

## MARRIAGES

**Howe - Wagner.** — Donovan R. Howe of Elizabeth, Ill., and Katherine I. Wagner of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist church, February 12, 1943, Pastor Carroll L. Hill officiating. The new home is at Elizabeth, Ill.

## OBITUARY

**Barker.** — Egbert Clarke, son of Thomas O. and Mary Ann Weedham Barker, was born in Milton Junction, Wis., December 29, 1863, and died in St. Anthony Hospital, Denver, Colo., January 25, 1943.

The family came to Nebraska in July, 1873, and settled on a homestead in Mira Valley. In 1922 he came to Denver, making his home since that time with Orville G. and Mattie Burdick and family.

Early in life he united with the Seventh Day Baptist Church of North Loup, Neb., then in 1930, by letter with the Seventh Day Baptist Church of Denver, of which he remained a faithful member until death.

One brother, Dr. Frank Barker, of Detroit, Mich., survives.

Farewell services were conducted by his pastor, Rev. Erlo E. Sutton, and burial was in Fairmont Cemetery. E. E. S.

**Burdick.** — Eleanor Clarke Burdick died at the home of her son Carroll, at De Ruyter, N. Y., January 7, 1943. She was born in Brookfield, N. Y., August 8, 1853, the daughter of Willet and Elizabeth Lewis Clarke.

While in Milton College she resided with her uncle and aunt, Mr. and Mrs. Solomon Carpenter, who invited her to join them in their work on the mission field in China. She declined this, but became a teacher, serving principally in the vicinities of Brookfield and Verona.

When a young girl she joined the Seventh Day Baptist Church of Brookfield; she was a member of the De Ruyter Church at her death.

March 17, 1886, she became the wife of George W. Burdick of Verona, where they lived until 1891, when they moved to De Ruyter.

She is survived by two sons, Raymond C. of Syracuse, and Carroll R. of De Ruyter, six grandsons, several nephews and nieces, and many friends.

Funeral services were conducted by Rev. Herbert L. Polan of Verona, assisted by Rev. Neal D. Mills of De Ruyter, and burial at Hillcrest Cemetery at De Ruyter. H. L. P.

**Davis.** — Walter Gillette, son of Albino W. and Phebe A. Davis, was born at Shiloh, N. J., August 2, 1870, and died at his home, Ridgefield Park, N. J., January 27, 1943.

He retired from the teaching and administrative duties in Ridgefield Park schools in 1934, after many years of service. He united with the Shiloh Seventh Day Baptist Church in 1889.

Mr. Davis was married to Euphemia Leone Davis of Shiloh, July 26, 1904, and to them were born

two children: Thurlow Woodford Davis of North Arlington, and Eleanor Webster Davis of Ridgefield Park. All of his family survive him, including four grandsons.

Services were conducted by the Brotherhood of Junior Mechanics and by Rev. Albert N. Rogers, minister of the First Seventh Day Baptist Church New York City, to which he and Mrs. Davis brought their church letters when they moved to the metropolitan area. The body was cremated. A. N. R.

**Kenyon.** — In Westerly, R. I., February 2, 1943, Albert Prentice Kenyon, aged 64 years.

Mr. Kenyon was the son of Aldrich C. and Kate Chapman Kenyon, and was born in Pawcatuck, Conn., August 9, 1878. He was united in marriage with Mabel Alice Tuckerman on April 22, 1903. Mrs. Kenyon survives, with their two sons, Lt. (J. G.) A. Prentice Kenyon, Jr., U.S.N.R., Fisher's Island, N. Y., and Cyril N. Kenyon of Westerly, and a granddaughter. He also leaves a brother, Harold M. Kenyon of Hartford, Conn., and an aunt, Miss Abbie E. Kenyon of Ashaway. He was a faithful member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were conducted by his pastor, Rev. Harold R. Crandall. Interment was in River Bend Cemetery. H. R. C.

**Randolph.** — De Ette L. Walters, daughter of Thomas and Eliza M. Walters, was born on her father's farm in Linn Township, Wis., January 30, 1850, and departed this life December 3, 1942, at Bradenton, Fla. She was buried in Florida.

She was baptized and united with the Walworth Seventh Day Baptist Church April 11, 1863, of which she was a faithful member through life, and a cheerful supporter in all ways possible.

She was united in marriage to Warren J. Randolph. She leaves a son, Ernest H. Randolph of Bradenton, Fla., with whom she went to live some twelve years ago. There are also a number of relatives among whom are two granddaughters and ten great-grandchildren, and Miss Mabel Walters, a niece, of Walworth, Wis. E. A. W.

**Van Sickel.** — Eva Hubbard Van Sickel, daughter of J. Frank and Elizabeth Grace Green Hubbard, was born September 2, 1852, in Allegany County, N. Y., and passed away at Richmond Hill, L. I., N. Y., February 12, 1943.

She joined the Plainfield Seventh Day Baptist Church of Christ in 1866, of which church she has been a life-long member.

She was united in marriage with Isaac Newton Van Sickel April 28, 1880. To this union were born one son and two daughters. Mr. Van Sickel passed away August 1, 1921. There survive: one daughter, Miss Grace Van Sickel of Pelham, N. Y., and one granddaughter.

Memorial services were conducted by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery, Plainfield. H. S. W.

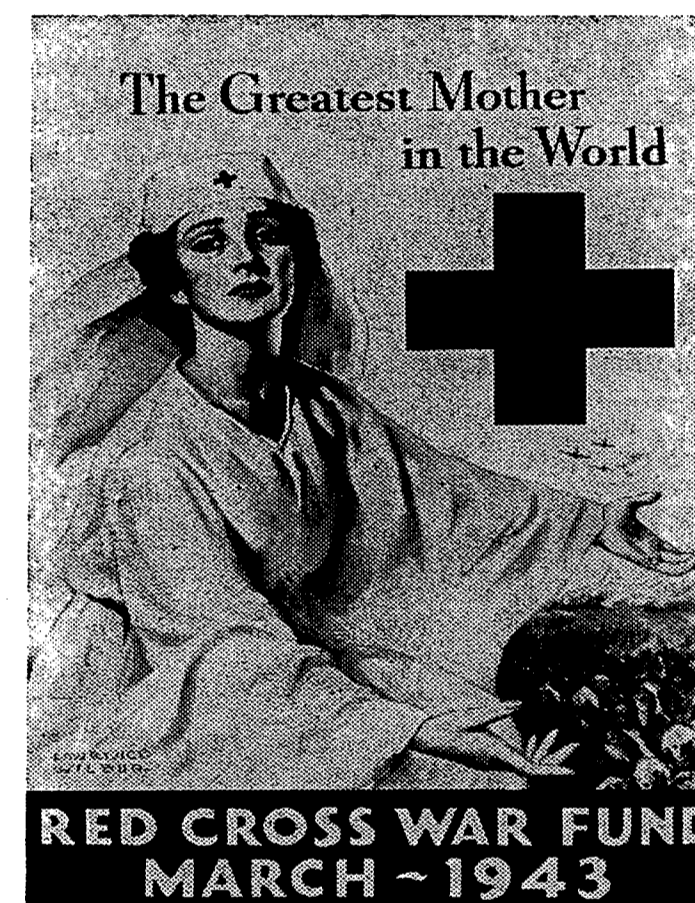
"It is difficult to deal justly with those who praise you."

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MARCH 8, 1943

No. 10



## RED CROSS MONTH

### Contents

Editorials.—Thank You.—March—Red Cross.—Red Cross Relief.—Items of Interest ..	154-156
Federal Council of the Churches of Christ in America ..	156
Personal Responsibility ..	158
Missions.—Cheerful Service.—Letter From Doctor Grace I. Crandall.—The Seeker and the Tamil Poem.—Treasurer's Monthly Statement ..	159-161
A Report—International Council of Religious Education ..	161
Woman's Work.—My Hopes for Church Women on March 12 ..	162
Young People's Work.—Cocktail Hour ..	164
The Sabbath ..	165
Denominational Advertising ..	166
Children's Page.—Our Letter Exchange ..	167
The Growing Edge of Religion ..	168
Faith—A Song in the Night ..	168
Our Pulpit.—Jesus and the Sabbath ..	169-172
Obituary ..	172
Wanted—Leaders! ..	172

# 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  
CONTRIBUTING EDITORS  
William L. Burdick, D.D. Mrs. Okey W. Davis  
Mrs. Walter L. Greene Rev. Erlo E. Sutton  
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. 134; No. 10

Established in 1844

Whole No. 5,023

## EDITORIALS

### THANK YOU

The request recently made for numbers of the January eleventh issue of the Sabbath Recorder has been very generously answered. We have now in hand a sufficient number to meet our needs, and the management is very grateful to those who have so loyally responded. We believe our readers are like that. Let a need be known, and it will soon be met.

It is gratifying to know that hearts are responsive. It is also gratifying that even the least of matters found in the Recorder are read and noted by so many.

Again, we are indebted to our readers, and again we say—Thank you.

### MARCH — RED CROSS

On the twenty-third of February President Roosevelt signed a proclamation designating March as "Red Cross Month," to aid that organization's War Fund drive to raise \$125,000,000. Mr. Norman Davis is chairman of the drive and Mrs. Dwight F. Davis is national director of the Red Cross Volunteer Special Services.

