Obituary
Curry—Ella E. Bond, daughter of Eli and Mary Batten Bond, was born near Lost Creek, W. Va., September 7, 1899, and died March 18, 1939.

She was united in marriage to the late William H. Curry, September 20, 1883. Their three children, A. Lee, Luther Roscoe, and John H., are all of Lost Creek.

Mrs. Curry confessed Christ in baptism and united with the Seventh Day Baptist Church of Lost Creek in 1873. In a quiet way she expressed loyalty to her Christ, and never failed in her faith for the church. She has left many friends.

Besides her three sons, she is survived by two sisters, Rebecca and Clara Bond, and nine grandchildren. Brief farewell services were conducted at her home by her pastor, Rev. E. F. Loofboro.

In the Lost Creek cemetery.

—R. E. L.

Powell—Velma Irene Hodge, daughter of Homer B. and Viola Davis Hodge, was born at Berea, W. Va., September 9, 1914, the fourth of five children; Oakley, Marite (who died in 1926), Wardner, Velma, and Darinda.

She was baptized and united with the Ritchie Seventh Day Baptist Church of Berea, April 12, 1924, and remained a loyal and active member.

She was united in marriage to Luther Carlton Powell on August 14, 1937, and went soon afterwards to Boulder, Colo., where she passed peacefully into rest March 22, 1939. Though marked by suffering she trusted in the Lord alone for her healing, and he has given her the perfect cure for all earthly ills.

Farewell services, conducted by her pastor, C. A. Beebe, assisted by Rev. E. Eugene Davis of Shanghai, China, were held at the Berea Seventh Day Baptist church, Monday, March 27, and interment was in the Pine Grove Cemetery near Berea.

—C. A. B.

Van Horn—Artie D. Van Horn was born at Welton, Iowa, August 23, 1873, and died at Loveland, Colo., March 10, 1939.

Mr. Van Horn came to Colorado in 1889, and settled in Boulder. His wife died in 1919. He is survived by three daughters: Mrs. Lenore Crouse, of Calora, Nev.; Mrs. Arvada Antes of Kelim, Colo.; and Mrs. Adell Wagner of Johnstown, Colo.; a son, Ben Van Horn of Loveland, Colo.; a sister, Mrs. Lee Gard of Loveland; and a brother, Arthur Lee Van Horn of Milton, Wis.

The farewell service was conducted by Rev. Ralph H. Coon in the Rice Chapel of the University, and interment was in the Loveland cemetery.

—R. H. C.

MARRIAGES
Bond-Kennedy.—At the home of the bride's parents, Mr. and Mrs. J. S. Kennedy, Ernest Franklin Bond and Margaret Virginia Kennedy, both of Lost Creek, W. Va., were united in marriage February 24, 1939, by Rev. E. F. Loofboro.

"Our day and our Christ call to the Christian Church for evangelism—the evangelistic message from an evangelistic pulpit, and from an evangelistic periodical. God's message through Christ is the power of God unto salvation, even for the modern adult."
The Sabbath Recorder  
(Established in 1844)  
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William L. Murdick, D. D.  
Mrs. Okoye W. Davis  
Mrs. Walter L. Green  
Rev. Ernie B. Sutton  
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Church Alibis  
"Our church is not what it used to be," we hear, and then we listen to, or perhaps tell, the long story of the "former story," when pew-sheets were all full and spiritual life vigorous and glowing. We hear, or say, that people are not interested any more in religious things, that people have moved away, or that the automobile or the radio or motion pictures or amusements keep the people away from the church. Grant that many of these things are true, but Grant, there was a Church heyday, when more interest and power were manifested. Is the "golden old days" the Church? That people have not "changed," but the World has. When organized our churches? How did the churches get started? With ornate buildings and fine equipment—and pews filled with people? By no means. The groups founded by people of deep conviction and devotion, people with a vital concern for truth and a richness of experience, personal and spiritual. These folks desired their faith, gave reason for the search for truth which made separation from others necessary. They talked their religion up, backed by consistent everyday living. Men take their Lord as real, they believe that they can enlist a confidence in the message, which they fearlessly proclaim, unperturbed by possibilities of upsetting the status quo. Their foundations were of faith and their hearts full of praise. Thus was the way paved for building up churches and carrying forward the work as witnesses of Christ in their various communities.  

