BELMONT.—Emily Conger Bentin, who died at her home in Daytona Beach, February 14, 1944, was born in the town of Verona, N. Y., May 14, 1875. She grew to a beautiful womanhood in this neighborhood in the family of Ira Newey of the Verona Club. She was a member of the Second Brookfield Seventh Day Baptist Church and became a member of the Brookfield Seventh Day Baptist Church December 21. President B. O. Bond of Salem College and Pastor Sutton officiated. Burial was in the local cemetery.

Mr. Randolph was a trustee, and was teacher of the Bible. The funeral was held from the Brookfield School House, on February 25, and was conducted by Rev. John H. Austin. To this union were born three sons, one daughter, and one grandson. To her husband, who is left in lonely years. She was a kind-hearted woman, and always considered the welfare of her neighbors.

Mr. Randolph was married to George Betson December 31, 1913. The funeral was held at the Brookfield Cemetery, Westerly, Sabbath afternoon. The funeral service was held at the Seventh Day Baptist church December 21. President S. O. Bond of Salem College and Pastor Sutton officiated. Burial was in the local cemetery.

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The Sabbath Recorder

The Sabbath Recorder is a weekly publication that emphasizes religious, educational, and societal issues from a Sabbathkeeping perspective.

**Editorial**

**STRAWS IN THE WIND**

(Submitted by the President of the Michigan Bell Telephone Company)

My path to my downtown parking lot is the same path taken by our junior high students who go over town to lunch. One step by day, recently hundreds of hilarious fellows and girls were hitting for the hot dogs. Among the throng, a small group was wearing "piggy back" on a white boy's shoulder, obviously to save his pretty slippers. They and many others who saw it were regarding it immensely, seemingly oblivious to any suggestion that such a thing might be out of place. One of the valuable by-products of this war for us at home will be the people who stand out in race relations. Let Christians examine themselves without prejudice.

One of our Sabbath-keeping boys taking his training for the medical corps was offered a pfc stripe—but he would have to do regular duty on Saturday (from which formerly he had been excused). His reply was, "You keep your stripe and I'll keep my Sabbath." A little later he got his stripe just the same. There is a method by which we 'keep the Sabbath' only.

The Michigan Bell Telephone Company has been running a "helped wanted" ad ever since the draft became effective. One of our Seventh Day Baptist women applied for a job, but made it plain that she would not work Friday night or Saturday. On the other hand, she was plainly told that they couldn't make any exceptions to the rule of everybody "staggering" their day off. Big effort was made to get her to go on and take her tests, five or six in number. She did so, and when she was asked to start work regularly, she advised that if they changed their rules, she could have her Friday night and Sabbath off, and that if there were any more of her Sabbath-keeping girls wanted on job those conditions, send them up. So others have taken positions on those terms.

The war has made radical changes in Battle Creek, which surely must have vital effect upon the public climate. The U. S. Army acquired the great Battle Creek Sanitarium building and grounds and much of its equipment at an original cost of $2,500,000. The recreation building commonly called the "San Union" and other properties have been included. Radical remodeling was done in the main building. Several large cement block barracks were built on the grounds near our church. An uninspectable wire fence is around the whole thing. The capacity of this great army hospital is fifteen hundred beds. The "Percy Jones" is rated second only to the Walter Reed hospital in Washington, and it is already full of sick and wounded boys from every battle front in the world. Many of the best medical and surgical talent in the army are stationed here. A large number of the old sanitarium civilian employees were retained and put on the civil service list to help run the institution. The whole laundry is run on the Sabbath-keeping basis. We have government housing projects in the city and much contractor construction at Fort Custer, which probably will be cheap salvage at war's end; but the Percy Jones is a permanent and lasting institution through the years, and it cannot help but influence its closest neighbors very vitally, both physically and spiritually.

And what has happened to the sanitarium? It moved bag and baggage across the street, utilizing for its main building the cobblestone annex called Kellogg's Hall, and the college library building, the two connected by a new corridor of doctors' offices. The old hospital on Aldrich was retained. All accommodations are now all-inclusive, a much larger patient population being brought in, as is often the case with migrations, during the great winter months. The institution is still nominally run on the Sabbath-keeping basis, and guiding spirit of the institution, Dr. John Harvey Kellogg, died December 15 last, at the ripe age of ninety-one. It is not expected that his passing will greatly change the health standards and general policies of the "San." However, a recent attempt was made by the national officials of a religious denomination to get control of the management by a coup d'etat—crashing the annual stockholders' meeting with a number of friendly non-resident stockholders. Quick legal action stopped the proceedings, and though the case is still in court, the coup is conceded to have been abortive. Its success might have affected our employment problems quite unfavorably.

