

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.

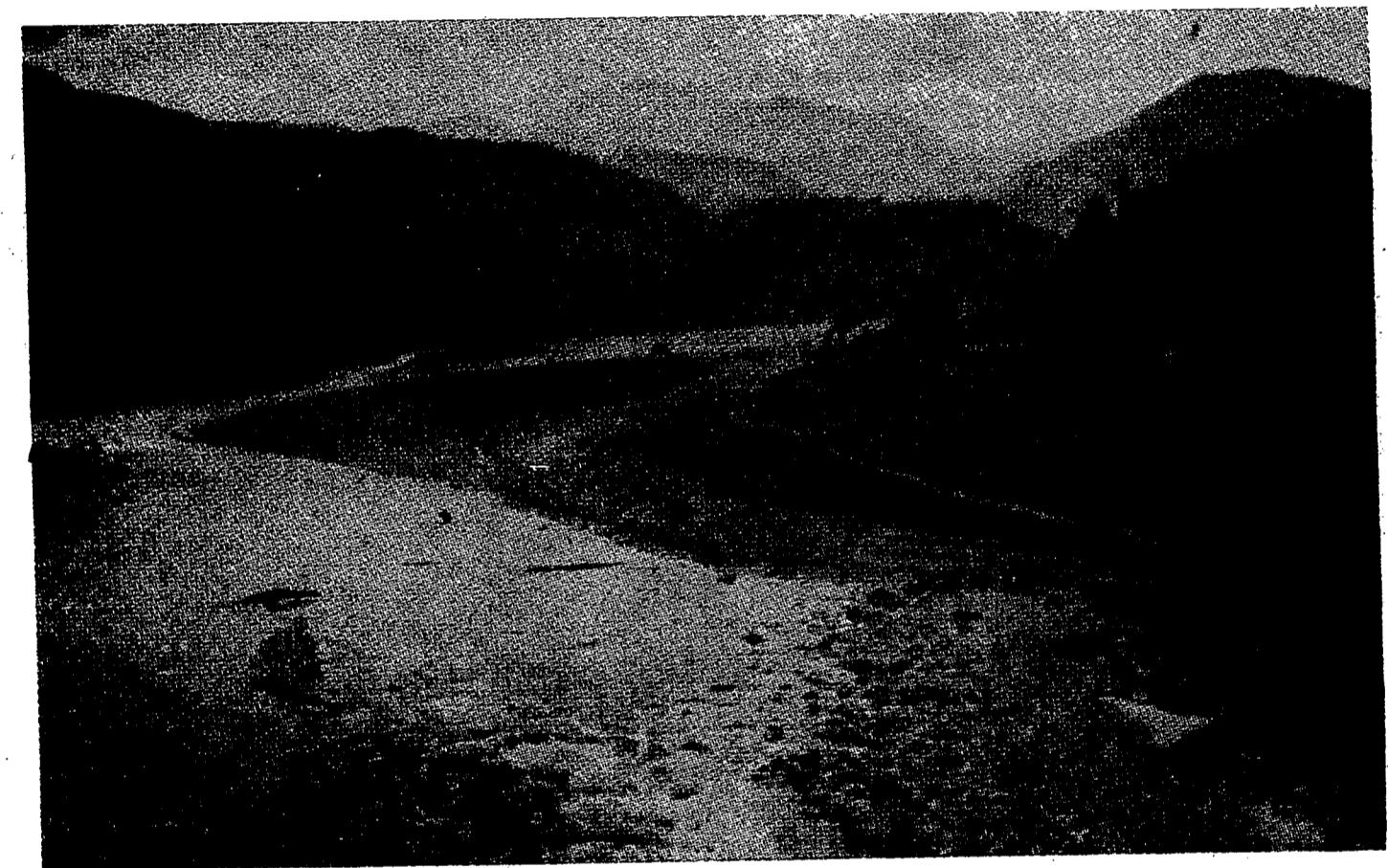
—Brookfield Courier.

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MARCH 29, 1943

No. 13



Springtime in China's Mountains

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# The Sabbath Recorder

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

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## EDITORIALS

### THE FUTURE FOR CHINA

The picture on our cover reveals the promise of China's great future. She has had a great past, but the China after the war will be quite different from the China before the war. The opening of the great interior of the West gives assurance of this.

Spring in China's mountains is not unlike spring in our own country. The scene of our picture might have been captured in our own Catskills or Alleghenies. And spring everywhere speaks the promise of planting, cultivating, and then fruit, grain, life.

Ching Ming, or "Bright and Clear," according to the March Bulletin of the China Colleges, is one of the most sacred festivals of the Chinese people. It is an observance celebrating the return of life after the eclipse of winter. For thousands of years China has preserved a feeling of continuity with the past. More than ever the difficulties of the times give significance to the present after six years of exhausting war. Hope is strong in our Chinese friends.

Let no one feel that missionary effort and sacrifice have been lost. No one, perhaps, will ever know or be able to compute how much Christian missions, schools, medicine, hospitals, and social service have contributed to the splendid morale of China in resisting a ruthless aggressor nation. None need indulge any smugness, but there is room for some satisfaction that we have had a little part in this great work. We may not know just now under what conditions our missionaries are living. But we know them well enough to believe they

are continuing to live for Jesus and to manifest him in every daily contact, however difficult the contact may make it.

"Bright and Clear." The winds of winter may yet be blasting away, but springtime breaks—and summer comes. With hope we get ready to continue sowing the good seed of the kingdom.

### THE VOLUNTEER CHOIR

The unpaid choir has difficulties of its own and sometimes may present a problem for the pastor. Be that as it may; but herein we want to pay tribute to the unpaid choir, the volunteer or otherwise selected group that furnishes special music and leads in the hymn singing of the worship service of the church.

It came to us the other Sabbath: Here are people with the divine gift of voice who are willing to devote the gift to the Lord in worship. They render this service, week after week, year in year out, without thought of compensation or praise. They joyfully do their bit. We are apt to let it go as "that's that." But have we thought of the time and effort these singers give, that our morning worship may be helpful and orderly? At least one night every week must be given for practice, and probably an extra half hour on the Sabbath before worship begins. That night others of the church may be giving to pleasure or following other personal bents. But every week that night is pre-empted by the choir. Others on Sabbath morning may think in terms of an extra half hour for sleep. Not so the choir member. That time must be given to rehearsal. With gas rationing and tire shortage, the extra trip to the church means extra exertion and extra planning and sacrifice. But we have yet to hear any member of the choir to make com-

plaint or indicate in any way that he is doing more than he ought, or that the choir is not appreciated.

We like the choir; fresh young faces, some grey heads, perhaps some bald spots. We like them for singing simply, not to show off fine voices—but as making melody unto the Lord. A word of appreciation now and then won't spoil these fine folks; rather will it encourage them even more devotedly to consecrate their voices, talents, or acquired ability, to praising and magnifying the name of the Lord.

"O sing unto the Lord . . . all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day . . . for the Lord is great and greatly to be praised . . . honor and majesty are before him; strength and beauty are in his sanctuary."

### IMPLEMENTING IDEALS

Madame Chiang Kai-shek, speaking before the United States Senate, pointed her eloquent address and practical Christian philosophy by the story of the "Rub-the-Mirror" Pavilion:

When we were obliged to evacuate Hankow and go into the hinterland to carry on—the Generalissimo and I passed one of our fronts, the Changsha Front.