That way is still an open road. In a way it may seem unfortunate to have to start where our fathers left off. We may have been left "soft" where we should have started sturdy. In another way it is most fortunate. "Others have labored" and "we have entered into their labors." Splendid foundations have been laid upon which we are privileged to build. For foundations already laid we are not responsible; for what we build upon those foundations we are responsible. The past belonged to our fathers; the future belongs to our children; the present is ours. We have inherited comfortable church buildings together with spiritual heritages. We are surrounded by far more people than were our fathers, people who need the gospel—including the Sabbath. The hedges and byways, as in Christ's day, are full of the homeless and underprivileged, and are offered a promising field for us to enter and "bid them come."  

It is high time to cease "mourning" the past departures of souls; it is time ceasing alibis. It is time to make big bids. It is time we all, as a church, and to give greater publicity to the gospel, Sabbath truth. Preaching Missions help; but they are not sufficient. The real world of religious and civic real value; but there is still a crying demand for confidence in the need of our message, uttering devotion to the forgiveness, the repentance, and depth of conviction and unbroken faith in our Savior who said, "Go . . . and I am with you."  

Protesting  
Consistently Christians, as in Anti-Semitism, individuals, churches, and other organized groups, protest against the vicious propaganda against Semitic races. Doctor Shelly, head of the department of Religion, Education of Catholic Universities, in a radio broadcast from Washington, D. C., March 14, condemned wholeheartedly anti-Semitic attitudes and propaganda. Unnamed others represent the protest press generally, we frequently say, "Let us oppose anti-Semitism with something more than alibis, and stop our useless words."  

Our God-given Task  
Just how much are we backing the project of raising one hundred per cent of the United Budget? For some weeks now Rev. H. Eugene Davis has been pushing this work with zest in the task of enthusiasm in God's service. He thoroughly believes this Budget, this Budget raising, is God's task for Seventh Day Baptists. Elsewhere in this Recorder issue is the content of a letter being sent to hundreds of Seventh Day Baptists. You will read it. Many have heard Doctor Davis as he has presented his message. Many others will hear him between now and Conference. What are we going to do about it?  

In the first place, Doctor Davis is anxious that Seventh Day Baptists—all of us—shall find in the task real, spiritual joy. It is the conviction of this editor that if we shall enter wholeheartedly into this task, believing sincerely that this is the Lord's task for us, success will be achieved and the spiritual joy will be ours.  

In the second place, Doctor Davis is anxious that we shall all see that this task embraces a story of missions, home and foreign; publications, including Recorder, Helping Hand, tracts; everything that could be done for the building of the Kingdom of God, the Kingdom of Christ for all people, especially that of the gospel ministry; Sabbath schools and allied efforts in religious education; young people's activities; woman's work; international church work. We can learn more than many of us realize; retired ministers, seminarians, and other church leaders, General Conference overhead, etc. We believe there are indications that this ill is going after treatment.  

Of course, finally Doctor Davis does want the money raised and has made definite plans for it. However, he believes—as do all Seventh Day Baptists—"that the work we are doing is right, that it involves our personal interests, and the world's future." The objectives are reached the third will surely follow.  

But we cannot expect Doctor Davis to do it all. We have no doubt that under God he could do it alone. But God places responsibility upon us. Let us rise and go forward now—enthusiastically—as our leader directs. There is our part to be done in faith. We must intervene and take steps to help others. If there is a new baby in your
THE SABBATH RECORDER

256

Items of Interest

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R. N. S.

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rides around in his auto instead of sowing his field. He had promised to go in some way, and he and his family beg at harvest time. All of this because of confusion about what constitutes true faith.

There is no place where trust is more needed than in missions, church affairs, and all Christian work; but trust should be based on thorough knowledge and complete submission to the will of the Master.

NEWS FROM HOLLAND

(Excerpts taken from Brother Silsila's letter. Though not written especially for publication, interesting and helpful items are given.)

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

Dear Brother Burdick:

I am sending you that you were so kind as to send me a copy of your letter to Pastor Taekema of December sixth.

Doctor Thorngate was at Haarlem on Sabbath, February 25. Two days earlier my principal died. Under the circumstances I ought to stay at the office until the last moment, and could not leave in order to go to Haarlem. I much regret I did not see him for this reason. I hoped I would see Doctor Thorngate at Rotterdam, as I had heard he would embark here; but afterwards I learned his plans had altered and he would embark at Haarlem on the Mill Yard Church.

