

On July 14, 1928, she was married to Harry S. Davis. In February, 1929, they moved to San Antonio, Tex., where she lived until her death.

She is survived by her husband, Harry S. Davis; a son-in-law and her daughter, Mr. and Mrs. John Stein; and a brother, Oakford Ayars.

The funeral services, conducted by Rev. Herbert L. Cottrell, were held from the Kenneth B. Carll funeral home and interment was made in the Overlook Cemetery in Bridgeton, N. J.  
H. L. C.

Lawton. — Alice Clare Stillman was born November 19, 1887, at Albion, Wis., and died at the Leila Hospital, in Battle Creek, Mich., from injuries suffered in a traffic accident.

She spent her early life and received her education in Albion. She was married to Giles Frank Lawton September 24, 1908, and they moved to Battle Creek in 1909. For thirty years she has been employed by the Battle Creek Food Company as production manager, factory cost accountant, and held other important offices.

She gave her life to her Lord in early girlhood and was an active and valued member of the Battle Creek Seventh Day Baptist Church.

She is survived by her husband, her mother, three brothers, five sisters, thirteen nieces and nephews, and many friends. Memorial service was held in Hebble Funeral Chapel on January 15, 1942, in charge of Pastors Holston and Hargis. Burial in Albion, Wis.  
G. D. H.

Maxson. — Minnie Maxson, daughter of the late Norman and Lucy Maxson, was born at Farina, Ill., June 7, 1870, and passed away December 18, 1941.

When she was about ten years of age she, with her parents, moved to Kansas. Early in life she accepted Christ and united with the Nortonville Seventh Day Baptist Church and remained a member until the time of her death.

Miss Maxson is survived by one sister, Mrs. Addie Babcock of Nortonville, and several cousins.

Funeral services were conducted by her pastor, Rev. Verney A. Wilson, at the Nortonville Seventh Day Baptist church, December 20, after which interment was made in the Nortonville cemetery.  
V. A. W.

Maurer. — Rev. Henry B. Maurer died at his home in Cranford, N. J., on November 28, 1941, at the age of 82 years.

He was born in New York, but had made his home in Cranford since his retirement from public life in 1930.

He was a graduate of Colgate University and Bloomfield Theological Seminary, and did graduate work in New York University. He was ordained a Baptist minister, but left it after five years to enter law-investigation for the State of New York. Subsequently, he was actively engaged in promoting mosquito extermination on Long Island.

In the late 1880's, Mr. Maurer became much interested in the Sabbath and visited rather widely among Seventh Day Baptists. He read a paper before the Baptist Ministers' Association of New York entitled, "Baptist Consistency on the Sabbath," which was subsequently published in tract

form by the American Sabbath Tract Society, with an introduction by Rev. E. T. Hiscox, a Baptist divine of wide repute. Several thousand copies of the tract were distributed by the Tract Society. The Tract Society also published another tract of his entitled "Easter Observance."  
C. F. R.

Potter. — Nonia (Warfield) Potter was born in Andover, N. Y., September 26, 1867, and died in Andover, January 29, 1942, after a long illness.

She was married to William J. Potter of Independence, N. Y., December 12, 1886, and came to live at Independence where they resided until a few years ago, when they came to live on the Andover-Greenwood road to be near their daughter. She united with the Independence Seventh Day Baptist Church, April 9, 1887, and remained a member and active in its work and its societies as health permitted.

She is survived by her husband; one daughter, Mrs. Ola Pease of Andover; and a grandson and many relatives and friends. Farewell services were held at the late home, conducted by her pastor, Rev. Walter L. Greene, February 1, 1942. Interment in Hillside Cemetery, Andover.  
W. L. G.

#### OUR DEBT TO FLANDERS FIELDS

(After "In Flanders Fields," by McCrae)

Our dead lie low "in Flanders Fields,"  
Under the crosses, row on row,  
The torch of Freedom from their hands  
Was thrown to us to bear on high,  
That all the world might freedom know.

We blindly failed that torch to seize;  
We spurned the sacrifice they made  
For us, whose place they bravely filled.  
We let that torch lie underfoot  
Of jackals, wolves—a devil's brood,  
That overran the world so fair.

These dead can't sleep! They'll never sleep,  
Unless we grasp that torch, before  
Its light goes out. For, lo, it falls  
To us, to lift that flame on high  
And bear it on to victory!

We must be true to those who died  
To keep the tyrant from our shores.  
With light undimmed, that flaming torch  
Must go to those who follow us  
Till Freedom reigns o'er all the land.  
Then they will sleep. Then they can sleep,  
Who lie so low "in Flanders Fields."

Emerson W. Ayars, M. D.

(Suggested by a passage in a speech by a U. S. Senator, in which he charged certain people with causing "America to repudiate the blood of her fallen sons.")

It takes a lifetime to build up a good reputation; it may be lost in a moment.

—Euripides.

# The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MARCH 2, 1942

No. 9

"It is not much

To give a gentle word or kindly touch

To one gone down

Beneath the world's cold frown.

And yet who knows

How great a thing from such a little grows.

Oh, oftentimes

Some brother upward climbs

And hopes again."

—Contributed.

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# The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

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Terms of Subscription  
Per Year.....\$2.50 Six Months.....\$1.25  
Postage to Canada and foreign countries 50 cents per year additional.  
Subscriptions will be discontinued at date of expiration when so requested.  
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.  
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.  
Entered as second-class matter at Plainfield, N. J.

Vol. 132, No. 9 Established in 1844 Whole No. 4,970

## EDITORIALS

### "BEGINNING AT JERUSALEM"

Begin where you are. No worth-while project is anywhere else begun. Your education, your journey, your preparation must begin where you are. By far the most important part of the great commission is "Beginning at Jerusalem." The world to be evangelized began at Jerusalem—and unto the uttermost parts of the earth. Robert Moffat's mission to Africa began back in a humble pastor's study when a young lad asked if he might some day become a missionary.

There was work at Jerusalem, witnessing for Christ, and Peter and John and the others were found daily at the temple ministering to others what they knew of Christ. They began there, but ended widely scattered in the regions—Samaria and "unto the uttermost parts of the earth."

It would seem a fair interpretation of "Beginning at Jerusalem" to say, "Begin where you are"—at home among your own friends, neighbors, and acquaintances. Not an easy place to begin, but important. The evangelism now being urged is best carried on "at Jerusalem," beginning right where the Christian lives—where the man whom Christ has touched touches the man who knows not the Christ as a personal Savior; right where the man in need of some material blessing is in far greater need of a spiritual blessing. "Silver and gold have I none, but such as I have give I thee, in the name of Jesus Christ . . . rise up and walk."

We are encouraged in knowing of the awakening interest in personal evangelism. On the Woman's Page in the issue of December 8, last, was published a list of books on the subject, with a description of each. All such are of great value, but the Book of supreme value in personal work in soul-winning is the Bible itself. Here is the Book to begin with, and just **begin** where you are—but one must not stay there. Inoculated with this Word of God and endued with the Spirit of power whom Jesus promised would come, the Christian can launch out into an ever widening sphere of influence—if he really and earnestly begins where he is. "And ye shall be my witnesses."

