

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.)

# The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., MARCH 20, 1944

No. 12

### 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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# The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House  
CONTRIBUTING EDITORS

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## Editorials

### HAPPY BIRTHDAY!

The Sabbath Recorder staff extends hearty congratulations and best wishes to Editor Van Horn, who will be celebrating his birthday on March 23—"somewhere in Florida."

### THE MEMORIAL FUND

(Guest editorial)

I think the mission of the Seventh Day Baptist Memorial Fund was God inspired in the hearts of those who conceived the plan. When I was nineteen years of age this subject was first impressed upon my attention; I had just entered upon my apprenticeship in a machine shop. Having spent a part of the night shoveling coal from a sinking scow, so deeply was I impressed with the importance of this movement as a safeguard to our denominational interests in the days of my grandchildren that the proceeds of that night's labor, all the money I had, was given as a subscription to that Memorial Fund. It was among the first subscriptions to the fund. During the years that have passed, the conviction that the Memorial Fund is a tower of strength for our denominational life, and should be sustained by both our prayers and funds, has been strengthened.

E. A. Witter.

### INTERNMENT SURPRISES

(Concluded from last week)

In our camp there was a certain American woman who had been trained to become a great singer. Once having completely lost her voice for a period of three years, she with-

drew into solitude for study, meditation, and healing. When she emerged from that experience, healing she had received, but she had also decided to become a teacher of vocal music, an interpreter in the use of the voice.

She had come to China and given many years to this appointed task. When we were all being sent to Chapei Civil Assembly Center, this woman was sent as well and, by order, was told to teach and conduct music in that center. Her joy in responding was not based on human orders. As I had part in the choruses practicing for weeks preparing to give Gaul's "Holy City," and at another time a program of secular numbers, as well as a weekly church choir practice, I marveled that we could do it. The joy of singing within barbed wire fences and behind guarded gates was indeed a surprise, and under such poised, confident, undisturbed leadership. I say undisturbed advisedly, for in the workmen's shed, when we met to practice, almost everything else had to be done at some time during the day or evening. That shed was used for day school, adult evening classes, large teams of men and women de-bugging the rice or cracked wheat for tomorrow's meal. The library was there; men met in committee to discuss important camp matters, say in the presence of a class reciting in mathematics, Spanish, or Chinese. Carpenters sawed or pounded there on the tables they might be making for the infirmary. The electricians perhaps came in to arrange lighting fixtures for the show that the entertainment section was put-

ting on, etc. Services of worship, prayer, and communion were held there. Although a number of these activities would be sure to coincide with chorus practice, Miss Olive stood on unmoved and unbelievably patient when our minds were shaken by the multifold distractions, until in a surprisingly short time we, too, learned how to take it.

Nor were we without surprise when we arrived to take our places on the evening Gaul's "Holy City" was presented, to find a beautiful arrangement of quantities of flowers and plants ordered by the second in authority.

Life in the "center" was indeed full of surprises. Others ran like this: despite the fact that the music leader had been ordered to promote singing, the authorities objected when one of her assistants led group singing of British and American songs. His selections included, "There'll Always Be an England" and "God Bless America." Later a notice was published, "There will be no singing after sunset." And some were asked, "Why do you like so much to sing? This is a time of war. Doesn't one sing to express happiness?"

Another factor in the center music was the remarkable handling of an old baby organ which had been in use for years in the Shanghai American School, as the chief accompanying instrument for all the chorus work done. No piano was ever available and the instrumentation was definitely fitted for that. At the close of the Easter service, when the music had been of sufficiently high order to cause a woman to say it seemed to lead her to the very heavens, one soprano of the choir group was surprised to have a well-known Shanghai gentleman bestow upon her a hearty kiss of appreciation intended for the whole choir.

This camp was situated on the way to Liuho and was not far from the planned-for "Garden School" Mr. Davis had long been working toward. Last summer as we sat every evening in the unexpected coolness on the campus, for we were detained in former university grounds, we engaged with others in watching for the nightly flight of enormous flocks of crows crossing the sky from west to east. Others were seeing this evening pageant for the first time. It reminded us of how much we had enjoyed seeing the crows from our windows our first years in China.

One of the greatest surprises was in getting acquainted with so many people we had never known or heard of before, though they, too, had long been residents of Shanghai. Some of

the business people and missionaries who seemed to have nothing in common, not even a speaking acquaintance, found they had something, if nothing more than hunger for food, freedom, and the end of the war.

One of the chief surprises to many was the way men of great business concerns, banks, and professions would willingly lug great tubs of coal across wide spaces for the daily fires; or clergymen could string the barbed-wire fences to shut themselves behind; or college professors could dig ditches with a smile and a joke; or women could take their turns at vegetable cleaning for 1,080 inmates, or clean the common restrooms on every floor of each building every morning.

It was a surprise that after men and women had toiled industriously in garden making and in raising vegetables, so few ever reached the common kitchen or the common appetite at least.

