Dear Brethren:

Greetings in Jesus' name:

It is with the deepest sympathy I am writing you people of America.

As I read in our papers about the new war, it chills my heart, for I know well many of our brethren will be dragged in, and many lives will be lost, but let us all hope that it will not last long.

We in British Guiana are at war too, not with guns and bombs, which may reach us with the Word of Truth. Let us never seek to be Babylonish, verses 1 and 2, of comfort to the Jews that were taken captive to Babylon by the Assyrians.

We know when it will be, but we can be comforted with rumors of wars, his coming is near—Matthew 24: 6; Luke 21: 9; Mark 13: 7. For these are sure signs of his coming.

We have another wonderful consolation in Psalm 27, verses 1-4. "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."

As we watch the stars grow pale, what of the soul that sickens and dies?

In the valley of the shadow of death, what of the doe with suffering eyes?

The bright wings beat at the prison wall, and the foot peals a farewell.

What do you think they are dreaming of as they watch the stars grow pale?

Out with the fleet and the fortunate—This is the hour when fate calls mate:

This is the time when the watchers wait:

This is the wild ones' tryst with fate:

But here it's only the bars they see.

What of the doe with suffering eyes?

What of the little one's hunger cries?

What of the soul that sickness dies?

God gave them the freedom of earth and skies. Yet never again to be free.

—Athelia T. Pearson.

In Our Dumb Animals.

OBITUARY

Bertrand. — Catherine Jones was born in Ashland Township, Dodge County, Minn., eighty-three years ago, and passed away in Rochester, Minn., February 23, 1942. She was married to Eli J. Bertrand July 31, 1890. To this union was born one daughter, Fannie, who when a small child was taken into the home of Rev. and Mrs. Ernst. Her parents, Orr and Fannie Jones, and an older sister, Martha —Mrs. George Hille —and her husband preceded her in death. Farewell services were held from the Wellman Mortuary in Dodge Center, February 24, conducted by Pastor Charles W. Thorngate. C. W. T.

Crandall. — At the home of his nephew, Roy Crandall, Farina, Ill., March 2, 1942, William James Crandall. He was the son of Charles and Rebekah Hess Crandall, born in the year 1853.

He was married to Jennie Rebekah Jane Foster in 1886, who died July, 1915, leaving an adopted daughter and three grandchildren who survive, with one brother and other relatives. For six hundred years he was caretaker at the Farina cemetery, a position in which he took great pride.

Funeral services were conducted by his pastor, Rev. C. L. Hill.

Frank. — Kenneth Edward Frank, son of Mr. and Mrs. James Frank of Jackson, Mich., was born in Jackson, September 18, 1902. For the greater part of his life he was engaged in newspaper work as a reporter.

September 23, 1933, he was married to Miss Ila Johanson, daughter of Dr. and Mrs. B. F. Johanson of Battle Creek, Mich. To them was born one daughter, Margaret. After a prolonged illness, Mr. Frank died quite suddenly in Battle Creek, February 20, 1942. He is survived by his wife, little daughter, his father, two sisters, and a brother.

Funeral services were conducted by pastors Henry N. Jordan and E. M. Holston.

Mr. Frank's aged mother, unaware of his decease, passed away a few hours after his death. A double memorial service was held for mother and son February 23, in Evergreen Cemetery, Jackson, Mich.

Fraser. — Charles V. Fraser, son of Charles G. and Mary Jane Davis Fraser, was born October 20, 1849, and died in Shiloh, N. J., March 7, 1942, at the age of 92 years, 4 months, and 17 days.

He spent the most of his life in Shiloh. He was baptized on February 24, 1867 by Rev. Walter B. Gillette and united with the Shiloh Seventh Day Baptist Church March 2, 1867. He was the oldest member of the church at the time of his death, and always showed a deep interest in its welfare. He married to Hannah Tomlinson June 4, 1874, who died June 18, 1920. To them were born three sons: Harry, of Beasley's Point, N. J.; Samuel and Anthony, both residing at Houston, Tex. On March 18, 1901, he was married to Laura Ayres. He leaves a widow, three sons, eleven grandchildren, and twelve great-grandchildren to mourn his loss.