### OBSERVATIONS BY THE CORRESPONDING SECRETARY

Florida is impossible to talk about and "we ain't seen nothing yet," as the run of the street puts it. Pecans, tung oil, huckleberries, satsumas, tangerines, oranges, and grapefruit; gulf-shore drives, bay boulevards, numberless lakes, and "greatest," "most beautiful," "most picturesque," and "friendliest" cities. There is nothing like being optimistic, and certainly Floridians have much to glory in and boast about. The writer wonders what Perley Hurley had to say at Daytona Beach on his way to Riverside, Calif., from the Plainfield Commission meeting.

Anyway, our supply of adjectives was tasked to the limit many times as we proceeded through northern Florida and then south through the central part of the state; through Pensacola, Tallahassee, Lake City, Gainesville, Lakeland to Tampa.

### Sabbath at Largo

Our disappointment in failing to find people whose addresses were obscure or non-existent; those who were away from home or had been "called home," was somewhat tempered by opportunities of visiting some outstanding places often heard or read about.

### The Singing Tower

The visit to the Bok Tower near Lake Wales was one of these blessed opportunities. Proceeding from "picturesque" Lakeland, the Cypress Gardens with their fantastic trees, some of the cypresses marked three hundred years old, were visited. But the outstanding event was the noonday recital of the carillon in the famous "Singing Tower."

The tower situated on Florida's highest elevation, 325 feet above sea level, is seen at a distance of several miles and beckons one to hasten on to insure being there at the recital hour. On Sundays twice a day, and on certain days at noon, recitals are given by the famous carillonneur, Anton Brees. This day was our fortunate day, and our souls were thrilled, as we stood at "America" to begin with and the Star-Spangled Banner to close, to feel our country's beauty and the greatness of some of her men. Among the selections that rang out from the seventy-one big and little bells at the master's hand were "Minuet" (Mozart), "He Leadeth Me," and "O Master, Let Me Walk With Thee."

In a sanctuary in the midst of which the tower rears its head one can easily understand the feelings of John Burroughs when he wrote, "I come here to find myself. It is so easy to get lost in the world."

The Singing Tower with its adjacent Mountain Lake Sanctuary was dedicated and presented for visitation to the people of America by Calvin Coolidge, President of the United States, February 1, 1929. It was made possible by the gift, inspiration, and consecration to an ideal of Edward Bok. Incidentally, he declared that in doing this he was given the opportunity to carry out one of the injunctions of his old grandmother to her children and grandchildren: "Wherever your lives may be cast, make the world a bit more beautiful and better because you have lived in it." Truly this is one of America's greatest, most inspiring beauty spots, sometimes called, "The Taj Mahal of America."

Of keen disappointment was it to miss meeting Brother L. F. Truby with whom the secretary had frequent correspondence in years past. It was learned on arrival at Largo that this good brother had been "called home" on the previous Sunday, an operation having proved unsuccessful in prolonging his life. We had spoken in our interchange of letters of hoping sometime to meet each other. At this time we had hoped that our desires would be fulfilled. The visit, at Largo, was on his invitation.

Elder Truby, a long-time servant of God on mission fields and in important official positions of the Seventh Day Adventist Conference some years ago, was "eased out" of the work because of his free and independent thinking and teaching, just as so many others have been dismissed. In recent years he has devoted himself to writing, and living a life of unselfish service among his Florida neighbors, sustaining himself and family on a little fruit and chicken farm near Largo. We had hoped that the few numbered with him might feel a desire to join with us. But this will not likely be, as for the most part those left are discouraged with keeping the Sabbath and finding a living. Some of the younger ones are now in the national service—navy, and nursing.

We found a cordial welcome on the part of Sister Truby, a woman of sturdy character and experience. Thrilling were the stories she told us of the hardships of early service on mission fields in Colorado and Kansas. If the facts were being handled by a Belle Streeter Aldrich, or a Harold Bell Wright, they could be woven into as impelling a story as a "Lantern in Her Hand," or "The Shepherd of the Hills." Such is true of many missionaries and other characters we have known, but we lack the imagination and power to make a "best seller."

In the home of these good people, hewn out of Palmetto raw land, but now a comfortable garden place, a peaceful Sabbath was spent in rest, meditation, and quiet walks. Here for the first time we could pick grape fruit and oranges for our own breakfasts and drinks. From this place attempts were made to find people in nearby St. Petersburg, with all too little success. One loyal brother was located, a former member of the old Cumberland Church at Fayetteville, N. C. Addresses of others



proved to be erroneous. It was a privilege, however, to make the attempt, and in a city which in the past has furnished a pleasant winter home to some of our northern friends.

This friend in St. Petersburg, who grew up in the community of the Cumberland Church, while young came under the inspiring influence of such visiting ministers as Elders Simeon H. Babcock, George W. Hills, and O. U. Whitford. Under the encouragement and financial assistance of the latter he found himself a student at Alfred Academy, and his longing to secure something of an education being gratified. Perhaps Dr. O. U. Whitford never knew how much his words and railroad ticket to Alfred meant, or how much good it has done the world. Later, our brother, who perhaps prefers his name not to be mentioned, assisted in the organization of the Detroit Seventh Day Baptist Church. For some years he has promoted his own business in St. Petersburg in hydrotherapy, and closes his rooms for the Sabbath every week. It is indeed encouraging to discover here and there one who can create his own business on small capital and prove himself successful while remaining true to his religious convictions. Obedience and loyalty to God's commands are real assets to any true success.

To Sarasota, the blind man, Edgar Davis, and wife have been coming for thirty or more years from Jackson Center, Ohio, and spending seven months of the year. To many of our readers this name is familiar, and many ministers and quartet workers have found welcome and hospitality in the Ohio home. Here again hearty welcome and a Florida-Ohio hospitality were found.

Brother Davis has never let his misfortune cripple his spirit or narrow his brotherly vision, but in love of the brethren has found a large enjoyment and courage on life's journey. In his usual stride there were never "slow" moments in his company; he was always "the life of the party." Just recently, advancing years and failing health have taken their toll. Yet, however, the spirit of poetry possesses his soul, and he was persuaded to repeat for us some of his verses. How one can recall at will verses composed without having committed any of them to writing is a marvel. Another is how one deprived of sight can so wonderfully describe sunsets and views which he has never seen. Perhaps a faithful companion of sixty-three years,

who also possesses something of the soul of a poet, partially accounts for it.

"I Am Going Back to Florida," touched us deeply. Another we took down as he repeated the verses. We hope we have them correctly—his description of Florida. They follow:

If I were a poet I would put into rhyme  
A tribute fitting this beautiful clime.  
But alas, I am not, as you well know;  
I am only a Buckeye from Ohio.

But we surely have found a snug retreat  
Away from the cold, the snow, and the sleet.  
'Tis Paradise Found, not Lost,  
With some little effort and some little cost;  
But it's worth it all, as you will agree,  
If you will only come down here and see.

