

God they braved the perils of the deep in order that they might find a place where they could worship him according to the dictates of their own conscience. Faith, yes, the faith that impels.

But let us leave the many incidents of the past and consider those of today. I feel that the present need for impelled faith is greater than ever before. In this war-torn world the need for an All Wise God is unquestionable. When the oppressors have been conquered I believe that we shall have a bigger battle to fight than we have ever fought, that against hatred. How human it is to feel that no punishment is too great to be meted out to the enemy. But Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." This may be a hard thing to do, but unless the new world is based on faith in God rather than faith in man I fear that we shall fail. I believe that the solution of the whole problem will be "The Faith That Impels," and trust in the One who has said, "I will instruct thee and teach thee in the way in which thou shalt go." By so doing we shall have lasting peace, harmony, and justice for the whole world.

Evanston, Ill., March 8.—More than three hundred thousand experienced farm workers—one-third of the nation's estimated shortage—will be growing grapes for wine this summer unless public demand forces their transfer to essential farm work.

This was revealed today by the National Woman's Christian Temperance Union, in a report to its members.

"According to the Wine Advisory Board," said Mrs. Ida B. Wise Smith, national president, "in normal years 350,000 persons are employed during the growing season in vineyards. With disregard for the nation's welfare, the wine makers continue to drain workers away from farms producing basic foods for our own people and our allies. It is time that an indignant public demand a stop to this waste."

In addition to these farm workers, the Wine Advisory Board reports, there are 150,000 persons employed in wineries, distribution firms, and wine supply industries.

You may be as orthodox as the devil, and as wicked.—John Wesley.

MOODY AND THE CATHOLICS

Moody was broadminded. In a "character sketch" in the Atlantic Monthly a writer said that Moody was on the best of terms with the Catholics of Northfield. He gave the largest subscription toward building their new church, and later gave them an organ. He said: "If they are Roman Catholics it is better that they should be good ones than bad. It is surely better to have a Catholic Church than none; and as for the organ, if they are to have music in the church, it is better to have good music. Besides, they are my own townspeople, if I am ever to be of the best use to them surely I must help them now." Later, when Moody planned to put up a building on the seminary grounds, he found that the Catholics had hauled enough stone for the foundation without so much as asking his permission.

—Church Management.

OBITUARY

Coleman. — John Henry, son of Luther G. and Margaret Mosher Coleman, was born in Andover, N. Y., March 2, 1915, and died of pneumonia in Long Beach, Calif., February 20, 1943, where he had been engaged in installing steam turbines in navy boats.

He was a young man of fine, sterling character. He is survived by his father and mother, one brother and three sisters, and many friends and relatives who mourn his untimely passing.

Farewell services were held at the home of his parents in Andover, February 26, 1943, conducted by Rev. Walter L. Greene. Interment in Valley Brook Cemetery, Andover. W. L. G.

Crandall. — Sarah Ellen, daughter of Lewis and Harriet Byanthea Dillman, was born near Oskaloosa, Ill., April 18, 1862, and departed this life at St. Anthony's Hospital, Effingham, Ill., February 13, 1943.

She was united in marriage with Myron Burdick at Farina, Ill., in 1891, and four children were born to the union: Forrest, Russel, Cleo, and Rochelle. Her husband died October 2, 1904, and Cleo died during the flu epidemic in 1918.

February 12, 1930, she was joined in marriage with Lincoln Crandall of Farina, and since that date her home was in Farina. She was baptized September 18, 1897, and joined the Seventh Day Baptist Church at Farina, continuing her membership until her death.

She is survived by two daughters and one son; also one stepson, LeRoy Crandall, ten grandchildren, three sisters, and many close relatives and friends.

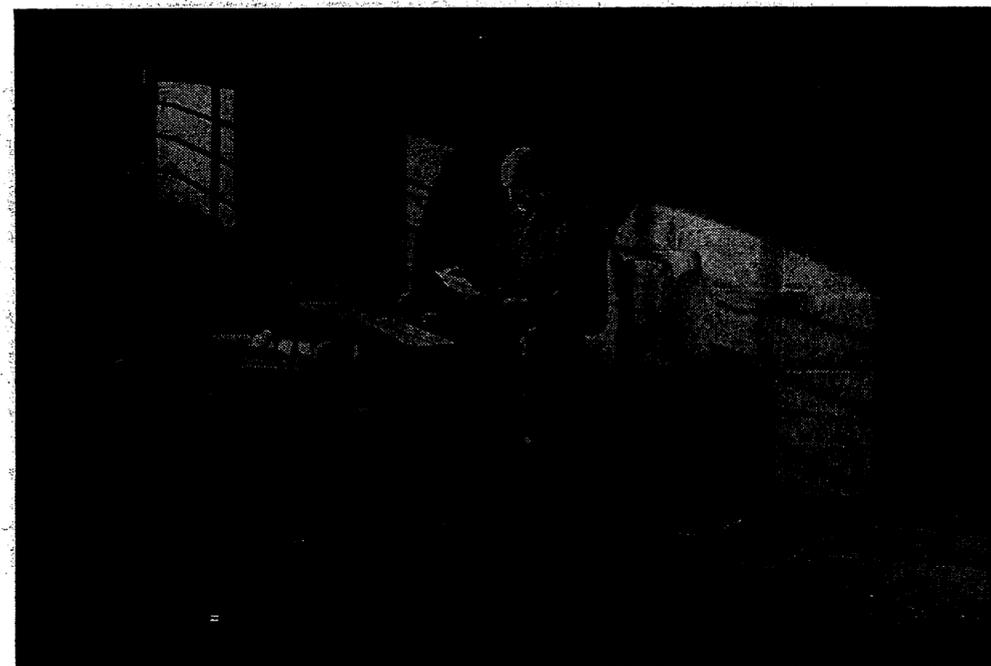
Funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery. C. L. H.

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MARCH 22, 1943

No. 12



Jerome Spent Thirty-four Years on His Great Translation of the Bible
(By Courtesy of the American Bible Society)

Contents

Editorials. —Women.—National Family Week.—Bible Sound Film.—Items of Interest	190-192
Committee on Denominational Literature	192
Missions. —Holding Fast.—Influence.—The Outlook in Missions	193-195
General Conference 1943	195
On the Air	195
Woman's Work. —Minutes of the Meeting of the Women's Board.—History Woman's Auxiliary Society of New York City.—From the Societies.—Project of Faith	196-201
Young People's Work. —Trip to Snow Dragon Mountain	201
Children's Page. —Let Me See Your Hands	202
The Sabbath	203
Our Pulpit. —A Sermon for Boys and Girls.—A Clean Heart	203
Denominational "Hook-up"	204

The Sabbath Recorder

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

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EDITORIALS

WOMEN

Many evidences are at hand of the extending sphere of woman's influence and activity. The war has expedited her overflowing into positions usually occupied by men. She is in war work alongside her brother, husband, or son. She may be a WAVE, a WAAC, or a Marine. The radio had over the air recently words of a young woman Marine who hopes to serve ultimately as a chaplain.

It has been many years since woman entered medicine, law, theology, and other strenuous professions. The world will long remember Ruth Barton, Edith Cavell, and now Madame Chiang.

But women's services have long been honored and appreciated. They have honorable mention in the Bible. Jochebed, mother of Moses; Hannah, mother of the prophet Samuel; Ruth the Moabitess, in the lineage of Jesus; Mary, the mother of our Lord; Dorcas; Tabitha; and the mother and grandmother of Timothy, and others who molded the character of a life and a generation to be.

No matter what influence and service of direct public value a woman may render, however, it should not be overlooked that her high function is in the home, and that the "hand that rocks the cradle is the hand that rules the world." We wonder what kink or lack in some woman's training has produced a Hitler or a Goering?

