

## THE CHURCH

(Continued from front cover)

The doors were never shut. They were wide open with welcome to all humanity: saints and sinners, rich and poor, black, brown, yellow, and white—whomsoever.

The altar was not carved wood, but of penitent hearts, ashamed of their sins, made strong with the sense of forgiveness.

The pulpit was not a dais for the declaration of dogma, but a place of light and fire whence came forth flashes of truth and the impact of power.

The Holy Book was not a single volume held aloft on a lectern, but all life studied unashamedly, tested daringly, experienced deeply, comforted tenderly, challenged constantly.

The music was not compounded of organ and voices, but of consecrated leadership and well-developed diversities all harmonized into the matchless melody of creative co-operation.

And the warmth of the Living Church, wherein all glowed with radiant vitality, came not from furnace and fuel, but from obedience to Him who saith: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself."—Henry Hitt Crane, in *Christian Advocate*.

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### I WILL TODAY

I will keep my lips sweet with words of kindness, my heart pure with noble ideals, my hands clean with honorable deeds; I will keep my body sacred and my soul free; I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope; I will serve God by helping some of his children; I will try always to be better than my word and more liberal than my promise; every day I will make the most of myself and the best of myself and so be ready for the opportunities which God daily sends to those who are ready for them. I will — today. —Selected.

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### HAPPINESS

Jesus calls us to life on its highest level in the Beatitudes where each "blessed" may also be translated "happy."

The Beatitudes teach us that happiness cannot be found in our circumstances unless it comes from within.

It is the inner life that is the home of happiness where abide humility, sorrow for sin, meekness, a desire for righteousness, peace, and courage to face persecution.

The quest for eternal life brings happiness, but the quest for happiness does not insure eternal life. That explains why there are so many disappointed people in the world and why this has been called "the age of great sadness." Multitudes of persons seek happiness in ways that never can reach the goal.

The entrance to the realm of happiness is by a "narrow gate" where Jesus still stands to meet us with the old, familiar challenge, "Repent, for the Kingdom of Heaven is at hand." —War Cry.

# The Sabbath Recorder

When I survey the wondrous cross on which the Prince of Glory died, my richest gain I count but loss, and pour contempt on all my pride. Forbid

it, Lord, that I should boast, save in the death of Christ, my God; all the vain things that charm me most, I sacrifice them to His blood. See, from His head, His hands, His feet, sorrow and love flow mingled down! Did e'er such love and sorrow meet, or thorns compose so rich a crown? Were the whole realm of nature mine, that were a present far too small; love so amazing, so divine, demands my soul, my life, my all.—Isaac Watts. In the cross of Christ I glory, tow'ring o'er the wrecks of time; all the light of sacred story gathers round its head sublime.

When the woes of life o'ertake me, hopes deceive, and fears annoy, never shall the cross forsake me; Lo! it glows with peace and joy. When the sun of bliss is beaming light and love upon my way, from the cross the radiance streaming adds new luster to the day. Bane and blessing, pain and pleasure, by the cross are sanctified; peace is there that knows no measure, joys that thro' all time abide. — John Bowring. I take, O Cross, thy shadow for my abiding place; I ask no other sunshine than the sunshine of His face; content to let the world go by, to know no gain nor loss, my sinful self my only shame, my glory all the cross. — Elizabeth C. Clephane.

# The Sabbath Recorder

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## Editorials

### GETTING ACQUAINTED

The night was black; the sky, inky. Yet one speck in the far heavens was completely and brilliantly illuminated. That speck, a highflying airplane, was a focal point for a vast number of powerful searchlights. Knifing into the darkness from many places, the fingers of brilliance were all pointing at a single object.

Today's world is shrouded in darkness. Famine, destitution, and despair (the monstrously hideous offsprings of war), are stalking across whole continents almost unchecked. Foreboding clouds of unrest and uncertainty are accumulating on the horizon. But piercing through the gloom are rays of Christian conduct and prayer, and that light of hope is intensified at this season of the year as Easter focuses attention on Christ—the Author and Finisher of our faith.

Why has the past brought such destruction? Why does the future sometimes look hopeless? Why—when the God of the universe provided a means for salvation, a way of perfection? Perhaps one reason why the power and influence of Christ has not been more fully felt in human conduct is because individuals have not become completely acquainted with the Jesus of Nazareth and his type of sacrificial, but joyous living.

Easter time, with interest centered on matters eternal, is a good time for each of us to make sure that we have full knowledge of what Christ's death, burial, and resurrection mean. We can get better acquainted with Jesus through the study of God's Word. Too much of our so-called study is nothing more than superficial reading. We hurriedly



Tomb, thou shalt not hold him longer;  
Death is strong, but Life is stronger;  
Stronger than the dark, the light;  
Stronger than the wrong, the right;  
Faith and Hope triumphant say  
Christ will rise on Easter Day.

—Phillips Brooks.

scan the portion of Scripture assigned for Bible school consideration; our chief aim is to pick up enough information to answer class questions more or less intelligently. Or, maybe, we look for some isolated bit of Biblical wisdom to give emphasis in an article we have been asked to write, or a talk we are assigned. That type of Scriptural use may be helpful, but it is not enough. Not until we can apply eternal truths in the solution of everyday problems have we begun to really know him through his Book.

Another helpful method of becoming acquainted with the Infinite is through the testimonies of Christian people. There is great value in making known to others the ways in which we have experienced divine leadership, the times when we have received God-given comfort, the moments when heavenly inspiration has been ours. To give verbal evidence of our release from sin and of our happiness in following in Christ's steps is not only the Christian's privilege but his obligation. We receive and give benefit through the spoken word.

Other methods of becoming acquainted with the One who conquered the grave are futile unless we are willing to experience his power in our own lives through direct and complete acceptance of his gift of salvation.

The poet John Oxenham caught this Easter challenge, applying it to the individual in his everyday conduct. The poet calls for people to "live Christ!" Live Christ, he sings, for Christ will heed every need and give the soul prosperity even though the

way may seem adversity; poverty leads to largest liberty, the poem shows, and the straight way of humility is the road to dignity. The heavy cross of loss, Mr. Oxenham assures in poetic measure, makes certain the winning of the crown of victory. Then he concludes:

Live Christ!—and all thy life shall be  
A High Way of Delivery—  
A Royal Road of goodly deeds,  
God-paved with sweetest charity.

Live Christ!—and all thy life shall be  
A sweet uplifting ministry,  
A sowing of the fair white seeds  
That fruit through all eternity.

It is Christ, working through every individual, that gives promise of better conditions in the future. Individuals make up society, and as the majority of people are, so the nation—and the world—will be! It behooves each one of us—daily, consistently, in every way—to know and to live Christ!