The breeze from the ocean, the sun overhead,  
Would almost awaken our slumbering dead.  
So why stay up North and shiver and freeze  
When you could come South and enjoy this warm  
breeze.

It would put new life in the frozen veins  
And create good thoughts in busy brains.  
It will give you a glimpse of what is to be  
When we've all crossed the bright, jasper sea.

Come visit our city o'erlooking the bay  
And watch the sun set on a bright winter's day.  
It would then to you its beauties unfold  
As the sun sinks to rest 'neath waters of gold.

As the tints of the rainbow are seen in the sky  
The mocking bird chirps his sweet lullaby,  
And the night owl toots his evening dirge  
As the incoming tide swells surge on surge.

But the swish of the waves is music to me  
As I watch the surf roll in from the sea.  
It's a haven of rest and a peace sublime  
To live in Florida's beautiful clime.

But a poet I'm not, as you well know,  
I am only a Buckeye from Ohio.

The hours spent in the home of this  
friend will long remain bright in the memory  
of the writer and his companion.

### THE CHURCHES AND WORLD PEACE

The Joint Executive Committee of the "Life and Work" and the "Faith and Order" Movements met in New York Thursday, February 5. This cumbersome title accurately defines the present scope of the committee's activities, and is made necessary because of the arrested progress in the development of the World Council of Churches, on account of the war. Another title, no less

cumbersome and a little less accurate, though representing the forward-looking plans of the movement, is the American Section of the Executive Committee of the World Council of Church (in process of formation).

Even routine matters in a meeting representing world-wide interests of the Church of Christ in a day such as this take on great significance. There are matters (1) connected with the promotion of the work in local communities in the United States, (2) concerning co-operation with the churches of Canada, and (3) concerning relations with churches abroad. We learn of an American bishop of the Episcopal Church who says that he is "first a Christian, second an American, third an Episcopalian, and fourth a Republican." Furthermore, he thinks he has made great gain when he puts his Republicanism fourth instead of first. We hear it declared with confidence based upon knowledge that there is being maintained with German Christians a fellowship which was impossible in the last war.

In discussing the forthcoming conference of the American Churches at Delaware, Ohio, in early March, to study the bases of a just and durable peace, the interest centered in the matter of representation at that conference of the churches of England. The Archbishop of York had hoped to attend, but because of the recent resignation of the Archbishop of Canterbury he has decided it is his duty to remain in England. His decision not to come to America at this time is a great disappointment to all in America who know him. It is hoped that someone with something of his spirit and outlook will be able to be present from England.

It would seem that the American and British churches are not in total agreement as to the right procedure with reference to the place of the churches in efforts to influence the terms of peace. The English Christians favor an English-American front for the churches in which these countries shall determine very largely the place of the churches in these matters, inviting Christians of other countries to co-operate. It is evident that the prevailing spirit among American Christians favors the inclusion, at the beginning and as far as possible, of Christians of other lands in an effort to establish a peace on a Christian basis.

There will be many important decisions to be made at Delaware, which fact emphasizes the importance of a large attendance at that meeting. It is hoped that there may be a full delegation of Seventh Day Baptists in attendance.  
A. J. C. Bond.

## 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.

### WE CAN IF WE WILL

We are filled with wonder when we consider the beginnings of Christ's kingdom, its extension, and the transformation it has wrought. Though its progress and work have been marvelous, its extension must continue.

Seventh Day Baptists are called upon to have part in this work; they have been raised up for this purpose. Some are wondering if we as a people are equal to these things. It is useless to enter doors which God does not open and it is worse than useless, it is ruinous, not to enter the doors he does open. When God asks a people to take up a work, he will enable them to do it no matter how large and difficult it seems to be, provided they undertake it in humility, enthusiasm, and loving devotion to him and their fellow men. God often requires very difficult things, sometimes the seemingly impossible, but his resources are infinite and his demands are backed by his grace, wisdom, and power. The denomination which launches out at his command cannot fail; and the denomination, which, for any reason whatsoever, does not, is on the way to defeat.

Seventh Day Baptists can enter every door God opens to them if they will. Some are saying, "We are a small people," and so we are; but as in the days of Gideon, often God has chosen to use a small people in accomplishing his greatest purposes when they with stress and struggle, love and devotion, self-sacrifice and anguish over a world without Christ, go forward at his bidding. As the writer of these paragraphs has said before, we must not hesitate, we must not fumble, we must not measure our plans for the future by what we have done in the past.

Our only measure for the work in this and succeeding years must be the call of God; the only measure of our energy and diligence must be the world's appalling needs; the only measure of our consecration must be the Master's devotion to us; the only measure of our sacrifice must be the Father's sacrifice in giving his only begotten Son, beloved and precious.

W. L. B.

### FROM THE PRESS

#### I

#### Christian Church in Japan Carries On

Information received shows that the Christian Church (in Japan) has been functioning normally since the retirement of the missionaries. The church magazine of July this year is at hand, and we have no reason to think that any change has taken place later than that. When, owing to the rising spirit of nationalism in the Japanese empire, it was deemed wise for missionaries to withdraw and to leave the administration of the church and its institutions, and the preaching of the gospel, entirely in the hands of nationals, the Formosan Church remained, functioning, as before, through its synods and presbyteries, carrying on its life and work in its congregations (numbering over 220), and maintaining its educational and charitable institutions.—T. W. Douglas James, from World Dominion.

#### II

#### Soldiers for Caesar, Soldiers for Christ

By Rev. J. Stuart Innerst

One of the most striking features of our world today is the large percentage of its population under military discipline.

This is a time when every Christian must search his heart. Am I yielding my life to Christ as others are yielding their lives to totalitarian rulers? Am I keeping spiritually fit through Bible study, private prayer, and public worship? Am I willing to undergo discomfort that Christ's forces may be maintained on the missionary front? Am I ready to give freely of my time and money for his kingdom as men are doing for the kingdoms of this world?

Let there be no mistake, if we are to gain a decent bearing for Christ in our generation, our religion must be made of "sterner stuff." No washed-out Christianity will be convincing in a world of heroic living and dying

such as we now face. Only complete loyalty to the totalitarian demands of Christ can challenge the forces of darkness arrayed against his kingdom today.

It has been said that early Christianity triumphed over the paganism of the Roman empire because Christians "out-thought, out-lived, out-died" the pagan. It cannot be otherwise today. The soldiers of Christ must out-train and out-discipline the soldiers of Caesar. The sacrificial living that has usually characterized the missionaries of the cross must now be universalized among all Christians. — Taken from Laymen's Missionary Movement.

#### III

#### Do You Know That ———?

The world Christian mission has brought into the church over six million communicants with over thirteen million baptized and under instruction, thus forming the basis for a world fellowship of Christians.

"The American people can thank missionary teachers and men of science for what face they have left in China. You cannot caricature these modern Christs who remain to face alien death with their flocks, heal the wounded, and help build anew out of the ruins. Some may make mistakes, some are over-zealous, but very few are not better men than their critics." (Edgar Snow.)