I am much interested to hear if your Conference will have accepted the invitation of the Board of Missions of the Mill Yard Church to attend the conference of February, 1939.

I hope you both enjoy the Sabbath.

With best wishes, I remain, as ever,
Yours truly,
G. Zijlstra.

Hillerberg, Holland,
March 13, 1939.

A SEVERE TEST

Does Christ really mean "Love your ene-
mies"

This was the question which a Chi-
inese delegate to Madras said he had to put
on his knees. It was easy to love the
Japanese when they were in Japan, but
when they were in his country, raiding, fight-
ing, looting, could he love them? He realized
that Christ did mean exactly what he said, and, looking across at the Japanese delegate,
he said, "I think that I love the Japanese." Japanese Christians, in their
turn, feel the same towards the Chinese; so that, through the Far East, there is love in the midst of war.—Taken from World Dominon.

WOMAN'S WORK

A FORCE OUTSIDE OURSELVES

BY MRS. JEAN BEAVEN ABERNETHY

All about us today are people who are the more active and the more vigorous because they are living by some kind of force outside themselves. No matter what we think about fascism and communism we must not dismiss them unintelligently or fail to glean from their activities lessons which we would do well to remember. There is, of course, the political or economic systems. They are ways of life for vast numbers of men, women, and children; these systems determine a force outside themselves which makes them feel life is worth while, which makes them act with conviction in certain ways and which even makes them willing to die in order that the cause may succeed.

We read of women who bring their wedding rings to the burning and chop them into dust. Or we read of Van Hout, the statesman from France who brought to his home in Holland and ration their growing children on a diet of salt fish. Of course, in order that a greater cause than their own individual ambitions may come to fruition. "What makes them do it?" we ask.

We hear of German women who seem willing to give themselves exclusively and whole-
heartedly to the task of reproducing little citi-
zens for the Fatherland, and to give up every-
thing else which we women in America con-
sider so important to our status in order to do it, and we are amazed. We forget the tre-
mendous influence belief in a force outside our-
sefes has on a person completely dedicated to that belief.

But we must not forget. As we look on at a safe distance the lesson we must take to heart is that people need a cause to motivate them and personal faith in that cause, be it the establishment of a certain kultur throughout the world or the abolition of class dis-

ingections—the cause does wonders for the vitality of a people.

Finding Satisfactory Values

However, in looking at the causes which are operating in the world today we also cannot but be impressed with how unsatisfactory they are. In analyzing them we find that the state is the cause—that mystical entity which is the sum of all its citizens and yet which is even more than all of them combined. But while the state is greater than any one in-
dividual, it is not great enough. It is not world-wide in its hold; and it cannot transcend little national lines. In the second place, the state as a cause is only a temporary one. It may be one thing in 1913, another in 1919, and still another in 1938. Boundary lines are as fickle as the men who make them. And in the last place, the state tends to use people for its own advancement rather than making of itself an instrument to help them grow.

In contrast to the state, which so many things are capable of, the human spirit, the inner force, we Christians accept and talk of God and our cause, which we call the kingdom of God, international, rather than national, in its scope.

The Force we believe in conceives of a Creator who made all human beings and who therefore obliges us to think in terms of a world-wide brotherhood. God alone will have a common dignity before a common Author. We also think of God as eternal—That Almighty Omnipotence and Omniscience, the mind which changes with treaties and migra-
tions. And in the third place, we speak of God as Father—a Personality who is far more dear to the heart of the child than we are to the heart of the little girl who willed to improve his status.

For God so loved the world . . .

THE NATURE OF OUR RESPONSE

How then do we feel about “Force” in comparison with these other forces which seem to be so powerful today! The Christian concept of God is more durable, more logical, and more worthy of respect. And when we look at the forces outside ourselves, we find that each of them has on a person completely dedicated to that belief.

As we look on at a safe distance the lesson we must take to heart is that people need a cause to motivate them and personal faith in that cause, be it the establishment of a certain kultur throughout the world or the abolition of class dis-

ingections—the cause does wonders for the vitality of a people.
"It is the experience of working together in faith which kindles the vision of a larger Christian unity."

SOCIAL EQUALITY - A TRIBUTE

Words of cooperation have double value when they come from an unexpected source. When a church or religious group accomplishes something notably worth while it is to the advantage of its members and of the community will note it. But the following tribute to the Young Women's Christian Association comes from Captain H. Mowrey, executive secretary of the Ohio Hotels Association, and appeared in their "Service Bulletin." Without recourse to the spectacular, true religion can make powerful leaders. Mixed groups would break bread for its memory book an object lesson in that.