## GUEST EDITORIAL

### A COMPLETE CONVERSION

It has been said that Jesus did not preach on the Sabbath concerning the giving of money to the support of the program of the church; and that Jesus was more concerned with righteous living than with the matter of generous or indifferent giving. This idea has been put forth as a protest against the presentation of financial needs at a Sabbath worship service.

The Committee on Budget Promotion has no brief for or against the mentioning of the needs of the Denominational Program at a worship period. If there is objection to its being presented then, it should be the care of someone to see that these claims are presented forcefully in some other way.

If the record of Christ's activities is carefully studied, there will be noted several outstanding statements with reference to giving and the effect of selfishness: The widow's mite, the rich young ruler, the camel and the needle's eye, "Where your treasure is, there will your heart be also," "Render unto Caesar the things which are Caesar's," the rich man and Lazarus, the man who had to build larger barns to house his wealth—should suffice to show that he was not indifferent to claims on a man's wealth.

Some of us feel that a man's conversion is not complete if it does not include his pocketbook and his barns and his time and his talents. The least service that a man may give is to pay his dues and make possible that some one go carry the message.

What an opportunity is opening before us to demonstrate our generosity! The restoring of the mission fields, the encouraging of workers to prepare to enter waiting fields, the strengthening of the programs of the local churches, the establishing of libraries of wholesome reading for the youth, the providing of efficient tools for the workers, all these challenge our generosity today, that we may hold up Christ as "The way, the truth, and the life."

"Let us not become weary in well doing; for in due season we shall reap, if we faint not."

—Committee on Budget Promotion.

## FIRST THINGS FIRST

August 20, 1946

Tuesday, August 20, is the date for the beginning of Conference. Because people are beginning to ask the date, we are presenting it early, perhaps. We will call it to your attention often.

We have hopes and ambitions for that date. We hope for a very, very large attendance. We hope for the spirit of evangelism to pervade that first meeting and stay with us to the close.

We hope that the same spirit may be carried home to every church in the denomination. We hope that each church may not only grow because of the spirit experienced but will "Go ye" and start another church next year.

An ambition, looking to the accomplishing of our hopes, is that the presentation of reports be made short, very short. Long lists of figures are rarely interesting to the average layman. Statistics soon become boring. Will those whose job it is to present those reports begin now to look for ways to compress the presentation—a simple short summary, if you please.

I have asked a good pastor to give us a good forward-looking evangelistic sermon that first morning. He was to have had a place on the program last year. You have



P. B. Hurley

seen in the Recorder much of what he intended to say. He says he might use the same this year, for there will be so few at that first meeting. Another earnest hope of mine is that you will surprise him with a capacity crowd at the beginning.

It is an ambition to make every session interesting, instructive, and inspiring. You will have missed too much if you miss any, particularly that first session August 20, 1946, 10 a.m.

P. B. Hurley,  
Conference President.

## GUIDANCE

### MEANS AND METHODS DISCUSSED IN THIRD OF EASTER SERIES

By Rev. Loyal F. Hurley

#### The Means of Guidance

God uses various means with which to guide his children. Sometimes one, sometimes another, sometimes all together may be used to direct us.

#### The Bible

1. "Thy word is a lamp unto my feet, and light unto my path." Psalm 119: 105. This is God's first and greatest means of guidance. It is a perfect guide in all ordinary problems, social, moral, and spiritual. You need not seek special guidance if the answer you seek is already in the Bible. There is fuller instruction in it than the average man dreams he could find about honesty and truth, injury and insult, temptation and testing, dress and amusements, conversation, anxiety, forgiveness, consecration, and holy living. Get a concordance and study your Bible before you seek special guidance.

#### Inner Illumination

2. Wonderful as the Bible is, there are problems which it will not settle for you. Does God want you to be a doctor or a housewife, a teacher or a rancher, a mechanic or a missionary? Well, the Bible will not tell you. It will take a special call or impression to reveal God's will for you in the problem of a life work. Again, after you do know God's task for your life, how shall you be guided today? Shall you read, or visit a sick neighbor, or ask a youth to accept Christ, or feed a tramp, or send a gift to some missionary? The Holy Spirit

is to guide you. Read John 16: 13, and see for yourself.

Sometimes what the Quakers call "the inner light" will come as an immediate inspiration, an intuition or insight. It is a sudden quickening or grasp of truth or duty. Maybe a Bible verse, previously known or unknown, will take on a living meaning which it never had for you before. Maybe a sudden sense of impulsion will come to you. On the other hand, this inner illumination may come as a steadily growing conviction of duty. But whether instantly or slowly, it is the voice of the Spirit direct to you. Train yourself to listen and be attentive.

#### Circumstances

3. God guides people by circumstances. Often they are not aware of it at the time, but can see it afterwards. Joseph did not see God's hand over his anguished life when his brothers sold him into Egyptian slavery, but afterward he could say, "Now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." Genesis 45: 5. "And as for you, ye meant evil against me; but God meant it for good." Genesis 50: 20. God uses circumstances.

The Lord is not likely to lead a legless man to be a chauffeur; nor an armless man

#### PIN POINT EDITORIALS

"Any person in whose life Jesus Christ has made a difference has a responsibility for telling someone else who ought to be made different."

\* \* \*

On the slope of Long's Peak, in Colorado, lies the ruin of a forest giant. The naturalist tells us that the tree had stood for four hundred years; that it was a seedling when Columbus landed on San Salvador; that it had been struck by lightning fourteen times; that the avalanches and storms of four centuries had thundered past it.

In the end, however, beetles killed the tree. A giant that age had not withered, nor lightning blasted, nor storms subdued, fell at last before insects that a man could crush between his forefinger and thumb.

How many strong men and women have collapsed to the consternation of their many admirers. The cause of the fall was a hidden and ignored little thing. Well may it be said: "Strange little sins; they do not remain little."

—War Cry.

\* \* \*

"Real evangelism begins when one person tells another."

to be a pianist. Facts and circumstances should direct us reasonably. Yet, unstudied, they may deceive. Read Joshua 9, and see.

Again, circumstances are sometimes ordinary and sometimes extraordinary. Paul's vision of the man of Macedonia was extraordinary. So was Peter's vision of the sheet let down from heaven. But God often uses the most ordinary events to guide us, and folks may have the mistaken idea that unless unusual things happen the Lord is not directing at all.

In 1 Samuel 10: 1-7 we read of Samuel anointing Saul as the first king of Israel, and of his instructions to Saul as he sent him home. First, at a certain place, Saul would meet two men who would say certain things; then at another place he would meet three men, and of them receive two loaves of bread; at still another place he would meet a company of prophets, and would prophesy with them. All of these were rather unusual events. Then Samuel adds, "And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee." That is, after unusual events cease, be guided by natural events and occasions as good sense and judgment determine, "for God is with thee" even in these.