One day we went into the Heng-Yang Mountains, where there are traces of a famous pavilion called "Rub-the-Mirror" Pavilion, which was built over two thousand years ago. It will perhaps interest you to hear the story of that pavilion:

Two thousand years ago near that spot was an old Buddhist temple. One of the young monks went there, and all day long he sat cross-legged with his hands clasped before him in an attitude of prayer, and murmured, "Amita-Buddha! Amita-Buddha! Amita-Buddha!" He murmured and chanted day after day, because he hoped that he would acquire grace.

The Father Prior of that temple took a piece of brick and rubbed it against a stone hour after hour, day after day, and week after week.

The little acolyte, being very young, sometimes cast his eyes round to see what the old Father Prior was doing. The old Father Prior just kept at his work of rubbing the brick against the stone. So one day the young acolyte said to him, "Father Prior, what are you doing day after day rubbing this brick on the stone?"

The Father Prior replied, "I am trying to make a mirror out of this brick." The young acolyte said, "But it is impossible to make a mirror out of a brick, Father Prior." "Yes," said the Father Prior, "it is just as impossible for you to acquire grace by doing nothing except 'Amita-Buddha' all day long, day in and day out."

So, my friends, I feel that it is necessary for us not only to have ideals and to proclaim that we have them, it is necessary that we act to implement them. And so to you, gentlemen of the Senate, and to you, ladies and gentlemen in the

galleries, I say that without the active help of all of us our leaders cannot implement these ideals. It is up to you and to me to take to heart the lesson of "Rub-the-Mirror" Pavilion.

This is quite in keeping with her apt quotation, answering President Roosevelt's promise to her, a short time before, "We will get aid to China as soon as the Lord will let us."—"The Lord helps those that help themselves."

### FOOD OR LIQUOR?

The old saying, "Liquor in the home means no meat on the table," soon may become apropos of wartimes. Our meat and other food supplies are being heavily drawn upon. Increased demands for grain at home, for armed forces over seas, and for our allies are vital threats to our stores, and soon may make feeding of cattle and hogs a problem. Commenting upon the situation, Mrs. Ida B. Wise Smith, president of the W.C.T.U., recently declared that it would be possible to save more than five and a quarter billion pounds of grain for food purposes, if existing stocks of whiskey were redistilled into alcohol for war purposes. A large part of this saving would be in corn, which will be needed to feed the meat stock of this country and our allies. The farm labor required to raise grain for this alcohol could be used to maintain our shrinking supplies of food. Still our government refuses to check the powerful liquor traffic by ordering redistillation.

Besides the grain to be converted into alcohol, reports on 1941-1942 figures show the food supplies that will be destroyed in making beer and wine amount to more than one and three fourths billion pounds of barley, two hundred four million pounds of rice, and two billion pounds of fruits and berries.

Facts and figures like these should give pause to thinking people. Even liquor industrialists are taking notice and are showing some signs of alarm.

### ITEMS OF INTEREST

Shoes are being sent to North Africa, by our Lend-Lease program, where the natives always go barefoot. They are used by the natives to wear around their necks for pockets, according to statements (as reported by Associated Press) made before the House by Rep. Phillip J. Philbin of Mass. "There are also reports that we must send rayon . . . pajamas to the relatively uncivilized peoples of North Africa and various high grade brands of whiskey to several countries." The congressman is reported as saying that he was voting for extension of

Lend-Lease "with no inconsiderable reluctance." Some check, he thought, should be provided on policies of the Lend-Lease administration.

—From a contributed clipping.

The Family Altar League, founded in 1907 by the late evangelist William E. Biederwolf, is promoting a new campaign in an effort to encourage churches and church organizations, such as the brotherhoods, young people's societies, and women's groups to establish daily readings of the Bible and prayer among the members. Guides and helps for organization, enrollment, and personal observance are being prepared. It is a healthy and encouraging sign of people's growing interest in spiritual matters that such efforts are being made. Long steps have been taken in recent years as evidenced by millions of such helps being produced, as the Upper Room, the Secret Place, and others.

Editor Welliver of the Searchlight tells of a Protestant minister in his neighborhood who recently administered the Lord's Supper "in memory of the blood shed by our soldiers on the battlefield." He added that "the supreme blasphemy of that so-called communion service out-paganized the pagans."

Science is helping religion wipe out national boundaries. An American soldier, wounded on a southern Pacific battlefield, owes his recovery to a Japanese scientist who isolated the bacillus of tetanus; a Russian soldier is indebted to Landsteiner of Austria for the blood transfusion which saved his life; a German soldier is shielded from typhoid fever by the help of a Russian scientist; the Dutch marines in the East Indies are protected from malaria by the experience of an Italian, Grassi; British aviators in North Africa escaped death from surgical infection by the discoveries of Pasteur, a Frenchman; our children are guarded from diphtheria by what a Japanese and a German discovered; they are protected from smallpox by an Englishman's work, from rabies by a Frenchman's, and pellagra by an Austrian's discovery. Truly we are members one of another.

—The Presbyterian.

The churches are the greatest influence in this world of ours to overcome the present tendency toward greed.

—President Franklin D. Roosevelt.

## THE SABBATH

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

By Rev. A. J. C. Bond

### 1. The Sabbath of the Creation of God.

Concerning the beginning of the material universe there is an answer, back to which all must go, and back of which none can go. "In the beginning God created the heavens and the earth." And the Scripture passage which gives the only answer to the question of the origin of the world says also, "And he blessed the seventh day and sanctified it." Between those two statements is found a story of creation in which is traced the hand of God in intimate, causal, creative relationship to the material universe as the home of man made in the image of God.

In order that we may contemplate the meaning of creation, and realize the nearness of God in nature, God placed at the end of the week a day that is sanctified and holy. And the day is set off—not by the clock, that its beginning and its ending may be altered by the will and hand of man—but it is defined by the great luminary of the heavens, whose setting and rising are fixed by the eternal God. Furthermore, the Sabbath begins at evening, when we can anticipate, prepare for, and enjoy its beginning, at the time of day when nature clothes herself in beauty and majestic stillness, reminding us of the nearness of the Author of creation, the Father of our spirits.

### 2. The Sabbath of the Book of God.

In recent years the number of denominations in America has been increased by the pulling away of small groups from the established communions. In certain instances these new groups retain the old denominational name and use the word "Bible" as a modifier. There are "Bible Protestants" or "Bible Methodists" and "Bible Presbyterians." I cannot see how these people dare take that name, implying thereby that they are truer to the Bible than others, when at the same time they ignore the plain teachings of the Bible. Sabbath keeping is certainly a clear duty of those who would be Bible Christians.

From the revelation of God in creation, through Moses and the law, on through his holy prophets, even to the supreme revelation of God in Jesus Christ, and beyond into the Apostolic Church, the Sabbath finds a place, intimate in the life of man, exalted as representing the majesty of God. Since the Sabbath is so intimately entwined with other Bible

truth, a golden thread running through its pages, surely the keeping of the Sabbath may be reckoned one of the marks of a Bible Christian. Not only so, but spiritual Sabbath keeping brings all Bible truth to a fuller, warmer acceptance and a more faithful living.

