

ing will be held Sabbath day, April 3. Cookies and candy were the refreshments. The meeting closed with the singing of the rally song and the benediction. Correspondent.

Brookfield, N. Y.

Our annual church meeting and dinner were held at the parish house Sunday, February 7. Considering the weather and traveling conditions at that time, a goodly number were present. The social hour before and during the nice chicken-pie dinner was enjoyed by twenty-six.

The reports of the different officers and committees were interesting and the treasurer's report gratifying to all. Pastor Crofoot was given a unanimous call to be our pastor for another year. Our Sabbath school has filled one of the dime cards for the United Christian Relief, and some others are being filled by members of the church.

Our Woman's Missionary Society met for the monthly picnic luncheon February 4, at the home of Mrs. D. J. Frair. Twelve were present.

On March 4, we met with Mrs. L. A. Worden at which time ten were present. At the business meeting it was voted to give \$5 to the Red Cross drive.

The World Day of Prayer was observed at the home of our Methodist sister, Mrs. T. H. Craine, with Mrs. Crofoot as leader. The meeting was to have been held at our parish house, but on account of the fire which broke out there on Sabbath afternoon, March 13, we had to meet elsewhere. We expect the parish house to be repaired as soon as possible.

Correspondent.

Rev. H. L. Polan of Verona, Rev. N. D. Mills of DeRuyter, Rev. P. S. Burdick of Adams Center, and Rev. E. H. Bottoms of Leonardsville, together with their wives, were at the Seventh Day Baptist parsonage for picnic luncheon Tuesday. This gathering had the double purpose of affording an opportunity of discussing church problems with Pastor and Mrs. Crofoot and serving as a farewell to Mr. and Mrs. Mills, who are leaving next week for a new field of work at New Auburn, Wis.

—Brookfield Courier.

New Zealand

Work goes forward hopefully in the First Seventh Day Baptist Church of New Zealand, in spite of difficulties and disappointments. "We seem to have better attendance at our meetings lately (February 17) and with con-

tinued work and prayer we feel our little church will grow. In Christchurch (principal city of South Island) Brother Barrar has fitted up a room . . . on one of the main streets, and holds services every Sabbath; I believe he will soon be organizing another Seventh Day Baptist church."

The church's missionary project for Africa has been held up, temporarily at least, by the government's refusal of a passport, though Brother Russell is in good standing, beyond draft age. He continues to work in the home church until such a time as he will be able to get away. Corresponding Secretary.

O B I T U A R Y

Humphrey. — Maud Irene, daughter of Elba DeForrest and Alice Coon Crandall, was born on a farm near Albion February 26, 1879, and died at Memorial Hospital in Edgerton on March 14, 1943.

Most of her life was spent in or near Albion. In the year 1894, she was baptized and united with the Albion Seventh Day Baptist Church, where she remained a faithful member. On June 8, 1923, she was united in marriage with Ira D. Humphrey. In addition to her husband she is survived by her sister, Mrs. Irma Slagg of Albion; two nieces; two nephews; and two step-brothers, Ellsworth Ayers of Two Harbors, Minn., and Elton Ayers of Green Village, N. J.

Funeral services were held in the Albion Seventh Day Baptist church, conducted by Rev. Carroll L. Hill. Burial was in Evergreen Cemetery.

C. L. H.

Martin. — Mary Bennett, daughter of Sarah and Nathaniel Bennett, was born at Almond, N. Y., on May 25, 1876, and died at her home in Alfred, March 10, 1943.

She was baptized and united with the First Alfred Seventh Day Baptist Church, December 5, 1919. She was united in marriage to George Martin, January 10, 1892, and to this union were born a daughter, Mrs. Eugene Rectenwald of Albion, and three sons: Harold of Canisteo, Howard of Alfred, and Nelson of Dansville, N. Y. Also surviving are eight grandchildren and two great-grandchildren.

Farewell services were held in the home in Alfred with Rev. E. D. Van Horn and Rev. E. T. Harris officiating. Burial was in Alfred Rural Cemetery. E. T. H.

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 each insertion, minimum charge 50c. Cash must accompany each advertisement.

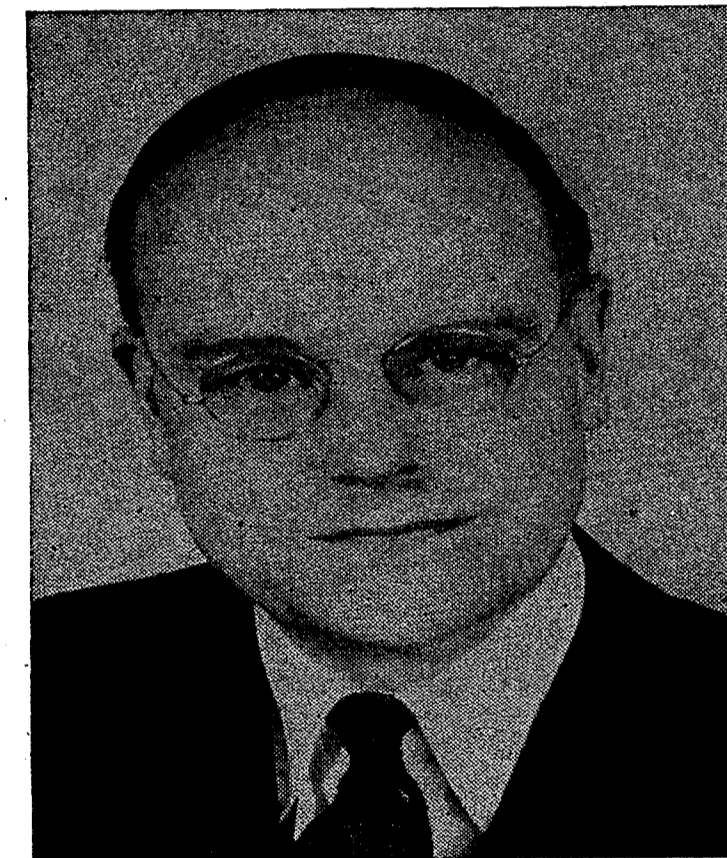
WANTED—Working housekeeper in widower's 8-room modern home in large town near New York City. May to October. 1-2 in family. Reply giving age, experience, and wages expected. References exchanged. Reply to Housekeeper, care of Recorder.

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., APRIL 12, 1943

No. 15



Rev. Neal Dow Mills

Leaving the De Ruyter (N. Y.) Pastorate
(See "Hook-up" in this issue of the Sabbath Recorder)

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The Sabbath Recorder

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

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

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EDITORIALS

THE CHINESE ON EXTRATERRITORIALITY

"Spiritual Issues of the War," bulletin of the London Ministry of Information, in its March fourth issue prints a resolution passed by a meeting of the National Christian Council of China, which shows the encouragement brought to this land by the abolition of extraterritoriality by the British and American governments:

The Executive Committee of the National Christian Council of China meeting in Chungking on October 19 welcomes most warmly the decision of the British and American governments to abolish extraterritoriality and to revise the unequal treaties. The Church in China welcomes the contribution which Christians from other nations can make to the building of Christian work in this country. Missionaries from other nations take their place as friends and fellow-workers with their Chinese colleagues in the Church; the missionaries on their side have no desire to be associated with any political privilege for their own nation, and have long been hoping and working for this step. The National Christian Council of China therefore regards the decision of the British and American governments as a step toward that free co-operation of all nations under one God, for which the World Church has worked and is working in all lands.

