

the pulpit. Another Sabbath, Rev. Orville Babcock, accompanied by his wife, of Adams Center, N. Y., was with us and delivered a sermon. We received word recently that they have accepted the call to the church and will be here to begin their work the first Sabbath in April. We are happy and very busy in getting the parsonage ready, with some needed repairs, to receive them. We are counting the days when we shall again have a pastor.

I would like to say that we are all working together and have a Christian feeling toward each other. This is due to our former pastor and wife, who put the church in good spiritual condition. It is our purpose to keep the church on the upward way and press onward.

Correspondent.

England Letter

Dear Brother Van Horn:

. . . During the last six weeks of 1940, I came north to visit my wife and daughter, who had left London for Darlington, and during my stay I sold one thousand of our shilling books.

On two occasions I went to Sunderland and spoke to the Pentecostals there. Rev. Hubert Entwisle who is their pastor is a Sabbath keeper. The second visit was during the week-end after Christmas, in the midst of a week of special meetings. They had asked me to give my views on prophecy, so I spoke on the Beast of Revelation, on Friday night. It was nice to hear the pastor and others in their prayers acknowledge that it was Sabbath eve. On Sabbath afternoon a small number came together and I spoke on Righteousness by Faith. A larger number came to the meeting on the night after the Sabbath, when I spoke on the Sabbath question. Some took notes, and one old lady told me next day that she had been up till 3 a.m., going over the Scriptures to which I had referred. The pastor declared that he believed that what I had taught was the truth of God.

On Sunday we had a great meeting, when my subject was the Second Coming, as shown in the Revelation. . . .

I then went to London for a week, and learned that the printers of our latest book had been bombed. At first I thought everything was destroyed, but learned later that

much was saved and taken to other premises. We reckon we lost five thousand copies, however, in the wreck of the printing plant. I had already decided to return north and turn as many of our old stock of previous books into cash as I could, since so few now attend the Sabbath services. I left Deacon Brown and Brother Vane to carry on. I have now sold nearly another thousand books since my return.

On the first Sunday of March I shall visit Barnard Castle, where there is another group of Pentecostal people to whom I will preach, and on the last Sunday I am invited to speak at the People's Mission in Thornaby, which is just south of the river Tees from Stockton.

I expect to return to London for April 10, which is the date for Mill Yard's annual celebration of the Lord's Supper, on the eve of the Jewish Passover. That depends largely on how the war goes. If Hitler decides to invade us, that will dislocate all our plans for a while.

I expect to write our new book up here. It will be the third "Tales From the North," and will deal largely with Scotland and the Covenanters.

I keep in touch with our scattered members by correspondence.

Your sincere brother,
James McGeachy.

MARRIAGES

Jones - Gurley.—On Monday, March 17, 1941, at Holly Hill, Fla., Miss Eva Rose Gurley and Mr. Frank S. Jones, both of Adams Center, N. Y., were united in marriage, Rev. Boothe C. Davis officiating.

OBITUARY

Davis.—Harry C. was born at Marlboro, N. J., April 15, 1872, and died on December 28, 1940, from a heart attack.

He was married on March 1, 1901, to Alice Sheppard. To this union were born four children: Bessie S., David S., Percy C., and Mae L. who died when a child. Besides his wife and three children he is survived by four granddaughters.

He was a member of the Shiloh Seventh Day Baptist Church. For years he was a member of the choir.

Funeral services were held at the home on January 1, 1941, with Pastor Lester G. Osborn officiating. Interment was in the Shiloh cemetery.

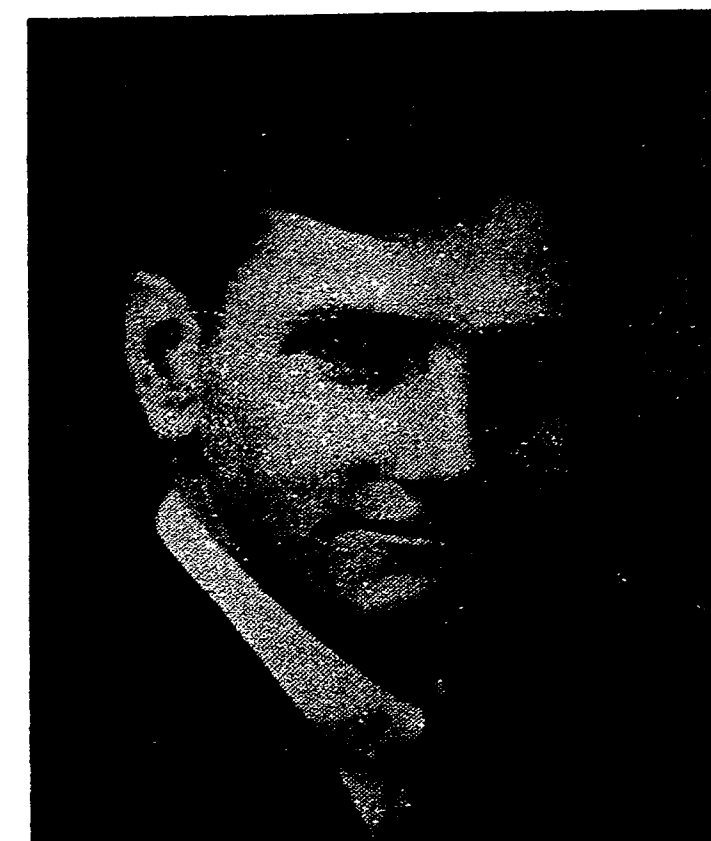
L. G. O.

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., APRIL 7, 1941

No. 14



Rev. Paul L. Maxson, Berlin, N. Y.

(See "Who's Who" in this issue of the Recorder)

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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EDITORIALS

REVIVAL OF THE PRAYER MEETING

The new Christian Advocate (Methodist) suggests the wish to publish an honor roll of churches which would revive their prayer meetings and emphasize a midweek service of penitence and prayer.

Much of spiritual power has been lost by the breakdown or negligence of the prayer service. It is encouraging to note the new interest being evinced in prayer. Witness such articles as recently published in the Reader's Digest, one of the most widely read and popular modern monthlies.

Coming from an eminent scientist and brilliant biologist, Dr. Alexis Carrel, it carries weight of unusual significance. We quote a few of its stimulating thoughts.

Properly understood, prayer is a mature activity indispensable to the fullest development of personality . . . the highest ultimate integration of man's highest faculties. . . . Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women: if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.

It is a good time for churches to return to the prayer meeting, or strengthen it if it has been maintained in a languishing condition. A thoughtful deacon once said to an enthusiastic young pastor who urged a weekly prayer meeting where none was being

held, "They will not tolerate it, Elder," a statement found to be true. But it does not follow that people would not have been stronger and better if they had been willing to have such meetings.

The Christian Advocate said:

In the midst of war talk, hysteria, rising tides of hatred and general confusion, the best thing that could happen in some churches would be a revival of the prayer meeting. Now, as never before, the people of God need to search their own hearts. By a prayer meeting, we do not mean a pot-luck supper, a sanctified frolic, and an occasion for neighborhood fellowship, but an hour in which earnest people sit down together and face stark facts and in humility pour out their hearts to their heavenly Father.