### 3. The Sabbath of the Son of God.

Some denominations lay great store by apostolic succession through the ordination of their ministers by a properly consecrated bishop. Some emphasize continuity from New Testament times through an unbroken line of administrators of the ordinance of baptism by immersion. Both claims are without proof. More important than horizontal continuity through human agency is the maintaining of a practice which Jesus accepted as a revelation of his Father given to man, linking earth to heaven, man to God, and which he found helpful in his own life.

Through the observance of the Sabbath Christians maintain unbroken continuity with Jesus Christ who experienced Sabbath rest by Galilee, and calm of hills above, and who declared himself Lord of the Sabbath. In keeping the Sabbath one can be sure that he has there a link with Jesus through the continued sacred seventh day, which the Master took up into his own practice, which he received from his Father and passed on to us with a new sacredness because when on earth it was his Sabbath too.

## SABBATH SCHOOL LESSON

FOR APRIL 10, 1943

Peter and John Witness Christ's Glory. Scripture—Mark 9: 2-8; 2 Peter 1: 16-18.  
Golden Text—Mark 9: 7.

## 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.

## FRONT LINE BENEVOLENCE

Sometimes people think that men and churches who give the largest sums are on the front line in the matter of benevolence, but more serious thought will convince one that this is not necessarily so. Christ said the poor woman who put in two mites (one fourth of a cent), "hath cast in more than they all."

One item that enters into the matter of benevolence is the spirit back of it. People

may give to be seen of men or they may do it out of love. Christ wants the love above all things else. This is why he told us that "when thou doest alms, let not thy left hand know what thy right hand doeth."

Another important thing in our benevolences is what the transaction costs the one who makes the gift, or renders the service. This counts more in the eyes of the Master than the amount. According to this principle some of the small churches may be in the front line of benevolence and some of the small contributions may be more pleasing to God than the larger ones given by those who have abundance and hold back a part of the price.

Those who cannot give large sums or render spectacular service should not feel that it does not matter whether they do their part. All are needed, and those who do what they can are on the front line in the matter of service.

W. L. B.

## TRAINING WORKERS

From different sources there comes an urgent demand that native men be trained for the ministry in foreign countries. This is particularly true regarding missions in the American Tropics. In fact, all denominations carrying on work in these countries realize that more attention should be given to this subject.

The Foreign Missions Conference for several months has been making a survey of current mission work in all countries, and the committee on work in Latin America in its report states: "The committee recognizes that perhaps the greatest single need is the raising up of a more adequately trained Christian leadership and some steps are now being taken to meet this need."

We recognize that the ministers and Christian workers in the homeland should be well trained and the reasons why church leaders should have special preparation in the homeland also apply to other countries. The educational standards, religious and otherwise, may be higher or lower in a foreign country than they are in our own. If they are higher, it will go without saying that workers sent to such countries should be well trained; if they are lower, there may be additional reasons why they should be thoroughly instructed.

For some time Rev. Luther W. Crichlow and other workers in Jamaica have been urging that Seventh Day Baptists take measures to meet these requirements, and the churches in Jamaica are raising a fund for this purpose;

but as all know, education is very expensive and help is needed. The time is at hand when this matter may well have special consideration.

W. L. B.

### PREACHING MISSIONS IN ARMY CAMPS

According to reports coming to hand, the Department of Evangelism of the Federal Council of Churches, with the co-operation of the General Commission on Army and Navy Chaplains, has held preaching missions in six army camps during January and February.

These missions were held in Camp White, near Medford, Ore., January 24-29; Fort Belvoir, near Washington, D. C., January 26-29; Jefferson Barracks, near St. Louis, Mo., February 1-5; Camp Magnolia, Ark., February 8-10; McCord Field, near Tacoma, Wash., February 21-26; and Camp Cooke, near Los Angeles, February 21-23.

The main speakers in these missions have been clergymen in the section where the mission was held. This evangelistic work promoted by officers of the Federal Government (chaplains) and the Commission on Evangelism is doing boundless good and should give new courage to all who would promote the kingdom of Christ on earth.

W. L. B.

### ONE CREATOR

There is but One. Man creates nothing. No man ever has built a house except by putting together things already created. Science discovers to us only forces now existing. There is yet but one answer to the old question, "Canst thou by searching find out God?"

We do meet irrefutable evidences of his existence, and we see his wonderful works all about us; but knowledge of God as our Father was a revelation to us by Jesus, his Son, not man's discovery. And not all he has in store for us has yet been revealed; we couldn't understand it today. Jesus told his disciples there were, at that time, in his Father's house, many "abiding places," and that he was going away to prepare, or set in order, one of the places for them.

It may be that creation is ended; we may never know. The mansions are; God is. Trust him! The Creator has forgotten nothing.

A. S. B.

### A SABBATH FOR MAN

By Rev. Marion C. Van Horn

There is no greater need among the people of the world today than the need of a new baptism of spiritual power. You may call it Pentecost, spiritual revival, church-wide consecration, or a great awakening—by whatever name, its need is imperative. A Sabbath rest filled with thoughtful meditation, church attendance and worship will help prepare for the coming of this experience.

Such a baptism of spiritual power, I am certain, will not come alone through any new type of preaching from our pulpits. Nor will it come alone through organized campaigns of evangelism, even though they move forward with machine-like precision. These all help, but Christianity in its Christly sense is not organization, nor is it preaching. It is a way of life! Therefore revival cannot come through its outward evidences, but through the life-power of individual believers. A Sabbath rest filled with human fellowship and godly communion will be much needed in maintaining this life-power which will wear down by constant use.

That life-power is generated by the grace of God working within the souls that deliberately do all they can to be in tune with his will. We find in the record that Jesus deliberately went about doing good—healing, forgiving, teaching; also that he consciously withdrew from the crowds for frequent intervals of prayer. These were all a part of his way of life, his customs and habits, his deliberate acts through which he kept in tune with his Father's will. But there was yet another custom of his that was even more deliberate, premeditated, and intentional, so that it received repeated special mention by his friends. As his custom was on the Sabbath, he went to the place of worship.

Even though he believed that God was Spirit and everywhere present, yet he knew that there could be no spiritual relationship between Father and sons except the sons deliberately opened the way. Therefore he lived and taught that the Sabbath was made for man. Not for his pleasure, not for his physical rest alone, but to be spent. It was made to be spent in human fellowship—deeds of neighborliness and love which open the way for mutual sympathy and sharing of burdens. It was made to be spent in godly communion—acts of humble adoration, confession, gratitude, and submission, which open the soul to

the inrush of the Spirit. Just such an inrush as Jesus experienced at his baptism, when the heavens opened and the Voice said, "Thou art my beloved Son." Truly the Sabbath was made for you and me, for the rekindling of our life-power and the renewing of our kinship to our Father. And each successive Sabbath may bring to us just such a new baptism of spiritual power if we *spend it as we ought*.

—Taken from Pastor's Visitor.

### THE GROWING EDGE OF RELIGION

By Albert N. Rogers

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

Mrs. Jean Harbison of the Presbyterian Board tells this. A woman was standing on a corner waiting for a bus and became somewhat amused that several went by jammed too full for any more passengers. A man who stood beside her was annoyed, however, at the delay, and remarked acidly that he supposed she was merely going to a bridge party. "Yes, I am," said the woman after a moment's thought. "I'm going to a meeting at my church where we are studying international relations and how they may be made more peaceful. You might call that a 'bridge party.'" The man replied, "I'm sorry, madam. It's you who should be in a hurry!"

As one who has frequently criticized the American Red Cross I should like now to give it my support. It is not all that we might wish, but what should we do without it?

