

Salem, W. Va. (Salem College)

The month of April was given a good start by the Future Teachers of America. They held an egg hunt in Huffman Hall. The weather made it necessary to stage the affair inside, but it failed to dampen the spirit of the occasion, or the appetite of those who found the eggs.

Again we have had a varied and interesting chapel program. The first of the month Mr. J. Ransel Romine of Clarksburg was kind enough to give us a very enjoyable program of classical solos. Later in the month Mrs. Dorothy Baker of Lima, Ohio, spoke to us on the subject, "American Youth Looks Ahead." Last week Dr. E. M. Sunley of the Department of Social Work, West Virginia University, addressed the students in chapel and then met with the class in criminology. This week the English department gave a short one-act religious play, "At the Gate Beautiful."

During the month the students elected the officers of the Student Federation for next year. The campaign and election created quite a bit of excitement as they were carried on in true political style. They elected: Ralph Shepler, Clarksburg, president; Cecil Underwood, Middlebourne, vice-president; Adelene Maxson, West Union, secretary; Harold Davis, Weston, treasurer. At the same time Mary Frances Keys, Salem, was elected editor of the *Dirigo* and Loren Osborn, Bridgeton, N. J., editor of the *Green and White*.

April 29, the Future Teachers held an Educational Conference. Their speakers were Miss Genevieve Starcher, of the State Department of Education, Mr. J. H. Hickman, editor of the West Virginia School Journal, and Dean J. W. Pence of Fairmont State Teachers College.

This is the beginning of the last month of this school year. The baccalaureate sermon will be delivered May 24 by Mr. Page McK. Etchison, Washington, D. C.; the commencement address, by Governor M. M. Neely, Thursday, May 28. The faculty and administration wish me to invite you to attend the events of commencement week. I am sure you will find the programs worth while.

Arthur B. Gould.

May 1, 1942.

MARRIAGES

Booth - Dinwoodie.—William A. Booth, son of Mrs. Josephine Booth of Westerly, R. I., and Lillian May Dinwoodie, daughter of Mr. and Mrs. Theodore Dinwoodie of Ashaway, R. I., were joined in marriage, April 11, 1942, at the First Hopkinton Seventh Day Baptist Church in Ashaway by Rev. Ralph H. Coon, the bride's pastor.

OBITUARY

Davis. — Eulalis Constance Hughes Davis, daughter of Henry and Rose Ann Hughes, was born February 27, 1886, at Botkin, Ohio, and died at her home in Milton, Wis., April 16, 1942.

She married Rufus B. Davis at her home in Jackson Center, Ohio, on June 25, 1904. To them was born one son, Hugh, on February 17, 1906. In early life Mrs. Davis united with the Jackson Center Seventh Day Baptist Church. At the time of her death she was a member of the Milton Junction Seventh Day Baptist Church. A long illness and severe suffering did not overcome her smiling patience. She is survived by her husband; her son; two brothers, Stanley and Ted; and two sisters, Ruth and Hildred.

Farewell services were conducted from the Milton Junction Seventh Day Baptist church, April 18, 1942, Pastor John Fitz Randolph officiating with the assistance of Rev. W. D. Burdick, formerly pastor at Jackson Center, Ohio. Burial was at Milton. J. F. R.

Davis. — Miss Mary Anna A. Davis, the seventh child of Azel and Mary Anna Barrett Davis, was born in Pleasant Town, Logan County, Ohio, February 6, 1847, and passed away in Grandview Hospital, Edinburg, Tex., September 6, 1941.

When a young girl she was baptized by Rev. L. D. Seager and united with the Seventh Day Baptist Church at Jackson Center, Ohio. She came to the Rio Grand Valley in the summer of 1926, and united with the Edinburg Church September 25, of that year. When a young girl she attended school at Alfred College. At one time she taught in Chicago slums.

She is survived by several nephews and nieces. Farewell services were conducted September 7 by Rev. W. B. Lane and Angeline Allen at the Kreidler Funeral Home, and burial in Hillcrest Memorial Park, Edinburg, Tex. A. P. A.

"Be known to us in breaking bread,
But do not then depart;
Savior, abide with us and spread
Thy table in our heart."

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MAY 18, 1942

No. 20

HONOR ROLL

SEVENTH DAY BAPTISTS IN SERVICE

Allen, Morton
Babcock, Osmond
Branch, Gail
Branch, Lewis J.
Bond, Gerald
Bottoms, A. T., Jr.
Bottoms, Geo.
Briggs, Raymond
Briggs, Clyde R.
Burdick, James Henry
Burdick, Lloyd R.
Burdick, Myron
Brissey, Wm. O.
Burdick, Richard P.
Burdick, Carl L.
Clarke, Gordon R.
Clarke, Hartwell
Coalwell, Persel
Childers, William
Crumb, Ralph
Cruzan, Marion Earl
Davis, Charles Allison

Davis, Harold
Davis, Leland E.
Furrow, E. F.
Ferguson, Alexander
Fuller, Menzo
Guilford, John
Goodrich, Melford A.
Greene, Clarke
Hastings, Samuel D.
Harris, Norman R.
Harris, Roy
Hull, Robert
Howard, Geo. E.
Johanson, Ellis
Jones, Waldo R.
Johnson, Edwin
Kelley, R. K.
Lewis, J. Ford
Lewis, Philip
Lippincott, Warren
Longino, James F.
Maxson, Milton

Mitchell, M. A.
Nelson, Nolan
Pierce, Malcom G.
Polan, Dighton L.
Randolph, Nathan F.
Ring, Donald
Slagg, Clair
Shelton, Loren J.
Sutton, Charles F.
Stephan, Cecil
Siedhoff, Jack
Swiger, Otis
Seager, John E.
Shirley, DeWayne
Stillman, Lewis
Titsworth, Alfred
Van Horn, Eugene T.
Van Horn, William S.
Wear, A. L.
Whitford, Frank D.
Whitford, Max S.

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The Sabbath Recorder

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HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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EDITORIALS

PREACHING MISSIONS

For six years the Federal Council of the Churches of Christ in America, through its Department of Evangelism, has been putting on Preaching Missions throughout the United States. Big cities, medium sized cities, and smaller cities have been reached. Labor unions, college and university students have been given special attention, and now many thousands in army camps have been affected.

Recently a series of Christian Missions has been concluded in forty-four cities of twenty-five thousand to one hundred thousand population, the largest number to be reached in any one series. As many as nine missions at a time were conducted some weeks. A total of one thousand thirty congregations worked unitedly in the forty-four cities, with a total attendance of 545,510 persons. "The total attendance in the Hagerstown (Maryland) Mission was sixty-five per cent of the city's population."

The objective of the missions was to reach the unreached, the lapsed church members, and young people. Speakers visited three hundred eleven senior high schools and one hundred twenty-two colleges and universities. In some instances, a speaker was invited and assigned to a senior high school for the entire week. Nearly 190,000 students were reached during the two months. Four thousand fifty teachers attended twenty-seven meetings held for teachers. Meetings for government personnel, ministers, business men, and labor groups were largely attended.

The cities visited were responsible for the mission expenses, each underwriting its budget before the meeting began. Wheeling, W. Va., had a surplus of \$1,100 after all expenses were cared for. Kansas City raised its entire budget before the mission was held, so no offerings were taken during the meetings.

Continuing meetings and programs of follow-up work, home visitation, and personal evangelism have marked many of the participating churches.

The Department of Evangelism has voted to hold another series next winter.

