MARRIAGES

DINNER WOOD. — At the home of the bride's grandparents, Mr. and Mrs. George Arnold, in Battle Creek, Mich., Saturday, January 23, 1944, Phoe. Rudolph A. Dinner of Beaver, Wis., and Miss Pauline Wood of Battle Creek, Rev. Edward M. Holsten officiating.

OBITUARY

Lusk — Fannie May Lusk, daughter of Charles and Mary Vermilyea, died at the Boulder, Colo., Sanitarium February 2, 1944. Mrs. Lusk has been a Christian for seventy years, having joined the Christian Church in 1874. She has resided in Boulder for the past fifteen years and has been a member of the Boulder Seventh Day Baptist Church since 1934.

The funeral service was conducted from the Howe Funeral Home by her pastor, Rev. Earl Crusan, and the body was taken to Trinidad for burial in the family lot.

She was an outstanding Christian woman and will be greatly missed by her friends. She loved everyone and set an wonderful example for others to follow.

Mudge — Jennie Clemen, Hull, daughter of Varmun and Malinda Larkin Hull, was born at Mill Creek, Okla., June 27, 1893, and died at the home of her daughter in Battle Creek, Mich., January 30, 1944, at the age of 92 years.

When fifteen years old she was baptized by Elder Darwin Maxson and joined the Milton Church, where her membership was when she died. Her children survived her except for one, who died in marriage September 10, 1870, at Welton, Iowa, by Elmer; four grandchildren, and a great-grandchild.

Funeral services were held in the Seventh Day Baptist church in Battle Creek, with Pastor G. D. Harris officiating. Burial was in the Memorial Park Cemetery. Last words were built around her favorite scripture, Revelation 21:4.

Besides her children the baby is survived by her grandparents, Mr. and Mrs. Benjamin H. Moulton of Battle Creek and Mr. and Mrs. Dell F. Barber of North Loup; also by her great-grandparents, Mr. and Mrs. James Ingerson; and Mr. and Mrs. Charles W. Barber; one aunt and two uncles. G. D. H. Randolph — Agnes F. Randolph, daughter of Abram and Mary Randolph, was born January 19, 1855, in Jersey City, N. J., and passed away December 21, 1943, at the home of her son Earl.

At twenty years of age she was baptized by Rev. L. A. Plates and joined in membership with the Seventh Day Baptist Church of Piscataway, where she was active until ill-health prevented. On October 25, 1876, she was married to the late Calvin Fitz Randolph. To this union were born two children, Willard and Earl W. Fitz Randolph.

She is survived by her son, Willard, and Earl and by a grandson, Wayne, and a granddaughter, Jeannette.

She was a most loyal member of the Piscataway Church for sixty-eight years. Even when ill-health prevented an active life of service, her interest was unflagging and her faith growing. She faced her death with the sure hope of life to come.

Funeral services were conducted on December 28, by Pastor Victor W. Hurst at the Piscataway Funeral Home in Dunellen, N. J. Interment was in the Seventh Day Baptist Cemetery in New Market.

W. S. Rood — Charles J. Rood, in the obituary which appeared in the Recorder of January 31, an error was made in naming his parents. It should read, "Charles J. Rood, son of C. F. and Mary Ann Thorngate Rood." We are very sorry for the mistake.

Whitford — Orlo J., one of ten children born to Edward M. and Josephine Burdick Whitford, died at his home in Farina, January 24, 1944.

He was born at Farina and lived his entire life in the community. He was twice married—September 12, 1898, to Emma Ferrill, and to this union three children were born: Mrs. Josephine Hutchins of Chicago, Ill.; Mrs. Mable Kinkaid of Marsee, Ill.; and Edward of Farina. The wife and mother died May 27, 1918. The children survived her except for one, who died in marriage December 3, 1921, he was united in marriage with Caroline Sodner. Of his former marriage he left one child, Neil, who died in infancy.

He united with the Seventh Day Baptist Church at Farina when thirteen years of age and continued his membership until his death. Funeral services were held in the Farina cemetery.

I need not stand alone"

I need not stand alone!
My heart with joy repeats,
"I need not stand alone";
Forgiveness is complete.
For ever my sins he'll throw

His robe of righteousness;
And I can go with
To the home of light and bliss.
I need not stand alone!
Oh, may this life of mine
Show forth my deepest gratitude
For all his love divine.
Believe and trust his grace,
Then there's no fear of hell.
None who accept will stand alone;
He's there—and all is well.

RECRDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be inserted at the following rates, for each insertion, minimum charge $0.50.

Cash must accompany each advertisement.

FREE — to the Lord's providence-owners of the Sabbath School tract. What is the Difference, which was published as a continued article in the Recorder for January 31 and February 7, 1944. Give to help in the work of printing, which will be greatly occupied. By Mrs. Bond, 60 Oak St., Salem, W. Va.