Two comments on the Federal Council's six political propositions looking toward the world of tomorrow released last week by the Commission on A Just and Durable Peace suggest themselves. First, the Commission and the rest of us who have thought about it a little realize that an international police force means that some of our brothers and sons will need to serve in such an organization, so we will not be shocked when some rabble-rouser points this out. The other thing is that no one knows better than the Commission that the first business of churches is with the hearts of men, not with political propositions, and that this face is emphasized in the document setting forth the six propositions as the only true basis for any legislation and the only guarantee for its popular support.

Clark V. Poling whom many of us knew in New London, Conn., is listed by the Army as missing in North Africa where he had been serving as a chaplain. His father, Daniel A. Poling, was asked to comment and replied, "This puts Mrs. Poling and me in the position of many other parents. We shall be waiting."

Recommended reading: "A Grain of Wheat" by Toyohiko Kagawa, translated by Marion R. Draper and published by the Abingdon Press in 1936.

Downright honesty has been taking a beating, I am afraid. How many good church members have failed to declare all their canned goods or coffee! A book about many a Christian and his gas coupons would be as interesting as the stories of former years about the deacon and his horses.

### WOMAN'S WORK

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

### LOAN LIBRARY

By Rev. Leslie O. Greene

Through the courtesy of Rev. Marion C. Van Horn, the Women's Board is offering a few good books on evangelism for your study. These are some of the books on display at the last Conference in Salem—a complete list of which was sent out by the owner to our pastors more than a year ago. Refer to this list for a description of the contents of each book. These books will be loaned to any layman or minister who will pay the postage, which will amount to only a few cents a copy. The books will be loaned out for a period of three weeks, not including time of transportation. It is hoped the books will be used to acquaint us with valuable material along this very vital and timely subject. The present day demands the best preparation we can make for what seems to be a challenging task for our churches. Send orders to the Promoter of Evangelism, 247 W. Main St., Salem, W. Va.

#### List of Books

- Evangelism and Change**, by Edwin Holt Hughes. New York, The Methodist Book Concern. 180 pp.
- Reaching the Unchurched**, by Alfred L. Murray. New York, Round Table Press, Inc. 150 pp.
- Evangelism in a Changing World**, by Ambrose M. Bailey. New York, Round Table Press. 144 pp.

**The Perennial Revival**, by William B. Riley. Philadelphia, The Judson Press. 58 pp.

**Are You an Evangelist**, edited by Edwin Holt Hughes. New York, Abingdon-Cokesbury Press. 169 pp.

**Evangelism**, Madras Series Vol. III. New York, International Missionary Council. 411 pp.

**Evangelism for Our Day**, published for the Council of Evangelism by the Northfield Schools, East Northfield, Mass. 88 pp.

**The Evangel of a New World**, by Albert Edward Day. Nashville, Cokesbury Press. 160 pp.

**Evangelism for the World Today**, edited by John R. Mott. New York, Harper and Brothers. 290 pp.

**The Message and Method of the New Evangelism**, edited by Dr. Jesse M. Bader. New York, The Round Table Press. 248 pp.

**Evangelism in the Local Church**, by J. C. Masee. Philadelphia, The Judson Press. 80 pp.

### INFORMATION WANTED

The promoter of evangelism will be very glad to hear from any of our pastors who have tried in any way to carry out the plan of the last Conference to put into effect what we have called The Laymen-Pastor Home Mission Project. We realize the date set for February 15 was not suitable and many may find it necessary to select a later date. There is plenty of time yet to do something about it. We know some pastors have already, during the past year, done work right along this line. We are anxious to know about it especially on account of learning where such outpost work has been or can be done in the future. There must be many needy fields about our churches. We hope to be able to get a complete list of all of them. You can help if you will do this at your earliest convenience. We want to serve.

Leslie O. Greene,  
Promoter of Evangelism.

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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.)

## 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.)

(Continued)

On the March

As soon as we entered into the valley, we started to climb. The path is narrow, the gradient is great, and the path is rough for it is badly deformed by running water and the pulling of tree branches by fuel sellers. We arrived at the South Valley village by moonlight. The horizontal distance from Li-fan City to South Valley Village is only about five miles, but the difference in altitude is 1,550 feet. The altitude of the village is 6,650 feet above sea level.

The South Valley Village is the last human habitat in the valley from there on upward. Farther on, there is no more permanent human habitation except caves for temporary dwellings. The village has a total of thirteen families. They are all Ch'iang people. The chief crops are wheat, barley, and buckwheat. Due to the destruction by wild pigs and bears, potatoes are difficult to raise. Besides agriculture, people also make their living on the products of the high mountains, such as the cutting of pine, digging of medicinal herbs, and the gathering of fuel.

August 18, at dawn, the village people helped us to finish the last touches of our preparation, because they all felt it was a great adventure to go into no-man's land. They packed in a pot big iron spoons and curved knives for making paths among thorns and bushes. We had four carriers. Two of them were leaders of the village and they each carried a gun, for protection on the one hand, and also for shooting of wild animals for food.

Along the first part of the valley there was plenty of land that could be cultivated, but was not. Toward noon, the narrow path disappeared altogether, and the stream became the only path available. At first we found the water too cold to be comfortable, but gradually we got used to it. The water was swift and the rocks and pebbles below were slippery. This lasted for an hour or so, and then alas! we came to a waterfall, and had to leave the stream and climb a steep hill. The slope was almost vertical. We had to climb on both hands and feet and to hang on to roots and

branches of seedlings and bushes. By noon-time, we reached half a cave under a cliff, which was often used as a wayside inn for diggers of medicinal herbs and for hunters. The ground was wet and was covered with weeds and worms. However, we sat down, and each devoured a big piece of bread, but we had no water to drink for the water in the stream was too muddy, and then we continued on the upward climb. On hands and feet we continued to climb until we reached Tsiao Gia cave at about 6 p.m. and decided to camp there for the night. The altimeter read 12,000 feet above sea level.

We were now in the upper part of the forest belt. Birch and boke dominated the lower part and pine dominated the upper part. They appeared to be very much neglected and not well utilized.

#### Life under a Cliff

Dwellings in the mountains are either under a sloping cliff or in a covered hole among huge boulders. Tsiao Gia cave is only a piece of gently sloping ground about 12 by 3 under a slanting cliff. There were eight of us to be accommodated; four carriers, two Ginling girls, one Nanking University student, and one officer from the Li-fan government. As soon as we reached this habitat, the carriers went off to gather fuel and to fetch water. They built a stove with three pieces of stones and we then started to heat water for drinking and also to cook our supper. At the same time we had to gather fuel enough to keep a fire going for the whole night. First we had need of the fire to keep us warm for the temperature was around 39 degrees at night, and second, to keep away the wild animals.

The cooking of food is also a very interesting enterprise. The cooking pot is rested on three pieces of rocks, or hung on a piece of rock in the cliff. Flour dough is made on a piece of slate or other slab of rock. Meat is cut on a tree branch or a piece of rock. When the pot is leaking, it is mended with flour dough. The carriers got wild vegetables for food, but we found them too difficult to chew, and lived mainly upon boiled dough or baked dough with pork. Due to the altitude, the boiling point is considerably reduced. Nothing is really cooked. The pork is not a bit enticing. But still we were compelled by hunger to devour it like hungry wolves.