Edward M. Holston.

**TERTIUS**

We little realize how much we owe Tertius. Who was he? He was Paul's secretary and with his own hands penned the message to the Romans as the Apostle Paul dictated. At the close of a benediction, and of the salutations of other workfellows, he puts in a word for himself and the people here that wrote this epistle, "salue you in the Lord" (Romans 16: 22). We never stop to think of the labor and pains that have gone into the laboral writing of this epistle. Doubtless it was often copied for extended use, the copists relying implicitly upon the integrity and accuracy of the first writer, Tertius.

Did he have finger cramps? Did he wonder if it were worth while? Did he perhaps raise his confidential pen and catch a vision from Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation." Either as one-time slave, trained in hand and now in heart, is helping start the publishing of the gospel, that from such slow, laborious effort was to go on and on till now the printed message is in tracts, booklets, paper—covering the whole earth.

"History scarcely does justice to the countless writers," suggests the author of a pamphlet, "Progress Through Co-operation," "who, like Tertius, have had the zeal and diligence to publish the way of salvation. To their painstaking copying of the Scriptures—often by the flickering light of candles which seem to glow as a beaded rosary of devotion around the writings of the prophet who speaks the word of God's commandments and the mighty affirmation of God's word down to the days of the Renaissance."

When movable type made rapid printing possible, the Bible was the first book to be printed. Full well did those to whom the new tools were given show their thanks to God for the new wings given to written words in printing the Holy Writ. From that day on, the Bible as a whole, or in portions, with other religious literature, has been the work of hard worked scribes like Tertius.

The history of religious literature in America is worthy of study—from the time when the first printing press was set up at Cambridge, Mass., in 1638, by Stephen Day and the first book, Bay Psalm Book, to the coming of the Bible, on and through the publishing of the first Bible in America, now known as the Sower (Saur) Bible, down to the time of our various religious printing houses. Good tidings has gone on apace. Today millions of pages of religious literature are being published. They may not reach the whole of the world, but they are widely disseminated. That is the work of the printing presses.
weir and money are given to the work; but their names are seldom mentioned. The writer knows this to be truly particular of the Missionary Board and workers of the Board who has intimate knowledge.

The same thing is true regarding churches. It has been said with truth. One hundred supporters are needed to every church. While every Christian should be willing to assume the responsibility of leadership, he should remember that the less conspicuous workers are just as necessary and important. There is a temptation for people to forget this and feel that, unless they are in the forefront of the work, they and their work are of no importance. Just as every member of the human body has its place, so all members of a church have their work and are necessary (Ephesians 4:16).

Many times the best service one can render to his church and the Master is to be in the background and to the forefront of the work, "in honor preferring another," as Paul states it.

We should thank God for those who are willing to labor in the background and pray that he give us more such workers.

W. L. B.

LETTER WRITTEN BY DOCTOR CIANDALL TO DOCTOR PALSBOR

Dear Doctor Palmberg:

I wrote a letter not so very long ago and I hope you received it all right. I have not heard from you in a long time, but maybe you have. After I finished the last sentence of the letters written me never arrive. I was wondering, when I was lying awake awhile last night, if it could be because those sent me are too heavy. In China, air mail letters cannot

The SABBATH RECORDER

THE SABBATH RECORDER

MISSIONS AND A WORLD ORDER

By Rev. Trevalh R. Sutton

Many important and interesting statements are being made today in regard to postwar days. We hear many expressions, such as International Organisation, Atlantic Charter, Six Pillars of Peace, and others. These are plans toward the building of a world order. However, unless such a structure is built upon a solid foundation, it is likely we will crumble in the time of storm, as has many another noble plan in times past.

And so only one solid foundation upon which a world order can be built. This foundation is Jesus Christ, the crucified Son of God. It is the foundation based upon the fact that all have sinned, "there is none righteous, no, not one" (Romans 3:10); that "the wages of sin is death" (6:23); and that "the new creation" is "in Christ Jesus" (2 Corinthians 5:17).