Vol. 136 PLAINFIELD, N. J., FEBRUARY 28, 1944 No. 9

I Need Not Stand Alone

By ELIZABETH FISHER DAVIS

I need not stand alone
Before the judgment seat.
For Jesus will be there;
Oh, what a comfort sweet!

The spotless Lamb of God
Was offered up for me.
He lived and suffered, bled and died.
From sin to set me free.

"I need not stand alone!"
My heart with joy repeats,
"I need not stand alone";

Forgiveness is complete.
For ever my sins he'll throw

His robe of righteousness;
And I can go with
To the home of light and bliss.
I need not stand alone!
Oh, may this life of mine
Show forth my deepest gratitude
For all his love divine.
Believe and trust his grace,
Then there's no fear of hell.
None who accept will stand alone;
He's there—and all is well.
Some time ago I turned to the new "Statement of Belief of Seventh Day Baptists," to find out what our leaders had written in regard to evangelism. We believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to propagate the gospel throughout the whole world and in all human relationships. Elsewhere we are told that the early "Seventh Day Baptist movement continued by a strong pioneering, evangelistic spirit." May we ask whether the day of pioneering fields to occupy? Has the territory surrounding all our established churches been thoroughly and recently canvassed to make sure there are no churches who need the gospel? Or, if the fields are still "white unto the harvest," must we say that we are not doing our job properly if we face the problem we face in the present - that of recognizing the responsibility the church must share in the program. The tasks of the present challenge every sincere Seventh Day Baptist. It is a way to get the word of life to them. Often pioneering evangelists went on horseback which required several days or weeks to reach even near-by points. Now we can cover the entire state in a shorter time with modern means of travel. Our cars should be so consecrated to the task as were the horses of yesterday. Our men, too, should have as wide a vision to find those needing the story of salvation. If men will not come to the house of God to hear the message of life, are we less responsible if we find it necessary to carry it to them? In my travels the past year and more, since I have been attempting to promote the work of evangelism, I have found many places where we once had flourishing churches, but today the buildings are gone and nothing is left but the burial grounds. In other places we found many in war work, some in the army, and only a few loyal members left, who are somewhat upset about the present and fearful for the future, while there were many who have drifted away whose ancestors were among the pioneers. Buildings erected a century ago to accommodate a congregation of several hundred now look empty and forlorn. We are left to wonder now if the faith is left. Have we lost this spirit of pioneering in evangelism? Dare we ask ourselves whether we have ever promised to our early consecrated leaders to venture out for God? As the war goes on, the minds of people everywhere are so confused by the multiplicity of tasks we are trying to do and the stupendous problem we face in the future, shall we6 unconfident fall to recognize the responsibility the church must share in the program. The tasks of the present challenge every sincere Seventh Day Baptist in the pulpit and the pew, man and child. This war year of 1944 can be characterized by those who follow us as the year of greatest difficulty in the history of God's church - if we wish to make it so and if we earnestly seek to carry out God's purpose. The plow man and the plow woman are coming into the furrow; shall we harness the whole body of the church and get the seed into the soil so that God can nourish it and give an abundant harvest? Would we let this opportunity slip, can we hope to be forgiven? "Redeemed Man Seeking a Redeemed World" To make sure all redeemed men are ready for the great task of redeemed the world, which seems so imperative just now, I suggest we examine the above slogan and the following outline program for immediate study by all our people. It may help us to some way to feel a deeper sense of our obligation to find what part we may have in the work of the world.

I. Denominational Privileges
1. To make possible a yearly retreat for all our ministers, where this most vital subject can be thoroughly discussed and plans made for definite action.
2. To provide every state in which we have churches with a full-time evangelist. Where men are not ready, why should the pastors for a definite period so that continuous effort for soul winning can be made.
3. To encourage every pastor to make a conscientious study of methods now being used for the promotion of evangelism by church leaders. It is certain that as he becomes aware of the most effective and enthusiastic "Evangelistic Pastor." Evangelism is always in season, and this spirit should never be allowed to fade. Where the church is ready, let us begin fulfilling the program for the restoration of the spirit which prompted our early consecrated leaders to venture out for God.
4. To organize a laymen's movement which will include every man who has a mind to work, a heart to surrender, a purse to contribute, a life to give. Churches are stronger in spiritual power when laymen are active.
5. To ask our women, who have so faithfully been supporting the work of the Women's Society with their money, to give their time and talent so that we can nourish it and give an abundant harvest.

