

O B I T U A R Y

Ferguson. — At Cuero, Tex., January 27, 1944, Cadet Charles W. Ferguson, aged twenty years.

Charles was born at Westerly, R. I., January 16, 1924, the son and youngest child of the late Dr. Alexander and Jessie A. (Clarke) Ferguson, now of Alfred, N. Y. His life was spent in Westerly until about four years ago. He was educated in the Westerly schools and was graduated from the Alfred-Almond High School. He was a student at Colgate University when he entered the United States Army Air Force in February, 1943. He was on solo flight when killed in an accident, and lacked but a few hours of receiving his commission as Second Lieutenant.

In November, 1937, Charles was baptized and united with the Pawcatuck Seventh Day Baptist Church. He was outstanding in his scholastic attainments. He was gentlemanly, thoughtful of others, a favorite with all who knew him. He is survived by his mother; his sister, Elizabeth, Mrs. Roland A. Waddill of Alfred; and his brother, Lt. Alexander C. Ferguson of the United States Army Air Force, Boca Raton, Fla.

Funeral services were held at the Avery Funeral Home, Westerly, Thursday afternoon, February 3. Interment was in Oak Grove Cemetery, Ashaway. Pastor Harold R. Crandall was assisted in the service by Rev. James G. Graham, pastor of the Pawcatuck Congregational Church. H. R. C.

Greene. — Myrta E., born November 3, 1865, and died in the Samaritan Hospital of Troy, N. Y., on January 9, 1944.

Miss Greene was born in Berlin, daughter of the late James and Samantha Satterlee Greene. Following graduation from Alfred University, she taught for a number of years.

She was a well beloved worker and friend of the Berlin Seventh Day Baptist Church. She was a deaconess and a faithful worker of the church.

Farewell services were held in the Seventh Day Baptist church, conducted by Dr. George E. Whitehouse and her pastor, Rev. Paul L. Maxson. Interment was made in the Seventh Day Baptist Cemetery. P. L. M.

Wells. — L. Lillian Wells, daughter of Jairah I. and Nancy C. Gray, was born in Westerly, R. I., December 31, 1855, and died at the Anderson Hospital, Westerly, February 25, 1944.

She was the wife of the late Wallace R. Wells. She lived in Ashaway, R. I. for sixty years. She was a member of the First Seventh Day Baptist Church of Hopkinton. She is survived by four daughters: Mrs. Ruth Gilman and Mrs. John Coulter of Springfield, Mass.; Mrs. William C. Roger of Ashaway; and Mrs. Lois Lipphardt of Sanford, Fla.; and one son, Edward G. Wells of Cranston, R. I. She is also survived by a brother, George F. Gray of Naughtuck, Conn.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon, at the Avery Funeral Home in Westerly. Interment was in the Oak Grove Cemetery at Ashaway. R. H. C.

Whitehouse. — George Ellsworth. Funeral services for Doctor Whitehouse were held in the Baptist church of Berlin on Sunday afternoon, February 20, 1944. He passed away on February 17 at his home, following a two-weeks' illness.

Many people will remember Parson Whitehouse as pastor of the Baptist Church in Berlin. He received his doctor's degree from Salem College, Salem, W. Va., in 1932.

The service was conducted by ministers from the nearby community. The sermon was delivered by the pastor of the Seventh Day Baptist Church, Paul L. Maxson.

Parson Whitehouse spent a very full and useful life. He has been well known in the Berlin community for the past twenty-seven years. He passed away at the age of seventy-six. P. L. M.

THANKS BE TO GOD

By Janie Alford

I do not thank thee, Lord,
That I have bread to eat while others starve;
Nor yet for work to do
While empty hands solicit heaven;
Nor for a body strong
While other bodies flatten beds of pain,
No, not for these do I give thanks!

But I am grateful, Lord,
Because my meagre loaf I may divide;
For that my busy hands
May move to meet another's need;
Because my doubled strength
I may expend to steady one who faints;
Yes, for all these do I give thanks!

For heart to share, desire to bear,
And will to lift,
Flamed into one by deathless Love—
Thanks be to God for this!
Unspeakable! His Gift!

—From the calendar of Calvary Baptist
Church, Washington, D. C.

CHINA LETTERS

Written by

Dr. Rosa W. Palmberg
Seventh Day Baptist Medical Missionary
to China, 1894 - 1940

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THE SABBATH RECORDER
Plainfield, N. J.

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., MARCH 13, 1944

No. 11



REV. CARROLL L. HILL

Newly chosen President of Milton College,
Milton, Wis.

(See article, "Milton Pastor Resigns," in this issue.)

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Editorials

LEADERSHIP OF YOUNG ADULTS

(Guest editorial)

It was brought out in the annual meeting of the International Council of Religious Education, held a few years ago, that the loss of young adults to the active work of the church and the Bible school is rather alarming, as is also true with the next younger group.

It appears that what they need to keep them interested in the work of the church and church school is guidance, not domination. The crux of the problem of leadership with young adults is one of securing self-direction and self-action; however, the beginning must usually be made by some older person who sees the need and has the ability to draw younger persons into activity. There is a situation, for example, in which there is a very active program for young adults, but for some reason it has become a "one man" institution. The one man may be friendly, magnetic, fascinating, perhaps an officer in the church, and by a sort of tradition a decade or two old, he is president of the group. There are cases where such leaders have said with no little pride, "I have been leader of this group for twenty-five years." Such leadership is all very well in the beginning, but does not represent genuine success until this older man steps aside and the program goes forward under younger leaders. Real leadership consists in being able to produce other leaders.

Young adults are able, full of initiative, and eager to work out their ideas. They want, and need, to make test of their own abilities; however, they can easily be discouraged by the inclement atmosphere of domination by an older leader. Yet they cannot dispense with older leadership entirely. So the church must take what may seem like the precarious position between no guidance for young adults, and too much.

Discreet, but strong, leadership is vital as the group begins. The person who has the idea and the initiative to start a definite movement among young adults is logically and usually the first leader. He or she, let us hope, has the need of young adults deeply at heart, and no less a motive in organizing them than their own best interests, not to be a dictator or perpetual leader of them. One invaluable virtue in the first leader and organizer will be understanding, a sensitivity to the young adult mind and faith in it. Ingenuity, persistence, courage, tact, tirelessness, are found in the long list of useful qualities for leadership of young adults: but despite the length of the list, a good leader can be found in most churches who can put a young adult group on its organizational feet.

Erlo E. Sutton.

WHAT SHALL WE PREACH?

Some years ago the president of one of our leading theological schools published a book on "What Shall We Preach?" It was full of helpful suggestions and pertinent illus-

trations. Week by week many a pastor has been confronted by the question, "What shall I preach?" It is especially true that, if he does not prepare and maintain a definite schedule of themes and texts, this question often arises to vex him.