Most surprising was it to see how far we as nationals of great countries had to strain to keep up the old-fashioned virtues of honesty, co-operation, cleanliness, and unselfishness—just the democratic Christian virtues, if you please, upon which our countries had been founded. But on the whole we learned so much and enjoyed so many simple blessings, that probably the greatest surprise of all was that it took Chapei Civil Assembly Center to teach us their value—the greatest at least until we found ourselves headed out into the Yangtze River on our way home.

Mary R. Davis.

### ITEMS OF INTEREST

#### Seventh Day Baptists in London

The Sabbath Observer, London, Eng., tells us that "the services of the Mill Yard Church have been conducted during the past three months as usual at the Upper Holloway Baptist church on Sabbath afternoons (3 o'clock) and also at Doll's Hill in the mornings." The Upper Holloway Baptist church is on Holloway Road N. The pastor is Rev. James McGeachy. It is hoped that our Seventh Day Baptist men in the service stationed near enough will attend these services.

#### Advertising Seventh Day Baptists

Marked copies of the Bloomington News and Rialto Record have been received from P. B. Hurley of Riverside, Calif. On the page devoted to the local church notices are found reprints of two of our tracts, Statement of Be-

liefs of Seventh Day Baptists and Seventh Day Baptists—Who and What They Are. Riverside Seventh Day Baptists believe in letting the world know something about us, and this is an excellent way of telling them.

News from New Zealand

From New Zealand comes the cheerful little paper, The Gospel Messenger, giving encouraging news of our churches on that island, and missionary work in Sydney, Australia, and Nyasaland, Africa. "We also have mission centers in China, British Gujana, Jamaica, and Dutch East Indies. These all need our prayers, so let us earnestly contend for the faith once delivered to the saints."

DENOMINATIONAL BUDGET

Statement of Treasurer, February 29, 1944

Receipts		Total for 8 months
	February	
Adams Center	\$ 82.11	\$208.11
Albion		124.68
Alfred, First		1,323.48
Alfred, Second	39.60	138.30
Associations and groups		187.74
Battle Creek		696.41
Berlin	21.00	95.65
Boulder		84.70
Brookfield, First	16.00	121.00
Brookfield, Second	24.40	103.54
Chicago		143.74
Daytona Beach	16.00	208.80
Denver	20.25	170.20
De Ruyter	19.50	284.40
Des Moines		14.40
Dinuba		57.50
Dodge Center		69.60
Edinburg	11.00	49.00
Farina	15.00	150.00
Fouke		146.21
Friendship	5.00	15.00
Gentry	2.00	30.80
Hammond		33.25
Hebron, First		48.13
Hopkinton, First	9.50	204.47
Hopkinton, Second	6.00	34.25
Independence		163.00
Individuals	16.50	798.26
Irvington		190.00
Jackson Center		20.00
Little Genesee	97.08	380.09
Little Prairie		15.00
Los Angeles	37.50	85.85
Lost Creek	65.95	216.00
Marlboro		530.00
Middle Island		49.60
Milton	96.67	1,450.01
Milton Junction	58.30	501.49
New Auburn		168.90
New York City	26.25	203.70
North Loup	4.00	211.65
Nortonville		62.50
Pawcatuck	303.67	2,357.81

Piscataway	8.20	123.83
Plainfield	308.27	1,263.57
Richburg	12.50	73.80
Ritchie	6.00	63.04
Riverside	67.85	407.00
Roanoke	6.00	12.00
Rockville	11.43	99.39
Salem	37.50	381.31
Salemville	11.30	63.50
Shiloh	100.00	703.00
Stonefort		14.00
Syracuse	2.00	2.00
Verona	78.16	210.66
Walworth		60.00
Waterford	10.00	96.00
White Cloud	45.86	140.60

Disbursements

	Budget	Specials
Missionary Society	\$ 530.66	\$193.75
Tract Society	165.88	
S. D. B. Building	102.83	
Women's Board	10.66	18.00
Ministerial Retirement	139.23	168.00
Historical Society	8.58	
General Conference	113.36	
Board of Christian Education	228.80	3.49
Overseas Relief and Reconst.		16.20
Indian Famine Relief		37.50
Memorial Board		2.61
S. D. B. Conf. Com. on Relief Appeals		2.50
Bank service charge	2.08	

Now and Then

	1944	1943
Budget receipts for February	\$1,256.30	\$1,998.56
Special receipts for February	442.05	214.66
Total receipts for February	1,698.35	2,213.22
Budget receipts for 8 mos.	12,306.37	11,245.63
Special receipts for 8 mos.	3,554.55	3,854.81
Total receipts for 8 mos.	15,860.92	15,100.44

L. M. Van Horn.

Milton, Wis.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid of the First Friendship Seventh Day Baptist Church of Nile, N. Y., desire to express our feeling of loss in the death of Mrs. Ellen Crandall Irish, one of our beloved members. She was baptized and joined the church at the age of thirteen, and was a faithful member for seventy-five years. She was an active worker in the church until within a very few weeks of her passing.

Resolved, That these words of appreciation be placed upon our minutes, and that copies be sent to the family and the Sabbath Recorder.