Do not think that marvelous happenings are necessary for guidance. How many times in recent months we have been conscious of direct guidance in our own lives, at times by unusual circumstances, but most often by ordinary events that showed us clearly the will of God! "He leadeth me, O blessed tho't!"

When God guides through circumstances he does it by opening and closing doors before us. He prepares the way. We do not have to force our way when God guides. No politics or wirepulling are needed. As a shepherd opens the way for his sheep, so does the Lord. "When he hath put forth all his own, he goeth before them, and the sheep follow him." John 10: 4. He "goeth before them" to prepare the way. It need not be forced open.

#### The Methods of Guidance

God uses time. Haste is often a trap of the enemy. Just as a glass of muddy water will clear after a while, so do situations that are full of uncertainty. When things are all

hazy and dark, just wait awhile! "Rest in Jehovah, and wait patiently for him." Psalm 37: 7. "He that believeth shall not be in haste." Isaiah 28: 16. "Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah." Psalm 27: 14. "If you do so, the Lord will work soon enough. "I waited patiently for Jehovah; and he inclined unto me, and heard my cry." Psalm 40: 1.

God leads step by step. We want to see too far ahead now. We must walk by faith and not by sight. Abram went out "not knowing whither he went." Jesus said, "Be not therefore anxious for the morrow: for the morrow will be anxious for itself." Matthew 6: 34. "I thank God for the tracklessness of the desert," said a devout child of God.

So I go on not knowing;  
I would not if I might;  
I would rather walk in the dark with God  
Than go alone in the light;  
I would rather walk with him by faith  
Than walk alone by sight.

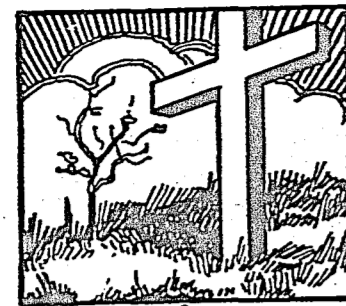
Stops are a technique of God. If God seems to stop you short in some cherished plan, then it is better to thank him than to rebel. Opposite the verse, "The steps of a good man are ordered by the Lord," George Mueller wrote on the margin of his Bible, "and the stops also." Read Numbers 9: 15-23 and see how the children of Israel were guided by "resting" as well as by "moving." Learn to praise God for your stops.

Guidance is cumulative. God directs Ananias to go to Saul, but Saul is prepared for him. God directs Philip to the desert, but there the Ethiopian is ready for Philip. God's chain has no broken links.

(To be continued)

#### VAST OPPORTUNITY

"Christian students of America have before them a vast field of opportunity in the mission work of reconciliation and rehabilitation in Japan and other countries ravaged by war," says Dr. T. Z. Koo, internationally known Chinese Christian educator. "Governments cannot heal the wounds of spirit and heart; only Christian love can do this. Our ideas of God and our faith must see above the nation and above fixed patterns of our day. If this vision does not come we are stagnant and useless." — W. W. Reid.



## Lenten Sorrow

AN EDITORIAL FROM THE PAST

"All sacrifices which love makes are joyous."

The close of the Lenten season . . . suggests lessons and considerations of more than ordinary interest. Sorrow for sin, repentance and reform are fundamental ideas in all systems of religion. In simpler and early forms of religion these elements are a conspicuous feature. The higher conceptions of religion present these elements in different lights, but they still remain as inherent principles and fundamental conceptions. . . .

The life and death of the Christ, viewed from any standpoint, whether from the lowest, which would make him only a good man with high aspirations to serve his fellows, or whether he be held in reverence as "divine" according to the most orthodox creeds, must always be a central feature in Christianity. The sacrifice which appears in his life and death must have been a deep joy rather than a deep sorrow to him. These sacrifices were the result of his unselfish love. If to this there be added the larger idea of divine sacrifice, the element of joy becomes still more prominent.

All sacrifices which love makes are joyous although they may involve temporary sorrow. The love of motherhood and wifehood involves much that the world calls sacrifice; but such sacrifices are really joyous. In a still larger sense, it must have been joy when Jesus, knowing that he was the Mes-

siah, put aside the earthborn temptations that crowded upon him, refused to be and to do what his friends and his nation asked of him, and went quietly to his death.

The picture of Good Friday as a day of excessive sorrow has been overdrawn. A sin-stricken and deeply repentant soul might well lie down in sackcloth and ashes, remembering its disobedience in rejecting divine love. From this standpoint, the devout Christian might make the close of the Lenten season a period of deep sorrow for his own sin; but he who is conscious of redemption, through divine love, ought not to be thus sorrowful, but rather rejoicing, because divine love brings redemption, and rejoices to sacrifice for those who need to be redeemed.

The Christian world does well to recall divine sacrifice and redeeming love, as they appear in the life and death of Jesus, the Christ. But it does not do well to sit in deep sorrow as though that sacrifice was a burden and bitterness, unto the Christ. Those who have the highest conception of the divinity of Christ ought to have corresponding peacefulness and joy, even though it be sorrow-tempered, when they consider his sacrifice.

A. H. Lewis.

April 1, 1907.

◦ STUDY to show thyself approved UNTO GOD

### THE EMPTY TOMB

(An Easter Bible Study)

Arranged by Rev. Harold E. Snide  
(As described or implied by eyewitnesses in the four Gospels, with no attempt at an exact chronological order)

Mary Magdalene, to Peter and John: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

Angels, to Mary (again at the tomb): "Woman, why weepest thou?"

Mary: "Because they have taken away my Lord, and I know not where they have laid him."

Jesus, to Mary: "Woman, why weepest thou? Whom seekest thou?"

Mary: "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus: "Mary."

Mary: "Master!"

Jesus: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."

Women (in a quandary): "Who shall roll us away the stone from the door of the sepulchre?"

The Angel: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead."

Jesus: "All hail. Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

Jesus, to two pedestrians: "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

Cleopas (one of the pedestrians): "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

Jesus: "What things?"

Cleopas: "Concerning Jesus of Nazareth."

Jesus: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"

The Two (after Jesus vanished): "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

Disciples (in the upper room): "The Lord is risen indeed, and hath appeared to Simon."

Jesus (suddenly among them): "Peace be unto you. Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. Have ye here any meat? These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

Disciples to Thomas: "We have seen the Lord."

Thomas: "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

Jesus to Thomas (later): "Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side; and be not faithless but believing."

Thomas: "My Lord and my God."