The world Christian mission is providing healing to nearly nine million people each year in its 3,443 hospitals and dispensaries in mission lands.

With seventy of the hospitals of China looted, bombed, or destroyed, Christian doctors and nurses, both native and foreign, still carry on. In east China and along the Burma Road they are fighting plague and malignant malaria with the newest of chemical weapons.

"Among corresponding leaders in all of the 'Christian nations' of Europe and America, there is not more than one, or at most two or three, persons of Christian conviction and devotion to match five or six of China's foremost officials." (Henry P. Van Dusen.)

Christian missions are teaching over three million in 56,891 schools and colleges, and building intelligent and creative leadership for many lands.

In Asia and in Africa it was the Christian missionary who started all modern education.

Only doubt in the power of God can cause us to fear. Let us trust him more.

Prayer—"Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." Psalm 138: 7.

#### Monday, March 9

Read Psalm 40: 1-5.

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." Psalm 42: 11.

Paul and Silas could have wept and groaned with pain and discouragement as they were confined in that jail, but because they chose to sing and praise God amidst the most trying circumstances, several were converted and their own release made possible.

Perhaps unrest and discouragement have taken possession of us. Then let us ask ourselves these questions: Why am I cast down and sad? Has God died? Does he not still live and care for me? Then why sigh and look as if all were lost? Let us sing and praise till our prison doors fly open.

Prayer—"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." Psalm 57: 1.

#### Tuesday, March 10

Read Psalm 124.

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." Psalm 20: 7.

The Egyptians trusted in horses and chariots when they drove in hot pursuit after the Israelites as they were making their escape from Egypt. But God showed Israel that he was stronger than the fine chariots of Egypt, and he caused their wheels to come off. They did not fall off as a result of hard driving—they were made strong just for that purpose—but God himself "took off their chariot wheels, that they drave them heavily." Exodus 14: 25.

While God was on Israel's side, all the fine chariots of Egypt could not overtake them.

Many today trust in money, fine cars, and worldly enjoyment. These may be taken away and then how empty their lives will be. But we who trust in God shall never be brought to confusion, for he will never fail us. In him we find contentment and satisfaction and victory over our enemies.

Prayer—"Mine eyes are unto thee, O God the Lord; in thee is my trust." Psalm 141: 8.

In India there are seven times as many Christian teachers in government schools as the comparative number of Christians in the country would justify.

In 200 stations scattered over the length and breadth of China, Christian missionaries have been relieving distress throughout four years of war—tending wounded civilians in hospitals; caring for widows and children; helping farmers, made destitute by war, to buy seed and start life afresh. In these and scores of other ways missionaries have given a practical demonstration of the gospel. For this relief work American churches have sent to China in the last three years more than \$1,000,000.

Eight relief organizations in America, together with twenty denominational emergency relief committees, are channeling the Church's response to distressed humanity. They are working toward the relief of refugees in war-torn lands and in this country, for war prisoners and the support of "orphaned" missions.

The churches of Germany and of all countries under her domination are prevented from sending money out of their countries. Missionary support amounting to approximately \$4,500,000 a year has been suddenly cut off. The rest of the world Christian community has already given assistance to one hundred seventeen missions for over a year, contributing over \$1,315,000, and no essential work has had to close.—Taken from Christian World Facts.

### DAILY MEDITATIONS

(Prepared by Mrs. Nellie Kimshel, Durham, Conn.)

#### Fear Not

Sunday, March 8

Read Psalm 23.

"And in nothing terrified by your adversaries." Philippians 1: 28.

This is a timely admonition now when there is fear in the hearts of men. We know that all our adversaries work against us under the supervision of our chief adversary, the devil, and we know he is powerful. But that is not the limit of our knowledge. We know that "If God be for us, who can be against us?" Romans 8: 31. This verse implies that God is stronger than the devil and so if he is for us, why should we fear? And he will always be for us as long as we are for him.



Wednesday, March 11

Read 2 Kings 6: 8-17.

"And he answered, Fear not: for they that be with us are more than they that be with them." 2 Kings 6: 16.

It didn't look so to Elisha's servant—not at first. All he could see was horses and chariots of the enemy all about the city—and in only a few minutes perhaps he and Elisha would be captured and slain.

But Elisha's spiritual eyesight was good. He saw horses and chariots too, but in greater number. They were not ordinary horses and chariots either; they were chariots and horses of fire, there for the purpose of protecting Elisha and his servant, whose eyes were also opened in answer to Elisha's prayer.

Perhaps we, too, need to have our eyes opened sometimes, that we may see that God is very near at just the time when we need him most.

Prayer—Lord, open our eyes that we may see that "they that be with us are more than they that be with them."

Thursday, March 12

Read Psalm 27.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41: 10.

We have God's promise to be with his people. What terrible darkness and discouragement would have overcome God's children had they not known that he would keep his promise.

He was with the Hebrew children in the fiery furnace; he was with Daniel in the den of lions; he was with Stephen as the stones were hitting him on all sides; and he has been with missionaries in heathen lands.

I myself can testify that when death took away my nearest and dearest—then God was with me—and I felt his blessed presence more than ever before saying, "Fear thou not for I am with thee."

Prayer—Lord, help us always to trust thy promise.

Friday, March 13

Read Psalm 62.

"And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself." Genesis 3: 10.

He who made this statement was accused to daily fellowship with God; he walked and talked with him in the garden.

But now, suddenly, he was afraid of his best friend. God had done nothing to cause Adam to be afraid of him. But Adam had lost his first love for God, as shown by his disobedience.

With disobedience comes fear. Think of the awful disobedience practiced among people today. No wonder that their hearts are filled with fear.

Prayer—"In thee, O Lord, do I put my trust: let me never be put to confusion." Psalm 71: 1.

Sabbath, March 14

Read Psalm 46.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4: 18.

It seems that fear and love cannot live in the same heart, for if we become deeply in love with our Lord, all fear disappears. For if we love him we will endeavor to keep his commandments; then why should we fear him?

"Men's hearts failing them for fear," is a picture of the people in these days. Look at their faces—it is written there—fear of the future. But how refreshing to see now and then, scattered among the crowd, the quiet, peaceful face of a trusting child of God. He believes in his God. All shall be well.

Prayer—Dear Father, help us to love thee so much that there will be no room for fear in our hearts.

#### SABBATH SCHOOL LESSON FOR MARCH 14, 1942

The Mighty Works of Jesus (The Galilean Ministry). Scripture—Matthew 8: 23-34; Mark 4: 35-41; Luke 8: 26-56.

Golden Text—Matthew 8: 27.

### WOMAN'S WORK

Mrs. Okay W. Davis, Salem, W. Va.

#### FROM THE CHRISTIAN CULTURE COMMITTEE

Recognizing that peace begins with individuals and that we ourselves have a responsibility in the matter, the Christian Culture Committee has sent the following letter with a packet of prayer cards to every woman's society in the denomination. Our prayer is that of St. Francis of Assisi, 1182 to 1226.