If men will not come to the house of God to hear the message of life, are we less responsible if we find it necessary to carry it to them? In my travels the past year and more, since I have been attempting to promote the work of evangelism, I have found many places where we once had flourishing churches, but today the buildings are gone and nothing is left but the burial grounds. In other places we found many in war work, some in the army, and only a few loyal members left, who are somewhat upset about the present and fearful for the future, while there were many who have drifted away whose ancestors were among the pioneers. Buildings erected a century ago to accommodate a congregation of several hundred now look empty and forlorn. We are left to wonder now if the faith is left. Have we lost this spirit of pioneering in evangelism? Dare we ask ourselves whether we have ever promised to our early consecrated leaders to venture out for God? As the war goes on, the minds of people everywhere are so confused by the multiplicity of tasks we are trying to do and the stupendous problem we face in the future, shall we6 unconfident fall to recognize the responsibility the church must share in the program. The tasks of the present challenge every sincere Seventh Day Baptist in the pulpit and the pew, man and child. This war year of 1944 can be characterized by those who follow us as the year of greatest difficulty in the history of God's church - if we wish to make it so and if we earnestly seek to carry out God's purpose. The plow man and the plow woman are coming into the furrow; shall we harness the whole body of the church and get the seed into the soil so that God can nourish it and give an abundant harvest? Would we let this opportunity slip, can we hope to be forgiven? "Redeemed Man Seeking a Redeemed World" To make sure all redeemed men are ready for the great task of redeemed the world, which seems so imperative just now, I suggest we examine the above slogan and the following outline program for immediate study by all our people. It may help us to some way to feel a deeper sense of our obligation to find what part we may have in the work of the world.

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THE SABBATH RECORDER 139
4. To conduct regular prayer groups seeking divine guidance on how to become good "fishers of men," and asking for wisdom to lead men to full surrender of their lives to the Master.
5. To formulate a definite program of evangelism which will reach out into every part of the community, every member having some part in it.

III. Individual Privileges
1. To take time for daily Bible study and private devotions in order to cultivate a constant fellowship with Christ, who alone can set on fire one's whole being for souls.
2. To examine before our Christian life and experience will attract others to Christ.
3. To attend church regularly and to take my part in all its activities and to invite others to attend and enjoy the blessings I find there.
4. To accept the opportunity to spread the gospel through the distribution of evangelical and denominational literature.
5. To help my pastor in his work, recognizing him as the leader in the divinely appointed tasks of the church.

IV. Promise of Evangelism
Recent coming to our attention are two new Sabbath tracts prepared by Rev. Lester G. Osborn. The material presented is so well conceived, written, and printed for the saving of souls, it is a joy to hold them in hand. We understand that the printing is paid for by "an interested friend and loyal Sabbath keeper."
The SABBATH RECORDER

The reverse is a broken up, full page on "How Is Sabbath Desecration An Entering Wedge to Loss of Spirituality?" The sentences are striking and attention compelling.

The other tract, "Something New?" is answered by Old Testament quotations. There follows a brief, succinct statement concerning the Bible Sabbath, informative and challenging.

The back of the page contains the words of Jesus found in John 1:4-21, with the important question, "What Is Your Response?"

These little folders may be obtained by writing to the Seventh Day Baptist Church, Shiloh, N. J. South Jersey is putting forth real effort in promoting the Sabbath. We commend the work of Mr. Juhl at Marshaltown, Iowa, to distribute his tracts and revive Seventh Day at council. He believes such a man would soon be self-supporting on a fifteen per cent commission from the sabbath handled, and be able to spend two or three days a week in the church interests. He thinks this could soon be brought about if one of our boards would put such a man on the field in this way. We recommend and congratulate Shiloh and its pastor on their contribution and zeal in advancing the truth of the Sabbath, a vital factor in promoting God's kingdom.

MEETING OF TRACT BOARD

(Condensed Report)

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J. on Sunday, January 9, 1944, with Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Nathan E. Lewis, Hurley S. Warren, Herbert C. Van Horn, Mrs. Frank E. Leabough, Mrs. William M. Stillman, Irving A. Hunting, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, Luther S. Davis, Miss Lucy Whitford, Victor W. Stagg, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Victor W. Stagg.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was adopted:

Interesting and encouraging correspondence has been received from Australia—Nyasaland and South Africa—and from New Zealand. Sabbath Recorder subscriptions there have gone out to these places with our letters. The churches in New Zealand report additions to their membership, and that helpful contacts are being made in Australia. Both New Zealand and Australia could use many back numbers of the Recorder if seen. A limited number have gone out to them.

Besides much regular correspondence, the secretary has sent out letters to the Tract-A-Month Club, 54, and 677 men and women in the army and navy service, and is keeping in touch with various others, who are giving good account of themselves and their training.

Correspondence has been had with Rev. Riley G. Davis, Des Moines, Iowa, regarding the possibility of ownership transfer of printing press and outfit to the American Sabbath Tract Society received from him.