The President in his proclamation calls attention to the increasing demands made upon the Red Cross as it is called upon to accompany the army and navy into the world-wide theaters of action. Its ministries are varied, its services unselfish and extended to all in need, irrespective of race, creed, or color. That the increased demands may be met, the Red Cross is making this important drive. In this proclamation the President urges that during March "our people rededicate themselves to

the splendid aims and activities of the Red Cross." Young and old throughout the country are called upon "to enlist in the army of mercy mobilized under the banner of the Red Cross, and to contribute generously to the Red Cross War Fund in order that the sum of \$125,000,000, every cent of which is needed, may be raised promptly."

We are happy to do our bit in calling to people's minds the importance of this work, our opportunity and responsibility.

The editorial following—"Red Cross Relief"—was especially prepared for the Sabbath Recorder on the editor's request.

### RED CROSS RELIEF

Never in its history has the American Red Cross been called upon to send relief to so many distant lands as in the past three years. Relief by and through the American Red Cross valued at more than \$63,000,000 has been distributed to millions of men, women, and children. Of this sum, supplies valued at more than \$31,000,000 were from Government appropriations.



War Fund campaign for \$125,000,000.

Red Cross foreign war relief has closely followed the path of global war through Poland, France, Belgium, Holland, Luxembourg,

The bulk of these supplies have been sent to Great Britain, China, and Russia. With the needs of these Allies growing greater with each day of war, the extent to which relief supplies will continue going overseas will depend on the nation's response to the Red Cross

Norway, Yugoslavia, and Greece. When it became impossible to send supplies into defeated countries, the Red Cross continued aiding refugees as they fled from one haven to another.

In China, the advance of the enemy and the closing of the Burma Road reduced the steady flow of aid to a small supply of vital medical supplies that could be carried by airplane over the dangerous Himalaya Mountains from India, but not before \$4,000,000 worth of food, medical supplies, and other necessities had been distributed to the Chinese people.

In spite of perilous sea conditions and the shortage of shipping, the American Red Cross found means to send help to Russia. Most of the supplies were intended for civilian refugees whose homes had been destroyed in the enemy advances, but great quantities of surgical dressings made by volunteers in American Red Cross chapters have reached the armies of this courageous ally.

Help to civilians bombed from their homes in Great Britain reached its height during and after the Battle of Britain, in which one out of every five homes in the country was destroyed or damaged. Altogether more than thirteen million articles of clothing, most of them made by volunteers, were sent overseas to England to be distributed by the Women's Voluntary Services.

The war's effect upon children has been one of the most tragic and one of the most difficult to alleviate.

To occupied Greece, the Red Cross has sent fish liver oils, vitamin concentrates, and medicines on the neutral Swedish Red Cross ships now sailing regularly from Canadian ports with wheat and milk. Polish child refugees, with "pipe-stem" legs, put on weight when they received their share of Red Cross supplies shipped to Iran, where they were sent after months in concentration camps. Many Polish and Greek children and adults have established themselves in India and Africa for the duration of the war. Basic food is provided by the British military authorities, but the American Red Cross sends many supplementary supplies, such as milk, invalid food, clothing, and even educational equipment for these youngsters who have been given a new lease on life.

To young and old, for bombed out civilians, for refugees, and even for the desperately sick

in occupied countries, the American people, through the American Red Cross, have been able to bring a measure of comfort and cheer.

### ITEMS OF INTEREST

Undertaking a mission of indefinite length and unannounced destinations, Dr. Daniel A. Poling of Philadelphia, president of the World's Christian Endeavor Union, has departed on his second wartime journey overseas. His first official trip, made in 1941, was in interest of Christian organizations, United States Government, and the cause of the Allied Nations.

His first activities, it is reported, will be in the United Kingdom as the guest speaker of the British Ministry of Information.

"The Book for the World of Tomorrow," a 2½ reel 16 mm. sound film in black and white, taking twenty-six minutes to play, is announced by the American Bible Society. The film can be booked through the headquarters of the society, Park Avenue and 57th street, New York City, c/o Visual Education Department. The fee for a week's booking is \$10 plus transportation both ways. "Lest some groups should feel unable to avail themselves of the picture because of the fee, the Bible Society is agreeable to accepting a voluntary offering taken after the showing even though the amount received should be less than \$10."

### Missionary Unbelief

The Christian that does not believe in foreign missions does not believe in the Great Commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Doxology in long meter. Repeat it and see.

The Christian that does not believe in foreign missions does not believe that verse so often quoted, John 3: 16. Repeat it and see.

—The Missionary Tidings.

Professor C. E. M. Joad, a distinguished English scientist and social philosopher, announces that he has become a Christian. For thirty years he had been an avowed agnostic. He boldly professed his disbelief in God because religion had failed to cure the evils of the world. He could not reconcile the existence of suffering in a world ruled by a good

God. Now he has confessed his return to the Christian faith, because of Germany's return to paganism and the great suffering caused by the war which it launched.

—United Presbyterian.

"Those who have wished that they could have a program for the World Day of Prayer on March 12, which is not tinged with Modernism, will be glad to know that such a program has been prepared by the American Council of Churches. They are free of charge. Address 340 W. 55th Street, New York, N. Y."

—Contributed. (This item received far too late for any earlier appearance.—Editor.)

The Nazis are becoming uneasy over the world-wide attack against their oppression of the churches and their anti-religious ideology. This is evident from a recent speech made at Weimar by Alfred Rosenberg, philosopher of the Nazi party, in which he denied that the party plans to exterminate all religions and declared that National Socialism stands for religious tolerance.

—The Messenger.

### FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Cleveland, Ohio, December, 1942

By Rev. Ahva J. C. Bond

Something ought to be said with reference to the work of the commissions of the Federal Council in addition to what was said in a previous article, but that can wait until another time. In this article I wish to speak especially of an important action taken on a matter presented directly to the Council in regular session, and not through a commission.

For a number of years it has been the policy of the Council to appoint early in the session a business committee to which matters presented to the public session are referred for study before being presented for adoption. The business committee at Cleveland had for its chairman a bishop of the Evangelical Church whose home is in Harrisburg, and for its secretary a bishop of the Methodist Church from Boston. On the committee were: an Episcopal bishop, the stated clerk of the Presbyterian Church, U.S.A., a Baptist woman, a member of the Brethren Communion, a Seventh Day Baptist, and three or four others. Obviously because of its size only about half

of the denominations in the Council were represented on the committee.

A great variety of subjects invariably press for consideration. Some are thought not to be of sufficient importance to be brought to the attention of the delegates in a crowded session, some seem to be on the border line, and these are usually reported out. Still others are of very great importance, and unquestionably should be given due consideration by the representatives of the denominations sitting in council. Of course some matters are presented directly to the Council.

An important item this year was a resolution with reference to the stand taken by the Roman Catholic Church in regard to Protestant missionary work in South America. It is a supremely satisfying experience to represent Seventh Day Baptists when one has the opportunity to join with other Protestants in speaking out with a common voice on a matter of such momentous importance. It seems so much more Christian, and at the same time more effective to be able to join others in proclaiming a policy from which we will not deviate, rather than to stand outside and engage in a lone and ineffective denunciation. Following is the statement, in part, which came out of the Cleveland meeting. I am sure all Seventh Day Baptists will be glad to know that such action was taken, and that they have a part in it.

The struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western world and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and to propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected.

In the exercise of this freedom and under the sole impulse of this religious faith, Protestant Christians from the United States have been emissaries of good will in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian gospel. . . . It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed by the archbishops and bishops of a sister Christian communion which constitutes a religious minority in this country to

set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and to contemporary fact. We deplore the pretensions of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in their proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own.

It would seem to be worth all it cost to send delegates to this meeting at Cleveland just to be able to share the responsibility and the privilege of passing such a statement as that, and of proclaiming it. Without membership in the Council we could not share either in the pronouncement or in its proclamation.

In this connection one other word needs to be said apropos of an article which recently appeared in the Sabbath Recorder entitled, "Should Seventh Day Baptists Fraternize with Catholics?" For some reason the writer of that article discusses without proper distinction two different Christian bodies. The first part of that communication obviously refers to the Roman Catholic Church. "They claim the right of the Pope . . . in South America, where they are in the majority . . . Catholics have not invited Protestants to sit with them in council." All the above statements are true of Roman Catholics. But so far as I know no Roman Catholic was at Cleveland. Certainly none had part on the program, and I am afraid it will be a long time before a Roman Catholic will lead a worship service in a meeting of Protestant Christians. Pastor Osborn's objections to the form of prayer used by a certain bishop doubtless are shared by all Seventh Day Baptists. That holds good, I take it, no matter to what denomination the bishop belonged.

However, for the sake of the record, and in justice to all concerned, it should be stated that the leader of that worship service was a member of the Orthodox Church. That church repudiated the authority of the pope long before Luther and the Protestant Reformation. So far as I know they are not strong in South America; in fact, I am quite sure they are not, for obvious reasons, one of which the Council took cognizance of in the above resolution. And Orthodox Christians do co-operate with Protestants.

It will be seen, therefore, that the only thing that the Federal Council at Cleveland had to do with the Roman Catholic Church, to which Pastor Osborn refers in the early part of his article, was to condemn their policy of exclusiveness with reference to South America, and to uphold against that policy

the inherent right of Protestants to take the gospel of Christ to all the world, no matter who else may claim to occupy a given field.