The funeral services were conducted by his pastor, Rev. Herbert L. Costrell, assisted by Rev. Lester G. Oehorn. Internment was made in the Shiloh cemetery.

H. L. C.
ANOTHER "UPPER ROOM"

We were swiftly lowered from the seventh story of one of New York's lesser skyscrapers. But the flight down took us from an "upper room" experience where thirty-five people had sat and listened to a quiet but forceful message by Dr. John Hayden of the Lond Guild, London, England. Thirty-five serious minded people listened with appreciative hearts to the words of the foremost English woman minister speak freely from her impressive address by Dr. Maud Royden of memory the influence of that hour. So it seemed. There, far above the crowds hurrying hither and yon in New York's streets and sky, in the hush of an intent in the mountain-top experience of the transfiguration, we were led to the hearts of friends, a privilege she obviously appreciated and enjoyed.

While we felt our way to the station and talked, we were thinking of the fellowships of the Lord and of the church. While it is a privilege to have the mountain-top experience of the transfiguration, it is also a privilege to have the mountain-top experience that we listen to the inner group who are away from the crowds.

Truly, happy are all who, in special up-lifting consciousness experience fellowship with Jesus Christ and his church. While it is a privilege to have the mountain-top experience of the transfiguration, it is also a privilege to have the mountain-top experience that we listen to the inner group who are away from the crowds.

So, while we cannot quote her, we did receive an inspiration and will long carry in memory the influence of that hour. So memorable it was that the writer remarked to her pastor as they flailed by floor after floor, "Truly an 'upper room.'" Such, indeed, it seemed. There, far above the crowds hurrying hither and yon in New York's canyons, we found a folk of the inner group who are away from the crowds and the mountain-top experience that they listen to the inner group who are away from the crowds.

Eight pleasant days were spent at Daytona Beach and we were deeply impressed with the South. There was a spirit that was very characteristic of what a southern spirit in the mountain-top experience can be. Contemplated fishing from the municipal pier, even, was a delight to the heart.

Deeply we were impressed with the magnificent work she has been doing here, never questioning of herself but always of the work and the service that she can render to the Master in the interests of his kingdom. Rarely do we find one who is given to expose the heart of the secretary's time as possible. Contemplated fishing from the municipal pier, even, was a delight to the heart.

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ston Churchill recently said, It will take “blood, toil and tears.” “The whole world will be watching China,” he added, “and China seems at present to be in the hands of its authorities marked, "to be done". "Blood, toil and tears.”

Rev. H. D. Hargis and Rev. Leon M. Malby are preparing for an intensive evangelistic campaign in Adrian, Mich., March 29, with meetings advertised every night at 7:30. The Rev. Leon M. Malby is in charge of the campaign which is being sponsored by the Church School. Quoting Pastor Malby of White Cloud: "For so few people are doing great things and putting a lot of money into advertising. Few organized churches are beginning what they are doing. It makes use feel humble and unworthy." 

Recently there came to our desk a copy of "Tales from the North," written by Rev. James McGeechey, the last number of a series of "Tales." From the profile of its sales, the Evangelical Sabbath School has raised the money and is sponsoring the campaign. Quoting Pastor Malby of White Cloud: "For so few people are doing great things and putting a lot of money into advertising. Few organized churches are beginning what they are doing. It makes use feel humble and unworthy.

In an address in Washington, one of Kansas' representatives in Congress offers a very pertinent suggestion regarding our liquor systems

FEDERAL COUNCIL RESOLUTIONS

Action as taken by the Executive Committee
New York, N. Y. The 19th of the 19th of the Federal Council of Churches in its meeting March 14, underscored a growing concern among church people over the country regarding vice among our young people, and voting a resolution urging that everything possible be done to protect minors in their training camps. At the same time, members of the committee in discussing the problem expressed appreciation for the many effective steps already being taken by the Federal Council of Churches in its effort to keep the young men in the armed forces, and to protect them, and to give to our armed forces protection from the dangers of alcohol and immorality.