WRITE TO SERVICE MEN

For the past year representatives of the American Sabbath Tract Society have been writing to the men from our Seventh Day Baptist homes, in government service, whose addresses we obtain. The matter of keeping up with changing addresses is a real problem. Several letters have been returned undelivered, of those recently mailed to fifty-eight men. This service is something the men appreciate as their letters reveal. The effort to be of a bit of help to our men by the Tract Board was approved at our last General Conference, and the request was made that we continue this activity as representing the interest of the denomination.

But why depend upon a representative letter, when many could well write to these men away from home? Men in the service do not get too much mail, and one, unless he has had similar experience, can hardly know how much letters mean in camp or field.

Camps are so numerous that service men are likely to visit some of our churches.

Why not get the names and addresses of such men, and you write them? It strikes us that this would mean more than letters from headquarters. But it need not be an alternative. Let it be a case of "both . . . and." Such a plan is being followed by some of the city churches with reported pleasing results.

Remember that cap and uniform, away from home, may be hiding a lonesome, homesick, though brave, heart. Your kindly greeting, possible invitation to dinner, and a letter later, will mean more, far more, than you may ever know.

GOOD BIBLE SOCIETY REPORT

A distribution of 8,096,977 volumes of Scripture during 1941 was reported by the American Bible Society at its 126th annual meeting held on May 14, at its New York headquarters. This number exceeds the distribution of any year since 1931.

This increased call for the Scriptures, the society feels, is undoubtedly a direct result of the war. Its service to the fighting men of this country, where distribution is made entirely through the chaplains, and the fact that the society is the principal source of supply of Scriptures for war prisoners in Europe and elsewhere, accounted for the circulation of nearly a half million copies. A dozen languages were required to fill the needs of the European prisoners and refugees. Acknowledgment has been received by the society's office in Geneva of the receipt of ninety-five per cent of these war packages.

New demands arise from the solidarity of the Americas crystallized by the war. War-torn China has cabled the distribution of over a million and a half copies of the Scripture. The supply has not been sufficient to meet the demands. Publishing in new languages has been continued. The needs of the blind are being more largely met.

Virtually all of Asia, Africa, Latin America are now dependent upon the Bible Societies for the Bible; and within Europe and North America there are millions of people who will not have the Bible unless it is brought to them by the Bible Society. The support of the American people is deeply appreciated by the American Bible Society. If world brotherhood is ever to become the reality it must, American Chris-

tians must place in men's hands everywhere the one Book which will furnish the will and power to build such a society.

"TITHING" FOR VICTORY

Those churches that have a constituency that tithes have little difficulty in financing their work. People who give one tenth of their income for the Lord's work find a quiet satisfaction and joy, and always find ways of going beyond their "tithe" in religious benevolences.

The custom is older than the Christian church, and by many moderns is considered outmoded. And now comes the Government with the appeal to all citizens to meet war needs by investing one tenth—a tithe—of their income in war bonds. A Tithe for Victory! Here is an old custom made very modern indeed. It is hoped that a special tithing law will not be enacted. Doubtless, if necessary, it will be.

There is a significance which this war measure may be used to point out. That is the matter of ownership. Tithers believe that God is owner of all they possess and that therefore in paying their tenth for his work they are but returning a fair portion of their income, shall we say as rental? It is a recognition of ownership and of obligation.

To our government we owe freedom and privilege; we, moreover, by that very freedom have responsibility and obligation. The very blessings which we enjoy—the right to happiness and the pursuit of highest ends, the freedoms of America, are now endangered, as our government itself is endangered. We feel that the government has a right to ask of us this token of our obligation and responsibility in its time of need; that it has a right to demand it if necessary.

This will affect fifty million or more of people. Quoting a Washington bulletin:

Under the War Bond Quota System inaugurated by the United States Treasury 50,000,000 persons are expected to place an average of ten per cent of their incomes in War Savings Bonds and Stamps, as their regular pledge to victory in the war. The present goal is a billion dollars per month.

Translated another way this means that every one of the fifty millions of persons will have to invest an average of \$250 annually in War Savings Bonds.

One consolation all may have is that instead of spending this "tithe," or giving it away, it is an investment. By paying for stamps and bonds one is laying up in store for himself and family savings which later they can enjoy.

MAKING FOR FAMILY SOLIDARITY

Is it true that the church and the nation are like the homes of their constituency? If so, and there is much to substantiate such claim, careful attention should be given to make the home the best kind possible.

There are many things that tend to break down home influence and solidarity. If the nation is to be what it ought to be, careful consideration and planning must be given the home.

The Christian Endeavor World gives a good picture of a famous family. The story is that

"The Livingstone family had it as their custom every Saturday night to gather around the fireplace, exchange tales of events during the week, recall stories of their ancestors, sing hymns, read the Bible, and pray together. In those days in Scotland young children, and older people as well, worked as many as fourteen hours a day in the cotton mills. David Livingstone, when only ten, worked from six in the morning until eight at night. Some of his brothers worked away from home. But on Saturday nights everyone stayed at home and enjoyed an evening around the fire. Each member saved the choicest story of the week to tell to the rest. David's father often told exciting tales about their Scottish ancestors. The evening always closed with the singing of many of the great Scottish hymns, Bible reading, and prayer. Years later, when David was a missionary in dark Africa, he wrote letters home so that they could be read at these family fireside circles."

More should be made of modern family nights—a night a week definitely planned and set apart and jealously guarded when the family can be together, for an hour at least, and general family interests be considered. Let members take turns in suggesting and arranging the event of the evening. Games, charades, skits, and best stories are valuable in strengthening home ties. Music, songs, especially grand old hymns, the Bible, and prayer are of vital importance.

Love in the home, deference for others, and the Christian spirit are catching, and from the home circle will make for family solidarity and welfare in future homes.

AN OVERSIGHT

In the Sabbath Recorder of May 11, page 301 and following, appears a letter "Dear Son." It was written by a mother to her son in service. Inadvertently, credit was not given to the Christian Advocate. We are sorry for this oversight, and apologize to Christian Advocate, whose business manager, T. Otto Nall, personally gave gracious permission for our use of this splendid letter. Please turn again to this mother's fine letter and in your mind give credit to our good friend, the Christian Advocate.

DAILY MEDITATIONS

(Prepared by Mr. and Mrs. Alton Wheeler, Alfred, N. Y.)

Sunday, May 24

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. 2 Peter 3: 18.

A tree which is set out in an orchard, but which remains a dwarf in size, is of little or no worth to a farmer; and it is likely that he will cut it down to set another in its stead. He wants a tree that will bring forth fruit. So in our lives, our baptism into newness of life avails us little if we remain "babes in Christ." As we live each day, working according to our respective callings, we might try a few suggestions offered by Peter. Besides being "partakers of the divine nature," he proposes that we add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, charity. For if these things be in us, and abound, they make us so that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"O thou Light of the World, turn thou our faces toward the sunrise. Light thou our path this day that we may walk in the light as thou art in the light. For our good and thy sake we ask it. Amen."

Monday, May 25

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Colossians 3: 17.

"To do in the name of the Lord Jesus means to do according to his purposes, his teachings, and to his Spirit. The Christian religion is essentially practical." Certainly Paul was not thinking of making long-faced pietists of men. He wanted others to learn to enjoy life, and the secret of finding true

happiness had been revealed to him. Nor were these idle words on the apostle's part, for earlier in life he had tried another road, only to awaken suddenly to the realization that his face was turned away from the fruits of joy and happiness. It is interesting to note that this passage is followed by the apostle's advice to the family—for the home is sacred. It is there that we first learn what Jesus taught and how he lived; and it is there that we first learn how to apply those life principles in our work, in our play, and in our attitudes to those who are most dear to us.