At night we dressed up in all our warm clothing and rolled into our oil cloth and lay close to the cliff in a slanting row, with our

heads tucked under the rock and our feet exposed to the cold and dew. Thus, one side of one's body almost baked, due to the fire, while the leeward side of one's body was almost frozen. We had four nights like this during the whole trip. Life under a rock cliff is an interesting experience, but rather trying.

Here we learned one of the best qualities of the mountain folks. When they leave a cliff cave, they always leave things clean and store up some dry fuel, so that later-comers would find a comfortable place to rest themselves. This consideration for others is shown in many other phases of their character, apart from this.

#### Marching On

August 19 was the second day of our trip into no-man's land. It was cloudy and there was a dense fog. Temperature at 6 a.m. was 45 degrees. While we were climbing in the dense fog, one of the carriers started to shout. After inquiry, we learned that he had seen two medicine herb diggers in the rhododendria forest through the dense fog. Mountain folks, like the desert people, do have very keen sight and hearing. We were often half an hour and even an hour slower than they were.

We finally discovered the herb diggers and found that they were sick. We offered them quinine and aspirin and went on. First, we followed a U-shaped valley eastward until we reached an altitude of over 12,000 feet. That is the end of the Nan-go (South Valley) but still there is no Snow Dragon Mountain. We then realized that what we had been told and what we had found on the map, was all incorrect.

(To be continued)

### NO TIME FOR HATRED

New York, N. Y., March 21.—The propagation of hatred in the United States and other countries will not only hinder the war effort but will also make impossible the achieving of a just and durable peace, the Federal Council of the Churches of Christ in America declared today.

In a statement approved by its Executive Committee the Federal Council deplored the public statements of "certain citizens, in civilian and military life," urging the inculcation of attitudes of hate as a necessary step to the winning of the war.

"We recognize that never before in history has there been so widespread a provocation to hatred," the statement said. "Nevertheless, if

that hatred is deliberately fomented and spread until it becomes the emotion that predominantly determines how the United Nations will act, then the forces of evil will have won their greatest victory . . ." and it will be "impossible for mankind to achieve a just and durable peace."

Madame Chiang Kai-shek was commended for her Madison Square Garden speech in which China's First Lady counseled against hatred for the enemy and the desire for revenge. The statement also expressed approval of the anti-hatred campaign of the National Education Association and of the policy of the British Commander-in-Chief of the Home Forces and the Chief of the Special Services Division of the United States Army in opposing the fostering of hatred in the armed forces.

Asserting the falsity of the argument that hatred is necessary for military victory, the statement pointed out that "modern war requires, to an extreme degree, that the military and civilian forces of a nation be cool in their judgments and planning and disciplined in their acts. . . . That this does not weaken the national will has been shown by the British people."

The statement declared that because people of this country have not been subjected to the violence of total war, "our easier circumstances make it peculiarly our duty to prevent the contagious spreading of a hate hysteria that would make men mad and drive them . . . to self-destruction."

Christians throughout the country were urged by the Federal Council to "reject all desire for vengeance; to seek God's forgiveness for any hatred we may harbor; and, without shrinking from the harshest duty imposed upon us by our consciences under God, to remain ever mindful that he alone may say, 'Vengeance is mine; I will repay.'"

### SOME PRAYER THOUGHTS

The Christian name of God is Father.

At the center of the universe there beats a parental heart.

God wishes to give us his best gift—the Holy Spirit.

He wants us to possess his disposition, his attitude, his character.

Jesus asked, "What wilt thou that I do unto thee?"

Only Christ can satisfy the spiritual hunger of mankind.

The kingdom is a pearl of great price, and to secure it, we must be willing to pay all that we have.

Christians must be morally clean. This first and last.

There is no place in the plan of God for the man who knows everything, lacks nothing, is completely satisfied, and who looks down on his neighbors.

Our requests must not be rooted in selfishness or vanity.

The secret of effective prayer lies in the heart.

Prayer is a spiritual transaction.

Prayer is more than asking God for power.

Gratitude is a kindling emotion.

"Hallowed be thy name." God's glory comes first. Our conception of him must be cleansed and exalted.

Prayer is the outpouring of love to God.

Doubt cuts the nerve of prayer, and blocks access to the heart of God.

Only a trustful spirit can pray with boldness and joy.

Prayer without thought is mockery.

There is no sin more devastating to the heart than insincerity.

Vagueness puts out fire in the heart.

Rambling prayers do not find God.

One reason why we are so uncertain in regard to the efficacy of prayer is that there is so much foolish praying and such widespread flaunting of the laws of prayer.

Earnestness cannot live in the air of make-believe.

We do not actually believe in prayer unless we believe that prayer is answered.

The value of the inner chamber is learned by experience.

"Men ought always to pray."

—A Compilation.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

It is about time I was writing to you.

We had a surprise birthday party for our Junior teacher. Was he surprised, too! We all gave him presents. He got a dozen eggs, apples, jelly, and everything you could think of.

We have about three dollars in our Junior treasury.

I am nine years old and had a birthday party too.

I hope that Grandmother can come to our house this year, like last. We always enjoy having her. We get out old pictures and look at them.

I read your stories and happened to think that when my aunt came home she brought some cotton and I took it to school. We were studying cotton in our book. I got a book at the college library day before yesterday.

Are you going to church tomorrow? I am. Mother might teach the Junior class which I am in. I hope she will.

In our Junior we have sides. I am the head of one side and Venita Vincent is head of the other. My side is the highest and the side that loses has to give a party for the winners. But Venita's side is getting nearer us every Sabbath. I have two Junior teachers, Mr. and Mrs. Wendell Stephan. We like them very much.

Sincerely yours,  
Janice Seager.

197 West Main St.,  
Salem, W. Va.,  
March 12, 1943.

Dear Janice:

I am glad you decided it was time you were writing; and your letter came just in the nick of time for, as you see, it is the only letter I have this week.

I like birthday parties, don't you? I have a sort of birthday party every year. A friend and I who have a birthday the same day take turns entertaining each other on our birthday. This year, the eighteenth year we have celebrated together, is my turn to entertain my friend and her family; besides I will make the birthday cake and she will bring me a present. Next year she will entertain, and make the birthday cake, while I will bring her a present; and so on, we hope, for many future years.

Yesterday we went to church in the morning at Independence and took Joyce and Gretchen with us. As their mother was having a hard cold and could not go I looked after the girls. Gretchen sat on my lap and Joyce close beside me. They were both quiet, but Gretchen was busy with pencil and paper when she was not looking over things in my purse.

I have no doubt that whichever side comes out ahead in that contest the party will be fun

for both sides. Don't you think so? Now I will close to leave room for a story.

Your sincere friend,  
Mizpah S. Greene.

### Faithful Sheep Dog

A cattle dealer in the vicinity of Farmington, Maine, had a faithful shepherd dog, "Rover," who assisted him in driving his cattle and sheep home after he had purchased them from the local farmers.

One late afternoon, as the dealer was returning with a drove of sheep, he came to a fork in the road and wishing to secure more sheep from a farmer that lived in a roundabout way to his home, he left the main flock with the dog to drive directly home.

It was dark when the cattle dealer reached his home and, going into the house, he asked his wife if Rover and the sheep had come in. "No," said she, "I haven't seen them yet."

Going out to the sheep barn, and not seeing the dog and the sheep there, he went out to search along the road where he had told the dog to go on his return home.