Mrs. L. A. Champlin,  
Mrs. William Davidson,  
Mrs. Alton L. Wheeler.

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.

THE CHIEF PURPOSE OF THE CHURCH

There is danger that we lose sight of the chief purpose of the Church. In anything it is entirely possible to fasten the mind on the processes and to lose sight of the end to be accomplished. It is possible to fasten the mind on the machine and lose sight of the object for which it was made; in dress it is possible to lose sight of the purpose of clothing—covering, protection, and comfort—and consider only the looks, the beauty. In like manner it is entirely possible for churches to lose sight of the supreme purpose for which Christ founded his Church, and magnify the processes, the machinery, or some other subsidiary thing.

Christ's object in establishing his Church was to evangelize the world and ultimately to Christianize it. To evangelize the world means that the gospel be presented to every intelligent creature on the face of the earth till all have an intelligent knowledge of Christ and his saving power and have had a chance personally to accept or reject him. This is the way the world is to be Christianized, but to Christianize the world means more than to evangelize it; it means to make every soul Christlike, while to evangelize the world means that we give every one the fullest opportunity to know Christ and become Christian.

It may take centuries, even millenniums, to Christianize the world; but it is ours to evangelize it in this generation. There are over six hundred million Christians, one third of the people of the world. They possess nine tenths of the territory of this planet, the most of the wealth, power, and culture. With these resources dedicated to Christ, it is possible in this generation to evangelize the world, to carry to every intelligent person on the face of this earth the full knowledge of the Lord Jesus and to give him a chance to accept him as Savior. We may not be able to lead them to accept him, and if we have done all we can we are not responsible whether they do or not; but we can give them a chance to know and accept him by carrying to every one the gospel. The Father has asked us to do this, has given us the means, and is going to hold us responsible. It is a colossal task, but it is pos-

sible and this generation cannot turn it down with impunity. W. L. B.

THE FORGIVENESS OF SINS

The gospel message may be looked at from many viewpoints, and can be stated in different ways. The central theme of the Christian message, however, is the Christian's God as revealed in Christ, and the phase that appeals most to men is forgiveness of sins—the forgiveness of sins through Christ prompted by the love of God. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

Most people long with a longing that cannot be quenched for the satisfaction that can only come through the forgiveness of sins. One of the great messages of the gospel is that there is forgiveness and that God offers this to all men through Christ if they will only turn away from their sins and let him have his way with them. The message is that he not only offers it to men, but he is pleading with them to put themselves where his forgiveness can have effect with them and they realize the satisfaction of forgiveness.

Forgiveness is not the only great item in the Christian message. There is the lordship of Jesus, the Fatherhood of God, the brotherhood of man, the fellowship of the Father, his guidance, his help, and eternal life; but the forgiveness of God enters into all of these.

Christ is proclaimed as a Savior, a Redeemer, and a Propitiation. From what does he save men? From their sins. And how does he save them? Through forgiveness.

In the Lord's Prayer there are three petitions for ourselves. The first is for daily bread; the second is for forgiveness; and the third is for help to lead the forgiven life.

If we will take our Bibles and search, we will be surprised how prominent, therein, the forgiveness of sins is. It is as prominent as redemption through Christ, itself. It begins in the Garden of Eden, continues through the preaching of the patriarchs and prophets, and is the message of Christ and the apostles. In the Old Testament it reaches its climax when the prophet cries, "Though your sins be scar-

let them shall be as white as snow, though they be like crimson they shall be as wool." John the Baptist came preaching repentance and the forgiveness of sin. When the angel talked with Joseph, the husband of Mary, regarding Christ's birth, he said to Joseph, "And thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1: 21). Christ forgave sin and preached the forgiveness of sin. The Parable of the Prodigal and others bear on this theme. When he instituted the Lord's Supper, he said, "This is my blood of the New Testament which is shed for many for the remission of sin" (Matthew 26: 28). And in one of his last talks with the disciples as recorded by Luke, he said, "And thus it behooved Christ to suffer and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Forgiveness was the climax of Peter's address on the day of Pentecost and very prominent throughout the apostolic period. The glorious scenes and joys ineffable described in the Book of Revelation are the result of the forgiveness of sins.

Forgiveness settles up the past and gives hope for the future. In addition to the removal of the penalty for the stained past, it gives the approval of God. Whatever the past has been the forgiven soul can say, "My God approves me now," and this is worth worlds.

Men never can be satisfied until their sins are forgiven. They can go without bread, and home, and the loved ones of other days, but not without the forgiveness of God. It is the work of missions to lead men to repentance till their sins are forgiven through Christ and to help them live Godly lives. W. L. B.

### ENCOURAGING AND DISCOURAGING

The contributing editor of the Missions Department has never felt justified in taking much space to describe his many trips, but some items gleaned from a recent trip in the Northwest will be of especial interest to some people, at least. The first stop was Dodge Center, Minn., where Charles W. Thorngate is pastor, and there was much to encourage. The writer was surprised at the increase in the size of the congregation over his last visit and the large number of young people.