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The Church Woman

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

"Building Together."—Nehemiah 2: 17-20. Are there "walls" that need building today? Do you think we, as endeavors, might unite with others in forming with others in forming together a bit of upbuilding in our city during this coming year? Pray earnestly for a way to open for us to do this.

CHRISTIAN ENDEAVOR IN CHARACTER

FORMATION

BY GEORGE MAXSON, JR.

Being a Christian endeavorer has what place or importance in the building of character? We are told that reputation is what people think we are, whereas character is what we really are. This leads to the conclusion that character may be either good or bad. Character means having a distinctive quality, being a peculiar person, or having one's own individuality.

Childhood and youth are the formative or growing periods—the time of character building. Everyone loves a baby. They are so sweet and innocent, but we would not keep them that way. We want and expect them to grow tall and strong and solid in body. And in like manner, we expect them to grow spiritually. It is the responsibility of the parents to make sure that the child "Jesus grew in stature and in favor with God and man."

Our Christian Endeavor pledge reads, "I dedicate myself to Jesus Christ for strength I promise him that I will strive to do whatever he would like to have me do." If we would grow, we must strive, for there is no such thing as standing still in our religious life. Doctor Holland says, "There is nowhere so fine an ideal for youth, as in the religious work. It is so spiritually and which has helped in character building through the centuries. If you want to be truly attractive, be sincerely and reasonably religious."

From A. J. Boyd's "Inner Supports" we read, "The more good habits we have, and the stronger we make them, the better characters we will have. One of the supports we should build up is honesty. And not just the honesty of another which is very close to it is truthfulness. If these two braces are firmly set, and have strength of character, then you will be pretty sure to be able to stand against any temptation. Make it your habit always to tell the truth, and to be fair and honest. Never cheat, even in play. It is no fun to win in a game if you win by cheating. If you win by cheating you will feel the influence of doing wrong, can play them, and tell them. We are told that reputation is what people think we are, whereas character is what we really are. This leads to the conclusion that character may be either good or bad. Character means having a distinctive quality, being a peculiar person, or having one's own individuality.

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The preacher's task is to cry, as did John, the Baptist: "Behold! I make ready the way of the Lord, the pathway of God out of the heart, to guide the wandering, to teach the un instructed, and to prepare the heart of man for the new work which Jesus, the Lamb of God, will do not to attract attention to himself to gather a clique around himself.—Brin C. Olsen.
A LETTER TO LONE SABBATH KEEPERS

From H. Eugene Davis

Dear Friends:

It has seemed right for us to acquaint a large number of people with the task of Seventh Day Baptists. Many of you are away from your own church and I would like to make sure that every one of us must shoulder his responsibility. I do not wish I could reach every man, every woman that is meeting you. It will you find enclosed a suggested plan that is being followed and not a day goes by that we do not get encouraging reports. We are not going to the enclosed? Say thank you to God for what he has kept you from, and realize the great gifts he has given you, and then together with him see if you can cooperate with him in this task.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Saturday, April 9, 1939, at 2 p.m., with President Cortis F. Randolph presiding and the following members present: Cortis F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courland V. Davis, Frederik J. Bakker, Alva F. Randolph, Irvine A. Hunting, Franklin A. Langworthy, George L. Cran dall, Mrs. Herbert C. Van Horn, Everett C. Franklin, S. Warren, Trevah R. Sutton, J. Alfred Wilson, Donald E. Lewis, and Business Manager L. Harrison North.

The Board was led in prayer by Rev. Herbert C. Van Horn.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

Correspondence this month has included Sabbath discussion with men in Kentucky and Brooklyn, N. Y. Accompanying correspondence, tracts have been sent to Massachusetts, New York, North Carolina, Arizona, California, Washington, and Jamaica.

A three and a half page mimeographed bulletin was prepared and sent to persons and others having part in the pulpit exchange activity of this board, to be effected April 22 or some nearby date. The bulletin was accompanied by a letter from the secretary following other material: price leaflet of our publications, "Why Are Seventh Day Baptists," "Pro and Con," "The Tract Board and Our Mission as a People," and "The Sabbath and Seventh Day Baptists." The letter and bulletin are attached to this report, but not a part of it.