How different in contrast this is from the point of view favored by the Japanese authorities in occupied China. Their policy is to press on with a compulsory unification of the churches, with a virtual expulsion of all foreign missionaries and an increasing isolation of the church from all ecumenical contacts.

We are led to wonder how discouraged China may become by the attitude now being manifested as to postwar conditions on both sides of the Atlantic in the declarations:

"We mean to hold our own." "We refuse to surrender colonies to international mandates." "We shall need naval bases in both oceans and air bases on all the continents." If extraterritoriality must pass over into white imperialism, what better is it than former conditions and Japanese imperialism?

PURIM

The editor-secretary was in South Jersey for a recent weekend and enjoyed meeting with the good people of the Marlboro Church and speaking to them—seventy-five or more gathered for Sabbath worship. It is refreshing to find such a group in one of the rural communities that has not lost a deep interest in practical and spiritual church life and experience.

But it is an incident on the homeward journey that starts the thought of Purim. On the way a hitch-hiking soldier was given a lift for about fifty miles toward his New York City home. He was a fine, clean specimen of young manhood, in civil life a teacher of English, and a student in New York University, working for his Ph.D.

On the introduction of religion and Christian experience we found he was a Jew, on a few hours' leave to celebrate with his wife—also a teacher—and others of his family, the feast of Purim. He was a bit surprised to learn that the driver was familiar with the origin and significance of this Jewish festival. Our ride of two hours together was a pleasant occasion and your writer trusts mutually helpful as well as agreeable. Our booklet, "The Sabbath and Seventh Day Baptists," was thankfully accepted on our separation.

One need not tell the most of Recorder readers that Purim is the festival originating in the days of Esther and Mordecai, when by the courage of the former and the integrity and faith of the latter the expatriated Jews were saved from extermination by governmental decree. It's a thrilling story. -Haman, arch enemy of the Jews, had devised their utter destruction, "and had cast Pur, that is, the lot to consume them and to destroy them." Being thwarted in his evil design, he was brought by justice to punishment, while Mordecai was found to be a faithful supporter of the government; and the great deliverance was celebrated by days of feasting, called Purim, the fourteenth and fifteenth of Adar. The day of our ride and conversation was March 21, March corresponding to Adar of the Hebrew calendar.

In connection with this experience there comes a thought of the likeness between the ungodly Haman and the degenerate Hitler. The situation of the Jew in Persia was not unlike that in many countries today. The same sort of charges were made against the Jew then as are made today. Then and now the decree is to annihilate the entire Jewish people. Day after day Hitler's decree is being carried out as fast as his plans can be consummated.

May the day be hastened when these poor, hounded people may find rest and peace and place in which they may feast and rejoice in full deliverance. What a Purim it would be were they, one and all, individually and racially, to accept the Christ as the long looked for Messiah, who would "deliver them out of all their troubles." As Christians let us not fail to work and pray for that day.

DUTCH CHURCHES RESIST

Protestants and Catholics Join in Protesting Nazi Injustice

On February 17, 1942, the representatives of the Christian churches in the Netherlands had an audience with the Reichskommissar, Seyss Inquart, at which also the Nazi Secretary-General of the Department of Justice and the German Commissar were present.

The representatives of the churches assured Reichskommissar Seyss Inquart that they approached him on behalf of the entire Christian Church in the Netherlands.

"The history of the Netherland people," they asserted, "dates from the Eighty Years'

War, which was fought for the freedom of conscience. The basis of our people's character is Christian. This basis is now being attacked, and present happenings constitute an assault thereon. Therefore the churches adjure you in the name of God to recognize the distress and to take steps to avert it."

The points which the representatives of the churches subsequently submitted to the Reichskommissar corresponded with the memorandum which was placed before him at the end of the audience. This reads as follows:

In March, 1941, the Protestant churches sent an address to the college of Secretaries-General, in which they expressed their concern at the state of affairs in the country and the reaction it had on our people, and requested that this should be conveyed to the German authorities, while the bishops of the Roman Catholic Church on their part repeatedly expressed their concern.

The churches feel themselves compelled to focus attention once more on their very serious misgivings with regard to the development of events, which is becoming increasingly clear. The churches do not intend to enter into questions of politics or international law; they are bound, however, by virtue of the task imposed upon them by Christ to raise their voice also when the principles of justice and mercy which have their root in the Epistle are publicly denied.

Loyalty to their vocation impels the churches to speak. Moreover, the churches would neglect their duty towards the authorities if they, jointly representing by far the greater majority of the population of the country, failed to express their alarm at the ever-increasing feelings and tension caused by the above-mentioned development among the masses.

Confining themselves to a few symptoms which are a particular source of anxiety to the churches, they name primarily the almost complete lawlessness. Anyone is liable to be taken prisoner without any definite accusation; to be detained without trial; to be deprived of his liberty for an indefinite period in camps or elsewhere without proper cause or conviction. Mention should further be made of the treatment meted out to those of Jewish origin. At present the churches do not wish to pass an opinion on anti-Semitism, which they reject as being contrary to Christian principles; neither do they wish to enter into arguments with regard to political measures taken against the Jews in general. They wish to confine themselves to the fact that in the course of 1941 numerous Jews were imprisoned and transported elsewhere; official communications regarding the alarmingly high rate of mortality among those deported have since been received. The churches would grossly fail in their duty if they did not call on the authorities to check these measures. Christian charity demands it.

The churches would further draw your attention to the fact that the National Socialist outlook is only favored by a small number of people of the Netherlands, but that it is being forced by the authorities on the entire population.

Having their foundation in Christ, the churches reject this outlook in principle. But this point they do not wish to discuss. They only oppose the fact that this ideology and outlook are being forced on the people by the authorities. This becomes clear—to mention only a few points—from the official regulations regarding the administration of justice and education, the rights of societies and the press. It becomes increasingly impossible for the Christian to live according to his principles; again and again he is torn between the choice of co-operating in things which his conscience forbids him to do, or exposing his family and himself to fatal consequences.

The churches feel themselves attacked, but this is not the primary reason for their appeal to you.

They approach you because three of the principles of our society—justice, charity, and freedom of conscience—which have their root in the Christian faith are being attacked. If such exalted values are jeopardized, it is the duty of the Church to protest, even to the authorities.

Briefly summarized, the reply from the Reichskommissar read as follows:

It was disappointing that the churches had still not understood that Germany was waging a struggle for Christianity against Bolshevism. Charity was practised as far as possible, even in the case of prisoners. Imprisonment was often for the good of the prisoners themselves, as otherwise they would continue on their chosen path and become guiltier still. The occupied countries did not yet realize how fortunate they were in comparison with the soldiers at the Eastern front. As regards the Jews, there could be no question of "charity" but at the most of justice. The Jewish problem would be solved by the Germans themselves, and in no respect would any discrimination be made between Jew and Jew.

Enforcement of the National Socialist outlook might indeed lead to a conflict with the Christian outlook (this was in reply to the clear argument of the churches that the Christian faith is in fact totalitarian!). But if the Christian Church would confine itself to its own sphere these conflicts would be avoided.