As we pray let us remember that Christ said, ". . . for without me ye can do nothing." Let us pray, "not my will, but thine be done."

Tuesday, May 26

Unlimited Blessings

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. Mark 9: 23.

These were the words that Jesus spake unto an unchristian man who brought his demoniac son to be healed. Then with tears in his eyes, the father fell to his knees, crying, "Lord, I believe; help thou mine unbelief."

After the rich young ruler had turned away, Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." When his disciples questioned him as to who then could be saved, he replied, "With men this is impossible; but with God all things are possible." We may rely upon Christ's promises, for he was not one to speak empty words to men. He imparted to them truths, for "God is not mocked." If we suffer bitter disappointments in our Christian experience, then let us ask ourselves if we are depending too much upon our own strength and accomplishments.

Let us pray: "Increase our faith," O Lord.

Wednesday, May 27

You ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. James 4: 3.

No doubt there are many who have lost faith in prayer because they feel that in the past they have prayed but their prayers were not answered. If we have had such an experience, then one of several channels might have led to disappointment. We may not have truly prayed from the depths of our hearts; perhaps we merely uttered empty

words. We may have an erroneous concept as to the nature of answered prayer. It may be that we expect to have all of our petitions granted and realized immediately or supernaturally. Again, we may have prayed thinking only for ourselves, asking amiss, that we may consume it upon our own lusts. We must ever remember, however, that the stained glass block of "selfishness" does not fit into the great mosaic of Christian living.

Let us pray with open and contrite hearts. Let us make our requests known to God in prayer and supplication with thanksgiving, ever remembering that our heavenly Father knoweth what things we have need of before we ask him.

Thursday, May 28

And the disciples were filled with joy, and with the Holy Ghost. Acts 13: 52.

On Paul's first missionary journey, he and his company frequently expressed their joy even though they met stern opposition. At Antioch of Pisidia where Paul preached, he and his company suffered persecution and expulsion from the city; their plans were broken and scorn and denunciation were heaped on them. Yet they were "filled with joy, and with the Holy Ghost." Even on the apostle's second missionary journey, when he and Silas sat in prison at Philippi with their feet in stocks, at midnight they prayed, "and sang praises unto God." What strange prescriptions these experiences are for expression of joy! Martin Niemoller is quoted as writing the following lines while in a Nazi prison: "I am firmly convinced that all attempts to place obstacles in the way of the holy gospel must serve the sole purpose of increasing its impelling force . . . I should like to say to everyone, Be of good cheer. Our Lord God is going forward. . . ." Perhaps this serves as a clue to the inspiration of the missionaries. Happy is the man who can see light in time of darkness, and who finds inspiration even in times of strife and turmoil, for surely that man is "filled with joy and with the Holy Ghost."

Let us pray, our Father, for a steadfastness of purpose and conviction such as Paul and Silas had, that we may never be stirred from the path which follows thy footsteps.

Friday, May 29

Test yourselves, to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise you must be failures. (Moffatt.) 2 Corinthians 13: 5.

Faith is not tested merely when we "stand fast" during crises or storms of life experiences. It is proved rather by its abiding consistency in us, regardless of whether our days are bright or cloudy. In fact, it may be that our faith is tried more in times of peace and plenty, for it is then that we may tend to lose or close intimate fellowship with our heavenly Father. In such times we may feel independent, for we are "riding upon the clouds," feeling fully capable of providing ourselves with whatever our hearts desire. Many turn to God, apparently as a last resort, in time of desperation throwing themselves at his feet, praising him for his divine and gracious providence. The greatest test for us is, "What place does Christ have in our lives?" Let us remember if we are "in the faith," then Christ Jesus is within us! He abides in our hearts throughout our days.

Let us pray:

"Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay;
Come into my heart, Lord Jesus."

Sabbath, May 30

What shall I render unto the Lord for all his benefits toward me? Psalm 116: 12.

The 116th Psalm is a love and praise song. The Psalmist begins by saying, "I love the Lord, because he hath heard my voice and my supplications." Then he thinks back over his life experiences, and recalls that even when death seemed near, he felt God's closeness to him, and finally he breaks forth with the exclamation, "What shall I render unto the Lord for all his benefits toward me?" And then he reconsecrates his life, "O Lord, truly I am thy servant." If we were to attempt to evaluate and actually to pay for all the blessings in life that we enjoy, then we would be hopelessly in debt. But as a mother expects only love, expression of appreciation and gratitude, and obedience from her children in return for all that she does for them, so our heavenly Father desires those things from us. The greatest consideration that we can make in return for our privileges which we enjoy today, and our security in Life Eternal, is our acceptance, consecrating or reconsecrating ourselves, saying "O Lord, truly we are thy servants."

Let us in our prayer lives ever seek to love and trust our heavenly Father for all things, and never be afraid to render unto him that which is his.

SABBATH SCHOOL LESSON

FOR MAY 30, 1942

The Days of Passion Week: Wednesday, the Day of Suffering. Scripture—Mark 14: 32-34, 44-46; 15: 1-5.

Golden Text—Luke 22: 42.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

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.

FINE EVANGELISTIC WORK

Special attention is called to the article in this department entitled, "Christian Mission Held at Fort Bragg, N. C." The campaign carried on at Fort Bragg is only one of twenty-five that have been planned by the Commission on Evangelism of the Federal Council of Churches, in consultation with the chaplains of the federal government. Nothing quite like this campaign has been undertaken before. The Commission on Evangelism, under the leadership of Dr. Jesse M. Bader, executive secretary of the commission, with the co-operation of the chaplains, is doing a much needed and splendid piece of work.

W. L. B.

WITNESSES

Leading men to eternal life and extending the kingdom of heaven rests upon Christ's followers. Christ said, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." These words were addressed to the disciples because they had known Christ, and they apply to his followers in all ages. We are his witnesses today.

There are different ways of witnessing. We are not all required to go into the pulpit and preach, but we are asked to witness in our personal contacts with others from day to day, in business, in social life, and in religious meetings.

The prayer and conference meeting, commonly called the prayer meeting, has been one of the most effective ways of witnessing for Christ. Many churches and organizations professing to be Christian are neglecting this means of grace, and they and the whole

world are suffering on account thereof. One night in a church full of people, the leader asked all who had made the decision to lead a Christian life in a prayer meeting to stand, and a large number arose. This indicates that the prayer meeting has been a source of leading multitudes to accept Christ.

Not only has the prayer and conference meeting been the means of leading multitudes to make decisions for Christ, but it has kept many from backsliding and has been a great source of strength for all who participated. One of the particular benefits of the prayer and conference meeting has been the fact that it gave all a chance to witness for Christ publicly. This has been a great uplift to both the hearers and the ones who testified. The testimony may have been only a sentence, but it gave unspeakable strength to the one who gave it and encouragement to others.

Nothing has been found to take the place of a well-directed testimony meeting. Christ is calling upon all to be his witnesses. Furthermore, he is asking his churches to provide means by which the weak and the strong may witness. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

W. L. B.

THE CHRISTIAN MISSION HELD AT FORT BRAGG, N. C.

(Condensation of report by Rev. Jesse M. Bader, D.D., executive secretary of the Department of Evangelism of the Federal Council of the Churches of Christ)

Fort Bragg is located in North Carolina, northwest of Fayetteville. It is one of the army's largest camps. It is also North Carolina's third city. Like most army posts, Fort Bragg, in recent months, has been doubled, tripled, and doubled again in order to care for its rapidly expanding program.