The situation was not so encouraging at Garwin, Iowa, for the membership had been so sadly reduced by death and removals that

those who remained could not maintain the church property, and they had deeded it to the Missionary Society. Under the circumstances, it was sad to sell the property, but it was encouraging that the officers had the wisdom to take action while the church had a legal standing. Furthermore, we should keep in mind the great work the church has wrought. During the decades passed it has encouraged the struggling and won many souls for Christ, and among them was Rev. Loyal F. Hurley, now pastor in Riverside, Calif.

A mid-week stop in southern Wisconsin found Milton College and our churches in Milton, Milton Junction, and Walworth hopefully struggling with the problems which they face. Pastors Carroll L. Hill and John F. Randolph and other leaders are to be commended for the work they are doing.

The Sabbath spent with our church in Chicago, though a stormy day, gave much to encourage. Though pastorless for a long time, the members have been bravely carrying on and are now determined to have a pastor without further delay.

Church and mission work have their discouraging and encouraging items. The bright and the dark were mingled in apostolic days, and they have always been. We should not wail over the discouraging things, though they cut deep. We should thank God for the bright items and use the dark to nerve us for greater effort in the service of the Master.

W. L. B.

### NIGHT WATCH AT 38 ANDREW 3

By Ne Plus

I stand and listen while the sparkling stars  
Wheel overhead;  
I pace my hilltop, with night's glittering gloom  
Around me spread.  
The full-orbed, golden moon rides through the sky  
So calm, so bright;  
And come and go, mysterious, low, the  
Voices of the night.  
A faint but steady throbbing strikes my ear—  
Scarce heard afar  
Yet louder growing—then a moving light,  
A man-made star.  
Swift-flying high above my hilltop post,  
A man-made bird,  
Man-guided, buoyant, free from earth restraint,  
Speeds undeterred.  
From whence, and whither, fly you forth? And on  
What mission bent?  
Not mine to know—my duty but to show  
The course you went.

## Woman's Work

Mrs. Okoy W. Davis, Salem, W. Va.

### HIGH FLIGHT

Oh! I have slipped the surly bonds of earth  
And danced the skies on laughter-silvered wings;  
Sunward I've climbed, and joined the tumbling  
mirth  
Of sun-split clouds—and done a hundred things  
You have not dreamed of—wheeled and soared and  
swung  
High in the sunlit silence. Hov'ring there  
I've chased the shouting wind along, and flung  
My eager craft through footless halls of air.  
Up, up the long, delirious, burning blue  
I've topped the wind-swept heights with easy grace,  
Where never lark nor even eagle flew—  
And, while with silent lifting mind I've trod  
The high untrespassed sanctity of space,  
Put out my hand and touched the face of God.

Note: For sheer beauty of phrase and imagery this sonnet, scribbled on the back of a letter to his mother by Pilot Officer John Magee, Jr., places the author among the immortals. Born in Shanghai, of American missionary parents, educated in Britain's famed Rugby school, he left the campus of Yale University, where he earned a scholarship, and enlisted in the RAF in 1940. He served overseas with a Spitfire squadron until his death in active service, December 11, 1941.

### THE BIBLE

(This talk was prepared and given by Agnes Fisher Post, for the Chicago Seventh Day Baptist Church)

The quality that makes the Bible the world's perennial "best seller" in every language is the everlasting nature of its teachings.

In 1611, the King James' Version, or the Authorized Version, appeared and has ever since been one of the mainstays of the religious life of the English-speaking race, "a sacred thing, which doubt has never dimmed, and controversy never soiled." At that time the Bible, or parts of it, was printed in about two hundred thirty different languages or dialects. In 1940, three hundred twenty-nine years later, Secretary Stifler, of the American Bible Society, said the Book in 1,039 languages or dialects was just off the press.

The Bible has become the masterpiece of the ages, the Book of books—with the unique record of having been printed in more languages and editions than any other book in the world.

The famous author of "Treasure Island" and "Kidnapped," Robert Louis Stevenson, described the Bible in these glowing terms:

"Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned in a rude time, they are prized more and more as civilization advances; product of antiquity, they come home to the business and bosoms of men, women, and children in modern days."

The Bible is the best key to modern and medieval art and all Christian culture. The really great artists throughout the Christian era, in any of the fields of art, have found their highest inspirations in the Book of books.

Your Bible is really just the part that you make your own by faithful use and study. So it is important to know how to read it. To start at the beginning is the poorest way to get acquainted with the New Testament, because you'll get lost in the "begats" of the first chapter of Matthew's Gospel if you approach it in the conventional way, at the beginning.

How should it be done, then? Rev. Clifford Earle says: "First of all, take time for reading the Bible. Give it a chance to work on you. Surely the Bible should have as much of your time as the daily newspaper or the weekly news magazine. The timeless and the timely should have equal place in your reading schedule."

