OBIITUARY

Barker. — Egbert Clarke, son of Thomas O. and Mary Ann Woodham Barker, was born in Milton Junction, Wis., December 29, 1865, and settled on a homestead in Mira Valley. In 1922 he came to De Ruyter, making his home since that time with Orvella G. and Mastie Burdick and family.

The family moved to Nebraska in July, 1873, and settled on a homestead in Mira Valley. While in Nebraska he united with the Seventh Day Baptist Church of North Loup, Neb., then in 1930, by letter with the Seventh Day Baptist Church of Denver, of which he remained a faithful member until death.

One brother, Dr. Frank Barker, of Detroit, Mich., survives. His funeral services were conducted by his pastor, Rev. Erlo E. Sutton, and burial was in Fairmont Cemetery.

Burdick. — Eleanor Clarke Burdick died at the home of her son, Carroll, at Davenport, Iowa, January 4, 1943. She was the daughter of Willelit and Elizabeth Lewis Clarke.

While in Milton she resided with her uncle and aunt, Mr. and Mrs. Solomon Carpenter, who invited her to join them in their work on the mission field in China. She declined this, but became a teacher, serving principally in the vicinities of Brookfield and Verona.

When a young girl she joined the Seventh Day Baptist Church of Brookfield; she was a member of the De Ruyter Church at her death.

March 17, 1886, she became the wife of George W. Burdick of Verona, where they lived until 1891, when they moved to De Ruyter.

She is survived by two sons, Raymond C. of Syracuse and Carroll R. of De Ruyter, six grandchildren, several nephews and nieces, and many friends. His funeral services were conducted by Rev. Neal D. McDonald of De Ruyter, and burial at Hillside Cemetery. H. L. P. Davis.

Davis. — Walter Gillette, son of Albino W. and Phebe A. Davis, was born at Shiloh, N. J., May 1, 1870, and died at home in Ridgefield Park, N. J., January 27, 1943.

He retired from the teaching and administrative duties in Ridgefield Park schools in 1934, after many years of service. He united with the Shiloh Seventh Day Baptist Church in 1889.

Mr. Davis was married to Effie Irene Leon Davis of Shiloh, July 26, 1904, and to them were born two children: Thurlow Woodford Davis of North Arlington, and Eleanor Webster Davis of Ridgefield Park. All of his family survive him, including four grandchildren.

His funeral services were conducted by the Brotherhood of the Shiloh Church and by Rev. Albert N. Rogers, minister of the First Seventh Day Baptist Church of New York City, on February 12, 1943, at which he and Mrs. Davis brought their church letters when they moved to the metropolitan area. The body was cremated.

A. N. R.

Kenyon. — In Westerly, R. I., February 2, 1943, Albert Prentice Kenyon, aged 64 years.

Mr. Kenyon was the son of Aldrich C. and Kate Chapman Kenyon, and was born in Pawcatuck, Conn., August 9, 1878. He was united in marriage with Mabel Alice Tuckerman on April 22, 1903. Mrs. Kenyon survives, with their two sons, L. J. G.) A. Prentice Kenyon, Jr., U.S.N.R., and Eliza P. Kenyon. This is their third child, a granddaughter, also in Ashaway.

He was a faithful member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were conducted by his pastor, Rev. Harold R. C. Randall. Interment was in River Bend Cemetery.

H. R. C.

Randolph. — De Ette L. Walters, daughter of Thomas and Eliza M. Walters, was born on her father's farm in Linn Township, Wis., January 30, 1852, and died at her home December 3, 1942, at Bradenton, Fla. She was buried in Florida.

She was baptized and united with the Walworth Seventh Day Baptist Church April 11, 1863, of which she was a faithful member through life, and a cheerful supporter in all ways possible.

She was united in marriage to Warren J. Randolph. She was also the mother of Warren H. Randolph, of Bradenton, Fla., with whom she went to live some twelve years ago. There are also a number of relatives among whom are two granddaughters and ten great-grandchildren, and Mrs. Walters, a niece of Walworth, Wis.

Van Sickel. — Eva Hubbard Van Sickel, daughter of J. Frank and Elizabeth Grace Green Hubbard, was born September 2, 1852, in Allegany County, N. Y., and passed away at Richmond Hill, L. I., February 12, 1943.

She joined the Plainfield Seventh Day Baptist Church of Christ in 1866, of which church she has been a faithful member ever since.

She was united in marriage with Isaac Newton Van Sickel April 22, 1880. To this union were born one son and two daughters. Mr. Van Sickel passed away August 1, 1913. Mrs. Van Sickel was married a second time to Robert G. Ball of Pelham, N. Y., and one granddaughter.

Memorial services were conducted by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery, Plainfield.