The work of tract distribution and Sabbath Recorder subscribers has been limited to other states. Elsemer M. Juhl in Des Moines continues. Altogether, three subscriptions have been received from Africa—Nyasaland and South Africa.

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A Sabbath Calender, for free distribution, will be mailed out to churches and the Ione Sabbath keepers' list the week of February 1.

Mr. Lewis supplemented the report of the manager of the publishing house and recommended for the Supervisory Committee that Mr. North have his salary increased $40 per month.

The report with its recommendation was accepted.

It was voted to authorize the chairman of the Board of Trustees and the Finance Committee of the Nortoille Seventh-day Baptist Church, to act for the board in settling the estate of Lucy M. Knap.

Herbert C. Van Horn spoke in great appreciation of the work of the corresponding secretary, Herbert C. Van Horn.

It was voted that the corresponding secretary be authorized to limit this activity commensurate with the best interests of his health; and that the matter of providing the assistance necessary to enable Rev. Herbert C. Van Horn to so limit his activity be referred to the chairmen of the Advisory and Budget Committees with power to adjourn.

The minutes were read and approved.

Adjournment.

Lavern C. Bassett, President, Elizabeth D. Lobash, Assistant Secretary.

MISCELLANEOUS

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Madison, Wis.

THE GOOD AND THAT WHICH IS NOT GOOD

There is much that is good and there is much that is not good. There are things in churches that are not good, such as indifference and neglect. Furthermore, as long as churches are made up of beings with fallible judgment, imperfect methods will exist.

It sometimes seems as though that which is not good in the lives of professed Christians and churches is emphasized, and that which is good and right is allowed to be obscured by a real tendency to the faultfinding of preachers and lecturers to dwell on the imperfections of the church and its members until it appears that all are backsliders, and neglect to commend the sacrificial efforts of the many who bear the burdens of the kingdom. A sermon or address made up mostly of criticism is the easiest to produce, for there is an abundance of material; but theบทความs that are doing their best, and they need words of encouragement.

W. L. B.

FEAR WORKS HARM

Fear is a wasteful thing to harbor.

Years ago one of our churches needed a house of worship. It had been organized sixty years and had between sixty and seventy members, but it had worshiped in the schoolhouse. The question of building a church was often agitated and the decision reached was negative, because the members feared they could not raise the funds. Finally two or three of the younger men who thought they could build were sent by the church to New York to see what could be done for the church. They went to work to get subscriptions. Three or four years later a fine church was dedicated with no help from the denomination. For more than fifty years that sanctuary has been a great blessing to the community. A church could have been built long before had it not been for the fear that they could not accomplish the task.

Fear many times keeps people from witnessing for Christ. A boy was baptized and joined the church, but because he was bashful, he feared to give his testimony in prayer and conference meetings. As the years passed, he came to fear the world, but he was not. He grew to manhood, and finally in a serious sickness he decided he would rise and tell his fears and weaknesses to his opportunity offered. This he did, and for fifty years was one of the most efficient, exemplary, and trusted workers any church ever had; but if his testimony for the first ten years after his conversion had been wasted because of fear.

Men have been kept out of the ministry because of fear. A century past, there was a young man in one of our churches who was gifted and who was thought by many to be the most efficient and perfect minister, but it could not make a grand success and refused. When people urged him to enter the ministry, he told them he did not think that he was a minister unless he could be as efficient as Spurgeon; the fear that he could not be a success held him back; and though a faithful worker in the church for over seventy years, the world lost his service as a minister of the gospel.

Fear works harm in many fields besides those mentioned. The foregoing illustrations show fear to do evil; but we should trust God and launch out in his bidding. Christ said, "Come with me; little flock; for it is your Father's pleasure to give you the kingdom." Luke 12: 32.

W. L. B.

WITNESSING

By Samuel McCrea Carver.

A vital evangelism must begin with the note of witness. As Principal John Whale insists, Christianity is intensely alive only when it is "witnessing Christianitv." It will amount to the fact of God as the supreme and inescapable reality. It witnesses to what God has done for us in Christ, to what he can do for us today. Whatever else evangelism is, it is always Good News. Over against the current sense of the unfailing, Son of God, Christian evangel is an affirmation that our human existence has spiritual meaning and purpose.

It demands that we not only delight gratefully in the gift of life, but that a Word of God be vouchsafed to us which gives light and guidance and redemption.

This witness must be borne to those who are nominally within the Church, since so many of them have the meager understanding of what Christian faith really means. Our wit-
ness must also be borne to those outside the Church who are wisely seeking for some thing which will give them significance beyond their own lives and to society, but who do not know where to find it. There is no Good News in mere entertainment men to strive harder for a new world. We have Good News for men only when we can help them to see that there is a God who wills a new world, who has revealed in Christ what the nature of the new world is, and who through Christ mediates more than our human power for its achievement.