It is the foundation whereby mankind must have a new must have it first. It is the acceptance of the crucified and risen Christ as Savior and Lord by which the new man is found. It is in the new creation that the Christian Church has its place in world affairs. It is to call men to repentance and the new life, upon which they made it. It is the foundation which will suffer less damage in time of storm

...to build until Christ himself comes to build the perfect structure.

Therefore we should go into all the world with the gospel. Jesus commanded his followers to "Go." In establishing the Lord's Supper he said, "As oft as you will." In establishing evangelical missions he made a simple command. In this hour of world need there is need of this command. Let us go into all the world where doors yet remain open, and prepare both to re-enter old fields and enter new fields as opportunities open.

...we have had a very lovely fall and winter thus far. We have had no snow but seem very dry. We have had good rain and still have not weighed considerably more than we expected. We have had no first. We are getting on quite well. Much love to you and sister.

Grace.

Changtun, Lichwan,

December 27, 1945.
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There was discussion of the trip through the West and of the work carried on at Jackson Center. Plans for work in the Florida field for the next few months were discussed. The group decided that we would offer our promoter the four cents per mile rate for some of the work, and the balance to be applied on Mrs. Greene's fare, since their trip should be completed in the summer months. This was greatly appreciated by Mr. and Mrs. Greene.

Mrs. and Mrs. Greene left March 8 for Florida, where they expect to work for the next three months.

Respectfully submitted,
Mrs. Oris O. Budler,
Chairman.

March 12, 1944.

Mrs. Stutler read a report from Rev. L. O. Greene telling of his work in Jackson Center, Ohio.

Mrs. Swiger gave the report of the Spiritual Welfare Committee. Her report was accepted and placed on file.

Your Committee to Promote the Spiritual Welfare of our men and women in service of their country, would submit the following report. The last board meeting committee has mailed the calendar prepared by the Tract Society, with a note of appreciation to the board to your women in service.

We have had one board meeting since our last board meeting. At this meeting plans of work were studied and discussed, and make the following recommendations to the board.

Believing in unity there is strength, we recommend that all our societies participate in a daily minute of prayer for our men and women in service.

We recommend that an honor roll of our men and women in service be made and be printed in the Sabbath Recorder, in the issue of the last month of the calendar year.

We recommend that we begin to make preparations for Christmas messages to our men and women in service.

As women who serve as assistants to chaplains, we suggest that Seventh Day Baptist women interested in Christian education who can qualify for this work, work.

Respectfully submitted,
Mrs. Oris Swiger,
Mrs. Okey Davis,
Mrs. Eldred Batson.

Letters were read from Laura Lewis and the Foreign Missions Conference.

Voted that $67.61 be paid Audrey Stephan for statistical work.

Voted that a working fund of $5 be allowed the Christian Culture Committee.

Voted that a working fund of $5 be allowed the Peace Committee.
Reports sent by Mrs. Hubbard and Pastor Victor Skaggs who attended the C.C.O.R. and R. Conference were read.

These minutes were read and approved.

Adjourned to meet at 2.30 the second Sunday in May.

Mrs. J. L. Skaggs, President.

Greta Randolph, Secretary.

Salem, W. Va., March 12, 1944.

STATEMENT OF BELIEF

(Given by Charles H. Bond at his ordination on July 31, 1943)

God:
For many years now I have watched the sun as it would come up over the hill bringing light for a new day. On occasion I have seen it sink behind the hill. Then I have watched the stars as they would appear. I have noticed the seasons as they would come and go. In the spring I have seen the buds as they would burst on the tree and shrub, and the tiny seeds bring forth fruit. I have seen man walk, eat, and develop, and then disappear into the shadows.

What is behind all of these peculiar happenings? There can be only one answer, and we find rest and contentment in it—"In the beginning God." I believe that God is the one back of this wonderful universe. But he is not a man of flesh and bone as we are. We read that the "spirit of God moved" and all was created. John said that "God is a spirit." I believe that this is a universal spirit, self-existing and self-directing, and that through love he created all. "And God saw everything that he had made, and behold it was very good." I believe that God is everywhere present, continually working with his creation and continually creating—"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

I believe that God has a perfect knowledge—knowing all things—and is eternal. He was here in the beginning and when all is gone he will still be here.

I believe in God as our spiritual Father. We are his children, and he is not willing that one should stray from his side. So he works with his children with an understanding, perfect, redeeming love. "For God so loved the world that he gave his only begotten Son, that whoever believeth on him should not perish but have everlasting life." I believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe. He is a perfect, redeeming love toward all men." (Seventh Day Baptist Beliefs.)