H. S. W.

"It is difficult to deal justly with those who praise you."
The Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor
L. H. NORTH, Manager of the Publishing House
William L. Burdick, D.D.
Walter L. Greene
Rev. E. E. Button

Contributing Editors
Okey W. Davis

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EDITORIALS

THANK YOU

The request recently made for numbers of the January eleventh issue of the Sabbath Recorder has been very generously answered. We have now in hand a sufficient number to meet our needs, and the management is very responsive. It is also gratifying that even when a need be known, and it will soon be met.

Roosevelt signed a proclamation designating March as "Red Cross Month," to aid that organization's War Fund drive to raise $125,000,000. Mr. Norman Davis is chairman of the drive and Mrs. Dwight F. Davis is national director of the Red Cross Volunteer Service.

The President in his proclamation calls attention to the increasing demands made upon the Red Cross as it is called upon to accompany the army and navy into the world-wide theaters of action. Its ministries are varied, its services unselfish and extended to all in need, irrespective of race, creed, or color. That the increased demands may be met, the Red Cross is making this important drive. In this proclamation the President urges that during March "our people rededicate themselves to the splendid aims and activities of the Red Cross."

Again we say—Thank you.

MARCH—RED CROSS

On the twenty-third of February President Roosevelt declared the month of March as "Red Cross Month," to aid that organization's War Fund drive to raise $125,000,000. Mr. Norman Davis is chairman of the drive and Mrs. Dwight F. Davis is national director of the Red Cross Volunteer Service.

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Young and old throughout the country are called upon to send relief to many distant lands as in the past three years. Relief by and through the American Red Cross valued at more than $63,000,000 has been distributed to the benefit of prisoners of war, and children. Of this sum, supplies valued at more than $31,000,000 were from Government appropriations.

The bulk of these supplies have been sent to Great Britain, China, and Russia. Through the efforts of these allies growing greater with each day of war, the extent to which relief supplies will continue going overseas will depend on the nation's response to the Red Cross War Fund campaign for $125,000,000.

Red Cross foreign war relief has closely followed the path of global war through Poland, France, Belgium, Holland, Luxembourg, Norway, Yugoslavia, and Greece. When it became impossible to send supplies into defeated countries, the Red Cross continued aiding refugees as they fled from one haven to another.

In China, the advance of the enemy and the closing of the Burma Road reduced the steady flow of aid to a small supply of vital medicines. The Red Cross could be carried by air-plane over the dangerous Himalaya Mountains from India, but not before $4,000,000 worth of food, medical supplies, and other necessities had been distributed to the Chinese people.

In spite of perilous sea conditions and the shortage of shipping, the American Red Cross found means to send help to Russia. Most of the supplies were intended for civilian refugees who had been destroyed in the enemy advances, but great quantities of surgical dressings made by volunteers in American Red Cross chapters have reached the armies of this courageous ally.

Help to civilians bombed from their homes in Great Britain reached its height during the Battle of Britain, in which one out of every five homes in the country was destroyed or damaged. Together with other articles of clothing, most of them made by volunteers, were sent overseas to England to be distributed by the Women's Voluntary Service.

The war's effect upon children has been one of the most tragic and one of the most difficult to alleviate.

Common necessities, the Red Cross has sent fish liver oils, vitamin concentrates, and medicines on the neutral Swedish Red Cross ships that now sail regularly from Canadian ports with wheat and milk. Polish child refugees, with "pipe-stem" legs, put on weight when they received their share of Red Cross supplies shipped from Great Britain, where they were sent after months in concentration camps. Many British and American adults have been established in India and Africa for the duration of the war. Basic food is provided by the British military authorities, but the American Red Cross sends many supplementary supplies, such as milk, invalid food, clothing, and even educational equipment for these youngsters who have been given a new lease on life.

To young and old, for bombed out civilians, for refugees, and even for the desperately sick in occupied countries, the American people, through the American Red Cross, have been able to bring a measure of comfort and cheer.

ITEMS OF INTEREST

Undertaking a mission of indefinite length and unlimited expense, Dr. Daniel A. Poling of Philadelphia, president of the World's Christian Endeavor Union, has departed for the Orient another time near sea.

His first official trip, made in 1941, was in interest of Christian organizations, United States Government, and the cause of the Allied Nations.

His first activities, it is reported, will be in the United Kingdom as the guest speaker of the British Ministry of Information.

"The Book for the World of Tomorrow," a 1/2 reel 16 mm. sound film in black and white, taking twenty-six minutes to play, is announced by the Bible Society. The film can be booked through the headquarters of the society, Park Avenue and 37th street, New York City, c/o Visual Education Services. The fee for a week's booking is $10 plus transportation both ways. "Let some great story given to them . . . the picture because of the fee, the Bible Society is agreeable to accepting a voluntary offering taken after the showing even though the amount received should be less than $10."

Missionary Unbelief

The Christian that does not believe in foreign missions does not believe in the Great Commission, Jesus said it and said it again.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer, which says: "Forgive us our trespasses as we forgive others." The Christian that does not believe in foreign missions does not believe in the Doxology, which says: "Praise the Lord."