## PRAYER



**ORD, make me an instrument  
of thy PEACE.**

where there is hatred,  
let me sow LOVE;  
where there is injury, PARDON;  
where there is doubt, FAITH;  
where there is despair, HOPE;  
where there is darkness, LIGHT;  
and where there is sickness, JOY.



**DIVINE MASTER,**

grant that I may not so much seek  
to be consoled as to console;  
to be understood as to understand;  
to be loved as to love;  
for  
it is in giving that we receive;  
it is in pardoning that we are  
pardoned;  
and it is in dying that we are  
born to eternal life. Amen.

—St. Francis of Assisi.

Dear Members of the Women's Society:

At the last meeting of our General Conference many women requested printed copies of the Prayer of St. Francis of Assisi. The Christian Culture Committee of the Women's Board was glad to comply with the request. This is the prayer which the women of the denomination are making their own this year.

We are inclosing a number of the printed prayers, planning one for each woman and teen-age girl in your church. The committee suggests that these prayer cards be used as Bible markers or be framed or mounted for the wall or mantle.

We think it would be lovely if every man in military service could be studying the same prayer that his mother is studying at home. With this thought in mind, will your society assume the duty of supplying these cards to all Seventh Day

Baptist men from your congregation in the service? We would include in this list both resident and nonresident members. The committee feels that this would be a timely project for all women's societies, or for some other church group, if there is no women's society.

We have five thousand of these cards, which we think is sufficient to supply all requests. Send your orders to Miss Evelyn Ring, 61 Chestnut Street, Salem, W. Va.

It is our wish that this prayer may help each mother and son to feel faith where there is doubt, hope where there is despair, and love where there is hatred.

Sincerely yours,

Evelyn E. Ring,  
Frances E. Davis,  
Ogaretta F. Seager,  
Greta Randolph,  
Hallie V. May.

Salem, W. Va.,  
February 20, 1942.

### YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

#### A PRAYER FOR WORLD JUSTICE AND PEACE

By Rev. E. T. Harris

Our heavenly Father, we pray that good may come out of this terrible struggle into which our nation has entered—that very soon the combatants may sit down around the conference table and work out their differences on the basis of justice and right. And if it be thy will, grant that a world government may soon be established, based so fairly upon right and justice that all good people everywhere will uphold it, and evil men anywhere will not dare oppose it.

O Lord God, Father of us all, bless the Church, the mother of our souls and the vehicle of our united labors.

Teach us to look beyond the wild confusion of this hour to thy will of peace and righteousness which ultimately shall triumph over the earth, for thou hast promised that even the gates of hell shall not prevail against the Church.

Keep us steadfast, unmovable, always abounding in thy work, knowing that in thee no labor or sacrifice is in vain.

Grant to each one that peace that passeth understanding, that the world can neither give nor take away, but comes alone from Christ our Lord, in whose name and Spirit we pray. Amen.

## LOYALTY TO CHRIST AND HIS CHURCH

(Paper given by Ruth Rogers, a senior in Alfred University)

Loyalty is more than just a word, more than just a mechanical action or narrow state of mind. More than these, it is the very life of a human being—it affects his active thoughts, his belief in those thoughts with his heart, and his expression through word and deed.

If we as young people have such a loyalty to a worthy goal—and who can find a better one than to try to live a Christlike life—what can keep that goal from becoming a reality?

Since Christian Endeavor as a society is made up of individuals, loyalty will affect the society in the same sense that it does the individuals of that society. Loyalty of youth to Christian Endeavor is based on five principal reasons; they are:

1. Christian Endeavor trusts them and places responsibility upon them.
2. Christian Endeavor requires them to do hard things.
3. Christian Endeavor constantly holds up before them their Savior, Jesus Christ.
4. Christian Endeavor gives them broad views and enlarging contacts.
5. Christian Endeavor leads them into work which, though thoroughly and immediately practical, is inspired by the highest ideals of the Church and the kingdom. Therefore the Christian Endeavor society does not and cannot exist for itself. When it does, it ceases to be a society of Christian Endeavor. But it may unworthily bear the name. A true society of Christian Endeavor must live for Christ and the Church.

We as young people have our eyes on the high point which is expressed in the words—Christian Endeavor—but do we have that full and trusting loyalty?

To obtain that high sense of loyalty to Christ we must use these three guide-posts, whose power, usefulness, and value have already been spoken about: Confession of Christ, Fellowship with Christ, and Service for Christ.

One of these vital points cannot exist to the fullest degree without the other three. All of which will make for a stronger and fuller character that will stand and help others to stand through the trials and temptations of life.

Here is a poem which aptly expresses these same thoughts:

## FOUR THINGS TO DO

Four things a man must learn to do,  
If he would keep his record true:  
To think, without confusion clearly;  
To love his fellow man sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.

—Henry van Dyke.

In closing we will use the prayer, the Senior Christian Endeavor Pledge:

Trusting in thee, Lord Jesus, for strength, we promise thee that we will strive to do whatever thou wouldst have us do. We will make it the rule of our lives to pray and read the Bible, to support the work and worship of our church, and to take our parts in the meetings and other activities of this society. We will seek to bring others to Christ, to give as we can for the spread of the kingdom, to advance our country's welfare, and promote the Christian brotherhood of man. These things we will do unless hindered by conscientious reasons, and in them all we will seek thy guidance, our Savior. Amen.

## CHILDREN'S PAGE

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

## OUR LETTER EXCHANGE

Dear Ruthie:

We have been having very windy weather for several days and it is not unusual to hear the siren blow, not as an air raid signal, but because someone's chimney is burning out, due to the fact that the wind causes such a draft in the chimneys. The siren blew twice yesterday. However, it is feared by some that there may be air raids in nearby cities, so we are making an evacuation survey in this county and other nearby counties to find how many people will take children into their homes, who have to be evacuated from their own homes because of air raids. This survey is being made during the next two weeks in this county. Yes, indeed, we do hope and pray that the war will soon be over and air raids will be no more.

I, too, hope that your friends and all our friends will write often so that we may enjoy reading their letters.

Sincerely your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am telling my mama what to write for me. I am five years old and my birthday was December 21. I go to kindergarten and can print my name.

My baby brother, Lynn Arden, is five months old. After awhile he will be big enough to get in his walker Santa Claus brought. Now he is crawling on Mommie's bed.

Grandpa and Grandma Sutton live in Denver, Colo., and Grandpa and Grandma Randolph live in Milton Junction, Wis.

I go to Sabbath school, church, and junior at Milton every week.

My mama was born in Andover, N. Y., where you live.

Yours truly,  
Roberta Ann Randolph.

Milton, Wis.

Dear Roberta:

Do you suppose your daddy thought he would never have a little boy to use his name and so gave it to you plus the letter "a"? Little Joyce Ann is also five years old. When she was younger she told someone that she had her daddy's eyes and this person asked, "How does your daddy get along without his eyes?" She answered, "Oh, he uses them, too." Now she says, "My eyes are brown like my daddy's." I wonder if you have eyes like your daddy, too.