Fort Bragg is an immense place containing more than 300,000 acres—85 miles of paved roads and has more than 3,000 buildings. Although essentially designed as a field artillery center, this military reservation contains almost every branch of the service. Since the army does not now give out definite figures concerning the number of men located in its camps, it is impossible to state the exact number of men located in

Fort Bragg at the time of the Mission. It was common knowledge, however, that during the week of the Mission there were over 65,000 men on this military reservation.

The Department of Evangelism of the Federal Council held its second Christian Mission in army camps at Fort Bragg, April 6-10. Eight speakers were present for the week, Monday through Friday.

The United States Government has never been more concerned about the physical, moral, and spiritual welfare of its enlisted men than in this present war. No army has ever had so much done for its welfare and efficiency as this one. The men are comfortably housed, well fed, and well entertained. Provision for their moral and spiritual welfare is provided for as at no other time. For example, there are 46 chaplains at Fort Bragg. Of this number 33 are Protestant, 12 are Roman Catholic, and 1 is Jewish. These chaplains have 22 chapels in and through which they do their work. These beautiful white buildings are located in the different areas on the reservation, set down in the midst of the different army units. The slender, tall spire of each chapel is a silent finger pointing men to God. Each chapel is built exactly the same. Up to the present time 604 of these chapels have been built across the nation at a cost to the government of about \$21,000 each. New ones are being erected daily. Each one has seating capacity of around 400. Every chapel is fully equipped with an electric pipe organ, piano, hymn books, communion sets, and a beautiful chancel.

The total Easter Sunday attendance at the reception center alone, was over 2,400, with a number of decisions for Christ during the day. One of the services was held in the open on the drill field. The reports from the chaplains indicated that all the 22 chapels were packed out again and again for the Easter services beginning in the early morning and continuing during the day.

During each day of the Mission the guest speakers were kept busy by the chaplains in visitation of the sick in the three large hospitals; preaching in the guard houses; speaking in mess halls and barracks; and in personal interviews. In some centers noon-day meetings were arranged for. In the evening the speakers were given ten minutes for a Christian message in the ten theaters which are crowded daily, just before the evening

show. The soldiers liked this arrangement and appreciated the messages as indicated not only by their applause at the conclusion of the message, but also by the fact that many came early in order to hear the message.

There were seven simultaneous evening services held daily in the chapels in as many areas, over the post. Most of the services were held from eight to nine o'clock and seldom lasted more than an hour. Soldiers like to sing. They enjoy singing the hymns of the Church; hence in every service considerable time was given to the music. In almost every one of the evening services the speakers sought to secure decisions for Christ and a rededication of life. Following each service, copies of the New Testament were given out to all the men who had none and who wanted one.

The speakers during the week met scores of the army officers at Fort Bragg in their offices, which gave missionaries an opportunity to interpret the Mission and indicate something of its objectives. In every instance the utmost courtesy was received by the speakers and interest was shown in the Mission. Most of the officers are church members and are definitely interested in the moral and spiritual welfare of their men. These Protestant chaplains at Fort Bragg gave the utmost co-operation during the Mission. They worked hard. No military reservation has a finer group of men than these with whom it was our privilege to work.

It is not our purpose to single out any one Mission center for special mention, but perhaps this report would not be complete without a statement concerning the work at the reception center. At this place, the new men for the army come in daily on trains and buses in civilian clothes. Everything is new and strange to them. It is important that the chaplains make contact with these men as soon as possible. At the reception center chapel, two splendid chaplains minister to the needs of these new men. These men are evangelists. They have many decisions for Christ at every service.

During the week (Monday to Friday) the speakers held 123 meetings, having a total attendance of 13,075. While the personal interviews and hospital visits were not tabulated, yet there were well over 500 of these held with the soldiers by the guest speakers.

The chaplains held many others during the week.

The meetings held during the week that were most significant were those with the chaplains (conducted daily), meetings in the theaters, and the services each evening in the chapels. The chaplains, one and all, were most appreciative of the daily morning meetings held for them. They were frank to say that their own souls get hungry and that they themselves crave fellowship with the leaders of the Church. In talking with the chaplains individually, any number indicated that they felt often times that their denominations had forgotten them. They receive few and sometimes no letters from their denominational officials. There is no question but that the chaplain does not have it easy, if and when he takes his task seriously. He has many problems. On the other hand, he has the greatest opportunity to serve Christ and men of any minister within the Church today. One chaplain said of the Mission, "This week has meant so much to me personally. It has given me a new lift. Last week I was so discouraged, I felt like quitting my job and going home." The chaplain is the key to the religious situation in the army and navy. The whole religious life among the men in the armed services of the nation rises or falls with him. Therefore everything the Church can do to strengthen his hand and encourage his heart is tremendously worth while.

THE MINISTERS' CONFERENCE

After ascertaining by correspondence the prevailing sentiment of those ministers who usually attend the Ministers' Conference here at Alfred, it has been decided to have the conference again this year. This decision was made not without some misgivings. Of course our plans are subject to possible government regulations concerning gasoline.

However, a program has been prepared, and of the sixteen people who were asked to take a place on the program a majority has responded, and only one has felt that he could not take the place assigned.

All of this is pleasing to those who have been responsible for setting up this conference, and who for five years now have prepared a program and have arranged other details. The fact that very few were willing to give it up this year and that so many have expressed a willingness to have a part

on the program would indicate that the conference has made a place for itself in the program of many ministers.

For the fifth successive year, therefore, the School of Theology invites all ministers of the denomination to the Ministers' Conference to be held at Alfred, N. Y., Monday, Tuesday, and Wednesday, June 8, 9, and 10, beginning Monday evening and closing Wednesday evening.

There will be a worship service and an inspirational address each evening in the Gothic Chapel. There will be no discussion at these evening meetings.

Tuesday morning and afternoon will be devoted to the discussion of The Church and a Just and Durable Peace. There will be one formal address in the morning and one in the afternoon, followed in each case by discussion. Wednesday will be devoted to the subject of Evangelism. There will be two addresses in the morning and two in the afternoon, followed again by discussion.

The accommodations for lodging provided for our guests are the same as those which have been appreciated so much in past years. The university has offered us the use of Bartlett Dormitory at the usual maintenance price of twenty-five cents per day. We feel quite sure the lawn bowling set—bowls and jack—will be available to those who feel the need of exercise, or who enjoy the social fellowship which comes from playing together.

A. J. C. Bond, Dean.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

TO THOSE IN SERVICE

A Promise

"When you go away, we will be with you; in all your wanderings, we will think of you; in your time of danger and loneliness, we will pray for you; when you march, we will march with you; when you come back, we will rejoice and the reunion will bring peace once more to our hearts."
—The Union Signal, from Cape Town Pamphlet.

OUR UNIQUE OPPORTUNITY — PRAYER

By Miriam Shaw

A letter posted to Anna West last November came back this month stamped "Opened by the censor—Return to sender—Service discontinued." These are days when many of the bonds by which we had hoped

to unite the world are broken, but there is still left to us one universal service which will never be discontinued, which no government on earth can censor—prayer.

How can we avoid the unspiritual war prayer? To pray for our enemies takes more than human love. With human love we can love our friends, but human love can turn suddenly to hatred, for it loves for something, to gain something. To pray for the leaders of Japan and Germany, or even the enemy across the street requires divine love which loves God in all his manifestations.