The Christian that does not believe in foreign missions does not believe that verse so often quoted, John 15:6, Repeat it and see — The Missionary Tidings.

Professor C. E. M. Joad, a distinguished English scientist and social philosopher, announces that he has become a Christian. For thirty years he had been an avowed agnostic. He finds that, as he says, he has become a Christian because religion had failed to cure the evils of the world. He could not reconcile the existence of suffering in a world ruled by a good
The Sabbath Recorder

156

God. Now he has confessed his return to the Christian faith, but of Germania’s return to paganism and the great suffering caused by the war which it launched.

United Presbyterian.

Those who have wished that they could have heard the program for the World Day of Prayer on March 12, which is not tainted with Modernism, will be glad to know that such a program has been prepared by the American Council of Churches. They are free of charge. Address 340 W. 55th Street, New York, N. Y.

Contributed. (This item received far too late for any earlier appearance.—Editor.)

The Nazis are becoming uneasy over the world-wide attack against their oppression of the churches and their anti-religious ideology. This is evident from a recent speech made at Weimar by Alfred Rosenberg, philosopher of the Nazi party, in which he denied that the party plans to exterminate all religions and declared that National Socialism stands for religious tolerance.

The Messenger.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Cleveland, Ohio, December, 1942

By Rev. Ahva J. C. Bond

Something ought to be said with reference to the Cleveland meeting of the Federal Council in addition to what was said in a previous article, but that can wait until a later date for any earlier appearance.—Editor.

The struggle for freedom, now raging throughout the world, turns our thoughts to our own country. The United States has fought for freedom under God in the Western Hemisphere and been rewarded with their most precious possession. At a very early day in the development of the country, all religious groups to enter the nation territory and to practice their faith within and outside the nation. In keeping with this doctrine, it is to be expected that the national government should have a policy from which we will not deviate, rather than to stand outside and engage in a legal and political denunciation. This view is the statement, in part, which came out of the Cleveland meeting. I am sure all Seventh Day Baptists will be glad to know that such action was taken, and that they have a part in it.

set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and to contemporary understanding. We deplore the presentation of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians. Pastor Osborn’s speech on the Roman Catholic faith, while by implication preserving for themselves the right of the Roman Catholics to determine their own religious liberty, would seem to be worth all it cost to send delegates to this meeting at Cleveland just to be able to share the responsibility and the triumph of a statement as that, and of proclaiming it. Without membership in the Council we could not share either in the pronouncement or in its proclamation. In this connection one other word needs to be said apropos of an article which recently appeared in the Federal Council entitled, “Should Seventh Day Baptists Fraternize with Catholics?” For some reason the writer of that article was not aware of the distinction between different Christian bodies. The first part of that communication obviously refers to the Roman Catholic Church. “They claim the right of the Pope . . . in South America, where they are in the majority . . . Catholics have not invited Protestants to sit with them in council.” All the above statements are true of Roman Catholics. But so far as I know no Roman Catholic was present at Cleveland. Germania’s objections to the form of prayer used by a certain bishop doubtless are shared by all Seventh Day Baptists who hold good. But that does not take it, no matter what denomination the bishop belonged.

in the name of the Creeds, and in justice to all concerned, it should be stated that the leader of that worship service was a member of the Orthodox Church. Some of the members of religion freedom, which is inherent in the religion, the fact that this authority of the historic Creeds has been so completely taken away, that it is beyond the power of any three groups into which the church is divided. It was interesting to see the way in which they were divided. It was interesting to see the way

The SABBATH RECORDER

157

in 1927. Two incidents stand out in my memory in that connection. My first contact with Orthodoxy was at Lausanne, in 1927. Dr. Peter Ainsley of Baltimore in his soft voice, and the Bishop of Oxford, referring to a statement, said, “Doctor Bond, we have to guard our freedom.” A British Congregationalist undertook to formulate a statement that would be satisfactory to the “Protestants,” and acceptable to the “Catholics.” With modifications the statement was accepted. In a previous volume which contains the names of all delegates to Lausanne, with their respective denominations, a British Congregationalist takes a leading part in the discussion. Pastor Osborn’s speech, I am sure, will be regarded with favorable comment by all concerned, it should be stated that the leader of that worship service was a member of the Orthodox Church. Some of the members of Germania’s of the Creeds was given practical expression to the implications of the Creeds. It is with some regret, though it is for the sake of the Creeds, that we are forced to state that Seventh Day Baptists were represented at Lausanne in a delegate capacity. The fact that Seventh Day Baptists were represented at Lausanne was in exile from Russia. One member of that group spoke several times, and always on one theme. He deplored the Roman Catholicism (not union) for all Christians to pray continuously for persecuted Christians.
banished from their native country. That emphasizes I have found during the years since I have had contact with Orthodox Christians since, and have found more unity of spirit with them as I have recalled that brother pleading for our prayers in his banishment, and for all in like state. The thing I regret is that I did not accept the brother's invitation to attend the conference delegations made a trip by boat to Montreux one afternoon. My companion on the trip, as at other times, was Rev. Pieter Taekema of Haarlem, Holland, the other Seventh Day Baptist delegate. When this Orthodox Christian exiled at Montreux, "A few of us are taking tea together in a little tearoom up here in the woods, and we would like to have you join us," I excused myself to an expatriated and sorrowing fellow in which the talk was laid out some time ago. Is there growth in this virtue? In 1919, the Conference launched a Forward Movement. November 1919, we had been less for the agencies of peace, good will, and brotherly kindness, than in those days? From the Committee to Promote the Financial Program.