I am glad you told me the good news about that little baby brother of yours for this is the first I had heard about him, and I am pleased, too, because I do not have to guess just who you are, the dear little girl of Robert and Gladys Sutton Randolph.

Your sincere friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

This Christmas I got skis, a myff, two books, handkerchiefs, a marble game, slippers, bath salts, and other things. Here I'll write a little story.

## Winter Fun

Once it snowed hard and that afternoon the boys and some of the girls went sliding on a hill. Jim had a toboggan and all the boys and the girls wanted a ride. They had one, too.

The next day they went to school. Miss Bronson was their teacher. She was a nice

one. "Bill," said Miss Bronson, "you may tell what you did over the week-end." Bill said that all the boys and some of the girls went sliding Sunday and had fun. "But the girls didn't stay part of the time," went on Bill. "We had so much fun, and this afternoon we want all of you children to come. Will you?" "Yes," they said, and they went sliding that afternoon. (The End.)

I take baton lessons on Thursday and piano lessons on Tuesday.

My teacher's name is Miss Bronson. She is nice. Please write to me. I have two sisters and Beverly is one of them. She is in high school. Marjorie is twelve. I'm in third grade. I am eight now but will be nine on May the thirteenth.

I guess I'll have to say "Good-by."

Love,  
Joanne Burdick.

Milton, Wis.

Dear Joanne:

I can remember what fun it was to slide down hill when I was your age. I'm going to tell you a true short story of how one day I didn't have one single time to slide during one whole noon hour of school. Our teacher told us that noon that after this we could have only a half hour for lunch, so that we could get out earlier at night.

Not far from the schoolhouse was a fine pond which was called "The Big Slough," and there we girls and boys went sliding and skating on pleasant winter days as soon as we had hurried through our lunch. Of course a half hour would give us little time for this winter fun, but down to the pond we all went just the same, grumbling all the way. When the school bell rang the boys said, one and all, "We will not go back until our hour is up."

I thought I must obey the teacher and so I started to run towards the schoolhouse, but the boys caught me and took turns sitting on me until just time to get back to school at one o'clock. You can plainly see why I didn't have any chance to slide. When we got back to school our teacher met us pleasantly and said not one word about our disobedience. After that we always had our full noon hour.

Sincerely your friend,  
Mizpah S. Greene.



## OUR PULPIT

### MY FAITH AT SEVENTY-ONE

By Rev. A. L. Davis

(Farewell sermon preached at Verona, N. Y.,  
November 8, 1941)

Text: "Unto you who believe he is precious." 1 Peter 2: 7.

I make no apologies for delivering this sermon in the first person; the nature of the sermon demands that. It may be called my confession of faith, yet in it I am sure you can trace pretty accurately my philosophy of life.

I think I have told you that my mother died when I was a mere lad, and hence I have but little personal knowledge of her. But the fact (as I was told) that my mother prayed that her unborn child might be a son and that she dedicated him to the ministry made a profound impression upon me, and remained with me through my youth and early manhood. It profoundly grips me today.

At the age of ten, in a revival service conducted by "Uncle Sammy" Davis, I responded to an altar call, and kneeling at the altar I gave my heart to Christ. I have never doubted my conversion. I was trained in the public schools of West Virginia, and began teaching at the age of nineteen, working on the farm during the summer, later taking a business course. But always there was the consciousness that God wanted me to give myself definitely to the gospel ministry. I had promised him at my conversion I would do his will. But I resisted; I pleaded physical disabilities and limitations. These were real, and have been handicaps always. Finally in the early autumn of 1896, when I was teaching school, on a starlit night, "out in the fields with God" I made the second great decision of my life.

The next fall, at the age of twenty-seven, I set out for college to train for definite Christian service. I have never been sorry for that decision. The work, has had its trials, sorrows, and hardships; but it has had its compensations. The summers of 1901 and 1902 I spent in quartet work. It was at Preston, N. Y., where I preached what I consider my first sermon: "Be of good cheer; I have overcome the world."

John 16: 33. Graduating from Alfred in 1903, I accepted the principalship of the Leonardsville High School. This position I resigned in 1905, and accepted the pastorate of First Verona Seventh Day Baptist Church. I was ordained to the gospel ministry January 13, 1906; the ordination sermon was preached by Rev. I. L. Cottrell.

How swiftly the years have passed! Forty-four years ago, I left my West Virginia home for college; forty years ago, I preached my first sermon; thirty-six years ago, I accepted my first pastorate. Now I am seventy-one, serving the same church in which I began my ministry. Life has seemed so short. Yet the zest of living and the joy of labor have not passed away. I find a jubilant note in the words of Browning:

Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made.

My faith today seems to be of the same substance it was thirty-six years ago. But it is finer, greater, richer, more confident, and more satisfying. My faith seems simpler now; but the sublime truths of religion in relation to life and destiny have a more masterful grip upon me. A young man, a fellow in Johns Hopkins University, after enlisting in World War I, wrote his mother from France, after being in a great battle, "God and heaven seem more real to me here than ever before." I can truly repeat his words. I have been trying to lead a Christian life for sixty years. I have believed; I have spoken. But never has Christ seemed so real, so precious to me as now. "Unto you who believe he is precious."

#### I. My Belief Concerning Myself and My Personal Relation to Society, etc.

Some time ago, a man speaking before a scientific society summed up the component parts of a man's body in the following statement: "The average one hundred fifty pound body of a man from its chemical aspect contains lime enough to whitewash a fair sized chicken coop, phosphorus enough to make 2,200 matches, a pinch of sulphur, sugar enough to fill a small shaker, iron enough to make a tenpenny nail, plus water. The total value of these ingredients is ninety-eight cents." So much for the substance of a man's body. A trifle surely.

1. What is there more than this? Infinitely more. I believe that my mind is of

different fiber and substance from my body; that my personality is more than my mind; that immortality is essential to my being as a man; and that eternal life is possible of attainment, but only as the defects in my character in relation to God are corrected. I have a body; I have a mind; I have a personality. I am a spirit. I believe I shall live forever, and that eternal blessedness shall be mine if I am fit for it.

2. What is my creed as a working man? I have believed all the years of my life in my job. It may not have been a very important job; but it was, and is, mine. And it is God's job for me. He has a purpose in my life with reference to his plans for the world's progress. No other fellow can take my place. It isn't a big place I have filled, but I could take no other man's place. The claims I make for myself, the other man should be able to make for himself. In the end the man whose name is never heard beyond the house in which he lives, or the shop in which he works, may have a larger place in God's kingdom than the man whose name is a household word throughout the country. Yes, I have ever believed in my job, and I have prayed that I might be kept true to myself, true to the task which lay before me, and true to the God who entrusted me with it.

3. I believe in my fellow-man. He may not always agree with me. I would feel sorry for him if he did, because I myself do not believe some of the things I was absolutely sure about when I was in college, or even a half-dozen years ago. So I trust my fellow-man may never lose faith in himself, for if he does, he may lose faith in me. Thus we would both be the losers.