Secretary Van Horn also reported on the progress of the pulpit exchange for Sabbath promotion.

The quarterly report of Mrs. Ethel T. Stillman, treasurer, was presented as follows:

Ethel T. Stillman, Treasurer,
In account with the American Sabbath Tract Society

For the Quarter ending March 31, 1939

Balance on hand January 1, 1939: $90.51

Unrestricted Building Fund 1.94

Total General Fund 82.45

Resolved for taxes $35.64

To cash received $534.66

Contributions:

Person, churches and other bodies, $73.69

Special contributions for distribution of literature, $21.00

Contributions towards special budgets, $35.00

Demands on general budgets:

M. R. Swimmer, Treasurer $161.00

Rev. F. E. Meeten, $172.50

Other accounts 214.75

Total contributions $528.25

Income from Invested Funds: $802.00

Invested funds, January 1, 1939 166.75

Merchandise 1,080.27

Receipts from "Sabbath Recorder" 3,018.31

Receipts, general printing and literature 1,200.00

Intermediate supplies 45.60

Tract depository 42.49

Tract suppliers 16.09

Real Estate:

20 W. 4th St., rent 294.00

Water service 10.00

Gas and oil supplies 53.00

Belleville Ave., sale of tree 1.00

Total Real Estate 350.00

Seventh Day Baptist Building Budget:

Account for withdrawal $25.00

Account to support contract for track 40.94

Total Seventh Day Baptist Building Budget 65.94

Transfer from D. E. Spurgin savings bank account for withdrawal $25.00

The budget for the above is as follows:

Baptists' payment for the use of the building $33.75

The budget for the above is as follows:

Baptists' payment for the use of the building $33.75

Bank of Westfield 33.75

Budget for 1939: $5,452.25

By cash paid out as follows:

General Fund $2,250.00

Baptismal Work 33.75

Corresponding Secretary 35.00

Extemporaneous 1.25

Traveling Expenses 9.75

Recording Secretary 394.65

Treasurer's Expenses 10.50

Auditing quarterly report 5.00

Clerical assistance 48.00

Expenditures of Publications $1,298.03

Total Expenditures $5,452.25

General printing and distribution 1,571.57

Intermediate supplies (postage) 22

Outside publications 5.72

"Helping Hands" sent out 44.98

The Sabbath worker 32.95

Promotional share in "Year Book" 106.53

Additional paid subscriptions 167.42

Income account ledger account at New England Funds $258.25

Budget from Medford, Calif., $25.00

Budget from Haldsburg, Cal. $25.00

Budget from Andover Church 10.00

Assorted current subscriptions 1.30

Debts on deposit 1.30

Subscriptions 25.00

Paid Phielont Trust Company 10.00

For D. E. Sparks insurance 500.00

Collected charitable contributions 225.00

Collection charges account 22

Real Estate Expenses:

207 W. 6th St. rent 94.31

Water service 1.98

Gas and oil supplies 66.00

Belleville Ave., rent 10.10

207 Franklin Ave., rent 11.30

Belleville Ave., gas and oil 4.00

Belleville Ave., rent 48.00

Belleville Ave., gas and oil 10.00

Belleville Ave., rent 87.00

Belleville Ave., gas and oil 356.55

Desk and records of Historical Society 33.75

Sabbath Recorder 33.75

Remainder of balance 6.75
**SNAKES AND SCRIPTURE**

**BY REV. LESTER G. OSBORN**

Of the "too wonderful" things, one Solomon mentions is the "way of a serpent upon a rock." His whole belly is his foot. Crawling, eating, dust ever since the curse was put upon him, he has always been a symbol of the creative power. And even yet snakes testify to God's creative work. A snake is a marvel and animal three and one-half times its own diameter. By a peculiar structure its jaw unhinges to make this possible. But how does he breathe meanwhile? Can't do it naturally. He has ports in his sides which open when his jaws are distended, and breathes through them directly into his lungs. The need certainly did not produce the organ, for while the first snake was eating his first meal, he would have suffured never would have been any progeny. The only explanation is that "God created" the snake this way.