Christ:
It is hard for man with his finite character to understand the infinite Spirit, God. But man can understand to some extent that which he can see and feel and hear. So God came to earth taking on the form of a man.

I believe that Jesus Christ is the Son of God and actually was God in the human flesh. He was a human being born on an earthly mother. He grew and developed the same as any normal child. He was tempted at every point just as we are, and without doing wrong. Yes, he was a man, and yet he was God—a God-Man. "The word was made flesh and dwelt among us, full of grace and truth" (John 1:14).

I believe that Jesus is our teacher of truth and our guide to right living; and that he bade his life upon the truths found in the Old Testament. He taught the great saving love of God and the new life and new meaning. "Think not that I am come to destroy the law, but fulfill it!" (Matthew 5:17).

"Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies. ..." (Matthew 5:43, 44). Jesus came putting life into the law of love. Because he lived as one who knew the right and what is wrong, and how to live by love.

But Jesus is more than our teacher and guide. He is our Savior. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

I believe that all men are born into a sinful world, and the only hope for man is to believe in Jesus Christ and to trust him for the forgiveness of his sins. That great saving love is plainly seen in his life, his death, and in his resurrection. Here, Christ demonstrated the perfect love that was his because he lived this self-denying and redeeming life, men are drawn to him. He stands in the light today as the only hope for our sin-sick world.

I believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher, and Guide, who draws to himself all men who will come to him in love and trustful obedience." (Seventh Day Baptist Beliefs.)

The SACRAMENT RECORDER

God was much interested in his crowning creation and came to dwell in the hearts of men. I believe that the Holy Spirit is God working and living in the lives of men. I believe that the Holy Spirit has always directed man—if not, from whence came the Old Testament and the New Testament? I believe that the Holy Spirit came after the ascension of Christ. Jesus said, "Ye shall receive power, after that the Holy Spirit is come upon you." (Acts 1:8). And on the day of Pentecost we read that "they were filled with the Holy Ghost" (Acts 2:4).

I believe that the Holy Spirit gives comfort, brings relief from a hard world, and guides us to the truth. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bear witness unto the truth. (John 16:13)."

I believe that when the Holy Spirit is come, "he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). The Holy Spirit will guide us to the life of Christ and as we stand alongside of God's measure, Jesus, we can see our shortcomings as well as our guide to right living. It is the Holy Spirit who teaches man to witness, "Ye shall receive power and ye shall witness unto me." It caused man to write his high song of triumph, "Ho! How shall man know wrong? When the Holy Spirit is come, 'he will reprove the world of sin, and of righteousness, and of judgment'" (John 16:8).

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The Bible's own testimony is: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16, 17).

I believe that man is the crowning act of God's creation because he was made in his spiritual image and because he was given dominion over all things created. God gave man that supreme power which he possesses—the power of choice. "And God said, Let us make man in our own image, after our likeness: ... And God created man in his own image" (Genesis 1:26).

I believe that all men are children of God by God's own choice, but man does not come into the full beauty of this sonship until he accepts the Christ and strives to live in harmony with him. Man is made to dwell in fellowship with God, but because of his own choice he failed to recognize the law of God. He was disobedience from the very beginning. Therefore he needs a Savior, one who calls him back to God and leads him to his true crowning nature.

I believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he was made a member and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior. (Seventh Day Baptist Beliefs.)

Sin and Salvation
Sin has been described as "missing the mark." This mark is a life in harmony with the life of Christ. Sin is a negative action standing against God, and that action is a violation of the law of right, whether done
in the open or in secret: "Take heed, brethren, lest there be in any of you an evil heart." I believe that sin leads to the death of the spirit or soul of man—"The wages of sin is death." All men are in danger of this death because "All have sinned, and come short of the glory of God." The one salvation from this death comes through repentance and faith in Christ our Savior, and comes as a gift from God because of his love for his children. By grace are ye saved through faith, that not of yourselves; it is the gift of God" (Ephesians 2:8).

I believe that by Jesus' death on the cross we are brought face to face with God's great redeeming love. His work of teaching and healing was not enough. God is willing to go all the way with us. He wants to see his atoning work completed on the cross, bringing salvation to all who accept him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Eternal Life
I believe in eternal life because I believe in Jesus Christ. Jesus, being flesh, had to die as I do all mortals, and then to set his death he was buried. But the Spirit of God is not concealed in tombs, but is living. So Christ arose from the dead and went to live forever with the Father.