—From Spiritual Issues.

ITEMS OF INTEREST

Biblical Wheat

Inspired by a Biblical text, Perry M. Hayden, president of the 107-year-old Hayden Flour Mills at Tecumseh, Mich., started a unique experiment in 1940: planting one cubic inch of wheat, giving one tenth of the crop to the Tecumseh Friends Church, and replanting the remainder each year for six years. Result: the world's smallest wheat field. But it made a record yield—one hundred bushels per acre.

The cubic inch—three hundred sixty kernels of Bald Rock red wheat—was planted by hand on a plot 4 by 8 feet on land owned by Henry Ford. In July, 1941, the grain was cut with a sickle and threshed with carpet

beaters. It measured fifty cubic inches. One tenth was given to the Tecumseh Friends Church. The remaining forty-five cubic inches were planted by boys from Ford's Macon (Michigan) School. This time the plot was 24 by 60 feet.

On July 4, 1942, just one hundred sixteen years after the harvest of the first wheat ever raised in the county, volunteer cradlers—led by ninety-two-year-old Harmon Russ of Adrian—cut the second crop. The 1942 crop was threshed with special equipment at Michigan State College. The yield was seventy pounds—a fifty-five-fold increase, an average of one hundred ten bushels per acre. Again the tithe was taken out. The remaining sixty-three pounds were planted in late September. Part was sown by hand, the rest by a horse-drawn drill.

It is expected that the final crop will cover a few hundred acres and yield thousands of bushels to help feed a hungry postwar world. Meanwhile, it creates no surplus or storage problems.

Daisy D. Barshney.

Adrian, Mich.

Three Americans

Three American airmen died in line of duty in the take-off crash of a Navy plane in the harbor of San Juan, Puerto Rico, on the last day of the old year. They were Lieutenant Edward Mallory Vogel of Erwin, Tenn.; Issie Goldberg, attached to aviation ordnance, of the Bronx; and Edwin J. Sipowsky, aviation machinist's mate, of Waukegan, Ill. Last Wednesday they were buried side by side in the service cemetery in Santurce. Officers and members of their squadron carried the caskets. Every member of the squadron was present. A Protestant chaplain read the service for Vogel, a Catholic priest for Sipowsky, a Jewish rabbi for Goldberg. The flag for which they died flew over each of them. To each of them the Navy gave honor. Their three different religious faiths did not divide them. Their common faith, in their cause and in freedom, united them, as it unites all the millions who wear this country's uniform.—Editorial from New York Times.

Razor Sharpener

I've learned within the last year something about safety razor blades that has been so helpful that I'm wondering if it isn't worth using, something like this. "If you're

having trouble getting good safety razor blades, take a small tumbler, get a tiny piece of rather hard razor strop dressing, rub the inside of the tumbler once every week or so with the dressing, to make the inside of the tumbler a blade sharpener. Press the blade against inside of the tumbler and move it around a few times, and you'll have, instead of blades too sharp at the start and too dull the rest of the time, absolutely uniform shaves with sharpness just right, and make your blades last indefinitely."

I have a tough beard, but have been using the same blade as above for nearly a year and still getting the best shaves I've ever had.

—From a friend.

Wake Up America

It used to be illegal to possess whiskey, and legal to possess gold. Now it is illegal to possess gold and legal to possess whiskey. A drunken man, reeling down the street with a bottle of whiskey in his hand and no gold in his pocket is keeping the law. We've forgotten that more than one great empire of the past has gone down to destruction through the way of drink. In Germany, consumption of beer and light wine has decreased 65 per cent in the last eight years, whereas in England and America it has increased 100 per cent in six years. The liquor interests are apparently in control. How much do we care? — From a Pittsburgh Church Bulletin.

"OUR PULPIT"

The sermon appearing in "Our Pulpit" department this week is the message on Pre-ailing Prayer given by Conference President Hurley S. Warren of Plainfield, N. J., over Mutual's "Radio Chapel," 1440 Broadway, New York, April 4, at 11.30 a.m., E.W.T. The courtesy was extended, free of charge, by WOR through the Federal Council of Churches.

Radio Chapel is not a propaganda agency. So no doctrinal matters peculiar to any particular denomination are presented. However, the denomination is announced at the beginning and close of the program, in introducing the speaker and in closing the service.

President Warren's broadcast was clear and challenging. Many were deeply impressed by his sincerity and message. The music furnished was fine, stately, and in

keeping with the theme and spirit of the service.

A transcription of the program, occupying about twenty-seven minutes, is available if any church or group wishes to broadcast it over local stations, or use it on the phonograph in hall or church.

THE GROWING EDGE OF RELIGION

By Albert N. Rogers

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

"The prospects are as bright as the promises of God." This is the statement of a man who spent twenty-seven months in jail as a political prisoner, whose first and second wives and five of their children died untimely deaths, who forsook his mother tongue to gain proficiency in his adopted language, and joined the immortals April 12, 1850, Adoniram Judson, herald of the Cross in Burma.

People are asking for more of the coin saving cards which help us to save for those who need our help as Christians in the war areas. They have found the truth of the teaching, "Give and it shall be given unto you."

My good friend, the editor of the Helping Hand, will not object, I think, if I disagree with his introduction to the current quarter's lessons where he states that the Apostle John is the author of the last book in our Bible as well as of the gospel and the three epistles which bear his name. Many share the opinion of Mr. Sutton, of course, but the style of the Revelation is as different from the gospel and epistles as that of Lincoln's Gettysburg Address is from the Battle Hymn of the Republic.

For myself I would like to feel that Madame Chiang Kai-shek will be at the peace table when we and our enemies come to terms. Remember her words: "There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby."

Outside the window my boy and several others are chattering "Uh-h-h-h," as they simulate the Tommy guns of their imaginary commando equipment. Well, I can only trust God to use him where he needs men most, whether it be in some international police force or as a teacher of the peaceful way.

The Federal Council's radio commission is to be thanked for commending to the broadcasting companies preachers from some of the smaller denominations. It is through them, I am told, that our own churches were represented recently by Rev. Hurley S. Warren. I hope other denominations can be spoken for in as favorable a manner as we were.

SABBATH SCHOOL LESSON FOR APRIL 24, 1943

The Risen Lord. Scripture—John 20: 1-17.
Golden Text—Mark 16: 6.

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.

THE SENSE OF NEED

Some years past a pastor and an evangelist who was helping him called at a home where the people were not Christians. As they were going out of the yard, the evangelist exclaimed, "How flinty! How flinty!" He was discouraged because he discovered on the part of the people no desire for anything better—they seemed satisfied with godless living. A person who is not hungry will not appreciate food. A pupil who does not feel his need of an education is not likely to increase in knowledge very fast, if at all. The man who thinks he knows more than anyone else will not receive instruction. A sense of need is necessary.

The same principle holds true regarding the Christian life. Those who are not Christian must be helped to see their need. Also those who profess to be Christians must remember that there is higher ground, as did Paul when he said, "Not as though I had already attained, either were already perfect: but I

follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the high calling of God in Christ Jesus."