"What shall I preach?" He is working on a safe precedent who is determined to preach "Christ and him crucified." So often we get into trouble, to little or no profit, if not with mischief to our parish, when we wander afield into economics, politics, and other fields in which we have no training. The writer was once told that if he wanted to win popularity in the community to preach against the Catholics. However, there was enough prejudice, hatred, bigotry, smugness, and other sins in evidence to speak against that he never got around to berate the Catholics.

The most valid conception of preaching is that of bringing a vital message from the living God. A "thus saith the Lord" need not be always declared by the minister, but should be his stay and concern. Does God's Word teach, or sanction this? Convinced that it does, the preacher should determine whether or not it is timely and meets the need of his people.

More Scriptural preaching is needed, since it gives opportunity for instruction, and the inspiration from knowing more of God's Word.

The worth-whileness of the message cannot be judged by immediate results. Jeremiah's ministry appears to have produced but meager fruitage in his own life-time. But Jeremiah is still preaching. Isaiah likewise, "though dead yet speaketh." The preaching of Jesus himself who came preaching the kingdom of God, resulted, apparently in a following of fewer than a dozen reliable workers, and of their later lives the Bible tells us of but three or four. Yet—see the results of his work and of his messages living in the hearts of millions today.

We are glad that John the Baptist "came preaching"; that "Jesus spake as no man spake"; that Paul preached Jesus and him crucified; that James and Peter and others declared the unsearchable riches of God; and that John reiterated the love of God, even down to the last days of his infirmities. These exponents of the Word give us direction and example of preaching.

One of the practices of preaching should be warned against—that of drifting into hobbyism. We come to have a strong conviction, and then perhaps unconsciously we get to bringing that into every discourse, openly or subtly, until we lose our grip on our people, if not drive them from the congregation or split the church. Such preaching is disastrous and unfruitful of good. Let us "be wise as serpents and harmless as doves," handling aright the Word of God.

INTERMENT SURPRISES

[Not written for the editorial page, but we know our readers will welcome it here.—Office.]

Such gratitude as wells up in one's heart at the miracle which was enacted in the safe return of fifteen hundred American and Canadian citizens to our native shores! Thanks to our long-suffering government officials, who were at length thus successful! And thanks to our friends, who made our return financially possible!

The experiment in communal living, which we were called upon to undertake for six and a half months in Chapei Civil Assembly Center, was, for the most of the ten hundred eighty internees, the greatest surprise and test of their lives. Not in facing seen danger, nor in ill-treatment, but in endurance of the other fellow beyond the curtain separating our space from his, hers, or theirs. And he was being tested, too, you found out, to endure you and your annoying ways growing out of your queer background, habits, and customs.

There were many really funny situations arising every day, but our fund of humor was on short rations somehow, and a lot of us took ourselves and everything and everybody else quite too seriously. I remember the day when a friend, not interned until May, came in with his sense of humor quite intact. We who had almost forgotten what it was like to see the simple, funny situations of everyday life, laughed almost unreasonably at almost everything he said. It was surprising to see how soon we and he grew too serious, while the situations continued just as funny as ever.

Some of the best surprises lay in the nature area, not that nature had changed, but that we had time to observe it slowly as its manifestations changed. Again and again one heard expressions like this:

"Did you ever see the spring so lovely?"

"I never saw so many beautiful, feathery willows in my life before."

"Do the Bulbuls sing like this every year around Shanghai?"

"Isn't it a privilege to be out under the wide open sky where we can look at and study the constellations? I didn't know so many people in Shanghai knew so much about astronomy."

No matter what they took away from us, they couldn't rob us of anything like that. When it came to weather, there was given us the kind of a summer that we who had been in China over thirty years had not seen the like of before: a much lower mean temperature, and humidity far less than usual. The grumblers whose chief stock in trade was complaint about weather found themselves short of materials.

As my husband and I sat at our little table with our beds, trunk, pans, pails, books, dishes, tins of food, boxes, etc., etc., in our 7 by 15 foot space, and some of that a public highway, and some more of it under a shelf, something came to us like a flash.

"Thou preparest a table before us in the presence of our enemies."

So, no matter how poor, how unsavory, or scanty was our fare,

"We had meat and we could eat,
And so the Lord be thankit."

(Continued next week)

Mary R. Davis.

ITEMS OF INTEREST

Evanston, I. — Honoring nine hundred three members of the Youth's Temperance Council, including twenty-five girls, who are in the armed forces, a service flag has been unfurled here at the headquarters of the National Woman's Christian Temperance Union.

The flag has a gold star for the ten members who have already died in service.

The Y.T.C. is a branch of the W.C.T.U., composed of youths from fourteen to thirty years old who, besides pledging total abstinence themselves, carry on a varied program of scientific, social, and religious education in this field through hundreds of councils located in every section of the country. Miss Regina Moede, a graduate of Seattle

Pacific College, Washington, a talented speaker and musician, is the National General Secretary.—W.C.T.U.

Italy. — Men of many faiths may worship God in their own way as the result of a program worked out by the American Red Cross and army chaplains in a severely-bombed Italian city in and around which thousands of soldiers are concentrated.

The Red Cross does what the army cannot do. It is tangible testimony to our belief in the importance of human personality, of the individual man—even in time of war. The Red Cross keeps the man in the service from having that devastating feeling that he is merely a cog in a machine. From the time he signs up, until he comes back to civilian life again, the American Red Cross is on hand to aid him—American Red Cross.

Since approximately 45 per cent of German prisoners of war in camps in the United States are Lutheran or have Lutheran antecedents, the National Lutheran Council and the Missouri Synod churches have formed a "Lutheran Commission for Prisoners of War" which is operating in these camps with the co-operation of the War Department. Dr. P. E. Kretzmann is the national chairman. Through this commission, the German prisoners are being served by Lutheran chaplains and pastors; and they are being furnished hymnals, prayer books, Bibles, devotional volumes, educational books, records, and other materials in the German language. The commission has headquarters at 39 East 35th Street, New York, N. Y., and 3558 S. Jefferson Avenue, St. Louis, Mo.—W. W. Reid, in News in Religion.

1944 RED CROSS WAR FUND

When bombs fall there is no time to send help half way around the world. When a badly wounded fighting man needs a transfusion, it is too late to begin looking for a blood donor or find a nurse to care for him. When a lonely soldier learns of trouble at home, he needs help—immediately.

The American Red Cross provides that help wherever and whenever the need arises. A continuous procession of blood donors must be maintained, nurses must be recruited for the army and navy, trained Red Cross

workers and supplies must be sent to camps, hospitals, and foreign theaters of operation the world over.

When a train crash leaves scores injured, when flood engulfs a town, when epidemic strikes, delay may cost lives. Red Cross disaster relief and medical supplies, held in readiness for such emergencies, plus trained workers to rescue and assist victims and help in their rehabilitation, will prevent delay and thus save many lives.

To fulfill its many obligations to the armed forces and our people, the American Red Cross needs your help. During 1944 it must supply some 5,000,000 blood donations. Each month 2,500 nurses must be recruited for the army and navy. Red Cross field directors and other trained personnel must be stationed at military and naval posts and hospitals to help our fighting men and their families when personal trouble brews, a task

in which the Red Cross chapter on the home front ably does its share.