My first contact with Orthodox Christians was at Lausanne, Switzerland, in 1927. Two incidents stand out in my memory in that connection. My first vivid memory is of the discussion of the "Creeds." This took place in one of the three groups into which the conference was divided. It was interesting to see each speaker lining up on one side or the other as he arose to his feet, the issue being the authority of the historic creeds of the Church. That was the one occasion in the three weeks' conference when I suppose it might be said that the Seventh Day Baptist delegate from America took a leading part in the discussion. Other American delegates gave good support. Dr. Peter Ainsley of Baltimore in his soft Southern voice said as we were leaving the meeting, "Doctor Bond, we have to guard our freedom." A British Congregationalist undertook to formulate a statement that would be satisfactory to the "Protestants," and acceptable to the "Catholics." With modifications his statement was accepted. In a printed volume which contains the names of all delegates to Lausanne, with their respective denominational affiliations, a copy of which I own and prize, Doctor Bartlett of Oxford, referred to above, wrote, "In memory of common labors in Section IV." The German Lutheran chairman, before the statement was finally acted upon, asked whether it was satisfactory to me. Of course the Orthodox and the Anglicans stood for the authority of the Creeds in a sense which others could not accept.

This is something one hesitates to say lest he seem a bit egotistical; or worse yet, lest someone be led to exaggerate the small part the Seventh Day Baptist had in the matter. It was an exciting experience and called out commendatory remarks, which I hoped were received with due modesty. The chief satisfaction felt was due to the fact that Seventh Day Baptists were represented where great issues were being discussed by Christians of many communions and many lands.

But another thing I remember, and this time with some regret. Some of the Orthodox delegates at Lausanne were in exile from Russia. One member of that group spoke several times, and always on one theme. He thought that one way to achieve Christian unity (not union) was for all Christians to pray continuously for persecuted Christians

banished from their native country. That emphasis I have been thankful for during the years since. I have had contact with Orthodox Christians since, and have found more unity of spirit with them as I have recalled that brother pleading for our prayers in his banishment, and for all in like state.

The thing I regret is that I did not accept this brother's invitation to tea. All the delegates made a trip by boat to Montreux one afternoon. My companion on the trip, as at other times, was Rev. Pieter Taekema of Haarlem, Holland, the other Seventh Day Baptist delegate. When this Orthodox Christian exile from Russia said to me at Montreux, "A few of us are taking tea together in a little tearoom up here in the woods, and we would like to have you join us," I excused myself, and continued my stroll with Brother Taekema. I have never been quite sure but that I missed an opportunity there to be brotherly to an expatriated and sorrowing fellow-Christian. It may be that by our association with members of this ancient church there will come mutual benefits. I once heard Dr. John R. Mott say that he was ashamed that he had not throughout his Christian experience received more help from the conscious companionship of the saints who walk with us no more in the flesh. His later association with Orthodox Christians brought him that blessing.

Going back to that worship service in Cleveland in which the Seventh Day Baptists could not fully join. We could address our prayers to God only, and shied away from what seemed too much repetition. We were averse also to the idea that someone else should prescribe the number of times we should say, "Lord, have mercy." We could take care of that matter there by declining to participate. The thing I am more concerned about just now is whether as a Protestant, standing on my independence, I may fail to say often enough, in the proper mood of course, "Lord, have mercy."

#### COMBINATION OFFER

Sabbath Recorder, 1 Year .....\$2.50  
Protestant Voice, 1 Year ..... 2.00

Total .....\$4.50

Both papers for one year for only \$3.50

(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

#### PERSONAL RESPONSIBILITY

At each session of the General Conference, the Commission recommends to the Conference the adoption of a financial program to provide funds with which to carry on the work of the denomination. This grouping of the financial needs of the boards, societies, and other agencies is called the United Budget. Then the Conference chooses or appoints a committee to promote or raise the funds called for in the Budget. This committee has been chosen, for the present year, from the churches of southern Wisconsin. While this committee has had its messages brought to the churches in monthly presentations, this is the first general or printed message to Seventh Day Baptists as a whole. The committee has asked lay-members as well as pastors to present the claims of united support in brief but direct messages—giving information about what is being done, telling plans for future work, always with the plea for support of the United Budget which includes support for each agency, so that none may suffer, or profit at the expense of another.

But now the committee is addressing its message to all Seventh Day Baptists, particularly those who have not the privilege of worshipping regularly in Seventh Day Baptist churches—to those who are nonresident members and lone Sabbath keepers.

A member of one of our churches was once moved to exclaim that he never heard from the home church except at the time of the annual canvass for funds, or perhaps when some special object needed financial aid. That might possibly be the feeling of several members of our churches. But on the other hand, some of these persons might possibly be like the gentleman who was seeking separation from his wife on the grounds of continual nagging for money—constantly asking for money. "Well," said the judge, "what does she do with all the money?" "I don't know," was the answer, "I have never given her any."

From the viewpoint of denominational work, we are all "nonresident members." We may feel that our local support should go to the church where worship is made and where services are attended. But as Seventh Day Baptists there can be no valid reason, as we see it, for denying support to the various agencies that are trying to carry out the will and wish of the Conference. And some of these agencies have no other income than that which is received through the United Budget.

How may we rightly claim ownership to the title of membership if we have not purchased the same through service and support?

The Committee on Religious Life, in its report to the General Conference in 1936, made this statement: "Christian life cannot be fully realized until a sense of stewardship has been grasped. Material possessions are but entrusted to our care, and a satisfactory system of giving must be arrived at before real character can be developed."

It behooves us as Seventh Day Baptists to ponder deeply whether we are measuring up to possibilities or whether we are just following the rut that was laid out some time ago. Is there growth in this virtue? In 1919, the Conference launched a Forward Movement. Now in another period of war should we do less for the agencies of peace, good will, and brotherly kindness, than in those days?

—From the Committee to Promote  
the Financial Program.

#### 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.

#### CHEERFUL SERVICE

God the Father wants cheerful service. This is plainly set forth in his Word. In Exodus it is recorded that the Lord commanded Moses saying; "Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart ye shall take an offering." Paul in the ninth chapter of Second Corinthians tells us we are not to give "grudgingly or of necessity; for God loveth a cheerful giver."

Not only is the Lord pleased with a cheerful giver, but it is the service given willingly that counts the most. In fact, it may be a question whether a service rendered grudgingly is ever blest. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

The service may be hard, but it should be given willingly. A mother watches over her sick child night after night till it seems she would fall from exhaustion, but she nerves herself to the task and does it gladly. That

which the Master asks of us may be very difficult, but it should be done cheerfully. He wants the world evangelized through the mission program which he instituted. As individual Christians and churches, we should do our utmost and do it willingly, "for God loveth a cheerful giver." W. L. B.

#### LETTER FROM DOCTOR GRACE I. CRANDALL

(This letter just received is five months old, and though it was written before the last one from Dr. Crandall published, it clears up some points and is full of interesting items.—W.L.B.)

Dear Secretary Burdick:

Your letter written April 22 was received the thirty-first of May. I should have written you sooner, but there was a time when no mail could be sent or received here while the Japanese were only about fifty miles away. They destroyed the city which they occupied, killing hundreds and, perhaps, thousands of the people. We suspect that they also left behind the germs of cholera and meningitis, because those two diseases have been very severe in Lichwan and the cities they occupied, since their departure. There had been none before and there is none in other districts nearby. Esther had a case of cholera here. The man had been into the territory previously occupied.

It is a year this month since I went to bed because of sprue. Now I have been up for two or three months and am in pretty good condition. Am gradually gaining back my strength. Am still on diet, but have been able to increase the variety of my food quite extensively. Am still very thin for me, but that I do not mind. My nervous condition is not good, but that will probably not improve much until I get back to normal life again.

Recently I have been receiving quite a good deal of air mail from the U.S.A. and some ordinary post. The shortest time, even for air mail, has been about six weeks. It seems good to hear once more. Had heard nothing from Shanghai since letters written April 25, until the last few days, when I received one card dated May 22 and letters from Mrs. West, Mabel, and Me-ling, written about the middle of June. They were all well and being well treated, they thought.

I haven't attempted any outside work yet, but help Esther what I can here at home. She has done a good piece of work in her clinic and outcalls and is liked very much by the people, if one can judge by the way they call

on her for help. She is very busy, but can handle it all very well alone, and without a better knowledge of the language I could do little. There are so many languages. I have been studying Mandarin, but what they speak here, while it is a sort of Mandarin, has as many variations as it has likenesses to the book Mandarin. I have not been well enough to study for such a long time that I am not doing so much at it now. Have no teacher anyway, and really could not afford to pay one the price I ought to pay with money worth as little as it is now.

I feel as though I were idling away my time, but there does not seem to be any place where I can take hold of the work here without being more of a hindrance than a help. It is better for the interests of the work that I should stay in the background. It is a little hard on us old folks to feel that we cannot be useful, but one must become reconciled to it, I suppose. Maybe I can be of use again when we get back to Shanghai where I can talk. I hope it will be soon.

Most sincerely,  
Grace Crandall.

Changtsun, Lichwan,  
Kiangsi, China,  
October 3, 1942.

### THE SEEKER AND THE TAMIL POEM

Thirty years ago there was a man belonging to a community of thieves in South India whose mind had been awakened. He was a seeker. Into his hands came a little Tamil Christian poem beginning, "Worship the Light of the World." The seeker sought to know who was "the Light of the World." For a long time he could not find out. At last he met a man who said, "Christians sometimes call their God 'the Light of the World.'" There were few Christians in that district. It took the seeker many days to find someone who could tell him about "the Light of the World." And that man could not tell much.

But the seeker learned one thing after another about Jesus Christ. Long before he knew that he had become a disciple of Jesus Christ he was a witness for Jesus, because he felt in his heart that he must tell others what he had found out about "the Light of the World," however little it was.