The Federal Council's Executive Committee in addition the committee voted a resolution which appeared in the press with the request that it be published as adopted, throughout the country.

Resolved, That a committee be appointed to present this action to the Military Affairs Committee of the Senate of the United States and advocate prompt protective legislation.

Resolved, That this action be given to this resolution when it is published as adopted, throughout the country.

Resolved, That committees adjacent to army training camps in their efforts to combat immorality and to provide the young men with wholesome recreation and entertainment, and to secure in this respect the cooperation of the Federal government.

The Federal Council's Executive Committee also discussed plans for following groups of Japan's being evacuated from west coast areas. "This migration," the committee voted, "would involve extensive changes in the work of Japanese Christian churches already in operation.

In the action the committee voted a resolution which appeared to the pastors of Protestant churches throughout the United States not to be disturbed by the presence of any foreign interest other than the American interest in their congregations whether employment can be provided on farms and in homes and in other occupations for American citizens of Japanese ancestry who by government order are removed from designated areas along the Pacific Coast; it being understood that the churches in these areas would assist in the evacuation of the young people they may be called to serve in this work.

In a third action having to do with wartime problems, the Executive Committee authorized the establishment of a Commission to Study Democracy and National Ideals and Religion in America. The importance of such a study on how to make democracy work better was emphasized in the Federal Council's recent wartime statement which declared: "We are resolved to defend (our priceless national heritage of freedom and democracy) against all attempts to undermine it by right-wing and left-wing systems from without and from the degradation of abuse or neglect from within.

There are others who are concerned about many affairs, but not about the most important things of life. This was the trouble with Martha. Her great anxiety was preparing something to eat for her guest. Her brother, John, was concerned over his brother's condition, he would have rejoiced with the father when he heard that his brother was alive. They are concerned about one or two things; and others, like Martha, are uninterested in anything else. But He has said, 'Here lies Martha,' and He has said, 'Here lies Martha,' and He has said, 'Here lies Martha,' and He has said, 'Here lies Martha.'
WAR AND SEVENTH DAY BAPTIST FOREIGN MISSIONS

By Rev. Harold R. Cramond (President of the Seventh Day Baptist Missionary Society)

Seventh Day Baptists, by doctrine, by tradition, and by practice are a missionary people. Some years past, more than fifty per cent of the Denominational Budget was assigned to the Missionary Society. At the present time about forty-three per cent is designated for the society. A generous portion of this is devoted to foreign missions. Foreign missionary work is slightly on the increase, but there is need of greater increase—even to meet current bills.

Now conditions brought about by the war have raised serious questions in the minds of many in regard to our work in foreign lands. Some are asking whether such work is really not at an end. They are suggesting that we should devote a larger portion to local church work and that we are feeling the numerous calls outside religious work.

None can be blamed for raising questions. In fact, it is an indication of serious thought. The war has brought serious questions in foreign missions in the past few years and the entry of our own country into the war has affected them more than we have supposed. Our missionaries are still on the field. In China they are carrying on under restricted freedom and uncertain circumstances. Every month increases the deaths. It is now impossible to send a dollar, and receipts are so slow that pay is overdue. It is now impossible to send anything for replacements and repairs must not be delayed.

We ought to put first the second best in life. We should put first money to meet immediate needs, obligations. More than this, Seventh Day Baptists should now begin to build up reserves for immediate use when peace comes. We have accumulated large obligations which must be met. Urgent needs for replacements and repairs must not be delayed while people are being informed of the call for extra funds.