Mr. Norman Thomas, whom you might expect to put the first emphasis on social and economic and political reform, went to the heart of the matter when he told a group of students for the ministry:-

The church may well, as one of its activities, promote discussion of current problems, but no church justifies itself by becoming a forum . . . For the minister, a social conscience and some humanitarian enthusiasm are no substitute for a living message about a God whose love and power he has found not only in his own experience but in the life he offers in terms of faith in him. If I am right in my thought, then may, or should, the church be changed from an insipid condition to one of life and power in Jesus Christ?

It is evident that, if there is to be a marked change in the life impulse of the church, it must find its roots quickened in a new and cooperative work of the church, to be found in an increased activity on the part of its membership.

Isn’t it true that the life, the power, and worth-whileness of a society or organization are measured by the individual and collective efficiency of its membership in the work undertaken?

What in your thought is the real work of the Church? Is it in the formulating of the best type of intellectual and entertaining programs, as essential and helpful as these are, or is it the portrayal of the life and spirit of Christ, the Savior of mankind, in a way that will make the strongest appeal to the heart of a sinning world, leading the sinner to cry out as did Peter, ‘Save, or I perish’?

If the mission of the Church is the salvation of mankind, then there rests upon the individual membership the responsibility of becoming light bearers in proclaiming the fact that life is to be had through the exercise of faith in Jesus Christ the Son of God. Glorious responsibility!

Are you ready to be a Daniel, standing for the reinvigorated life of the Church?

WHERE STANDS THEOLOGY?

Many times during the past years I have been led to wonder why there were so many people in different communities who seldom, if ever, went to church, and I have often asked why is this so?

In recently reading a book by E. Stanley Jones, I came across something of an answer to this question. In this way: ‘The desertion of the churches is often not so much because men are irreligious, as because the churches themselves are insipid and futile.’ Is it possible that this statement is a sufficient answer to the question? If not, what is the answer you give in reply to this question?

What did the writer mean by insipid? The prime meaning of this word is, tasteless; without flavor or interest. Is it possible that our church services partake of this nature? What do you think? If they do, what is the remedy you would suggest? Who is to blame for such a condition in the churches? It seems natural and easy to lay such a blame at the feet of the pastor. A question arises in my mind. Does the whole question belong at the pastor’s feet? Was Jesus speaking just to the pastors when he said, ‘Go ye into all the world and preach the gospel unto every creature, and, lo, I am with you alway?’ What think ye?

I believe that what Jesus said to the apostles concerning the kingdom of God and the preaching of the gospel he is saying to you and me, to everyone to whom he offers life through faith in him. If I am right in my thought, then may, or should, the church be changed from an insipid condition to one of life and power in Jesus Christ?

It is evident that, if there is to be a marked change in the life impulse of the church, it must find its roots quickened in a new and cooperative work of the church, to be found in an increased activity on the part of its membership.

Isn’t it true that the life, the power, and worth-whileness of a society or organization are measured by the individual and collective efficiency of its membership in the work undertaken?

What in your thought is the real work of the Church? Is it in the formulating of the best type of intellectual and entertaining programs, as essential and helpful as these are, or is it the portrayal of the life and spirit of Christ, the Savior of mankind, in a way that will make the strongest appeal to the heart of a sinning world, leading the sinner to cry out as did Peter, ‘Save, or I perish’?

If the mission of the Church is the salvation of mankind, then there rests upon the individual membership the responsibility of becoming light bearers in proclaiming the fact that life is to be had through the exercise of faith in Jesus Christ the Son of God. Glorious responsibility!

Are you ready to be a Daniel, standing for the reinvigorated life of the Church?

A. E. W.
OURS UNTIL TOMORROW

Through the kindness of a friend, a certain small Bible became the proud owner of a New Testament. The pretty covers made the book especially attractive to her, but she seemed also to enjoy something of the value of the printed words between the covers. Soon after she had received the gift, she called on an elderly friend who was too busy to write to her and she handed him her Testament, saying, "I want you to read this. I'll come back for it tomorrow."

"I'll come back for it tomorrow." What would happen if we were allowed only a few hours in which to have a Bible in our possession? Would the beautifully bound, copy we received which we have been too busy to read regularly, be brought and studied? Would the worn old Bible in which we have marked our favorite verses through the years be handled with reverent care? Would we hunt frantically through the book-case or in that pile of old magazines on the cupboard shelf for the copy we have allowed to become dust-covered? Would we try to reread the promises we know somewhere in that book? If we might only keep it a little longer, how would we study and appreciate it?

It isn't likely that anyone will take our Bibles from us tomorrow, and for this we are thankful. May we show our gratitude by using this book daily. Its promises are sure. (Taken from "The Catholic Worker").