Because of the seeker's witness a few score became servants of Christ. And as the years went on through these witnesses more and more came, till today there are nearly forty

thousand Christians, where thirty years ago there were not one hundred.—Taken from Christian World Facts.

### TREASURER'S MONTHLY STATEMENT

January 1, 1943 to January 31, 1943

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

Cash on hand December 31, 1942	\$4,802.64
Salem, W. Va., Church, for China Mission	2.50
Lost Creek, W. Va., Sabbath school	7.00
Debt Fund investment	750.00
Memorial Fund income for quarter ended November 30, 1942	430.71
July, 1942, China allowance undelivered and refunded	92.25
July, 1942, Germany allowance undelivered and refunded	41.67
Rev. A. S. Johnson, New Zealand	5.00
Mrs. E. C. Weeks, London, Eng., undelivered gift to China	7.70
November and December, 1941, Germany allowances undelivered	83.33
DeRuyter, N. Y., special gift to China Bowl of Rice undelivered	5.00
First Alfred, N. Y., gift to Dr. Grace I. Crandall undelivered	15.00
A. M. Burdick Scholarship Fund income to China undelivered	25.00
A. M. Burdick Scholarship Fund income surplus for 1941 and 1942	26.65
First Hopkinton, R. I., Jr. C. E. Society for Jamaica children	5.00
Permanent Fund income	145.77
Dodge Center, Minn., Church	27.10
Wm. H. Crandall, for credit of Walworth, Wis., Church	25.00
Dinuba, Calif., for missions	14.95
Riverside, Calif., for China	2.00
Irrington, N. J., Church	175.00
Schenectady, N. Y., Sabbath school, for foreign missionaries	85.00
Mrs. Pearl Halladay, for China Relief	1.00
Mrs. Burton Sherlock, for foreign missions	24.90
Mrs. Julia Shrader	22.50
Mrs. Julia Shrader, for China Relief	22.50
Mrs. Julia Shrader, for Rev. A. T. Bottoms	10.00
Battle Creek, Mich., for foreign missions	4.00
Plainfield, N. J., for pastors' salaries	5.00
First Hopkinton, R. I.	10.00
First Hebron, Pa.	5.00
Denominational Budget	653.12
	<u>\$7,532.29</u>

Cr.

Loans repaid	\$ 750.00
Interest paid	52.25
Rev. Loyal F. Hurley, three months' supply Los Angeles, Calif.	60.00
Rev. E. S. Ballenger, three months' supply Los Angeles, Calif.	60.00
Interest on notes saved transferred to Debt Fund	23.83
American Bible Society, special gift of Bibles for the army	3.00
American Sabbath Tract Society, Rev. A. S. Johnson account	5.00
Transfer returned A. M. Burdick Scholarship 1940 income to Washington Trust Co. savings account	25.00
Rev. Luther W. Crichlow, gift First Hopkinton, R. I., Jr. C. E.	5.00
Rev. Luther W. Crichlow:	
Salary	\$91.67
House rent	20.83
Native workers	39.59
	<u>152.09</u>
Rev. Earl Cruzan	27.50
Rev. Clifford A. Beebe	27.50
Rev. Orville W. Babcock	27.50
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	27.50
Rev. Ellis R. Lewis	27.50

Rev. Wm. L. Burdick:	
Salary	\$125.00
House and office rent	25.00
Traveling Expenses	29.98
Office supplies	16.87
Clerk hire	33.33
	<u>230.18</u>
Rev. H. L. Polan	10.00
Treasurer's expense	20.00
China payments as follows:	
Rev. H. E. Davis, a/c salary	\$ 39.00
Dr. George Thorngate, salary	83.33
Children's allowance	37.50
Dr. Rosa W. Palmberg	30.00
Dr. Grace I. Crandall	33.33
	<u>223.16</u>
The Utter Company, envelopes	5.00
Thomas Nelson & Sons, Bibles for British Guiana	3.91
Rev. A. T. Bottoms, special gift	
Mrs. Julia Schrader	10.00
Debt Fund share January Denominational Budget receipts	85.17
Cash on hand January 31, 1943	5,654.53
	<u>\$7,532.29</u>

### A REPORT

(Continued)

#### Meeting of International Council of Religious Education

Chicago (Special).—American Protestant co-operation advanced another step last week (February 11-12) with approval by the International Council of Religious Education, in annual meeting, of the proposed constitution of the new North American Council of the Churches of Christ.

By this action, the International Council joins with four other general interdenominational agencies, the Federal Council of the Churches of Christ in America, the Home Missions Council, Foreign Missions Conference of North America, and the Council of Church Boards of Education, in taking some action upon the proposed merger.

The Council's approval provides for the referring of the tentative constitution of the seventy-three member agencies for review and recommendations to be made to a Council committee of twenty-five on Further Procedure, by June 30. Following review of these recommendations by the committee, the entire plan will be submitted to the member agencies for ratification.

#### Meeting Wartime Needs

In a pronouncement on "Christian Education Faces Wartime Needs," which was prepared by a special committee of twenty-four as the result of last week's (February 8-9) conference on that subject, the Council urged churches and religious education forces to "double and redouble their efforts to reach children, young people, and adults" in serving their wartime needs. Governor Harold

E. Stassen, president of the Council, served as a member of this special committee.

"Use of every opportunity, both now and after the war, is necessary to provide the religious and ethical undergirding for a world order in which there is recognition of the Fatherhood of God, the brotherhood of man, and the infinite worth of persons of whatever race or nation," the statement declared.

"Effective ministry to dislocated populations, especially the children, must be provided by co-operative action of the churches in offering friendly fellowship in worship, recreation, co-operative group life, and spiritual nurture."

Local churches and Sunday schools will be aided through the Council's agencies in meeting war emergency services to men in the armed forces and to "uprooted families" in industrial defense areas, and in educating Christians to their responsibilities in the post-war world.

#### The Church in Community Life

"The church must be intelligent, constructively critical and discriminating in dealing with community life as expressed in business, politics, organized labor, education, industry, and welfare.

"Local churches are to be urged by the Council to join in co-operative community organizations to strengthen the influence of the local churches' through representation by pastors, laymen, and women and youth."

Special attention was given in the report to plans for Christian education workers to provide immediate services to youth in connection with lowered child labor standards, the high school victory corps, and wartime agricultural work; to parents in the home who need counselling; to community health, and to the relief of racial injustices and discriminations.

#### Place of the Church in Time of War

"No church seeking to influence life can stand apart from human need which is so poignantly real in time of war. Whatever the church may feel called upon by its own inner compulsion to do in support of its nation at war, it does not relinquish its belief in the universal fellowship of believers, and its determination to maintain the bonds of good will and love with Christian brethren in all lands.

"Christian teaching in our homes, churches, and colleges must go forward more effectively

than ever before to prevent defeat of the very aims for which the war is being waged. Group activities of churches through Sunday school classes, young people's societies, vacation church schools and clubs, are needed to stem the rising tide of juvenile delinquency, and in promoting mental health and character development."

#### Peace Sunday

Designation and observance of a continent-wide World Peace Sunday for "consideration of the universal desire for peace and the importance of studying conditions underlying Christian world order," was voted by the Council. Promotion of the plan will be in charge of the Council's officers and staff.

#### New Council Officers

J. L. Kraft, Chicago industrialist, was elected as a new vice-president of the Council so he can serve as acting president during the wartime navy duty of the president, Governor Harold E. Stassen of Minnesota, who plans to enter active service this spring.

#### Increased Temperance Education

More effective temperance education will be included in the new Uniform Lessons to be used in Protestant Sunday schools beginning in 1945, as the result of adoption by the Council of the outlines. In taking such action, the Council reaffirmed its historic position against the evils of beverage alcohol and the liquor traffic.

Such topics as temperance, world peace, civic responsibility, Christian family life, and missions will be treated and "directly related to Biblical content" in the new uniform series of studies.

#### Canadian Church Joins Council

The Church of England in Canada, second largest Protestant denomination in the dominion, with nearly three hundred thousand communicants, was welcomed as a new member of the International Council at the opening session of the annual meeting. Dr. A. H. Priest, Calgary, Alberta, western field executive for the denomination, represented the church at the meeting and gave the invocation.

#### RESOLUTIONS OF RESPECT

Whereas the great and supreme Ruler of the universe has in his infinite wisdom removed from among us one of our worthy and esteemed fellow laborers, Edith Potter Babcock; and

Whereas the long and intimate relations held with her in the faithful discharge of her duties in this society and our church make it eminently befitting that we record our appreciation of her; therefore,

*Resolved*, That the wisdom and ability which she has exercised in the aid of our organization by service, contributions, and counsel will be held in grateful remembrance;

*Resolved*, That the sudden removal of such a life from our midst leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this organization, and will prove a serious loss to this community and the public;

*Resolved*, That with deep sympathy for the bereaved relatives of the deceased, we express our hope that even so great a loss to us all may be overruled for good by him who doeth all things well;

*Resolved*, That a copy of these resolutions be spread upon the records of this organization, a copy printed in the Sabbath Recorder, and a copy forwarded to the bereaved family.

Mrs. Doris Saunders, President,  
Mrs. Jessie Bliven,  
Mrs. Matie Williams,

Committee from the Albion  
Home Benefit Society.