PERSONAL RESPONSIBILITY

At each session of the General Conference, the Committee recommends to the Conference the adoption of a financial program to provide funds with which to carry on the work of the denomination. This group included the financial needs of the boards, societies, and other agencies which is called the United Budget. Then the Conference chooses or appoints a committee to promote or raise the funds called for in the Budget. This committee has been chosen recently, one from the churches of southern Wisconsin. While this committee has had its messages brought to the churches in monthly presentations, this is the first general or primary appeal to Seventh Day Baptists as a whole. The committee has asked lay-members as well as pastors to present the claim of the united effort, not that direct messages—giving information about what is being done, telling plans for future work, always with the plea for support of the United Budget which includes support for each agency, so that none may suffer, or profit at the expense of another.

But now the committee is addressing its message to all Seventh Day Baptists, particularly those who have not the privilege of worshipping regularly in Baptist churches—to those who are nonresident members and lone Sabbath keepers.

A member of one of our churches was once moved to express that he never heard from the home church except at the time of the annual canvass for funds, or perhaps in some special request made of the brethren. What might possibly be the feeling of several members of our churches. But on the other hand, some of the people of the church, chapter of Second Corinthians tells us we are not to give "grudgingly or of necessity; for God loveth a cheerful giver." Not that the Lord pleased with a cheerful giver, but it is the service given willingly that counts the most. In fact, it may be a question whether the service, which is the gift, is any more acceptable. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." From the viewpoint of denominational work, we are all "nonresident members." We may feel that our local support should go to the church where we are, and that the services are attended. But as Seventh Day Baptists there can be no valid reason, as we see it, for not contributing to the various agencies that are trying to carry out the will and wish of the Conference. And some of these agencies have no other income than that which is received through the United Budget.

How may we rightly claim ownership to the title of membership if we have not purchased the same through service and support? The Committee on Religious Life, in its report to the General Conference in 1916, made this statement: "Christian life cannot be fully realized until a sense of stewardship has been grasped. Missionaries and other workers are but entrusted to our care, and a satisfactory system of giving must be arrived at before real character can be definitely developed. It behooves us as Seventh Day Baptists to ponder deeply whether we are measuring up to possibilities or whether we are just following the rut that was laid out some time ago. Is there growth in this virtue? In 1919, the Conference launched a Forward Movement. November 1919, we had been less for the agencies of peace, good will, and brotherly kindness, than in those days? From the Committee to Promote the Financial Program.

COMBINATION OFFER

Sabbath Recorder, 1 Year $2.50

Protestant Voice, 1 Year $2.00

Total $4.50

Both papers for one year only $3.50

(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)
on her for help. She is very busy, but can handle it all very well alone, and without a better knowledge of the language I could do little. There are so many languages. I have been here for long enough to feel that they speak here, while it is a sort of Mandarin, has as many variations as it has likenesses to the book Mandarin. I have not been here long enough to study for such a long time that I am not doing so much at it now. Have no teacher anywhere through whom I could not pay the price I ought to pay with money worth as little as it is now. I feel as though I were idling away my time, but there does not seem to be any place where I can take hold of the work here without being more of a hindrance than a help. It is better for me to work in the place that I should stay in the background. It is a little hard on us old folks to feel that we cannot be useful, but one must become reconciled to it, I suppose. Maybe I can be of use again when we get back to Shanghai where I can talk. I hope it will be soon.

Most sincerely,
Grace Crandall.

Changtun, Lichwan,
Kiangsi, China,
October 3, 1942.

THE SEEKER AND THE TAMIL POEM

Thirty years ago there was a man belonging to a community of thieves in South India whose mind had been awakened. He was a seeker, a seeker who sampled in the Tamil Christian poem beginning, "worship the Light of the World." The seeker sought to know what was meant by "the Light of the World." For a long time he could not find out. In the end he met a man who said, "Christians sometimes say that about the World." There were few Christians in that district. It took the seeker many days to find someone who could tell him about the Light of the World. And he could not find much.