Our Christian program of kingdom extension has been enriched and promoted by women. Woman was last at the cross and first at the tomb. It is ever so. Our women have ever been among the first to sacrifice and the

last to give up; to catch the vision of opportunity and give themselves for service. The wives of our earliest missionaries in China were as ready and consecrated as their spouses, Carpenter and Wardner. Early went from among us Dr. Ella Swinney and Lizzie Nelson (Fryer); later, yet long ago, Susie Burdick, Dr. Rosa Palmberg, Doctor Crandall, and Anna West—not to mention wives and other noble women who have helped to pave the way for a possible Christian China.

At home, time would fail to tell of noble womanhood whose representatives have labored in schools, hospitals, and other fields of public service. Who would dare to begin adequately to name the mothers who have made possible the leadership in making our own country the "land of the free and the home of the brave"?

Since the General Conference at Lost Creek, W. Va., in 1884, our women have been organized, at first as a board, now as the Women's Society of Conference, and have been successfully busy in building up the work in local churches and promoting the Sabbath truth, missionary and other kingdom of God interests. Did a new carpet for the church seem necessary—the Ladies' Aid took care of it. Did the parsonage roof need repair, or the "spare room" therein need new paper—the women saw to it. Was the support for a woman missionary to be raised—the Women's Board sponsored it. Sometimes it was lightly said in a church business meeting, "Let the women do it." But it was no joke with the women. With earnestness and consecrated zeal they put their shoulders to the wheel, and church betterment rolled along.

Our present Women's Society of the denomination is to be commended for its vision

and zeal in promoting evangelism. Under the leadership of its president, Mrs. James L. Skaggs, the work of Rev. Leslie O. Greene as promoter of evangelism is being advanced; as well as the promotion of certain well defined goals on the study of worship, peace, evangelism, and missions in our various churches.

NATIONAL FAMILY WEEK

We are informed by the International Council of Religious Education that Roman Catholic and Jewish leaders in family life will join Protestant forces this year in a country-wide observance of "National Family Week," May 2-9.

Agencies of the Federal Government interested in the family, the Council announces, will co-operate in focusing public attention upon the importance of the family in our democracy. Ten thousand local Defense Councils will be urged to support the churches in this observance, according to Dr. Maynard L. Cassady of the National Office of Civilian Defense. Also schools, civic and social agencies, libraries and clubs will be asked to co-operate.

The purpose of National Family Week is the spiritual strengthening of family life to meet successfully the wartime and post-war-time conditions which tend to disrupt families. Particular attention will be paid to the conservation and improvement of family life to combat the rising tide of juvenile delinquency.

"The church and home are generators of moral and spiritual values," says Dr. Roy G. Ross, general secretary of the International Council of Religious Education. "They must work together in promoting the highest standards of family life and in creating attitudes which will overcome prejudice and hatred, to make possible a lasting peace of justice and restored good neighborliness."

Our churches, Sabbath schools, and homes will enter fully, we feel sure, into the spirit and purpose of "Christian Family Week." How better could we honor our mothers on "Mother's Day" than by emphasizing during the days of May the values and responsibilities implicit in the purpose of "Christian Family Week"?

BIBLE SOUND FILM

Under "Items of Interest" in Recorder of March 8, was a notice of a recently produced sound film of the American Bible Society, called "The Book for the World of Tomor-

row." On our cover this week, through the courtesy of the American Bible Society, we are able to show the interesting picture of St. Jerome at work on his Vulgate translation of the Bible, which took him thirty-four years to accomplish. It is said he worked in Bethlehem, within a few yards of the spot where Jesus was born.

The society has been enabled to produce the film through the assistance and co-operation of the Westinghouse Electric and Manufacturing Company.

Bookings of the picture will be financed by a freewill offering from the exhibitor. Any amount in excess of \$10 will go to furthering the society's distribution of the Scriptures. "Any sum large or small will be accepted, but it is hoped that a minimum of \$10 will be provided, since that amount will be held as a separate item to underwrite the cost of making prints, promotional expenses," etc. Address inquiries to the Visual Education Department, Bible House, Park Avenue and 57th St., New York, N. Y.

ITEMS OF INTEREST

Day of Rest Needed

"The Ford Motor Company, after experimenting with a seven-day week for war manufacture, has discovered that eliminating the day of rest has not increased production, and has, therefore, restored it." (Sunday School Times.)

After accepting Christ as Savior — four things should be done diligently:

Read the Bible regularly; pray often; attend church regularly; make every effort to win friends and associates to Christ.

—Church Bulletin.

It's a Poor Joke:

When some woman blushes in embarrassment.
When some heart carries away an ache.
When something sacred is made to appear common.
When a man's weakness provides the cause of laughter.
When profanity is required to make it funny.
When a little child is brought to tears.
When everyone can't join in the laughter.

—Selected.

The religious forces of America have a world-wide task in this hour of great darkness. Already remarkable achievements have been recorded in the maintenance of thousands of Christian outposts through the "world emergency funds" raised chiefly in American

churches. The Christians of Norway, Holland, Belgium, France, China—Christians almost everywhere—are hoping and praying that the Christians of America, who are so much more fortunately situated than any other people in the world, will not fail to keep the light of truth, justice, love, and brotherhood lifted above the world. It is this light which stands as the only hope to keep the world from sinking into a dark age of continued hatreds, bloodshed, and chaos. Our arm must not weaken. The light must not fail.

—Westerly Sun.

A certain pastor, on being asked how many members he had, replied, with a twinkle, "I keep two lists, one for my own information, and one for braggin' purposes." It would hardly be fair to say that we maintain padded membership lists for "braggin' purposes," although a casual examination might give that impression. Too often we neglect to give to the church roll that meticulous and unceasing care which it deserves. The result is inaccuracy, and the accumulation of "dead wood." After a while the conscience becomes aroused, and we prune the list. Then there is danger of being too drastic.

One thing which might be worse than to neglect the church roll would be to prune it too sharply. There is always someone to "move that the name be dropped," and there is always someone to "second the motion." But the greater service for those "which are spiritual" would be to endeavor, with apostolic concern, to "restore such a one in the spirit of meekness, (considering thyself lest thou also be tempted)." Galatians 6: 1.

—Selected.

The following statement once made by Evangeline Booth is still true today: "Drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poison scourge that ever sent its death-dealing waves across the world."

—Evangeline Booth.

MUTUAL'S RADIO CHAPEL

Rev. Hurley S. Warren

President, General Conference

"Prevailing Prayer"

Sunday, April 4, 11:30 a.m., E.W.T.

COMMITTEE ON DENOMINATIONAL LITERATURE (NO. 2)

By Corliss F. Randolph

In the preceding article on the Committee on Denominational Literature, reference was made to the report of the committee published in the Sabbath Recorder of January 20, 1941, and to a series of leaflets recommended therein. As there stated, the series of leaflets was divided into five groups, and the title of each of the leaflets in the several groups was given, with the understanding that the committee was at liberty to make verbal changes in those titles as might appear desirable.