At home the Red Cross must continue to maintain a state of alert. Disasters must be met as they occur. Nurse's aides and first aiders must be trained and other educational projects continued. Food parcels for distribution to prisoners of war must be packed, surgical dressings made, and the thousand and one details of administering a far-flung, busy organization must be attended.

All activities of the American Red Cross are financed by voluntary gifts and contributions. During March, designated by President Roosevelt as Red Cross Month, the American Red Cross must raise its 1944 War Fund of unprecedented size to meet unprecedented needs. Your contribution will assure maintenance of all Red Cross services and thus indirectly help save many a life. Let's give! — Release.

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

CARRYING THE GOSPEL TO THOSE WHO ARE READY TO ACCEPT IT

Not all races are equally ready to accept the gospel; not all classes in the same nation are equally ready; not all people in the same community are equally ready. It has always been difficult to reach the learned (sometimes called the intelligentsia) with the gospel, and this is nothing against the gospel. This was so in apostolic times and has always been a condition to be faced. It is a situation faced by Seventh Day Baptists today.

It is natural to desire to reach certain classes in preference to others. In many churches, whether it is recognized or not, there is a greater desire to win the so-called better class of people than there is to reach the lower classes. Denominations, sometimes, prefer to build up their communions from people in the homeland. But as stated above, it is often easier to reach those whom churches and denominations are less anxious to win. The first Christians desired first of all to win Jews rather than Gentiles, but they found it easier to get the latter to accept Christ.

The fact that some are more ready to accept the gospel than others presents its

problems. Shall we give our entire attention to winning to Christ those who are the easiest subjects? We should not. We who have the gospel have a duty to every class—to the high and the low, "both to the Greeks and to the barbarians, both to the wise and to the unwise."

Though this is true, yet if we follow the apostles we will give our greatest efforts to those who are ready to accept Christ, to whatever class, nation, or race they may belong. While the apostles never ceased to try to win the Jews to Christ, they turned to the Gentiles after they saw the Jews were set against him.

It is natural and right that Seventh Day Baptists should desire very much to win to Christ and the gospel message as they see it people in our own country, but they are face to face with a situation where God is opening doors in many foreign lands in which converts can be won more easily than at home. Also there are certain classes in the homeland who are more ready to accept Christ and the Bible Sabbath than are others. If Seventh Day Baptists follow the apostolic example and the call of God under these conditions they will do their best to give

the message to the homeland and to all foreign lands. If Seventh Day Baptists really believe they have the truth and that they are a part of God's plan for the evangelization of the world, they cannot do less than push the work in the homeland with great vigor and extend it to every corner of the world with united enthusiasm. W. L. B.

REPORT OF PASTOR C. L. SMELLIE

Herewith I am sending you my report for January, 1944.

Sabbath, January first, I attended Bible school at Luna, giving whatever help I could, preached the sermon, served the Lord's Supper, and asked God's blessing on two infants.

The following day I presided over a quarterly business meeting and took the service at 7 p.m., preaching the sermon.

Tuesday, the fourth, I attended the Ladies' Aid board meeting at 27 Charles St., taking an active part therein.

On Wednesday, the fifth, our quarterly advisory board meeting was held. I was responsible for our agenda, and the bringing to a successful conclusion its various items of the day, among them being finance and pastoral gowns. I also went to the Bank of Nova Scotia with Rev. Mr. Grant, Mrs. Smellie, and Miss Rennals, and made the change of trustees, Rev. Mr. Crichlow having signed the necessary documents. It was also my privilege to entertain at my home Rev. Mr. Grant, Pastor Lyons, D. Brown of Bowensville, and S. Stewart of Waterford. I conducted prayer meeting at Charles St. on the seventh.

On the eighth I taught a class at Bible school, took the service, admitted by testimony four into the membership of the Kingston Church (one being a member of the Bowensville Church but now residing in Kingston). I also attended vesper, but gave Brother J. Hamilton (one of the associate leaders) the opportunity of presiding. I preached at this church the following night and gave a Bible study to a sister at her request in my home.

I returned to Mt. Charles on the tenth, at 6.30 p.m., and left again on Thursday morning to inspect the repairs of the Kingston church. Friday, the fourteenth, I left for Brooklands (St. Thomas), arriving there at about 5 p.m. I rested until Sabbath, the fifteenth, when I attended Bible school,

assisted in teaching the lesson, preached the sermon, admitted three into membership by testimony, and administered the Lord's Supper. From here I went to Bath, where I took part in vesper and examined the candidates. Sunday, the sixteenth, I was responsible for baptismal service and the immersion of the candidates. At 4 p.m. I attended a business meeting and preached the sermon at 7 p.m., receiving four into church membership.

Sabbath, the twenty-second, I took the services of the day at Mt. Charles, and on Sunday night preached the sermon. Sabbath, the twenty-ninth, was spent with the Luna Church teaching Bible school, preaching the sermon, and asking God's blessing on one infant. Sunday night I preached at the 7 o'clock gospel meeting. This ends my activity for the month of January.

C. L. Smellie.

Mt. Charles, Border P. O.

TREASURER'S MONTHLY STATEMENT

January 1, 1944, to January 31, 1944

Karl G. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand January 1, 1944	\$4,051.14
S.D.B. Memorial Fund, income for quarter ended Nov. 30, 1943	653.23
A. M. Burdick Scholarship Fund, surplus 1943 income	21.86
Missionary Travel Fund gifts as follows:	
Friendship Church, Nile, N. Y.	6.00
Pullman Co., unused transportation Dr. George Thorngate from Jersey City, N. J., to Hornell, N. Y.	2.42
Leonardville, N. Y., Church	25.00
Battle Creek, Mich.	3.00
Mrs. Cora A. Potter, Washburn, Wis., for India Relief Fund	2.00
Industrial Trust Company, Westerly, R. I., demand loan	1,500.00
Rev. and Mrs. Trevah R. Sutton, Rockville, R. I., for Jamaica Mission School	5.00
Los Angeles, Calif., for Denominational Budget	14.00
Friendship Church, Nile, N. Y.	20.50
First Hebron, Pa., Church	15.00
Reta I. Crouch, Albuquerque, N. M.	10.00
Dr. and Mrs. A. E. Gamon, Montclair, N. J., for United China Relief	10.00
Recorder Press, one-half proceeds sale "China Letters"	143.45
Ashaway, R. I.	6.33
New Auburn, Wis., Sabbath school	5.00
Gentry, Ark., Sabbath school	2.00
Chicago, Ill.	6.00
Milton Junction, Wis.	1.00
Denominational Budget	612.30
	<u>\$7,115.23</u>
Cr.	
Dr. George Thorngate, advance travel expense	\$ 200.00
Jamaica payments as follows:	
Rev. Luther W. Crichlow, salary	\$68.75
Travel expense	46.45
Rev. C. L. Smellie, balance Dec. salary	26.00
January salary	66.00