After traveling for half an hour, he came to a turn in the road by a grassy plot and there was the dog with the sheep. Going up to Rover he said, "What's the matter, old fellow; what are you stopping here for?"

The dog then led him right over to the side of the grass plot where there was a tired little lamb with injured legs and unable to go any farther. Rather than leave the lamb to the lonely darkness and danger, Rover had chosen the grassy plot for them all to remain in for the night until help came.

Wise and faithful dog, Rover, you certainly deserve the praises that your kind have won.

It might be added, that if a dog could take such care of sheep, how much more should a man be kind to his animals!

Fred C. Hosmer.

### QUIET

By Eva Millar

Sweet is the hour of rest  
When the weary world is still,  
To look to the glowing sky  
O'er the western hill,  
A bird sings an evening psalm  
As it guards its hidden nest,  
Then I pray to the Father of all,  
And he gives me rest.

Sweet is the hour of rest,  
When all nature is in repose,  
But the heart has a rest more sweet  
When to God it goes.

**"I PLEAD GUILTY -- BUT . . ."**

Dear Editor:

I plead guilty, but let's not ignore the real issue. In the Recorder for March 1, on page 145, is a letter headed "In All Fairness," which calls attention to a careless slip of mine in my article in the February fifteenth issue on "Should Seventh Day Baptists Fraternize with Catholics?" My mistake was in trying to shorten the article so as to take up less space. I should have put in another paragraph explaining the difference, which has been pointed out. I am sorry for this confusion.

I am fully aware of the difference between the eastern and western divisions of the Catholic Church, and that the eastern division has been known variously as Greek Catholic, Eastern Orthodox, and Greek Orthodox. I know something of the controversies which led to the division. I know the date of the first breach when the Eastern Council declared the Pope deposed, and that this was undone by another council two years later. I know the date of the final breach when the Pope pronounced anathema on the Eastern Patriarch and his supporters. I have even attended service in a Greek Orthodox church as a spectator. I also know that the basic beliefs of the two churches are practically the same. I plead guilty, but. . . .

This letter, "In All Fairness," violates its own title, for it obscures the real issue. Naturally I had the Roman Catholic Church in mind in the article as a whole, and various "conferences" of Protestants and Catholics instigated by the Federal Council of Churches, and overtures made to them by the Council. (Though, basically, I see the same objection to fraternizing with the Greek Catholics as with the Roman.) The reference to the "devotional" service at one of the Council's sessions in Cleveland was just an illustration of how far the Council is ready to go in the name of "unity" and "tolerance."

Yes, I plead guilty, but the fact remains that Seventh Day Baptists were officially represented in that meeting where prayer was made to Mary and the saints, and for the dead. I have the assurance of one of our delegates that he was the only one of the three present at that session, and that he was disgusted with it, and *did not join* in the responses. (Emphasis his.) Nevertheless he was there as our duly appointed delegate and thus we officially sanctioned this departure from the "faith of our fathers."

I hope this exonerates me of the charge of ignorance, and that it clears the matter up. Let us face the issue and not obscure or ignore it by quibbling over the name of a church whose basic principles are Catholic, not Protestant. The real issue is prayer to Mary and the saints, and prayer for the souls of the dead, things which Seventh Day Baptists cannot, must not, sanction.

Yours for "fairness,"

Lester G. Osborn.

Shiloh, N. J.,  
March 2, 1943.**IN LIGHT OF FAIRNESS**Editor,  
The Sabbath Recorder,  
Plainfield, N. J.

Dear Sir:

May I request the courtesy of your columns to make a necessary correction at one point in the article by Mr. Osborn in your issue of February 15?

Mr. Osborn refers to the presence of a "Catholic bishop" at the Cleveland Biennial Meeting of the Federal Council in a connection which suggests that he thought this bishop was a Roman Catholic bishop. I should like, therefore, to point out that the bishop to whom reference is made was not a Roman Catholic but a bishop of the Eastern Orthodox Church. The Eastern Orthodox Church, of course, is wholly separate from the Roman Catholic Church and differs radically from the Roman Catholic Church. The Eastern Orthodox Church, for example, wholly rejects the Papacy. The Eastern Orthodox Church, in contrast with Roman Catholicism, cordially recognizes the Protestant bodies as true churches of Christ and seeks co-operation with Protestants.

The Eastern Orthodox bishop at Cleveland led a service of worship in accordance with the Eastern Orthodox custom, which of course differs in several respects from Protestant types of worship, but I am sure your readers will agree that there is no disloyalty either to our Lord or to our Protestant heritage in trying to enter sympathetically into the sincere worship of other groups of Christian people beside our own.

Cordially yours,

Samuel McCrea Cavert,  
General Secretary Federal Council.**OUR PULPIT****THE RIGHTS OF NABOTH**

1 Kings 21; Matthew 13: 44

(Editor's note: Our sermon this week contains extracts from one preached in a prominent town of France. It is a good example of ways the clergy find of bringing their teaching to bear on contemporary matters.

We are indebted to the paper—the Spiritual Issues of the War—for this bit of "skillful and relevant exegesis.")

They are elementary things, indeed, which are brought before us in this story, things which appear to be self-evident. But we are on the threshold of a world where perhaps they will not be so self-evident. Social order and justice, the rights of property, the protection of the law for all men are not things which exist on their own authority, self-sustained. They are an order of things willed and given by God.

Ahab, King of Samaria, suddenly becomes aware of an imperious and irresistible desire to take possession of the vineyard of Naboth. It is quite natural. It lies close to his house. It would be ideal for a vegetable garden. It undoubtedly forms part of his "living space," or, if one prefers, of "his sphere of influence." "Give me your vineyard," he says to Naboth, "and I will give you in exchange a better vineyard, or I will pay you the price." Naboth refuses, and his obedience to the Word of God consists in his refusal to separate himself from his heritage and in his proclamation of his inviolable rights over his own property. "The Lord forbids me to part with the heritage of my fathers."

Naboth turns his back, and Ahab stays there surprised and discomfited. He knows that Naboth is within his rights. The rights of Naboth, which are really the rights of God, dominate him—yes, dominate Ahab the King. He is only king in order to be the chief servant of these very rights.

"Ah! if only God could cease to exist, if we could for one moment suspend his will! If the rights of the weakest could be suppressed! If I, the King, could only do what I want! If only Naboth, just one among all my subjects, were not free to stand for his rights against mine, that would be fine, but that cannot happen."

Yes, that is just what could happen. And it happens in the form of Jezebel, who interrupts Ahab's dream and breaks out: "I will give you the vineyard of Naboth." Jezebel

arrives at the very best moment for the covetousness of Ahab and the break-up of his character. She breaks down his resistance like a scrap of straw; in a few hours she forces all his fortified lines, because she is nothing else, this Jezebel, than the completion of Ahab's own sin. Ahab offers no resistance to Jezebel, because in reality he is waiting for Jezebel. She comes to tell him all that he has not the courage to say to himself.

The Queen goes straight ahead. Nothing stops her. She builds up a make-believe law case in order to turn virtuous public opinion against Naboth. "Behold this Naboth who will not agree to give up the heritage of his fathers, who does not obey the King's order, who does not understand the King's needs; he must be a dreadful communist! Naboth is a dangerous revolutionary who takes his stand against God and the King."