### WOMAN'S WORK

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

#### MY HOPES FOR CHURCH WOMEN ON MARCH 12

By Sadie Gray Mays

The theme of World Day of Prayer for 1943 brought to my mind three clear memories. The first was my favorite picture of hands which appeared on the cover of the material one season—hands more useful than ornamental, hands that had done and would do service, hands with character. The other two were memories of two services which I had used in my own church on occasions other than the regular World Day of Prayer. I had regarded the authors as trained people who knew how to write worship services. They had represented the work of authority to me. Their material was a guide for my feeble efforts to do work in an area where I used more feeling than knowledge.

Dr. Georgia Harkness told me in a telephone conversation that we had a job to do

together and I promised, if it was something I could do, to try. When she gave me a picture of what she wanted in sharing the preparation of the worship programs, I was not so comfortable. I felt that an authority on the subject, a writer of prominence, was leading a mere social worker out of her field, beyond her abilities, but it is a little hard to say no when a person you are fond of expresses faith in you.

"Father, I pray that they may all be one." That theme was a challenge to one who feels that we should all be one; to one believing that one's position, wealth, race, color, prestige, or lack of these, is all an accident that might have been, or in many instances might be, reversed. There was a challenge for a social worker to venture into religion. Reluctantly, I agreed to try. An attempt to reach so far beyond my custom was not easy. It made me sleepless in the quiet of the night.

When I mentioned my idea to Doctor Harkness, she encouraged me and spoke of suitable New and Old Testament literature. I reminded her again that she was leading a social worker into strange fields, that she was dealing with one whose simple faith says that when you hurt man you hurt God. So strong is that belief that I hoped it might be the thing that I could add to the World Day of Prayer material. So great is the hope that man will still seek to know and love his brother rather than keep him unknown and hated, that I decided to try it. For, my question always is, how can race hate, class hate, hate for the condemned or outcast be in the hearts of people who worship a Jewish Christ, who was born in a stable, who worked as a carpenter, who was unpopular, condemned and cast out by men because he preached love and practiced it?

I found myself hoping and praying as I wrote that since a social worker dared write a worship service, that service might increase love in the hearts of those who read it; that it might help to put love in the place that is often occupied by distrust in the hearts of colored peoples of the world in regard to their white brothers. Distrust can so easily turn to hate. I prayed that it would help to replace the fear and hate of the white people for their colored brothers. I hoped that people could see that unless we love, there can be no peace, that unless we love, there can be no freedom. For, freedom and peace are not private possessions; they must belong to all peoples

or no one can have their benefits. We must be free to practice the right as we see it, or be chained by customs of unfair, unjust practices. We must all be one, or we must eventually perish in an attempt to preserve for ourselves the things we deny or take away from other people.

I dared to hope that love would be practiced as well as proclaimed; that eventually no people would be allowed to feel that the doors of any church were closed to them because of class or race or circumstances; that the church built for the worship of the Jewish carpenter would be opened to all the folk he died to save; and that they would be sought and welcomed there especially if they are few and belong to the minority group and have any reason to fear a lack of welcome. I even hoped that a spirit of love could enter, not just our religious life, but all of life and that one's opportunity to earn his living would not be limited by his race or social connections.

The unknown is often distrusted, disliked, hated. Segregation and discrimination—those twin brothers—based on difference of race or class, defeat the aims of Christian brotherhood. They make impossible the functioning of the democracy of God. They destroy the oneness of the human family.

Love must lead the way to the development of one family in Christ. Christians committed to such a service must feel that in love they offer what they have and that they go forth to live it; that they must speak out when man is unjustly treated because we are one, because our kinship to God and man makes us feel the injustice as an injury not only to our fellow-man but to our God as well.

Our time calls for Christians who are active, who have let faith replace fear, and who are determined to build a better world. These Christians need courage to work when results are not in evidence. They need love enough to share with the enemies of right. They need strength to keep forever working. They must have faith that it will come if they strive for it, but will never come unless love is active in the lives of Christians.

In the World Day of Prayer material this year, I hope help for this type of active Christian is found. I hope there is love enough for any condition and that it may be practiced by all people for all other people. Love is the way. It is contagious. It can make us one.

—From The Church Woman,  
February, 1943.

## YOUNG PEOPLE'S WORK

### COCKTAIL HOUR

(Debunking a fad which, energetically fostered by the liquor barons, is as silly in practice as it is evil.)

By Bert H. Davis

The table beside us was suddenly vacated. The two couples whisked off to some other engagement. Empty glasses and crumpled napkins told their own story of a round of "quick drinks."

"I thought they had come in to eat dinner," I remarked to my companion, a young physician, "but it was just a cocktail party. I suppose they'll eat somewhere else in an hour or so."

"Probably uptown, where the hostess will offer them more cocktails," the doctor guessed. "Her dinner won't taste like much to them, after two or three rounds of those high-powered drinks."

"They really are high-powered?" I asked, for I knew this young man's practice introduces him to many "smart" groups of people who drink. "I know the cocktail fans talk about getting a 'kick' or a 'wallop' from these concoctions, but from a physician's vantage point, how strong is a cocktail?"

The young doctor looked at the half-consumed cup of coffee in front of him. He deliberately added a large quantity of cream, until the dark brown color of the beverage changed to a lighter hue.

"How strong is a cup of coffee?" he responded with a grin. "You can diminish its strength as I've done; with a cocktail the practice is to add enough gin to satisfy the most experienced and sophisticated person at the party. Amateur mixers usually have no idea of the strength of the drinks they serve. A barman in a hotel would probably classify his cocktails as alcoholically stronger than wine, and somewhat weaker than 'straight' whisky, which is just about one-half alcohol."

The physician, quoting the statement of Professor W. E. Dixon (noted scientist of Cambridge University who made a scientific study of cocktails and the persons who use them), said, "The amount of alcohol contained in one cocktail produces a greater effect on the nervous system than three or four times its alcoholic content administered in beer."

What's in the cocktail? What are its contents and what gives it such high-potency ef-

fects? The attractive appearance of a cocktail is usually provided by fruit juices, healthful and energizing in themselves but destroyed when mixed with alcohol. To the juice is added a heavy concoction known as vermouth, "a dash of bitters," and enough gin to cause the more outspoken type of cocktail fan to exclaim, "Oh, boy!"

The man who knows a lot about the motor oil used in his automobile is likely to flunk an examination dealing with the ingredients of the cocktails he drinks and those he serves to his guests. "Consumer curiosity," applied to intoxicating drinks, is surely one American need!

The usual syrupy or oily base of a cocktail comes in a bottle labeled "Vermouth." Hosts of drinkers cannot tell you what it is, but the scientists who compiled the British textbook, "A Review of the Effects of Alcohol on Man," have set forth the facts for us. It is a comparatively cheap mixture of red and white wines, to which wormwood is added for bitterness and bite and sugar to cancel some of this sourness. Some vermouth contains absinthe, the French spirit whose oil of wormwood contents may result in convulsions; it usually contains from ten to fifteen per cent alcohol, by volume, or about the same proportion as champagne.

The mixture of vermouth and non-alcoholic juices is "stiffened" or "spiked" with a strong solution of alcohol. Usually this is supplied by gin, which is about the cheapest form of spirits that can be classed as potable — the scientist's word for drinkable. Gin is high in "kick" and has practically no flavor of its own.

Some drinkers will tell you that gin is made from juniper berries—the scientist knows better, however. It is a double distilled product, whose base was fermenting malt and rye, and the juniper berries and various oils added for flavor. Not only that but, Dr. Torald Sollmann, in an authoritative textbook on pharmacology, tells us that "common gin often contains turpentine." The British analysts agree, proving that the tricks of the liquor trade are truly internationalized.

Now that this high-powered drink — a rather cheap chemical concoction, we agree—is ready for the user, what do we notice about the manner of taking it?

In the twentieth edition of that top-flight book for laymen, "How to Live," Fisher and Emerson write: "The habit of taking a cocktail before meals is even further harmful, be-

cause it is taken on an empty stomach and therefore poisons the system to a greater extent and more quickly than when mixed with food, which delays its absorption."

The cocktail's trumped-up reputation as an "appetizer" introduced it to the late afternoon period that its devotees like to call "the cocktail hour."

Is it an appetizer—and how? Almost any intoxicant affects the digestion because the action of alcohol secretes a gastric juice. This secretion is less than efficient because the alcohol washes pepsin out of the digestive tract. The drinker's acid stomach is one result. The "essential oils" in a cocktail have further effects that have a long-distance but false resemblance to the demands of appetite. These inflame the gastric mucous membrane, which may be mistaken for a sensation of hunger. Yet a couple of rounds of cocktails make the stomach generally unfit to receive wholesome food and to utilize it properly for energy and body-building.

By this time, too, the drinker's mannerisms and general demeanor are not of the Emily Post variety. Outwardly things are going badly. Professor Dixon puts it this way: "Within a minute or two after taking a cocktail on an empty stomach, subjective sensations of the most pronounced kind occur. The partaker becomes exhilarated, light-headed, bright, and talkative. The face is flushed, the pupils are dilated, heart and respiration are quickened. A few people, when under the influence of a cocktail, become giddy and ungainly in their movements, which sometimes even approach ataxia."

When the oily portions are absorbed they excite the central nervous system.

"Excitement" is the key word for the cocktail's effects on its users—the exciting of stomach membranes that gives it a rating as an appetizer, the immediate and also the delayed exciting of the nervous system by which the highest controls of man are snapped off. Apt indeed is Dr. Robert S. Carroll's comment in a valuable and popular book, "What Price Alcohol? The usual social drinks always depress the proudest mental functions."