Nov. and Dec. travel expense	8.46	
Native workers	39.59	
		255.25
Notes repaid	1,500.00	
Interest paid	35.00	
Interest saved on notes transferred to Debt Fund	20.00	
Industrial Trust Company, purchase \$2,000 U. S. Treasury 7/8% Certificates of Indebtedness due Feb. 1, 1945	2,000.00	
Rev. Neal D. Mills	27.50	
Rev. Earl Cruzan	27.50	
Rev. Clifford A. Beebe	27.50	
Rev. Orville W. Babcock	27.50	
Rev. Verney A. Wilson	16.67	
Rev. Marion C. Van Horn	27.50	
Rev. William L. Burdick:		
Salary	\$125.00	
House and office rent	25.00	
Travel expense	6.00	
Office supplies	11.76	
Clerk hire	33.33	
		201.09
Rev. Herbert L. Polan	10.00	
Rev. E. S. Ballenger	20.00	
Treasurer's expense	24.75	
Mrs. George P. Kenyon	10.00	
Rev. R. R. Thorngate	10.00	
China payments as follows:		
Rev. H. Eugene Davis	\$ 75.00	
Dr. George Thorngate, salary	100.00	
Children's allowance	25.00	
Dr. Rosa W. Palmborg	30.00	
		230.00
Cash on hand January 31, 1944	2,444.97	
		<u>\$7,115.23</u>
Accounts payable as at January 31, 1944:		
China	\$2,894.94	
Germany	1,916.67	
Holland	1,900.00	
		<u>\$6,711.61</u>

SUFFERING SPEAKS

The general need for world-wide relief is so obvious it does not demand explanation. War with all its horrors involves most of the human race and sends its influences into the lives of those not directly involved. Governments the world over have joined together to meet the essential demands for life in devastated areas, but there is a tremendous call on the resources, the abilities, and the facilities of the Christian Church. More than twenty denominations—ours among them—indorsed the program of the Church Committee on Overseas Relief and Reconstruction (CCORR). This body has been set up by joint action of the Federal Council of the Churches of Christ in America and the Foreign Missions Conference to "serve as a co-ordinating center for the program of the American churches for" overseas relief now and reconstruction in the post-war world. The American committee does not plan to administer overseas relief, but distributes funds sent to it among the nine agencies it has endorsed: American Bible Society, American Committee for Christian Refugees, American Friends Service Committee, Central Bureau for Interchurch Aid, Church Commit-

tee for China Relief, International Missionary Council—Orphaned Missions Fund, World's Student Christian Federation—Emergency Relief and Reconstruction, Y. M. C. A.—War



Prisoners Aid, Y. W. C. A.—World Emergency and War Victims Fund. These nine agencies are the administrative arm of the American Protestant Church in reaching and relieving, in the fields of physical and spiritual welfare, the needs of war ravaged peoples.

The Conference Committee on Relief Appeals in Our Churches is actively affiliated with CCORR. We are working to bring spiritual reconciliation, first of all, to hate-filled hearts and doubting minds the world over; second, we hope to bring emergency relief of the physical needs of war ravaged peoples; third, we aim at assisting the churches of Europe and Asia and Africa, bombed out and oppression ridden, to rehabilitate themselves; fourth, we are working to be of assistance to government in the task of general reconstruction of the whole life of war devastated nations. These are the aims of CCORR. They are the aims of the Seventh Day Baptist Committee on Relief: spiritual reconciliation, physical emergency relief, emergency rehabilitation, general reconstruction.

You may be asking just how this all fits in with the "Give once" slogan of the National War Fund drive. Perhaps I can enlighten you. Four of the agencies to which funds are allotted by CCORR were included in the National War Fund. "This inclusion in the War Fund is to enable these agencies to secure from public sources that part of their support previously received outside direct church contributions. It does not reduce the churches' obligation to these agencies, since the agencies are committed to a Christian relief service in

such measure as the churches make possible. In other words, this appeal to the churches is not included in the askings of the National War Fund."

In a letter sent from the National War Fund headquarters last July, it is noted that several of the agencies endorsed by CCORR are on their list. This is what they say about it. "We heartily endorse the principle that certain portions of their annual budgets are to be designated as a primary responsibility of the churches and as such are not included in the amounts involved in solicitations by the National War Fund."

"The local war chests operating under the National War Fund respond to those humanitarian obligations which you assume just because you are a self-respecting citizen of a free country. But even the National War Fund takes it for granted that Christians are going to want to take care of certain obligations toward

their brother men because it is a mandate of their religion that they give 'In His Name.' The total service to war victims for which those agencies are responsible will not be met unless they receive the amount validated by the National War Fund plus the amount recommended by the Church Committee on Overseas Relief and Reconstruction."

Christians who have given once for the relief of those uprooted or beaten down by the terrors of close-up war may well consider that "even the Gentiles do as much." Here is a wide field for giving in a truly Christlike pattern. The task confronting Christians is tremendous. The casualties of war are innumerable; the destruction of human souls is incalculable; but so is the power of God in Jesus Christ to relieve and to save incalculable. You can help release it by earnest prayer, hard work, and sacrificial giving in the name of the Christ for war victims everywhere.

Committee on Relief Appeals.

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

Woman's Work

A LETTER FROM THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

To all F.M.C. Member Boards and Agencies, Committee Chairmen, and Secretarial Council.

Dear Friends:

Enclosed is copy of the chart showing the organization of the Department of State as announced Saturday evening, January 15, by Secretary Hull.

This shows the most thoroughgoing reorganization of the department that has occurred in many years. One of the significant changes is that all four geographical offices are to clear directly to the secretary and under secretary. Another is the formation of the Policy Committee and the Committee on Postwar Programs.

There is serious effort to free certain top officers for study and policy making, and to more effectively integrate the planning and administrative functions of the rapidly-growing department.

Two new creations with which F.M.C. has been especially concerned are the Division of African Affairs and the Office of Public Information.

The Division of African Affairs was proposed in a letter of November 5, 1943, to the department signed in their personal capacities by twenty-five mission board executives and sixteen officers of philanthropic, industrial, and educational bodies interested in Africa. This followed resolutions on the subject by the American Committee on Africa, the War, and Peace Aims, and by the Church Conference on African Affairs, both in June, 1942. And it was followed by additional correspondence and conversation with Mr. Stettinius. There were forces in the department which have for some time favored the creation of such a division, and the logic of world events strengthened the arguments for it. Its new chief is Henry S. Villard. The assistant chief is Charles W. Lewis, Jr. Its additional present staff consists of four officers, three of whom have had foreign service in Africa.

The hope expressed in our letter of November 5, for a gradual increase in the qualified personnel assigned to deal with African affairs, to permit both administrative effectiveness and policy formulation, seems to have some prospect of realization.