To accomplish the end, the Queen utilized all the known methods: espionage, false witnesses, propaganda, to influence public opinion, and, finally, the brutal release of physical force. But here is the most fantastic part of all. The people of the city, the ancients and the notables, did what Jezebel had ordered them to do. Yes, you heard right, they did these very things. They stoned the life out of Naboth. The notables and the elders of the people of Israel, the fine folk of Jezreel, committed the most unnatural cruelty with the best conscience in the world, the moment Jezebel ordered it. They were hypnotized by Jezebel. All the dignity of their manhood, their liberty as children of God, their sense of responsibility left them forever in their obedience to Jezebel.

The shadow of the Cross weighs upon this story. We are at the heart of the dark night of Good Friday. Jezebel triumphs.

Everything is over. Everything has come out for the best: Ahab is installed in the vineyard of Naboth. The notables have got themselves congratulated for their vigorous and salutary behavior, which has released the country from a dangerous traitor, and Jezebel has demonstrated that God does not exist. The affair is liquidated. The incident is closed. The tomb of Naboth is as well sealed as that of Jesus Christ.

Who then would dare to open the book and roll back the stone? Who could think that the rights of Naboth still exist, that the God of Naboth is still alive, that the story is not over, and that there still remains for Naboth an Easter Day? We had completely for-

gotten Elijah, who had fled into the desert. There the Word of God meets him and throws him like an arrow into the midst of the peace of Ahab. In the prostration of this people, who no longer dare to open their mouth, the eternal Word of God, which judges and probes all things, rings in the ears of Elijah: "Go to the King of Israel. There he is, in the vineyard of Naboth. Say to him, 'Thus saith the Lord, What! hast thou murdered and now dost thou take possession!'"

When he sees Elijah coming, Ahab's heart sinks. Here was the one who would never let you go in peace. "Hast thou found me, O mine enemy?"

"Yes, I have found you," says Elijah. "Because you have sold yourself to do evil in the eyes of the Lord, I am going to bring evil on you. In the very place where the dogs licked the blood of Naboth, shall the dogs lick thy blood. And the dogs shall devour Jezebel in the field of Jezreel."

We may think we are out of reach, but God finds us all and always. He waits for us at the most unexpected turn of the road. He will rediscover Naboth, rediscover the accomplices, as he rediscovers Ahab and Jezebel. He will find each one of us. May we be found by him, like Naboth, who was stoned for his faithfulness, and not like Ahab, who was installed in the vineyard of Naboth.

\* Let us rejoice then if, even now, the Word of God speaks to us through this story. We are perhaps Ahab, we are perhaps one of the notables of Jezreel. But by the very fact that the Word rings in our ears there is for each of us the possibility of becoming Naboth, the man who is a prisoner to the order of God, the man who will not give up the heritage of his fathers.

The vineyard of Naboth is indeed, for each one of us, our hearth, our work, our country, but primarily the treasure of God's promises that are hidden there. The rights of Naboth, which we can at no price renounce, are our right to live worthily from the fruits of our labor, our right to bring up our family, our right to love our country and to desire its honor and liberty. But primarily, and conditioning all the others, there is our right to await and to proclaim in season and out of season the coming of God's kingdom. There is our vineyard, our heritage forever, in spite of all the Ahabs and all the Jezebels of the world.

With malice toward none, with charity for all.—Abraham Lincoln.

## DENOMINATIONAL "HOOK-UP"

Berea, W. Va.

Here in Berea our home prayer meetings continue with well sustained interest and attendance. They began with every night meetings during the Week of Prayer, and have continued as Wednesday night meetings since. At the time of writing there have been fifteen of these services in fifteen different homes. We have studied the epistles of Galatians and Colossians. During the Easter season our themes are based on the Gospel of Luke, and are guided by the "Fellowship of Prayer." Average attendance is twelve, with the high at seventeen and the low at seven.

Forty-two attended the World Day of Prayer service in the community room at the schoolhouse. Our program was adapted from the prepared program for the day. Pastor Van Horn gave a short talk including a story of children in Haiti. An offering of near two dollars was received, to be sent to advance the kingdom work in needy fields.

Our church now runs weekly items in two newspapers. These items carry announcements, sermon abstracts, and matters of interest which show the relationship of the church to the work and welfare of the community.

Sunday, March 14, three men, Deacon Corliss Sutton, Mr. Hollie Sutton, and Pastor Van Horn, spent the day transplanting trees in and around the church lawn. The trees were hard maple, from one and one half to three inches across the trunk. Sixteen of these were transplanted, and these small, bare trees, alone, work wonders in changing the atmosphere around the house of worship.

The church now publishes a four to six page monthly paper called "The Pastor's Visitor." It goes to every church home, both nonresident and resident, and to every home in the community for several miles around the church. It is supported by voluntary contributions of interested members and friends. It carries advertising, the income from which is turned into the Church Debt Fund.

During the Easter season the pastor is preaching a series of sermons with the general theme "The Victories of Life." The opening sermon last week was "Ye Must Be Born Again," John 3: 1-17. If we win the victories we desire, we are on the edge of new life, for the very striving and winning change things. If we would win we cannot be afraid of this change, but must live in expectation of its coming. We must be willing, ourselves, to be

used as instruments in this process of change if we would make the victory certain. Thus we are not only "born again" to newness of life, but we are "born again" to bring newness of life into being. This is a Christian duty.

—Contributed.

Ashaway, R. I.

The Ashaway-Potter Hill W.C.T.U. met yesterday afternoon at the home of Mrs. Ralph H. Coon, the president, Mrs. Walter D. Kenyon, presiding.

She read an article on "Religious Thought," by the director of religious education, Agnes B. Hall. Following prayer, eight members responded to the roll call with a Scriptural verse or temperance article.

One new member was voted into the Union.

Many members paid their thank offering, and it was voted to send dues to the Frances E. Willard Educational Fund and to the Lillian Stevens Legislation Fund.

—Westerly Sun.

Alfred, N. Y.

Many Kentucky families were reunited in Hornell Thursday when the wives and children of some Kentuckians, who were brought North about a month ago to relieve the farm shortage in western New York State, arrived on Erie Train No. 2. The same train brought another contingent of farmers, who will be trained at the State Agricultural and Technical Institute at Alfred before being assigned to jobs.

Men were on hand to greet their wives and children, who were transported to Alfred by bus. They will be taken from here to where their husbands are located, and will be given such farm privileges as a house, some furniture, vegetables and fruits grown on the farms where they are employed, garden plots, and in many cases fresh milk and eggs, although each farmer makes his own contract.

Wives and children are transported North by the Farm Security Administration.

Director Paul B. Orvis said that there were about fifteen wives and thirty-five children in the contingent. It is the forerunner of a program to bring about one hundred families out of the South, some of whom will locate in Ohio and Pennsylvania.

So far, about ninety Kentuckians, trained at Alfred in the use of mechanized equipment and state farming methods, have been placed with farmers in western New York, and this

number is far below the total of applications for help. Mr. Orvis stated that there were about six hundred applications on file in his office and efforts will be made to secure as many as possible. Only a few have been rejected.

—Alfred Sun.

Schenectady, N. Y.

Raymond Prati and his wife are holding meetings on the night after the Sabbath with lantern and slides. There were forty-two present at the first meeting. The film slides now being shown are on Pilgrim's Progress, with accompanying sermons prepared especially to go with the pictures. They are all beautifully colored, and the Lord is blessing their presentation. Each strip is an evening service including hymns and Scripture texts. "We also have a film strip on the Prodigal Son," writes the correspondent. This also is in colors, "which indeed is a beautiful thing." Films on the Patriarchs, and on the Early Church which embraces stories of Peter, Paul, and others, have also been purchased and will be used soon, the Lord willing. All of this service is being freely rendered for the furtherance of the gospel.