Not one church should reduce its giving to missionary work. In the end not only would this work suffer, but a need would suffer. We cannot do less. It is the time to do more. We are urged to do more and more and to sacrifice more and more to win the war. Only as the cause of Christ advances can the peace and welfare of mankind be in- creased. There is not a denomination more different to all that is happening in the world today. He is preparing opportunity for the gospel to be accepted and the world. Up to this time they had been largely neglected. They were considered territory for missionary effort—missions were sent from England, Holland, Spain, France, and other countries, both to the Indians and to the Colonists. During the great westward movement in this country, many churches in the East sent missionaries into the western territories.

In the early 1800's, beginning with William Carey in India, there was a great interest awakened in foreign missions. This effort has continued to the present day until Christianity, or, at least, the name of Christianity, has penetrated to the place where it will be necessary for us to depend upon these countries to send missionaries to Christianize America.

It is clear that if we awaken to the fact that the religion of Christ is a personal religion, if we realize that we are responsible for spreading the good news of Christ's gospel to others. It is a personal responsibility and that personal responsibility has been neglected. We have contributed to our mission work through men supported by our denomination. We should support that work, as they can do more in certain fields of work than we could do as individuals, but at the same time, too often we have slighted our work as the gospel to the American people. The contributions to our denominations, contributing toward religious indifference in America today has been the reluctance to talk about the value of religion to our neighbors.

We need not wait to work for Christ through the church; although we should work with and through the church whenever possible. Whenever and wherever we can find opportunity to do the work of Christ, we should take advantage of it. All of these opportunities, we will become personal missionaries of his. Those about us who have been indifferent to Christ's claims will recognize the power which comes from the message of Christ.

Jesus said, "Go ye into all the world and preach the gospel. The heaven so great that it can do more in certain fields of work than we could do as individuals, but at the same time, too often we have slighted our work as the gospel to the American people. The contributions to our denominations, contributing toward religious indifference in America today has been the reluctance to talk about the value of religion to our neighbors.

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Look to this day! For it is life, the very life of life.

In it the course of all the verities and realities of your existence:
The bliss of growth;
The glory of action; the splendor of beauty.

For yesterday is but a dream, and tomorrow of your existence:
The bliss of growth;
The glory of action; the splendor of beauty.

For it is life, the very life of life.

Experience and expression are the two sides of a Christian life, and one cannot exist without the other.

—Jones.

Wednesday, April 8
The Christian Life
For I know whom I have believed. 2 Timothy 1: 12.

There is a contrast between knowing a person, or knowing about him. This thought is nicely expressed by the man who said, "I knew the 23rd Psalm, but I knew the Shepherd."

I know whom I believed. The questions rise, The problems are not few—but I have seen The vision transcending all surmise; A love that plans on which I lean; My Master rules, for faith has told me so.

—Laura RoeMills.

From the mountain heights you may see Pictures of sublimity. But to know God, you must have trod The valley of humility. (John 17: 3) —Kleiser.

Thursday, April 9
My Call
And I will bless thee and make thy name great; and thou shalt be a blessing. Genesis 12: 2b.

"The Christ touch is upon you; Then live to bless; Like him bring help and healing To all distress. This day is meant for service— Each life's a call; Just do your part; be faithful And good to all."

"To each of us will come a call some day— A call to something that will thrill our hearts And bid us leave old ways, and go forth in newness of life. Let us not pass it by."

Friday, April 10
Preparation
Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me. Matthew 11: 28, 29a.

"Come—Learn! So said my Lord to me! And long I tarried in his school— That his truth might see."

"Go—Teach! Again his word came swift, And I arose from dreams to deeds. To tell men of his gift."

"Learn—Teach! The cycle endless! The more I learn, the more I teach— The glory ever his."

Go ye therefore and teach all nations. Matthew 28: 19a.

Sabbath, April 11
Service
For even the Son of man came not to be ministered unto, but to minister, and to give him a ransom for many. Mark 10: 45.

"If I have strength, I owe the service of the strong. If melody I have, I owe the world a song. And if my torch can light the dark of any night, Then I must pay the debt I owe with living light."

"Christian service should be considered as a call to adventurous living. Keep your ships in service—worship—friendship—stewardship."

"No one is useless in the world who lightens the burden of it for someone else."
And this is the victory that overcometh the world, even our faith. 