How popular is the cocktail fad? The only large-scale test I have seen has been conducted by Allied Youth through typical high schools in more than a score of cities, none a metropolitan center. In this survey they found that fifty-five per cent of the boys, representing thousands of high school seniors, said they were drinking; among the girls, the propor-

tion was 37.5 per cent; for the whole youth group, boys and girls, 43 per cent were drinking.

Mixed drinks, like cocktails and highballs (containing a high percentage of whisky), were the choice of 19 per cent of the boys; wine was the favorite drink for 41.5, and beer for about 32 per cent.

The girls who drink show a preference for cocktails and their ilk, as compared to beer. Wine led the girls' choices with 51 per cent of the replies secured from young drinkers; cocktails and other mixed drinks came next with nearly 25.5 per cent; beer followed with 21.75 per cent.

Teachers and physicians agree that many American girls do not know what is in a cocktail and when told are appalled at its physical and mental effects.

Surely there is a challenge here for churches, clubs, Christian Associations, and other institutions that provide recreational opportunities for the young people in American cities. Some of the most interesting and healthfully stimulating of their fellowship events should be planned for the hour or two before dinner time (it's supper time in my town). We can dethrone the cocktail fad if there are other and better forms of relaxation available in that hour between the workday's end and the serving of the evening meal.

—From the Christian Advocate,  
By permission.

## THE SABBATH

*The Sabbath was made for man (Mark 2: 27a)*

### Sabbath Eve

By Rev. Loyāl F. Hurley

The more one meditates on the fact that Sabbath begins at sundown instead of midnight, is he impressed with the wisdom of God in it. No matter where one lives, whether he is old or young, educated or ignorant, he can know when Sabbath starts. When the sun sinks below the horizon on the sixth day evening, God's holy Sabbath begins.

But it is not alone in the simplicity and certainty of the Sabbath's beginning that God's wisdom is shown. While we lived in northern New York a Sunday-keeping minister said to me something like this: "You Sabbath keepers have it all over us. Our people are out to a party or dance till midnight Saturday night, or later. Many do not get up to come to church on Sunday. Some who do are

too sleepy to listen intelligently to the sermon so as to be blessed by it. Your people know that the Sabbath begins at sundown. They go to bed early, get a good night's rest, and are ready for worship. You have it all over us!" Maybe he complimented us much too generously, but what he missed was to see that the wisdom of God had made provision for that advantage he mentioned, and at the creation.

A Sunday-keeping woman married a man who was raised a Sabbath keeper, but who didn't keep it. She wrote: "There is something about the quietness of Sabbath eve that has always appealed to me. I would gladly have gone with my husband had he so desired."

No substitutes, however plausible or popular, can equal God's wise provisions. "Every plant which my Father has not planted shall be rooted up." Sometime, in God's good time, the Sabbath will come back to its own. Happy are those who know and love it today!

#### SABBATH SCHOOL LESSON FOR MARCH 20, 1943

Our Lord's Intercessory Prayer. Scripture—John, Chapter 17.

Golden Text—John 17: 11.

#### DENOMINATIONAL ADVERTISING

Dear Pastor and Friend:

Last year the Commission appointed a committee to "investigate the matter of denominational advertising." The members of the committee were Marion C. Van Horn, Paul H. Hummel, and Lester G. Osborn. The following suggestions of the committee the Commission requested be put into this form and sent to the pastors:

Use the newspapers for feature articles and news of church functions, as well as for routine announcements. There should also be a place in our program for paid advertisements and display ads in the classified sections. Recommended for each minister is the book, "Keeping Your Church in the News," written by W. Austin Brodie, published by Fleming H. Revell Company, New York, N. Y., price one dollar.

The outdoor poster of the Christian Endeavor Society and some of its miniature companions such as the letterhead, postcard, and small posters are all excellent means of acquainting the public with the church. Roadside signs of a high class at town or city limits

are attractive. They give the name of the church and its location, also a bulletin of the regular services with a cordial invitation to attend.

The use of church letterheads by all ministers is suggested. Their cost is not prohibitive and they lend a dignity to personal and official correspondence, while they announce with directness and without offense the affiliation of the writer.

Bulletins of the worship service and the weekly calendar of events are an excellent medium of advertising, when well set up and wisely distributed. When they are well used they become not only a medium of advertising but also a wonderful means of spreading the gospel and evangelization.

Radio, where it is accessible and the cost is not prohibitive, should certainly be used by every one of us! In interview with a program director these thoughts came out: Mere church publicity is not well taken by radio audiences. The best way for a church to advertise is to give so good and appealing a program that people will want to hear more and want to know more about those who do it so effectively.

This we must all remember in all matters of church publicity. There is expected of the church, and rightly so, unselfish service; not publicity for its own sake, but for finding contact with the needy people around it. After all, Jesus' advertising—if he did any at all—was done through his work, and was not advertising as such.

Yours for a wider service,  
Marion C. Van Horn,  
Chairman of the committee.

Berea, W. Va.

#### PENITENCE

(Tune, The Rosary)

By Eva Millar

O Jesus, Lord of life and love,  
O Bread of Heav'n, sent from above,  
With hearts oppressed by care, and stained with sin  
We come to thee, we come to thee.

The contrite heart that turns to thee,  
Thou wilt accept and make it free,  
For thought or deed unworthy thee,  
O Lord, forgive us now.

By that dread Cross where thou hast died,  
O keep us ever near thy side,  
And give us vict'ry over sin and death,  
To live with thee, Jesus,  
To live with thee.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

#### My Pets

By Lois Fay Powell

You children have told us about your pets and now I think I will tell you about two pets I have had this winter—two little cotton plants which grew from seed I picked in a cotton field across the road from where we were in Arkansas a year ago.

On that trip South, my first sight of cotton fields was a surprise. We reached Memphis, Tenn., after dark one evening. We rested at a hotel over night, and left by train the next morning, crossing the broad Mississippi River—my first view of it—and speeding out into the level country to the southwest, where miles and miles of ripe cotton fields appeared as far as the eye could see, interrupted sometimes by other crops, or by marshes and jungles.

That railroad was rightly named the "Cotton Belt." In most of the fields people were picking cotton, both negroes and white people, but some fields looked as if the bolls had been all picked there. We rode all the forenoon, cotton at the right of us, cotton at the left of us. In the afternoon the landscape changed for we entered rice country. Here we left the train at a place called Stuttgart, and rode several hours more by auto to the end of our journey, where there was a cotton field in sight from our windows. It proved new and interesting to see how they did it. This was a family field, not a great commercial area. About three o'clock in the afternoon, grown-ups would go out with bags hung over one shoulder and pick till dark; not every day, as the bolls do not all ripen at once, but when they are ready. After school the children were there, too. Usually each took a row, starting and trying to finish in unison. A girl of thirteen directed the younger ones to their places, "Ned, you take this row. Come on Tommy, Barbara, you here. Hurry up, Bobby, or you will be left behind." It was admirable team work. When darkness fell they all emptied their bags in the cotton house and went home to supper and to rest.

After watching them several days we had an invitation to ride in the cab of a truck carrying a load of cotton to a gin, which is a mill to separate seeds and refuse from the

cotton. We felt this ride would be very worth while, as we would see forty miles of another part of the state, besides how cotton is ginned.

The cotton was packed solid into the body of the truck, up to the top of high side boards. At the gin, a huge pipe sucked every boll out of the truck, up into the mill which roared and clattered a quarter or half an hour, when out came one bale bound with iron straps, and then another. Both were piled on a broad level platform with hundreds of other bales. Each bale was worth about a hundred dollars. The seeds were blown in a pipe to one shed and the refuse to another, much as sawdust is carried in a sawmill.

We saw many cotton and rice fields on that ride.

In December, when the people there had picked all the salable cotton, they let me go and gather a few blossoms and bolls for souvenirs. As I held those bolls and blossoms in my hand, I marveled at the wonder of such snowy white threads growing out of that black, damp earth. It is one of the many wonders God has created.

One of those bolls had seeds hidden inside and I brought them North to Alfred and planted them in a flowerpot of earth. They came up very quickly and grew about six inches tall. Then they stopped growing, for I had no hot sunshine or tropical moisture to give them in this northern winter, and cotton cannot survive without them.

A man in Massachusetts who lived in the town of Westboro, on the farm where Eli Whitney, the inventor of the cotton gin once lived, thought he would try raising a field of cotton one summer; but frosts came before the bolls were ripe, so he could not afford to try it again.

Cold weather has shortened the lives of my two little cotton-plant pets, struggling to grow in a strange land, and I am going to miss their dark green ivy-like leaves. One by one they wither and fall off the stem, and I must say good-by to them. But it will always be a happy thought to think of cotton as one of God's good gifts to us.

Alfred, N. Y.

Dear Mrs. Greene:

My name is Virginia Lee, but folks call me Ginger. I was two years old last November 19. I have a little sister, Maxine Esther, who will be five months old next Tuesday, February 23. My mother is Clara Nelson Basler and my grandmother is Esther Rood Nelson.



Therefore I am one of the nine great-grandchildren of C. J. Rood spoken about in Ripley's "Believe It or Not," only now there are ten, as Maxine made the tenth.

I have a little kitty I call "Puss," and a dog called "Tippy." I help my mommy feed the chickens and gather the eggs. My daddy works in Chicago, doing war work, and drives back and forth every day.

Your little friend,  
Ginger Basler.

Arlington Heights, Ill.,  
Route 1, Box 34

## THE GROWING EDGE OF RELIGION

By Albert N. Rogers

"... first the blade, then the ear"

"The first thing you must learn about the sweet potato is that it is a morning-glory."—George Washington Carver.