One of our early lessons in arithmetic taught us that we could get no answer by saying, "two cows plus two horses." We get no answer when we say, "Two Americans plus two Japanese." But we get somewhere when we say, "Two American Christians plus two Japanese Christians make four Christians." The common denominator is God. Reduce all our prayers to the will of God and God can hear them as one. We must put God at the very center of our lives, not somewhere out at the margin where we run to him to O.K. and bless our self-laid plans. Let us pray, "thy will be done," not in meek submission to the inevitable but as a plea for something to do for the kingdom of love.

We can pray not only for others but with them, and make every day a world's day of prayer. We can pray with Grace Crandall and Anna West. A recent "Christian Century" suggested an international prayer meeting. May we imagine that we have invited to our upper room Pastor Niemoller, of Germany; Mr. and Mrs. Toyohika Kagawa, of Japan; Walter Losch, our Seventh Day Baptist leader from Hamburg; Rev. and Mrs. Luther Crichlow, our missionaries in Jamaica; and Dr. Lincoln Pan and wife of Grace Hospital? Let us pray the prayer written for the "Christian Century" by E. Stanley Jones.

O God, thou art the Father of all of us gathered here today. But to say that to thee and to each other brings embarrassment. For we are at war with each other—so our nations have decreed.

We feel the essential wrongness of it all. Our sins have brought us to this hour. Our sins are in this hour, multiplied a hundredfold. This hour is sin. It is sin in which we all have a part in varying degrees. We humbly ask thy forgiveness.

As a sign of our penitence and repentance we here in thy presence highly resolve that this shall not happen again. We dedicate ourselves individually and collectively to the task of making a new order in which everyone, so-called friend and so-called foe, shall have equality of opportunity.

We give to thee our persons, and we give to thee our privileges. Distribute them, lest they rot upon our hands.

When we consult our inmost desires we do not want to see our own nation defeated—and yet we cannot pray for mere victory. We bow our heads, as Jesus did in Gethsemane, and say, "If it be possible, let the cup of defeat pass from us, nevertheless, not our wills, but thy will be done." Perhaps thou wilt have to save us by hard refusals. But whether through hard refusals, or through victory, save us. In Jesus' name. Amen.—"Christian Century," March 4, 1942.

"CRYING STONES"

By Rev. Lester G. Osborn

When Jesus Christ made his triumphal entry into Jerusalem, the Pharisees criticized him for allowing his followers to extol him as they were doing. His answer was, "If these should preserve silence, *the stones would cry out.*"

Rev. Harry Rimmer, D.D., Sc.D., has taken this as the title for his new book on the archaeology of the New Testament, "Crying Stones," just published late in 1941 by Eerdmans Publishing Co., in Grand Rapids, Mich., at \$2. It is a companion volume to his work on Old Testament archaeology, "Dead Men Tell Tales," published by the same firm two years ago.

Doctor Rimmer writes not for the technical scholar, but for the layman. The book is very readable and entertaining in its presentation of the subject. Archaeology, for long thought to be a dry and musty subject, is made to live by the author, as he presents the evidence for the inspiration of the New Testament which this science has discovered.

He says, "Every objection which infidelity and skepticism have directed against the credibility of our present text of the New Testament is refuted by the evidences of archaeology, and the Christian who has accepted this revelation purely on the grounds of faith, is now shown to have been actuated by wisdom as well." Then he deplors the fact that much of this evidence has been known to scholars for a long time, and says, "Solemnly and with deep regret, we in turn can charge the learned leaders of the modern theology with deliberate deceit and willful treachery in giving the world the husks of modernism instead of the milk and meat of God's Word. They know that these evidences exist, but rather than abandon their false ideas and confess themselves to have been mistaken, they seek to 'save face' by con-

cealing the vast mass of proof resident in the results of research, and continue to prey upon the unlearned and credulous."

Doctor Rimmer states that his purpose is threefold: To show that the "Crying Stones" confirm the accuracy, historical perfection, and antiquity of the New Testament; that they present a background out of the times and customs of the first Christian centuries, which make these days live again; and that they give us the original meaning of New Testament language, the "koine," so that we can know what "men of old saw in the words of Jesus." He closes his foreword thus, "I trust that these pages may bring comfort and aid to all who have trusted in Jesus Christ and the Word of his grace, and that some, who have not known him as Savior and Lord, may be attracted to a study of the New Testament, as to words which bring life and immortality; even the gospel which saves from sin."

He says that in times past Christians could give a "reason" for the faith they possessed, because they studied God's Word, but that today we take our instruction in the Bible from preachers and teachers, human authorities, instead of from the Bible itself. As a result, our faith in the Bible has become weak and our message has been lost. "The Church of Jesus Christ stands before the world pleading with lost men to be reconciled to God. We offer to sin-cursed humanity the only known cure for this dread disease, this sickness which results in death eternal. Our commission is found in a Book. Our therapy is in a Book. Our assurance, our hope, our strength, and our authority are also in that same Book. Take the Bible away from the Church of Jesus Christ, and she is as helpless to aid suffering mankind as is Diana of the Ephesians, Aphrodite, Marduk, or any other false deity of the bitter past. . . . It is difficult to understand why teachers and preachers would desire to extinguish the only beacon which keeps mankind off the shoals and reefs of eternal outer darkness, unless such men are of the company who love darkness rather than the light."

"False teachers have damned him with faint praise, hushing the fact of his deity. They have called him Master, Teacher, and Leader; but have denied the fact that he is Lord and God. Ethics replaced the gospel as a pulpit theme, and book reviews were offered to lost men in place of evangelism.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

GOD'S GIFTS

(Copied from the Shiloh Church Bulletin)

God gave us the sun, the moon, and the stars;
He gave us the sunshine and rain;
He gave us the seasons—spring, summer, and fall—
The winter, and fields of grain.
God gave us the flowers with their fragrance so sweet,
And the birds with their beautiful song;
He gave us the woodland, the meadow, and hills,
The brooklet that runs all the day long.
God gave us friends that are kind and true,
And he gave us the love of his Son;
He gave us the Bible with his holy Word—these
Are the gifts of the Father to every one.

—Frances Richmond.

MAN'S GIFT TO MAN

(Taken from the Sunshine Magazine)

I stood on a hilltop overlooking the world about my feet. Quiet beauty surrounded me like the benediction of a friend. Afar were the homes of men, with snow upon their slanting roofs, and wisps of purple smoke writing their stories of warmth and comfort against the steel blue of the winter's sky.

All this, thought I, is God's gift to man—the earth beneath my feet, the beauty of its hills, the gleam of its silver water, the trees, the sleeping seeds that wait in cold patience for the awakening spring. How generously and carefully, as though planning every step, has nature provided for man's needs! Has man himself, I asked, served his own kind with thoughtful generosity of the cold earth? My heart saddened as I remembered man's frequent inhumanity to man, his greed, his cruelty, his bloody wars.

But the sun broke through the dark clouds over me. I looked down from my height with new eyes. Everywhere I saw the shining evidence of man's loving heart and generous hand . . . the road winding down between the hills, the cheery echo of a woodsman's ax, a glimpse of a distant train rushing its freight of warmth and comfort to the city beyond the sky's edge. Strange, beautiful world! Where creatures with faces shining like the sun are toiling and playing, where calloused hands are not too hard for gentleness, nor weary hearts too tired for smiling kindness at the day's end.

. . . They could not say . . . 'We have seen and bear witness that the Father hath sent the Son to be the Savior of the world!' To them, the world was not lost, therefore it needed no Savior! . . . No man goes out to save lost souls who does not believe in the inspiration and authority of the *entire* Word of God! Not one. There is no exception to that rule."

"The voices of stone witnesses have become such an overwhelming chorus, they have completely drowned out the feeble bleat of critical infidelity. . . . The crying stones have in our day established the faith of the wavering, increased the joy and knowledge of the believing, and have provided the 'good soldier of Christ Jesus' with ammunition."

