

WORLD DAY OF PRAYER AT NORTH LOUP, NEB.

World Day of Prayer was fittingly observed Friday afternoon when several women and a few men gathered in the Methodist Church. The service based on the Lord's Prayer was arranged by Mrs. Fred Bartz, and committee. Mrs. Bartz acted as leader. Music was given by members from the Mira Valley Evangelical United Brethren Church, and by Richard Babcock, accompanied by Alice Meyers, who sang "The Lord's Prayer" as a fitting close.

The Scotia Methodist WSCS was welcomed into membership. The president, Mrs. Myra Thorngate Barber, announced the nominating committee to be Mrs. R. O. Babcock, Mrs. Elmer Hornicle, and Mrs. Maude Bundy. The next meeting will be the May fellowship luncheon, which is to be held May 7, in the Mira Valley Church. The ladies of the Church will plan the luncheon. The program committee will be Mrs. Menzo Fuller, Mrs. Lyle Sintek, Mrs. Alfred Burson, Mrs. Esther Bussell, Mrs. Nathan Maxson, Mrs. H. J. Hoepfner, and Mrs. Barber. A meeting of the council will be held at a dessert luncheon on April 5, with the president. — M. T. B.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at ten cents per line for each insertion, minimum charge 50c. Cash must accompany each advertisement.

WANTED — Housework in Seventh Day Baptist family in or near Adams Center or Alfred Station, N. Y., Westerly, R. I., or Plainfield, N. J. If interested, please write Mrs. Grace A. Ladd, R.D. 2, Mannsville, N. Y. 3-8-2t

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Marriages

Le Blanc - Godfrey. — Frederick A. Le Blanc of New Orleans, and Rolleesa Marie Godfrey of Hammond, La., were united in marriage on February 28, 1948, by Rev. Mr. Flowers. The new home will be in Hammond, where Mr. Le Blanc is a music student at Southeastern College.

Obituaries

Bottoms. — Thomas Jefferson, passed away at his home at Athens, Ala., on November 12, 1947. (A more extended obituary appears elsewhere in this issue.)

Clarke. — Esther E., oldest daughter of William and Cynthia Osborn, was born near Milton, Wis., October 28, 1851, and departed this life on February 5, 1948, in a convalescent home in Janesville.

When fourteen years of age she was baptized and joined the Milton Seventh Day Baptist Church, and later transferred to the Milton Junction Church as a constituent member. Failing health the past few years prevented the continuance of her previously active life in the Church, where she worked in the Sabbath school and Ladies' Aid society. As a schoolteacher she spent over thirty years in the schools of Dane and Rock Counties. She was married to Irving B. Clarke on August 3, 1903, and they have lived in Milton Junction except for five years in another section of the state.

She is survived by her husband; three stepsons, Roy, Howard, and Harlow Clarke; one stepdaughter, Mrs. O. H. Crandall; four nieces; and several grandnephews and grandnieces.

Funeral services were conducted by her pastor, Rev. Orville W. Babcock, from the Church on February 8, and burial was in the Milton Junction Cemetery. O. W. B.

SABBATH RECORDER MONTH

April, 1948, will be Sabbath Recorder Month. Pastors and Churches soon will receive publicity material for use during this month of special emphasis. Some pastors are already writing for lists of present subscribers to the Sabbath Recorder so that they will be ready when the campaign opens. The business office of the Seventh Day Baptist publishing house informs us that it will be a big help in furnishing subscription lists if pastors and Churches will send the names of their nonresident members, since the office is not informed as to which Church some folks belong.

Thank you!

MARCH 22, 1948

The Sabbath Recorder



"I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."

—John 11: 25.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

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Our Policy

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PLAINFIELD, N. J., MARCH 22, 1948

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EDITORIALS

AN EASTER PRAYER

O God of unchangeable power and eternal light, look favorably upon Thy whole Church, and by the tranquil operation of Thy perpetual providence may it help to carry out the work of man's salvation. Let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are turning to perfection, through Him Who lived and died and rose again to be our eternal Saviour, Thy Son Jesus Christ our Lord, to whom be all honor and glory, both now and forever. Amen.
—Church World Service.

HE IS RISEN!

The beginnings of the festival of Easter are found in early Norse mythology, and in early Hebrew history. The Norse called it Easter, a festival of spring, a season of rebirth. When Easter came the hearth fires were lighted anew, and Easter bonfires were lighted upon the hilltops, for the Norsemen believed that the powers of evil were scattered as far as the Easter fires cast their light. The Hebrews called it Pascha, "the passing over" of Hebrew homes when the first-born of the Egyptians were smitten, and devoutly observed the Feast of the Passover to the time of Christ.

All over the world festivals of spring closely resemble each other. This shows a common inclination on the part of man to worship, to reverence, to seek a divine power in his universe. This joy in the return of springtime, and this natural inclination to worship, take on a different meaning when considered in the light of the Resurrection, with its elements of hope and inspiration. Christ, in the Resurrection, has brought together the two streams of thinking—the blind searching after a god of the pagan, and the paschal thanksgiving of the Hebrews. He is "the Lamb

that was slain." He removed all doubt concerning the plan of the Creator for the created. He demonstrated to His followers forever the reality of eternal life. No longer do men need to grope blindly to find the true God. Easter today is more than lighted bonfires, or solemn feast days, because, "He is not here: for he is risen, as he said." M. W.
ED III

GO — DO

What does Easter mean to you? Do you worship in the beauty of it, tremble with the inspiration of it, rejoice in the promise of it? After these high moments there must come practical expression, else Easter becomes a selfish experience. The great commission was given after the Resurrection.

While we are considering practical expression, let us consider "giving." Will a man rob God? What is your financial standing with God? Is your tithe in the storehouse? Do you bring the first fruits? Does the kingdom of God move without your full share of the financial responsibility? Have you attempted, with paper and pencil, to figure your tithe, as you are required to figure your taxes?

On Stewardship Sabbath, Seventh Day Baptists all over the denomination were confronted with the importance of raising the budget. In the first five months of the budget year we have accomplished only what we should have done in three. The fact that some other denominations have done no better can neither justify nor excuse us. Reports from the business world indicate that there is money in circulation. We, ourselves, have raised no small amount in special appeals, but we ought, also, to raise the budget. Soon reports will show whether or not we will accept the challenge of stewardship.