Jesus: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Bribed members of the Roman Guard: "His disciples came by night and stole him away while we slept."

### SABBATH SCHOOL LESSON FOR APRIL 27, 1946

Decisive Moments in Peter's Life  
Basic Scripture—Mark 8: 27-33; Luke 22: 31-34, 54-62; 24: 33, 34; John 1: 42; 6: 66-68; 21: 15-23;  
Acts 5: 29

Memory Selection—Acts 5: 29

### CHURCH RELIEF SUPPLIES SENT TO GERMANY

Church relief supplies have already been sent to Germany since the ban on shipment of relief goods to Germany was lifted by President Truman with the announcement that eleven national agencies had been authorized to handle supplies to the American zone.

Designated as the Council of Relief Agencies Licensed for Operation in Germany, the new organization, already dubbed with the unofficial alphabetical title of "CRALOG," will be the only recognized agency for handling private American relief gifts to Germany.

"A triumph of the Christian over the Nazi viewpoint" is the way the directive is hailed by Dr. Leslie B. Moss, executive director of the Church Committee on Overseas Relief and Reconstruction, which coordinates overseas relief activities of all major Protestant denominations and is one of the designated groups for handling American relief goods to Germany.

All such materials from churches are to be distributed through the Hilfswerk, relief organization established by the German churches.

"The concern of the American churches is to undergird the work of the German churches to the end that they may become a part of a Christian pattern in international relations," Doctor Moss asserts.

## Woman's Work

Frances Davis, Salem, W. Va.

### POWER OF PRAYER

Contributed by Mrs. J. L. Skaggs

J. Buehrlein: "What breathing is to the lungs and science to the intellect, prayer is to the heart. As healthy air produces bodily health, prayer produces spiritual health. Behind prayer follows peace. Ahead of prayer moves trust, and at its side walk confidence, love, and submission."

I do not undertake to say  
That literal answers come from heaven,  
But I know this: that when I pray,  
A comfort, a support is given,  
That helps me rise o'er earthly things  
As larks soar up on airy wings.

I do not stop to reason out  
The why and how. I do not care,  
Since I know this: that when I doubt,  
Life seems a darkness of despair,  
The world a tomb; and when I trust,  
Sweet blossoms spring up in that dust;

Since I know in the darkest hour,  
If I lift up my soul in prayer,  
Some sympathetic, loving power  
Gives hope and comfort to me there.  
Since balm is sent to ease my pain,  
What need to argue or explain?

From our gross selves it helps us rise  
To something which we yet may be,  
And so I ask not to be wise,  
If thus my faith is lost to me.  
Faith that with angel voice and touch  
Says, "Pray, for prayer availeth much."

—Selected.

### AUNT RET MOORE'S PRAYER

I ain't right sure you hear me, Lord,  
All of the foolish prayers I pray,  
Botherin' you with my little griefs—  
You running worlds from day to day.

Seein' the stars are hung each night,  
Seein' nations rise and fall,  
Seems too much to even think  
You pay attention, to me at all.

But just supposin' you hear me, Lord,  
There's one 'special prayer I'd like to pray:  
Help me be kind to folks at home,  
Them as I lives with day by day.

Help me see there's just as much  
Courage and sweetness, hurt and pain,  
Needin' my love and sympathy  
Here as on Africa's burnin' plain.

And help me not to be spyin' for sin,  
Where there naturally ain't no sin to spy.  
To remember you scorned the creed of old,  
'Bout a tooth for a tooth, and an eye for an eye.

And how you pitied the poor hurt thing,  
And said for the blameless to cast the stone;  
And how you snuggled the children up,  
Lovin' and blessin' 'em as your own.

I ain't had no chance at learnin', Lord,  
Just a poor hillwoman, as you might say,  
But help me be neighborly, lovin', and kind,  
To them as I lives with day by day.

—Z. F. M.

Missouri.

You cannot fight against prayer. . . . Your enemy may outargue you; he may outanalyze you; he may outscheme you; but if he cannot outpray you, he is lost.

And there are no limits to the possibilities of prayer. We can pray purity into our homes, power into our churches, and righteousness into our streets. . . . Through prayer we can drive back the tides of immorality, change the streams of society ("lift empires from their hinges") and drive dictators from their thrones. . . .

Extravagant, you say? Not if our Lord spoke truth. "If ye shall ask any thing in my name, I will do it," and "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." — Selected.

### FLORIDA PASTOR WRITES CONCERNING NEEDS

Dear Sister Davis:

Greetings in the Lord. First I want to thank the Women's Board of the Seventh Day Baptist General Conference for all past kindness to the First Seventh Day Baptist Church of God of Putnam County, Fla. Your help has truly been a great blessing to

my wife and me as we have labored on this rural mission field. May God bless you all is my prayer.

We also want to thank you for publishing our reports from time to time on the Woman's Work page of the Sabbath Recorder.

(Continued on page 298)

## Missions

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, Westorly, R. I.

### THE MISSIONARY'S GOD

The chief item in the missionary's message is his God as revealed in Christ. It is this which differentiates Christianity from all other religions, and the Christian missionary's message from that of the message of other religions.



W. L. Burdick

Men always and everywhere have believed in a God of some kind. Men's conception of God determines in a large measure their character. The conception of God in the minds of more than one half the people of the world is expressed by some inanimate or monstrous object which they worship. This is all debasing and leads to miseries indescribable.

Furthermore, many who profess to believe in the Christian's God—the God who is

holy and worthy to be followed by all his creatures, who loves and who will hold no good thing from his children, who is all-wise and knows what is good for all, who is almighty and can do what is best for his children, who longs to lift up men and wash away their sins, who can be known by experience as well as in theory—many who profess to believe in such a God as this, the Christian's God, live in doubt and fear as though he does not exist. It is the privilege of the missionary, home or foreign, to proclaim such a God as is revealed in Christ, personal experience, nature, and history. This should be his great message, and he should constantly study how to present it successfully. If he fails here, he fails everywhere, no matter how eloquent, scholarly, learned, and persuasive he may be.

W. L. B.

### EVANGELISM—A SIGNIFICANT GUIDEPOST TO CHURCH LEADERSHIP

By Rev. David S. Clarke

Although President Truman's speech before the Federal Council Special Session in Columbus, Ohio, March 6, received more front-page publicity and editorial page speculation, the report of the section on evangelism will exert its influence upon public opinion and action in the days ahead. At least, that section's report was one of the significant guideposts of the whole meeting, and should serve to guide the public, although the report is particularly directed to the Church's leadership.