Dr. Otis W. Caldwell, secretary of the American Association for the Advancement of Science, gave an address on Carver which I was fortunate enough to hear. He stressed the simplicity of his methods and the modesty of his conclusions and called him the greatest Negro scientist of all time. But we cannot allow him to be remembered simply for his scientific achievements; he was one of the great Christians of all time too.

Bishop William T. Manning has just issued another pronouncement against the idea of a merger of the Presbyterian and Episcopalian denominations. Probably there will be quite a few members of those two communions who will decide to favor the idea now that Bishop Manning has thundered against it.

Last week I visited Columbia University's school for midshipmen and saw one of our boys from Salem, W. Va., Darwin J. Davis. He was looking splendid.

It has been revealed by Labor leader Harry Bridges that ships are leaving west coast ports half loaded with war materials and half with whiskey and other liquors. A contributor to The Christian Century recently charged that Atlantic shipping is heavy with beer for Libya. Here are two reasons for supporting temperance work in your state and for writing your senators and congressmen.

Many readers of the Recorder will be interested to know that S. Duane Ogden has accepted a call to the First Congregational Church of Springfield, Mo. We wish him well in his new field.

Some members of the New York City church may see this during their sojourn at Daytona Beach. If so, I may be permitted to say Hello and hope-you-are-having-a-good-time. How the Apostle Paul would have made use of such communication facilities as we now have!

## FAITH -- A SONG IN THE NIGHT

(Given at a union prayer meeting, Alfred, N. Y.)

"The return to God" is the central thought of much of American preaching. God is the great central life-giving fact. The present world chaos with its destruction and hate and grief and woe springs from humanity's wanderings from him. Man cannot break God's laws. He can only break himself against God's laws. Before God's kingdom can reign on earth or in our own hearts, we must see ourselves as wayward sinners, like the Prodigal Son, and in penitence and humility begin the journey back to the Father.

Every normal human being has the God-given instinct of faith. Faith is the instrument by which we find God and make available his comfort and strength. Many books have been written about the nature of faith, but I was asked to lead your meditation on one simple phase of this great fact. It is set forth in the forty-second Psalm. "The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me."

Faith is a song in the night. Not a glorious, moon-lit, summer night; for most of us can see God in the beautiful things that he has given us, with our own natural eyes. Faith is a song in a cold, stormy, winter night, when the setting would seem to call for a complaint or a cry of despair. It is not hard to see a loving and beneficent God in the good, the true, and the beautiful. But sin and evil are facts of life, too, and it is easy to see how men have reasoned from them to an anti-god whom they have named the devil. We cannot enjoy the good and ignore the evil.

There are those in every generation who are sure that the world is going to ruin, and vainly ask why such evils are permitted. In spite of natural and moral evils, life goes on

progressively, constructively. Now and then individuals or nations are overwhelmed, but this is not prevailingly the case, or there would be no life left on the earth. We believe with the poet Holland in

### A Song of Faith

Day will return with a fresher boon;  
God will remember the world!  
Night will come with a newer moon;  
God will remember the world!

Evil is only the slave of good;  
Sorrow the servant of joy;  
And the soul is mad that refuses food  
Of the meanest in God's employ.

The fountain of joy is fed by tears,  
And love is lit by the breath of sighs;  
The deepest griefs and the wildest fears  
Have holiest ministries.

Strong grows the oak in the sweeping storm;  
Safely the flower sleeps under the snow;  
And the farmer's hearth is never warm  
Till the cold wind starts to blow.

It is better to judge humanity by those who carry on than by those who surrender. Faith is the ability to keep on trying under circumstances which would make it logical to quit. Adversity does not destroy, it develops. Whittier lived in a time of turmoil and trouble. His own life is a story of struggle against illness, disappointment, and poverty. But listen:

Yet sometimes glimpses on my sight  
Through present wrong, the eternal right;  
And step by step, since time began,  
I see the steady gain of man.

Tennyson sings of faith in "The Ancient Sage."

She sees the Best that glimmers through the Worst,  
She feels the sun is hidden but for a night,  
She spies the summer through the winter bud,  
She tastes the fruit before the blossom falls,  
She hears the lark within the songless egg,  
She finds the fountain where they wailed "Mirage."

Humanity has not progressed by following the line of least resistance. Someone has said, "It is when we follow the line of least resistance that we grow fat and lazy and are far more likely to snore than to sing."

Faith is inspiration. It is that which enables us to sing in spite of the night. It does not solve our problems; it gives us courage to face them bravely and hopefully. It is reserve power. It is a spiritual bond which links us with God and can be cultivated through prayer and meditation. It can become in-

domitable when we seek God in repentance and humility. In its power we too can sing:

"Still will we trust, though earth seem dark and dreary,  
And the heart faint beneath His chastening rod;  
Though steep and hard our pathway, worn and weary,  
Still will we trust in God."

We can lift up our heads and though our eyes may be wet with tears, say with Angela Morgan:

In spite of war, in spite of death,  
In spite of all man's sufferings,  
Something within me laughs and sings,  
And I must praise with all my breath.

—Submitted by S. D. B. Board of  
Christian Education.

## OUR PULPIT

### JESUS AND THE SABBATH

By Pastor James McGeachy

(Pastor of Mill Yard Seventh Day Baptist Church,  
London)

In Matthew 12: 1-8 we find Jesus and his disciples passing through the cornfield on the Sabbath day. Probably they were returning from the synagogue, for the Jews made it a rule not to break their fast till after they had attended divine service, and hence we can understand why the disciples felt hungry on this occasion, and therefore began to pluck the ears of corn and rub them in their hands to remove the husks and eat the kernels.

The Pharisees going along the road with them noticed their action and saw in it an infringement of their rules regarding the Sabbath. It came under one of the works which should not be done on that day, namely, reaping and threshing, for that was what plucking and rubbing amounted to in their eyes. Accordingly the Pharisees complained to Jesus about his disciples, "Behold thy disciples do that which is not lawful to do upon the Sabbath."

Jesus did not at first assert his own authority in the matter, but reasoned with the Pharisees from the Scriptures, by referring them to the incident recorded in 1 Samuel 21: 1-6. This was the occasion when David was fleeing from Saul's wrath after having been warned by Jonathan. After bidding his friend farewell David fled, obviously alone without anyone with him, and made his first halt at Nob

where the tabernacle was then pitched, and Abimelech the priest was in charge.

Abimelech was surprised at David's sudden appearance, and coming alone, for being such a high officer under the king he would usually have a bodyguard with him. Abimelech was alarmed, and wondered, and asked him why he came alone. David of course did not want the priest to know he was really fleeing from Saul, so he concocted a story to explain the strange situation. He pretended that the king had sent him on a special mission which was so secret that it could not be divulged even to the priest. He added that he had told his men to meet him at such and such a place which he inferred it would not be prudent for him to state, and he had really come in search of rations for them. The king's command he suggested was so sudden that they had not had the time to bring any and even he had had to rush off without his weapons (v. 8).

By pretending he was looking for rations for others beside himself he hoped to get a good supply, which would last him some time on his flight, and so he asked the priest for five loaves.

This put the priest in a difficulty because the only bread he had about the place was the consecrated shewbread, which was only for priests to eat according to the law. Leviticus 24: 5-9. However he agreed on the assurance that those who would eat it had preserved chastity for at least three days. David also argued that the bread was in a manner common, because it had been taken from the table that day, when the new bread had been placed hot on the holy table to remain there during the following week in the holy place of the tabernacle. This shows that this day was the Sabbath, for on the Sabbath the shewbread was baked, and set on the table, the previous week's supply being then removed. 1 Chronicles 9: 32.

So David received the bread, and off he went with the five loaves, and also with the sword of Goliath which had been preserved in the tabernacle. David fled down to Philistia to Achish, king of Gath, in whose presence he feigned madness when he found himself in danger, and so escaped to the cave of Adullam.

A superficial reading gives the impression that David had others with him, but the context and the circumstances of his flight show this was not so. Jesus quoted the incident in the way it was popularly understood, as that did not materially affect his point.

His point was that David was hungry, and in need, and that justified the breaking of the rule laid down in the ceremonial law regarding the shewbread that it should only be eaten by the priests, and this happening on the Sabbath made it a fit parallel to the case of his disciples who were also hungry, and were breaking, not a ceremonial law of Moses, but merely a ruling of the elders. The law permitted plucking ears of corn, and did not say it should not be done on the Sabbath. This was an addition to the Mosaic law made by the Pharisees. They of course looked upon the rules and regulations of the elders as equally binding with the law of Moses itself. Thus any infringement amounted in their eyes to a breach of the Sabbath itself, since it was contrary to their decision as to how it should be observed.

The personal and physical need of David justified the setting aside of even the Mosaic law, so much more would the disciples' hunger justify setting aside a mere tradition of the elders which was not expressed in the law. It was no real breach of the Sabbath for no actual work was involved in their action, any more than partaking of an ordinary meal.

Jesus reinforced his argument by asking them another question, "Have ye not read in the law, how that on the Sabbath day the priests in the temple profane the Sabbath and are guiltless?"

The law itself commanded much work to be done by the priests in the temple on the Sabbath. The sacrifices on this day were doubled, and this involved a lot of work in slaying the lambs, offering up their parts on the altar, attending the fires of the altar, and baking the shewbread, things which apart from the temple were forbidden to be done.