The question as to how we can help the unsaved to have a sense of their need of the Christian life is one of the great problems in missions and evangelism. Different means have been used in days gone by. One hundred or one hundred fifty years past much use was made of man's lost condition in order to create a sense of need, and the fire of hell was often proclaimed. Another method used was the preaching of the love of God and the joys of the Christian life. Both appeals were legitimate, but today the latter is thought to be the more ethical and powerful.

Very few people are without some sense of need. Their consciences are condemning them and the Holy Spirit is striving with them, as Paul states, "Their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Though the Holy Spirit and conscience are doing their work, there is need of the human element. God has ordained that the followers of Christ should carry the light to those who know it not, bring them to a sense of their need, and show them that it is fully met in the Christian life. This is the work of the church, the ministry, and the people who make up the church. Vast multitudes will never know that the highest and deepest longings of the soul can be met in Christ unless Christ's followers bear witness to this fact. W. L. B.

A MISSIONARY TRIP

(An account of mission work in Colorado by Missionary Pastor Earl Cruzan.)

Rev. W. L. Burdick,
Ashaway, R. I.

Dear Secretary Burdick:

While sending in this quarterly report, I thought I would write telling a little of the mission work done during the quarter. During the last of February and the first of March, I took in the most of the circuit that is usually included in the Western Slope Trip.

I spent twelve days of this time in Montrose, making calls on all those whom I had

previously contacted who were interested in the Sabbath, and making contact with others in the community who are not specially interested in the Sabbath.

We secured the Grange hall at Oak Grove for seven nights and held meetings during that time. We invited the community in to these services and they were met with a certain amount of success. The Sabbath-keeping group formed the nucleus of the meetings, with others attending part of the time. The attendance varied from nine to twenty, and probably forty people were contacted with these meetings. I left a number of tracts with Mr. and Mrs. Byerrum to distribute, as there may be call for them. I also preached to the Oak Grove Sunday school the Sunday I was there. The gasoline rationing made it hard for some from a distance to attend, who might otherwise have been at the meetings. One or two are quite anxious for church organization, but it doesn't seem wise or even possible to me at the present time with no more actively interested than at present.

There are a few that meet each Sabbath afternoon in Montrose to hold a Sabbath school service. I attended one of their services and spoke to them at that time.

The people in Grand Junction and vicinity are so scattered that it was impossible to hold meetings under the present circumstances. Some of the other places visited have only one or two families to contact, making meeting almost impossible.

I took this trip at this time of the year because it seems a better time to contact the people, as farmers are not quite so busy now as they will be later, and it leaves me with more time to devote to the summer program of the church here (Boulder).

Yours in Christ,
Earl Cruzan.

Boulder, Colo.

MISSIONS IN THE CHINESE' WAR

By Dr. M. S. Bates

Secretary, International Missionary Council,
New York City

It is among the glories of the Christian Church in our time, that missions did not fold up and quit when China was invaded, as so many of the tribe of safety-first were quick to urge. With the active help of Christian folk in this and other lands, the

entire Christian enterprise rose to new levels of faith and love and service. A fourth of the Christian hospitals, more than half the schools, were put out of action by bombing, burning, and the shocks of the invasion. Yet with inadequate staffs, with remnants of equipment, they were replaced in service amid continuing destruction and impoverishment.

Crippled as they were, the Christian groups reached out to others more needy than themselves. Shelter and care for refugees numbered in the millions, relief enterprises aiding other millions in hunger and distress, the organization of many thousands of persons to care for China's three million wounded soldiers—all of these represent days of effort by tens of thousands of men and women ministering to extreme want. This co-operative service and purposeful fellowship under Christ, experienced through crises of bombardment and assault, built character that can confront this present world. The response of students, officials, farmers, and laborers has heartened missionaries.

More than two hundred thousand Bibles and Testaments are sold in China each year, with more than four million Gospels and portions, despite the lack of transportation to many regions, and with paper costs twenty to forty times the old prices. Such are the outreaches from a membership of Christian communicants numbering only six hundred thousand, just one-seventh of one per cent of the population of China, almost all of whom are poor, and some of whom cannot read. Nearly eighteen hundred missionaries are still at work among them in Free China today. Do you share in the remarkable difficulties which they and their many Chinese colleagues confront, and in the more remarkable achievements of their service?—Taken from Laymen's Missionary Movement.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will be held with the Milton Junction Church Friday night and Sabbath day, April 16 and 17.

Robert Greene, Secretary.

In the end, this gigantic conflict will be settled, not by weapons of war—but by what is in the hearts of men and women—not only by grit, but by grace. Force alone fails even when it wins.—Joseph Fort Newton.

REPORT OF TRACT SOCIETY TREASURER
For the Quarter Ending December 31, 1942

 J. Leland Skaggs, Treasurer,
 In account with the
 American Sabbath Tract Society
 Dr.

 To balance on hand, September 30, 1942:
 General Fund\$ 2,674.09
 Reserve for binding "S.D.B.'s in
 Europe and America" 47.00
 Denominational Building Fund 1.61
 Reserve for Historical Society
 Rooms 35.89
 Maintenance Fund 315.81
 Permanent Fund 11,085.51
 \$14,159.91

To cash received since as follows:

GENERAL FUND
 Contributions: Individuals and
 churches\$ 95.25
 Denominational Budget 529.98
 Income from invested funds:
 Through A.S.T.S. 1,605.50
 Through Memorial Board 632.98
 Receipts from "Sabbath Recorder" .. 485.35
 Receipts from "Helping Hand" 298.75
 General printing and distribution
 of literature 25.98
 Manual—Statement of Belief 13.50
 Maintenance Fund: a/c 3 mo. taxes... 150.00
 Receipts from real estate—
 612 W. 7th St. 285.00
 4,122.29

MAINTENANCE FUND
 Rent from publishing house\$ 300.00
 Income from D. B. Endowment Fund .. 46.50
 346.50

DENOMINATIONAL BUILDING FUND
 Contributions 225.00

DENOMINATIONAL BUILDING ENDOWMENT
 Gift of Dr. L. C. Bassett, Dunellen, N. J. 40.34

PERMANENT FUND
 D. B. loan paid in full\$ 170.00
 Additional bequest of Lucy M.
 Knapp, Nortonville, Kan. 347.37
 Davis mortgage paid in full 2,000.00
 Account principal of mortgage:
 Hummel 100.00
 Iuliano 100.00
 Loizeaux 50.00
 Mone 500.00
 Rielli 166.25
 Schweighardt 300.00
 Tompkins 18.71
 Trippe 50.00
 Funds transferred for investment ... 10,000.00
 13,802.33
 \$32,696.37

 Cr.
 By cash paid out as follows:
GENERAL FUND

 Sabbath Promotion work—
 Salary of leader\$ 22.50
 Travel 70.81
 Expenses of "Sabbath Recorder" 1,909.49
 Expenses of "Helping Hand" 368.85
 General printing and distribution
 of literature 84.95
 On account—Manual for Statement
 of Belief 13.50
 Letters to men in service 22.80
 Files of denominational literature 24.00
 Tract Society directories 9.40
 Corresponding secretary:
 Salary 431.50
 Travel expense 57.25
 Office supplies 17.85
 Additional field work: Gurley, Ala. 10.00
 Recording secretary: typing and mimeo. 13.94
 Treasurer's expense:
 Auditing report and install
 new books 30.00
 Clerical assistance 65.00
 Stationery 2.98