The report includes two parts: "A Call to the Churches for a Larger Evangelism," and a "Plan of Action." The spirit and tenor of both parts is challenging and more than suggestive. Recognizing the needs of the hour, the section on evangelism frankly took upon itself a large work. It was gratifying to see the prayerful attitude of the leaders of the section who did the main work of composition on the document.

In the call to the churches the report says in regard to our international responsibility:

"If these values (out of which America was born) are to become effective in the world ethos now in the making, the United States needs a rebirth of spirit." In another direction, "The Christian Church and its leaders need spiritual quickening . . . (more) time must be devoted by its leaders to Bible study, private devotions, and reflective thought." The concluding attitude is prayerful: "We cannot command the Spirit of God 'Who listeth where he willeth'; but we can pray for an outpouring of the Spirit, and prepare our own hearts for his infilling."

The plan of action which the council has asked its constituent bodies to consider in their next conference or convention consists of these parts: a spiritual awakening within the church, missions to ministers, evangelism through laymen, evangelism of childhood, evangelism of youth, evangelism through the home, evangelism through church school teachers, evangelism among neglected groups, establishing of new church schools and churches, conservation of members who move,

evangelism through modern agencies, and assimilation of new members.

Stress was put upon missions to ministers through seminaries and denominational schools, and through urging of more skill in the devotional life leading to a strong personal theology which "takes human sinfulness and divine grace into serious consideration." Stress was laid on this statement: "Evangelism is integral to the very nature of the gospel." The responsibility of each individual Christian was summed up in these two: "Every minister an evangelist," and "It is the duty of every Christian to be an evangelist."

To present the mission of the Church in a few words is difficult, but at one point this report did a thorough job in meeting the assignment: "It is the divine mission of the Church to introduce a healing transfusion from the blood plasma of Calvary into the sick veins and arteries of our suffering humanity, so that the war within our nature may give way to the health-giving energies of God's outpoured life and love in Jesus Christ." Such is the aim of modern evangelism, and the plan of action here proposed intends to implement that mission.

Westerly, R. I.

### NO RACIAL ANIMOSITIES EVIDENT IN JAMAICAN CRISIS

(The daily papers have been telling us about the serious riots in Jamaica; and many in this country have been wondering what effect the conflicts are having on our mission work and churches on that island. In a letter received in March, Brother Wardner T. Fitz Randolph, our missionary, describes the situation at the time of his writing. — W. L. B.)

I recently mailed you some clippings from the local paper to give you an idea of local conditions. I feared at the time that might be the last mail to leave the island for a time, as the postal employees were expected to go on strike at any time. Conditions at the present time are quiet on the surface. The tension, however, has in no way abated. Everyone here says that conditions are much worse than in 1938. There have been twenty fatalities so far in strikes, riots, and fire. The difference this time is that the fight is between rival labor unions, and political parties, and the government. So far there are no racial animosities exhibited

and no antiforeign feeling. These feelings are deep-seated in some quarters, and might break out at any time.

I have just learned that there is trouble at the penal institute (big yard) two blocks away. I stopped this letter long enough to take Ronnie to school. Police lines are drawn across Tower Street. I got Ronnie through to school but fear that I will have to go far around to get him home for a mob of thousands is already gathering. It is in these mobs that the danger lies. Police are insufficient to disperse them, and feeling runs so high that fighting breaks out in the crowd among members of different unions.

Conditions have not affected our work on the island so far, except to call me home from the country, causing me to miss certain appointments. The unsettled times perhaps affect the attendance some. There were only eleven at service last night, but that was due more to weather conditions than to martial law. Sabbath we had eighty at church service, and had baptism. Sunday we loaned the baptistry to the Church of God, because the government refused them permission to hold a public meeting and baptize in the sea.

The Christian Endeavor Society held a meeting to celebrate the anniversary of our arrival in Jamaica. I told them that I did not know how much I had helped them in the past year, but that I did know that my year on the island had done me more good than it had done anyone else; and that I had learned to put my trust in God and to have a confidence in him, such as I had never had before. I have come to feel in a special way that "all things work together for good" if we but do his will.

### REV. ERLO E. SUTTON RESIGNS DENVER CHURCH PASTORATE

After a little more than nine years as pastor of the Denver Church, Erlo E. Sutton presented his resignation following the service on Sabbath day, March 16. At the regular quarterly meeting of the church, held on the evening of March 31, his resignation was accepted, and the church voted to increase his salary for the time remaining until the close of his pastorate.

Spring bursts today,  
For Christ is risen and all the earth's at play.  
—Rossetti.

## Christian Education

Rev. Harley Sutton, Alford Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

### SUPPORT OF TEACHERS' MEETINGS URGED

You may be the reason your Sabbath school does not have a regular meeting of teachers, workers, and parents to discover better techniques for meeting needs in your church. Because you are not willing to give an hour or two a month to this very important work of the Church, the superintendent has very likely given up the plan of having these meetings regularly.



Harley Sutton

Every time such a group meets, new and helpful ideas are born. There is a definite value in such meetings because of the inspiration gained from being together and feeling together the importance of the teaching work of the church.

Success of such meetings depends a lot on regularity. Even if there is only one meeting every quarter, having a definite habit of holding that one meeting each quar-

ter will help your Sabbath school to form the habit. Will you promise to help your Sabbath school by attending these meetings, to ask for them if they are not being held now?

Plan the workers' conference so that at every meeting there is a large part of the time given to presentation of new ideas gained from new books, the old standbys, and from such as the "International Journal of Religious Education," and the "Christian Family." (The latter is a splendid magazine for parents. It can be ordered from the Methodist Publishing House, Nashville 2, Tenn., at \$1.25 per year. It is a monthly magazine.)

Our Sabbath schools should sponsor at least two meetings each quarter: one of these for teachers and workers at which time matters of business can be discussed, the other when the parents and teachers meet to discuss common problems.

### CHRISTIAN EDUCATION SHOULD LEAD TO IDEALS OF BROTHERHOOD, REVERENCE OF PERSONALITY, SERVICE FOR COMMON GOOD, HONOR AND INDUSTRY IN WORK, WORLD-MINDEDNESS

The International Council of Religious Education—the co-operative agency of 40 denominations and 173 councils of churches and religious education—is under strong obligation to oppose all efforts to bring about peacetime military conscription.

The Christian education forces of the churches work ceaselessly for a citizenry grounded in the Christian ideals of brotherhood, reverence for personality, service for the common good, honor and industry in daily life, and world-mindedness.

We cannot believe that compulsory military training in peacetime serves to strengthen any of these concepts and ideals. Rather, it tends to undermine them. We believe that peace is our only salvation, and war a sure way to the total destruction of our civilization.