Because Jesus lives, those who believe in him shall live also. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

What heaven is like I do not pretend to know, but to live in our "Father's mansion" with him is explanation enough for me. What shall be the form of our existence there? I do not know. We have been given bodies equal to our needs here, and God will take care of us there. Paul speaks of a "glorified body" and I doubt very much if it is the same thing.

Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul—Longfellow.

Church
I believe that the Church of God is the whole company of redeemed souls united and governed by the Holy Spirit into one body, of which Christ is the head. This universal Church is made up of all those who affirm, 'Thou art the Christ, the Son of the Living God.' I believe that the local church is a company of Christ's followers who unite voluntarily for the purpose of establishing themselves in a Christ-like character, to enable them as a group to render a service which could not be rendered alone.

I believe in the historical demand of Seventy Day Baptists for liberty of thought as an essential condition for the guidance of the Holy Spirit.

I believe that each individual has access to the power of God and is responsible to himself and to God for the things he does in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

To be continued.

Young People's Work

Please send all material and suggestions to Route 3, Bridgeton, N. J.

THE CROSS OF CHRIST OF THE BIBLE
By Melvin S. Nida

("This is the first in a series of three Easter meditations concerning the Cross of Christ of the World and of My Heart will appear next week.

The one absolute necessity of the whole plan of God for man's right to live in righteousness is centered in the cross. The Bible is not slack in presenting to the suffering Christ; probably the most vivid and heart-stirring portion is that of the suffering of our Lord upon that symbol of guilt.

Why did he have to die there? It is not necessary that we understand the ultimate reason; it is sufficient to know that he, the perfect Son of the living God, was willing to express that sacrifice that we might be saved. Most assuredly all of us realize that we must be saved from something. Without the centering presence of Christ, we are—alone. All of us have felt that sense of great longing and loneliness which is not relieved until we fall in love with him. Christ in making himself the substitution for our sin became our greatest friend.

We need not seek further for a more abiding love. It cannot be found.

Yet something more than just a friendship with Christ is portrayed in his cross. Until man's union with Christ is complete there will remain that feeling of the utter futility of life that so many have experienced. It is no wonder that many seek in pleasure and the things of this world, all of that futility being centered in the cross. Without some great stay and purpose in life we cannot expect to be truly happy. His death upon the cross gave us that great purpose. Too often, however, Christians do not see in Christ's cross this second purpose of our being. We hide under his friendship saying, "Tis enough." But God forbid that we should stop there, for this will bring the reality of him to others. Must our faith be merely of this world? No, it will be for him that we have to accept the fullness of the cross if it is! Surely it is a cross to become a friend to the friendless, to give and not expect to receive here; but that was Christ's purpose upon his cross—"leaving us an example that ye should follow his steps." That voluntary act of our Lord contains still one other purpose that we should realize. Were we to love him completely and to leave him, yet we feel akin to him, it would be futile. Have you ever expended your love on someone and not received love in return? Once you have, it will remain in your soul, and, though you may see in Christ the opposite of that? By him, our Lord, taking upon himself our form, becoming like us in all things, even to the point of suffering death, he made us equal to himself. There is the ultimate expression of love, and thus we become akin to the will of the universe. Truly he "made peace through the blood of his cross!"

THE CHILD SHALL LEAD
By E. T. R. Sutton

SCENE III
(Continued from last week)" (Same as Scenes I and II. Time—month or month after Thursday night.) (Stage is clear as scene opens. Jean enters from right and takes easy chair. She is followed by Mrs. Albertson who takes rocker. Conversation starts as they enter.)

Jean: Thank you, Jean, for doing the dishes. It has been a great help to me.

Jean: You are welcome. (Brief pause.) Wasn't it a funny story, Jean? I think it was the funniest thing that's happened to me today.

Jean: Here it has been almost a month since Paul and I wrote and no reply.

Mrs. A.:—I am afraid your writing has done no good.

Paul: (Entering from right.)—Oh, Mother, I've got some good news. I was just over to see Pastor Parker and he told me he had decided to be a follower of Christ. He said that he talked with Pastor Parker, and expects to accept an invitation to church from Paul and Jean. Pastor Parker also told him that there was another who is about ready for baptism, so another service is being arranged before long. I had talked with Edward several times; and now that he has decided makes me happy.