The Bible is not the kind of literature that can be read in a hurry. I remember a lawyer who undertook to read the Bible every day. He read at random until he came upon the thirteenth chapter of First Corinthians. Three months later he was still reading the thirteenth chapter of First Corinthians. He had copies printed, and gave hundreds of them away, and wherever he went he talked First Corinthians 13. It is not the length of a passage that determines the reading time, but how deep it goes into your life, and the Bible goes deep. So take time; be regular. Stick to the schedule, and before long the minutes you spend in this exercise will be the best minutes of the day. Read the Bible in the right spirit. Come to it with the right motive. Mere curiosity is an altogether inadequate motive.

You may dabble in it as literature, science, history, drama, sociology, and have a wonderful time. A great deal of our law and reform are based upon it, but the Bible is primarily something else. It is the record of God's revelation of himself to the human race and of his purpose and plan for the salvation of mankind.

So let us go to the Bible. We know the Author. From every page he speaks to us. When we take up the Bible let the boy Samuel's prayer be upon our lips, "Speak, Lord, for thy servant heareth." Let the Bible have its way with you and you will be a changed man—new interests, new habits, new attitudes toward others. Let the Bible have its way in human relationships, and the world will be transformed into the likeness of the kingdom of God. There is no book we need more to read and to put into practice than the Bible.

A traveler was packing his suitcase for an extended journey when he remarked to a friend, "There is still a little corner left open in which I desire to pack a guide-book, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a prayer book, a sharp sword, a small library containing twenty-four volumes, and all of these articles must occupy a space of about three by two inches."

"But how are you going to manage that?" inquired his surprised friend; and the reply was, "Very easily. By placing a Bible there. For the Bible contains all these things."

So few people know the Bible and appreciate the great wealth it possesses. "Turn to it and turn to it over again, for everything is in it, and contemplate it, and wax grey and

old over it, and stir not from it, for thou canst have no better rule than this."

Or as the poet Whittier so beautifully states it:

We search the world for truth; we cull  
The good, the pure, the beautiful  
From graven stone and written scroll,  
From all old flower fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.

We mothers of today will have to watch our step or some of the beauty of this poem will be lost.

Study this amazing Book, the Bible, and you will also learn that the simple righteous life is always the good, abundant life. And there is only one way in which to recognize the righteous life, and that is found in Leviticus 18: "Ye shall therefore keep my statutes and mine ordinances; which, if a man do, he shall live by them: I am the Lord." In that sentence is summed up all the teachings of religion.

God in his great wisdom gave us the Bible as a guide to proper and happy living, and, if studied by you and employed wisely, will truly prove a lamp to light your path, a mirror to reflect your own spiritual growth, and a telescope enabling you to see through even the mysteries of the very heaven above. Its wisdom and inspiration will prove a better defense than the sharpest sword, and in this library of twenty-four volumes, which has no equal, you will find thought for every possible mood.

It will cheer, encourage, inspire, comfort, teach, amuse, and enchant you. Give it the most prominent and desirable space in your suitcase, and in your heart and mind.

ing the sick and those who are in sorrow, and many other duties come to the Christian. Some become ministers of the gospel looking after the tasks as pastors of churches. Others become deacons or hold some other office in the church so the work of the church may go on. However, all Christians will find some task in the ministry of religion, whether large or small; and they can always find opportunities

Jeanett B. Dickinson, Editor

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

## A CHILD SHALL LEAD

By Rev. T. R. Sutton

### Scene II.

(Continued from last week)

Ministry of Religion (Enters at right and carries a Bible and a cross.)—Conducting worship services, personal interviewing, visit-

to reach people in personal ways with the gospel of the Lord Jesus Christ.

D. I.—Thank you, Minister of Religion.

(Minister of Religion leaves at left.)

Minister of Music (Carries a musical instrument)—I am Ministry of Music. The Christian can find many ways of serving his Master through his talents. Music is one of these ways. It may be in church or other sacred music. Yet, it may bring cheer to someone with any music that is able to enrich a person's life. (Sings a hymn or other sacred solo.)

Ministers of Social Service (Enter at right—one carries a sign "Justice" — the other is dressed in white to represent a nurse.) (Each one says half of the following talk.)—In the field of Social Service the Christian can find excellent opportunities to express the Christian life. Many Christian principles are at the heart of such activities, such as: health, morality, justice, liberty, peace, good will, and understanding. The world is filled with ideas by which these things may come about, yet they conflict among themselves. Christianity offers no system of doing these things, but it does offer the Way of the Cross as the only means by which mankind may reach these goals. With this, man will be able to form systems that will bring these things to reality. Be messengers, and serve in the name of Christ. (Leave at left.)

D. I.—Minister of Occupations is our next visitor.

Minister of Occupations (enters at right carrying a tool.)—In our daily occupations—whether in business, or law, or labor, or whatever it may be—there is great need for Christian expression. Every day as we face our jobs there are problems which should be solved in Christlike ways. The Christian religion is not a cloak to be worn on Sabbath day only—but every day of the week as well. How much different the world would be if this were done! (Leaves at left.)