The situation merits earnest prayer and consistent thinking.
M. W.

PREMONITIONS OF SPRING

It is the middle of March, with all nature still in the grip of the ice-king. Roadbeds are frozen hard, streams encased in shields of crystal, mountains and forests wrapped in blankets of snow, plains and valleys flecked with blotches of ice and patches of blanched, frozen grass—all bear evidence of the strong fetters of winter that have held them for months in a grip of death.

And yet everyone says: "It begins to look as if spring were coming!" There seems to be a premonition—something is whispering to the soul:

"Winter is past; the heart of Nature warms
Beneath the wrecks of unrestricted storms;
Doubtful at first, suspected more than seen,
The southern slopes are fringed with tender
green."

Something in the faces of those you meet, something in their free, happy walk, something in the manner of their salutations, tells you of their confidence in the near approach of spring. This they cannot hide, though they are still wrapped in warm furs and heavy coats.

Indeed, if you study closely your own inner feelings, you will discover a buoyancy of spirit, a keen enjoyment of the air you breathe, and a new sense of life in the sunshine about you—combining to make you say, even before you are fully conscious of your words: "It seems like spring!" You are satisfied with freaky, blustering, changeable March, because every day or two she smiles with a sweet face of sunny skies, and whispers to your soul of blossom days to come. Though at the very next turn she frowns with clouded face and gives a chilling blast, you easily forgive her, because she has assured you that winter has lost its well-defined character, and must soon pass away.

No matter how stormy and cold the day, you instinctively begin with Bryant, to sing the praises of "March":

The stormy March has come at last,
With wind, and cloud, and changing skies;
I hear the rushing of the blast;
That through the snowy valley flies.

Ah, passing few are those who speak,
Wild stormy month! in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou, to northern lands again,
The glad and glorious sun dost bring,
And thou hast joined the gentle train
And wear'st the gentle name of Spring.

And, in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills,
And the full springs, from frost set free,
That, brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms, the sullen threat;
But, in thy sternest frown abides
A look of kindly promise yet.

Thou bringest the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

If asked to explain why we have these premonitions of coming days of bloom, it might be hard to frame language so as to express it all, and yet no one could rob us of the inspiring reality of these impressions. The fact that we cannot define them, makes the impressions none the less real.

But why should this seem strange? The most real experiences of our inner life are always indefinable. We may be as certain of the coming immortal life as we are of the approach of spring, and the fact that we cannot explain it in words should count nothing against the reality. Is it simply because we live close to nature's heart that we almost imperceptibly catch premonitions of the coming spring even before the more tangible signs appear; and why should not the soul that lives close to the heart of nature's God have premonitions of life's eternal spring?

He who has promised that seed-time and harvest, summer and winter shall not fail, has also promised His children a home beyond the storms of earth, where frosts of winter shall never come. We ought to have some certain and unmistakable premonitions of that coming springtime, even though now surrounded by the cold blighting frosts of the earth-life.

Happy is the man who recognizes the tangible evidences upon which immortal

THE CALL OF THE CROSS

By Rev. Edward F. Barrar
Pastor at Mt. Pleasant, Christchurch,
New Zealand

"And he that taketh not his cross,
and followeth after me, is not worthy of
me." Matthew 10: 38.

For some months a man walked along or stood on the corners of busy streets in our city. He had a Bible in one hand and a wooden cross in the other. He preached the message of the cross to all who would hear. He told the people that the cross in his hand was only a symbol of the cross on which Jesus died to save them from their sins. This same man was brought before the court and, I have heard, cast into prison for preaching in public places without a permit. He attended the service at our chapel on several occasions. I talked to him, but found no fault with him, although many seem to find much fault in what they term his stupid method of witnessing for Christ.

Now, my readers, I am quite sure that if we take the cross of Christ in anything like a literal way we suffer persecution—the message of the cross is no more popular today than it was in St. Paul's day.

The Cross and Its Claims

I have never felt called to preach in the streets, bearing a wooden cross in my hand, but I have felt led to bear witness to the very literal meaning of Christ's words: "If any man cometh unto me, and hateth not his own father . . . mother . . . wife . . . children . . . brethren . . . sisters, yea, and his own life also, he cannot be my disciple. . . . Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Luke 14: 26, 27, 33.

In many cases the Greek is much stronger than our English, as in the case of the Greek word "doulos," meaning "slave." In Revelation 1: 1 our transla-

hopes are built, until he, too, may know that eternal life awaits him in the spirit-land, after all the frosts of earth have passed away. Blessed is he who is able to give good reasons for the hope that is in him. — Theodore L. Gardiner, in "The Sabbath Recorder," March 16, 1908.

tors render this word "servant." Likewise a very strong word is used in our text above—"hateth" not his own father, etc. The meaning is: He that does not prefer Christ before any of these cannot be His disciple. Father, mother, wife, children, brethren, and sisters—none of these must stand between us and the Lord Jesus Christ; all must take second place to Him.

I have often been called in question for my very literal interpretation of these and other like sayings of the Lord Jesus; for example, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matthew 6: 25.

The Meaning of the Cross

"If any man will come after me, let him deny himself, and take up his cross and follow me." Matthew 16: 24.

My friends, are we denying ourselves? Christ says we must if we would follow after Him. Are we sacrificing some pleasure, some personal adornment, something in the home or elsewhere in order that we may give more to His cause?

Jesus said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Luke 9: 58. Many Christians cannot bear to place a literal interpretation upon this text. Neither will they allow anyone else to do it for them.

I say, where is the cross of Christ with most Church goers? Is there any cross?

"And whosoever doth not bear his own cross, and come after me, cannot be my disciple." Luke 14: 27.

The Cross Daily

"Let him deny himself, and take up his cross daily, and follow me." Luke 9: 23b.

Going into the house of God on the Sabbath is only part of our cross bearing. We see from the above Scripture that it is a daily task.

My friends, let us by the grace of God be real soldiers of the cross and put Christ first in all things. — Editorial in the Gospel Messenger, Christchurch, N. Z.