Mrs. A.:—That is fine, Paul; you are making a flower grow. (Beat.)

Jean:—Isn't it great to be a Christian? (Doorbell rings.) (Paul answers.)

Mrs. A.:—Yes it is, Jean, and when we tell others about Jesus we receive one of the greatest joys any person can ever have. Paul writing with a letter is a special delivery from Dad! (Jean jumps up excitedly.)

Jean:—Open it! Paul! Jean, you may read it to us. (Paul opens the letter and hands it to Jean—then takes chair at right.)

Jean (Reads letter.) (Sits down in easy chair after reading letter.)

Dear Wife and Children:

I have so much to say but shall only write this now, for, perhaps, we can again be together. Perhaps you will not believe it; but I am a new man. You know what I have been the past seven or eight years; I am different. I trust that you may no longer be ashamed of me and no longer be made to live off of money that has been earned in places of sin.

Something happened to me about a month ago. One Friday night I went to my room at the boarding house, having been to the night club, with a headache and went to bed. For once I was sober. I could not go to sleep; as I lay there I could hear a radio in the next room. It seemed some minister was giving a sermon and I caught these words: "He that believeth and is baptized shall be saved; but he that believeth and is not baptized shall be condemned." These words kept ringing through my mind all night and I could not get sleep for several nights. I was not able to do much thinking while I was deciding what I should do. I decided to accept his invitation to church—next Sabbath.
Dear Mrs. Greene:

I was so glad to see my letter in the Sabbath Recorder that I wanted to write another letter right away, but Mother told me to wait a little while. Mother is writing this letter for me.

You told me you fell off your horse. I did, too. It was my horse, Bert, who was blameless. He was out of school three days last week.

I have dosed the night club. I did not tell you and took me right into the alley.

Thursday night (R.S.) That's today! I can write a letter from that.

Jean-Can come, let's get right. I am so glad.

It's great to be a Christian! (All three leave at right.)

The End.

COMING SOON: A brand-new S. D. B. chapter.

COMING: A serial written especially for S. D. B. young people by Alice Annette Larkin!

S. D. B. young people by Alice Annette Larkin!

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Of Ahaz his father before him it was said, He trespassed in all his ways that he shewed in the sight of the Lord his God, like David his father. He walked in the way of the kings of Israel, and made his son to pass through the fire, according to the abomination of the heathen whom the Lord cast out from before the children of Israel. And he sacrificed and burned incense in the high places, and on the hills, and under every green tree.

And when Hezekiah was sick in his end, the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. And Hezekiah turned his face to the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I walk before thee in truth and with a perfect heart, and have done that which is good in thine eyes. And Hezekiah wept abundantly.

And it was before sundown, behold they came to him; and he said unto them, Is it a light thing unto thee to weary me? wherefore stirst thou the heart of my master the king? And the messengers returned, and said to him, Thus shall it be done to the man that came unto thee, and thus shall he answer:

Well, Micah, the country preacher, must have been foreordained to the religious circumstances. Indeed his discourses refer to these conditions and, he, too, in the country outside Jerusalem toward the sea, gives his words of warning and entreaty, because they have the power. They cover fields and houses and take them by violence. They oppress a man and his heritage. They may expect calamities from God. Thus behind the political situation he points out a cause to be found in the social sins of the people. The people follow after false prophets which preach in favor of luxury and ease.

How modern was Micah! How long ago! Avarice, oppression, falsehoods, luxury—now no more, than then and now—applied by Micah to the smaller world of his observation, are equally applicable today to the larger world that comes within the observation of every one of us. Thus he points a moral to the people.

And how easily all this could be prevented—"What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

Micah was especially severe on the religious leaders. "The prophets are of Baal," he says, "the princes of the house of Israel that abhor judgment," "the heads that judge for reward," "that build up Zion with blood." The people and the city of Jerusalem paid the price for government by men instead of God; it would come to waste and be plowed as a field. Evidently when Hezekiah took the kingdom, the religious leaders of the nation had in their hands religion. This was religious training of the oldschool, that they could make a thing of a true religion. And that will be based on the religion of Micah, which has come down through the ages to the Christian Church.

But God is not casting away his people, even if Jerusalem is destroyed. Jerusalem is too full of vain glory to produce a Messiah; but in Bethlehem the divine hopes can be cherished. Micah saw that Jerusalem would be punished, but he also saw that the true religion would remain.