D. I.—Our next visitor is Minister of Government.

Minister of Government (Enters at right and carries American and Christian flags)—Government is an institution of man ordained by God. But how much has man failed in accepting this responsibility. Man has made his government his authority rather than the agent for the authority of God. Thereby it is the responsibility of Christians to use their in-

fluence to bring about this relationship of man to God. We need to judge our decisions in voting by Christian standards only, permitting our government to do only that which is Christian, and placing into public office, as far as we can know, only men and women who have Christ at the center of their lives. Go forth with this Christian task. (Leaves at left.)

D. I.—"All work and no play makes Jack a dull boy." So welcome, Minister of Recreation.

Minister of Recreation (entering from right carrying a tennis racket)—If we are to have a well-balanced life we need to play. Thus again we find that there are ways in which Christians should plan recreation. Play is a health and character builder—but on the other hand it can wreck life. Our best way to judge our play is to take Christ with us. If we can participate with the feeling that we would be willing for Christ to be with us and seek to let him guide our play, then we can serve him in this necessity of life. Go forth with Christ in your recreation. (Leaves at left.)

D. I.—Education is another field in which Christians may serve Christ.

Minister of Education (Enters from right.)—Our schools are entrusted with man's most valuable treasure—the children and youth. Thus the influence of teachers should be none other than Christian. Those who are and who will be teachers are challenged to take Christ into the schoolroom—especially in the way by which one's life will influence those present. The same may be said of those who are students in the schools. In the field of religious education Christians are entrusted with the special task of leading into Christian experiences those who may come under our influence in Bible schools. Prepare yourself for this Christian service so you may be ready if the call comes to you. (Leaves at left.)

D. I. (Rolls up scroll and goes near the table facing left stage.)—Now, my friend, you have seen a few ways in which you may serve Christ. The time has come that I must leave you. Sleep on. Sleep on. (Dream Interpreter leaves at right—Jean again closes eyes.)

Voice of Pastor (off stage)—"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." "And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Mrs. Albertson—Jean! Jean, (Jean opens eyes.) I thought you were in bed long ago. Here you are sleeping in the chair—and the radio is on! (Turns radio off.)

Jean—Oh, Mother, I have just had the best dream! It was all about what it means to live the Christian life.

(To be continued)

## Children's Page

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

It is a real funny day today and the sun comes out and goes back; then the rain comes, and now it is windy.

Since I last wrote to you I have been enjoying the letters on the Children's Page, and I read of the girls learning the String of Pearls. I don't learn them, but I read a chapter in the Bible every day. I should tell you of Jesus healing me of the measles. We were sitting at the supper table and eating when my father looked at me and said, "What is the matter with that girl?" because my face was all swollen. Then after we were through eating I went and took a bath and my mother came in and looked at me and went out and prayed. When she came back my face was normal and I didn't have a spot on me. Two weeks before my sister broke out, too, but the next morning she went to school because Jesus healed her. Isn't it wonderful!

My brother and sister are making chocolate cookies in all sizes and shapes.

Your Children's Page reader,  
Evelyn Ritz.

Route 1, Box 412,  
Sonoma, Calif.,  
February 29, 1944.

Dear Evelyn:

You surely did have quite a number of weather varieties. Our weather is varied, too, but since March began the wind seems to blow hard all the time. Friday I had to chase my hat nearly two blocks when the wind blew it off. I would almost get my hand on it when another spurt of wind would send it flying

Mrs. Albertson—Yes, Jean, it is nice to have such dreams; but it is almost midnight. Let us go to bed and we shall talk tomorrow.

Jean—Yes, Mother. (Rises.) You know what I am going to do? I am going to write a letter to Daddy and tell him about Paul and me, and ask him to be a Christian. Maybe Paul will help me write this letter. (They leave at right as last is being spoken.)

End of Scene II.

again, but at least it stopped at the corner of a building. Then I put the elastic under my chin and reached home safely.

I think it is truly wonderful how Jesus does answer sincere, earnest prayer. Our doctor son who is with the armed forces somewhere in New Guinea says that prayer means more to him now than it ever did before.

I'd like to have a bite of those chocolate cookies for, as my daughter Eleanor used to say when she was a tiny girl, "They are my favorites."

Sincerely your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

How are you? I am going to Christian Endeavor and I like to go. I am the leader next week.

I have a dog at home and a cat.

Everett Newkirk.

Shiloh Church,  
February 29, 1944.

Dear Everett:

I don't know of a better place for boys and girls to go than Christian Endeavor, for there you can learn so many good and interesting things. I hope the meeting you were to lead helped you to learn more and more of Jesus and his love for all his children.

We have a very mischievous dog next door to us. Her name is Gyp. When I go over there I knock and then walk in. If I do not shut the door very quickly Gyp will skip out, and I can tell you it is some task to get her back again, for how she can run. Another neighbor has an equally mischievous kitten. He is part Persian, part Angora, and part common cat. He can get into more mischief in a

few minutes than any other kitten I ever saw, and that's saying a good deal.

Your true friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

It is snowing outside, when I thought it was spring. Johnny and I like to play out in the snow, but we wish it were summertime, too.