 Account real estate and investments:
 Fee of special agent 90.00
 John C. Dilts, collector:
 Fourth quarter 1942
 printshop taxes 236.05
 Retirement Fund 27.20
 Contribution to Denom. Bldg. Budget 37.50
 Stationery—Committee on
 Denominational Literature 10.40
 War risk insurance—
 Needham property 6.00
 Real estate expenses:
 612 W. 7th St. 173.29
 \$ 3,735.26

MAINTENANCE FUND
 Coal\$ 373.27
 Janitor 32.70
 Insurance 37.95
 Removal of ashes 4.79
 Account 3 mo. taxes 150.00
 Board of Trustees, S.D.B. General
 Conference: income from D. B.
 Endowment 7.50
 606.21

DENOMINATIONAL BUILDING FUND
 Payment account loan from
 Permanent Fund\$ 170.00
 Payment account interest on same .. 16.27
 Balance of fund transferred to
 D. B. Endowment Fund 40.34
 226.61

DENOMINATIONAL BUILDING ENDOWMENT
 Transferred to savings account 40.34

PERMANENT FUND
 Transferred to savings account\$14,887.84
 U. S. Treasury Bonds—Series G 10,000.00
 24,887.84
 \$29,496.26

 By balance on hand, December 31, 1942:
 General Fund\$ 3,061.12
 Reserve for binding "S.D.B.'s in
 Europe and America" 47.00
 Denominational Building Fund
 Reserve for Historical
 Society Rooms 35.89
 Maintenance Fund 56.10
 3,200.11
 \$32,696.37

 Ethel T. Stillman,
 Assistant Treasurer.
 Plainfield, N. J.,
 January 11, 1943.

 Examined, compared with books and vouchers and
 found correct.

 J. W. Hiebeler,
 Auditor.
 Plainfield, N. J.,
 January 11, 1943.

"From our guest register, we gleaned the information that representatives of twenty-one different denominations had worshiped in our chapel" in four months' time. "They are: Methodist, Lutheran, Baptist, Presbyterian, Christian, Catholic, Episcopal, Evangelical, Mormon, Christ Reformed, Congregational, United Brethren, Moravian, Assembly of God, Nazarene, United Zion, Apostolic, Greek Orthodox, Holy Communion, Pilgrim Holiness, and Christian and Missionary Alliance."—(Letter from a chaplain.)

YOUNG PEOPLE'S WORK
THE TALENT OF GIOTTO

"Ah, son," complained Bondone, "you will yet be the death of me. Forever you must be drawing worthless pictures on rocks while the sheep stray and the lambs bleat. Have you no ambition to be a worthy man?"

The little boy fain would have replied that he had none, for it seemed to him the truth. Only to reproduce the marvels in form about him—that it was that the lad's heart constantly urged him to do, and in that alone, it seemed, was he happy. Sheep, of course, were worthy creatures. They gave wool, and without the coin that the wool brought there would be a lean time in Bondone's household. Nor were sheep troublesome, but proper and gentle animals; yet even this was to the lad's downfall, for it was all too easy for him to forget their presence, to become oblivious even to their bleating when he became absorbed in drawing the figures of people who passed by on the road, or copying his impression of a bird aflight in the golden sky above him.

The boy shook his head at his father's importuning.

"Nay, father, I am sorry, but I cannot help it. It is as if some power from within compels me to make pictures. It gives me great joy."

Bondone was shocked.

"How, now," he uttered, his voice husky with trepidation, "is it possible that thou art possessed of a spirit? Sometimes such things be."

But at this the boy laughed merrily.

"I know not, father, but I am not afraid. If it is a spirit, I feel that it is a very good one."

The old man shook his head.

"It augurs not well," said he. "I do not know what will become of thee."

"God will provide," said the child, looking up at the sky, as if from there he drew an inner knowledge which was like to prophecy.

"Ay, God provides," muttered Bondone, "but for those who help themselves. He gives the increase, but first the farmer must plan and till his field. How, then, dost thou expect to be kept?"

"I cannot answer how," he replied, "but still I know that the way will be shown me."

Sometimes, perhaps," he reflected, "it is best when we do not tell Providence how things should come to pass."

Touched by the boy's faith, the father began to question him about his thoughts, for Bondone was at heart a kindly man. Never before had he felt so near to this odd little fellow who was his son.

"Wouldst thou be a painter?" he asked.

"Yea, father, that I would," was the soft, wistful reply.

Bondone replied softly, "I am afraid, my son, that that is but a dream. Like all things else, art has fallen into a sad state since the war. No one cares for paintings; even though I have heard that since this Cimabue—"

"Yea, Cimabue," he exclaimed. "There is one who is inspired. How I should like to become like Cimabue."

Bondone again shook his head.

"I am afraid that it is but a dream that will only work you harm. There is only one like Cimabue. You had best turn away from these fancies and become what you can be. Fain would I place you in the atelier of some artist, but that is beyond my means. And without instruction, one cannot be a painter."

But the boy would not be resigned.

"Some day yet I shall be an artist."

The boy looked toward the towers of Florence, gay in the wine-colored Italian haze, and his heart swelled with excitement as he thought of the treasures of beauty that it held.

"Some day," he whispered.

By the border of goodman Bondone's field ran the road from Vespignano to Florence. Near the road, by an outcropping of rock, sat a small figure, engrossed in some work of his own. After his father's reprimand, the boy had resolved to take better care of the sheep, but already he had forgotten his vow.

That morning he had found a bit of slate. What a find that was! Consumed with excitement, he had searched until he had found a sharp sliver of granite which would make etchings on the soft, smooth surface of the slate. Now the sheep wandered at will. The boy was oblivious to all of them, save an ewe and her lamb that stood near by. Another ewe and another lamb were appearing on the flat surface under his busy fingers.

LIGHT FROM JUDAISM

By Lois Fay Powell

On a little calendar for 1943, I chose these words from a book, "Mind and Heart in Religion," by Abraham Jaeger:

What a wonderful part has Providence assigned to that one Book—the Bible.

Who was Abraham Jaeger? The following paragraphs from the book will identify him partly:

The election of Mr. Jaeger as Rabbi of the congregation at Mobile, Ala., . . . is to be considered an important acquisition for the congregation, for Mr. Jaeger is an earnest and learned man, with a thinking, clear head. We congratulate the congregation. — Tribute of Isaac M. Wise.

A more direct testimonial from this Rabbi Wise is as follows:

The undersigned herewith testifies, that Rabbi Abraham Jaeger is known to him as an excellent Talmudist and Hebraist, fully competent to preach our sacred religion, and to discharge the rabbinical duties to the glory of God and the honor of His worshippers in light and truth.

Isaac M. Wise.

Cincinnati, Sept., 1870.

To make this story brief, Mr. Jaeger was not happy nor spiritually satisfied for a long time in this rabbinical work, and after struggling in Jewish ritualism, light dawned upon him in his acceptance of Jesus Christ as the Messiah.

This brought great persecution upon him. That Rabbi Wise who previously praised him, refused to recognize him as a Christian. His Jewish relatives and friends regarded him as lost. He was greatly embarrassed financially.

A few more condensed quotations will show the trials he endured, and his faith:

I never labored under such pecuniary embarrassment as I do now. My only hope and prospect for a living is a kind Providence.