A snake cannot live long when exposed to the rays of the summer sun. Ten minutes in the sun at 110 degrees will kill it; twenty minutes in ordinary summer heat. So nothing of the kind can live long in the light of the Sun of Righteousness. "He loves darkness rather than light."
CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Since we moved to East Lansing we have not been able to go to Sabbath school. When we do go to church we have to go on the bus to Lansing, so I have gone only once, and that was last Sabbath school day. I only went to hear the pastor preach; we could not go to Sabbath school, for we do not know where it is in the church, so we have our own Sabbath school and church at home. This morning we had an election of officers in the Sabbath school. This is the way the record reads: superintendent, Grace Bottoms; assistant superintendent, Mary Helen Bottoms; pianist, Anna Lou Bottoms; teacher, Margaret Langland; nursery and treasurer, Mrs. Alice Bottoms for April. Collection for April 1, twelve cents.

I will try to think of a story for my next letter, which I hope will be very soon.

Your Recorder friend,
Mary Helen Bottoms.

217 Charles St.
East Lansing, Mich.
April 1, 1939.

Dear Mary Helen:

Your letter came just after I had mailed my material to the Recorder, so I had to save it for this week, and I'm glad, for it is the only letter I have this time.

I was just returned from a very inspiring Good Friday service at the Presbyterian church, in which several congregations joined, Preisser, First Church; First Day Baptist, and Seventh Day Baptist. The service closed with a union communion service. Some over a hundred were in attendance. There about five of us; all of us several hundred more. Those who were not there missed a splendid Christian experience. I hope you are planning for that service; which I hope will reach me soon.

Last week I told you and the other Recorder children about the way in which Jewish children were educated. Did you know that Jesus was himself a little Jewish boy and so, of course, I was talking about his education, too. Today let us think a little about what happened to Jesus when he was just a tiny baby.

You remember how the wise men came to Bethlehem to worship the baby Jesus as he lay in the manger and gave him the beautiful presents they had brought. Then they expected to go to Jerusalem for they had promised to tell Herod what they had seen. But God warned them not to tell Herod a word about it, because he wanted to kill Jesus. So they returned home another way. Herod waited for the wise men a long time and was very angry. Remember he said he would find Jesus without their help, and get rid of him in some way. The Jews had boasted that their King was coming to rule all the nations of the world and this had made Herod angry and jealous. He declared that no other king should be put on his throne. If he could, he wanted to kill Jesus and to know that Jesus did not come to rule in an earthly kingdom but in people's hearts, all this trouble would have been avoided.

Then wicked King Herod declared he would kill all the little baby boys in Bethlehem under two years old. This is in the first chapter of Acts; and, though of course, we have probably read it, I do not know how many of you who are children can understand what the mind and will of God are. We do not understand enough of God's work to make sure that no other king should be put on his throne. If he did not come, the Jewish children would not have been born from above and are in the family of faith. With regard to the family of faith, all who are true believers, who are true children of God, who are true children of the family of faith.

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The apostle says, "Do not be unequally yoked, but understanding what the mind and will of God is." It is in this spirit that we look at the tenth chapter of Acts; and, though of course, we have probably read it, I do not know how many of you who are children can understand what the mind and will of God is.

It was a long and tiresome journey from Bethle...
which he had learned. He went to open the kingdom and he had the key to open the door to the Jew, and now God says, "I am going to use you to open the door to the Gentile." Do not forget these striking efforts and that when Peter went onto the housetop to pray he little thought there was a power leading him. God had become a living and very angry and would have eaten; but while, they made ready he fell into a trance, and saw "four-footed beasts of the earth and wild beasts and creeping things and fowls of the air"; and there came a voice to him, "Rise, Peter, kill and eat." Peter said, "No, for here are things which I have never heard taught under the law to regard as unclean. There is a mixture here." Peter forgot one thing, and that was where they had come from. They had all come from heaven.

Do not forget these words, "And saw heaven opened, and a certain vessel going down from heaven." It is one of the most precious books we could possibly have. God speaks to Moses and Aaron, say unto my redeemed people, "Whatsoever hath the hand of a man done in cleanness or in uncleanliness is you." May the Lord help us. If you have seen the wonderful power of the gospel to the Jew and to the Gentile. Peter told the story of redeemed love. It says, "They spake with tongue." If that is not the fruit of the Spirit, I am holy. That is how God verified what he had said to Peter. "Go and tell them the story of redeemed love."

Peter was to see that the Gentiles could be cleansed by the same blood that had cleansed him. God will work and put down in his own way all hostile power. Coming back to Tabitha again, she was shone upon by what was wounded up amongst them that she had known Christ as her Savior. God was pleased to raise her up and tell her to go on again. It must have been wonderful to have heard Tabitha talk after that. They looked upon her as a living illustration. That is Tabitha. That is Dorcas.