Then Doctor Rimmer goes on to present the findings of archaeology which establish the integrity of the New Testament records. For example, the fact that there was a census as Luke records. In fact, that there were several such over a period of some two hundred fifty years. And that there were "politarchs" over certain cities in Asia Minor, as Luke says there were.

He talks of the importance of ancient records in establishing the antiquity and credibility of the New Testament, especially "The Didache." In the next chapter he takes up the oldest New Testament texts, particularly "The Chester Beattie Biblical Papyri," discovered and published in 1935 and 1936. These papyri, estimated by scholars at coming from somewhere between A.D. 135 and 200, are at least one hundred years older than any previously known manuscript of the Epistles of Paul, of which they are an almost complete copy. The balance of the book deals with words and their meaning, especially the words peculiar to the koine or common dialect of the Greek, which archaeology has shown to be the well-nigh universal language of Christ's day. The last chapter treats several of these words, and shows how their original meaning clarifies the meaning of the New Testament records.

It is a book to strengthen the faith and to inspire one to the study of the Bible. It should be in the library of every pastor and on the shelves of every college and theological seminary.

"Do what you can with what you have. Buy U. S. Defense Bonds and Stamps."

PRAYER

(Written by Miss Esther Burdick)

Prayer is the basis of our Christian living, and yet it is for some of us the hardest part. Because it is such a personal matter and is so concerned with the innermost depths of our feeling, we find it difficult even to discuss its problems and meaning.

We often feel when we pray how weakly we express ourselves. In public prayer, the right words just won't seem to come unless we prepare and memorize them and then they sound insincere. When we are deeply moved we have no words at all, subdued by the realization of our own unworthiness before God. In private prayer our efforts still seem halting and sometimes unsatisfactory.

Perhaps the trouble lies in our attitude toward prayer. We can think of it as talking to God, the One who is ever present. Someone has said, "Every honest man may be sure of God's love." If we are true to ourselves, the recognition of this love should take away our sense of insignificance and fill us with the desire to talk with him. Then if we pray enough and in doing so try to formulate our thoughts into words, expression will become much easier. It is necessary also for us to have a sincere, abiding faith.

Prayer must be personal. Others can't do our praying for us. It would lose its value and its meaning if we depended always on someone else to intercede and ask forgiveness for our shortcomings. The repenting is up to us.

Oral expression in public prayer worship should not be hard if we are accustomed to praying privately. Never be hesitant, worrying about what others will think. Prayer is to God, not to men.

Prayer should become as natural and as easy as breathing, a continuous communion with the divine Presence. In this fellowship we find peace and strength.

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Last week my sister Anna Marie wrote to you and so I am writing to you today.

Yesterday Pastor Wing could not come to Schenectady to preach to us because circumstances prevented him from coming. But we

carried on with our services because we had a brother in the faith to preach to us.

We had a fairly good attendance and our brother who preached to us gave a very helpful testimony in regard to the Sabbath.

I wish that you could be with us sometime. We are having very lovely weather. I am so glad that spring weather has finally come around.

I think this will be all for now. I trust that this letter will find you and all your loved ones in the best of health.

Yours for Jesus,
Ralph John Fatato.

550 Manhattan St.,
Schenectady, N. Y.,
April 26, 1942.

Dear Ralph:

I am always pleased to receive letters from the faithful boys and girls in Schenectady and hope I may be able to see you all some day. Eugene is the only one I have had the pleasure of meeting so far. He has probably grown so tall by this time that I'll have to look twice before recognizing him, but I hope he isn't beginning to think he is too old to write to me. Please tell him not to think that for many a day.

A friend of mine who is a faithful Sabbath keeper gave a fine testimony the other day in regard to the Sabbath. A lady who keeps the first day of the week remarked, "I don't believe Seventh Day Baptists have existed more than a few hundred years. Who was the first Seventh Day Baptist, I'd like to know."

Quickly my friend answered, "Why, Jesus was the first Seventh Day Baptist. I am trying to be like him in all things." She was right, for although the Sabbath was kept many, many years before Jesus' time, he was the first Seventh Day Baptist. Next Sabbath, May 16, is Sabbath Rally Day and I hope all our churches will use the Sabbath Rally program in the Sabbath Recorder Supplement to the May 4 edition of the Recorder. We cannot think and study about the Sabbath too often.

Your sincere friend,
Mizpah S. Greene.

Dear Berwin:

I think the 4-H Club is a fine organization for boys and girls and I am glad to hear that you are a member. Here in Andover the Exchange Club sponsors the boys' 4-H

Club, and the girls' club has a fine leader, a dear friend of mine, Mrs. Orlin Beach. I am helping her by teaching the 4-H girls the first aid course.

Peek-a-boo is a cute name for your dog. It would fit Joyce's little dog, Blackie, too, for he peeks most of the time, and he is in such constant motion that I should think he would wear himself out. However he is a good sleeper at night. Is Boo?

You surely make my mouth water when you talk about peanuts for I'm very fond of them, but I'm afraid I'll not be able to help you eat Fouke peanuts next fall, much as I should like to.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

In your answer to a letter I sent you March 17, about the passing of Skeezics, you in the Recorder of March thirtieth tell of you and a brother starting an animal cemetery. At the last of your letter you tell of a friend who has an even dozen grandchildren. This friend has two dozen. (You had asked me to tell you the number of grandchildren I had.) Fourteen of them are boys and the rest are *only* girls and none of them grandmothers.

Yours,
E. D. Comstock.

201 South Maple Ave.,
Oak Park, Ill.

Dear Mr. Comstock:

You surely are blessed with grandchildren. If you are as proud of them as I am of my two, you must be *very* proud. They are both girls but I most certainly leave out your word "only." Girls are as good as boys any time. Ha! Ha!

Sincerely yours,
Mizpah S. Greene.

OUR PULPIT

THE WAGES PAID TO MOTHERS

(A Mother's Day sermon by Rev. William L. Davis, Jackson Center, Ohio)

Scripture Lesson—Exodus 1: 22; 2: 10.

Text—"And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will pay thee thy wages." (Exodus 2: 9.)

Pharaoh's daughter had almost illimitable resources at her command. Her father's great power she could use. His wealth was at her disposal. If she needed a bodyguard, there was the army. If she needed servants, there was a host of slaves. If she desired clothes, the looms of the country worked only for her. If she would play then the court adjourned to play with her. She could promise lavishly and without thought for she had the resources to make good any promise.

That is, almost any promise. Here in our text she is making a promise that she cannot keep. She is promising to pay wages to a mother for the care of her own child! Oh, yes, she will hand the mother some coin of the realm to an amount supposedly commensurate with the service rendered. But no money will ever pay the wages of a mother for the care she gives to her own child.

The Wages Paid to Mother

One interesting thing developed in my study of literature in connection with our text. A few, yes, a very few, made any comment of the wages offered by the princess. Recompensing a mother for the care of her own child seems a subject into which devout commentators do not care to enter. After all, can wages for the loving care of her own child be paid to a mother? And if so, of what kind will they be? And who will pay them?

Now, let us consider the incident of our text. Pharaoh has decreed that all male children of the Israelites must be destroyed. This mother refuses to obey that decree. When secrecy is no longer possible, she places him where he must be discovered by this princess. She arranges it so that she will be at hand and available as a nurse. Then she pours all the wealth of her strong body, of her able and active mind, and of her pure and faithful soul into that little lad's life. If the daughter of Pharaoh were to empty her father's treasures at the feet of this Hebrew mother, would they be "wages" for such a service?