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or mere controversy.

A RABBIT OR A DUCK

Dear Editor:

I read with interest the letter written by Rev. Lester G. Osborn in the Recorder of February 23, and I appreciate his point of view. But as I read I could not help asking myself, "Is it a rabbit or is it a duck?" It is said that an artist can draw a rabbit in such a way that to look at it from one angle it looks like a duck, and from another it looks like a rabbit.

Now the importance of our having a representative in Amsterdam, for the meeting of the World Council of Churches, may look to some like a rabbit which will take us into the hole, financially; but I see it as a duck which gives us, as a denomination, the opportunity to sail out into an ever widening sphere of influence.

Let us get down to some plain talk. In the eight years since my entering the seminary I have had three experiences which lead me to believe that it is important that Seventh Day Baptists be represented at interdenominational meetings.

The first took place at the interseminary convention at New Brunswick, N. J. When each school was called upon to name a representative to speak for its group, I was made the spokesman for our seminary because I happened to be the senior member. Among other things I spoke of the Sabbath. After that the other boys knew where we stood, and it opened the way for private conversations. Was the new understanding worth more than the cost of the trip?

On another occasion I was at a meeting of the Allegany County Ministers' Association at Belmont, N. Y. Our speaker was a Catholic priest who was to speak about the holy days of the calendar year, but who spent most of his time changing the day from Sabbath to Sunday. During the discussion period I had an opportunity to speak, and spoke out boldly in behalf of the Sabbath, tracing it from

Genesis through the life of Jesus and the early Church. During the dinner a fellow minister said to me in the hearing of all, "Almost thou persuadest me to be a Seventh Day Baptist." My reply was, "Not only thee, but all thy brethren." I did not make a Sabbath convert there that day, but maybe I did something more in this world of strife. That minister seems to have learned tolerance, and now we work together as brothers.

The third incident took place only a few weeks ago on February 8 at the Allegany County Youth Rally at Cuba, N. Y. After the group discussions, representatives of the various divisions brought their findings before the entire assembly of more than 150 teen-age youth of different denominations. The group on "What Do You Believe?" presented its findings, and someone asked, "Why do the people at Alfred go to Church on Saturday?" For some reason the chairman asked me to speak on this point, which I gladly did before this mixed assembly. I am thankful that Seventh Day Baptists were represented, for who else but one of our group would have spoken in behalf of the holy Sabbath?

What wonderful opportunities we may have to witness for Christ and the Sabbath if we are willing to make the effort to get to these meetings. God has no one to speak if His spokesmen are not there. In this world of turmoil it behooves all the righteous forces to work together. In this age of indifference the world needs the holy Sabbath of God. Let us make every effort to go where the fields are, and when the opportunity presents itself we can sow the seed.

Yours in His service,
Charles H. Bond.

Little Genesee, N. Y.

FINANCIAL PROBLEMS

Dear Editor:

For some time some of the financial problems connected with publishing the Sabbath Recorder have been a source of deep concern to many of its friends. At the last session of Conference, we were informed that while the subscription price remains at \$2.50, the actual cost of printing was something over \$8. Costs have

risen since that time. According to the 1947 Year Book, the cost of printing the Recorder was approximately three times the receipts.

This situation reminds one of the story of the old woman who kept a store, and was in the habit of saying that the prices on the articles she sold were below cost. When someone remarked that he couldn't see how she could do business that way, she replied that she couldn't if she didn't do a lot of it. While our Recorder situation is not exactly parallel, it is true that there would be considerably less loss if the subscription list were appreciably extended. Everyone knows that the first copy to be printed costs the most money; after that the cost decreases for a considerable number of copies.

From the report as given in the Year Book, it might well be assumed that perhaps one third of our number are readers of the paper. If this is true, then theoretically, at least, the circulation of the Recorder ought to be three times what it is today, for every good Seventh Day Baptist ought to be a reader. A soldier who gets out of touch with his company is not likely to be a good soldier very long.

At a co-ordination meeting of boards and committees held in Westerly in December, this matter was brought up for consideration and discussed. At a more recent meeting of the Commission, the matter seems to have been referred to the Churches. No doubt, that is just where it belongs. Now, what are we going to do about it?

Can we start an every-member canvass to see how many of that other two thirds of our number we can convince that they ought to become readers of our denominational paper? To me, there seems no other way to do a thorough job. Every member of every Church ought to be visited by a hand-picked committee, after the pastor has given a sermon or talk on the subject. Perhaps a suitable list of questions could be prepared, by which considerable valuable and interesting information could be gathered. I feel sure the Tract Board, and especially the editor, would welcome such a canvass. When do we start?

An Interested Reader.

WE THINK YOU SHOULD KNOW

We think you should know that our denomination is lagging far behind in its giving. Here are some excerpts from a recent communication from the Promotion Committee of the Denominational Budget.

"The first quarter (October 1, to December 31, 1947) closed in the red by a shortage of \$3,594.41. . . . It (the budget) was carefully planned, and every penny is needed to carry on the program of the denomination. . . . The Denominational Budget represents fundamental obligations which we must assume."

Already we are feeling a curtailment of the work in a smaller Recorder, inability to print tracts, and no money for the corresponding secretary of the Tract Society to carry on field work.

The treasurer of the Tract Society reported at the meeting of the board on March 14, a balance in the General Fund of only \$920.82, with bills unpaid of \$1,255.52.

This means, of course, that our work must be curtailed in all departments. The harm can be overcome, however, if we determine it will, and our confidence is in our people. We believe that when the facts are known, we will respond to this urgent appeal. The Budget Promotion Committee suggests what we may do as individuals to help the situation:

Increase our pledge to the budget by one third or as much as we can.

Give a tithe of our income to the Lord's work—and additional offerings as periodic needs for sacrificial giving may arise.

Urge others in our Church to increase their weekly gifts.

"Let us all determine that this budget year will close out of the red!"

—The Recorder Office.

MY RISEN LORD

My risen Lord, I feel Thy strong protection;
I see Thee stand among the graves today;
I am the Way, the Life, the Resurrection,
I hear Thee say,
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day .

—Author unknown, in 1000

Quotable Poems.