America is offered by Providence a great place of moral leadership in the new world which shall arise out of the ashes of World

War II. We must not lapse into a defense state of mind; we must wage peace as we have waged war. A place of leadership is ours; but it is not a leadership of military might, great as our victories have been. Indeed, a leadership which must be backed by military might is contrary to that for which we have fought two terrible wars in less than thirty years.

We believe that America must do her part in policing under law a world which may slowly learn to live together in confidence and peace under the banner of the United Nations Charter. But small, well-trained, and well-armed forces under modern conditions are all that can possibly be justified or needed in a world where a nation as great as ours sincerely means to strive for an ordered and peaceful life among all nations. We must not lead the way to ever-mounting armaments. Rather, we must exert all our influence to abolish conscription everywhere

and to encourage all men in the fruitful pursuits of peace.

Without strong leadership, the United Nations cannot endure. We must demonstrate that we believe peace to be possible and that we mean to keep the peace. If the strongest nation in the world must train all her able-bodied young men for war while she admonishes the nations of the world to plan for peace, how shall she be trusted? Is our strength to be found in the coercion which breeds rebellion and finally leads again to conflict?

We do not concede that there are any benefits which can accrue to the youth of America in military service, either through physical fitness, or discipline, or education, which may not be given better by other means. Any system of conscription tends to establish authority of the state over the conscience of men. We are now engaged in a costly occupation of two nations led to ruin by their military systems. God forbid that this free nation shall have its freedom endangered by imposing upon itself a system which has often burdened and at last betrayed other nations!

The International Council therefore opposes conscription in peacetime and calls upon the leaders of our government to preserve our American system of voluntary military service in time of peace. — From the Council office.

Discussion at the table or around the fire-side gives even the three-year-old the attitude of isolationism or the "Go ye into all the world" philosophy.

Home and Church must teach for Keeping the Peace!  
H. S.

### COUNCIL OF CHURCH BOARDS HOLDS RE-ORGANIZATION MEETING

#### President Carroll Hill Attends

President Carroll L. Hill of Milton, Wis., represented the Board of Christian Education at a meeting of the Council of Church Boards of Education held in Chicago March 26, 1946.

This council was organized in 1911 when church boards of education were concerned only with colleges and seminaries. More recently Church school and youth work have been merged with boards of education, and these are cared for on a national basis by

the International Council of Religious Education.

The chief purpose of this meeting was to discuss plans for re-organizing the Council of Church Boards of Education so that its function would be to deal with divisions of church boards of education which are related to student work, colleges, and seminaries.

#### Objectives of the Proposed Council

1. To awaken the entire public to the conviction (a) that religion is essential to complete education; (b) that education is necessary to the achievement of the Christian program.
2. To emphasize the place of Christian Education in our democracy and the vital place which the church-related college holds in American education.
3. To develop a Christian philosophy of life and attitudes in all human relationships among both students and faculties in all institutions of higher education.
4. To strengthen the sense of mutual obligation between colleges and their related churches.
5. To promote the co-ordination and co-operation of denominational efforts in the field of Christian higher education.

President Hill reports that he felt the meeting was very much worth while, and that he felt the council was making progressive plans for the future.

### NATIONAL FAMILY WEEK

Declaring "war's chief casualty is the home," Dr. T. T. Swearingen, director of adult work and family life of the International Council of Religious Education, reports that "while approximately 9 per cent of the armed forces were killed or wounded, the percentage of marriages wrecked in this period rises to several times 9 per cent, with the destruction still going on."

This was brought out in a personal statement made by Doctor Swearingen as secretary of a committee representing Protestant, Catholic, and Jewish faiths planning the 1946 observance of National Family Week, May 5-12, in the United States and Canada.

"Likewise in homes which hold together, the authority in many of the basic human activities has been transferred to outside organizations," the statement reads. "Family activity is no longer home-centered. The child is not born in the home. He is not taught in the home. His recreation is outside of the home. Religion too has 'left the hearth.'"

## Children's Page

Mizpah S. Greene, Andover, N. Y.

Dear Recorder Children:

I was hoping to have a solid page of letters to answer this week, but I am sorry to say that I haven't even one. I have decided to write for you a fable I read to my little girl many years ago. Although it is only a fable, I'm sure you will find a good deal of truth in it.

Sincerely yours,  
Mizpah S. Greene.

### A BOY'S CHOICE

Adapted from "Parables for Little People"  
by Ward

Kenneth's big brother was a soldier who had won many honors for his bravery and loyalty. One evening after he had been listening to many tales about his brother's experiences in war, Kenneth went to bed saying to himself, "As soon as I'm old enough I'm going to be a soldier, too."

"Is that so?" said a voice in the darkness. "You're going to be a soldier? Then you must come with me and find out just where you belong—your regiment and your captain and your enemies."

Away they sped through the darkness, Kenneth and the owner of the voice, who called himself the A.O.T.J., but he explained that the letters meant Angel of the Juniors.

On and on they went till they came to a campfire surrounded by the most disagreeable men Kenneth had ever seen. They had scowling faces and sharp, cruel eyes, and their voices were surly as they quarreled among themselves.

"I tell you, that boy belongs to my regiment," roared one vicious looking fellow. "Already he's taking orders from me and doing as I say."

"Who is he?" Kenneth whispered to the A.O.T.J. "And who is the boy he is talking about?"

"His name is Temper," said the A.O.T.J., "and you are the boy he's discussing." Kenneth winced, for he knew it was all too true that he did very often obey Temper's orders.

"And who are the others?" Kenneth asked as he heard several of them speaking his name and claiming him for their own ranks.

"They are Dishonesty and Selfishness," said the A.O.T.J., "and Laziness and Un-

truthfulness. Intemperance also seems to have his eye on every growing girl and boy; and Cowardice tries hard to get you to join his ranks."

"But they are all so terrible," said Kenneth with a shudder. "I do not want to have anything to do with them, except to fight them."

"Splendid!" said the A.O.T.J. "Just follow me to the other camp."

Gladly Kenneth turned away from the disagreeable group, and soon he was looking at another company, but oh how different they were! Truth and Fair Play, Kindness and Honesty, Helpfulness and Cheerfulness, and many others were talking and laughing together, while in their midst Kenneth recognized the face of the great Captain, Jesus the King of kings. The boy seemed to hear him saying, "Follow me," just as he had said it to his earliest friends long years before.

"I choose him for my Captain," said Kenneth to the A.O.T.J.

"Good!" said the angel. "But remember, you are choosing the harder side, the side that requires more courage and loyalty and perseverance. No coward can enlist in this army. A long, hard battle is ahead, but victory is sure. Do you still choose to pledge allegiance?"