But the seeker learned one thing after another about Jesus Christ. Long before he knew very much about the Saviour of Jesus Christ he was a witness for Jesus, because he felt in his heart that he must tell others what he had found out about "the Light of the World," however little it was.

Because of the seeker's witness a few score became Christians. And as the years went on, the seekers and the seekers who met till today are nearly forty thousand Christians, who thirty years ago there were only one hundred. —Taken from Christian World Facts.

TREASURER'S MONTHLY STATEMENT

January 1, 1943 to January 31, 1943

G. F. Stillman, Treasurer, for the Seventh Day Baptist Missionary Society of Tennessee

Cash on hand December 31, 1942 $1,400.00

Cash on hand January 1, 1943 $4,802.54

Expenditures were as follows:

Treasurer's salary $125.00

Travel and office expenses 22.00

Traveling expenses 29.98

Field expenses 35.33

Office supplies 5.15

Total 209.86

Balance on hand January 31, 1943 $4,592.68

A REPORT

(Continued)

Meeting of International Council of Religious Education

Chicago (Special) — American Protestant co-operation advanced another step last week (February 11-12) with approval by the International Council of Religious Education, in annual meeting of the proposed constitution of the United States and American Council of the Churches of Christ.

By this action, the International Council joins with four other general and interdenominational agencies, the Federal Council of the Churches of Christ in America, the Home Missions Council, Foreign Missions Conference and the Council of Church Boards of Education, in taking some action upon the proposed constitution. This approval provides for the referring of the tentative constitution of the seventy-three member agencies for review and recommendation to the executive committee of twenty-five on Further Procedure, by June 30. Following review of these recommendations by the committee, the entire plan will be submitted to the member agencies for ratification.

Meeting Wartime Needs

In a presentation to the National Christian Education Conference Wartime Needs," which was prepared by a special committee of twenty-four as the result of a week's (February 8-9) study at the conference that subject, the Council urged churches and religious education forces to double and redouble their efforts to reach children and adults in serving their wartime needs. Governor Harold E. Stassen, president of the Council, served as a member of this special committee.

"Use of every opportunity, both now and after the war, is necessary to provide the religious and ethical training of the world. If there is to be any order in which there is recognition of the Fatherhood of God, the brotherhood of man, and the common responsibility of all the world against every race or nation," the statement declared.

"Effective ministry to dislocated populations, especially the children, must be provided by co-operative action of the churches in offering friendly fellowship in worship, recreation, co-operative group life, and spiritual nurture.

Local churches and Sunday schools will be aided through the Council's agencies in meeting "the spiritual needs of the dislocated armed forces and to "uprooted families" in industrial defense areas, and in educating Christians to their responsibilities in the post-war world.

The Church in Community Life

"The church must be intelligent, constructively critical and discriminating in dealing with church and life as expressed in business, politics, organized labor, education, industry, and welfare.

"Local churches are to be urged by the Council to join in co-operative community organizations to strengthen the influence of the local churches through representation by pastors, laymen, and women and youth."

Special attention was given in the report to plans for Christian education workers to provide immediate help in connection with lowered child labor standards, the high school victory corps, and wartime agricultural work; to parents in the home who need counselling; to community health, and to the relief of racial injustices and discrimination.

Place of the Church in Time of War

"No church seeking to influence life can stand apart from human need which is so poignantly real in time of war. Whatever the church does to meet inner personal compulsion to do in support of its nation at war, it does not relinquish its belief in the universal fellowship of believers, and its determination to maintain the bonds of good will and love with Christian brethren in all lands.

"Christian teaching in our homes, churches, and colleges must go forward more effectively

THE SABBATH RECORDER
Inced Temperance Education

More effective temperance education will be included in the new Uniform Lessons to be used in Protestant Sunday schools beginning in 1944. Dr. Artur K. Morris, the Salvation Army's temperance secretary, told the Council that there would be a quarter of an hour lesson devoted to the temperance material which appeared on the cover of the material for the week ending December 27, 1943, and a copy forwarded to the bereaved family.

The theme of World Day of Prayer for March 12

By Sadie Gray Mays

The theme of World Day of Prayer for 1943 brought to my mind three clear memories. The first was my favorite picture of hands which appeared on the cover of the material one season-hands more useful than the hands with character. The other two were memories of two services which I attended the year before. I had failed to cry when I shut my eyes and turned them toward the stars. I had supposed that, if I could see them through the darkness, I would be overruled for good by him who made them.

I found myself hoping and praying as I wrote that since a worshiper is to do the work of authority to me, the church must be free to practice the right as we see it, or be chained by customs of unfair, unjust practices. We must all be one, or we must eventually compromise for the sake of the things we deny or take away from other people.

The unknown is often distrusted, disliked, hated. Segregation and discrimination—the twin brothers—based on difference of race or class, defeat the aims of Christian brotherhood. Christians committed to such a service must feel that in love they offer what they have and that they go forth to live in the spirit of right.