May the Lord help us. If you have seen a little of what is wounded up in this chapter, you will see that these things are gone into marvelous detail, and yet we have not seen them.

May God help us to walk as those who seek to be a vessel of honor, then spirit, soul, and body—we go where he came from and so are forever with the Lord.
February 25 and 26, Alva Warner acted as delegate to the State Youth Council Convention at Albany. Upon his return he gave an excellent report of the meetings and expressed his appreciation of being able to attend. We felt that the investment had proved highly profitable to us.

Pastor Davis preached Sabbath, April 1, on the theme, "The Night of Betrayal," after which the sacrament of the Lord's Supper was observed. We were glad to welcome Pastor Davis on his return from the Preaching Mission held in the Plainfield and New Market churches.

Church night will be observed Thursday, April 6, at which time we expect Rev. H. Eugene Davis on the theme, "The First Full Moon After the First Day of Lent." Mr. Davis is to enter his third year as a full-time missionary in Peru, and he will be with us for only a few days.

The average attendance for Sabbath morning worship was sixty-five, and for the prayer meeting, 13.

We welcomed the following named persons to our pulpit programs and the scope of activities:

- Rev. Elva L. Davis, pastor, Vermont, N. Y., and chairman of the Committee on Religious Life of the General Conference, who assisted with the Preaching Mission of the Pucataway and Plainfield churches.
- The average attendance for Sabbath morning worship was sixty-five, and for the prayer meeting, 13.

It is well to take more than passing notice of the interest and help of volunteer workers in carrying forward the program of our church. Particularly is this true of the union Preaching Mission recently held, the entertainments of the General (Council) Conference, August 12, at the Pucataway and Plainfield churches, and in great measure true of the community Vacation Bible School conducted July 1-22, 1938. These two churches have been richly blessed in thus cooperating.

Reference should be made to the active interest and loyalty of the Pro-Con Group (older youth people's group) in meeting in different homes for supper, followed by discussion in charge of a leader who has been chosen at a previous meeting.

The pastor continues to serve as a member of the Program Planning Committee of the New Jersey Council of Religious Education.

In conclusion I should like to mention the growing attitude toward, appreciation of, and participation in, the Sabbath morning worship on the part of the congregation and the choir. If only the pastor can keep pace!

-Excerpts from Pastor's Report.

SABBATH RECORDER

LENT AND EASTER

BY WILLIAM VESTER

Ash Wednesday is the first day and Easter the last day of Lent. How are they arrived at?

Easter occurs on the first Sunday after the first full moon after the last full moon in February. Still the Catholic Church and a great many Protestant churches teach that it commemorates the resurrection of our Lord. How can such a thing be possible with the date fluctuating as it does? Last year Easter occurred on April 17, this year on April 9, and next year it will be on March 24.

Furthermore, Christ was not crucified on Friday; neither did he arise on Sunday. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12: 40.) Lent and Easter are verySPlyamly arranged affairs, and not Biblical.

Pope Gregory introduced Ash Wednesday. After finding Easter by the above complex method, we count backward forty days omitting Sundays, and arrive at Ash Wednesday. This period is supposed to commemorate Christ's forty days in the wilderness. Christ did not leave out the Sundays in his forty days' fast. The Sundays are feast days, so this does not commemorate Christ's fast in the wilderness. The Catholics observe Palm Sunday, before Easter. On Ash Wednesday ashes are put on the heads of the reconciled as a sign of penitence.

"Since the Reformation, Lent has been retained in the calendar of the Church of England and has now a place in that of the Protestant Episcopal Church in the United States." (Life of the Year, Encyclopedia.)

Battle Creek, Mich.

CAN YOU SEND US A BIBLE?

One day the Denver district office of the American Bible Society received a letter written in pencil on a scrap of paper by an Indian widow from one of the reservations. It read, "I want to know how I can get a Bible free. I have six sons and two daughters but no money. A missionary gave us a little piece of the Bible called John, but we have read it so much it is in bits. I want to present all my grandchildren to be good Christians and we have to have a Bible. Can you send us one?" The Bible was sent promptly.