"I pledge allegiance," said Kenneth reverently; and, as he woke from his dream he repeated the words again, "I pledge allegiance. Lord Jesus, my Captain, help me to be true and worthy."

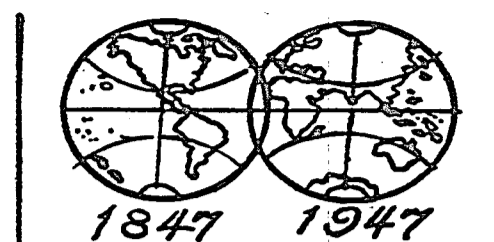
### THE CAPTAIN'S CALL

Our Captain is calling for soldiers,  
Is calling for soldiers true;  
O youth, in the glow of the morning  
Is the summons of Christ for you?

There are wrongs to be met and defeated,  
There are weak ones who fight alone;  
There are hearts that are bitterly tempted.  
Their need you must surely own.

There are lands that are lying in darkness,  
And waiting for heavenly light;  
The army of Jesus must claim them,  
And hold them for truth and right.

Our Captain is calling for soldiers,  
Is calling for soldiers true;  
O youth, in the glow of the morning,  
The summons must be for you.



THE SECOND  
CENTURY  
FUND

On April 28, 1847, the ship Houqua landed in Hong Kong, China, bearing the Carpenters and Wardners on their way to establish the first foreign mission for Seventh Day Baptists. It is fitting that at this season of the year we should formally dedicate ourselves to the continuation of that foreign missionary program—not only in China, but in Germany, Holland, Java, Jamaica, South America, and throughout the earth.

You will each have in your hands by April 27 the Second Century Fund circular describing the needs of the hour. During the Second Century Dedication Week, churches, church members, and friends will come to decisions regarding their part in this work. (If you have already decided, we pray that your kingdom investment was made in full light of our present pressing needs.)

We ask therefore that:

1. Pastors exchange pulpits wherever possible on April 27 or May 4.
  2. Church members bring themselves to a decision as to what amount they shall give to the Second Century Fund over the two-year period ending December 31, 1947.
  3. Donors send your pledge card directly to Mr. Karl Stillman, treasurer, or give it to your Second Century Fund chairman during your church's canvass.
- "It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit." Philippians 4: 17 Moffatt.

#### FLORIDA PASTOR WRITES

(Continued from page 292)

Would you be so kind as to publish a request that we now have for a slide projector? I have over a thousand glass slides on the Life of Christ, from the birth of Christ to his death on the Cross, also several Bible studies; these slides would be a great blessing and means of getting the children into our services here. I have no projector and do not have the money to buy one, but wonder if there is some Seventh Day Baptist Church which might have a projector not being used and would be glad to donate it for this needy mission field.

We are also in need of a good rotary stencil duplicator; if I had a duplicator, I could publish each week or month a small rural Sabbath paper with lessons for the children here; perhaps some one of our Sabbath Recorder readers has such a machine that could be put to good use in this field; we could also use a small public address system with a record player, as I have several good recordings on the Sabbath.

I am glad to report that we have three new members added to the Church here at Carraway for which we praise the Lord.

When you go to the throne of Grace, please remember this field and work in your prayers.

Yours because of Calvary,  
Norman L. Chase,

March 29, 1946. Pastor.

#### SOUTHEASTERN ASSOCIATION

The Southeastern Association meets with the Salemville Seventh Day Baptist Church from June 28-30, 1946.

Mrs. Frances Kagarise,  
Corresponding Secretary.  
New Enterprise, Pa.

#### DENOMINATIONAL "HOOK-UP"

Marlboro, N. J.

Misses Betty Bivens and Irene Campbell are connected with Hahneman Hospital, and Miss Dorothy Gibe with Temple Hospital—both in Philadelphia, Pa. Miss Mildred Campbell is connected with the West Jersey Hospital at Camden, N. J. They quite frequently are present at Sabbath services, and are warmly welcomed. The work of Miss Edith Davis in Upper Darby, Pa., allows her to be at home frequently.

Correspondent.

Verona, N. Y.

Nine of the Seventh Day Baptist young people attended the Youth Council State Conference which was held in Elmira recently. Olin Davis is president of the Town Council of Verona.

Church and society groups, Christian Endeavor, and Loyal Temperance Legion continue to meet.

The Ladies' Benevolent Society met at the home of Mr. and Mrs. Arthur Franklin in Rome for their March meeting. Following the worship program, interesting brief reports of our Seventh Day Baptist missions were given. The program was prepared by Mrs.

Edith Woodcock. Red Cross sewing was the work of the day.

Mr. and Mrs. Orville Hyde and Louise Hyde have been enjoying a motor trip to Florida.

### Marriages

**Marrs - Whitford.** — Roy Alonzo Marrs of Shawnee, Okla., and Claudia Ruth Whitford of Milton Junction, Wis., were united in marriage in the Milton Junction Seventh Day Baptist church on February 17, 1946, with Rev. Orville W. Babcock, pastor of the bride, officiating. The couple reside near Shawnee, Okla.

### Obituary

**Burdick.** — Albert Dennis, son of Dennis and Elizabeth Rogers Burdick, was born April 21, 1862, and died at his home in Westerly, R. I., February 20, 1946.

Twelve years ago Mr. Burdick retired from his position of many years as foreman of the press erecting department at the plant of the C. B. Cottrell & Sons Co., where he had been employed for fifty years. He was a loyal member of the Pawcatuck Seventh Day Baptist Church and a regular attendant until five years ago when he suffered a cerebral hemorrhage. He loved his home, his friends, and the beauties of nature.

Mr. Burdick is survived by his wife, Martha L. Brayton Burdick, and several nephews and nieces.

Funeral services were held at the Buckler Funeral Home on Friday afternoon and interment was in River Bend Cemetery. His pastor, Rev. Harold R. Crandall, officiated. H. R. C.

**Burdick.** — Louis H., son of Henry and Cornelia Armstrong Burdick, was born September 22, 1869, in Lincklaen, N. Y., and died at his home in De Ruyter, N. Y., March 11, 1946.

At an early age he became a member of the Lincklaen Center Seventh Day Baptist Church. A brother, Luke, a sister, Miss Jennie Burdick, and several nephews and nieces are left to mourn his loss.

Farewell services were conducted in the Smith's Home for Funerals, De Ruyter, by Rev. C. Harmon Dickinson. Interment was in the Hillcrest Cemetery. C. H. D.

**Sweet.** — Alma, passed away at the age of nearly eighty-eight.

Alma Sweet was a native of Illinois; but in middle life he migrated to Nebraska; then to Boulder, Colo. In 1912 he brought his family to Riverside, Calif. He was a member of the Riverside Seventh Day Baptist Church for thirty-four years.