No mother has ever been paid for the service of motherhood. Many mothers have declared themselves well paid in their children for all the suffering of body and mind, for aches in the heart as well as in the back, for the sleepless nights and the days filled with sacrifice. If mother receives any wages—proper wages—they are not paid by an outsider, princess or otherwise, but by the children of her own body.

Perhaps Mother's Day may appeal too much to the sentimental in us. Already some make their protest at the abuse of the day. The mere fact of physical motherhood does not exalt every woman into an angel. I have seen a mother hen fly into the face of a dog to defend her baby chicks, and I have seen a sow devour her own litter to which she had just given birth. I have known mothers to work their fingers to the bone and go without proper clothing and food, that their children might be nourished and educated. I have known mothers to turn the care of their children over to strangers, that their own pleasures might not be interfered with, women who neglected their children's bodies and also their souls, women whose influence instead of lifting their little ones to God was damning them to hell. I have heard men plead in courts for "this little mother," that she might not be separated from her children, when they knew, and those who heard them knew, that if the children were to have their chance in this world as well as in the world to come, they must be taken from under the baneful influence of the woman who gave them birth.

These are facts of life and must be faced. Such a day as this must not rob us of our better judgment. But at the same time we may well consider ideal motherhood. The human race has been lifted, after all, not by its failures but by its successes. We profit most by the study of positives rather than of negatives. It is not mere sentimentality that causes us to exalt motherhood and to honor all worthy mothers; and their name, let us thank God, is legion.

"The noblest thought my soul can claim,
The holiest words my tongue can frame,
Unworthy are to praise the name
More sacred than all other.
An infant, when her love first came—
A man, I find it just the same;
Reverently, I breathe her name,
The blessed name of Mother."

The Character and Payment of the Wages

If Jochebed, mother of Moses, ever was paid the true wages for her task they were paid by Moses, and no other human being. "There is only one person in all the world who can square the account with a mother, and that child is himself. When he pays in love and gratitude, mother is satisfied—more than satisfied. And when he does not pay she is satisfied to go on in silence, to watch and to wait. . . . A mother has often given

all that she had, and then been forgotten by the boy who has grown into successful manhood and whose public affairs fully occupy his time and heart." Let us hope that Moses properly repaid his mother, and that she was able to rejoice without sorrow in the prominence that came to him—to her.

Let us ask ourselves at this time what kind of wages may we pay our mothers, that they may know we realize the eternal and unpayable debt we owe them? Mother, what do you say? What wages do you require?

"Though meager fed and sorely tasked,
One only wage love ever asked:
A child's white face to kiss at night
And love's sweet smile by candlelight."

Then, all we can do, we must give these mothers of ours ourselves. No other wage can ever repay them. That, you say, we will do gladly. But wait, what is that you say? This self that you would give your mother, what is it? Take it out and look at it. Turn it over in the light and let the pitiless sun reveal it. Is it such that you can really offer it to her? She who carried you under her heart, she who fed you at the springs of her own bosom, she who watched over you in the long night, who slaved for you in the day, what is she expecting in this self with which you propose to pay your debt of motherhood?

Let us ask her. Mother, this son of thine would pay you wages, his debt which he owes for your motherhood. He would give himself. What are you expecting, Mother? What were those early dreams you had of him? He would check himself now by your dreams—what you dreamed him to be.

I would have him pure, pure in body, pure in heart, pure in mind. This world is not the purest of places, but whatever of impurity is in it is here because of impure men and women. My boy I would have pure — no black and hidden deeds to stain his heart, no foul and evil pictures to mar his mind. I would like him to think straight, to be straight.

Then I would have him kind. There is so much to hurt people in this world. I have been hurt many times myself. Sometimes it has been a blow. Sometimes a cutting word. Sometimes a sneering glance. And people have said, when they knew they had hurt me, had been unkind, "I didn't think!" So I would have my boy be thoughtful of others, that he might be kind to them.

Then I would have him clear-eyed and far-visioned. There is much to do in this world

QUESTIONS ANSWERED

By L. Harrison North

(Manager Seventh Day Baptist Publishing Interests)

A letter from Rev. Lester G. Osborn, pastor of the Shiloh Seventh Day Baptist Church, states that in a recent supper conference the question was asked, "Does the publishing house in Plainfield belong to the denomination?" Pastor Osborn asks that the answer be given in the Recorder.

First, to make clear the ownership of the Seventh Day Baptist Building. The title to the building was transferred from the Tract Society to the Trustees of the Seventh Day Baptist General Conference, incorporated under the laws of the State of New Jersey, on September 29, 1938.

The publishing house is owned by the American Sabbath Tract Society, a New Jersey corporation, and is supervised by a committee of the Tract Society called the Supervisory Committee, responsible directly to the Board of Trustees of that society.

Then Pastor Osborn raises the question as to whether Conference has any authority (except a moral responsibility on the part of the society) over the Tract Society.

Legally they are separate corporations. But let us look at the constitution of the society to see who have the authority to elect the Board of Trustees, as it is this group which in final analysis would control the policies of the board.

Article 2, Section 1, Membership. "All persons who are members of the Seventh Day Baptist General Conference shall, by virtue of such membership, be members of this corporation for the corresponding Conference Year. . . ."

"Any Seventh Day Baptist may become a member of this corporation for one year by the payment of one dollar to the Treasurer for that purpose."

Any Seventh Day Baptist, therefore, who has attended General Conference or who has paid one dollar to the Tract Society, is a member of the corporation and has the right to vote at the annual meeting of the society.

The publishing house considers itself denominational, although it was founded to enable the Tract Society more effectively to "print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians."

of men and women and children, much service to be rendered. It seems so many people go through life without seeing the service tasks waiting to be done. If my boy is kind I wish him also to be helpful, and if he is to be helpful he must be able to see, to see clearly and see far.

Pure and kind and helpful! O Mother, that is not the self we're bringing to you now. The world has been too much with us. We're soiled in heart and people have called us hard and we have missed many opportunities to help others.

Great is the mystery of motherhood! Before our confession is finished on our lips her arms are out, "Come! Come, anyway! You are the child of my body, of my heart, and you are the only wages I ask!" This child that a mother carries in her heart may be good or may be bad, but in either case he is her own, always her own, and her arms will always be open and her heart loving.

God could not be in every place,
With loving hands to help erase
The teardrops from each baby's face,
And so he thought of mother.

He could not send us here alone
And leave us to a fate unknown
Without providing for his own,
The outstretched arms of mother.

God could not watch us night and day
And kneel beside our crib and pray,
Or kiss our little aches away;
And so he sent us mother.

And when our childhood days began,
He simply could not take command;
That's why he placed our tiny hand
Securely into mother's.

The days of youth slipped quickly by,
Life's sun rose higher in the sky;
Full grown are we, yet ever nigh
To love us still, was mother.

I'm sure the debt to her we owe—
To mother who loved and helped so—
That God will set our hearts aglow
By paying our debt to mother.

And when life's span of years shall end,
I know that God will gladly send,
To welcome home her child again,
That ever faithful mother.

—Adapted.

DENOMINATIONAL "HOOK-UP"

Cleveland, Ga.

Colonel J. B. Conyers has been notified to report for service at Camp Bragg, Fayetteville, N. C., June 1, and is arranging his affairs to leave Cleveland, the last of May. Those who have been in correspondence with him in his Sabbath promotion work will please observe his change of address. He writes that he regrets leaving the interests centering around Cleveland, but believes the Lord will "see that someone carries on." Also says, "There are indications of other interest in the county, however, for I have tried to spread literature all over White County as one would sow seed; and I am looking to God for the harvest, as it seemeth good to him, not to me."