After consultation with the manager of the publishing house, who has given his cordial, sympathetic, and helpful co-operation throughout, without stint; and after careful consideration by the committee, certain changes were found desirable. The general title, Seventh Day Baptists, was placed at the head of the title page of each leaflet, followed by its individual title. The titles of the five groups were not deemed desirable for placing on the leaflets; but they were most helpful in the preparation of the leaflets, by aiding the members of the committee to keep definitely in mind the purpose of each leaflet. The grouping is given here, to aid the reader in understanding the leaflet program, as follows:

Group I. OUR DENOMINATIONAL IDENTITY

1. Seventh Day Baptists
Who They Are—What They Are
2. Seventh Day Baptists
Polity and Beliefs

Group II. THE SABBATH, BAPTISM, AND THE BIBLE

3. Seventh Day Baptists
The Sabbath in the Bible, and in History
4. Seventh Day Baptists
What the Bible Teaches Regarding the Sabbath
5. Seventh Day Baptists
Christian Baptism

Group III. WHAT WE HAVE DONE IN THE WORLD

6. Seventh Day Baptists
Their Place in History
7. Seventh Day Baptists
Do You Know?*

Group IV. EXTRA-DENOMINATIONAL RELIGIOUS AND CIVIC INTERESTS

8. Seventh Day Baptists
Evangelism
9. Seventh Day Baptists
Missions
10. Seventh Day Baptists
Relations with the State
11. Seventh Day Baptists
Education and Educational Institutions

Group V. INTER-DENOMINATIONAL RELATIONS

12. Seventh Day Baptists
Their Relations to Other Religious Bodies

Taken together, these leaflets present a logical, harmonious whole; but each is complete in itself. It may be noted that they easily lend themselves to circulation by mail, as they readily slip into an envelope of ordinary business correspondence size.

The leaflets might well be regarded as denominational propaganda—propaganda in the best sense. Their primary purpose is to identify Seventh Day Baptists; first, as *Baptists*; second, as distinguished from other Baptists; third, and especially, as distinguished from other Sabbath-keeping Christians.

These leaflets are printed in editions of five thousand each, and a small supply of each of those already printed has been forwarded to each of our churches in this country, with the offer of more as they may be needed. Doubtless others will go forward, with a similar offer, as they are printed.

Two meetings of the committee have been held each year, one immediately following Dean Bond's Ministers' Conference, held at Alfred, N. Y., or after the General Conference. By holding the midsummer meetings at this time, traveling expenses are reduced by the fact that the members of the committee have come for another purpose; and, at most, these expenses are equitably divided. The other meetings—midwinter—are held in the Board Room of the Seventh Day Baptist Building, in Plainfield, N. J. The rule is for a meeting of at least two days, with three sessions a day—morning, afternoon, and evening.

* A question and answer treatment of outstanding Seventh Day Baptists—"Heroes of the faith."

No session is held unless all the members of the committee are present, and no action is taken except by unanimous consent. The members are all men of independent judgment; and, where differences arise, discussion continues until a common ground is found.

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.

HOLDING FAST

There is a tendency in human nature to be fickle, and it requires considerable strength to maintain an even course of action regarding any good work. Paul recognized this when in his first letter to the Thessalonians he said, "Hold fast that which is good." (1 Thessalonians 5: 21.)

Multitudes of people, particularly young people, start in the Christian life and the work of the church and then for one reason or another become cold and indifferent. Sometimes this is because of stumbling blocks, but many times it is simply because there is a lack of steadfastness in anything. Whatever the cause, it means a tremendous loss to the individual, the church, and the kingdom of Christ.

Churches and denominations sometimes are guilty of beginning a work and after awhile letting it die. Seventh Day Baptists have been charged with starting missions and churches here and there, pursuing the work for a short time with enthusiasm, and then giving it up. Doubtless there is some truth in this charge. A new undertaking seems to have a peculiar charm and sometimes there is a temptation to start a work in a new field and neglect those already established. This does not prove to be a good course to pursue.

It is steadfast work which counts in the long run. Christ said, "He that putteth his hands to the plow and turneth back is not fit for the kingdom of heaven." W. L. B.

INFLUENCE

Influence will endure the wreckage of worlds. The fruit on the bough in the autumn is the product, in a sense, of the things about it. The sunshine, dew, heat, cold, wind, rain, blight, and bee sting have entered in to

make it what it is. In like manner every life is to a greater or less extent shaped and fashioned for good or ill by the influences of lives about it and sometimes by the lives of those that lived long before it came into existence.

God has given to us a certain power over our fellow men and this power we call influence. Many of the performances of life rest upon this fact. For instance, it is this power upon which preaching, lecturing, and teaching rely. Political and other campaigning would be useless were it not for this power we call influence. The good or ill that comes from uniting people in families and societies rests on influence. You have observed that every community has characteristics peculiar to itself. These are largely because of the influence of one person or one generation over another. Altitude and latitude have a little influence, but nothing compared with people. The writer has observed communities that have been drunken for four generations, and others that have been sober that many generations. The difference was this: four generations ago one community was settled by drinking men and the other was settled by sober men. The influence of each has gone down through three or four generations. I have seen the influence of honest fathers produce honest sons, and the influence of dishonest fathers produce dishonest sons.

The power that one has over another varies in different cases. It varies from the power to induce one to do the most trivial things to complete mesmerism. Men are sometimes so much influenced by another as to be said to be the replica of the other. This however shows weakness, if not abnormality, for one ought to be man enough to be himself. More than that; one ought to place himself under the good influences and not the bad.

All possess the power of influence to a greater or less degree. We are very desirous sometimes to have power over certain people and especially in certain ways. We may have or may not have what we want in this respect. But we are exercising influence over some people whether we desire to or not. We may be utterly unconscious that our words, looks, appearances, and deeds are having a silent power over any one, and yet such is the case. This influence often goes where it is least expected, nevertheless it goes and does its silent and powerful work. One word, act, smile, or frown has been the means of turning a life to God or driving it from him forever. A woman who saw a drunken man in the ditch

with the sun blazing into his face got down in the gutter and placed a handkerchief on his face. When he became sober enough to discover the handkerchief and to realize that some one cared enough for him to cover his besotted face, it gave him courage to try again, and he became one of the leading citizens of the state.

Our influence may be a push or a pull; for instance, one's religion may be so beautiful and sincere as to draw men to Christ, or it may be so cold, heartless, proud, and insincere as to drive men away from Christ and the Christian life. It is not so much what we say and what we profess as it is the way we live and the spirit of our lives.

Our influence or the result of it will survive wreckage of time, will never be blotted out, because our influences are shaping or helping to shape the lives of others, and character is eternal. Because character is eternal, that which helps to shape it is eternal also. Our bodies will crumble to dust, but our influence will remain. Our names will be forgotten, but our influence will go on. It will remain as long as the lives of those whom our lives have touched exist anywhere in the universe of God.

It is and always has been Christ's purpose to establish his kingdom through his followers. This is being brought about not by any physical force, but by an invisible influence of his Church and those who compose it. This influence is more than human, as the angel plainly declared unto Zerubbabel saying, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4: 6); and as Christ promised, "Lo, I am with you always." Those who do missionary, evangelistic, or any Christian work, are never alone. The Holy Spirit bears witness and works through them. By this method Christ's kingdom will one day fill the whole earth, and it is the privilege of everyone to have part in this work. W. L. B.

THE OUTLOOK IN MISSIONS

By William Newton Clarke, D.D.

That the outlook in missions is the outlook of a long and difficult work requiring steady and patient effort is a fact that has been abundantly reiterated on these pages, but not beyond the truth. The task of planting Christianity is a great and arduous task. Success consists in nothing less than Christ's conquest of the general life of man. In the lands

to which we go, men must be led to know God in Christ and to trust and love him for themselves; converts must become numerous, holy, and influential enough to constitute a transforming force in the life of their country; through this native force the Spirit of God must work upon the thought, feeling, and living of the people; ancient beliefs and institutions must be conquered by the Spirit of Christ and give way to the fruits of Christianity; the characteristic energy of Christ must have free course till the country is made new. All this must be done in uncultured lands, and in countries of ancient and settled order. It cannot be accomplished by any one style of labor; it requires a hundred modes of work. Meanwhile various fortunes must be encountered. There is no royal road. There will be mistakes to be corrected and work to be repeated. Resistance will take new forms and bring on new conflicts. There will be labor that seems in vain, defeats as well as victories, and disappointments resulting from success. There will be discouragements at home, and new conditions requiring new adjustments. The end is too far off to form an element in present calculations. It is a long outlook.