Another suggestion, that there should be Negro representation in the qualified personnel, has not yet been carried out and I have no knowledge as to whether it will be. A significant action along this line has been taken by the department, however, in another division, that of Territorial Studies, through the appointment on January 4 last to that division of Ralph J. Bunche, a professor on leave from Howard University, who for some time has been dealing with African matters in the Office of Strategic Services. There are some Negroes in the United States Foreign Service but so far as my knowledge goes Doctor Bunche is the first Negro to be given a desk appointment in the department.

The Office of Public Information has been created, with John S. Dickey as its director. The discussion in the department over a long period leading up to this seems to mark it as an almost revolutionary action. Its underlying philosophy, as I understand it, is to stimulate and facilitate a two-way exchange on foreign policy between the public and the department. The current series of four broadcasts on NBC on Saturdays (January 22 and 29) at 7 p.m. EWT, unprecedented in State Department history, are the work of this new office. A department officer in the first broadcast on January 8 directly asked for individuals and groups to express themselves to the department on questions of foreign policy.

For some two years representatives of F.M.C. have been working in departmental quarters to get such relations established and operating. For more than a year the Commission on a Just and Durable Peace has been working at the same problems. Other forces, within and without the department, have exerted influence. The newly-created office seems a potential of great importance. We should continue to study ways in which that importance can be realized for high Christian ends.

The reorganization of the department, and particularly the prevailing inner attitudes which permitted it, can be an important beginning in new public-government relationships and in the formulation and functioning of new American foreign policies. Whether it will be depends in great measure on the public, and in particular on those groups within the public which have special knowl-

edge and experience in various aspects of foreign relations. Of such groups, none can surpass the Church, with its trained and experienced missionary personnel—if it is willing to give the time and money required to bring that knowledge and experience to bear. This needs our most serious consideration.

As a first step, following this departmental reorganization and the additional openings which it makes for such approach, you would not fail to accept this opportunity if you feel you could write some departmental officer or officers about one or another of the concerns you have for America's right contributions to world relations. Secretary of State Cordell Hull, or Under Secretary of State Edward R. Stettinius would be indicated for general subjects on the reorganization as a whole; Director John S. Dickey with regard to public relations; office directors or division chiefs for special subjects; as Chief Henry S. Villard, Division of African Affairs. We have every reason to believe such expressions of opinion are really wanted and will be given consideration. Copies of such letters sent to this office would be helpful (1) in letting us know what your serious concerns are; (2) in following them up co-operatively.

Sincerely,
Emory Ross.

The Peace Committee of your Board of Directors will endeavor to furnish any information desired in regard to the address of office directors or division chiefs. For instance, if one is interested in contributing in respect to Chinese affairs, he may reach that division directly by addressing Division of Chinese Affairs, Chief J. Carter Vincent, Washington, D. C.

It seems reasonable to expect that the action of our government in the making of the peace will take account of public opinion. Already actions taken have reflected public opinion. The most effective way, we are told, to influence the peace is through the development in the churches of definite opinion on postwar problems based on Christian faith and permeated with the application of the principles of the Sermon on the Mount. The postwar world is now in the making. The churches within our nation, including our Seventh Day Baptist churches,

must now be actively and unitedly seeking to bring a Christian viewpoint to bear upon political action. Faith and intelligent activity are the requisite for a steady and continuing program of Christian influence upon the solution of postwar problems.

Peace Committee.

DEACON JOHN H. AUSTIN

John Henry Austin was the son of William Henry and Dorcas Ann (Tanner) Austin and was born at Exeter, R. I., December 25, 1870. He died at Westerly, R. I., February 6, 1944. He was the younger of the two children born to his parents, his sister Evelyn, Mrs. Ernest A. Barber, preceding him in death by several years.

His early life was spent in Hope Valley, where he learned the machinist's trade in the Nichols and Langworthy Machine Shop. He came to Westerly in 1894, entering the employ of the C. B. Cottrell and Sons Co. After serving some time in the shop he entered the drafting department.

In February, 1895, he was united in marriage with Mattie Knight Stillman, daughter of Lucius and Hattie (Mitchell) Stillman, who died in 1904. To this union were born

four children: Lucius and Hannah who died in infancy; Alexander P. Austin of Westerly; and Sally Elizabeth, now Mrs. Dwight Pulver, of Pine Plains, N. Y. In August, 1905, Mr. Austin was united in marriage with Annabel Dixon of Shiloh, N. J. One daughter was born to them, Dorcas Dixon Austin, now Mrs. Elston H. Van Horn of Westerly.

In 1894, in the pastorate of Rev. William C. Daland, Mr. Austin united with the Pawcatuck Seventh Day Baptist Church. In 1912, his church elected and ordained him to the diaconate. He has always been interested and active in church work. He has served on the Commission of the Seventh Day Baptist General Conference and for many years has been a member of the Board of Managers of the Seventh Day Baptist Missionary Society. He loved folks and he loved God and Christian service. Those who knew him said of him, "John Austin lives his religion."

He is survived by his wife, his three children, and three grandchildren.

Funeral services were held in the Pawcatuck Seventh Day Baptist church Wednesday afternoon, and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated.

H. R. C.

Young People's Work

Jennett B. Dickinson, Editor

Please send all material and suggestions to Route 3, Bridgeton, N. J.

A CHILD SHALL LEAD

By Rev. T. R. Sutton

(Continued from last week)

Scene II

(Same as Scene I—two weeks later. Time—late Sabbath eve. Stage is clear as scene opens. Paul enters at right followed by Jean and Mrs. Albertson. They take off their wraps and Paul carries them out and returns as the conversation begins.)

Mrs. A.—Home again. My, but that was a beautiful baptismal service. You children do not know how happy I am tonight. I hope that you will always be faithful followers of Christ. How I wish your father were different and could have been here with us tonight. (Seats herself in rocker. Jean takes easy chair and Paul takes chair at right side when he returns.)

Jean—I do so much wish he were a Christian too.

Mrs. A.—So do I; but I have talked with him, written letters, and have been constantly praying. Yet, it seems he remains the same. Maybe some time it will be different.

Paul—Now that Jean and I have been baptized and are joining the church we ought to pray for him too, and maybe there is something else we can do.

Mrs. A.—Yes, you can pray and I wish you would. Pray also that God may use us in any way he may direct to help. (Door bell rings and she answers it) (Short pause.)

Paul—I also wish my chum, Edward Brown, would accept Christ. He is in our Sabbath school class, and really is a fine

kid. Maybe I should talk with him myself. (Short pause.)

Mrs. A. (returning to room)—It was Mr. Johnson from next door. His wife has to go to the hospital right away and they want me to come over and help her get ready. You children go to bed—it's already late. Goodnight. (Leaves at right.)

Paul and Jean—Goodnight.

Jean—I wonder what is the matter with Mrs. Johnson?

Paul—I don't know; but she hasn't been well all winter. (Pause.) I guess I'll go to bed. Goodnight, Jean.

Jean—Goodnight. I have a few more pages of this book to read then I shall go to bed too.