The Jews had a saying that there was no Sabbath in the temple, and it was argued that it was lawful for the common people to slay the Passover lambs on the 14th Nisan when that day fell on the weekly Sabbath, from the fact that the priests in the temple had to carry out other parts of the ceremonial law on that day, even when it involved considerable work on the Sabbath as also in the case of circumcision when the eighth day from birth fell on the Sabbath as in the case of babes born on a Friday. See John 7: 22-24.

So Jesus now took ground which they were compelled to acknowledge as a strong argument even in certain things outside the temple, for which the work in the temple formed a precedent and a justification.

It was at this point that Jesus brought in his own claim to authority in the matter, "but I say unto you that One greater than the temple is here." He referred to himself, but who could be greater than the temple in the eyes of the Jews except God himself, the One worshipped therein, who alone could regulate its rites and ceremonies, and say what was lawful and unlawful to do even on the Sabbath?

So Jesus once more set before them his divine claim to a greater reverence than even the temple. He was the One who had authority to bind and loose in all such matters, even as he had authority to forgive sins. If he decided that his disciples were doing no wrong that settled the matter.

It was his day which he had instituted in the beginning, and therefore he had a right to regulate its observance, and even justify working on it when he saw fit, specially works of mercy that would alleviate hunger and sickness.

Then he added "If ye had known what this meaneth, 'I desire mercy and not sacrifice,' ye would not have condemned the guiltless." The passage quoted is from Hosea 6: 6, and expressed clearly the principle that God is more concerned about his people showing forth the spirit of true religion in mercy and love, and consideration for neighbors, than for the punctilious observance of the ceremonial law. Micah 6: 6-8.

If the Pharisees had really grasped the meaning of this principle they would not have been so ready to condemn men for little actions which were out of harmony with their petty rules and regulations. They would have allowed a spirit of freedom in the interpretation of the Sabbath law, and how the day should be observed.

This desire on God's part for mercy and not sacrifice is a great broad principle showing that God does not judge us on the matter of the Sabbath, or any other law simply by our external actions, but by the motives of our hearts, and the necessities and circumstances under which we are living. He understands, even if others around with Pharisaical zeal condemn us.

Then Jesus expressed another principle given fully in Mark 2: 27, 28, "The sabbath was made for man and not man for the sabbath: so that the Son of man is Lord even of the sabbath."

God first created man, and only after that did he institute the Sabbath, and that he did for man's benefit, that man might have the op-

portunity of turning away from his ordinary labor to think of higher things, and give himself the opportunity for spiritual development.

It was not intended to be a burdensome thing as though the Sabbath had been made first, and man had been created after, especially to observe it. This is how it seemed to be when its observance was loaded down with a multitude of regulations which allowed no freedom of action on that day.

No, man's real welfare is the true object of the Sabbath, and if the attainment of this is obstructed by man-made pettifogging enactments then these must be swept aside, and if in performing acts of mercy to our fellow men on the Sabbath it is necessary to do hard work we are justified in doing it, for we are not doing it for personal profit, but for our neighbor's welfare, and for God's glory as priests in his spiritual temple, Thus "the Son of man is Lord even of the sabbath." It was made for man, and so man has some power over the Sabbath to decide how it should best be kept. These words apply of course especially to Jesus the Messiah, for he is the representative man, the crown of the human race, and so the Sabbath was made especially for him, and he has the right to regulate its observance, and he made it his business to free it from the traditions of the Pharisees that it might be a greater blessing to men.

In the "Codex Bezae" in the University of Cambridge the following is added after Luke 6: 5, "On the same day seeing one working on the Sabbath, he said to him, 'O man, if indeed thou knowest what thou doest, thou art blessed, but if thou knowest not, thou art accursed, and a transgressor of the law.'"

Many scholars believe this is a genuine saying of Jesus, and in keeping with his spirit and outlook. It shows that the man was justified in working on the Sabbath if his motive in doing so was clear in his own mind that it was for the good of others, and so for the glory of God. He was exercising the lordship which God has entrusted to every son of his, for we who believe, are sons of God, and not simply servants, and so we can claim privileges and freedom in the carrying out of the divine precepts. We act according to spiritual principles, and not by rules and regulations. These principles guide and determine our actions in the various circumstances that arise in our lives, and in the lives of those around us. Our merciful Savior will be the One who will judge us. We observe the day unto him, and

to him we stand or fall, and so no man has the right to judge us in respect of the Sabbath day.

—The Sabbath Observer.

## OBITUARY

**Anderson.** — Gustaf Emil Anderson, son of August and Hedwig Lindberg Anderson, was born October 23, 1869, in Grenna, Sweden, and died in Mercy Hospital, Janesville, Wis., February 10, 1943.

He emigrated to America as a young man and found work in and near Chicago until 1914, when he came to Milton, Wis., where his home has been since then. He was married June 17, 1928, to Miss Martha Brown, daughter of Robert W. Brown. He is survived by his wife, one brother in Chicago, and one in Sweden.

Farewell services were held in the Milton Seventh Day Baptist church, in charge of Edwin Ben Shaw and Carroll L. Hill, and burial was in the Milton cemetery. He was a skilled mechanic in the Burdick Corporation shops, a loyal member of Odd Fellows lodge, a good friend and neighbor, with a quaint, charming personality, a Christian gentleman. E. B. S.

**Barber.** — Ellen Budlong, wife of Charles H. Barber, deceased, died February 21, 1943, at the home of her son, Charles H. Barber, in Whitman, Mass.

She lived in Ashaway and was a member of the First Seventh Day Baptist Church of Hopkinton until about two years ago when she moved to Mystic, Conn., and transferred her membership to the Seventh Day Baptist Church of Waterford. She is survived by her son and by a niece, Mrs. Benjamin C. Gavitt, of Charlestown, R. I.

Farewell services were held February 23 at the Ashaway parish house. Rev. Ralph H. Coon, pastor of the First Hopkinton Church, officiated. Burial was in the Oak Grove Cemetery. R. H. C.

**Welch.** — Newell Talbot Welch died December 5, 1942, in Leonardsville, N. Y. He was born in the town of Edmeston, N. Y., on November 13, 1893, son of Lewis and the late Belinda Talbot Welch.

He was a loyal member of the West Edmeston Seventh Day Baptist Church. On June 30, 1920, he was married to Maud Dresser, of West Edmeston.

He is survived by his wife, father, two sisters, Miss Vaxine Welch at home and Mrs. Clark Adams of Unadilla, and one brother, Murray of Albany.

Funeral services were conducted by his pastor, Rev. E. H. Bottoms, assisted by Rev. Loran Hawver of West Edmeston. Interment was in the West Edmeston cemetery. E. H. B.

**Williams.** — Arlouine L. Williams was born in the town of Watson, Lewis County, N. Y., June 4, 1878, and died in Adams Center, January 15, 1943.

She was the daughter of Joseph and Nancy (King) Williams, and a member of the Adams

Center Seventh Day Baptist Church since 1894. A graduate of the Oswego Normal School, she taught in local schools for some years.

She is survived by a sister, Miss Bertha Williams of Adams Center, and by several nephews and a niece.

Funeral services were conducted in the home and burial was in the local cemetery. Pastor Paul Burdick officiated. P. S. B.

### WANTED — LEADERS!

The problem of adequate leadership in the local church has never been more acute than today. With many young men already in the armed forces and others being steadily called into their country's service, with men and women serving the national cause in industries essential to the war effort, and still others engaged in civilian defense activities which require large amounts of time, the situation becomes complicated for the church, which now more than ever requires wise and constructive leadership for the various phases of its ministry. Some leaders are trying loyally to carry a double load, but others have found it necessary to relinquish their church responsibilities.

The church must carry on with sacrificial devotion through those who are still in position to give time and talent to the leadership of its official bodies and organized activities. It is a glorious thing to see a consecrated company of Christians giving their best in terms of dedicated life, willing service and stewardship of substance. Here is a challenge to service on the part of those who have thus far been on the sidelines and those who have got tired and have said, "Count me out." The Church of Jesus Christ can in this critical time fulfill its exalted mission only if there is a more general willingness on the part of its members to say, "Count on me."

We welcome these days of testing, because through them God will raise up new leaders and reveal the stuff of which we are made. Let no one permit indifference, discouragement, and fear to prevent him from counting himself in. No one is out of the race until the goal is reached. God does business with every soul daily, on the basis of time, talents, and material possessions.

The present urgent need of the church is a challenge to faith and to a complete dedication of life, as expressed in the words of the prophet, "Here am I, send me!"

—Selected.

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MARCH 15, 1943

No. 11

## "FOR FAITH IN GOD'S TRIUMPH"

Our Father, day by day we look to thee for the help thou dost bestow. In times of temptation uphold us by thy strength. In times of loneliness and fear give us thy power and the sense of thy companionship. In times of doubt and uncertainty give us thy light and thy guidance. Grant that nothing may shake our confidence in thy love, or cause us to doubt the final triumph of thy great purposes for all men; through Jesus Christ, our Lord. Amen.

—Selected.

## Contents

Editorials.—"Morale Through Faith."—Coming Meetings.—Home Missions Council.—"The Fellowship of Prayer" .....	174-176
General Conference 1943 .....	176
Committee on Denominational Literature .....	176
Missions.—The Power of the Church.—Christian Work in China.—Strength for the Journey .....	178
Denominational Budget .....	179
Woman's Work.—A Witness Unto All Nations.—A Pal Party .....	180
Young People's Work .....	182
The Sabbath .....	183
Children's Page.—The Chink .....	184
Our Pulpit.—The Sabbath a Supreme Test of Religious Loyalty .....	185
Denominational "Hook-up" .....	186
The Faith That Impels .....	187
Obituary .....	188