At the same time, the outlook in missions is the outlook of a divine work, in which God is more than man, and the inspiration of success and hope will never be wanting.

—Taken from *A Study of Christian Missions*.

GENERAL CONFERENCE 1943

By Rev. Hurley S. Warren, President

The Conference Program

The theme chosen for the Conference program is, Christ at the Center.

In planning the program for the days of Conference it is our hope to have the same type of service at the same time each day as nearly as possible. For example: At 8.30 each morning, if this hour is satisfactory, there will be a fifteen-minute prayer service. Then at 8.45 there will be a forty-five minute period of Bible study. There will follow a recess of ten minutes to allow delegates and visitors to reach seminar and committee rooms. At 10.50 there will be another recess of ten minutes so that folks may gather at the church for a praise service. After the praise service ten minutes will be allowed for announcements so that no announcements will need to come at the close of an inspirational address or sermon. Scripture and prayer will precede

the sermon each morning and the session will close with a hymn and the benediction. At 1.45 or 2 o'clock the Conference will assemble for business, to be opened with prayer. At 2.50 another ten-minute period will be given to announcements so that no announcements ordinarily should be made later. At 3 o'clock one of the boards or societies will have one and one-half hours for the presentation of a program, the Historical Society excepted. This society will have one and one-quarter hours. Each society and board will be expected to close the afternoon session at 4.30 o'clock without turning the meeting back to the presiding officer. There will be a half-hour vesper service each evening at 7.30. At 8.00 o'clock there will be a hymn, a Scripture lesson, and prayer. At 8.15, the sermon. At 8.45, a hymn and the benediction.

This is a general outline of the Conference program. The hours are tentative and may need to be adjusted. Of course, the first morning of Conference will be different from the others. There will be other variations. On Sabbath day, for example, the prayer service will be held, but no Bible study. The communion service will be conducted at 9 o'clock, and morning worship at 10.30. The young people's program will be presented on Sabbath afternoon. These hours also may be adjusted. From time to time we shall try to present items of interest pertaining to the program of Conference.

Let us continue in earnest prayer that we may be guided aright in planning for Conference so that the primary interests of God's kingdom shall be first, and that Christ may truly be at the center of all our thought and prayer, speech and conversation, and personal and group action.

ON THE AIR

The courtesy of free radio broadcast is being extended to Seventh Day Baptists as to other leading denominations by the Mutual Broadcasting System.

Rev. Hurley S. Warren, Conference president, will represent us in the worship service and give the meditation on "Prevailing Prayer," over "Mutual's Radio Chapel," April 4, at 11.30 a.m., E.W.T.

We hope our readers will mark this date and hour on their calendars, tell others, and be sure to tune in. A copy of the message can be obtained by writing Mutual's Radio Chapel, New York, N. Y.

WOMAN'S WORK

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

MINUTES OF THE MEETING OF THE WOMEN'S BOARD

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session at the home of Mrs. J. L. Skaggs with the following members present: Mrs. J. L. Skaggs, Mrs. Oris Stutler, Miss Lotta Bond, Mrs. S. O. Bond, Mrs. Ottis Swiger, Mrs. Okey Davis, Mrs. Ross Seager, Mrs. Edward Davis, Mrs. Joseph Vincent, and Miss Greta Randolph. Rev. L. O. Greene was present also.

Mrs. Oris Stutler led the devotions, reading from John 14: 5-7; and Isaiah 30: 21; 64:10. Mrs. S. O. Bond led the prayer.

The treasurer's report was read by Mrs. S. O. Bond, showing a balance of \$977.69. This report was accepted and placed on file.

Voted the bill of \$4 to Wilma Siedhoff be paid.

Mrs. Ottis Swiger gave the report for the Committee to Promote the Spiritual Welfare of Seventh Day Baptists in Service. This report was accepted and placed on file.

To the Board of Directors of the Women's Society:

Your committee for promotion of your fourteenth goal would submit a report of progress. As reported January 29, fifty-nine letters were sent out to the various societies. To date, twenty-six letters in reply have been received. A consensus of facts and opinions expressed in these letters follows:

- 210 Seventh Day Baptist men are in armed service;
- 4 Seventh Day Baptist women are in service;
- 82 men are in the army;
- 35 are in the navy;
- 20 are in the air;
- 2 are in the medical corps;
- 71 not designated.

By means of individual letters fifteen societies keep in touch with their service men. Others send gifts, Christmas boxes, special day cards, cookies, kits; their gifts of reading matter include church bulletins, Testaments, tracts, "Home Evangel," "Guide for Christian Living," "Upper Room," "Strength for Service," "Helping Hand," and the Sabbath Recorder.

Ten societies think the board should sponsor a project in religious literature; two do not favor the project; ten would support such a project; two could not.

The helpful suggestions include the following: "Changed Life," by Drummond; home church make and keep contacts; church bulletin brought

to date each month with list of service men and their birthdays; every woman write a letter each month to a man in service, writing each time to a different one; encourage service men to use available reading material in camps to avoid duplication of effort; the Board of Directors recommend suitable literature for our men.

Your committee would express their appreciation of the gift of the Independence society of \$5 for the American Bible Society, \$10 for the promotion of the work of your committee.

We thank the societies for their interest; we have no definite recommendation to offer at this time.

Mrs. Ottis Swiger, Chairman.

Miss Lotta Bond gave a short verbal report for the Committee to Promote a Just and Durable Peace, and asked for suggestions for work.

Mrs. Ross Seager presented the report of the Christian Culture Committee. This report was accepted and placed on file.

To the Board of Directors:

The Christian Culture Committee of the Board of Directors of the Women's Society submits the following report:

In view of the fact that this committee has used more funds than any other committee during the past years, we consider it best to keep our expenditures at a minimum this year.

We would not recommend to our women's societies the buying of many expensive books when many valuable booklets and pamphlets may be procured for a small charge; those put out by the war department are, of course, free of any charge.

Groups making a study of the United Nations and the post-war world will find the "United Nations' Guide" helpful. Also "The Thousand Million," a pamphlet of brief stories of the United Nations, of how they live, work, and fight. The former is put out by the Office of War Information, and the latter by the U. S. Office of Education, Washington, D. C.

For personal inspiration and satisfaction read "Who Walk Alone," by Perry Burgess. This book won one of the three national awards given in 1940. It is a true story of a man who faced one of the ultimate human disasters and yet managed to bring from it a rich, useful, undaunted life.

We still have on hand for distribution at the regular price several copies of "My Reading Record," "How to Use the Bible," "Where to Look in the Bible." The Prayer of St. Francis of Assisi we mail to our societies free of charge.

Mrs. Ross Seager, Chairman.

Mrs. Joseph Vincent gave a report of progress of the Histories Committee. Her report was accepted and filed.

To the Board of Directors:

In response to the Women's Board's request to the Seventh Day Baptist women's organizations in the United States, eight histories have been received. Those responding with a history of their

HISTORY WOMAN'S AUXILIARY SOCIETY OF NEW YORK CITY

By Mrs. Eola H. Whipple

On May 22, 1889, nine devoted women met at the home of Dr. Phoebe J. B. Wait, at 34th Street and Ninth Avenue, New York City, and formed an organization which became "The Woman's Auxiliary Society of the First Seventh Day Baptist Church of New York City." These women were Doctor Wait, Mrs. Judson G. Burdick, Mrs. Henry C. Rogers, Mrs. Stephen Babcock, Mrs. Thomas S. Rogers, Mrs. B. F. Burdick, Miss Hannah Babcock, Miss Hancy Rogers, and Miss M. Adelle Rogers, now of Alfred, N. Y., the one surviving member of that group.