(Paul leaves at right. Jean turns on radio—music back stage—and starts to read—pause—Jean begins to nod. Then drops book and goes to sleep. Enter Dream Interpreter at right—carries a scroll.)

Dream Interpreter (softly)—Jean. (Short pause.) Jean.

Jean (opening eyes)—Oh! Who are you?

D. I.—I am Dream Interpreter. (Stands near table facing left stage.)

Jean—Dream Interpreter? What do you mean?

D. I.—You are asleep and are dreaming. I have come to help you understand your dream. About what were you thinking just before you fell asleep?

Jean—What was it? Oh, I know. I was thinking how I wish I could be famous. But here I am—just Jean Albertson.

D. I.—My friend, some people become famous—others do not. Really, only a few ever are famous. Most of us must be just what we are. Let me tell you something, Jean. You and your brother Paul did something tonight that is by far more worthy than being famous. You were baptized. You know what that means for you have studied about it in your Sabbath school class and your pastor has talked with you concerning it. It was a symbol representing a religious experience you have had. It represents the fact that you have buried an old life—which has been a sinful one—and also the putting aside of a life you would have had if Christ had not entered into your life. Then it represents the resurrection into a new life with Christ. That, my friend, which baptism represents, is the greatest thing any

person can ever do. Whether or not a person is famous, his life does not amount to much unless he or she has accepted Christ as Savior and Guide.

Jean—I believe I understand. I can be famous with Christ, even though I may not be famous in the world. It is great to be a Christian! What should a Christian do after he has been baptized and joins a church?

D. I.—That, my friend, is a good question. You are just beginning the Christian life and there is much to do. It is a life of growth with Christ, and a life that is filled with service. Some Christians will give themselves over to full-time religious work, but not all can do that. Others will find part-time service in religious work. Then all of us can and should live and act as Christ would have us live and act, no matter what our tasks in life may be. Permit me to illustrate my point by presenting to you a pageant which will show you a few of the different ways in which the Christian life is expressed. I shall call some of my messengers to come before you to explain the Christian work. (Moves across stage and stands at left front corner facing right stage. Holds a scroll in hands.) Our first messenger is Ministry of Religion.

(Continued next week)

SEVENTH DAY BAPTIST CHURCH IN LONDON, ENG.

For the benefit of any of our Seventh Day Baptist young men in the service, who happen to be stationed in London, we are giving the address of the place where our church services are held. The "Mill Yard" Seventh Day Baptist Church holds its services every Sabbath (Saturday) at 3 p.m., in the Upper Holloway Baptist Church Hall, Holloway Road, N. The pastor is Rev. James McGeachy, whose address is 17 Higham Road, Tottenham, London, N. 17.

SABBATH SCHOOL LESSON FOR MARCH 25, 1944

The Sacredness of Life (A Temperance Lesson). Scripture—Genesis 1: 27, 28; Matthew 12: 11, 12; Romans 14: 19-21; 1 Corinthians 6: 19, 20.

Golden Text—1 Corinthians 6: 19.

"We kneel, how weak; we rise, how full of power."

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene and the Children:

One of the readers of your column wrote to me saying, "I wish you would write more about Florida." Well, I am still a learner!

It is queer how slow I am to be sure I am right—that is, right in what I think I have learned about some of the wonders of Florida, enough to put what I think I know into print. It is uncomfortable to say something in print and then find it was a great mistake. So I shall try to keep to subjects that I am very sure of, to please those who are shivering in zero weather while we shade ourselves from the hot sun.

This is Washington's Birthday, and I picked up from the ground a ripe mulberry, the first to fall from the tall mulberry tree in the back yard. There is another mulberry tree there, not so tall, that is just blossoming. The largest leaves on the larger tree are nine inches from stem to tip, others smaller, but all broad enough to make welcome shade, all new leaves lately grown.

A week ago that tree and all about was swarming with robins. I wonder if they were looking for ripe mulberries. They found plenty of palmetto berries to eat instead, and are now on their way North, for not one robin can be seen or heard around that mulberry tree.

A friend took us to an illustrated bird lecture where we saw views of robins, bobolinks, and other birds which come South in winter; but mostly birds that live here the year round were shown, among them birds that people must not shoot. Two very interesting kinds were the black skimmers and the gull-billed terns which live together in a colony by the sea, neither kind hurting the other, yet different in their way of life.

The terns walk about the sandy beach, where they make little nests for their young in the bare sand; usually they lay two eggs. The eggs and the baby birds are just the color of the sand, mottled yellow, while the parent birds are white.

The skimmers are so named because their lower bill is much longer than their upper

one. They fish in the ocean by skimming over the surface of the water, catching sea food with that long, sharp under bill. They have a funny way of opening and shutting their upper bill.

Some of you who live where wood is used for fuel in winter may like to hear about a chimney fire in Florida. Such fires are common in the North I know from past experience, but I was surprised to participate in one here. Shall I tell about that in my next letter?

Lois Fay Powell.

147 First Ave.,
Daytona Beach, Fla.

Dear Mrs. Powell:

We have enjoyed hearing about birds in Florida. As to chimney fires—nearly every time the fire whistle blows we remark, "I suppose that's another chimney fire," and it usually is. In fact we have had a few small ones ourselves, which did not require the services of the fire company. If your Florida chimney fire is a bit different, however, we'd like to hear about it.

Sincerely yours,
Mizpah S. Greene.

Dear Recorder Children:

I'm wondering why I haven't received one single letter from you this whole week. Perhaps each one of you is wondering, too, why someone doesn't write. If so, why don't you sit right down and proceed to get a letter started on its way? My father used to say, "If you think a task needs doing, why not try to do it yourself and set a good example?" When I tried to follow his advice with all my might, even if it was too hard for me, I always found that someone was willing to help me out, and I'm sure that even small girls and boys will have willing help if they decide to write a letter or story for the Children's Page. Try and see.

There was a little girl who liked to write little stories about birds, flowers, fruit, and such things. I'll not tell you her name but let you guess. One of her stories was about a peach and she pretended she was that peach. Here is the "Peach Story."

"My home is on a tree. It lives in a warm country. In the spring my mama tree was very pretty. She was full of pretty buds. One bud was myself. The others were my brothers and sisters."

"We all soon became blossoms. The bees loved us, and so did the humming birds. After awhile our pretty white petals fell off and then we were dressed in green. I grew a little every day. Soon I was a big peach.

Then I put out a sign which said, 'Ready to eat!' The sign was my red and yellow coat. Now I had many visitors. The little insects came to get my sweet juice, and the birds wanted a bite of my rich pulp."

Come on, boys and girls. Can you not write a story something like this?

Sincerely yours,

Mizpah S. Greene.

Our Pulpit

"THE PROVIDENCE OF GOD"

By Rev. Alton L. Wheeler

(This is the seventh in a series of messages preached from Mark's Gospel in the Nile and Richburg Seventh Day Baptist churches.)