4. I believe in my country, even in these dark days of war and hate. It is my country, and I believe in it because it is made up of my fellow-men and myself. If it isn't the best country in the world, it is partly because I am not the kind of man that I should be.

5. I believe in my home. It isn't rich. We have always had to skip. We have set as a standard for our home—a minister's home—to pay as we go and never run in debt. My home wouldn't satisfy some folks, but it contains jewels that cannot be purchased in the markets of the world. Its motto is service, its reward is love. There is no

other place in all the world which fills its place. And heaven can only be a larger home with a Father who is all-wise and forgiving, patient and tender.

6. I believe in today. The past is of value only as it can make the life of today richer, fuller, and freer. There is no assurance of tomorrow. I must make good today. "I must work the works of him that sent me, whilst it is yet day; the night cometh . . ." (John 9: 4).

#### II. What I Believe Concerning God, His Son, His Word, His Church

##### 1. What do I believe about God?

I recall the nights as a youth when I sat with my brothers and sisters on the front steps of our home, gazing up into the infinite space, wondering about God and his great world. We had been taught that God is a Spirit, infinite, eternal, unchangeable, and that he is everywhere. But it staggered our youthful minds—the what, where, when, and how of it all. But those were glorious experiences when we gazed up into the sunlit skies of a summer day, or into the starlit softness of a summer night, and wondered about God. But as I have grown into manhood and have studied through the years, God has grown upon me. He has seemed ever more and more to me, ever greater and more real. This infinite God, filling all the universe, yet dwells in all his beauty in the human heart.

"Speak to him, thou, for he hears, and Spirit with Spirit can meet—  
Closer is he than breathing, nearer than hands and feet."

So I think now of God as infinite goodness, energy, intelligence. The Creator and Organizer of matter and force in the world; the Designer of all the marvelous adaptations and beauty in the world; the Essential Goodness animating all things. I think of him as my Father, loving me so that he sent Jesus that I might see him in his Son. So with countless others of all races who love him, I can look up to him and say, "Our Father."

My experience compels me to think thus of God. My study of science and philosophy compels this attitude. My study of the Bible compels me to acknowledge him as Creator, Sustainer, Savior, Lord, and King. Kneeling at his feet I reverently say, "My Father."

2. What do I believe about Jesus Christ?

I believe Jesus to be the superlative man. History has shown his equal nowhere. When Egypt led the civilizations of the world, no man appeared who was equal to Jesus. When high intelligence and artistic excellency crowned the civilization of Greece, there arose no Greek who was equal to Jesus. In Persia, India, and China in the ages of their highest development, there appeared no sage or seer who was equal to Jesus. In our present age, with all the past to teach us and with a knowledge of great characters and high motives to inspire us, there is not a man in all the world who is the equal of Jesus.

I believe that Jesus appeared upon this earth as the Son of God with power, that as the Son of God he entered upon his mission as an incarnation of God, and that as an incarnation he was the supreme manifestation of God. I believe that the purpose of Jesus' coming—the incarnation—was to save men from sin. It was because of God's love for a sinning, suffering world that he sent his Son to save the world. It was because of that superlative love that Jesus went voluntarily to the cross, thus becoming the Savior of the world. With a growing conviction of the years I believe that man is a great sinner, but that we have a great Savior. I can say with perfect candor, "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary."

3. What do I believe about the Bible?

During all the years of my ministry, I have been a student of the Bible. I have held an unshakable conviction that the Bible is God's Book. The people who have sat under my ministry know that I have not been afraid of criticism of the Bible. I only insist that that criticism shall come from reverent, honest, intelligent, scholarly study of the Bible.

Long centuries ago, David declared his loyalty to the Word of God by saying, "I have stuck to thy testimonies" (Psalm 119: 31). I believe the Bible is one thing to which we can unflinchingly stick. We can confidently stick to its history. Just as "the stars in their course fought against Sisera" so have the monuments been tumbling down upon the heads of the men who were digging a grave for the Bible.

While the Bible was not intended as a textbook of science, you can stick to its science. You can stick to its teaching as to doctrine and duty.

It is a wonderful Book, a reliable Book, an authoritative Book. There is no other book like it in all the world. The Koran is a bible, but it is not like our Bible. Wherever it goes it blights and withers. Wherever the Bible goes the skies brighten and the flowers begin to bloom. "Read to me from the Book," said the dying Walter Scott. "What book?" asked Lockhart. The dying man answered, "There is but one." So can we all say. Wonderful Book! Its author is God. No wonder men cling to it as worth more than life itself.

4. What do I believe about the Church?

Though passing through the fire, and though the spiritual condition of the Church is most alarming, I believe the Church will endure. Jesus said, "Upon this rock I will build my Church and the gates of hell shall not prevail against it." I believe that statement. Seventh Day Baptists are a part of that Church. If we prove unfaithful we may pass away as a denomination, but his Church will not fail. If the vital truths for which Seventh Day Baptists have stood fail to grip us, we will become as sounding brass, or a tinkling cymbal.

If the Church forgets to tell men of the atonement for sin through Jesus Christ who died on Calvary and rose again, it is shorn of its power. It may have many beautiful things to say, but lacks the saving word without the Cross.

It is my growing conviction that the **superlative need** of our churches today is a revival of religion in the hearts of the church members. I am alarmed at the present-day attitude toward revivals. We are stressing personal evangelism as if it were a new thing. The old-time revivals did place first the quickening grace and power of God in the hearts of Christians. Then they were ready for personal work; and sinners were saved. That was "Uncle Sammy" Davis' method a half century or more ago. The success of the great evangelists of the past, such as D. L. Moody, Billy Sunday, and J. Wilbur Chapman, lay in their personal work teams and prayer circles. Moffatt translates Romans 12: 11, "fervent in spirit," thus: "Maintain the spiritual glow." We need to

recover that lost grace and power. Even the idiosyncrasies of a Billy Sunday that can stir a church out of its lethargy and give them a passion for souls is far preferable to a refrigeration plant in which a public invitation to accept Christ, or a hearty "Amen" would send a chill down the spine of listeners.

### III. My Belief Concerning Heaven and Providence

1. What do I believe concerning immortality? The Bible teaches it. Christ declared that the dead in him should never die; that he had gone to prepare a place for those who love him, saying "that where I am, there ye may be also." My heart impels me to believe this. It grows with me through the years. The discoveries of science support such an opinion. I believe that because of the immortality of the soul any sin that separates a soul from God is a calamity so terrible there is no language adequately to portray it; and that a man who willfully defies the law of God is to the last degree irrational and blind.

Yes, I believe there is a Home Eternal in heaven for those who have been redeemed through the precious blood of Christ; that those who have been set free from the penalty of their sins will receive an inheritance that is incorruptible and undefiled, that shall never fade away.

"And I shall see him face to face,  
And tell the story—Saved by grace."

2. What do I believe concerning God's providence?

I believe the promises, as recorded in the Bible and taught by Jesus Christ, give us the assurance of the constant and loving care of our heavenly Father. I believe this, too, on the testimony of the saintly men of the past who have been conscious of One who directed their paths, and whose witnesses have accumulated through the centuries. I cannot deny their testimony.