When I dared to speak out in a race hate, class hate, it never happened to me to feel that I was under attack. I hoped that a spirit of love could enter, not just our religious life, but all of life and that we could not be limited by his race or social connections.

We must all be one, or we must eventually compromise for the sake of the things we deny or take away from other people.
COCKTAIL HOUR

(Debunking a fad which, energetically fostered by the liquor barons, is as silly in practice as it is evil.)

By Rev. Loyd F. Hurley

The more one meditates on the fact that Sabbath begins at sundown instead of midnight, he is impressed with the wisdom of the God who did it. . . . No matter where one lives, whether he is old or young, educated or ignorant, he can know that our great Father, who has justly earned the title of "the Lord," has provided a rest for his people. He knows they are creatures, therefore must have recreation.

The Sabbath was made for man (Mark 2:27a)

Sabbath Eve

By Rev. F. Hurley

The more one meditates on the fact that Sabbath begins at sundown instead of midnight, he is impressed with the wisdom of the God who did it. . . . No matter where one lives, whether he is old or young, educated or ignorant, he can know that our great Father, who has justly earned the title of "the Lord," has provided a rest for his people. He knows they are creatures, therefore must have recreation.

The Sabbath was made for man (Mark 2:27a)
too sleepy to listen intelligently to the sermon so as to be able to take the people know that the Sabbath begins at sundown. They go to bed early, get a good night's rest, and are ready for worship. You have it all over us!" Maybe he complimented us much too generously, but what he missed was to see that the wisdom of God had made provision for that advantage in some measure, and at the creation.

A Sunday-keeping woman married a man who was raised a Sabbath keeper, but who didn't keep it. She says: "There is something about the quietness of Sabbath eve that has always appealed to me. I would be rooted and ready for worship. You have it all over us!"

Chapter 11

The members of the Commission appointed a committee to "investigate the matter of denominational advertising." The committee was Marion C. Van Horn, Paul H. Hummel, and Lester G. Osborn. The following suggestions were made by W. Austin Brodie, published by Fleming and Latimer, and the występ of the church. Scripture—John, 1:3, "The use of church letterheads by all ministers is suggested. Their cost is not prohibitive, and they lend a dignity to personal and official correspondence, while they announce, without offense, the affiliation of the writer.

Bulletins of the worship service and the weekly calendar of events are an excellent medium of advertising, when well set up and wisely distributed. When they are well used they become not only a medium of advertising but also a wonderful means of spreading the gospel and evangelization.

Radio, where it is accessible and the cost is not a plant which can be used by every one of us. In interview with a program director these thoughts came out: "Mere church publicity is not well taken by radio audiences. The best way for a church to advertise is to give so good and appealing a program that people will want to hear more and want to know more about those who do it so effectually.

This we must all remember in all matters of church publicity. Our Lord is expected of the church, and rightly so, unselshf service; not publicity for its own sake, but for finding acontact with the needy people around it. After all, Jesus' advertising—if he did any at all—was done through his work, and not as advertising so much as our part in the story of salvation.

Yours for a wider service,
Marion C. Van Horn,
Chairman of the committee.

Berea, W. Va.

PENITENCE
(Tune, The Rosary)

O Jesus, Lord of life and love,
O Bread of Heaven's, sent from above,
Without you we are nothing, with you we are all that we can be.
We come to thee, we come to thee.

The contrite heart that turns to thee,
Though you accept and make it free,
For thought or deed unworthy thee.
O Lord, forgive us now.

By that cross where thou hast died,
Safe to heaven, in the arms of Jesus,
And give us victory over sin and death,
To bear with thee, O Lord, to live with thee.
THE SABBATH RECORDER

Man readers of the Recorder will be interested to know that Bishop William T. Manning has accepted a call to the First Congregational Church of Springfield, Mo. We wish him well in his new field.

Some members of the New York City church may see this, but we cannot yet be said to be learning that Bishop William T. Manning has thundered against it. Will decide to favor the idea now that Bishop Manning will have made use of such communication facilities as we now have!

FAITH - A SONG IN THE NIGHT

(Given at a union prayer meeting, Alfred, N. Y.)

"The return to God" is the central thought of much of American preaching. God is the great central life-giving fact. The present world chaos with its destruction and hate and grief and woe springs from humanity's wanderings from him. Man cannot break God's laws. He can only break himself against God's laws. Before God's kingdom can reign on earth or in our own hearts, we must see ourselves as Godward sinners, like the Prodigal Son, and in penitence and humility begin the journey back to the Father.

Every normal human being has the God-given instinct of faith. Faith is the instrument by which we find God and make available his comfort and strength. Many book authors have written about the nature of faith, but I was asked to lead your meditation on one simple phase of this great fact. It is set for the return to God with the Psalms. "The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me."