The setting for today's message is twofold. It is based upon the two occasions when Jesus, "the Tireless Servant of God and Man," fed the multitudes. The theme is crystallized in Philippians 4: 19, "My God shall supply all your need according to his riches in glory by Christ Jesus."

We have observed that Jesus has been the answer to the need of such individuals as the man with the palsy, the man with the withered hand, the blind man, Jarius' daughter, the woman with the issue of blood, and others. Now we discover him as the answer to the need of the multitudes numbering into the thousands.

It is interesting that there are several points of difference in the particulars of the two occasions of Jesus' feeding the multitudes. The first is recorded in Matthew 14: 13-24 and in Mark 6: 30-46; the second, in Matthew 16: 32-38 and in Mark 8: 1-9. On one occasion Jesus had come forth from Capernaum; on the other, he had just returned to that region after a considerable time away. On one occasion Jesus fed five thousand, blessing five loaves and two fishes, and twelve baskets of fragments were gathered up afterward; on the other, Jesus fed four thousand, blessing seven loaves and a "few small fishes," and seven baskets were collected afterward. On both occasions the reckoning of individuals fed was apparently that of the men, with as many or more women and children in addition. On the one occasion Jesus was with the multitudes

one day; and on the other, three days. There are those who wonder if there might have been only one feeding, but the circumstances are so different that the unfolding of the two accounts from one event seems highly improbable. Also, in Mark 8: 17-27, Jesus makes reference to two different events.

One might dwell entirely upon the miraculous blessing of the physical—the miracle of the loaves and fishes; however, that which is even more marvelous to me is the realization that Jesus first fed the hungry multitudes an over-abundant ration of spiritual food. On the first occasion Jesus and his disciples, being tired, sought to slip away to a solitary place for rest. The multitudes pursued and overtook them, and "Jesus was moved with compassion toward them, because they were as sheep without a shepherd; and he began to teach them many things." Jesus proved himself to be the answer to every need of man. He taught the truth that life "is more than meat and body than raiment," and yet he was One "touched with the feeling of our infirmities, who was in all points tempted like as we, yet without sin."

We spoke last week of the necessity and the power of faith. This morning let us link up the "up-reach" of our hands in faith, with the "down-reach" of God's hand through his eternal plan of providence. What do we mean by faith? The term in the average person's vocabulary is general, ineffective, and often vague or obscure. The definition as given in Hebrews 11: 1, 2, is excellent (Goodspeed's Translation)—"Faith means the assurance of what we hope for; it is our conviction about things we cannot see." The writer continues in saying, "It is by faith that men of old gained God's approval." Again, "It is faith that enables

us to see that the universe was created at the command of God, so that the world we see did not simply arise out of matter." Thus, through faith we know of many things, especially those things which are spiritual. Through faith we discover that there is a Master Mind—God—who was not only the Creator of the world, but who through his sustaining power, is behind the laws of nature today—One acting in his eternal plan of providence.

What then do we mean by providence? We mean simply that our Creator and Sustainer, our heavenly Father, has a perpetual plan of caring for the world in every age. Through faith we have the assurance that, as Paul says, "My God shall supply all your needs according to his riches in glory by Christ Jesus." Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you" Matthew 7: 7. But again he reminds us, "Your Father knoweth what things ye have need of, before ye ask him." If we should at any time question the reality of our Father's providence, perhaps we would do well to realize that many times he understands our needs better than we.

In seeking a better understanding, then, of the nature of God's providence, let us bear three truths in mind.

1. First, a circumstance doesn't have to be supernatural to be called the providence of God. Some years ago a steamer, going from New York to Liverpool, caught fire on the voyage. A boatload of passengers succeeded in escaping from the ship in a life-boat. One of those saved was a clergyman from Dublin. Upon returning to England, from his ill-omened voyage, he was for some time the hero at Dublin tea tables, telling graphically how he had, through God's mercy, escaped. One day that clergyman, whom we shall refer to as "Mr. Thompson," with others was invited to a reception at the archiepiscopal residence. Mr. Thompson was in the drawing room with a little knot of listeners gathered around him, reviewing once more the thrilling account, when Archbishop Whately paused to listen with the others, and then said, "A wonderful occurrence! A great and signal mercy indeed, Mr. Thompson, but I think I can cap it with an experience of my own." Everybody pricked up his ears and listened for the passage in the

Archbishop's life which would show a yet more marvelously merciful escape than that of Mr. Thompson from a burning ship. Archbishop Whately continued by saying, "Not three months ago I sailed from Holyhead to Kingston—and think of it, Mr. Thompson, by God's mercy, the vessel never caught fire at all!" He only wanted his friend to realize that passengers aboard ships which made successful voyages were under the protection of God as much as he. And so we must be able to see God in the natural as well as in the supernatural manifestations of life. It is not necessary for us to have a narrow escape in life, or to have the world fall in ruin about us while we stand with our feet upon a firm, unshaken rock, for us to be able to testify how real the providence of God is to us. If, as Jesus reminds us, God through his providential plan, provideth for "the lilies of the field" and "the fowl of the air," and if a sparrow falls not to the ground without the Father's knowing of it, how much more does he care for each of us—so much as to provide for us even in common everyday life!

Recently I reviewed Lord Charnwood's biography of Abraham Lincoln. Several passages of his life were testimonies to the reality of the providence of God. They were not occasions of the Lord's interceding supernaturally. They were incidents of common, everyday nature. In his farewell address to his neighbors at Springfield, Ill., February 11, 1860, just as he was departing for Washington, soon to be inaugurated President over a broken Union, Abraham Lincoln said, "My Friends: . . . a duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never could have succeeded except for the aid of divine providence, upon which he at all times relied. I feel that I cannot succeed without the same divine aid which sustained him, and on the same Almighty Being I place my reliance for support, and I hope you, my friends, will all pray that I may receive that divine assistance, without which I cannot succeed, but with which success is certain. . . ." Lincoln was one who would undertake anything he thought to be right, with the conviction that the Lord would provide a way.

Susan B. Anthony was another with that type of conviction. She spent a lifetime

struggling for a principle which she was convinced was right. She sought legislation recognizing woman suffrage. She encountered every type of opposition. At one time, even her friends tried to convince her that her effort was in vain, but her reply was, "Nothing is hopeless that is right." And she was right, for a way was provided. Circumstances do not have to be supernatural to be called manifestations of the providence of God.

2. Again, we do well to realize that our faith in God's providence doesn't mean that by that virtue we will never have to suffer, that we will never be hungry or thirsty; nor does it imply that we will never be visited by misfortune or even by death. The Apostle Paul was a noble example of living faith, yet he was not shielded from the severities of life by virtue of his conversion on the road to Damascus. In his second epistle to the Corinthians (2 Corinthians 11: 24-28), he told how he had been beaten, stoned; how he had suffered shipwreck, and had been in perils of every type—yet, as a prisoner in Rome, he could yet testify of the unfailing providence of God in his epistle to the Philippians, "My God shall supply all your needs according to his riches in glory by Christ Jesus."