He leaves two sons, one daughter, two brothers, and three sisters.

He was laid to rest in Hollywood Cemetery, Riverside. Services were conducted by Rev. E. S. Ballenger. E. S. B.

**Utter.** — Jesse Marion, daughter of Dr. Albert and Julia Emma Westcote Utter, was born December 22, 1858, in Brooklyn, N. Y., and died in Germantown, Pa., February 22, 1946.

She had lived with her parents in Wisconsin and in Plainfield, N. J. She came to Westerly in 1916, and her home was here until she went to the Theodore Presser Foundation for Retired Musicians twelve years ago.

For fifty-seven years Miss Utter had been a church organist and in all that time had missed only two services. At the time of her retirement she was organist and choir director at the Calvary Baptist Church and the Pawcatuck Seventh Day Baptist Church in Westerly. She was a member of the latter church.

Miss Utter is survived by a nephew, C. Clarence Maxson.

Funeral services, her pastor, Rev. Harold R. Crandall, officiating, were held at the Avery Funeral Home, Westerly. Interment was in River Bend Cemetery. H. R. C.

### FROM THE EDITOR'S DESK

Dear Editor:

Surely the prayers of dad's (Rev. Alva L. Davis) many friends in the denomination have been heard and answered. He has made a miraculous recovery, and we are hoping it will, in due time, be complete.

The latest word from mother reports that dad had walked out on the ground for a few minutes and had sat on the porch for over an hour.

(Mrs.) Margaret Davis Burdick.

East Aurora, N. Y.

## The Sabbath Recorder

Established in 1844

L. H. NORTH, Manager of the Publishing House

K. DUANE HURLEY, Editor

Jeanett D. Nida, Assistant to the Editor

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"Father, forgive them; for they know not what they do." Luke 23: 34.



The Legend  
of the  
*Dogwood*

There is a legend, that at the time of the Crucifixion the dogwood had been the size of the oak and other forest trees. So firm and strong was the tree that it was chosen as the timber for the cross. To be used thus for such a cruel purpose greatly distressed the tree, and Jesus, nailed upon it, sensed this, and in His gentle pity for all sorrow and suffering, said to it:

"Because of your regret and pity for My suffering, never again shall the dogwood tree grow large enough to be used as a cross. Henceforth it shall be slender and bent and twisted and its blossoms shall be in the form of a cross—two long and two short petals. And in the center of the outer edge of each petal there will be nail prints, brown with rust and stained with red, and in the center of the flower will be a crown of thorns, and all who see it will remember——."

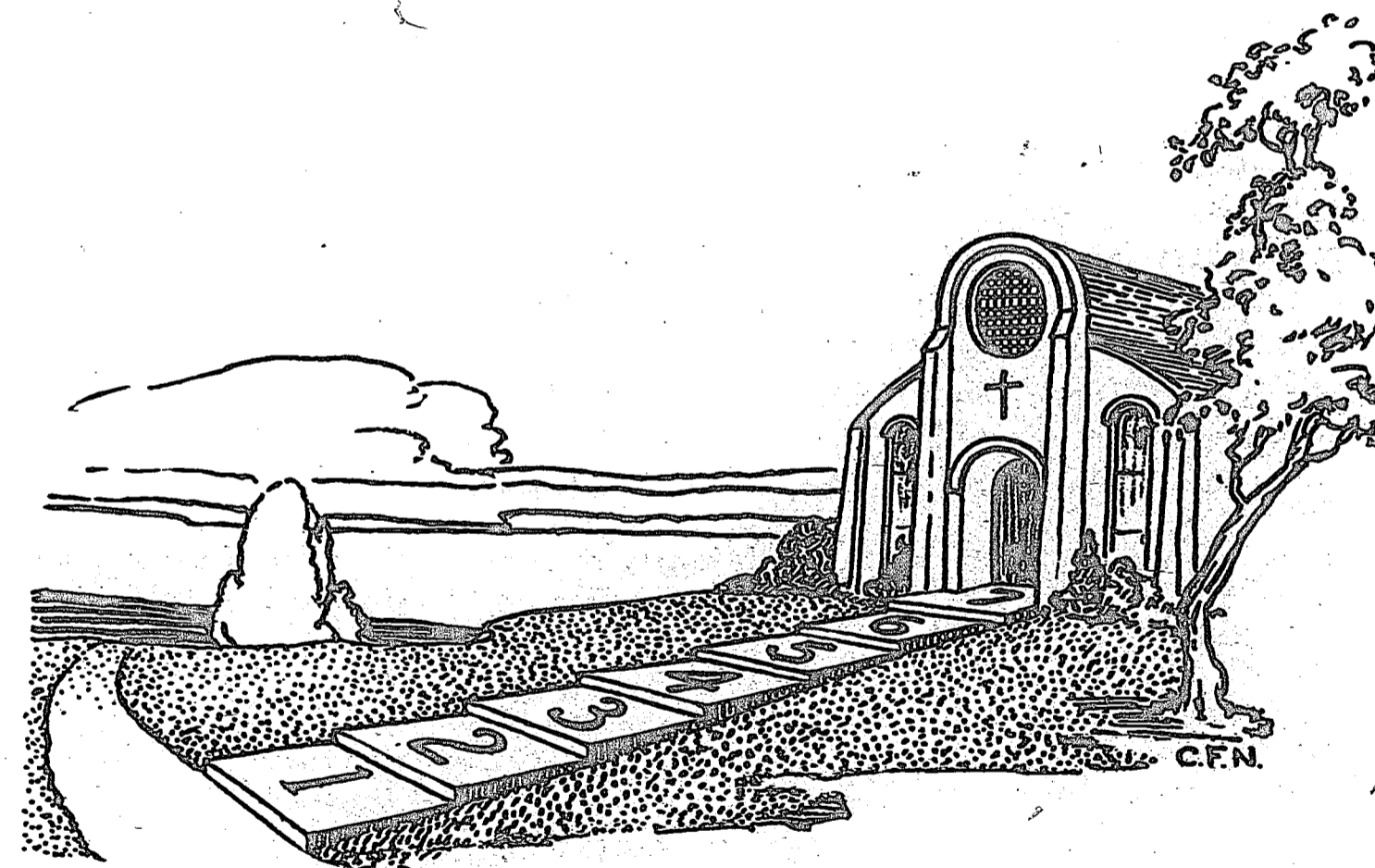


"Today shalt thou  
be with me in  
paradise."  
Luke 23: 43.

"Father, into thy  
hands I commend  
my spirit."  
Luke 23: 46.

# The Sabbath Recorder

## Sabbath Rally Number



"Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God."