There is saneness and common sense in this observation. Surely in times like this the call to prayer should be heeded. Altar fires in our homes and churches should be rekindled. Pastors should be encouraged by their people to lay emphasis upon this form of service, for there is more wrought by prayer than the world admits. Encouragement to pastors would seem largely to lie in the loyalty of church members manifest by a larger attendance and audible participation in the prayer meeting. We approve most heartily the concern expressed by our Methodist contemporary.

SUPPORT OF CONSCIENTIOUS OBJECTORS

No provision has been made by the government for the conscientious objectors caught in the draft. The responsibility for their care—outside of housing—has been placed by the government on the churches. The Friends, Brethren, and some others have

taken steps to meet the needs. The cost per person is placed at \$35 per month.

It all seems very unjust to many of us. Why should the conscientious objector be punished for his religious convictions? Why "submit or starve"? And why should his church sanction war when it believes in peace, by taking over this responsibility shifted by the government?

The government clothes and supports criminals in its penal institutions. The murderer is cared for and fed, but the church is expected to support the draftee who refuses to murder.

We believe our government is making a serious mistake in this action.

MORE ABOUT HYMNS

A good brother in one of our largest churches writes in appreciation of a recent editorial in the Recorder, on use of church hymnals. He says that some time ago in their church it was realized they were using "too frequently Sabbath school hymns from more or less inferior gospel hymn books, and that the children were growing up not knowing the old standard hymns." To correct the trouble this church printed a sheet containing first verses of some of the grand old hymns, and these are frequently being used. "The children," he says, "are now singing hymns sung the world over. . . . I think the whole standard of our singing has been raised as a result of this."

Doubtless there are other churches finding new experiences and soul satisfactions in the use of better hymns, with some of which they had not been familiar. "These hymns make you feel like you were in church," said a member of a hymn book committee. We would say that that is one of the purposes of a good hymn. It brings one into a consciousness of God's presence, a sacred nearness to him.

PLEASE NOTE

Some trouble and delays are being experienced by the Missionary Board in receiving remittances for its work drawn on the Plainfield post office. Letters for the board are sometimes sent to Plainfield. While everything ultimately works out all right, it may be with the inconvenience of delays, and often means the cost of additional fees in collecting. Obviously the trouble lies in the

fact that names of proper officers with their addresses do not appear in the Sabbath Recorder as formerly. When a thirty-two page paper with cover, the Recorder usually carried names and addresses of board officials each week. Under reduction in size that custom has not been continued. We are sorry.

To obviate the difficulties mentioned above, the Sabbath Recorder will henceforth publish at the head of "Missions" the names and addresses of officers to whom funds may be sent for missionary purposes. See "Missions" in this issue.

A LETTER

Editor of the Sabbath Recorder,

Dear Brother:

I am using this year in my class in Introductory Sociology a text book by William F. Ogburn and Meyer F. Nimkoff. In a chapter on Religious Institutions, the following short paragraph I should like to share with a larger group than my class of thirteen interested progressive young men and women.

There are those who feel that we can get along without religion. But they reckon not with the value of religious experience. The need is greater at one time than another, and is felt more keenly by one person than another. There is much strain in modern life. Our hospitals are filled to overflowing with the mentally sick. Perhaps one reason is the failure of religion to help where the strain of life seems to be increasing. Unfortunately, religious faith is generally coupled with a specific creed, and the shattering of the latter by new knowledge means for many persons the shattering of their faith as well. They fail to see that religious experience is independent of particular beliefs and that they may reorganize their beliefs in the light of the new knowledge. The church also has a responsibility for this situation, since it lags greatly in adjusting its creed to new facts and viewpoints.

Milton, Wis.,
March 28, 1941.

Edwin Shaw.

SYMPATHY

By Mrs. Clyde Robe Meredith

A crowded street! An Eastern day!
A Man walking along the way!
Tired, aching feet and unbound hair!
A soothing hand and ointment, rare!
Sympathy's soft, magnetic touch—
Oh, things like these may not be much!
But down the years one deed will shine
To show such service is divine!

MISSIONS

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

A SAMPLE OF WHAT IS TAKING PLACE

For many years people have been saying that foreign churches should become self-supporting both as to workers and funds, and we have been pleading earnestly for such a result. This means that native ministers and other laborers should be raised up in the countries where the work is being carried on, and that the foreign churches should be encouraged to support the work financially. Most mission boards and missionaries have been working to achieve this end, and have been more successful than many have known. This is seen from a statement in the Bulletin of the National Christian Council of China, January, 1941, which reads as follows:

The Hop Yat Church, Hongkong, founded by the London Missionary Society and with a history that roots in the missionary labors of Doctor Morrison, pioneer protestant missionary to China, is the leading congregation among the churches constituting the Kwangtung Synod of the Church of Christ in China. Pastor Cheung is now in the thirty-third year of his pastorate here. His church membership includes four hundred adult communicants and six hundred children enrolled as candidates for membership in due course. The annual church budget is over \$9,000. Since the beginning of the Japan-China incident, this congregation has contributed over \$25,000 for relief work.

Seventh Day Baptist missions have been doing more towards self-support than has been known. In one foreign country the churches were self-supporting from the beginning, in another they have taken care of themselves for the most part, and in other countries there has been some effort in the direction of furnishing leaders and support. While our churches in foreign lands have been moving towards the ideal of self-direction and self-support, the conditions brought on by the war have made great confusion and we should stand ready to aid wherever opportunity offers. Sec. W. L. B.

PRETENDING

There is a temptation many times to appear to be what we are not. Christ charged the scribes and Pharisees with this when he said, "Beware of the scribes, who desire to

walk in long robes, and to have salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts: they that devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation."

The temptation to pretend enters into many things, and among them is the work of missions and evangelism. Today individuals, churches, and denominations wish to be considered missionary and evangelistic whether they are or not, and they are offended when they are told they are not.

There is great danger, however, in this day that our religious work be more pretense than reality. The real test is the longing of the heart and the effort we put forth. Have Christian churches a right to be called evangelistic when the resources of the world are in their hands and countless millions have never heard of Christ? Is a denomination entitled to be called missionary when it chokes missions? Are professed Christians missionary when they are not particularly concerned for those sunken in sin about them? As denominations, as churches, as professed Christians we may well ask ourselves if we are really missionary, or are we simply pretending to be.

Sec. W. L. B.

LATEST RECEIVED FROM MISSIONARIES IN SHANGHAI

The Missionary Board, through the Missions Department, has been giving all the news received regarding our missionaries in Shanghai and the condition of our mission. Since last report concerning these matters, two brief letters have come which give some additional facts. They were written to Mr. Stillman March 4, and quotations from them follow.

Rev. H. Eugene Davis writes:

In recent letters and the latest Recorder we see that some may think that we are already on our way home. There was a reservation on a boat leaving Shanghai March 31, but that boat is now to sail on April 5. We thought that we had passage on that, but now find that we are only on the waiting list and with only third-class passage which on the "Cleveland" is not desirable. To be quite clear, we are in Shanghai and will not be leaving before April. This morning I found that we could book passage on the "Coolidge" on April 22. This will be third-class, but much better than on the other ships. It is not sure that we will take this passage, but it

seems more desirable to leave than at any time before. By the time indicated above, we will have most of the things arranged for—the church to carry on if it seems right for us to withdraw.