When a little cloud of unpleasantness shadows life's pathway, too often too many Christians feel too sorry for themselves. The Firth of Tay is really a wide mouth to the River Tay, which flows into the North Sea. The bridge spanning it was opened in May, 1878, and was considered a triumph in engineering skill. It was about two miles long and had eighty-five spans, the longest of which was two hundred forty-five feet. In the midst of a furious storm, however, the bridge collapsed while a passenger train from Edinburgh was passing. Girders of the bridge had yielded their positions, precipitating the train into the waters below. It was never known how many lives were lost.

However, on that ill-fated train it is said that there was a passenger, who, when the train stopped at the near side of the bridge for some purpose, went out on the rear platform. When a gale of wind whisked his hat from his head, he jumped to recover it, and the train pulled away while he was in pursuit. He raged furiously as he watched the tail-lights of the train as it passed onto

the bridge. As he walked back up the tracks in the storm, he complained bitterly for he could find no shelter. He could not feel too sorry for himself. Then in the morning he learned that he, alone, of the passengers on that train, had escaped.

Maybe that is our attitude when troubles meet us in life. We may think all of our hopes are blasted and that all of our plans have been ruined. But one day, perhaps, we will understand that many of the very things which seemed to work us grief and harm were really for our highest good, and that God brings all to pass for his people that will be for their best interests. There is an Arabian proverb, "I complained because I had no shoes, until I met a man who had no feet."

Thus we do well to realize that by virtue of our faith we do not escape trying moments of life; rather, by that very virtue we receive courage, strength, and power to persevere.

3. Finally, let us realize that although God's plan of providence may in many respects appear mysterious, we must share with Paul the conviction that "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8: 28). A Christian family with not too much means has to endure one mishap after another: sickness, accidents, fire, or death of a loved one. They are our friends and we complain, "Where is God? How can a God of love allow such disaster to come upon those who love him so dearly?" A friend, only in the years of youth, is seriously ill. Again the foundation stones of our faith may begin to quake and crumble as we once more demand an explanation, "Why must this be?" On one hand, there is a failure to realize that there is a life even more precious than this one—that the spiritual is far more precious than the physical; and on the other hand, one's faith may tremble because he does not fully understand God's plan.

If we stand a straight stick in a vessel of water, it will appear crooked. Why? Because we look upon it through two mediums, air and water: thence it is that we cannot always discern aright. When we consider puzzling incidents of life, let us remember that we are looking through two mediums: that of flesh and that of the spirit; thus, the conclusions we draw are not always sound.

Why cannot we understand when wicked men prosper, and good men are afflicted; when the Israelites made the bricks, and the Egyptians dwelt in the houses? The truth is that we are looking upon God's proceedings through a double medium of flesh and spirit.

With a real faith in the providence of God, then, let us realize that he is present in the natural as well as in the supernatural; that by virtue of trust in him, we do not escape unpleasantness of life—rather, we are given strength, courage, and power to face those situations; and finally, that even though many experiences of life may seem mysterious, we must realize that "all things work together for good to them that love God, to them who are the called according to his purpose."

Mr. Muller, the founder of the Bristol Orphanage, was relating to a friend some of the difficulties he had to contend with in providing the orphans with food day by day, and when he had finished, his friend said to him, "You seem to live from hand to mouth!" "Yes," said Mr. Muller, "it is my mouth, but God's hand." "My God shall supply all your needs according to his riches in glory by Christ Jesus."

MILTON PASTOR RESIGNS

At a special meeting of the trustees of Milton College, Thursday night, February 24, a unanimous call to the presidency of the college was given to Rev. Carroll L. Hill, pastor of the Milton Seventh Day Baptist Church.

During the following Sabbath services Pastor Hill asked to be released from the pastorate of the church that he might take up the much needed work for Milton College.

While deeply regretting the loss of our pastor, we rejoice in the good fortune of the college, and with our satisfaction go the good will and congratulations of friends of the college in surrounding communities, as is so well expressed in the leading editorial in the Janesville Gazette of February 29, which follows:

Milton College Gains a Leader

Friends of Milton College will be happy in the choice by the trustees of Rev. Carroll L. Hill for the college presidency. For years he has been active in the behalf of the college and its students, and his development and following in the com-

munity can hardly be separated from the life of the college.

It was natural that those most concerned with the future of this community college should look to Rev. Mr. Hill for leadership. Over eleven years as pastor of the Seventh Day Baptist Church, he has gathered the confidence of the community, of the faculty, and of the students, and the announcement of his appointment brought universal approval.

Milton College celebrates its one hundredth year in 1944, and it is fitting that the forward step taken in this appointment should look for leadership to a man whose roots are deep in Milton's community life and whose character has gained such a broad following.

Rev. Mr. Hill is familiar with the problems of the college, being a member of the Milton College Foundation, president of the board of trustees, and active on the executive committee. He has the solid support of the people of Milton and the surrounding area from which the college draws its students. There is great opportunity for vision and leadership in training our young men and women at Milton.

Willard D. Burdick.

GOD'S POWER

By Irene Post Hulett

The Christian Church has hidden power;
Few realize its measure;
From God's own powerhouse, strong, secure,
The Church may draw great treasure.

That power unloosed by prayer's key
Would end sin's domination,
Would Christ's own kingdom bring on earth,
And stop the works of Satan.

What hinders outflow of that power?
O Christian! Look and see
How disuse has corroded
Many a Christian's key.

Marriages

Davis - Seemann. — At the Seventh Day Baptist Church of Christ, Plainfield, N. J., Sabbath evening, March 4, 1944, Pfc. Courtland Van Horn Davis, Jr., of Plainfield, N. J., and Miss Mildred Louise Seemann of Brooklyn, N. Y., Dean Ahva J. C. Bond officiating, assisted by Pastor Hurley S. Warren.

Venettoza - Curry. — Pvt. Mary E. Curry, WAC, of Ft. Bragg, N. C.; daughter of Mr. and Mrs. Roscoe Curry of Lost Creek, W. Va., and Sgt. Bart Venettoza of Altoona, Pa., were married at Ft. Bragg, N. C., December 7, 1943, the post chaplain officiating.

Obituary

Austin. — At Westerly, R. I., February 6, 1944, John H. Austin, aged 73 years. (A more extended obituary elsewhere in this issue.)

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A MOTHER'S PRAYER FOR HER SOLDIER SON

As thou didst walk the land of Galilee,
So, loving Savior, walk with him for me;
For, since the years have passed and he is grown,
I cannot follow—he must walk alone.
Be thou my feet that I have had to stay,
For thou canst comrade him on every way.
Be thou my voice when sinful things allure,
Pleading with him to choose those that endure.
Be thou my hand that would keep his in mine,
All, all things else that mother must resign.
When he was little I could walk and guide,
But now, I pray that thou be at his side.
And as thy blessed mother folded thee,
So, kind and loving Savior, guard my son for me.

—The Australian War Cry
Taken from
The Sabbath Observer.

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