Last, I believe the witness of my own experience. I am conscious of the guiding hand of God in my own life, bestowing good upon me beyond my deserts, accomplishing more in his service than I ever could have expected, making handicaps stepping stones of usefulness, and making defeats open doors for greater victories.

I have lived three score years and ten. How many years more I shall live in this body and serve this world I do not know.

But I believe I shall live and serve forever. In my seventy years I have only begun to know the world in which I live: the earth with its marvels of energy, organization, design, beauty, and myriad adaptations. I have only begun to know the wider universe of which the eye tells something, the telescope more, and the spectrum still more. And all that illimitable world beyond those worlds whose glimmerings we see afar, is still a closed book. But what I have learned fills me with reverence, gratitude, and praise.

I feel certain that I have lived my life with a living, loving God whom, though I cannot visualize, I love with all my heart. I can reverently say that he has become "Sweeter as the years go by."

So manifest has been God's guidance in the seventy years of my life, so manifold his deliverance and his benefits, so gracious his forgiveness, so merciful and bountiful his care, that from a full heart I utter the words which we have sung together here for years, and which have been sung by myriads of believers in past generations, as they bowed in worship, adoration, and praise:

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end, Amen, Amen."

### DENOMINATIONAL "HOOK-UP"

Boulder, Colo.

On January 4, a large crowd met at noon in the basement of the church for the annual church dinner. Christian fellowship was enjoyed during the noon hour, and the annual business meeting was held later in the afternoon, at which time officers were elected for the coming year.

The ways and means committee of the Women's Missionary Society served a turkey dinner the evening of February 1, to a large number of church folk as well as several townspeople. It was so successful that the committee has spoken of having another next month.

Our new pastor, Rev. Earl Cruzan, his wife, and baby daughter arrived in Boulder, February 2. A welcoming service in charge of Francis Saunders, who has had charge of the church services since Pastor Coon left, was held Sabbath morning. At that time Mr. Charles Brush gave greetings from the Sabbath school, Dwain Davis from the prim-



ary department, Jane Hodge from the Christian Endeavor, and Mrs. Clara Rasmussen from the Women's Missionary Society. Rev. V. H. Schroeder, of the Evangelical Church, extended a welcome from the Boulder Ministerial Association, and Rev. Erlo E. Sutton spoke on behalf of the Denver Church. Pastor Cruzan later spoke on the theme, "My Purpose." As this was also the regular time for the Denver-Boulder quarterly meeting, about thirty-five persons were up from Denver for the day. After having enjoyed lunch and a social hour we assembled for a short afternoon service in charge of Pastor Sutton and the Denver Church. A reception for our pastor and his family was held in the recreation room of the church in the evening. A program of musical numbers and readings furnished the entertainment, and refreshments of ice cream and cake were served later.

Our Christian Endeavor is active. The New Year's Rally, which has heretofore been held the last day or two of December ending with a midnight consecration service on New Year's eve, was postponed this year until the arrival of our pastor. The rally, having as its theme "His Way — My Way," was held the week-end of February 14. Meetings were held Friday evening, Sabbath afternoon, and Sunday night, with a fellowship luncheon and social the night after the Sabbath. Several of the Denver young people were with us on Sabbath afternoon and evening.

Jane Hodge.

#### Plainfield, N. J.

It has been several months since the Plainfield Church has made a report. However, they have been active months in all the usual lines of our church endeavor. The morning church services, Sabbath school, and prayer meetings have been held as usual, with now and then some special feature to add interest. We were glad to have with us February 7, Dean and Mrs. Ahva J. C. Bond of Alfred. Dean Bond preached the morning sermon. The book, Seventh Day Baptist Beliefs, has been studied at our recent Sabbath eve meetings.

The Women's Society, as always, is active—with sewing, quilting, surgical dressings, luncheons, teas, worship programs, and business meetings. They have also sponsored several suppers and evening entertainments. Two recent ones were filled with hilarious fun. One of them featured a Scottish enter-

tainer in kilts. At the other entertainment a "home talent" orchestra furnished us, quite surprisingly, with some good music. It was made up of children, young folks, and older young people. Some of them are experienced musicians, but others do not claim to have much musical talent. However, they said they had "lots of fun" practicing. Two short plays (or skits) caused much laughter—especially so as the actors had not had any real rehearsal, but were told beforehand what they were to do, and went over it a couple of times just before giving it. As this came on February 22, several George Washington and other patriotic numbers were also included in the entertainment. Some of our people feel that we need a little fun to relax our tense nerves in these anxious times. These entertainments served the purpose admirably.

The Pro-Con Group has its regular suppers, followed by a discussion of some timely subject. Sometimes a guest speaker is featured.

The missionary committee of the church sponsored a fine donation of used clothing to Rev. A. T. Bottoms, to be used in his mountain school project in Alabama.

Correspondent.

## MARRIAGES

Bliss - Shavalier. — Donald Bliss and Florence Shavalier were united in marriage at the home of the groom, Friday, January 23, 1942. Rev. Harley Sutton, pastor of the groom, officiated.

Donald is the son of Leslie and Nina Bliss of Little Genesee. Florence is the daughter of Mr. and Mrs. Gilbert Shavalier of Coudersport, Pa.

Guerrey - Crouch. — At the home of the bride's parents, Mr. and Mrs. Ansel Crouch of Nortonville, Kan., on December 24, 1941, Lieutenant Robert Guerrey of South Carolina, and Miss Rachel Crouch of Nortonville were united in marriage by the bride's pastor, Rev. Verney A. Wilson.

Potts - Butler. — Frank J. Potts, son of Mr. and Mrs. J. L. Potts of Florence, Ala., and Miss Helen Ruth Butler, daughter of Robert L. and Almira Bottoms Butler of Woodville, Ala., were united in marriage by Rev. Dr. Lavendes of Florence, Ala., August 19, 1941.

Smith - Fillyaw. — Corporal Elim L. Smith of Ft. Bragg, and Ethel Juanita, daughter of Mr. and Mrs. Walter Fillyaw of Chapin, S. C., were united in marriage at Dillon, S. C., June 10, 1941.

# The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MARCH 9, 1942

No. 10

## PRAYER FOR THE WORLD

(Based on the fortieth chapter of Isaiah)

Thou to whom all nations are  
As a bucket's drop, or less,  
Prideful lands and those bowed meekly  
Into forced submissiveness;

Thou who takest up the isles as  
But a very little thing—  
Let thy parching, bleeding peoples  
Feel thine overspreading wings.

Stretch thine arm, protect the helpless,  
Lead the frightened ones with young.  
Timid babies in thy bosom  
Soothe as if their mothers sung.

Cry, "Behold your God"—to victors  
And to vanquished overseas,  
Cry to us, enshrined in safety,  
Bring us all upon our knees.

—Bertha Gerneaux Woods, in  
Federal Council Bulletin.

(Copied from De Ruyter S. D. B. Bulletin)

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