The recorded purpose of the society was "to co-operate with the Woman's Executive Board in carrying on its work." Doctor Wait became its first president and Mrs. Stephen Babcock its secretary-treasurer, which joint office she held until 1904, when Miss Elin Palmberg became secretary. Mrs. Babcock remained its faithful treasurer until her death in 1916, a loving service of twenty-seven years.

Mindful of the handicaps of distances, which existed then as always in this church and society, the women planned but two meetings a year, the annual one in May and a semi-annual one in November, at which times the modest sum of 30 cents dues was to be paid and thank offerings to be given.

The records of this first meeting reveal a deep interest in missions, especially our medical mission in China, and it was voted that the associational secretary be informed that the society favored sending an assistant to Doctor Ella F. Swinney as soon as possible. A plan was suggested for raising funds for that purpose.

At the second meeting of the society, Doctor Wait was requested to write an article for the Sabbath Recorder, urging the need of such an assistant and setting forth the advantages offered by the Woman's Medical College in New York City for fitting young women for such work.

For fifteen years special contributions were made to our medical mission, exclusive of the funds obtained from dues and thank offerings, which funds seem to have been dis-

organizations were: (1) The Ladies' Society of the Piscataway Seventh Day Baptist Church; (2) Woman's Auxiliary society of New York City Seventh Day Baptist Church; (3) Ladies' Aid society of Denver, Colo.; (4) Women's Missionary Aid society of the Second Brookfield Seventh Day Baptist Church; (5) Woman's Aid society of Pawcatuck Seventh Day Baptist Church, Westerly, R. I.; (6) Ladies' Benevolent Society of Salemville, Pa.; (7) Shiloh Ladies' Benevolent Society and the Shiloh Female Mite Society; (8) The Seventh Day Baptist Aid of Milton, Wis.

One of the eight histories has been chosen for the "Recorder" at this time. It shows that such an organization can exist and function under the many handicaps of a large city.

May it give courage and inspiration to other organizations less handicapped.

Gladys Randolph Vincent,

Chairman of the Committee on Histories.

74 Carolina Ave.,

Salem, W. Va.

Mrs. Skaggs gave a report of progress of the committee to study the report of the Foreign Missions Conference.

Mrs. Oris Stutler gave the report of the Ways and Means Committee. Her report was accepted and placed on file.

To the Board of Directors:

Much correspondence has been carried on with the Florida field since our promoter began his work there. The clerk of the Seventh Day Baptist Church of Polatka wrote concerning keeping Promoter Greene on that field for an indefinite time.

We also have been carrying on correspondence concerning future work, but have no definite plans to report at present.

Promoter Greene has just returned from Florida and we feel that he should have a few weeks for study and correspondence before going to another field.

Respectfully submitted;

Mrs. Oris O. Stutler, Chairman.

Mr. Greene gave an interesting report as the promoter of evangelism.

Promoter Greene was instructed to publish a list of books on evangelism; the books are to be loaned throughout the denomination to those interested in the study of evangelism.

These minutes were read and accepted.

Voted to adjourn to meet the second Sunday in May, at 2.30.

Mrs. J. L. Skaggs,

President,

Greta Randolph,

Secretary.

Salem, W. Va.,

March 14, 1943.

tributed among other denominational interests.

A committee on "Distribution of Literature" seems to have been very active during these early years. In one year it reported one hundred fifty Sabbath Recorders, Christian Endeavor Worlds, and tracts distributed in the Florence Crittenden Mission and in hospitals, prisons, and jails, besides large boxes of books and magazines sent to Salem College, and to the Fouke School, at Fouke, Ark.

Not until 1910, under the efficient and energetic leadership of Mrs. Harry W. Prentice, did our women have the courage to undertake a work program with all-day monthly meetings at the various homes of the members. The women sewed industriously at these meetings, and barrels of new and re-conditioned clothing were sent to the Italian Mission near Plainfield, N. J.; and for three years a crippled girl in one of our state institutions was clothed by the society.

These all-day monthly meetings have been continued during eight or nine months of each year. And all-day meetings they are too; for to accomplish any work, some members always have to leave home between eight and nine o'clock in the morning, and return only at nightfall—transportation requiring so much time as well as much cash. Luncheon is served by the hostess of the day. Voluntary table offerings are made and funds thus obtained are used for work materials, principally. When the "Judson Health Centre" in New York City was being prepared for opening, our women made the forty-eight pairs of curtains required, besides scores of things needed for the cooking-school and garments for the nursery, material being furnished by the "Centre." Much sewing has been done for ill and needy individuals. Many valuable barrels of new and second-hand garments have been sent to the "Judson Memorial Mission" and to the "Home for the Friendless," both of New York City, and sewing has been done for the busy mothers in the homes of some of our pastors where it seemed we could be helpful by so doing.

Due to the conditions under which we labor, the usual avenues for raising money are barred to us. It is doubtful if, in the forty-seven years of our existence, \$75 has ever been raised other than by outright giving.

Active membership has never exceeded twenty-one, and has averaged about sixteen, with an average attendance of from nine to twelve.

Not more than once or twice a year is any program attempted at our meetings, and that only when some guest or one of our members has visited some little-known place in our denominational area, and tells us informally about it; for one of the most important services which our society renders is that it gives its members almost their only opportunity to share with each other the various interests which surround our individual lives and helps to create that understanding which binds us together in the strong ties of unity and friendship.

Though our accomplishments are small when compared with those of our larger and less handicapped societies, they nevertheless do show a spirit of consecrated devotion to all the interests of our denomination.

Note: This history was prepared in commemoration of the one hundredth anniversary of the Eastern Seventh Day Baptist Association in 1936.

FROM THE SOCIETIES

Our secretary reports: Children's World Day of Prayer.

The pupils and teachers of Van Horn School in Salem, W. Va., observed the World Day of Prayer on March 12. It has been the custom for some years to follow, at least in part, the outline suggested for children in the material prepared for the use of all observing the World Day of Prayer. This year, Nellie Jo Bond, a pupil in the sixth grade, played "Onward Christian Soldiers," as the children entered the auditorium. When all were seated and in a worshipful attitude Billy McMicken, a pupil in fifth grade, went to the piano and played while the children all sang "Jesus Loves the Little Children of the World." The devotionals were in charge of the fourth grade. Janice Seager read Philippians 4: 8, and Matthew 7: 12. Four other little girls, Sarah Stalaker, Vinetta Vincent, Patricia Davis, and Corena Scott, directed the silent prayers—for children all over the world, for direction in the little things children can do, and for peace throughout the world—and then led the entire group in the Lord's Prayer. All joined in singing, "Oh, Worship the King." Rev. Mr. Drummel, pastor of the Salem Baptist Church, talked to the children about prayer, stressing these points: prayer gives us a friend, Jesus; prayer taps divine resources; prayer gives purpose to life. As Nellie Jo Bond again played "Onward Christian Soldiers," the children marched back to their rooms, glad for the opportunity of uniting their thoughts and prayers with others all over the world toward a common purpose.

Nortonville, Kan., reports:

We have 18 men in the army, 13 in the navy, 1 in the air. As our church is sending Testaments to all our boys in service, our Woman's Society is writing to each one. Each woman is responsible for writing one letter a month, each month to a different boy.