For whatsoever shall lose his life . . . shall save it.

He is not here, but is risen.

And I, if I be lifted up from the earth, will draw all men unto me.

She placed Jesus on the cross; he gave his life, was placed in the tomb, and rose again to immortality.

A long story in a few words, but how vital with life, love, death, and victory.

How vital with assurance that through faith we also may have immortality.

In these trying times they are more than mere words. Without their assurance we might flounder and be lost. Faith can turn our crosses to victory.

Thou the land the call is sounding. And it comes to age and youth: To a summons to the conflict. In the cause of right and truth: To the standard of our Captain, Lo, there comes a faithfull few. But the victory, my brother, May depend not on another.

George O. Webster.

Prayer—One of the members.

Song—"He will hold me fast."

PREPARING FOR HOME AND MARRIAGE

By Enid Wilcox

Our first thought was to get acquainted with our leader, Doctor Dahlberg, who was a substitute for Doctor Wood who came to our group Sabbath School. We based our discussion that marriage should be given a great deal of thought. Many people jump into marriage with the idea that everything will work out afterward. Many couples do not give a thought to having money on hand when married, nor whether their income is large enough to live on.

Many times the wife, if she has a job, likes to keep earning money so as to help pay for the furniture and things about the home. This is all right if the husband is not bringing in an income which will handle the bills. Too many people jump into marriage with the idea that their income will be large enough to live on.

Many times the wife, if she has a job, likes to keep earning money so as to help pay for the furniture and things about the home. This is all right if the husband is not bringing in an income which will handle the bills. Too many people jump into marriage with the idea that their income will be large enough to live on.

In order to build a good home the parents have to have a certain amount of similar opinions. If the husband thinks it is right to smoke and the wife thinks not, then the children are going to be involved in conflict, because the husband says to let them smoke and the wife will do her best to keep the smoking out. There are many more such problems. If these problems might have been solved before marriage if only the parents had discussed the thought of home more thoroughly.

Before marriage some couples have a hard time adjusting themselves to each other's standards, and so it is wise for a rich girl to marry a rich man. If a poor girl married a rich man she would hardly know how to make use of money as he would want her to. She would be apt to provide poor food and skimpy clothes. Of course such a girl is accustomed to getting along on a small income, she can save while the going is good. The New York State meeting is something on the side which can be used. Many times, one who has been accustomed to having luxury and comfort in his or her home cannot adjust himself to lower standards.

When building a home there must be cooperation between parents and also between parents and children. The parents should be good examples for the children. They should discuss part of the problems of the home with their parents. Of course it is for the father and mother to do for their children what they think is right, but they should not have to tell them everything. Give them a few things to decide for themselves so that they can make a better go of their lives when they are on their own.

One should begin with his or her problems in the home before he undertakes the problems of the world. Many girls and boys do not know their own fathers, mothers, brothers, and sisters. If they cannot get along in their home, can they get along with a home of the gospel story and make our lives as much Christian as possible. We should make our imaginations outline, outthink and outdraw the very notes and charts that worked and those who are working with us and against us at this time.

We must take the problems of today, imagine these facts, these problems might have been solved before marriage if only the parents had discussed the thought of home more thoroughly.

And it is not willing to do anything here, but to work for the world who is on this earth for a definite purpose. And the world will know how to do it. If one can imagine the past and what he would do and could do in the future. There are no one and all alike, treat all alike, do as one would want them to do, and be as one would want to be treated.

Today is a day for all to bring their lives nearer to God and to build a more Christian group life. We need to pray as we never have prayed—to pray for the people who are doing wrong as well as for those who are doing right. We should also pray for those who are doing their best.

When you disobey the rules or laws of the Sabbath, who is it hurting? Even the state, just put your imagination, and think of yourself doing a good deed for your community. Then change yourself and do this good deed by being a Christian.
At our fellowship dinner on Sabbath evening, Richard Baker expressed to us the thought that we should not give up, but keep reaching for our goal. He gave us an example of a car which was slowly falling apart. The further the car went, the more run down it became. When the car finally fell apart, the driver went on to his destination. This is the way we should do. Keep going in spite of the falling world, we'll get there some way.