WORSHIP PROGRAM

By Alberta D. Batson

Our Individual Service

Hymn: O Jesus, I Have Promised.

Last month for our worship program we turned our thoughts to the need for evangelism. Now let us emphasize our individual place in the service of the Lord. Is **your** place an important one—is **my** place important? Can anyone else do what **you** are supposed to do—what **I'm** supposed to do? Will things move as smoothly and correctly as they should if **you** fail your part, if **I** fail mine? There is much we must do—it is a service we alone can render.

Stanton Coit is quoted as saying in his "Service We Alone Can Render":

"According to thine opportunity, thou must be the strength of the weak, the refuge of the sorrowful. Thou must have compassion on those within thy reach who are worn with toil. Thou must defend and cherish the young; bless and support the aged; welcome strangers who come thy way; comfort those who are distressed in mind, body, or estate. Be assured if thou failest, none other—not nature, nor man, nor angel, nor Creator—will render the service or bestow the love due from thee."

Scripture reading: Matthew 7: 12.

Prayer: God and Father of us all, to Thee we come for guidance and inspiration. We so often have our ideas as to the job and responsibility of the other fellow. Help us to see just what **our** responsibility is. May we realize that we do have a definite place to fill; that if we are neglectful of this responsibility not only we will be affected, but all those around us. We have a real obligation, and we need Thy guidance. Teach us Thy way, O God, we pray Thee. Amen.

Hymn: Something for Jesus.

ASHAWAY REPORTS

The society, with a membership of forty-four, has held nine regular meetings during 1947. Three new members have been added, three lost by request, and one, Mrs. Annabelle Arnold, by death November 15.

A meat loaf supper was served May 17, and the annual sale and turkey supper

was held November 18. An auction was held at the parish house July 8. All proved successful. The receipts for the year were \$1,432.40, of which there is a balance of \$718.76 in the treasury.

Three socials, one a supper for members and friends held March 18, a party for members October 7, and the Christmas party December 16, were held.

A new water system has been installed in the parish house by Mr. Frank M. Hill, a gift to the society. New dishes and kitchenware have been presented the society by Mr. Julian T. Crandall. The society has purchased a gas stove for the kitchen. Money has been sent to the Seventh Day Baptist German Relief and clothes for European relief, and work done for the Westerly Red Cross. — Helen J. Murphy, Secretary, in "The Ashaway Messenger."

THE FIELD

The Lord gave us the world to cultivate.
He knew the need and sent us to the work;
But years have passed since then and we are late
In tending this great field. There ever lurk
The laborers of Satan planting seed,
Preparing the ground and watching hour by
hour,
Nurturing the plants of hate and greed,
Of fear and want, rejoicing when they flower.

And now at last our loitering must cease—
The task is urgent, the field is long and wide.
We must unite and till the soil for peace,
Assured that God is working by our side.
And He will bless us as we labor there,
Planting each seed with hope and faith and
prayer.

—Rose Clevenger in the
Church Woman, March, 1948.

In hundreds of Protestant Churches throughout the United States, there will be a minimum of flowers on the altars this year as compared with the profusion of prewar years. Some of the larger city Churches omitted all Easter flowers during the war, and instead sent moneys for relief in the war-stricken areas. Today Easter gifts are being similarly used, especially to send CARE packages (\$10 each, through Co-operative for American Remittances to Europe, Inc., 20 Broad Street, New York 4, N. Y.); or for denominational relief projects. — W. W. Reid.

"THE NEW SABBATH VISITOR"

"The New Sabbath Visitor" is the new name for the children's paper published by the Board of Christian Education. The new editorial board members are working hard to make the paper interesting and helpful. There are to be new features in the coming issues which are designed to meet the interests of grade school age boys and girls.

One hundred copies are sent to the Jamaica Churches each month. These copies are being paid for this year by the following Churches: Boulder, De Ruyter, Dodge Center, Lost Creek, North Loup, Oakdale, Nortonville, Piscataway, Plainfield, Schenectady, Syracuse, and Waterford. Twenty-five copies are being sent each month to British Guiana. The Milton Junction and the Battle Creek Churches are paying for these copies.

It has been decided that lone Sabbath-keeping families, or any family that desires to do so, may subscribe for this paper for \$1 per year. Orders and money for the individual subscriptions should be sent to Harley Sutton, Alfred Station, N. Y. The Board of Christian Education feels that this would be a good way to relate families to the denomination. H. S.

SABBATH SCHOOL NEWS FROM ASHAWAY

From "The Ashaway Messenger," for February, 1948, the following news item is taken: "The enrollment of the graded department and adult school is sixty-two, with fourteen in the home department, making a total of seventy-six. Our treasurer reports the following: Expenses \$167.53, with receipts at \$155.14, \$145.51 brought forward from last year, which leaves a balance of \$133.12 on September 1, 1947.

"Seven new books have been purchased for the library and thirty copies of the Seventh Day Baptist songbook 'We Glorify Thy Name.' Forty-five subscriptions to the paper, 'Seventh Day Baptist Boys and Girls,' have been paid for. In April a missionary exhibit was prepared and Rev. David Clarke and Miss Elizabeth Hixcox were guest speakers. The graded department continues giving its missionary

offering, which amounted to \$37.40 for two quarters of the year. This year a new plan is being followed for the worship services. Miss Abbie Hakes presents a missionary program the first Sabbath in the month, Mrs. Dorith Crandall brings a temperance message on the second, the young people plan for the third week, and the graded department meets with the rest of the school on the fourth Sabbath. As a part of the denominational program to win new people to Christ and the Church and to enroll them in the Sabbath school, our increase should be at least ten per cent." — Margaret L. Collings, Superintendent.

SABBATH SCHOOL INCREASE AT WHITE CLOUD

Mrs. Leon E. Mosher, superintendent of the primary department of the White Cloud Sabbath school, writes that the number of children attending Sabbath school has been increasing. In the fall an award was given to those who attended thirteen Sabbaths. The award was a Bible. There was also a monthly party held for the children. H. S.