White Cloud, Mich., reports:

Seven men in the army, 5 others connected with our church; we do the same for all 12 men. They receive the church bulletin, "Home Evangel," tracts, birthday cards, special day cards, Christmas boxes.

Battle Creek, Mich., reports:

We have so far 22 in the armed service: 10 men in the army, 3 in the navy; 4 in aviation; 2 in medical corps; 3 in coast guard. No women in the service, though many of our women are doing every kind of defense work in the city.

The service men are moving so rapidly from place to place it is difficult to keep in touch with them, but individually we do try to communicate with them.

We contribute to religious literature in the USO's in Battle Creek, and send to our own boys in service.

"Guide for Christian Living" is being sent to each service man.

In the kits given to our Seventh Day Baptist boys in service there were included: "The Upper Room"; "The Secret Place"; leather folder for snap shots, weatherproof; flashlight; identification tag; sewing kit; adhesive tape; candy and nuts. The Gideons here gave each boy in service a Testament.

Farina, Ill., reports:

We have given to both the New Testament League and American Bible Society.

We have helped to establish Christian Endeavor societies in camps.

Our pastor sends a quarterly letter to each boy on our church roll. In the last letter he enclosed to each a copy of the "Upper Room," also a copy of the program of the services held when we dedicated our service flag. Records are being sent to them.

Both the pastor and individuals carry on a private correspondence with the different boys.

North Loup, Neb., reports:

We have 17 boys in the service and of course we have a service flag with a star for each boy. None of our girls have gone.

Our biggest project is letter writing, each month a committee is appointed, eight members at present, and these divide the names of the boys and write letters, so each boy has at least one letter from the church every month. We have a large bulletin board in the foyer and the names and addresses are kept posted there all the time. Keeping the addresses up to date is a big task. The date of each boy's birth is on the record, and on the first of each month the bulletin board calls attention to the birthdays for the month and many birthday cards are sent out.

For Christmas the four auxiliary organizations of the church drew the names of the four boys who are overseas and sent them gifts, pictures, dried fruit, and similar gifts; of course, this was done in October and at least two of the packages were received on time. Early in December the women of the church baked cookies which were packed and sent to the boys in the U. S. These were sent in the name of the home church.

There has been no evangelistic attempt, just an effort to make them feel we were thinking of them and praying for them.

A solicitor for the Gideons was here and he was heartily supported. I do not know just how much he received, but a very nice little sum.

PROJECT OF FAITH

By Rev. L. O. Greene

Promoter of Evangelism

I have chosen to call our work in Florida "a project of faith," because, when we left Salem last November with strict rationing of gas in the East, we went with no promise of extra gas, but in the belief that we would arrive, if the Lord wanted us there. And we just had enough to get us to Palatka, with none to spare. Then when we faced the field we had faith to believe we would be received by the South if they were interested in the gospel we went to preach, and our hopes were realized for we found a very hospitable people who welcomed us into their homes. Again, when we attempted to present the Sabbath to them we had the faith that they would listen to our message and we found them very attentive, and they have shown their appreciation by acknowledging that our position on the subject is correct. Finally, when the time came to go back North we had faith that we would get extra gas to travel with, and found upon investigation that we had reached Florida just three days before the time limit which had been set, or December 1, after which the courtesy could not have been given. But we and the car are at home again safe.

The Field

When we went to Florida we were not aware that we were to escape a very severe winter. But the nearly four months have brought us to the time of a fast approaching spring. We greatly enjoyed the mild winter there, but of course that was not why we went. Word had come from Daytona Beach that a group of people in Putnam County had accepted the Sabbath and were waiting to organize a Seventh Day Baptist Church. Their membership in such churches as the

Missionary Baptist and the Church of God has given them some interpretations of the Bible which we do not hold, but in the main they are well in accord with our beliefs. The church covenant they adopted was based on covenants now used by several of our churches. For two years the Daytona Beach Church has been sending their pastor, Rev. Elizabeth Randolph, to Palatka and Carraway, and through her teaching they were beginning to see the Bible in the light of Seventh Day Baptist doctrine. They have had much respect both for her teaching and Christian living and they were willing to follow her leadership. The good people of Daytona Beach had started a work which must be carried on and they had come to feel the need of outside help. The Women's Board were standing ready to help in just such a project, and their promoter of evangelism was willing to go and spend some time both to help effect the organization and also to spread the truth throughout the two communities. It was with faith in the Women's Board and those who help support it, and faith that we would have the prayers of our people everywhere that we entered the field.

The story is long and cannot be told in a page or two. It was delightful to be in the South. There were many new and strange things to see and experiences to meet. It had many interesting attractions, but it also brought many new problems. It was to be a venture of faith. It proved to be this and is still, but our faith is strong to believe our faith will be rewarded.

Organization

A little church was organized November 29, at Carraway, to be known as the Seventh Day Baptist Church of Putnam County. At that meeting twenty-five or more people said it should be done; it was needed there. But only four were ready to join, the rest must study more first. And they are studying, and it is no alibi. They want to be sure, and that is right. It is not easy to make the adjustment. Many work for other people who are not interested, and who require their services on the Sabbath. The men must work to support their families and they cannot easily shift to other jobs where they can be independent. But they are eager for the truth and they are asking for a man who can come and stay with them and build up a strong church. It would not be an easy

thing for a man with a family to go there. The ways of living are different. But they want one in whom they can confide, look up to as a teacher and counselor. They are open-minded people, though many are unlearned. Those who cannot study for themselves must be taught, and this will take time. There are so many needs. Most of them must be taught higher standards in morals, education, and thrift, as well as religion. The homes have few conveniences and older children are looking for attractions outside as in the movies, dance halls, and beer parlors. And the challenge comes to Seventh Day Baptists to send the best that can be found to carry on the work if they want it to go on. There are too many would-be leaders there now whom they are not willing to follow. They seem to have faith that our people can furnish them the kind they feel they need. They are a people hungry for the truth, and they will respect the one who practices what he preaches. The high standards of our people make them most fitted to lead. If there is no church ready to release its pastor to go on that field, perhaps a layman who can find labor there and can become an industrial leader, who knows his Bible and will be willing to teach it, can do a wonderful piece of work there as a missionary.

At present, the pastor of the Daytona Beach Church has been released on full salary to go for the remainder of the year to devote her full time to that work, or until such time as one or more of our boards will either send a man or in some way help to finance the work. Miss Randolph is well qualified for this important work. She knows the people of the South better than any one else and she loves the people and they love and respect her. She can do many things for them a man could not do. However, some of them think they should have a man as a pastor. If the Daytona Beach Church had a man as its pastor, the two would be able to meet every requirement. Two people are needed on the field and it is to be hoped that another can be found to take care of one or the other fields.

Carraway Promising

At Carraway the work looks more promising than at Palatka. The people are more likely to remain there. They live on farms. At Palatka there is a more shifting popula-

tion. Many have come from Georgia to work in the mills. Some have already gone back since we went down and others talk of returning. Their jobs are not certain and no one knows what may happen. Our work has been entirely with the working class of people, which accounts for the uncertainty. But at Carraway the people are looking forward to building a house of worship. Such a place which would meet their needs can be built at a very small cost. Material would be cheap and the building would be very simple. This shows their spirit and their intention to go forward.

All the people of Putnam County with whom we have worked are poor people. Their living is very simple. They need aid. With even a normal growth they will need help for a long time. Already, some of our churches have sent clothing and other needed things. These are appreciated, though not always too well taken care of. They must be taught how to make clothing for themselves and how to care for it. There are many children in these groups. They like to study the Bible. They need helps for this study. They like to sing, but must be trained. A musical instrument is sorely needed.