A COLPORTEUR IN PERU

Colporteur Don Santiago Gomes, of the American Bible Society, is a native of one of the wildest regions of mountain and forest in all Peru. He was led to offer his services to the society at the close of a Bible convention because no one else responded to the call. His travels take him over the snows of the Andes, down into the Amazon valley to the steaming jungles of the Amazon valley. Sometimes he will go all day to sell one Testament, so anxious is he to pass no one by. In a mining center where no one had ever before offered the Scriptures he sold over two hundred books in four days. After a short time, appeals came from the people for a preacher who would minister to them regarding the word of life.

AMERICAN BIBLE SOCIETY BIBLE HOUSE

WORKING WITH THE PACKHORSE LIBRARY

In the four states of Kentucky, Ohio, Indiana, and Michigan, possibly the most striking piece of work done by the American Bible Society recently was that undertaken in cooperation with the WPA Packhorse Library project, by which five hundred Bibles and one thousand Testaments were taken to little fastin the homes of the old men and women of the nation's life.

A NEW YEAR'S RESOLUTION

Buddy Brown had spent half his thirty-two years in prison. One of the secretaries at the American Bible Society met him there for the first time on New Year's day. He
was handed the eleven Scripture portions composed of the New Testament and requested to resolve to read one every month. Immediately on his release he came to the secretary's office and volunteered to discuss any portion of the New Testament. He had carried out his resolution and was able to say, "I resolved to read the New Testament through and I did. It taught me how to live. I have resolved to be good and I will." 

**IN LATIN AMERICA**

Brazil, with its vast territory and its almost fifty million people, is the American Bible Society's most extensive field in Latin America. There is hunger for the Word of God. The society's secretary, Dr. Charles Turner, writes: "The ability of this field to absorb the Scriptures is limited only by the ability of the society to supply them." From many quarters the society reports results of whole churches being formed around a single volume of Scripture left by the colporteur.

**THIRTEEN LANGUAGES PUBLISHED IN 1938**

Thirteen new languages made their appearance in 1938, which brings the total number of languages into which some part of the Scriptures has been translated into 1,021 according to a statement issued by the American Bible Society. Africa is most widely represented in the additional languages, five new dialects for this continent being published last year. They are, Ikota, Luba, Kalebwe, Salampa, and Hangaza.

The entire Bible has now appeared in 180 languages, the complete New Testament in 219 additional languages, at least a Gospel or book of the Bible in 339, and selections from the Bible in 83 languages.

—American Bible Society, New York City.

You do not need more of God so much as that God needs more of you. He would possess you so that you may possess your possessions.—Col. F. J. Miles, England.

Too many Christians are seeking an easy life. They want the gospel train to be streamlined and air-conditioned, and furnished with chairs.—Leland Wang, China.

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**MARRIAGES**

**BARBER-MARBLE.—Mr. Raymond C. Barber and Miss Diana Marble, both of De Ruyter, N. Y., were united in marriage at the Seventh Day Baptist parsonage by the bride's pastor, Rev. Neal D. Mills, on March 27, 1939. The new home will be on a farm near De Ruyter.**

**OBITUARY**

**JONES.—Earl C., son of Cassius and Ellen Marble Jones, was born September 17, 1877, at Lincklaen Center, N. Y., and died March 30, 1939, at his home in De Ruyter, N. Y. He was married October 16, 1905, to Rena Smith, who died May 19, 1938. He leaves an only daughter, Dorothy; and an aunt, Mrs. Marvin D. Murry. The funeral at the Seventh Day Baptist church was conducted by Rev. Neal D. Mills. After cremation the remains were interred in Hillcrest Cemetery, De Ruyter, N. D. M.**

**WEST.—Hattie Esther Brown was born June 29, 1861, in Brookfield, N. Y., and died March 21, 1939, at her home in Milton Junction, West. On August 27, 1884, she married Allen B. West. She has lived in Milton Junction since 1906, and has been very active in church and community interests. She was a faithful member of the Milton Junction Seventh Day Baptist Church. Private farewell services were conducted at the West home by her pastor, Rev. J. F. Randolph, March 23. Interment was in Milton Junction cemetery. A service was held at the church March 25, in charge of Dr. Edwin Shaw. Further notice will appear in the Recorder.**

—J. F. R.

Theaters are largely filled and churches are largely emptied because actors treat fiction as fact, while many preachers treat fact as fiction. —Jock Troup, Scotland.

Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross.

—Dr. H. W. Bieber.