SUPREME COURT DECISION

By Dr. Roy G. Ross

General Secretary

International Council of Religious Education

(As the official agency of forty major Protestant denominations and 669 councils of Churches, the International Council represents 90 per cent of Protestantism in United States and Canada.)

The United States Supreme Court has spoken in the McCollum-Champaign case. Its decisions should and must be respected by conformity to both the spirit and letter of its interpretation of the law.

The decision constitutes a great blow to weekday religious education. Even more serious is its indication of a changing government attitude toward religion. The decision helps to clarify the implications of the first and fourteenth amendments for numerous specific practices, some of which are cherished by our American people, while others have been of doubtful value.

The court's majority opinion appears to leave in doubt the validity of the re-

leased time principle, that is, excusing pupils during school hours for religious instruction outside the school building. However, the supplementary statement in which it was reported that four of the justices concurred indicated that this court decision was not intended to invalidate this principle in all cases, while a fifth justice dissented from the opinion because he feared that it would have this effect. Thus, it would seem that a majority of the justices clearly did not intend and would not approve invalidation of the released time principle.

The decision will require drastic readjustment of existing practices by weekday schools, which in the past have been allowed to use public school property as have other community organizations. This will be most serious for rural communities where Church buildings are not in close proximity to public school buildings. However, these adjustments can be made if our American people fully realize the indispensable place of religion in our American culture.

The most serious aspect of the decision is the evidence which it presents of a shift in government policy from an attitude of friendliness, encouragement, and helpful co-operation, toward a position of neutrality if not positive disinterest. This is not in keeping with our American tradition. Neither do I believe that this position was the intention of those honored leaders who framed the first and fourteenth amendments of our Constitution. A strict application of the decision would make illegal many practices which have persisted since the founding of our nation.

The official policy of the International Council of Religious Education in the light of this decision remains to be determined. Certainly it will include full compliance with the law as the council advises the 3,000 communities with schools enrolling over 2,000,000 students, these schools now located in forty-six states. It is obvious that this will mean the discontinuance of use of public school buildings for religious classes as is now the practice of 40 per cent of these communities. We hope, however, that most of these communities will be able to readjust their procedures so that they can

continue religious classes off of school premises. The decision will also mean the discontinuance of certain other practices which have been followed by a small minority of weekday systems contrary to the advice of the International Council, including (a) registration of weekday classes in public school buildings, (b) supervision of classes by public school authorities, and (c) entering of grades for religious classes on public school report cards.

It is my hope that our Protestant Church forces working together in the International Council will take three steps:

First, that the Churches will seek further clarification of the law with respect to the released time principle. The Supreme Court opinion does not seem to clarify this issue though it appears inconceivable that the court would deny the right of public schools and Churches to so arrange their schedules as to provide to each an adequate opportunity to exercise its legal functions.

Second, that the Churches will help weekday schools to adapt existing weekday systems so that they will be brought fully within the law as interpreted by this and other decisions of the Supreme Court.

Third, that the Churches will give attention to the increasing secularism which seems to me to be augmented by this latest decision of the court regardless of its intention and that it will take steps to obtain laws which will make constitutionally possible the wholehearted co-operation of Church and state in the pursuance of their respective functions.

Weekday religious education on released time has been developed by the Churches with the wholehearted co-operation of many public school leaders because of a common desire to stem the tide of secularism which threatens the religious foundations of American life. It is true that at times leaders of a community have unwisely embarrassed public school authorities by exceeding their legal rights in developing such a program. These instances, of course, are to be deplored.

However, thousands of public educators are as concerned as religious leaders for the spiritual welfare of American youth. They see the necessity of a close rela-

tionship between public and religious education in preparing the citizenry for a democratic nation. This decision seems to deny the right of such co-operation. Such a denial has serious implications for the future.

The American people of all religious faiths should be aroused to a fuller realization of the trends in our American life which seem to be further crowding religion out of a central place in our culture. If a united stand against these trends can be accomplished, the decision will have served a good purpose. — Release.

TWO NEW SABBATH SCHOOLS

A new Sabbath school was organized at Metairie, La., near New Orleans, in August, 1947. The superintendent is Mrs. Earl DeLand. There are about seventeen to twenty people attending each week.

Mr. Gerald Coalwell and Mr. Earl DeLand have been advertising the denomination and its beliefs in a New Orleans daily paper. They have received about thirteen letters in response from people outside of the denomination. These letters have all been answered including tracts regarding the Sabbath and the denomination. One of these people has been attending the Sabbath school regularly. From the interest which has been manifested, it is expected that others will come into the group.

The Sabbath school which was organized recently by the Rochester, N. Y., Fellowship meets before the Church service, which is held each month. Mr. Sam Davis, Mr. Alfred Davis, and Mr. Alfred Perry will take turns teaching—each one teaching a quarter's lessons. There are a number of families in this group, and there is much interest shown by those who attend. Rev. E. T. Harris conducts the services for the fellowship.

H. S.

PLEASE!

Pastors and Church clerks — won't you send us, NOW, your Church membership lists, that we may give you an accurate list of your Recorder subscribers?



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

THE REWARD OF WHISTLING

It was a cold winter morning, and little Ted Howard stood on an extremely cold corner with his arms full of newspapers which he was trying to sell to the passers-by. He had very good luck the day before and had sold all of his papers, but today a larger boy seemed to get in ahead of him every time and pushed him away whenever he tried to make a sale.

"You had better try another corner, Sissy Boy," said the larger boy, whose name was Tom Brown; "this is my corner, see."

"But it's my corner," said Ted. "I chose it first and had it all alone yesterday. Please go back to your own corner and let me alone. My father is sick and I just have to sell all the papers I can."

But this Tom refused to do, so Ted crossed to the opposite corner, hoping to get rid of some of his papers there, and as he stood there he began to think of his mother's parting words the day before, "Try whistling, dear, perhaps that will help you to sell more papers." He had been so successful the day before that he hadn't even tried to whistle. He might try it today, for his mother's advice was always good. She had the habit of saying little short sentences that never failed to stick in his memory. Now he smiled and began whistling in his own merry way, even though a drizzly rain was falling and very few people were passing. He might as well go home for he was selling no papers. Suddenly his mother's voice seemed to say again close to his ear, "Try whistling!"