This is my picture. Do we want to enter the South? Can we find men and money? How about our faith? Were you ever persuaded to take a trial subscription to a magazine or paper? Why did you decide to do so? Was it not because you had the expectancy that it would furnish you something you needed? Shall we make trial of this project of faith with the belief that some good may come out of it? Our project of faith will demand the giving of someone's effort, a lot of people's money, and everybody's prayers. The business of evangelism is no easy task. The majority of church

people seem to shrink from it. Our people have been criticized for being so indifferent in carrying out the great commission. Christ found it hard to win men. Are we willing to try?

YOUNG PEOPLE'S WORK

TRIP TO SNOW DRAGON MOUNTAIN

In Search of Rock Crystals

By Liu En-lan, Ph.D.

(Head of Geography Department, Ginling College, Chengtu.)

Snow Dragon Mountain is a snow-covered mountain situated in the northwest of Szechwan Province and on the dividing line between Li-fan and Wenchwan Counties. It has an altitude of over eighteen thousand feet and its top is perpetually covered with snow; hence it gets its name.

Snow Dragon Mountain is famous for its rock crystals. It is well known among the people of both counties, and both governments want to know the exact amount and the quality of the rock crystal, but it is very difficult to find anybody who has actually been there and has seen the crystals. All that people know is of a mysterious nature and without any scientific data and support.

The Mystery of Snow Dragon Mountain.

Everybody talks about the rich and wonderful rock crystals of Snow Dragon Mountain, but nobody knows anyone who has actually been there. Everybody has heard about it, but few have seen it. The reason is that the mountain people are mostly animists, and they include in their objects of worship rocks, trees, mountains, earth, horses, cows, and many other things. Therefore, they believe that Snow Dragon Mountain is the abode of the gods, and it is sacred ground that must not be trespassed by mortals. They have many legends and stories concerning the mountain. "Once upon a time," they used to say, "a man attempted to go to the Snow Dragon Mountain. But before he got there, the gods were so angry that big boulders rolled down and he was terrified and immediately knelt and asked for forgiveness, and then returned." And "Once upon a time," they also say, "a foreigner wanted to go there, but before he got there the gods sent hail to kill him and he was compelled to return."

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

We tried hard to find some real information about the place, but it is very difficult to do so because the people are all deeply buried in the legends of the mountain, and cannot separate imagination from facts. Finally the nearest fact we got concerning the mountain was from a man who had gone through the outskirts of the snow-capped peak on his way to Chengtu when he was escaping the destruction of the Communists in 1935. He said that it was a very difficult trip, that it was a world of snow and ice. The slopes are steep and the path is narrow; stream flows are brisk and full of rapids and cataracts; bridges are usually just a single log across the stream and they are few and dangerous and many people have fallen into the streams and been washed away. For days one sees no human habitation; one has to sleep under a cliff or in a tiny cave at night. One has to carry all the necessities he may need. It is very cold at night and hail storms are very common during the day. However, the more mysterious and the more dangerous we heard that Snow Dragon was, the more keen was our desire to go.

Getting ready to start. At last the opportunity came. The governor of Li-fan asked if we would be willing to go to Snow Dragon Mountain to investigate the rock crystal resources. We, of course, jumped at the chance immediately. Governor Me gave us all the help he could. First, he called in a number of village leaders and the older people in the city for consultation as to the route we should take and things we should carry. Finally it was agreed that we should approach the mountain through the south valley because they said that the mountain is situated at the end of that valley. On August 16 we were ready to start off with sixty cattles of wheat flour, twenty cattles of rice, ten cattles of pork, and some salt. When we were about to start, we were advised to take some ginger, sugar, and wine for emergency use. The governor also lent to each of us a huge soldier's coat. Ever so many people saw us off, fearing that great dangers were ahead of us. But we, with great expectations and joy in our hearts, started off southward into the valley at 4 p.m., on August 17, 1942.

(To be continued)

—Furnished by Associated Boards for Christian Colleges in China, 150 Fifth Ave., New York City.

CHILDREN'S PAGE

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

LET ME SEE YOUR HANDS

Dreams are sometimes very interesting things, especially when they foretell what is going to happen in the future.

This is to tell you about a dream that came to an invalid lady who cannot leave her room nor use her hands to help others. But after this dream came to her, she told it to a neighbor who called to see her, who told it to another, and then another, who passed it on to be printed, and because she shared that dream, she is helping others that way.

As she lay on her bed with her eyes closed, two boys appeared named Jerry and Dick. They were struggling together in a fight. Soon they struck at each other's faces and began to grow more and more angry towards each other.

"Take that," muttered Jerry.

"You take that!" said Dick, and four fists were flying harder and faster in the air, and falling on frowning eyes and flushed cheeks in cruel blows.

Suddenly Dick saw over Jerry's shoulder a Salvation Army cap, on the head of Captain Charlie, appear around the corner and come towards them. "Duck," he said to Jerry and ran to hide; but Jerry stood still, somewhat ashamed, feeling gently of his bruised cheek. Then he turned and picked up the snow shovel he had been using.

Then the voice of Captain Charlie startled him, "Hello there, boy, let me see your hands."

Jerry was accustomed to obey and held out his red hands to the captain, who said, "Those are good strong hands, fine ones. Do you know, boy, Jesus must have had good strong hands, too. He handled tools and learned to be a carpenter. He would never want you to use your hands to fight with, for he never used his that way." Captain Charlie gave Jerry's hands a farewell squeeze and walked away.

Dick was watching from his hiding place behind the storm door, and when the captain was out of sight he hurried out to ask, "What did he say, Jerry?"

"He said my hands were too good to fight with. Look at your own hands, Dick. What do you think about yours?"

"Maybe he's right," answered Dick. "Mom says mine are always dirty; guess I'll go in and

wash 'em." That washing helped remove not only the dirt but his desire to fight.

When we remember how Jesus' hands held little children while he said kind words to them; how he put his hands gently on the blind, the lame, and the sick and healed them, we are glad this lady had this dream to remind us of the best things to do with our hands. This dream foretells that we are going to be ashamed and want to hide if we forget and hurt people with any of the good things God has given us.

"Take my hands and let them move
At the impulse of thy love."

Dear Recorder Children:

This story is the joint work of some of the Alfred women who have shared in its composition, and shows how one true woman who could not use her own hands could use the hands of others to do a good work. It deserves a place, I am sure, in this special number of the Sabbath Recorder devoted to "women's interests."

It also deserves a place on our Children's Page, for many are the good and helpful deeds which boys and girls may do to make this world a wonderful place in which to live. Whenever you are tempted to do an unkind deed with those active hands of yours or to neglect to use them to help others I hope you will think of the title of this story, "Let Me See Your Hands," and ever strive to let Jesus

Take your hands and let them move
At the impulse of his love.

And dear boys and girls, I hope you will soon use those strong active hands of yours to write one of your good letters to

Your sincere friend,
Mizpah S. Greene.

THE SABBATH

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

**Christ Expected the Sabbath to Be Observed
After His Death and Resurrection**

By Rev. Verney A. Wilson

Jesus loved the Sabbath, knew its origin and purpose, and treated it with great reverence. His custom was to go into the synagogue on that day to worship. Understanding it as he did, he pruned it of the many traditions which had grown around it, and taught its real meaning by his actions toward it and the way he kept it. He also taught his authority concerning it as he said that he was Lord of the

Sabbath. He was Lord of it because he was, with God, the Maker of the Sabbath. See John 1:1-3. Therefore he was its Ruler in all its past history, and by the same virtue he was its Ruler in its future history.