"For a prophet like this shall be in Israel," Micah 5: 2. "You will remember that when the wise man came to Jerusalem inquiring where they could find him that was born king of the Jews, Herod summoned the chief priests and the scribes to learn what was written in the books of the prophets. They had written, Micah 5: 2. "For a prophet like this shall be in Israel."

When that prophecy was fulfilled and the Messiah came, he came still urging upon Jerusalem and upon her rich young rulers the simple rule of Micah, the twofold duty of man: love toward God and love toward fellow men.

As we go back to Micah and to the days of Jesus Israel has a mission in the world; it is not in competition with Assyria in implements of war, but in presenting truth to the world. It is the Church and the Kingdom of God that have the love to give and the culture to share. And when we come to the world, it will be in the same manner that the Lord, and of the Lord, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among the heathen, and shall lift up himself against nation, neither shall they learn war any more." Micah 4: 2, 3.
Micah varies in his prophecy about Jerusalem. First it is to be destroyed; then in the ideal world, "The law shall go forth of Zion.

In one case he is thinking of Jerusalem individually as a wicked city. In the other he is thinking of Israel as a whole and her mission, which centers (even in the mind of Micah) in Jerusalem. The mission will go on to victory regardless of the fate of the city.

But a change for the worse took place at this point—politically, religiously, and socially. Sennacherib had retired from Jerusalem, as we said, and the city was spared; but his successor returned, subdued Phoenicia, Tyre, and made Judah tributary. There was a reaction against Hezekiah's reform. Men doubted the supremacy of Jehovah. The gods of other nations were helping them, whom it was wise also to propitiate. Menasseh restored the heathen practices. Their misfortunes showed that God was angry with them. They must offer their children to appease his anger. This seems to be the line of thought of the people. They asked, "Wherewith shall I come before the Lord? Will the Lord be pleased with thousands of rams... Shall I give my first-born for my transgression, the fruit of my body for the sins of my soul?" (Micah 6: 6,7.)

We abhor the idea of human sacrifice as an act of worship today. We shudder at the story of Abraham coming so near to sacrificing his only son, Isaac, on the altar. We disapprove of the heathen worship of Moloch, sometimes copied by the Israelites, where babies were sacrificed by fire; also the Hawaiian practice in more recent times of appeasing Pele, the fire goddess, who lived in the erupting volcano.

We admire the brave Queen Kapiolani, who became a Christian, defied the goddess of fire and her priests, and led her people away from the superstitions of appeasing a fire god.

We may well shudder at the number of lives cast away in the various forms of human sacrifice in other lands. We hold life sacred until periodically we pay tribute to the god, Mars. Instead of an occasional sacrifice of one, we sacrifice by the fire of cannon and bombs, thousands of our finest youth. Not only those of our own, but thousands of English lives, and thousands of French, and German and Italian, and Chinese and Japanese, and more and more thousands if needed.

We too are asking, "Shall I give my firstborn for my transgressions?" And the way out is true religion, "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?"

Again Micah condemns the inhumanity of his times, their scant measures and wicked balances, falsehoods, and the violence of the rich. He reviews history to prove the grace of God in spite of late misfortunes that have befallen the land.

In these last discourses the prophet seems like a man who is almost alone in his faith in Jehovah's supremacy. "Woe is me... The good man is perished out of the earth... They all lie in wait for blood... Trust not in a friend," are some of his gloomy words. Probably many of the believers in Micah's true religion had been executed. It sounds that way, and it would be true to type even today.

But he has one source of comfort, "I will look unto the Lord. I will wait for the God of my salvation, my God will hear me." And this sustains him. God's purpose for and through Israel cannot fail. He will pardon iniquity, he will have mercy, iniquity will be subdued, sins will be cast into the sea. This is his expression of hope. And what a faith! These were his darkest and gloomiest days, but what a faith!

True religion has seen dark days. Even prophets have lost faith in men, but True religion has been tested today. Men fail it again and again. Our faith in mankind may be shaken, but not in true religion and its success, or the fulfillment of God's purposes through his believers.

We will say with Micah, "When I fall I shall rise; when I sit in darkness, the Lord shall be a light unto me." The light of the world shall not be extinguished. And it shall win through adherence to true religion—Micah's religion in a nutshell, "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?"