Well, he might as well keep at it since there was nothing else to do. It hadn't done any good so far, but when had his mother's advice ever failed to work? He would try it anyway, and he sent out a lot of merry notes that made the very air around him musical.

"Hello! What are you whistling for?" said a man, stopping suddenly as he was hurrying toward the big office building near by and looking curiously at the

whistling boy. "Looking for a job?"

"Well I'd sure like to have a good job," said Ted with a grin, "but just now I'd like to sell my papers. I haven't sold one yet."

"All right. Come up to my office with me and you can sell every paper and a job is waiting for you. That whistle of yours is the best sound I've heard in a long time. Keep it up. If it sounds as good to others as it does to me, you're a missionary. Come along upstairs and I'll give you a job at something different. You needn't whistle in the office—that wouldn't be businesslike; but I'm glad to have a boy around who can. Be sure to keep that merry face on you. The minute you look grumpy, out you go. Here's a quarter for your lunch, and after that come back and I'll show you what I want you to do."

"How did you get it?" asked his mother as Ted came bounding into the house that night to tell her the good news.

"I followed your advice," he cried, laughing and hugging her. "I tried whistling."

Dear Recorder Children:

The other day I was reading the rule of life of the founder of the Methodist Church, John Wesley. I think it is a good rule for us all to follow, so here it is:

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

What a happy world this would be if everyone tried to follow this rule. I am sure there would never be another war.

I am still watching the mail, hoping to receive a perfect shower of your letters.

Your Christian friend,
Mizpah S. Greene.

"The first disciples proclaimed an event of the greatest significance," says Presiding Bishop Henry K. Sherrill, of the Protestant Episcopal Church in his annual Easter message. "He is risen! In the entire history of mankind there is no

news to compare with this—for here is a fact which has to do with God, eternal life, and the destiny of every child of God. To be sure we have known this all our lives. It is a story which is almost two thousand years old and therefore may be presumed to have no news value today. But there is such a thing as having ears and yet not hearing. Sometimes a familiar truth comes to have immediate and vital significance. Death is as old as life, yet when death touches our own, it is a new experience. Sin is venerable, but when we are gripped by temptation, it is a battle to be fought and won. So it is with the Good News of Eastertide. If we could only grasp its meaning for our world and for ourselves, all things would be made new. Selfishness would give way, the burden of sorrow and of despair would be lifted. Men would live as the children of God. Here then is Good News!"

—W. W. Reid.

CHURCH NEWS

ALBION, WIS. — The Albion Church has a newly organized advisory board, consisting of deacons, trustees, Church and Sabbath school officers, and society representatives to meet regularly the second Tuesday of each month. At its first meeting, in February, it was decided to study, for adaptation, the E. for E. program as suggested by the Missionary Society.

The Sabbath school has adopted a system of quarterly awards for attendance; a new Cradle Roll class has been organized. The Junior Christian Endeavor, which was organized in November, 1947, with nineteen members, continues to operate with a steady attendance, growing membership, and growing enthusiasm.

The Home Benefit Society and the Missionary and Benevolent Society co-operated with the Edgerton Churches in observing the World Day of Prayer. The ladies of the Home Benefit Society extended an invitation to the Churches of Edgerton, Fulton, and Albion Prairie to meet with the Albion Seventh Day Baptist Church to observe the World Day of Prayer in 1949.

The committee for the selection of an electric organ for the Church, and for the

receiving of funds to purchase the same, reports that it is ready to accept contributions. — Doris Van Horn, Correspondent.

ALFRED, N. Y. — January 31, young people conducted the Sabbath morning worship service, as a part of the local observance of "National Youth Week." The sermon, "The Name We Bear," was preached by Mr. Allen Bond, a senior student in the School of Theology.

On February 28, six young people who attended the New York State Youth Conference at Rochester, gave fine reports of the meetings and sectional groups they attended. Miss Miriam Shaw accompanied them to the conference.

The World Day of Prayer was observed Friday, February 13, in the Gothic Chapel. All women of Alfred were invited to attend:

February 21, Mr. Karl Stillman of Westerlo, R. I., president of General Conference, gave an inspiring address on the topic, "Go, Work Today!" Following the Church service, a tureen dinner was served in the parish house to which everyone was invited. On this occasion Mr. Stillman presented a chart showing Church membership, and expressed his hope that the Church would keep a record each year, increasing our number at least 5 per cent this year and each successive year, looking toward a doubled membership in twenty-five years.

February 22, at 7:30 p.m., in the Alfred Church, a choir festival was presented by the Southern Tier Choir Association, directed by Louis H. Diorks. Dean Ahva J. C. Bond was the narrator.

February 24, the Evangelical Society held its annual Washington's Birthday tea and sale at the parish house. As usual, it was a big success. In addition to the social time, the amount of money realized was over \$260.

Alfred people appreciated having the Milton College choir with us. The concert in the Church on Friday evening, March 5, was enjoyed by all attending. They sang beautifully and sincerely with softness and sweetness. Kenneth Babcock's inspiring solo in Church the next morning was also enjoyed.

March 13, some of the local Campfire girls and their leaders attended Church in a body on the anniversary of the founding of the Campfire organization. The birthday motto of the group this year is: "Hello, World, Let's Get Together."

Pastor Harris' sermons during the month of March are looking toward Easter in a special evangelistic series. It is hoped that decisions for Christ will be made. He has a training class for the ones anticipating baptism and Church membership. — Mrs. Lynn Langworthy, Correspondent.

BERLIN, N. Y. — Friends of Rev. Paul L. Maxson will be glad to know that he is recovering from injuries to his face and knees, received in a recent auto accident near Troy, N. Y. His car was wrecked beyond repair, and Pastor Maxson, Miss Mildred Greene, and two neighbors, who were riding with him, were taken to the hospital. All are making satisfactory recovery, and Pastor Maxson and Miss Greene have returned to their homes in Berlin.

The Baptist and Methodist ministers of the town volunteered to fill our pulpit during the absence of our pastor. The many tributes and gifts which he has received, especially a substantial cash gift from the Men's Club of Berlin, show how much he is loved and respected by the entire community. — Correspondent.