Our last trip to Liuho was with great difficulty and we now hear that Americans are having greater difficulty to carry on in the occupied areas, so it seems more urgent for action to be taken. We do not want to be in a position to cause our Chinese workers trouble. Of course many things may happen in six or seven weeks, so a decision reached today may be changed tomorrow. At present it seems right to leave for home on April 22 on the "Coolidge," unless affairs become either much better or much worse. This applies only to Mrs. Davis and myself. Others will make their own decisions.

The decisions which have to be made these days are not easy. It is the farthest from my desire to leave China. The Chinese have been grand about their attitude as to our going or staying. One of the oldest members of the church said on Sabbath, through her tears, don't stay until you are not able to go. We are trying to go step by step as God directs.

Dr. George Thorngate writes:

As Mr. Davis indicated in his letter, it is likely that the Davises will return to U.S.A. within two months. However, this is not certain.

Political matters are about as usual, with a sense of steadily but slowly increasing tension. The schools here are going along nicely.

Thank you for sending money to Helen at Dodge Center, as requested. It seems that that arrangement may be continued indefinitely—which is no pleasure to me.

As will be noted from the foregoing quotations, no mention is made of Doctor Crandall and the Wests, but we hope soon to have a letter from Doctor Crandall giving us her location, and one from the Wests outlining their plans. Sec. W. L. B.

TREASURER'S MONTHLY STATEMENT

February 1, 1941, to February 28, 1941

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
Dr.

Cash on hand, February 1, 1941	—\$1,393.90
Chicago Church and Sabbath school, for return of China missionaries	6.75
Rev. and Mrs. C. W. Thorngate, Dodge Center, Minn.	5.00
Dodge Center, Minn., Church	4.00
Mrs. Herbert Whipple, Westerly, R. I., for return of China missionaries	10.00
Ladies' Benevolent Society, Shiloh, N. J., for return of China missionaries	15.00
Julie E. H. Flansburg, Atlantic City, N. J., for foreign missions	1.00
Adams Center, N. Y., Church, for Missionary Emergency Fund	14.85
Dr. Ben Crandall, for Dr. Grace Crandall for use in her work	10.00
Helen S. Thorngate, Dodge Center, Minn.	10.00
Piscataway Church, New Market, N. J., for return of China missionaries	4.50
People's Church, Washington, D. C., for Jamaica	5.00
C. E. Siems, White Cloud, Mich.	20.00

Clara Wiard, for return of China missionaries	40.00
Mrs. Mabel Sherlock, for return of China missionaries	5.00
New York City Woman's Auxiliary, for China salaries	10.00
Gentry, Ark., Church	2.00
Battle Creek, Mich., Church, for foreign missions	1.00
Marlboro, N. J., Church, for return of China missionaries	10.00
Marlboro, N. J., Church, for work in Gurley, Ala.	10.00
Clifford Lamson, Raynham Center, Mass., for missionary evangelistic work	2.00
Transferred from Debt Reduction Fund to apply on loan	250.00
February share of Denominational Budget receipts	348.16
Transferred from Permanent Fund income account	333.75
	—\$ 275.89

Cr.	
Ellis R. Lewis:	
Salary	\$ 25.00
Work in Southwestern Association	25.00
	\$ 50.00
Wm. L. Burdick:	
Salary	\$ 112.50
Rent	25.00
Office supplies	28.00
Clerk hire	33.33
	198.83
G. D. Hargis	40.00
R. J. Severance	33.33
W. L. Davis	25.00
Ralph H. Coon	25.00
Charles W. Thorngate	25.00
A. L. Davis, work in Syracuse	10.00
Heinrich Chr. Bruhn, work in Germany	41.66
China Payments:	
H. Eugene Davis, salary and allowances	\$ 87.50
George Thorngate, salary and allowances	112.50
Rosa W. Palmberg	30.00
Boys' School	12.50
Principal Boys' School	25.00
Incidental Fund	18.75
Grace I. Crandall	31.25
Anna M. West	31.25
Dr. Ben Crandall, gift to Dr. Grace Crandall	10.00
	358.75
Luther W. Crichlow:	
Salary	\$ 83.33
Rent	20.83
Native workers	39.59
	143.75
Treasurer's expense, clerk	20.00
George A. Berry, Alice Fifield Class, Battle Creek, Sabbath school gift	10.00
A. T. Bottoms, Marlboro, N. J., gift for work in Gurley, Ala.	10.00
Payment on loans	250.00
Debt Fund share Denominational Budget receipts for February	48.60
Interest saved on notes and transferred to Debt Fund	9.58
Interest	43.13
Net overdraft February 28, 1941 (Amount due missionaries and others for salaries and allowances but unpaid)	—1,618.52
	—\$ 275.89

STATEMENT OF CONDITION

February 28, 1941

The Society Owns:	
Cash:	
In checking accounts:	
The Washington Trust Co., Westerly, R. I.	—\$ 1,618.52
The Industrial Trust Co., Westerly, R. I.	101.25
	—\$ 1,517.27
In Savings Accounts:	
The Washington Trust Co., Westerly, R. I.	\$ 3,414.21
The Equity Savings & Loan Co., Cleveland, Ohio	678.58
	4,092.79

Investments:		
Stocks, bonds and mortgages	94,531.26	
Real estate:		
In China	\$ 55,829.86	
Kingston, Jamaica	6,000.00	
Bath, Jamaica	125.00	
Garwin, Iowa	2,000.00	
Minnesota, Polk County	2,088.94	
	66,043.80	
Total assets	\$163,150.58	
The Society Owes:		
Notes payable:		
The Washington Trust Co.	\$ 7,750.00	
Anne L. Waite	500.00	
E. C. Burdick	500.00	
Jennie Crandall	500.00	
S. D. B. Memorial Fund	2,000.00	
Others	3,750.00	
	15,000.00	
Excess of assets over amounts owed	\$148,150.58	
The above excess is applicable as follows:		
Funds: Principal amounts:		
Permanent Fund	\$ 87,166.19	
Debt Reduction Fund	8,977.62	
Alice Fisher Ministerial Relief Fund	3,309.21	
H. C. Woodmansee Ministerial Relief Fund	379.89	
A. J. Potter Ministerial Relief Fund	950.83	
F. F. Randolph Memorial Fund	64.46	
Amanda M. Burdick Scholarship Fund	1,026.32	
Ministerial Education Fund	200.45	
Ministerial Retirement Fund	38.78	
Rev. H. E. Davis China Fund	500.00	
	102,613.75	
Unexpended income:		
Associated Trusts income	\$ 6.52	
Permanent Fund income	163.14	
Amanda M. Burdick Scholarship Fund income	50.91	
	220.57	
Gifts for special purposes—sundries	54.96	
Real estate equities not allocated to specific funds:		
In China	\$ 55,829.86	
Jamaica	4,125.00	
	59,954.86	
	\$162,844.14	
Deficit in General Funds	\$ 14,735.37	
Less Debt Fund cash	41.81	
	14,693.56	
	\$148,150.58	

DAILY MEDITATIONS

(Prepared by Rev. Paul L. and Ruby Maxson, Berlin, N. Y.)