Editor.

Ashaway, R. I.

"The Business of the Church" was the subject of the inspiring sermon preached by Rev. Gilbert Maine at the morning service in the First Hopkinton Seventh Day Baptist church. Mr. Maine was the guest speaker; the pastor, Rev. Ralph H. Coon, conducted the morning service in the Waterford Seventh Day Baptist church. Sabbath school was held following the service. In observance of Mother's Day each church attendant was presented a corsage. Primary and Sabbath school pupils were given book-marks.

Flowers given by Mrs. Donald Bertch in memory of her mother, the late Mrs. Leonora B. Langworthy, were placed on the altar. The Junior C. E. society met at 2.45 o'clock, but the senior meeting was omitted as the pastor and several young people attended the Youth Temperance Council Convention in Putnam. A special feature of the convention was the talk by Mr. Coon, who illustrated his message by the flannel blackboard method, which was deeply appreciated and highly commended by the audiences.—Westerly Sun.

MARRIAGES

Cox - Bartz. — At the parsonage in North Loup, Neb., March 27, 1942, George Harvey Cox and Muriel Jane Bartz were united in marriage. Pastor A. Clyde Ehret officiated.

Potter - Ehret. — At the church in Alfred, N. Y., April 4, 1942, George Edward Potter and Ogareta Lucile Ehret were united in marriage. Rev. A. Clyde Ehret, of North Loup, Neb., father of the bride, officiated.

OBITUARY

Arp. — J. M. Arp was born near Sweetgum, Ga., July 15, 1881, and died at his son's home near Postell, N. C., March 19, 1942.

He was married to Mary Elrod, January 21, 1909, near Mineral Bluff, Ga., and to them were born three daughters and three sons one of whom has passed away. Two daughters and two sons live in North Carolina, and one daughter lives near Cleveland, Ga. He and others of his family are members of the Yonah Mountain Seventh Day Baptist Church, of which he was the pastor.

Funeral services were held in the Shada Grove church, near Culberson, N. C., March 21. Burial was in the Shada Grove Cemetery. C. S.

Burdick. — Nora Perry Burdick was born November 11, 1867, and died at Peoria, Ill., March 6, 1942.

She was baptized in April, 1881, and joined the Verona Seventh Day Baptist Church, changing her membership on February 24, 1894, to the West Halleck Seventh Day Baptist Church.

She was married on July 4, 1891, to Frank Burdick, and to them were born six children: Floyd, Effie, Perry, Gladys, Merle, and LeRoy—all now of Peoria, Ill. The husband and father died December 15, 1921.

One of the daughters said of her mother, "Now we have the beautiful memories of her dear, patient, Christian life to think upon, and we hope to live as she would have us—in love, peace, and harmony. We bow our heads in great respect to her desire for us to live in harmony with God and all mankind." H. L. P.

Walter. — Jennie Frederick, daughter of William and Mariah Hartle Frederick, was born June 12, 1859, at Potter Creek, Pa., and died in Altoona, Pa., March 16, 1942.

She was united in marriage to Wilson S. Kagarise, June 12, 1873. To them were born eight children: Mrs. Chauncey Imler, Harry, William F., Arthur, Lee F., Mrs. Daisy Plack, Preston, and Mrs. Birdie Dimond Kauffman, deceased. Mr. Kagarise died in 1895.

In 1897, she married Fred W. Walter, and to them were born four children of whom Mrs. Allen Hensch and Robert are now living. Mr. Walter died in 1929.

Mrs. Walter was a faithful charter member of the Salemville (English) Seventh Day Baptist Church. She is survived by numerous grandchildren, great-grandchildren and a host of friends.

Funeral services were conducted by her pastor, Rev. Orville W. Babcock, assisted by Rev. Frank King. Burial was in the Salemville cemetery.

O. W. B.

"Work overtime; save overtime. Buy U. S. Defense Bonds every pay day."

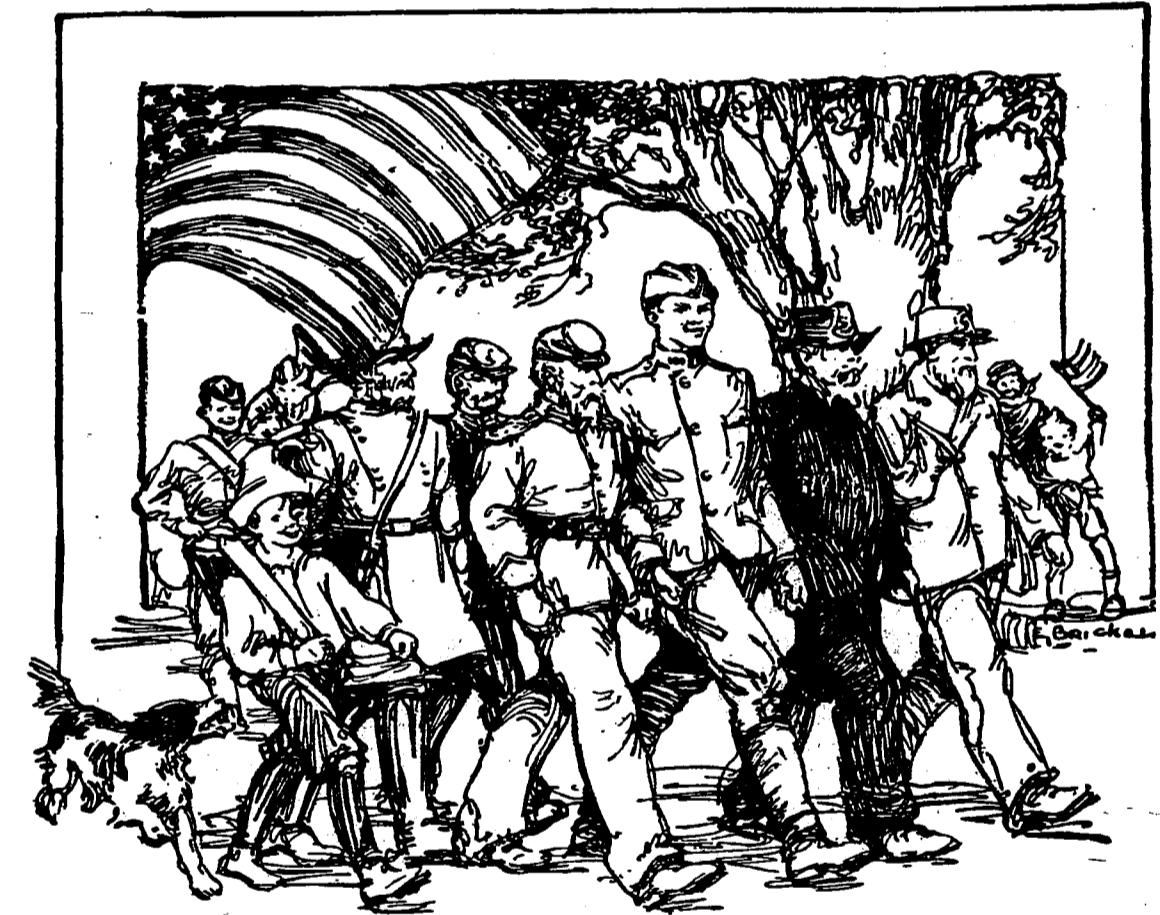
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IN HONOR



A SOBERING PARADE

Names are being added daily to the list to be remembered in future years.

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