I am a proud son of Abraham, and with my ancestor I have said, "I have lifted up my hand unto the Lord, the Most High God, that I will not take from a thread even to a shoe latchet." You may get assured I shall never receive but what I earn.

I have undertaken to write this little book in order to defend what I know to be true.

The struggles of my heart before God gave me the courage to confess Christ publicly. What I sacrificed, suffered, and still suffer, I shall not undertake to describe. . . . The grief I caused my mother and nearest relatives is harder than death for me. My attachment and hope for Israel as a nation are stronger than anybody can believe; God knows how willingly I would die for his people and suffer everything for their felicity.

So absorbed in his work was he that he was unaware of the approach of a man who, attracted by the small, engrossed figure, as he was passing by on the road from Florence to Vespignano, had crossed the field toward him. The boy did not even notice the man as he stood by him and looked over his shoulder at his work, not until he was startled by a surprised exclamation: "Unbelievable!"

The boy turned to see a man of middle age in fine habiliment, a man whose finely molded features and capable, artistic hands belied his middle age. The stranger was a kindly man, and possessed eyes in which glowed the repose of conscious strength.

"Who art thou?" he asked the boy, and his voice was soft and kindly.

"I am the son of Bondone, the sheep-herder," said the lad diffidently, fearing that he might be chided for again neglecting his duty.

"And wouldst thou like to become an artist?" asked the man.

"That I would," replied the boy, his voice resonant with fervor.

"Come with me then," said the man, "for I have not seen such talent in all Italy."

The boy would fain ask the stranger's name, but politeness ruled his excitement.

"Who canst thou . . . ?" Then he cast his eyes on the ground in confusion.

But the man with the beautiful hands understood the boy's heart and said smiling, "I am Cimabue."

Three and a half centuries later a great historian and biographer wrote, in his "Lives of the Artists." "After his arrival in Florence, assisted by his natural talents and taught by Cimabue, the boy not only equalled his master's style in a short time, but became such a good imitator of nature that he revived the style of painting. Giotto alone, though born in the midst of unskilled artists, through God's gift in him, revived what had fallen into such an evil plight and raised it to a condition one might call good."—Earl Chapin in *The Ambassador*.

The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction in the government and the civilization of this country.—Former President William Howard Taft.

IMPERFECT IN ORIGINAL

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written to you for quite a while so I thought I would like to write now. I was disappointed when I got the Sabbath Recorder today because there weren't any letters from boys and girls on the Children's Page. I like to read them very much.

I like the stories that are there when there aren't any letters from the boys and girls, but it is nice to know what others are doing in church and every day.

We go to Sabbath school and church every week. My Sabbath school teacher is Eleanor Scull and we like her very much. Some of the boys and girls got a prize for going to Sabbath school every Sabbath for a year, and two or three only missed one or two Sabbaths and they got a prize, too. Don't you think that is nice?

My sister and I go to Junior Christian Endeavor every week, also, and enjoy it very much. We have four different groups that meet every week now. They are Senior, Intermediate, Junior, and the little boys and girls. We call ourselves the "wee" juniors. That is the name one of the little girls gave us. Some of us aren't very wee anymore but we like the name.

The Intermediate group has just been formed. We had around thirty-five every week at the Juniors, and Mr. and Mrs. Osborn decided it was getting too large and some of the boys and girls were growing up so fast, they decided to form another group.

We are trying to get all the boys and girls in Shiloh to come to Christian Endeavor. We have some new ones nearly every week, and are working hard to get more. Some of the children don't know about Jesus and we want everyone to know him and to love him like we do.

Hoping to read some letter soon from other boys and girls in the Recorder, I am

Your Christian friend,

Sonny Ayars.

103 New Street,
Bridgeton, N. J.

Dear Sonny:

I am sorry you have to be disappointed again about those letters from other children

The chief interest for us is that he remained faithful to the Sabbath. In one of his arguments to those reformed Jews who had Sunday worship in their synagogues he wrote:

If you believe God spoke on Sinai, why don't you keep the Sabbath?

If you do not believe it, what makes you keep a sham Sabbath?

And in his faithfulness in this matter, he recorded in his book some of the rabbinical customs that occasioned Jesus' "Woe unto you, scribes and Pharisees":

The rabbis, without any Biblical authority count up thirty-nine principal works, and from these principals they derive offsprings of works without number. I was taught it was a sin to carry a handkerchief, because the Bible forbids to carry a load on the Sabbath. It is forbidden to put on a plaster when anybody suffers; also almost everything necessary for healing purposes. . . . You must not comb your hair on the Sabbath, because you might tear out some hair through combing, and there is no difference between tearing a hair from the head and reaping wheat from the field. . . . You must not write, no matter how pressing a necessity it is, even for religious purposes, or even if you do it with the greatest ease; for writing of itself is a principal work.

But doing mercantile business they consider not forbidden according to law; the sages have forbidden it only because in doing business you might be tempted to forget yourself so much as to write.

On the same principle you are warned not to read by candle light on the Sabbath evening. . . .

So far I have cited only a few of the Sabbath laws, but the Sabbath laws are only a small part of the rabbinical codex. Everything in human life is surrounded by laws. . . .

If we are to believe any authority, doctrine, tradition, or mystery, it must be according to the Bible, in agreement with its spirit.

Additional quotations might be given, if time and space permitted, showing rabbinical perversions of the Word of God in their traditions concerning the use of milk and meat, miracles, the personality of God, etc. All of the book clarifies the teaching of Christ and of the Apostle Paul.

It is not customary to take time to review books a half century and more old, but it may be pardoned this time, as this "Mind and Heart in Religion" shows how rabbinical rationalism led up to shape the stumbling-blocks in the way of world peace at the present time.

Alfred, N. Y.

Our churches and religious institutions are indispensable stabilizing factors in our civilization.—Former President Herbert Hoover.

for, as you see, yours is the only letter I have to answer this week. I had it last week but had to leave it over until this week for lack of room.

I'm sure the boys and girls of the Shiloh Church have cause to be proud of their Junior society. I am glad to hear that it is growing and hope you will get your wish that all the Shiloh boys and girls may attend it.

Last night Pastor Greene and I helped celebrate little Gretchen's third birthday at her home in Wellsville, by eating her birthday supper with her—a fine supper with a beautiful birthday cake and ice cream for dessert. Of course there were just three candles on her cake. She tried hard to blow them out but couldn't do it, so Joyce had to do the blowing for her, with good success. We sang "Happy Birthday to you," but she sang, "Happy birthday to me." She is having the whooping cough so of course she couldn't have children in to help her celebrate except the little boy next door, but she was perfectly satisfied to have her grandpa and grandma.

Now, through you, I wish to send a message to all my Recorder boys and girls. The Sabbath Recorder for April 26, is to be a Sabbath Rally number. Don't you think it would be nice if a number of the boys and girls would write to me telling what the Sabbath means to them, why they keep the Sabbath, a story about some faithful Sabbath keeper, or other thoughts on the Sabbath? We can have two pages if we have enough material for them. These letters or stories must reach me by Sabbath day, April 17, so that I can answer them and send them on to the Recorder, April 18.

Sincerely your friend,
Mizpah S. Greene.

Where Is God?

Where is God? Everywhere!
God is in the rising sun,
To bring us light and joy and peace,
To warm and comfort everyone.