Sunday, April 13

Mark 16: 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. Read Mark 16: 9-11.

In the earlier part of this chapter we have the story of Christ arising from the grave and ascending into heaven and we find Mary Magdalene at the tomb seeking her Master who has arisen, and when he appeared unto her she was not conscious of it. Today often times Christ reveals his will to us in many different ways and we fail to see or know that it is our Savior trying to lead us. May we be encouraged to fill the task that is set before

us and follow in his footsteps in leading others to the Master.

Prayer—Our Father, may we be conscious of thy revelation to us from day to day. May we live in closer harmony with thee. Amen.

Monday, April 14

Matthew 7: 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Read Matthew 7: 1-7.

This might be considered a wonderful definition of prayer. The simpler our prayers, the better they are in the sight of God. If there is anything we desire, we should ask God and according to this verse, we shall receive. Of course, we should not expect all of the things that we ask of God to be fulfilled, because God knoweth what is good for us. Or if our prayers seem to be late in being answered, we should not become discouraged because God does answer prayer.

For the Children of Israel, God raised up leaders that led them into the promised land. Hannah asked of God a son that she might loan him unto his service in the temple, and Samuel was born. This Scripture means after we have asked of God, we must do all in our power to bring our prayers to pass, then God, if he sees fit, will give us the things that we have asked of him.

Prayer—Our Father, we ask thee for our daily bread and the simple things of life. If we ask of thee that which is not best for us, may we not be discouraged, knowing it is not best, and continue in the paths of righteousness. Amen.

Tuesday, April 15

Psalms 66: 1. Make a joyful noise unto God, all ye lands. Read Psalm 66:1-7.

The Psalmist commanded the people to make a joyful noise unto the Lord. In the early days the instruments that they played upon were a good deal different from the instruments that we hear today. When we use instruments today in the worship of God, it is a beautiful thing. The children of a family of five played their instruments at the semi-annual meeting of the Western Association, which was very impressive to all who attended the service. It is a beautiful sight to see a family using our modern instruments for the worship of God. If we have no instruments, we may use our voices in praising God.

Prayer—We thank thee for our voices and instruments that we may praise thee. Amen.

Wednesday, April 16

Matthew 25: 29. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. Read Matthew 25: 14-30.

This parable of talents brings to mind three types of people: those who are willing to take their talents and go and increase them until they have gained other talents, no matter how large or how small their talents may be at the beginning; then we have those who go and hide their talent in the earth until their Lord returns and asks them for it.

We may not have very many talents, but we must increase them in leadership and teach those about us of Christ, rather than not make any use of the talents which we have. Some people may be singers; some may be orators; while others may be just silent, praying Christians; but we all have our talents, and it remains with us individually whether we develop them or not.

Prayer—May we put to use the talents that we have, although in our own estimation they may seem very small. Amen.

Thursday, April 17

Luke 9: 48. Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. Read Luke 9: 43-48.

There are so many minor details in life that we busy ourselves about that we often neglect the golden opportunity of serving someone. A story is told of a matron expecting to receive Jesus as her guest. In her preparation, a beggar called at the door for something to eat. She turned him away and said that she expected a very special guest, and she busied herself about the house. A short time later another knock came—a needy woman asking for help. She, too, was turned from the door. Later a child came to the door asking for a drink of water as he was playing, but was also turned away. She waited and waited, but her special guest, Jesus, never arrived. Yet if she had not been blinded, she would have seen Christ in the three callers. How often we turn aside or neglect to administer aid unto those in our midst. Jesus said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Prayer—Help us, Father, to take advantage of the opportunities to make life a little easier for our fellow men as they come along, and not to

neglect the little deeds that we may do, waiting for the great opportunities. Amen.

Friday, April 18

Psalms 103: 14. For he knoweth our frame; he remembereth that we are dust. Read Psalm 103: 14-22.

As we look about us in the forests, we see squirrels, chipmunks, ants, and other small insects. Indeed they are small in our sight, but each and every one has its place. They go about doing their work in storing up for the winter days to come. We, too, are considered small in the sight of God and in his mercy toward us, but we as individuals have our particular duties to perform. Whether we are doctors, lawyers, bankers, farmers, we may all help build Christ's kingdom. We are told in the fourteenth verse that God remembereth how frail we are and subject to sin; in spite of this we ought to praise God for his tender mercies toward us.

Prayer—Our Father, sometimes we feel very small and insignificant in thy sight, but we would ask that thou wouldst give us power and wisdom that we may do our duties. Amen.

Sabbath, April 19

2 Peter 1: 5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge. Read 2 Peter 1: 1-9.

We watch a child as it grows normally from infancy to manhood or womanhood, watching the various steps to see if we may help him along the way of life. Ought it not to be the same way in helping our fellow Christians live the Christian life? May we give diligently to the ways of righteousness. Let us add to our faith virtue; and to our virtue knowledge. Continuing on down through the next verses, we find the various progressive steps of the Christian life. If we follow these we will not fall far short of his will.

Prayer—We would ask of thee, our Father, that we may grow in these graces. Amen.

WOMAN'S WORK

THE WORLD'S BIBLE

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongue
To tell men how he died;
He has no help but our help
To bring them to his side.

We are the only Bible
The careless world will read.
We are the sinner's gospel;
We are the scoffer's creed:
We are the Lord's last message
Given in deed and word.
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other things than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his life would spurn?
How can we hope to help him
And welcome his return?

—Selected.

THE KING'S BUSINESS

By Sue Patterson

(Key worker)

It is amazing how long some Christians live before feeling the importance of being about their Father's business. Christ felt it at the age of twelve. Some Christians think the last great command, "Go ye into all the world and preach the gospel to every creature," is meant for preachers, teachers, and missionaries only; yet, if they would study the text more closely, they would find the command was given to all the followers of that day, with the instruction to "tarry in Jerusalem until ye be endued with power from on high," and the promise to be with them always. Thus, work is left to us, with instructions for its accomplishment. The responsibility of the accomplishment rests upon all Christians.

Christ's early followers carried out their instructions to the letter; consequently they were afire with zeal for God's work. Their zeal sent them into all known parts of the world, preaching the gospel and witnessing to Christ's death and resurrection. "Ye are my witnesses of these things," said Jesus.

The same results would follow if we tarried and prayed for the power. It takes fire to kindle fire. The world is waiting to see this divine life expressed through us.

"Thy soul must overflow; if thou another's soul would reach.

It needs an overflowing heart to give the lips full speech."

Oh! that all Christians of today might feel the compulsion of service that Spurgeon felt and about which he wrote the following:

Though I could not preach and never thought I should be able to testify to the multitude, I used to write texts on little scraps of paper and drop them anywhere, that some poor creatures might pick them up and receive them as messengers of mercy to their souls. I could scarcely content myself for five minutes without doing something for Christ. If I went into a railway carriage I must drop a tract out of the window; if I had a moment's leisure, I must be upon my knees or at my Bible; if I were in company, I must turn the subject of conversation to Christ, that I might serve my Master.