Mr. Baker left with us four people as examples who are really doing their best in this broken world. People who are really living and working to save all. They are taking the bitter with the sweet and doing all they named Twinkle. He is so pretty.

WHERE IS THE BASIS FOR EASTER?

By Rev. Lester G. Osborn

According to common belief, Christ’s resurrection was early Sunday morning. But was it? Let us turn to the Bible and see.

Read carefully the resurrection accounts—Matthew 28: 1-6; Mark 16: 1-6; Luke 24: 1-6; John 20: 1-8. Just note these phrases: “They saw that the stone was rolled away.” “They found it empty.” Mary Magdalene reported, “They have taken away the Lord.” There was nothing in the tomb except the empty grave clothes, and angels who explained saying, “Why seek ye the living among the dead? . . . he is not here for he is risen.”

None of the accounts describes the resurrection, only the discovery of the empty tomb. At every visit he was gone! He had already risen. And that not only early on Sunday morning, but also “in the end of the Sabbath,” which is, literally, “late on the Sabbath day.”

Where then is the basis for Easter “Sunday”? There is none!

THE SABBATH RECORDER

CHRIST RISE ON SUNDAY?

By E. D. Comstock

I spent my eighty-fifth birthday, February fifteenth, with the oldest of them, Ralph, and at the table was his son Ivan, Ivan’s son Tom and four generations of Comstocks.

I have and am a Christian, who was one of the mourners at the cat funeral, Ned. He is a grandfather now and his grandson has two great-grandfathers, and two great-grandfathers.

E. D. Comstock.

Oak Park, Ill.
March 17, 1942.

Dear Mr. Comstock:

I remember a cat which belonged to some cousins of my wife’s, the children. Her name was “Old Spot,” and her colors were yellow and black and white, what would be called calico. I remember correctly she lived to be about seventeen years old. We children mourned her when she died and buried her on the lawn under a large oak tree. When my brother and I returned from Old Spot’s funeral we immediately started an animal cemetery of our own and for a number of years we buried many a dead chicken, and bird with solemn ceremony. We would even have tried to bury a good sized calf had not our father objected.

I was glad to hear from you again; in fact am always glad to receive your letters. I also greatly appreciate your getting some of your grandchildren to write to me years ago. I still have the photo of three of your grandchildren mounted on one horse. I have only two grandchildren, but am proud of them as a friend of mine is of hers, but she is blessed with an even dozen. How many have you?

Sincerely yours,
Mizpah S. Greene.

Dear Recorder Children:

I will close our page today with a beautiful little prayer which I hope you will all commit to memory.

For food and clothes and sleeping beds,
We bow our grateful little heads.
For love and lessons and for play,
We fold our hands our thanks to say;
For sun and wind and sea and sky
We bow our grateful little heads;
And for the things we have and see,
We fold our hands our thanks to say.

For every day we live and see,
We bow our grateful little heads;
And for the things we have and see,
We fold our hands our thanks to say.

My little prayer which I hope you will all commit to memory.

Sister Mizpah.

THE SABBATH RECORDER

Hoping your good letters will keep coming in week by week, I remain
Yours sincerely,
Mizpah S. Greene.

RELIGIOUS EDUCATION

Chicago, March 23.—Taking religion “out where people live” will be the theme of a series of one hundred thirty one-day conven- tions during April and May, according to an announcement here today by Harry C. Munro, director of the United Christian Educa- tion Advence and staff member of the Inter- national Council of Religious Education.

This is the first “local area” step in the far-reaching Advance, launched in Chicago in 1938 and intended to make religious instruction available to some seventeen mil- lion school age children and some forty-three million other Americans now “unchurched.”

The success of the Advance, Mr. Munro said here today, depends on the degree of cooperation offered by local churches, laymen, and community leaders.

