that it held increasing sway for a long period. The Reformers came to regard the death of Christ as a satisfaction of the justice of God as well as of his dignity.

A substitutionary theory was also invented by which Jesus bore the punishment due to individual believers, and which they would otherwise have borne, and thus opened the way for God to forgive them. Stating it boldly, God refuses to forgive men their sins, however penitent they may be, without first inflicting the arbitrary punishment of death. To appease the wrath, or justice, of God, Jesus—the innocent—offers himself as a substitute for men and suffers their punishment. An interesting variation of this theory is that the death of Christ did not change the attitude of God toward men, but served to show that law could not be violated without suffering. This emphasized the supremacy of divine law. The view was later developed in New England.

The moral influence theory, formulated by Abélard, states that God did not require any propitiation or debt to be paid either by Christ or humanity. Both the life and death of Jesus are examples to win and draw people to the love of God. 1 Peter 3: 18. Jesus died vicariously and voluntarily for us but not as a substitute victim of God's wrath. He suffered not because God willed it but because wicked men wanted it.

Of all the theories of which I know concerning the death of Christ, this view of Abélard's seems to be most acceptable to me. No worthy father would deliberately punish an innocent child for the deeds of another, and I cannot conceive of such an attitude on the part of God. I know, too, that there is a powerful influence in the human heart exerted by voluntary, vicarious

suffering. Many a wayward son has been won by the patient suffering of a mother or father. Only a most stony heart could seriously contemplate the sufferings of Jesus and not be softened to repentance. In his novel, "The Robe," Lloyd Douglas describes how the soul of the centurion who directed the crucifixion of Jesus was shaken to its depths by the experience.

Elaborate theories seem unnecessary. The known facts are enough to explain the death of Jesus for me. Jesus suffered in life and in death because men hated him, and it was impossible to avoid it without repudiating and denying his own teachings. It was unswerving loyalty to truth, and love for all men that led him through sorrow, pain, and death, the way of the Cross. We should keep in mind that the saving work of Christ includes not only his death but his teaching and his preaching (Matthew 11: 29; 11: 5).

Salvation by the cross, I believe, is not a theory to explain the death of Christ, but a principle of life, a way of living. Jesus warned his disciples of his approaching suffering and death and followed it with a challenge to them to follow him by accepting the same principle of saving their lives by freely giving them for the gospel. "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Here, I think, we have Jesus' own explanation of the meaning of his death on the cross. He was leading the way to salvation, going before us along the path of self-denial, of humility, of forgiveness even of enemies—the way of the cross. If we believe in him and really have faith in his way, that it can actually save men and society, then we will accept it for ourselves and make it our means of salvation. The Cross can save us from hate, arrogance, pride, selfishness and sin because it leads in the opposite direction.

I plead that all here today will accept more fully and more seriously than ever before, Jesus and his way to salvation by the Cross. Let us freely give our lives in service, and in death if need be, "for (his) sake and the gospel's." Let us share this gospel of a suffering Saviour and a suffering, forgiving God with others until all men and nations, and races—the whole world—shall be saved by it from sin and destruction. "If any man would come after me, let him deny himself, and take up his cross, and follow me."

New Auburn, Wis.

Marriages

Brewer - Greene. — Mr. R. C. Brewer of Riverside, Calif., and Mrs. Allie S. Greene of Adams Center, N. Y., were united in marriage at the Seventh Day Baptist Church of Riverside, February 10, 1945, by Rev. Loyal E. Hurley.

Burdick - Jacox. — Pfc. Kenneth Hugh Burdick, son of Mr. and Mrs. Harold O. Burdick, and Miss Gene Marie Jacox, daughter of Mr. and Mrs. John Jacox, all of Alfred, N. Y., were united in marriage at the First Seventh Day Baptist Church of Alfred, March 3, 1945. Rev. George B. Shaw, grandfather of the groom, officiated.

Davis - Dickinson. — Leland E. Davis, U. S. Navy, son of Mrs. Lula F. Davis of Jackson Center, Ohio, and Miss Gertrude B. Dickinson, daughter of Mr. and Mrs. Charles Dickinson of Shiloh, N. J., were united in marriage at the Shiloh Seventh Day Baptist Church, March 4, 1945, with Rev. Lester G. Osborn, the bride's pastor, officiating. The groom will be in Yale Divinity School beginning March 19 to continue his preparation for the chaplaincy.

Obituary

Branch. — Robert Wayne, son of Mr. and Mrs. Wells Branch, was born June 18, 1923, at White Cloud, Mich., and died in Belgium, January 2, 1945.