Many hundreds of Methodists and other Church people in America have recently signed compacts to pray daily for the welfare of China. The call for prayer comes through Bishop W. Y. Chen, of the Methodist Church, who is also secretary of the National Christian Council of China. He says, "China is facing a great crisis. In Chinese, crisis means 'danger plus opportunity.' Pray for China that she may be delivered from all dangers. The opportunity for Christian advance is unique. The National Christian Council has launched a three-year Christian Forward Movement. The watchword is 'All for Christ and Christ for All.' Will you remember this each day in your prayers? We need God's help through you!" The form of prayer compact is: "I purpose to pray daily: Lord Jesus, I pray Thee, bless

VOCATIONAL COMMITTEE

At the suggestion of the editor, the Vocational Committee herewith submits a list of Churches and committee representatives. As one can readily see, not all of our Churches are here represented. It is the wish of the committee that every Church in our denomination be represented. If, for any reason, you have been overlooked in this list, will you please see that the name of some interested person in your Church is sent to the committee as a key worker? Someone who is on the alert for business openings and those who might be able to fill them might be of considerable value to your Church.

Adams Center, N. Y.—C. C. Williams.
 Albion, Wis.—Charles Williams, R.D., Edgerton,
 Andover, N. Y.—Clifford T. Burdick; Edson
 C. Langworthy.
 Alfred, N. Y.—Dr. Ben R. Crandall.
 Alfred Station, N. Y.—Donald S. Pierce.
 Ashaway, R. I.—George Potter; Arthur Bray-
 man; Edmund Smith.
 Battle Creek, Mich.—William D. Miller, 18
 Terry Court.
 Berea, W. Va.—Reuben Brissey.
 Berlin, N. Y.—Robert Bentley.
 Leonardsville, N. Y.—Leslie A. Welch, R.D. 2,
 West Winfield.
 Chicago, Ill.—Dr. Allison Burdick, 4010 W.
 Madison St.
 Daytona Beach, Fla.—L. E. Babcock, 147 First
 Ave.; Dr. M. Josie Rogers.
 Dodge Center, Minn.—Clare Greene.
 Edinburg, Tex.—W. H. Cockerill, R.D. 1.
 Friendship, N. Y.—Paul Baker, R.D. 1.
 Gentry, Ark.—Rev. Clifford A. Beebe.
 Milton, Wis.—C. M. Todd; Don Gray.
 Milton Junction, Wis.—Robert E. Greene.
 New Auburn, Wis.—Everon Churchward.
 New York City, N. Y.—F. Hamilton Whipple,
 36 Dobbs Ferry, N. Y.; Kenneth L. Maxson,
 151 Park Ave., Mt. Vernon, N. Y.
 Nortonville, Kan.—Miss Nannie Greeley.
 Plainfield, N. J.—Frederik J. Bakker, Babcock
 Bldg., 240 W. Front St.
 Rockville, R. I.—D. Alva Crandall.
 Richburg, N. Y.—Jesse Burdick, R.D., Bolivar.
 Salem, W. Va.—Edwin J. Bond.
 Salemville, Pa.—Jerome K. Boyd, R.D., Wood-
 bury.
 Shiloh, N. J.—Edwin Harris, 122 Oak St.,
 Bridgeton.
 Verona, N. Y.—John Williams, Oneida.
 Walworth, Wis.—James Bonham.
 Westerly, R. I.—John Gavitt, R.D., Westerly.

the Chinese Christians. Help everyone to witness for Thee today. Help everyone who hears to believe. Help me to witness, too, for Jesus' sake. Amen."
 —W. W. Reid.

GOD SPEAKING

To live without the Word is a serious matter. For to live apart from the Word is virtually equivalent to living apart from God. In the Word He makes Himself known to us. By means of the Word He brings us into fellowship with Himself. By the same Word He strengthens and sustains His children. By means of it He guides, counsels, and guards them on the way of life. The Word of God itself reveals the tragedy of disregarding the voice of God as it comes to us through the Word.

"Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh in the day of your calamity; I will mock when your fear cometh; when your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you. Then will they call upon me, but I will not answer; they will seek me diligently, but they shall not find me. For that they hated knowledge, and did not choose the fear of Jehovah, they would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the backsliding of the simple shall slay them, and the careless ease of fools shall destroy them. But whoso hearkeneth unto me shall dwell securely, and shall be quiet without fear of evil." — Proverbs 1: 24-33. From North Loup Church Bulletin.

In the measure in which the Church fails in her ministry for evangelism—in that measure, the souls of men perish, in spite of Calvary, for the salvation of the world now depends upon the action of the Church.

Are we failing in this matter?

What shall we do about it?

—Shiloh, N. J., Church Bulletin.

READY — GET SET

Recorder month is almost here. Are your committees appointed? Are plans made for a systematic canvass?

STEWARDSHIP

Why Pay Tithes?

Big or little, the tithe is the Lord's. The tithe is brought in not primarily because the Lord's treasury may be empty and needing funds. That would be a most excellent reason why we should give freewill offerings of our own store, but is no reason why we should bring in our tithe. If one had in his possession a small sum of money belonging to Mr. Rockefeller, he would see to it that it came into the rightful owner's hands not because Mr. Rockefeller might, perchance, need it in his business, but because it belonged to him. And that is the vital thing in the tithing principle—the sharp, clear, penetrating distinction made in God's Word, that the tithe is His by the very constitution of things. It does not become His, and His title to it does not arise, because He has commanded us to bring the tithe into His storehouse; but we are under solemn obligation to bring the tithe because it belongs to God. There is no necessity for a command unless it be to remind us that we, like the people in the days of Malachi, are robbing God.

Holy Unto the Lord

The law does not stop with saying "the tithe is the Lord's," but goes further and says this strange, impressive thing: "It is holy unto the Lord." It is His pleasure to lay this peculiar stress on the devoted thing. If our conception of God's ownership in the tithe will not prompt us to an honest accounting to Him, let us refrain from laying unholy hands upon that which is consecrated to His use in such a sense that He Himself calls it holy.