Can you read this message from Alice Annette Laskin of Ashtown, R. I., and leave your Bible on the shelf to gather Bibles from case or cupboard shelf for some years too busy to read regularly, be sure you have your hat.

Miss Senoritas, I am an amiable old man. I am not like Padre Acosta—I have come unbeknownst to him. Please understand I am very amiable in my views. I must ask you to pardon the fact that I am a bit hard of hearing. I wanted to visit you and see your chapel, the layout of your buildings, etc.

Thank you, you are very kind. (One to another in guttural tones, in English, "Let's don't let him see an inch beyond this living room. My best way to plant a bomb in the chapel during the wedding.") Yes, Doctor, we are glad to have you come.

I understand one of you is going to get married? When will be wedding be?

Oh, the date is approaching. It will be soon.

Why don't you get married in the Catholic Church? Marriage is a sacrament en-trusted to the Holy Apostle Roman Catholic Church. Those not married in the Catholic Church are not married in the sight of God.

But marriage was a divine institution long before the Catholic Church ever existed. We shall have an evangelical wedding. If you wish to see the chapel, come to the wedding. We most cordially invite you to be present.

Impossible! That would cause a scandal—but, Father, after all, why did you come to Piedecuesta? We are not pagans. Why don't you go to the Indians or to the atheists in the United States? Of course not. It is a free country, like Catholic South America, where Mary Vicinus (a friend to many Seventh Day Baptists) is a missionary.

M—We came here to give the Word of God.

But the people hear the Word of God from our Catholic pulpit.

Then how is it they do not know the Word of God? How many Catholic homes in Piedecuesta have a Bible? They know only catechism, but they do not know the Holy Scriptures.

But Jesus said, "Go... and preach the gospel." He did not say, "Go, and get the people to read the Bible." And we read a portion from the Holy Gospels at every mass.

M—Oh, but Jesus did command the reading of the Bible, for in John 5: 39, he said, "You search the scriptures... for they are they which testify of Me.

P—What was that? I didn't hear. (Much coughing). Now, look, here, it is not the right time to pray for you to come and attack our sacred beliefs.

M—We are not attacking. Rather we are being attacked. It is unfortunate that Doctor Acosta publishes such lies concerning evan-gelicals' divorcing and re-marrying and considering the marriage vows as of no importance to the Catholics and bad Catholics. But an evangelical who is really born again does not believe in divorce except in the case of one exception stipulated by Jesus of fornication, but the divorced party is not free to re-marry.

P—But you preach against the apostles and the most basic of the Christian religion. If so, M—Indeed we do not preach against them.

On Mother's Day, each year, many of the Protestant ministers speak of the Virgin Mary as the supreme example of consecrated motherhood. We respect and honor the mother of Jesus.

P—Really? (here, a show of surprise). Of course! And even for those in Piedecuesta, we have every right according to the Colombian Constitution. Do you know, in the Hotel Acosta there is a room where one of us has lived nearly all her life, which was founded by evangelical ministers. They wished to found a Christian seaside resort, and confiding in our Conference and did the real pioneer work which led to this becoming a town of some size. Later, in came the Catholics and wanted to build a church. Finally, they say, "No, you cannot come and attack our

PROTESTANT religion: We will not give you a deed for that property. Of course not. It is a free country, like Catholic South America, where Mary Vicinus (a friend to many Seventh Day Baptists) is a missionary.

P—What was that? Really, my hearing is quite faulty. Senorita, when are you going to get married?

M—In the near future.

P—Tell me, who sent you to Piedecuesta?

M—The Lord Jesus Christ.

P—But I mean who sustains you?

M—The Lord Jesus Christ.

P—Come now, he personally does not bring you bread and your livelihood. What organization has sent you?

M—We were not sent by an organization. We came by faith and live by faith.

P—And why did you choose Piedecuesta?

M—Who told you to come here?

P—Dr. Acosta, to do his evangelizing.

M—And what if he tells you to leave?

P—All right, we'll leave—when he tells us to do so, but not before.

P—But, I tell you there is no necessity. These people have been taught religion from babyhood in the arms of the Mother Church. My dear lady, God forbid we would long ago have answered the tremendous lies that Doctor Acosta writes and tells about us. It is not the case. We hear the testimony of converted Colombian Catholic. They say that as Catholics they heard masses; they brought their candles to the images; they prayed to the saints; they did penance for sin; they went to confession but they had no sense of true and lasting pardon, no peace with God, no longer to live. But now, freed from the chains of endless outward ceremonies, kneeling at the foot of the Cross, they have batted their eyes wept with blood, confessing in Christ as their sufficient Savior, and are rejoicing in full forgiveness and are daily receiving new spiritual victories through Christ's new life within. We are here only to give that message. For this we have paupered our dear loved ones and friends. The saddest lie of all that Doctor Acosta has told
If you desire anything, I am at your orders.