“We can make the United States a Chris- tian democracy, if we have another opportunity to all Americans to learn the basic teachings of Christ,” he declared. “Such a re- gathering of our spiritual foundations can come only in a movement upward from the smallest social unit.

“When all of our people apply Christian teachings to the problems of living, the foun- dations of democracy can be considered fundamen- tally sound.

“When that is a fact, community life, state life, and national life will be based on the Golden Rule and on the patterns set for us by Christ.

“Our goal is one hundred per cent. Granted, we probably cannot now gain such perfection, but we do intend to make re-ligious instruction available in every nook and corner of our land.”

“If a thing is right, say so. If it is wrong, say so. Have done with bleachers, concep- tualizations, equivocations. Only have a little humility and consider whether you yourself are right or only partly right or not at all right.”
**The Sabbath Recorder**

**Our Pulpit**

**God’s Law and Christian Living**

Rev. Lester G. Osborn, Shiloah, N. J.

"God's manifed law, the expression of his will for man’s welfare, was given in all ages, yet simply, summed up in the Ten Words of the two tables of the law given at Sinai.

"The giving of the law on the mountain in Galilee may be compared with the earlier giving on Mountain Sinai. The later one in no way abrogated the earlier. The Lord Jesus was the ultimate law-giver in both cases. He expounded the older law. He extended and intensified its meaning. But he did not do away with it.

"In every dispensation right is right and wrong is wrong, and the greatly increased light of the Christian revelation is not in vailate the value of a moral or spiritual character act made known in past ages. Under the law there were certain things which were commanded because they were right. Others were right because they were commanded. So, while believers today are not under law, either as a means of justification or as a rule of faith, but are justified by grace and are called upon to walk in grace, this does not give liberty to ignore what God made known in past ages, as though all had not been superseded by Christianity. Rather, Christian-ity takes up and intensifies the foundation of all that was spiritual every era. . . . Dispensational change can transform sin into holiness, or righteousness into unrighteousness, but it cannot change God. The commandments were given that men might know Jehovah God, the God of love and the God of holiness. To love God is to obey God’s law is the expression of God’s love. The fearful thunders and fire and shaking of Sinai were not for the greatness and glory of God that they might truly fear and reverence him. Everything about the giving of the law was set as a contrast to God yearning, tender love, and a seeking to draw out the love of his people (Deut. 7: 6-9). All the law was for men that might live, and to love God is truly to live.

"There could be no gospel without the law. Doctor Mackenzie of Princeton made a statement recently bringing to a truth often overlooked. Said he, "The trouble with preaching today, which we are told does not attract people, is not because we are not preaching the gospel, but because we are not preaching the law of God. Moody never made the mistake of beginning by preaching the gospel. He always began by preaching the law. Until you convince men of the manifest superiority of Christ and the Lord, they see no reason why they should need a Savior. There is no need of any gospel unless men are convicted of sin. They have burned the law deep into men’s souls. . . . The apostles on and after the day of Pentecost did not stop preaching the law. Let us be faithful today in giving God’s message concerning his eternal and inexorable law."

"Paul’s argument against the law was aimed at this rabbinical code; and at the continuance of the ceremonial law which Christ’s redemptive work had cancelled; and also at the attempt of the Judaizers to make the national covenant of circumcision a law to the Galatian converts. . . . His Father’s law, which had been made void, Christ fulfilled, magnified, and made honorable. Did he repeal it? Never!"

"Paul sums up the whole obligation in one word, 'Love, as the fulfillment of the law' (Rom. 13: 20). The thirteenth of First Corinthians tells us how love behaves itself. So also do the Ten Commandments, especially when interpreted in their full meaning. But we have no power to behave ourselves that way. So the law condemns us. But (Oh, glorious 'but') we are delivered from the curse of the law; his righteousness is made over to us. . . . In proportion as we walk by the power of the Spirit, the righteousness and requirements of God’s law are fulfilled in us (Rom. 8: 4).