How true are the words of E. J. Hardy when he said, "If our spiritual life is not to be starved out of us, we must pray. Just as our bodies cannot live without food, our souls cannot live without prayer." "Remember, we're here on business for the King. Let us tarry and pray for the power to finish that work before it's too late."

"I shall not pass this way again!
The thought is full of sorrow:
The good I ought to do today
I may not do tomorrow.
If I this moment shall withhold
The help I might be giving,
Some soul may die, and I shall lose
The sweetest joy of living."

Denver, Colo.

WHO'S WHO

Rev. Paul L. Maxson, Berlin, N. Y.

Paul Leland Maxson, next to the youngest in a family of seven children, born at Gentry, Ark., December 19, 1909. Father, Darwin Ellsworth Maxson; mother, Eunice Huffman Maxson. Baptized by Rev. T. J. Van Horn.

Was graduated from Gentry High School in 1929. Attended Milton College in fall of 1929. Received Bachelor of Arts degree from Salem College, Salem, W. Va., 1935. Member of Salem College band for four years, dramatics for two years, orchestra for two years, and glee club for three years.

I spent twenty-two months in the educational division of Civilian Conservation Corps at Mays Landing, N. J.

Attended School of Theology at Alfred, N. Y., from September, 1937, to June, 1940. Received Bachelor of Divinity degree. Member of university band for three years.

Preached for the Jackson Center, Ohio, Church during the Christmas holidays in 1938. Was the pastor for the Hebron, Pa., churches during 1939 and 1940, until we

moved to Berlin in July of 1940, our present pastorate.

I married Ruby Harbert of Lumberport, W. Va., November 27, 1936. We have one daughter, Eunice Jane, born June 7, 1940.

YOUNG PEOPLE'S WORK

CHRIST CALLS IN THE CHURCH

(Paper given at North Loup on the C. E. anniversary program by Audrey Babcock)

A call means not only the call itself, but also the answer we give the call. Webster says, "A call is a summons, an invitation to draw into union with Christ."

Christ calls people through the church. His call to us is, "Whom shall I send?" Our answer to his call should be, "Here am I, send me." Many have answered his call, yes, thousands have. A call comes from the hospital, from poverty stricken homes, from the heathen in Africa, from India, from China. "Who will come to us?" is their cry.

This human cry is often a challenge from God. So when the cry is heard the ear opens, the mind works. Moses heard the cry of his countrymen and struck a blow for them, but on the first intimation of danger, fled. Then God came and sent him down into Egypt to deliver his people; he went, and when he realized that he was working for God he was no longer afraid of the wrath of the king.

The acceptance of the call is necessary to salvation, for no mistake can be made that is more mischievous than to suppose that salvation is the rescue of one's own soul from the wrath to come.

Perhaps it seems too hard a duty to answer the call. Duty is always hard. It would not be worth doing if it were not difficult to do. There is a promise to every call. It is a promise of pardon, so that we may go unhindered by the guilt of sin. Tied to habits of evil we are as a ship fretting her sides against the wharf. She finds her true life when she has cut the cords that bind her to the wharf and puts out upon the ocean.

Christ calls us to discipleship just as he did in the days he lived here on earth. "Come, follow me." The call is not a call to rest and idleness; it is a call to work and to rest the conscience. It is a call to service, such as that with which Christ was

occupied, who "went about doing good." It is a call to surrender. He, though he was rich, for our sakes became poor. The rich young ruler refused to make it, but the disciples were able to say, "Lo, we have left all and followed thee." It is a call to the surrender, not only of the things of this world, but also of the personal will. "Come, follow me," was in the invitation to say, "Not my will but thine be done."

Many people have answered his call to discipleship, by going to foreign lands to teach the uncivilized of the love of our heavenly Father, to doctor the sick, to carry Christ's way to these foreign people and live with them as Christ lived. Hundreds of people have answered the call here in our own land by going to the people in the slums of our large cities and teaching them the laws of health and sanitation, but most important of all, telling them of the Savior who died that we might be saved.

Christ calls not only to the talented to work in the church, but to every individual member. The church has a great responsibility in which each member must participate.

One call of the church is the missionary duty. Christ himself laid the responsibility of missionary service upon the church, and therefore there cannot be healthy life in the church where this responsibility is ignored.

We must think of the word "missionary" in the true sense—it matters not whether we apply it at home or abroad—the church must "go, seek and save that which is lost." That is the only true church where heads and hearts unite in working for the welfare of the human race.

CHRIST CALLS, I WILL ANSWER

(Paper given at North Loup on the C. E. anniversary program by George Maxson, Jr.)

The telephone rings and immediately each member of the household is alert with the question, "Who is calling? Is it for me?"

The first word leaves no doubt at all as to who is calling in our theme for today, "Christ calls." There are many ways in which he calls, and his call comes to all. "Ho, every one that thirsteth." "Whosoever will, let him take of the water of life freely." "Behold, I stand at the door and knock: If any man hear my voice and open the door, I will come in."

"Ho, everyone," "whosoever," and "any man" indicate that the call comes to all: to fishermen, publicans, the learned, the rich and the poor, to men, women, and children. The call has come through visions, dreams, the burning bush, angel voices, the still, small voice. Of the little children he said, "Suffer little children to come unto me, and forbid them not." There are many instances of Christ's personal call to individuals. Two will be given here: in Matthew, when walking by the sea of Galilee, he saw Simon Peter and Andrew his brother and called them, and said unto them, "Follow me, and I will make you fishers of men." In Acts nine we are told of Christ's call to Saul, "Saul, Saul, why persecutest thou me?" and Saul answered, "Lord, what wilt thou have me to do?" Sometimes the call comes through a friend as in John 1, "Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee."

In John 2 Martha "went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee." Also in 1 Timothy 1, Paul gives the charge to young Timothy.

Sometimes the call comes in other ways, as recorded in the Old Testament. In 1 Kings the Lord appealed to Elijah in a "still, small voice." In Judges an angel of the Lord appealed to Gideon as he threshed wheat by the wine press. It came to Jacob, Genesis 28, in a dream—"and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." In Exodus 3: 4, "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."

When someone calls, an answer is expected. It is annoying to call when the one called is so discourteous that he does not answer.

As we have already said, Christ's call comes to each of us. To those who do not respond, Hebrews 12: 25 gives an answer. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

We have given Bible references of various calls to service. In the more recent history of our own and other denominations, we have known of calls which came to people whose names are familiar to us. Perhaps Christ's call will come to someone through the incidents of the past few days.

But "Christ calls, I will answer," puts the call on a more personal basis. I will answer. I cannot answer for you, nor you, for me. Each must answer for himself.

BIRDS AND THE BIBLE

By Rev. Lester G. Osborn

Job tells us, "Ask now the fowls of the air and they shall tell thee: Who knoweth not in all these that the hand of the Lord hath wrought this?" (Job 12: 7, 9.)

Birds are not only pioneers in streamlining of bodies, but the original "fire-balloons." Their body temperature is twelve to sixteen degrees higher than other animals, and their bones are light and hollow, helping them to overcome gravity. Wings vary. Some like eagles float for hours, up or down without seeming effort, apparently at will. Others beat their wings rapidly. The mud hen uses his to help "take off" from the water. The ostrich uses his to help him in running. The auk swims with his.