Faith is a song in the night. Not a glorious, moonlit, summer night; for most of us can see God in the beautiful things that he has given us, with our own natural eyes. Faith is a song in a cold, stormy, winter night, when the setting sun yields to a complaint or a cry of despair. It is not hard to see a loving and beneficent God in the good, the true, and the beautiful. But sin and evil are the facts of life, and it is easy to see how men have reasoned from them to an anti-God whom they have named the devil. We cannot enjoy the good and ignore the evil.

There are those in every generation who are sure that the world is going to ruin, and vainly that they have been called to write your senators and congressmen.

progressively, constructively. Now and then individuals or nations are overwhelmed, but this is not prevailingly the case, or there would be no life left on the earth. We believe with the poet Holland in:

A Song of Faith

Day will return with a fresher boon;
God will remember the world!
Night will be a newer moon;
God will remember the world!
Evil is only the slave of good;
Sorrow the servant of joy;
The soul is mad that refuses food
Of the meatest in God's employ.
The fountain of joy is fed by tears,
And love is lit by the breath of sighs;
The deepest griefs and the wildest fears
Have holiest ministrations.
Strong grows the oak in the sweeping storm;
Safe the flower sleeps under the snow;
And even a breath is now warm
Till the cold wind starts to blow.

It is better to judge humanity by those who carry on than by those who surrender. Faith is the ability to keep on trying under circumstances which would make it logical to quit. Adversity does not destroy, it develops. Whiteness is the color of turmoil and trouble. His own life is a story of struggle against illness, disappointment, and poverty. But listen:

Yet sometimes glimpses on my sight
Through presents wrong, the eternal right;
And step by step, since time began,
I see the way of man.

Tennyson sings of faith in "The Ancient Sage."

She sees the Beast that glimmers through the Worst,
She feels the sun hidden but a forlorn;
She spies them through the winter bud,
She tastes the fruit before the blossom falls;
She hears the lark within the songless egg,
She finds the beacon where they waited "Mirage."

Humility has not progressed by following the line of least resistance. Someone has said, "It is the line of least resistance that we grow fat and lazy and are far more likely to snore than to sing."

Faith is inspiration. It is that which enables us to keep on trying, to go on and on. It does not solve our problems; it gives us courage to face them bravely and hopefully. It is reserve power, a reservoir which links us with God and can be cultivated through prayer and meditation. It can become im-

domitable when we seek God in repentance and humility. In its power we too can sing:

"Still we will trust, though earth seem dark and gloomy,
And the heart faint beneath His chastening rod;
Though steep and hard our pathway, worn and toilful,
Still we will trust in God in.

We can lift up our heads and though our eyes may be wet with tears, say with Angela Morley:

In spite of war, in spite of death,
In spite of all man's sufferings,
Something within me laughs and sings,
And I must praise with all my breath.

Submitted by S. D. B. Board of Christian Education.

THE GROWING EDGE OF RELIGION

By Albert J. Rogers

"... first the blade, then the ear"

"The first thing you must learn about the sweet potato is that it is a morning-glory." — George Washington Carver.

Dr. Otis W. Caldwell, secretary of the American Association for the Advancement of Science, gave an address on "Which I was fortunate enough to hear. He stressed the simplicity of his methods and the modesty of his conclusions and called him the greatest Negro scientist of all time. But we cannot allow him to be remembered simply for his scientific achievement. He was one of the great Christians of all time too.

Bishop William T. Manning has just issued another pronouncement against the idea of a merger of the Presbyterian and Episcopalian churches. Manning has thundered against it. Will decide to favor the idea now that Bishop Manning will have made use of such communication facilities as we now have!

Last week I visited Columbia University's school for midshipmen and saw one of our boys from dear old Darwin J. Davis. He was looking splendid.

It has been revealed by Labor leader Harry Bridges that ships are leaving west coast ports half loaded with war materials and half with whiskey and other liquors. A contributor to The Christian Century recently charged that Atlantic shipping is heavy with beer for Libya. Here are two reasons for supporting your senators and congressmen.

168

THE SABBATH RECORDER

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Abimelech was surprised at David’s sudden appearance, and coming alone, for being such a young officer, lest the priest should usually have a bodyguard with him. Abimelech was alarmed, and wondered, and asked him why he had no bodyguard with him. David of course did not want the priest to know he was really fleeing from Saul, so he concocted a story to explain the strength of the king’s guards that had sent him on a special mission which was so secret that it could not be divulged even to the priest. He added that he had told his men to meet him at such and such a place which he inferred it would not be prudent for him to state, and he had really come in search of the ark of the Lord. Contrary to what he had suggested was so sudden that they had not had the time to bring any and even he had had to rush off with the ark (v. 8).

By pretending he was looking for rations for others beside himself he hoped to get a good supply, which would last him some time on his flight, and so he asked the priest for five loaves.