"‘Grace does not release men from living according to God’s will and his loving-kindness, but makes such living possible. In the Old Testament, God’s plan of salvation was by grace through faith. ‘By faith we understand that the whole creation is held in blessed suspension until the appearing of the Lord Jesus Christ, who in his own time will manifest his saving power by the Spirit we are now enabled to obey (Rom. 8: 4).’"

1. The law convicts of sin, condemns, sets forth God’s standard.

2. Christ keeps the law, pays the penalty for the broken law, rises to give resurrection life.

"The Holy Spirit gives life, sheds abroad in our hearts the love of Christ, enabling him to keep the law (Rom. 8: 4; 13: 10)."

Not one of the above quotations is from the pen of a Sabbath keeper. Every word above was written by men who are bitter opponents of the Sabbath. Indeed, all of these were clipped from the Sunday School Times, and are the opinions of Trumbull, Ironside, McQuilkin, Howden, and others, all of whom have written in the same periodical against the observance of the seventh day.

These are all godly men, men of great influence, and mightily used of the Lord in winning souls and leading men to victorious living through Christ. How can one doubt their sincerity? And yet! when they write against the Sabbath, their great plea is "we are justified sufficiently by faith, we do not need to keep the fourth commandment." They say that they are not guilty of making the most glaring inconsistency. Why? If the statements are true of the Decalogue, they are true of the Sabbath commandment, for it is one of those Ten Commandments written on stone by the finger of God. By what twist of logic can these statements be reversed in speaking of the fourth commandment? Frankly, it is beyond us!

Do these men not believe God’s Word, which says in James 2: 10, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"?

When they say, "sin is law-breaking," how can they say that to disobey the fourth commandment is not sin?

When they quote Romans 8: 4 about the "righteousness of the law" being fulfilled in us, and give the Sabbath as an example of the keeping the law, and given power by the Holy Spirit to keep the law, how can they exclude the Sabbath from the law?

How can they uphold the obligation of the other nine commandments, and not include the requirement of the fourth? And can they give freedom from the law of the Sabbath without proving freedom from the laws against idolatry, profanity, murder, adultery, and the rest? Can they say that the Sabbath is "out of the way, nailing it to his cross" (Col. 2: 16)?

What do they do with 1 John 2: 4 and what it says about the one who "saith, I
know him, and keepeth not his commandments?"

When they say that the principles of the Ten Commandments are eternal and existed before Sinai, then how can they turn around and say that the Sabbath was not known before Sinai, but was given then to the Jews?

Can these men be guilty of the sin Jesus spoke of in Matthew 13: 3, 9, saying, "Why do ye also transgress the commandment of God by this tradition of men?"

In acknowledgment of my tithe which I sent to the treasury of God by my own will, and out of my own means, and not through fear of the lawgiver, or of the penalty, which has been paid by the Savior, I felt impelled to write this article.

It is true that we are saved by grace and not by works. But James 2: 26 speaks of in Matthew 15: 3, 9, saying, "So the sacrifice of the Heathen is offered to idols, and is offered to God."

For our part, we would be like those of the Church of God who have once again celebrated our Lord's victory over death and the grave, may by the help of thy grace bring forth the fruits thereof in our daily walk and conversation. And this we ask in the Name of our risen Savior. Amen.

---Selected.

Contents

Elisha Saunders Chipman, son of Charles Henry and Frances Anne Saunders Chipman, was born in Hope Valley, R. I., November 13, 1869, and died January 27, 1942, in Yonkers, N. Y.

He united with the First Seventh Day Baptist Church of New York City March 10, 1906, shortly after becoming associated with his brother, the late Charles Clarence Chipman, in architectural work.

In 1916, Mr. Chipman married Florence L. Jenkinson, whose untimely death occurred in 1919. Funeral services were conducted by Rev. Albert N. Rogers, and the request of the deceased the body was cremated.

Tu Thee our full humanity, Sin, its joys and pains, belong; The wrong of man to man on Thee, Insects a deeper wrong. -Whittier.