Bills of birds are a combination mouth and hand. They are used for securing food, for defense, for feather dressing, for nest building. Think of the varieties: duck, canary, chicken, toucan, hawk. The hawk has an interlocking bill, for he feeds on living prey; those birds which eat carrion do not, for they do not need them.

Now look at their feet: hawk, chicken, duck, mud hen with his combination. Ever try to hold onto a fish? The kingfisher has sockets and teeth in his feet so that he can hold one easily. Perching birds cannot close their toes unless they squat, and cannot open them without standing. Birds of prey have different feet. Their legs are about one third longer than others, and they can close their talons when their legs and feet are straight out—so that they can catch and hold their prey without being hurt. The feet of the meadow lark are ugly, knobby, and out of proportion. Why? This bird does not build a nest, but lays her two eggs on the ground. If alarmed she takes them in her

feet and flies away, putting them in a safer place.

The water ousel is a little bird which feeds at the bottom of streams. He swims out, gives a little contracting motion, and sinks to the bottom, where he walks around feeding. In a little while he walks up the slope to the side and out of the water, gives a little jerk, breathes a few times, swims out again, and once more gives the contracting motion to squeeze the air out of his feathers, and down he goes for another course of his dinner. Who taught him to do this?

On the California coast is a small snipe which feeds only on a worm which lives at the bottom of a hole in the sand, about four inches deep and the size of a lead pencil. The snipe's bill is just that size and slightly longer. But when he gets his bill down in the hole, how can he open it to get hold of the worm? He can't! But the Creator has taken care of this. About a quarter of an inch from the end of the bill is a little hinge, so he can open the tip, grab the worm, and pull him out. This is the only snipe which eats this worm, and the only one which has this little hinge. Did the need produce the organ? No, for the first snipe would have starved to death while it was developing, and there would have been no progeny to pass it on to. What does this snipe tell us? Just what all bird species tell us— "God created"!

"Who knoweth not in all these that the hand of God hath wrought this?"

CHILDREN'S PAGE

Dear Recorder Children:

Letters, letters, letters, letters of Recorder girls and boys! Where are they? Why don't they come? Have they been lost on the way to Andover? Have you forgotten to write or have you just been too busy? Well, whatever may be the reason for this entire absence of letters for two whole weeks, let us hope it will not happen again. Please write, Recorder boys and girls, and that soon.

Very sincerely yours,

Mizpah S. Greene.

Andover, N. Y.,
March 30, 1941.

I think this is a good time to have another Bible lesson; yes, and a good story in the bargain, for we have plenty of room, and it has been a long time since we have had such a lesson.

The title of our lesson today is, "The Law of Kindness," and here are two verses for you to remember: the first, the title of a song, "Be ye kind one to another," and the Bible verse, "Forget not to show love unto strangers."

Both of these verses, it seems to me, teach the very same lesson to us, and that is, that as Christian grown-ups and children we should be good neighbors. And who are our neighbors? Not just the people who live next door or in our community; not just the people of our own country, but anyone, anywhere, to whom we may do a kind deed. You remember the story of the Good Samaritan which Jesus told when he was asked, "Who is my neighbor?" It is the most famous story of kindness in all the world, for the Good Samaritan was the finest kind of a neighbor to this man who fell among thieves, a man of a different country from his own. You are a good neighbor if you are kind to your father and mother, to your brothers and sisters, to your playmates and teachers, to foreigners whom you may meet, to all with whom you may come in contact.

One night little John Burton went with his father to hear a great man lecture to hundreds of people on the subject, "A Good Neighbor." Of course John could not understand all the man said for he talked very fast and used very big words, but he understood enough to make him want to be a good neighbor.

All the people who lived in his neighborhood were grown people. He didn't see how he could be a neighbor to them. Of course he could be kind to his little sister Mary, and he could run errands for Mother and Daddy and obey them when they spoke to him, but that was not being a good neighbor when they were his very own family. A neighbor was someone outside the family, John was sure. He thought about it the last thing before he went to sleep and the first thing in the morning. He was still thinking about it when he went down to the little lake near his home to play with the wonderful new sailboat his Uncle John had sent him the day before. It was painted yellow and black and had white sails. On

one side, in black letters was painted its name, "The Clipper." A long cord was fastened to the boat and by wading out in the shallow water John was sure it could sail almost as well as the big boats on the lake. He was so busy and happy sailing his boat that for a time he forgot all about being a good neighbor, until he looked toward the shore and saw a little Chinese boy watching him.

Now if it had been a little American boy John would have asked him at once, "Don't you want to sail my boat?" But he didn't know whether to ask the little Chinese boy or not. Perhaps he didn't like to sail boats. So John played by himself while the brown eyes of the little Chinese boy followed him.

At last John held the string toward the little fellow and said, "Don't you want to sail her? You'll have to hold tight to the string, or she might get away."

With shining eyes the Chinese boy jumped up and took hold of the string. Then he splashed out into the water and shouted and laughed as he sailed the boat.

After a while he pulled some string out of his pocket and said to John, "Let's tie this on, so we can both sail her."

So the two boys played happily together until John's mother called him to dinner. Then he began to wonder again how he could be a good neighbor. Would letting the little Chinese boy play with his boat be neighborly? Of course he had not really done anything for him; only helped him to have a good time. "I'll ask Mother about it. She'll know."

What do you think about it, boys and girls? Was John a good neighbor?

OUR PULPIT

WITH A HALO 'ROUND HIS HEART

(Preached by Rev. Wayne Rood in the Piscataway-Plainfield Union Preaching Mission, at New Market, N. J. Sabbath eve, March 21, 1941.)

Scripture—John 1: 1-14.

Text—John 1: 14. "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth."

There is nothing new in this sermon tonight; it has been preached ten thousand times before, and by far more eloquent tongues than mine. Tonight we will think in honor of the Master, tomorrow morning

about worthiness of the Master, and Sunday evening in defense of the Master.

My theme is simple, and it is old: it is Jesus.

In these days when the uncertainty of the future is so starkly near, men and women everywhere are seeking for certainty, for peace of spirit, for the enduring essentials.

My theme is Jesus.

In one of America's larger cities recently, a very rich businessman left \$30,000,000 to his mother for the rearing of his only son. The grandmother of the boy, determined that the lad should be thoroughly qualified to carry on his father's work, left nothing undone in his preparation. He could box like a Dempsey, cook like a chef, dance with an Astaire, play under-par golf, and repair anything powered with a motor. He could match wits with a senator, and his brain was a catalogue of valuable information. But he had one weakness, and from that deficiency an exciting story developed.

Centuries ago there lived another "perfect specimen." He had a superb physique, possessed the keenest of intellects, and radiated a warmth of spirit that never failed to touch men's inmost hearts. This man had no weakness, and from that lack of deficiency has grown the greatest philosophy known to mankind. We know him today as Jesus of Nazareth, the Son of God.

"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth." The Word in flesh, the Son of God, could be no less than perfect.