The Storehouse of the Tithe

I cannot refrain from just a word as the third essential thing: If we admit the obligation of the tithe and are convinced of God's absolute ownership in it, and also of its sacred character, called in Deuteronomy 26: 13, "the hallowed thing," that is not all. Strange as it may seem, all this may be brought to naught by failing in the third requirement: to "bring the tithe into the storehouse." A surprisingly large number of individuals

have been religiously laying aside a tenth of their income for many years, but have constituted themselves as custodians and dispensers of this fund. It is interesting to note that reference is made in the Bible more often to the manner and place of the payment of the tithe than to the tithe itself. While this fact creates surprise at first, after careful and mature thought one is impressed by the very deep philosophy of the apparently unimportant requirement.

But if the tithe is the Lord's, what should we do with it? Why, bring it to Him, of course, and get our untrustworthy hands off it as quickly as possible. In Malachi the instruction is, to "bring the whole tithe into the storehouse," so that the tithe must not only be brought to a given, general place, but it must all be brought, even to the last penny. Elsewhere in the Bible it is said over and over again, "bring the tithe into the place which the Lord thy God shall choose to set his name there." The Lord has evidently chosen the Churches of the present day as the places in which He has set His name. He has placed in charge of the finances of these Churches the best men and women on the face of the globe and these, directed as they are by the Holy Spirit, will act more wisely than any individual would be likely to do.

If it was an offense in the days of Malachi not to bring the whole tithe into the storehouse, is it not equally so today? Who knows but that the long-delayed and long-looked-for revival in the spiritual life of our Churches is but an expression of God's displeasure with us for withholding the tithes that belong to Him. — Tithing from a business man's standpoint by Harry Whitcomb, in the Riverside Church Bulletin.

Greek Words We All Know

Some of the Greek words never translated are these: alphabet, air, atheist, agnostic, athlete, agony, acoustic, allegory, and angel. There was no word in the English language sufficient to describe Christ's experience in the garden; so they took a Greek word and we now speak of the "agony" of Gethsemane. — Riverside, Calif., Church Bulletin.

Marriages

Reams - Davis. — Donald Gordon Reams, son of Mrs. Sam Connon and Henry Reams, of Adams City, Colo., and Sara Ila Davis, daughter of Mr. and Mrs. Wilburt Davis of Battle Creek, Mich., were united in marriage in the sanctuary of the Seventh Day Baptist Church of Battle Creek on February 22, 1948, with Rev. Alton L. Wheeler officiating. A reception followed at the home of her parents, Mr. and Mrs. Wilburt Davis. They are establishing their residence at Adams City, Colo.

Obituaries

Edwards. — Lillian, daughter of John W. and Ann Shaw, was born in England, April 1, 1869, and died at the Anderson Hospital in Westerly, R. I., February 22, 1948.

She was married to Osmas Edwards of Rockville, R. I., December 25, 1889. He died January 6, 1937.

She was baptized and joined the Rockville Seventh Day Baptist Church December 15, 1894, while Rev. Alexander McLearn was pastor, and maintained a loving interest in the Church.

She is survived by her son, James, a daughter, Gladys (Mrs. Edgar) Spencer, a sister, Clara of Peacedale, three granddaughters, and one great-grandson, besides many nephews and nieces.

The funeral was conducted at the undertaking parlors in Hope Valley, February 25, by Rev. David Clarke, during the illness of her pastor. Burial was in Pine Grove Cemetery, Hope Valley.
P. S. B.

Wright. — John Calvin, infant son of Mr. and Mrs. Percy Wright of Battle Creek, Mich., was born October 26, 1947, and died February 16, 1948. Funeral services, conducted by Pastor Alton L. Wheeler, were held in the Royal Funeral Home and at the Reese Cemetery.
A. L. W.

Saunders. — Nellie S., wife of the late Albert Eugene Saunders, died at her home between Rockville and Hope Valley, R. I., March 8, 1948.

She was the daughter of Gordon A. and Susan (Hiscock) Burdick. She was born in Hopkinton, May 25, 1865. She was baptized in March, 1889, and joined the Rockville Seventh Day Baptist Church December 8, 1894, during the pastorate of Rev. Alexander McLearn. She was also a member of the Loyal Workers of Rockville.

She leaves a son, Frank H. Saunders, a brother, Elmer Burdick, a grandson, two great-grandchildren, and nephews.

Funeral services were held at the Avery Funeral Home in Hope Valley, conducted by her pastor, Rev. Paul S. Burdick, and burial took place in the Rockville Cemetery, March 10, 1948.
P. S. B.

MEETING THE NEED

The Protestant and Eastern Orthodox Churches in the United States sent funds and relief commodities valued at \$14,500,000 to the war-stricken areas of Europe and Asia in 1947, according to Dr. A. L. Warnshuis, executive of Church World Service, the agency of American Protestantism. The needy in forty-three nations were helped. — W. W. Reid.

Acting on the appeal of Dr. Toyohiko Kagawa, Japan's leading Christian evangelist, five downtown Churches of Portland, Ore., have organized a "Goats for Japan" movement, and will send a large number of milk goats to help feed the undernourished children. It has been found that goats are valuable in the poor grazing areas of the islands, and that they furnish an unusually rich milk. Dr. Kagawa has been urging farmers to increase their use of bees and goats "to make a land of milk and honey." — W. W. Reid.

"In this distressed and perilous age nothing is of more importance than the emphasis for young people of the spiritual side of existence," says Louis Bromfield, famed novelist and philosopher. "It is the tendency of our times to place too much faith on the material side of life. The only source of strength, courage, and achievement is, in the end, faith in one's self, in the universe, and in God. The salvation of the world lies with the young people. This they cannot achieve without the foundation of morals, ethics, and faith." — W. W. Reid.

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Gerald C. Bond, Proprietor

MARCH 29, 1948

The Sabbath Recorder

Immunity

Think you to escape

What mortal man can never be without?

What saint upon earth has ever lived
apart from cross and care?

Why, even Jesus Christ, our Lord, was not
even for one hour free from His pas-
sion's pain.

Christ says, He needs must suffer,

Rising from the dead,

And enter thus upon His glory.

And how do **you** ask for another road

Than this — the Royal Pathway of the
Holy Cross.

—Thomas à Kempis, from 1000 Quotable Poems.