But was lovely!—M. v.

I must go, Senoritas. Thank you.

If you desire anything, I am at your orders.

M—Avoid what? The truth? P-

P-Well, you know the circumstances. I hardly think I shall return.

You are giving out your hat!

P-Why, I did indeed. Now good-bye, and may you have an enjoyable afternoon.

The door closes behind the aged priest. The missionaries gaze at each other, asking, "What use his motive in coming?" The question has not yet been answered.

P-S. The whole town knows he was here, and we didn't tell it either. . . . The wedding was lovely—M. V.

THE SABBATH RECORDER

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the second letter I have written to you. January 13 is my birthday and I will be nineteen years old.

My kitten is not a school kitten. The kitten is a white kitty and is about half grown, but he is mischievous. I hope you had a very merry Christmas. I had a nice Christmas as I got lots of nice presents.

Sincerely yours,

Edith Nieukirk.

Bridgeston, N. J.

January 6, 1944.

Dear Edith:

Your good letter must have had more than a month's rest after it was written, for I did not receive it until along in February. I thought at first you must have made a month's mistake in your date until I noticed that your birthday was January 13 and mine was January 3. You must have got your birthday wrong.

The second part of the story is about a little girl who was a real little sunbeam. She jumped out of bed with a merry laugh when her mother called her for breakfast, and thanked her for the breakfast, which she said "tastes so good," gave her a loving look when she helped her dress for school. On her way to school she helped a smaller child to collect her in;

Words and kind deeds for everybody, and teacher and children were made happier because of her cheery smile. She too, was bound closer and closer by a habit, but you will agree with me that it was the best kind of a habit.

Yours sincerely,

Mizpah S. Greene.

THE SABBATH RECORDER

"HOW SHALL I INVEST MY LIFE?"

By Rev. Harley Sutton

(Submitted by a teacher in the Finance Committee of General Conference.)

We must be careful when we say, "my life." Listen to the words of Paul in his letters to the Corinthians, "I bear you witness that if a man will not work, he shall not eat." Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth, also, with all that is therein is the Lord's.

The holdup man says, "Your money or your life." Christian stewardship says, "Your money and your life." Someone has said, "Money is life only into one convenient form for storage and use. It is that portion of a person which he can carry around in his pocket, pass over the counter, and put into the hand of some other.

We see that when we talk of how to invest life we can measure to a very great extent how a person is investing life, by his use of money. As one man has said, "My money is mine only in trust. It belongs to God, just as I do. This money is not filthy lucre. It is not the devil's coin. It is stored up human power. It is so much of myself which I can set to work in China or in New York or with the common people."

The silver is mine, and the gold is mine, saith the Lord of hosts (Haggai 2: 8). We can readily see the meaning of this to others. A passenger on a California ship in the gold rush days back in '49 had a money belt with more than $2,000 in gold fastened about him. The ship sank. Afterward the body of this man was found on the bottom with the gold still on him. As he was sinking, he made the last request that we might ask is, "Did he have the gold, or did the gold have him?"

For Kreisler the great violinist once sought to buy a very rare violin from a wealthy man who kept it in his case under lock and key in a collector's room in his house. He refused all the generous offers made for it. Greatly disappointed, Kreisler asked for the privilege of playing it. Grudgingly the request was granted. With the case open, the violinist put the precious instrument in its case, tuned it, and then brought from it the exquisitely lovely notes which his master could command. As he heard, stood enraptured. Finished, Kreisler put it back into the case with all the tender solicitude that a mother would show in putting her baby to bed. Suddenly the rich man broke the silence, saying, "Take the violin. It doesn't belong to you. It belongs to the one who knows how to use it so as to bring all its ministry of joy and help to its people." We can understand how. He that hath ears to hear, let him hear." We need not only to hear but to act on this principle in the investment of our money.

It costs so much to buy money that we should always be careful with money's worth. It costs a lot of life and strength and talent and fidelity to buy money. We earn our money by patient labor and time and brain and skill. We give so much of our life, and for it we get money. Some poet puts it:

How do you buy your money?

For money is bought and sold.

And each man bargains himself on earth

For his silver and shining gold,

And by the bargain he makes with men

The sum of his life is told.
worked parking parts of box cars. By working hard he could paint eight cars per day and earn a dollar. Telling him that he could call on his girl friend and look forward to a quiet evening as he would sit and talk with her, thus he would burn his life all over. He called it a waste that they go out for the evening. He told her that he was tired, but she still insisted. He said, "It will cost too much. It will cost one boxcar to get back to the depot and I am out a whole day, and one to get home." Aching in all his body and feeling as if the eight boxcars he had painted that day were tied all over him he concluded, "That's too many boxcars." He said that in later life he still measured things he did with his money in this way. "Where do you spend your money for that which is not bread and your labor for that which satisfies not?"