—Adapted from a personal letter.

## MARRIAGES

**Fernandez - Bottoms.** — Ensign Emil Fernandez of Norfolk, Va., and Estelle Bottoms of Rushville, Ohio, were united in marriage at Logan, Ohio, February 19, 1943, Rev. Amos Heyde officiating.

Ensign Fernandez is stationed at Norfolk, Va., with the Naval Amphibian Force. Mrs. Fernandez will continue teaching home economics in the Rushville, Ohio, High School.

## OBITUARY

**Babcock.** — Grace La Verne Creamer was born in Stringtown, Okla., September 19, 1906, and passed away January 28, 1943, at Lawrence, Kan.

On November 5, 1923, she was married to Miles Babcock at Parsons, Kan., and to this union were born two children, a son and a daughter. The daughter preceded her in death; also her husband died December 27, 1933.

She is survived by her son, Wesley Dean Babcock; her father, William Creamer; one sister and two brothers, together with a host of friends.

Funeral services were conducted in the Nortonville Seventh Day Baptist church by Rev. Verney A. Wilson, and interment was made in the Nortonville cemetery. V. A. W.



**Buten - Buten.** — George Washington Buten, born in Milton, Wis., October 7, 1859, son of Frederic C. and Bathsheba Edwards Buten, died at his home in Milton Junction, March 9, 1943, a few hours after the death of his wife.

Ada Brightman, born in Brookfield, N. Y., July 14, 1858, daughter of Addison and Clarissa Clarke Brightman, died at the same place March 8, 1943, after a long illness.

When she was six years old she came with her parents to Albion, Wis. She specialized in music at Milton and Whitewater, Wis. When a young girl she became a member of the Rock River Seventh Day Baptist Church. Later she transferred her membership to the Milton Junction Church, where she remained a faithful member till death. She married J. C. Price in 1885. Mr. Price died in 1888. To them were born two children: Miss Claire Price, who cared for her mother in her long illness; and Leora, Mrs. C. A. Miller of Oak Park, Ill.

On October 7, 1890, she married George Washington Buten. To them was born one daughter, Linda, Mrs. Wallace W. Coon of Walworth, Wis. They are survived by the three daughters mentioned, five grandchildren, and one great-grandchild.

A double funeral service was conducted by Pastor John Fitz Randolph at Milton Junction.  
J. F. R.

**Davis.** — Alice Mary Nelson, daughter of Nels Peter and Caroline Nelson, was born in Dell Rapids, S. Dak., on December 3, 1875, and passed away at Memorial Hospital in Edgerton, Wis., on February 14, 1943.

On April 17, 1895, she became the bride of Charles Allen Davis of Milton, at Dell Rapids. Except for one year spent in South Dakota, they spent their entire married life in Milton, Wis. To them were born three children: Hazel, at home, Myrl of Appleton, Wis., and Staff Sgt. Charles Allison, somewhere in India.

Beside her husband and three children, Mrs. Davis is survived by three brothers and four sisters: Martin, Charles and Julius, Hannah, Lena (Mrs. B. R. Rood), Lyda (Mrs. R. V. Hurley), and Carrie (Mrs. L. C. Fredericks). She is also survived by a host of other relatives.

Mrs. Davis was a most active member of the Milton Seventh Day Baptist Church, serving as teacher in the Sabbath school and an officer and worker in the Women's Circle. She was active in the W.C.T.U. Many Milton College students will remember her as matron of the College Boarding Club for some years. Funeral services were held on February 16, at the Milton Seventh Day Baptist church, conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton Cemetery.  
C. L. H.

**Granger.** — Carrie E. Ball, daughter of Charles C. P. and Malinda L. Bryant Ball, was born at Eckland, Mich., January 15, 1862, and died February 24, 1943, in Mercy Hospital, Janesville, Wis.

When five years old she came with her widowed mother to Milton, Wis. On August 26, 1888, she married Joseph H. Granger of Darien, Wis. Mr. Granger died March 6, 1930. An infant son

died in 1895. When a young woman she became a member of the old Free Will Baptist Church at Johnstown, Wis.

She is survived by a step-son, Robert of Darien, and three nieces: Mrs. Walter Cockerill of Berlin, Wis.; Mrs. Fred M. Gray, and Mrs. Chester Herrington of Milton Junction.

Funeral service was conducted by Rev. John Fitz Randolph. Burial at Milton.  
J. F. R.

**Maris.** — Jesse E. Maris, son of Rev. Isaac and Alma Buten Maris, was born October 1, 1862, on a farm near Nortonville, Kan., and departed this life February 15, 1943, at his home north of town near the place where he was born.

On December 31, 1889, he was united in marriage to Miss Hannah E. Fogg, and to this union were born a son and a daughter, Edwin and Alma.

He was baptized by Rev. A. E. Main and united with the Nortonville Seventh Day Baptist Church in 1882, where he retained his membership until the time of his death. In 1914, he was ordained a deacon of the church and served in this capacity faithfully. Also he served in many other offices of the church and Sabbath school.

He is survived by his wife; his son Edwin of Sterling, Kan.; his daughter, Mrs. Carol Davis of Nortonville; one brother, Fred, of Nortonville; and a sister of Flint, Mich.; several nieces and nephews, and many other relatives and friends.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, February 19, and interment was in the Nortonville cemetery.  
V. A. W.

**Van Horn.** — William Lawson Van Horn, son of Smith and Mary Van Horn, was born in Welton, Iowa, February 2, 1862, and departed this life January 24, 1943, in Nortonville, Kan.

He was married to Miss Nannie Ambler August 28, 1889, and to this union were born three children, one son and two daughters.

In 1876, he united with the Garwin, Iowa, Seventh Day Baptist Church; but in 1903, he moved his membership to the Nortonville Seventh Day Baptist Church where he remained a member until the time of his death. He was ordained a deacon of the church in 1940, which office he filled very faithfully, together with several other offices of the church.

He leaves to mourn his passing his wife, and three children: Earl of Nortonville, Mrs. Edna Henry of Pratt, Kan., and Mrs. Hazel Kaufman of Topeka; two grandchildren, Dale E. Kaufman of the United States Army, and William C. Stillman of Angola, Ind.; also many other relatives and friends.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, January 26, and interment was in the Nortonville cemetery.  
V. A. W.

#### RECORDER WANT ADVERTISEMENTS

For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—Working housekeeper in widower's 8-room modern home in large town near New York City, May to October. 1-2 in family. Reply giving age, experience, and wages expected. References exchanged. Reply to Housekeeper, care of Recorder.

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## A PRAYER FOR A BROKEN WORLD

O God of peace, without whose spirit there can be no peace, move through our disordered world with healing power, and lead all mankind together toward the things that make for peace. Open the blind eyes of all who seek to enrich themselves by conquest, that they may see a better way of friendliness and mutual trust. Be thou the strong support of all victims of the greed and cruelty of others. Make plain to all nations the way in which they can labor together for the world's health and the world's abundant life in the spirit of him who died to bring life to the whole world, and grant the whole world his peace. Amen.

—From the Moravian.

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