Do you know my Uncle Everett in Alfred? Yesterday Mother went down to Bridgeton and got Johnny a pair of knickers, and now he looks just like Jimmy Harris.

My sister Nancy is only eighteen months old, so she doesn't say cute things yet, but she jabbars lots.

Sincerely your friend,  
Carol Harris.

Bridgeton, N. J.

## Our Pulpit

### INVISIBLE BONDS

(Sermon preached Sabbath morning, January 29, at the quarterly meeting at Milton, Wis., by Rev. Neal D. Mills, and requested for publication)

"May their hearts be comforted! May they be knit together in love! May they gain in all its riches the full assurance of their understanding!" Colossians 2: 2 (Montgomery).

As the day began to dawn the next morning after Parliament declared war in 1914, Lord Grey looked out of his office window after an all-night vigil, and seeing the lamplighter putting out the street lights one by one, he remarked, "The lights are going out all over Europe; we shall not see them lit again in our lifetime." After that the world passed through four years of the most terrible war in history; then an armistice of twenty years, and again another far more terrible war is raging. The material and political world is crashing about us. The damage will not be repaired nor the cost met in our lifetime nor that of our grandchildren. We are shocked by the horror of it all, and yet if it had not come our faith in the moral laws of God might have been seriously shaken; for neither men nor nations, not even our own, can sow the wind without reaping the whirlwind.

In this world that is tearing itself to pieces in bitter, suicidal madness, where commerce and communications have been cut off, there is one institution that maintains its bonds of fellowship reaching to the ends of the earth.

Dear Carol:

We, too, began to think it was spring, but the March wind seems to have blown up a snow storm instead of the rain we were looking for.

Yes, indeed, I do know your Uncle Everett and all his nice family. Of course you know about Stanley's bad coasting accident, during the winter. I understand he is improving nicely. His is another case where the prayers of Christian people had as much to do with his improvement as had medical care.

It will not be long before Nancy will be saying cute things and then you can tell me about them.

Your sincere friend,  
Mizpah S. Greene.

It includes all races, nations, and classes of men over all the continents of the earth. In a time when civilization (if we can call it that) is collapsing, a world-wide fellowship in Christ holds out the brightest promise for the future of humanity. In the Christian Church there is faith in a time of doubt, hope in a time of despair, and love in a time of bitter hatreds.

The Apostle Paul had much to do with building this fellowship as he went from country to country proclaiming that in Christ there is no Jew, no Gentile, no Greek, no barbarian. Where he couldn't go he sent letters. He never visited Colosse and Laodicea, but he wrote a letter to extend to them those invisible bonds of fellowship. "May their hearts be comforted," he wrote. "May they be knit together in love! May they gain in all its riches the full assurance of their understanding."

"May their hearts be comforted!" Where is there comfort in the world today but in Christ? Do military armaments, armies, and navies bring peace and comfort? If so, what a blessed and peaceful world we ought to have just now with eighty to a hundred million men under arms. One look at the world today should be convincing.

But there is peace in the world even now in the hearts of the believers in him who said, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it

be fearful." "Not as the world giveth," not a Roman peace by force of arms, "give I unto you." The peace of Christ does not come by binding our enemies with chains to make them helpless against us, but by binding men together with the invisible bonds of friendship. A vindictive woman once rebuked Lincoln for speaking kindly of the people of the South when he ought to have been destroying them as enemies. "Madam," said Lincoln, "do I not destroy my enemies when I make them my friends?" "May they be knit together in love!" was the prayer of Paul.

We don't realize the strength of those bonds of brotherly love, perhaps because they are invisible and because we have never severely tested them. Did you read in the Sabbath Recorder back in 1941 of the mountaineer student who did put them to the test? This is what he said on his graduation day: "Right across the branch from our house lives a man that killed my father when I was a little boy. I saw him shoot him and I saw my father's blood splashed on the ground. From that time everyone knew that some day I must kill that man. Now I am going home from this college as a Christian teacher, and with God's help I'm going to love that man, no matter what kind of a coward the rest of the people think me. It's going to take a whole lot more nerve to do that than it would to send a bullet through him." Of course the plan worked and five years later the murderer was conducting a Bible class in the teacher's little mountain school.

Back in the second century a Christian friend wrote to Diognetus, "What the soul is to the body, this the Christians are in the world. Christians hold the world together." Communication in those days was slow and difficult, but the bonds between Christians were so strong that it could be said, "Christians hold the world together." So now when everything else fails, Christian brotherhood and service bind the world together. Chinese and Japanese Christians pray for each other; English missionaries and American money carry on abandoned German missions. People of many denominations give money to the Quakers to do relief work in Spain, France, Germany, and the occupied countries. Where even the Red Cross cannot go, the Friends are welcome. After the earthquake in Mexico in 1940, our State Department telegraphed the government of Mexico offering money and relief work-

ers. The offer was carefully considered and refused for fear of the political obligations that might be involved. The Standard Oil Company of California received a telegram from headquarters saying, "Rush all possible aid to Mexico. The chance of a lifetime." But this offer, too, was refused for fear of the strings that might be tied to it. What Mexico did was to wire the Friends Service Committee in Philadelphia to send one hundred Quaker trained relief workers. Why? Because the summer before there had been a Quaker camp in that region of Mexico and the members had earned the deep affection of the Mexicans through their unselfish Christian service, not to the people but *with* them. So throughout the world governments and corporations are regarded with suspicion, while the Christian Church and its missionaries are welcomed with open arms.