(Col 3:5).

Money is danger. As Harris Franklin Rall says, "We pass by too easily the searching, warning words of Jesus. Three rich men stand forth in special prominence in the gospel pages. One was a fool who bartered his soul for barns and acres. One was hard of heart and blind, and saw neither God nor the beggar at his door. The third was a coward who lacked the courage to leave his wealth and choose the higher road. Money invites constantly to selfishness."

It is the love of money that is the root of all evil. The Bible says. Jesus warned constantly against it. He said, "Be not like the highway, or the love of money, of trusting in riches. He saw men giving themselves into this slavery and said, "What shall I give in change for his soul?" He also pointed out the danger in laying up treasures on earth without at the same time laying up treasures in heaven. He said that these earthly treasures are constantly threatened by thieves, moth, and rust. The heavenly treasures are secure from these consuming dangers, but are as money placed in a safe bank which brings forth rich returns. It is in the same manner." Money is dangerous. It is money not of immortal lives becomes thereby immortal. For example, the money spent to help Bonner or T. M. Broughton or other Christian workers is money spent to help the immortal. The money spent that helped to save Jerry McAllister is immortal money. In speaking of the vast sum of money wasted every year by the people of the world he said, "The pity in our colossal waste of money lies in the fact that it is a waste of ourselves and that it is a waste of life and of opportunity for others."

From the teachings of God as found in the Bible, and in the experiences of everyday life, we find that the best insurance against the dangers of selfishness in the investment of life in the tenets with God's blessing was called 'The separated portion'. Also from the Bible we learn that the amount of money one gives away is a test of the zeal one has for God. The matters which have come to servers show that much of the weakness and ineffectiveness of the Christian Church today comes from the failure of Christians to "Bring ye the whole tithe into the storehouse, that there may be meat in mine house" (Part of Malachi 3: 10). We also find in the Bible that unless she could get Doctor Lorenz, only a miracle could save him. Mother didn't think we could get Doctor Lorenz so I opened my penny bank and got out this twenty-five cents to buy a miracle.

Yes, money can buy miracles. Twenty dollars was sent to Free China not long ago. In Chinese money it amounted to 290 dollars. This put 100 into winter clothing for war orphans. Twenty-five dollars provided medical supplies, untold hope. What a bomb. A new roof was put on a hut for a family; a bomb had destroyed the old roof. Now wasn't that a miracle?

God can give great miracles through Seventh Day Baptists if every member of every church will set aside the first tenth of the income for God and the building of his kingdom, through ministry to the physical and spiritual needs of the world. If we pay more than ten per cent of our income to the state, surely we can have a deeper feeling of respect for God and a desire to minister to His children. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3: 10).
Do not hallucinate.

**O R I T U A R Y**

**Chase.** — Flora Main was born on May 4, 1877, in Plainfield, Essex County. She was the daughter of Zodock and Martha Hogle Main, and died on November 27, 1943, in her home in Leonardville, N. Y.

On August 24, 1902, she was married to Vayne Chase of the town of Edmonston. She was, for many years, a faithful member of the First Brookfield Seventh Day Baptist Church. She served as clerk of the church for some time, until failing health forced her to resign.

She is survived by her husband and sister, Mrs. Martha L. Main. Funeral services were conducted in the Wood Funeral Home in Leonardville on November 30 by her pastor, Rev. Emnet H. Bottoms. Internment was in the Brookfield Cemetery.

E. H. B. Rogers was united in marriage with David A. and Martha Green Stillman, born in Alfred, N. Y., March 23, 1864, and passed away in New London, Conn., December 18, 1943.

She joined the First Seventh Day Baptist Church in her youth and retained her membership with that church. She attended the Waterford church and gave it helpful support, and was an active member of the Ladies' Aid of that church. Many young people were encouraged and aided in securing higher education. She was active in the New London welfare work.

Surviving are a brother, Rogers Stillman of New London; and nieces, Mrs. Ada, Mrs. Ruth Babcock, and Mrs. Beth Whitford. She was laid to rest in the Great Neck Cemetery in Waterford, with Rev. E. F. Lockborn, the pastor of Waterford.

**E. F. L.**

**RECORDE Want ADVERTISEMENTS**

For Sale, Help Wanted, and advertisements of all kinds must accompany each insertion, minimum charge 50c.

Only one advertisement accepted on a continued article in the Recorder for January and February 1944. All articles to help in the expense of printing will be gratefully accepted. Allen Bond, 60 Oak St., Sodom, W. Va.

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