Where is God? With us still,
God is in the setting sun!
He brings sweet rest at close of day,
And comfort when our work is done.

Where is God? He's in the trees,
The flowers and birds and cooling breeze.
God's in the fields of growing crops;
He's in the rain that waters these.

Where is God? He's in our wall
Of desperation—no escape in view;
When we're exhausted—overcome,
He'll open the gate and let us through.

Where is God? He's in our hearts,
Admonishing us with a still small voice;
If we listen, and obey his will,
We will forevermore rejoice.

Where is God? Everywhere!
Where'er we go, whate'er we do,
Our one great Friend still stands by us;
Whate'er befalls, he'll see us through.

—Alice E. Everett, in Morning Melodies.

"ARE YOU LISTENING?"

By F. C. Monroe

Thought on this topic was caused by a broadcast over the Blue Network in which the sale of government stamps was being urged.

Should we not also be listening to the "still small voice" as Elijah, the prophet, listened in the cleft of the mountain? The voice speaks to us all today, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Who is there in our war-torn world who does not want peace and rest? There is but one way to find peace, and that is to listen to the still small voice saying, "Cast all your cares upon him, for he cares for everyone who repents and confesses his sins. For he is faithful and just and will abundantly pardon all that come unto him in faith believing." Again the still small voice declares that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Then why do men put their trust in the unreliable things of this world? Salvation is free, the gift of God. His promises are sure. There is no other way given among men whereby salvation is secured except through the atoning blood of God's Son, Jesus Christ.

There will be no hope of permanent peace or rest in our war-torn world until it repents in humility at the foot of the cross. The very air we breathe is poisoned with greed, propaganda, selfishness, and graft, a disease which great armies and bloodshed will not cure, for it is "not by might nor by power but by my Spirit, saith the Lord." Numbers count little with God. Gideon's army was but three hundred, and only for the Spirit

of the living God would have failed. Let us remember our need of his Spirit.

A consecrated life, seeking for truth and righteousness, will prevail. The Church of the living God should be supported by consecrated people, adhering to his testimonies, commandments, and judgments. The pattern laid out by Jesus, "be ye also perfect as your Father in heaven is perfect," is not an easy one, but defines a goal toward which we must strive. As good soldiers let us "gird on the whole armor of God." And again, let us heed the warning, "in an hour that ye think not the Son of man cometh." Let us not be discouraged, for the arm of God is not shortened. He will care for his own.

Battle Creek, Mich.

OUR PULPIT

PREVAILING PRAYER

(Sermon preached by Rev. Hurley S. Warren, Conference President, over Mutual's "Radio Chapel," New York City, April 4, 1943.)

Text: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18: 1.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy
voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—From "Idylls of the King."

These lines from the pen and spirit of the great poet, Tennyson, indicate the exalted privilege, the necessity, and the efficacy of prayer. It is of the very nature of man to pray. And when we think of prayer in its highest form we think of Jesus the Christ, the Son of God, who has revealed the personality of the God to whom we pray.

If ever any man needed not to pray, it was the One who was nearest God. If ever man employed the privilege of prayer, it was he.

One day as Jesus was teaching, "He spake a parable unto them to this end, that men ought always to pray, and not to faint;

"Saying, There was in a city a judge, which feared not God, neither regarded man:

"And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

"And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;

"Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

"And the Lord said, Hear what the unjust judge saith.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

"I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18: 1-8.

In this parable from the Gospel of St. Luke we discover a judge in a certain city who has a persistent client. The client is a widow. The judge has no fear of God. Nor does he care what his fellows think and say about him. He is an atheist and is not concerned about the welfare of his fellow men. The widow is helpless because she cannot bribe or threaten the judge.

The judge decides to settle the case of his client and free her from her adversary, since he is getting tired of her continual coming.

The Century Bible comments in this connection, "If even a bad judge will listen to persistent pleading, how much more will the just and merciful God! If the judge will do this for an unknown widow, how much more will God for his own people!"

In this dark and tragic hour, the children of the chosen Israel and of the spiritual Israel are crying out to the righteous and just and merciful God to execute judgment. Even though his judgment upon the forces of evil seems to be delayed, and his people are suffering "persecution and oppression," he has promised to deliver them. And he keeps his promises. However, his promises are based on great conditions. Jesus states one condition in the form of a question at the close of this parable, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" That is, "the faith that is requisite" for prevailing prayer.

Our text is from St. Luke 18: 1, "Men ought always to pray, and not to faint." Or, as Dr. Richard F. Weymouth puts it, "They (men) must always pray and never lose heart."

One day a man remarked to a friend that his prayer life was growing less real and God did not seem to be personal. His friend asked, "How often do you pray?"

"Nearly every day," he replied. It developed, however, that when this man did pray his mind was so occupied with his daily work or his home life that he seldom really prayed.

Upon the suggestion of the friend that he read some favorite passage from the Bible, think about it, meditate on God and on "his ever present goodness," he tried it. He found an experience in prayer. He felt God's presence. He knew what it meant to talk with God. His problems became less serious. He seldom had worries.

"Men ought always to pray, and not to faint."

One of the highest privileges that we have in this life is that of prayer. How prone we are to neglect it. Yet I believe that no one will deny his need of it. We all stand in the need of prayer.

Sometimes, we become discouraged because an answer to our prayers is slow in coming.

The poem entitled, "Sometime, Somewhere," by Ophelia G. Browning, has been a great help to me and to many others:

Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? Tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known,
Tho' years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

We "ought always to pray, and not to faint."

Go with me, if you will, to the bedside of a beautiful Christian lady of more than eighty years. A while before Christmas she was recovering from an illness of some weeks. One day as she was walking in the hall of her home with her nurse she fell and fractured her thigh-bone. This meant weeks more in bed with a weight on the fractured limb. She told me late in January that sometimes the weight became most heavy and the pain almost unbearable. Long nights of suffering led her to cry out, "O God, if it is thy will that I bear it, I am willing. But,

if I could only have some respite from this pain!" She said, "It always worked. It never failed. I went off to sleep and woke refreshed."

This is real prayer, friends. And it brought results. True prayer always brings results.

The prayer of this elderly Christian reminds us so much of our Master's prayer in the Garden of Gethsemane. Let us approach this experience of our Lord in deep reverence. We recall that following the Last Supper as Jesus and his disciples went out into the Mount of Olives he was trying to prepare further his disciples for his impending death and his immortal resurrection.

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

"But after I am risen again, I will go before you into Galilee.

"Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

"Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

"Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

"He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

"And he came and found them asleep again: for their eyes were heavy.

"And he left them, and went away again, and prayed the third time, saying the same words.

"Then he cometh to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

"Rise, let us be going: behold, he is at hand that doth betray me."

Matthew 26: 31-46.

As we follow him in loyalty and devotion, in complete surrender and sacrificial service, we "ought always to pray, and not to faint."

"Oh, yes," someone may remark, "that is all right for the man, for Ophelia G. Browning, for the elderly lady, and for Jesus. But my case is different."

Of course, your case and my case are different. Yet I ask you and I ask myself: Have we really prayed? Have we presented the matter to God in the name of Christ without reservation? Have we honestly prayed, "Father, thy will, not mine"? Or, are we holding to some habit that stifles our freedom in him?