He was baptized by the late Rev. R. J. Sevérance and joined the White Cloud Seventh Day Baptist Church when he was fourteen years of age. He was educated in the White Cloud public schools and was graduated from the high school with the class of 1940. He was a sophomore in Michigan State College when called to active duty with the Enlisted Reserve Corps. After training in the United States, he was shipped to England late in September, 1944. His company went into action December 30, 1944, at Bastogne, Belgium, where he was wounded and died.

He is survived by his parents; three sisters, Myrna, Verna, and Patricia; and his grandparents, Mr. and Mrs. N. E. Branch and Mrs. Edith Collier, also of the White Cloud Church.

Memorial services were held in the White Cloud Seventh Day Baptist Church on Sunday, January 28, with his pastor, Rev. R. W. Wing, having charge. The address was given by Rev. Matt Mullen, pastor of the Methodist Church. The church was filled to overflowing with friends and relatives; this attested to the high esteem in which Bob was held. The bereaved family have the deepest of sympathy of all their many friends in their great loss. R. W. W.

Brechtlein. — Thomas Phillip, was born in Brooklyn, N. Y., June 23, 1917, and died at Cliffwood Beach, N. J., January 15, 1945.

He married Miss Faith Bassett of Dunellen on September 18, 1937. He was employed as a process engineer with Eastern Aircraft of General Motors, Bloomfield division, and was there engaged in war work. He was a member of the German Reformed Church of Detroit, Mich., where he had, at one time, made his home. He died in a fire that demolished his home at Cliffwood Beach.

Survivors are his parents, his widow, his son Lavern, a sister Mrs. Earl Lenz, two half sisters, and two half brothers.

Services were conducted by Rev. Victor W. Skaggs assisted by Rev. M. R. Palmer of the First Baptist Church of New Market, at the Runyon Funeral Home in Dunellen. Interment was in the Hillside Cemetery at Plainfield. V. W. S.

Brechtlein. — Phyllis Faith, daughter of Thomas Phillip and Faith Bassett Brechtlein, was born January 23, 1940, in Detroit, Mich., and died January 15, 1945, at her parents' home at Cliffwood Beach, N. J.

She was a member of the primary department of the Sabbath school of the Seventh Day Baptist Church of Piscataway. She was about to celebrate her fifth birthday. She died in the fire that destroyed the family home and took the life of her father.

In addition to her mother and brother she is survived by her maternal grandparents, Dr. and Mrs. L. C. Bassett of Dunellen; her paternal grandfather, Steven Brechtlein; and her paternal grandmother, Mrs. John Kopf.

Services and burial for father and daughter were one. V. W. S.

I CANNOT

(The faith of Betty Scott Stam.)

I cannot live like Jesus,
Example though he be—
For he was strong and selfless,
And I am tied to me.
I cannot live like Jesus;
My soul is never free;
My will is strong and stubborn;
My love is weak and wee,
But I have asked my Jesus
To live his life in me.

—First Hopkinton Bulletin.

"We are ambassadors for Christ."

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.

THE LESSON FOR TOMORROW by Chaplain Wayne R. Rood, 150-page booklet giving the story of education among Seventh Day Baptists, will be mailed to any address for fifty cents. Send request to W. R. Rood, 4006 Mulberry, Riverside, Calif. 1-29-5t

WANTED TO BUY—Small camera, preferably a 35 mm. candid type. If interested, please send description of your camera and price wanted. Address Ira E. Bond, 503 Olive St., Kansas City 1, Mo. 3-12-2t

The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., MARCH 19, 1945

No. 12



Meeting Place of Seventh Day Baptists in Edinburg, Tex.

(Rev. and Mrs. Leslie O. Greene are working here. See article in Woman's Work in last week's Recorder.)

Contents

| | |
|---|---------|
| Editorials.—The Biggest Business in the World.—Proofs of Immortality | 210-212 |
| First Things First | 212 |
| Red Cross War Fund | 212 |
| Missions.—No Surer Investment.—A Missionary's Prayer | 213-215 |
| Historical Society | 215 |
| Sabbath Rally Day | 216 |
| Woman's Work.—Directors' Meeting | 216-218 |
| Christian Education.—Echoes of Elgin.—Tests of a Good Sabbath School Class.—Letter from Carl Maxson.—Character is Caught as well as Taught.—The Beginning of Religion | 218-220 |
| The Christian's Peace of Mind | 220 |
| Children's Page.—Our Letter Exchange | 221 |
| Our Pulpit.—"He Is Risen" | 222 |
| Denominational "Hook-up" | 223 |