Jesus of Nazareth possessed a perfect physique. As a child "he grew and waxed strong . . . and was in the deserts." Early in his boyhood he went into the family carpenter shop; the work was hard: digging into rough hillsides to lay foundations, felling trees in the forests for timbers and shaping them with an ax broadened his shoulders, deepened his chest, and hardened his sinews. Later he would walk for miles, and without rest sit down to preach.

The keenest of intellects was his. He came into a nation steeped in religious tradition. Religious leaders were convinced that they had reached the ultimate in theistic conceptions. They had created one hundred fifty pages of laws governing what could be done on the Sabbath day. They

could repeat the law and the prophets from memory. Yet Jesus of Nazareth brought new light. He taught the philosophers that they had missed something of tremendous importance: "One is your Father; even God!" He showed the common people something the lawyers had not learned from their books: how to meet God face to face.

He was the most effective of teachers. For only three years he taught, but the world has never forgotten his lessons. "A sower went forth to sow," he said, and his lesson was stamped indelibly on the minds of the Galilean farmers.

He never lost a debate, and he met some of the greatest thinkers of his time. The Pharisees came to him with a test question one day, seeking to trip him up. "The baptism of John," Jesus replied, "is it from heaven or of men?" And the simple question was so neatly and effectively worded that the proud Pharisees attempted no answer. The secretaries came from the courthouse, and asked him if the people should pay taxes to Rome. The crowd and the scribes, each wanting a different and diametrically opposed answer, hung upon his words. "Loan me a penny," he said, and holding it up, "Whose image is this, and whose superscription? Render unto Caesar the things that are Caesar's and unto God the things that are God's." And when the lawyers sought to charge him with working upon the strictly enforced Sabbath day, he shot back at them, "Is it lawful on the sabbath day to do good or evil? to save life or kill?"

He was perfectly at ease upon the back of the donkey that carried him triumphantly into Jerusalem that eventful morning. He was the perfect guest as he ate and drank with publicans and sinners in the house of Levi. He said to those who criticized his disciples for enjoying life too fully, "Can the companions of the bridegroom fast while the bridegroom is with them?"

But he was far more than a magnificent physical specimen, more than a mighty intellect. He did more than teach and argue, and win friends. He was the Son of the Eternal Jehovah.

Artists have painted the scenes of his life with all the reverence at their command. With deft strokes the masters bring Christ to life. There was the day he drove the money changers out of the temple. The

artist shows the angry traders, the approaching soldiers, the startled mob. He places a man in the center of the group with a little knot of cords in his hand. And then, around his head he draws a halo, to show that this is the man who is creating all the uproar.

Another artist pictures for us the triumphal entry. We can see the joy in the faces of the children as they throw flowers in the path of the Messiah. We can almost hear the shouts of "Hosanna!" In the midst is a stately figure riding upon a white colt. Around the figure's head is a little circle of light to verify that he is the one who is being praised!

A halo around his head! There was no difficulty on that morning in Jerusalem to tell who was the man! He needed no halo around his head for a distinguishing mark; he had a halo 'round his heart!

"And we beheld his glory," wrote John, "glory as of the only begotten from the Father."

A warmth of spirit radiated from him that never failed to touch men's inmost hearts. Merchants, tax collectors, cultivated women and outcast women, soldiers, lawyers, beggars, lepers, publicans, sinners—all called him "friend." Children, the most accurate and instinctive judges of character, flocked to him till the disciples reproved them. But he took them up in his arms and blessed them, laying his hands upon them.

Ask anyone who knew him, about that halo. They'll tell us the ringing truth—it was encircling his soul!

"He gave me back my boy. The doctors said he must die. When I heard that I was in despair. The father of an only son knows how I loved him. While I was in great sorrow, a friend told me of Jesus and of the great works he had seen him perform, and when I learned that he was only seventeen miles away, I called the fleetest horse that I had and was soon in the saddle. I found Jesus and I cried, 'Sir, please come down to my house where my son dies.' And with a look of compassion and assurance that I could not doubt, he said, 'Go thy way, thy son liveth.' When some distance from home my servants met me, and I inquired, 'How is my boy?' 'Oh, he is well,' they said. I asked, 'When did the fever leave him?' I found out that it was at the same

time he had said, 'Go thy way, thy son liveth.' He turned my sorrow into joy."

"I was a leper, shunned, driven from home. When I saw someone approach, I had to cry out, 'Unclean! Unclean!' One day another leper told me about Jesus, how kind he was, and what great cures he had wrought. I began to pray that some day he would come near me. One day I saw him coming. I ran and fell on my face and cried, 'Lord, if thou wilt, thou canst make me whole.' Instead of rebuking me for my presumption, he said, 'I will.' And instantly I became sound and well."

"He opened my eyes to see the beauty of this world. I was born blind, so I could not go to look for him. I was begging near the temple one Sabbath morning, and a Man asked me if I wanted to see. Presently he mixed clay and put it on my eyes and told me to go to the pool of Siloam and wash. There was something about the Man, though I could not see him, that made me know that he was different and wonderful. As soon as I washed, my sight returned. One thing I know, where I was blind, now I see!"

"He drove the devils out of me. I had long been known as a wild man. I made my dwellings in the tombs near a lake. Men tried to bind me, but in my frenzy I always broke loose. One day I saw a boat coming to shore. I rushed down to meet them, and when I came near the devils in me cried out, 'What have we to do with thee, thou Son of God? Art thou come to torment us?' Even then I knew there was something calm and wonderful about him. He commanded the devils to come out of me, and when they were gone I found myself in my right mind. I wanted to be one of his disciples, but he told me to come home and live with my family."

"He raised our brother Lazarus from the dead."

"He made a new man of me."

"He told me to go and sin no more."

He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out." "I am the resurrection and the life."

He needed no halo around his head for a distinguishing mark; there was a halo 'round his heart!

With that halo gleaming 'round his heart, he lived such a magnificent life that Thomas, the Doubter, cried in exultant confidence, "My Lord and my God!" That halo 'round his heart was so throbbing with life that Peter, weak though he later was, proclaimed in ringing voice, "Thou art the Christ, the Son of the Living God." Pilate, trying him before the angry mob, uttered the only reply to the charges laid against him, "What evil hath he done?" The centurion who crucified him, said at the foot of the cross, "Surely this Man was the Son of God." Even the thief, crucified by his side, sensed the halo 'round his heart, and cried out, "Jesus, remember me when thou comest in thy kingdom." And he was so filled with love and tenderness that he could say on his own cross, "Father, forgive them, for they know not what they do." And on that cross he died, that you and I might have life, and that we might have it even more abundantly.

If he were a man, and only a man, he would have taken his place beside the other great leaders of history—Buddha, Aristotle, Caesar, Napoleon, Washington. He has risen far above even these great names; he stands apart from all; he was more than a man.

"If Jesus Christ is a man—
And only a man—I say
That of all mankind I will cleave to him,
And to him will I cleave away.

"If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!"

Our praise is not ended. If it were, we would be talking in vain. If our tribute were forced to end now, we would not even have begun this sermon. The glory of the only begotten of the Father is that the halo which was 'round his heart did not die with his body. It withstood prisons and scourgings; shipwreck and weariness; public condemnation and loss of personal friends; chains and the roar of lions and flames.