On this put the priest in a difficulty because the only bread he had about the place was the consecrated shewbread, which was only for priests to eat according to the law. Leviticus 24: 5-9. However he agreed on the assurance that those who would eat it had preserved it from the Sabbath, as also in the case of circumcision when the work in the temple was involved in their action, any breach of the Sabbath was not so.

His point was that David was hungry, and in connection with this the matter of the ark was to be brought out. David had made it a fit parallel to the case of his disciples who were also hungry, and were commanded to feed themselves. The law on the Sabbath was a ceremonial law of Moses, but merely a ruling of the elders. The law permitted plucking ears of corn, and did not say that only a ceremonial law of Moses was then the table, the Passover lambs on the 14th Nisan were to be put away. The law as it was popularly understood, as that the Lord did not so.

A superficial reading gives the impression that the priest was not so. Many scholars believe that the son of David is the Lord even of the Sabbath. It was made for man, and so man has some power over the Sabbath to decide how it should be kept. These words apply of course especially to Jesus the Messiah, for he is the representative of the human race, and the Sabbath was made especially for him, and he has the right to regulate its observance, and he made it his business to free it from the traditions of the Pharisees when he said to the multitude of people showing forth his own divinity and power, that he was greater than the temple itself. Jesus once more showed how the Passover lambs on the 14th Nisan were forbidden to be done.

So David received the bread, and off he went with the five loaves, and also with the sword of Goliath which he had brought down with a multitude of regulations which allowed no for the Passover lambs and the Passover. But when its observance was loaded down with a multitude of regulations which allowed no freedom in the carrying out of the divine precepts. We act according to spiritual principles, and these principles guide and determine our actions in the various circumstances that arise in our lives, and guide a merciful Savior will be the One who will judge us. We observe the day unto him, and...
to him we stand or fall, and so no man has the right to judge us in respect of the Sabbath day.

—The Sabbath Observer.

O B I T U A R Y

Anderson. — Gustaf Emil Anderson, son of August and Hedvig Lindberg Anderson, was born October 23, 1869, in Grenna, Sweden, and died in Mercy Hospital, Janesville, Wis., February 10, 1943.

He emigrated to America as a young man and found work in and near Chicago until 1914, when he came to Milton, Wis., where his home has been since then. He was married June 17, 1928, to Miss Martha Brown, daughter of Robert W. Brown. He is survived by his wife, one brother in Chicago, and one in Sweden.

Funeral services were held in the Milton Seventh Day Baptist church, in charge of Edwin Ben Shaw and George Barlow, and burial was in the Milton cemetery. He was a skilled mechanic in the Burdick Corporation shops, a loyal member of the Ashaway parish house. Rev. Ralph H. Barber officiated.

Shaw — Belinda Talbot Welch was married to Maud Dresser, of Watson, Lewis County, N. Y. She is survived by her sister, Miss Bertha Williams of Adams Center, and by several nephews and nieces.

Burial was in the local cemetery. Pastor Paul Burdick officiated.

WANTED — LEADERS!

The problem of adequate leadership in the local church has never been more acute than today. With many young men already in the armed forces and others being steadily called into their country’s service, with men and women serving the national cause in industries essential to the war effort, and still others engaged in civilian defense activities which require large amounts of time, the situation becomes complicated for the church, which now more than ever requires wise and constructive leadership for the various phases of its ministry. Some leaders are trying loyally to carry a double load, but others have found it necessary to relinquish their church responsibilities.

The church must carry on with sacrificial devotion through those who are still in position to give time and talent to the leadership of its official bodies and organized activities. It is a glorious thing to see a secreted company of Christians giving their best in terms of dedicated life, willing service and stewardship of substance. Here is a challenge to service on the part of those who have thus far been on the sidelines and those who have not tired and have said, “Count me out.” The Church of Jesus Christ can in this critical time fulfill its exalted mission only if there is a more general willingness on the part of its members to say, “Count on me.”

We welcome these days of testing, because through them God will raise up new leaders and reveal the stuff of which we are made. Let no one permit indifference, discouragement, and fear to prevent him from counting himself in. No one is out of the race until the goal is reached. God does business with every soul daily, on the basis of time, talents, and material possessions.

The present urgent need of the church is a challenge to faith and to a complete dedication of life, as expressed in the words of our prophet, “Here am I, send me!” —Selected.

THE SABBATH RECORDER

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"FOR FAITH IN GOD'S TRIUMPH"

Our Father, day by day we look to thee for the help thou dost bestow. In times of temptation uphold us by thy strength. In times of loneliness and fear give us thy power and the sense of thy companionship. In times of doubt and uncertainty give us thy light and thy guidance. Grant that nothing may shake our confidence in thy love, or cause us to doubt the final triumph of thy great purposes for all men; through Jesus Christ, our Lord. Amen.

—Selected.