Now if Christ was the Maker and Ruler of the Sabbath, the thought might arise as to what he expected it to be in the Christian era. Did he expect it to be observed? Or was the Christian era to be separated from it? In speaking of the destruction of Jerusalem which happened about forty years after his death Jesus said in regard to the evacuation of the city, "Pray ye that your flight be not . . . on the sabbath day." Thus he was speaking of an event which should take place many years after the establishment of Christianity, and he expected the observance of the Sabbath at such a time. See Matthew 24:20. Furthermore, as he taught his followers the observance of the Sabbath both by his word and example, he expected this same teaching to be taught to the world. Among his last words he said, "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." Matthew 28:19, 20. This Sabbath was to have a continued heritage in all generations. It was a heritage that no man should be denied, and a heritage which no man should disregard.

SABBATH SCHOOL LESSON FOR APRIL 3, 1943

Peter and John Became Disciples of Jesus.
Scripture—John 1:29-42; Mark 1:16-20.
Golden Text—Mark 1:17.

OUR PULPIT

A SERMON FOR BOYS AND GIRLS A CLEAN HEART

By Rev. Loyal F. Hurley

"Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

You have all seen girls putting on rouge and powder and lipstick, haven't you? They do it everywhere! In stores and cars and restaurants and schools. Everywhere.

And they do it to improve their looks. Of course, they can cover up a sallow complexion that way, and put color on a bloodless face. Makeup can cover many skin blemishes and improve the appearance.

But there are two handicaps about it. Makeup doesn't last. One always has to be

patching it up. That is why one sees so many girls and women busy at it. And the other handicap is that no amount of makeup will cover the hard lines that selfishness and sin make on the face. Isaiah says of sinners: "The shew of their countenance doth witness against them; they display their sin as Sodom: they hide it not."

Would you boys and girls like to have a beauty that would never wear off? That would take away any hard lines that may be forming on your faces? You may have. You may be attractive and beautiful, no matter how your features may look. Get your faces painted on the inside!

Over in China there is a city where men paint bottles on the inside. A bottle three inches high may have an opening at the neck smaller than a pencil. But on the inside may be painted the figure of a beautiful lady in a lovely garden. Every leaf is drawn, and the petals of each rose. You may wonder how they do it so well.

Well, they use very slender brushes and the finest of paints. They work in a room where all the light comes in from above. So they lie on their backs on a couch of green branches and paint as they look up at the heavens. And when they get a bottle painted and seal it up the picture is there to stay. It is painted on the inside.

One time David committed a great sin. It not only pained his heart, but it drew lines of guilt and shame on his face. His conscience gave him no peace and his face showed the pain.

But David knew the way to get a clear conscience and a smiling, happy face. He prayed the prayer of our text: "Create in me a clean heart, O God, and renew a right spirit within me." He knew he could never be glad again until his heart was right. So he looked up into the light and prayed for a clean heart. A clean heart paints the face on the inside.

DENOMINATIONAL "HOOK-UP"

Little Genesee, N. Y.

Although Little Genesee has been through an unusually cold winter, with much snow and ice, the church interests have continued much as usual. Besides our regular appointments Sunday night services have been held twice each month for the community at large. Pastor Charles Bond and wife, who came soon after Rev. Harley Sutton and family left for West Virginia, have been bravely carrying on.

Our new plan has been the holding of Sunday night meetings twice per month for everyone in the community who desires to attend. This brings together for worship both Sabbath and Sunday keepers, and even those not particularly interested in any one church. Special music and familiar songs are enjoyed by all. There were seventy-two present the last Sunday night service in February.

The church choir, under the able leadership of Professor Victor Burdick, meets Friday evenings to practice hymns and anthems. Our last week's bulletin conveyed an expression of thanks to Professor and Mrs. J. F. Whitford for donating five thousand new bulletins, which add much to our worship atmosphere as well as conveying announcements for the week.

In November the Sunshine Society held its annual harvest supper and bazaar, at which time \$126 was cleared. The society is divided into groups, each group working to raise money. The group which makes the rugs is the busiest and largest. One group, sponsoring the sale of birthday calendars, made \$16.70; another, having charge of a supper, netted \$30.75. The society has given money to the U.S.O., and generously given contents of boxes sent to soldiers. At Christmas time, \$50 was given to the church as a white Christmas gift, and also money for candy to fill boxes for children. It also helped with the expense of papering and painting the interior of the parsonage.

Correspondent.

Brookfield, N. Y.

Thanks to the prompt and efficient work of the Fire Company and other friends, we still have a parish house, though it is not fit for present use. So this week we shall return to the church for our services.

The fire was noticed in the Seventh Day Baptist parish house by Kenneth Becraft, shortly before 2 o'clock Sabbath afternoon, as he was starting for work. The fire was centered on the second floor at the front of the house and was burning fiercely when the firemen took control. A strong wind made it difficult, but in a short time the firemen had the fire out.

Damage consisted of a hole burned through the floor, burned partitions and water damage. The cause of the fire is unknown. The house was insured and will be repaired soon.

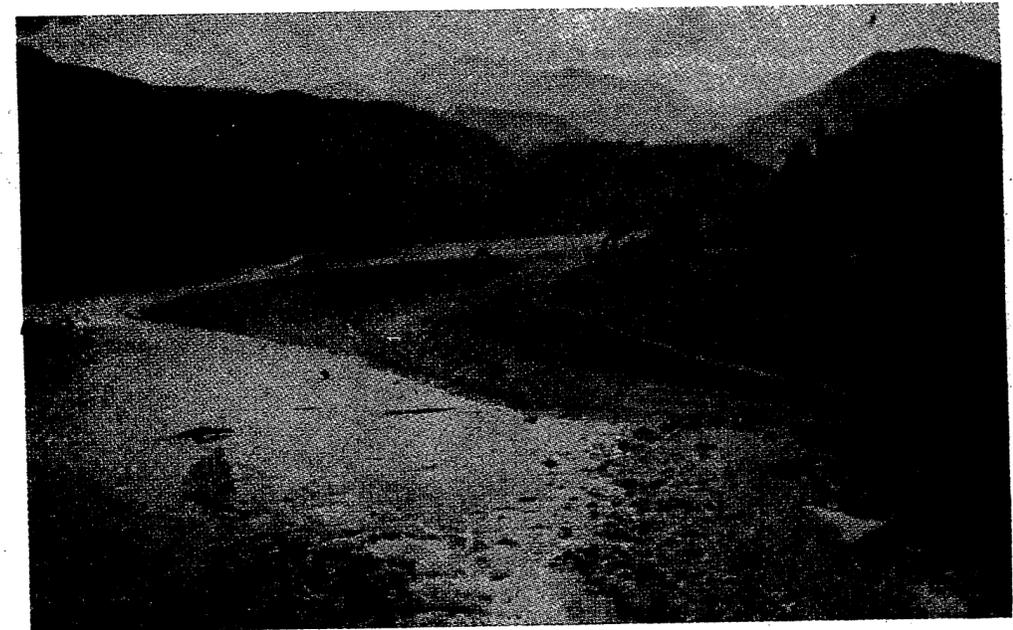
—Brookfield Courier.

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Springtime in China's Mountains

Contents

Editorials.—The Future for China.—The Volunteer Choir.—Implementing Ideals.—Food or Liquor?—Items of Interest	206-208
The Sabbath	208
Missions.—Front Line Benevolence.—Training Workers.—Preaching Missions in Army Camps.—Our Creator.—A Sabbath for Man	209-211
The Growing Edge of Religion	211
Woman's Work.—Loan Library.—Information Wanted	211
Young People's Work.—Trip to Snow Dragon Mountain	212
Children's Page.—Our Letter Exchange	214
"I Plead Guilty—but"	216
In Light of Fairness	216
Our Pulpit.—The Rights of Naboth	217
Denominational "Hook-up"	218
Marriages.—Obituary	219