If Radio's slim fingers can pluck a melody
From night—and toss it over a continent or sea;
If the petalled white notes of a violin
Are blown across the mountains or the city's din;
If songs, like crimson roses, are culled from thin
blue air—

Why should mortals wonder if God hears prayer?
—Ethel Romig Fuller.

So aptly asks Ethel Romig Fuller in this poem entitled, "Proof."

Let us pray.

Our Father, in these high moments of communion with thee and with one another, we long to be wholly thine. We thank thee that thou dost give thyself to us through thine own Son. Help us to give ourselves to him, that we may be thine, and thine alone. In his name. Amen.

DENOMINATIONAL "HOOK-UP"

De Ruyter, N. Y.

Rev. Neal Dow Mills, pastor of the Seventh Day Baptist Church, has accepted a call to the Seventh Day Baptist Church of New Auburn, Wis., where he will take up his duties on April 1, terminating at that time a seven-year pastorate here.

Mr. Mills came to DeRuyter in June, 1936, from New Market, N. J., where he was pastor of the Piscataway Seventh Day Baptist Church from 1932 to 1936. He was ordained while there. In addition to his pastoral duties, during that period he served as recording secretary of the American Sabbath Tract Society and was a member of the Committee on Distribution of Literature. On July 3, 1937, he was married to Miss Martha Gates, daughter of William Gates and the late Mrs. Gates, of Lincklaen, and a teacher in the De Ruyter centralized school system. They have a daughter, Miriam Josephine Mills.

While pastor at De Ruyter Mr. Mills served as secretary of the Seventh Day Baptist Conference Committee on Religious Life, and as assistant recording secretary of the General Conference. In 1936, he was delegate from this association to the South-eastern Association meeting at Salem, W. Va., and in 1942, to the Southwestern Association meeting in Arkansas. He was president of the Madison County Ministerial Association in 1941-42. He was a member of the De Ruyter Grange, and of the Syracuse Peace Council.

During his seven years pastorate in De Ruyter the church has made a substantial increase in membership and in its support of denominational and missionary interests. As a lover of good music Mr. Mills encouraged and assisted in developing the choir. He directed the young people in several pageants and plays. He co-operated with the other local pastors in directing the community Daily Vacation School and was actively concerned for the moral and religious improvement of the community.

A farewell reception was given for Pastor and Mrs. Mills at the home of Mr. and Mrs. L. A. Coon on Thursday night. Mrs. Lansing DeLee was in charge of the program, consisting of music and games. Mr. and Mrs. Mills were presented with a fine traveling case as well as a sum of money.

Mr. Mills preached his farewell sermon on March 27, and left the following day for his new home. Both Mr. Mills and his wife will be missed by the people of the Seventh Day Baptist Church as well as by the community at large. The best wishes of all go with them in their new field of labor.

—De Ruyter Gleaner.

Verona, N. Y.

At our all-day service, March 6, the sermon in the morning was given by Pastor Polan. At the beginning of the Sabbath school hour the temperance superintendent, Mrs. Leila Franklin, gave an interesting reading on "Two Brief Case Histories of Two Boys and a Bottle." Appropriate hymns were sung.

Following the Sabbath school a cafeteria dinner was served. As the next day would be Pastor Polan's birthday, while all were seated at the tables several young people came in bringing a birthday cake with lighted candles and singing, "Happy Birthday to Pastor Polan." He also received a gift of cash. Following the dinner a short church meeting was held.

The snow storm in the morning had developed into a blizzard by afternoon and some encountered difficulty with the snow drifts, but all were glad to reach home in safety.

George Davis, son of Rev. and Mrs. A. L. Davis, left last week for Sampson Naval Station, where he is taking training. Mrs. Davis and daughter Carolyn are with her parents, Mr. and Mrs. T. S. Smith.

A farewell gathering was held in the church parlors on the evening of March 27, for Mr. and Mrs. Raymond Sholtz and family, who are soon to leave for Chicago, where they will make their future home. A short program including a piano trio, readings, a cornet solo, and vocal duets was given, with words of appreciation by T. S. Smith. Pastor Polan, in a few remarks in behalf of their many friends, presented them a gift. Mr. and Mrs. Sholtz responded, expressing their appreciation of the gift. We all are very sorry to have Mr. and Mrs. Sholtz and family leave us; they have always been a great help in the church and community in every way. The best wishes of a host of friends go with them.

Correspondent.

Fouke, Ark.

Since it was impossible, on account of a bad storm, to have the World Day of Prayer service on Sabbath eve, it was held at the time of the regular church service. The program was sponsored and arranged by the Ladies' Aid society, several of whose members took part. The choir chose an anthem in accord with the theme, "The Lord I

Love," set to the music of Sibelius' "Finlandia." The text of the sermon was, "That they all may be one," from Jesus' intercessory prayer. We all felt helped by our joining in this service. About thirty attended.

Plans are being made for our annual communion service, on the night of Monday, April 19. At this time we hope to have a good attendance of resident and nearby members, and messages from absent ones, especially our boys in the armed services.

Correspondent.

Westerly, R. I.

Miss Ruth Burdick was elected president of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church at the annual meeting of the society held last evening at the home of Miss Lucinda Barber of 97 High Street.

Other officers elected were Miss Barber, vice-president; Miss Jean Loofboro, secretary; and Miss Elizabeth Cundall, treasurer.

A social hour followed with refreshments served by Mrs. Harold Hamilton.—Westerly Sun (April 5).

Boulder, Colo.

The Billy Sunday of Forestry? That's the title, which has been given to Dr. Herbert Newell Wheeler, M.A., '02, nationally known forester, who has made hundreds of evangelical appeals for forest conservation and fire prevention.

Doctor Wheeler has recently been making a series of public addresses in the East as a part of the wartime fire prevention campaign, sponsored by the U. S. Forestry Service, of which he is chief lecturer.

In his thirty years of forestry work he has spoken in all the states in the Union and in Canada and Hawaii on the subject.—The Colorado Alumnus.

MARRIAGES

Beebe - Kugler. — At the Seventh Day Baptist parsonage, Westerly, R. I., February 27, 1943, James DeLoss Beebe of Westerly, and Ann Elizabeth Kugler of Hope Valley. Rev. Harold R. Crandall officiated.

A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on rapid down grade.—Former President Theodore Roosevelt.

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An Easter Prayer

By Frank H. Mann

Our Father God, author of peace and lover of concord, we turn our faces to thee at this Easter season as the flowers turn their faces to the sun. Make us realize that no winter is so long but what the coming spring will change the face of all the earth; and that no night is so dark but what the light of thy presence shall chase away the gloom.

In a moment when evil seems to have triumphed, bring us again the assurance that Jesus, the Risen Lord, is still abroad in the world, and that no man shall permanently check his advancing claims to the loyalties and affections of the whole human race.

Hasten the day when no man shall say to his brother, "Know the Lord," but all men shall know him from the least to the greatest, and shall honor him from the rising of the sun to the going down of the same. May we yet live to see the day, sought by thy children in all ages, when men shall do justly, love mercy, and walk humbly with their God.

And may the Prince of Peace lift upon us the light of his countenance and give us peace, we ask in the name of our risen and triumphant Lord. Amen.

—Bible Society Record.