Let us not forget that the Christ of the halo still lives; he who changed history is still making history; he who healed the blind is still healing hearts; what he did while here in the flesh, he is doing spiritually now in a thousand-fold greater sense. The Christ can never be casual and incidental.

He is essential to history, to philosophy, to art, to society—to all life. He is essential to our very own lives.

Just recall in your minds how Jesus has influenced poetry: Dante, Chaucer, Spenser, Shakespeare, Milton, Wordsworth, Longfellow, Browning, Tennyson. The inspiration for their greatest works came from the Christ of Galilee.

The great music of all time was inspired by the Living Christ—Handel's "Messiah," Bach's magnificent chorales, the tender beauty of Haydn.

And what greater names are there among painters than Leonardo da Vinci, Michelangelo, Raphael, Rembrandt, Tissot? They are known by their masterpieces of Jesus.

Under the influence of his halo missionaries are patiently teaching the principles of industry, education, homes, and love. See how Jesus has influenced heroes: Paul of the apostolic church, Joan of Arc, Columbus of Genoa, Livingstone of Africa, Grenfell of Labrador.

This essential Christ has so inspired men that they would die for him: Stephen of Jerusalem, Peter the fisherman, Paul the writer, John James the Seventh Day Baptist. He was the Christ of the Hebrew John and the Roman Paul. His heart's halo encircles the Greek Athanasius, the German Luther, the French Calvin, and the English Spurgeon.

Today the doctor thinks of him as the great Physician whose touch never failed; the preacher studies his sermon on the mount and marvels that truths so profound could be expressed in words so clear and simple; the agitator remembers that he denounced the rich; and the communist that his disciples carried a common purse. Lawyers have written in praise of his pleading at his trial, and the literary critics of every age have cheerfully acknowledged his mastery.

He was so important to publicans nineteen hundred years ago that they became respectable citizens. He was so important to sinners that their sins were forgiven. He was so much a God that he talked to a fallen woman and she went and sinned no more. He gave the water of life freely to Jews and Samaritans alike. He talked to proud priests and they went away ashamed of their shortcomings. He was so essential

to fishermen that they became world-evangelists for his Name.

How important is he to us?

Jesus of Nazareth did not come to establish a theology, but to live a life. He did both—with that halo of love penetrating and shining through all. Give me all the gold of the earth, and I will weld a scepter for Jesus, in tribute far too small. Give me all the mountains of the world, and I will build a throne for him, yet it could not contain his glory. Lend me every star of the night, and I would weave a garland for his brow, that would yet pale before the glory of the halo 'round his heart! But it is strange—simply sweep a room, or push a stranger's car out of the mud, speak a helpful word, or listen to the troubles and heartaches of someone else, open your heart to him in obedient consecration, and suddenly we find a warmth in our breasts, and turning astonished to discover what is there, we find that same gleaming halo of his 'round our hearts, and his life living in ours.

DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

(Annual report of the Chorister of the Shiloh Seventh Day Baptist Church)

As our minds turn once more to yearly reports, we begin to think in terms of numbers. Although numbers do mean much, attitudes, I feel, mean much more, especially in the work of the choir.

In James 5: 13, we read, "Is any merry? let him sing psalms." We wish there were more who were "merry," to assist the choir in the singing of anthems and hymns. However, we are thankful for those interested and dependable ones who may be found in their places each week. We are especially glad to have added to our number a group of younger members who are filling a much needed place.

Luke 15: 8 tells us, "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" If she looks closely she may find some she didn't know she possessed. So may we. We do know where some of our "lost" ones are and why they cannot be brought back, but some real gold pieces may never be found unless each one of us seeks diligently.

First Corinthians 14: 15 says, "I will sing with the spirit, and I will sing with the understanding also." That, I feel, is the wish of the Shiloh choir. We do wish to sing our anthems and hymns with real feeling behind them. May we therefore follow the counsel of Colossians 3: 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Mark 9: 35 tells us that "If any man desire to be first, the same shall be last of all, and servant of all." None of the choir, I'm sure, desires to be first. Each one wishes only to do his part in order that the choir may work together as a complete unit.

In Psalm 31: 23 we read, "O love the Lord, all ye his saints; for the Lord preserveth the faithful." Again from Psalm 101: 6 come the words, "Mine eyes shall be upon the faithful of the land, that they may dwell with me." He preserveth the faithful. His eyes are on the faithful. May the choir this next year be one group of these faithful ones that he may look down upon.

Ella K. Sheppard,
Chorister.

England

(From a letter to Mrs. Adelaide M. Griffin of
Rochester, N. H.)

As you will see by the address, we have left London. We are staying here with my brother and his family until the raids are quieter in London. Ruth and I have been here since September, and my husband came before Christmas.

I had only a week or two of the raids, but it was enough. The suspense of the planes overhead all night, and the roar of the guns and the bombs were nerve racking. I found it impossible to sleep. Ruth slept a little, but used to wake up in fright. It would have ruined her health to have stayed there. I do thank the Lord that we had a haven to come to. We have had such beautiful peace and quietness since. I do not know how my husband stuck to it so long. I hope that things will quiet down soon so that we can go back home.

The Lord seems to be with us recently. He is giving us victory over the Italians.

I believe that he will give us victory over Hitler too. The mills of God grind slowly, but they grind exceedingly fine.

We are not suffering any great hardship yet. We have plenty to eat, and good clothes to wear at good prices. Of course there is a shortage of certain things, such as fruit. We can get only apples and an occasional orange, and, of course, fats. Wheat and sugar are rationed. The things that we miss most are onions and lemons. I have not seen an onion for months. But it is surprising how we get used to doing without things, and do not miss them, after a bit.

My husband has done much better with his books here than in London. He sells about forty a day. Only one or two attend meetings now, as travel is so bad during raids.

Florence McGeachy.

Norton,
Stockton-on-Tees,
February 16, 1941.

Adams Center, N. Y.

The Adams Center Church has been co-operating with the Baptist Church and the Honeyville Church in union Lenten services beginning March 14 with men's night; there have been also young people's night, women's night, a farewell service for our pastor, and the final service will be a candle-light consecration service.

Rev. E. A. Witter, who has been quite ill, is now up and among us again. Mrs. S. F. Bates, our church clerk, is on the sick list.

Rev. O. W. Babcock, who has been our pastor for six and one half years, with his wife and little son George, will leave for his new pastorate April 3; they go to Salemville, Pa. A farewell service was held for him at the Friday evening Lenten services, and his last Sabbath with us was noted by communion services. Pastor and Mrs. Babcock were given several receptions and gifts by various organizations; among them were the Adams Center Community Chorus, the Study Club, and the congregation of our church. Their many friends here cordially wish them every success and happiness in the new field.

Correspondent.

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EASTER MORNING

Tomb, thou shalt not hold him longer;
Death is strong, but life is stronger;
Stronger than the wrong, the right;
Stronger than the dark, the light;
Faith and hope triumphant say,
"Christ will rise on Easter day."

And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say,
"Christ has risen on Easter day."

—Phillips Brooks.

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