The urgent duty and privilege of the Church and of all Christians in this hour of desperate need is to knit the world together in love. Every church should first be a living example of the ideal Christian fellowship, the "koinonia," to use the New Testament word for it. To the church at Ephesus Paul wrote:

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." (Ephesians 4: 1-3.)

There is comfort, assurance, and true peace in such a fellowship. Iron chains may break, Maginot Lines may not hold, the promises of men and of governments may prove worthless, but God is faithful and the love of Christ will hold. No, my friends, evil is not stronger than good, though it often seems to be. Right is certain to conquer in the end. It is conquering every day, and if we really believe in the almighty power of God we can walk in confident assurance.

The Church must first endeavor to be an example of the kingdom of God within its own fellowship; then it must seek to extend the circle of that fellowship throughout the world and into all human relationships, social, economic, political. "Go ye into all the world and preach the gospel to the whole creation." Each of us is helping to do that, not only through our support of missions, but as we widen our own circle of friends and maintain

our relations with others on a high plane of Christian integrity. May God forgive us for the friendships we have marred and the trust we have betrayed, and help us to be daily building friendships with others and between others. May we have an increasing concern for all men, that they may be comforted and knit together in love, and that they may "gain in all its riches the full assurance of their understanding."

#### DENOMINATIONAL "HOOK-UP"

Keel Mountain, Ala.

I have delayed writing this much longer than I should, due to an injury to our son David, which has kept him in the hospital for at least half the time since. At present he is in Vanderbilt Hospital, Nashville, where he underwent an operation last Wednesday for bronchial fistula. The doctors think he will recover soon. Word came yesterday that our daughter, Mrs. Kay Bee, was operated on in Fairmont the same day.

Our work here is going about as usual. The school is more interesting, but there are not quite so many pupils. We have twenty-four enrolled; however, the attendance has been below normal the last few months due to sickness and so much rain.

Our people are beginning to garden. We are again urging our families to grow an abundance of vegetables for both summer and winter use.

We wish to take this method of expressing our heartfelt thanks to all the Sabbath schools and individuals who have sent contributions of money or clothing for the work here. Every item has been used for the glory of the Lord.

We desire an interest in the prayers of all Christians in our work. May the Lord's richest blessings be the portion of all.

Ary T. Bottoms.

Berlin, N. Y.

In our young people's meetings on Friday nights we have been studying the book of Mark. We have taken the book chapter by chapter, covering three or four chapters each Friday night. Our group is quite small in number because of such cold weather and bad roads. We generally have about twelve present.

We had our regular New Year's dinner the first Sunday in January, after which we had

our annual church meeting. Mr. Maxson was unanimously called for another year to serve the church. Since we had been ill at Christmas time with flu we were unable to have our annual Christmas party. Consequently, we had ice cream in addition to our regular dinner, and had our Christmas gifts following the business meeting. We were surprised to receive an envelope containing \$11, marked "From Friends."

Mr. Maxson is supplying the pulpit of the Grafton Baptist Church at the present time. He has been preaching there since the last of December. In addition to all this, he is still teaching industrial arts in the Berlin Central School.

On November 27, we were surprised with a "surprise supper" on our wedding anniversary. We had a covered dish supper and a lot of company—about thirty being present.—From correspondence from Mrs. Paul Maxson.

Nile, N. Y.

The community Christmas service was held at the Seventh Day Baptist church Thursday night, December 23.

The service opened with a devotional period conducted by Rev. Mr. Salmen of the Evangelical Church. This was followed by recitations and music given by the children of both churches.

A Christmas story, entitled "Bethlehem," was presented in song and story by the union choir under the leadership of Miss Mabel Farwell. The reader was Mrs. Floyd Geibell. Santa arrived in time to see that all the children received some candy and that the older people received their gifts.

The annual church dinner and business meeting was held in the church parlors on Sunday, January 2, 1944. At this meeting it was decided to have a series of special meetings the week preceding the annual roll call service on May 6.

The church now has nine men in service. A service flag containing the nine stars and the names of the men hangs in the church auditorium. The Ladies' Aid society members take turns in writing to these boys. A letter is written every week to each of the boys.

The Ladies' Aid meets once each month. Our last meeting was held at the parsonage the evening of January 20, when thirty-two

dinners were served. Following the Aid the church Bible study was held. The subject of this study was "Jesus, a Man of Prayer." I am sure that all who attended this meeting went to their homes with new strength for their daily tasks. Pastor Wheeler has prepared the Bible study course on the Gospel of Mark. These studies are being sent to our nonresident members and the boys in service, as well as being studied in the homes of our church members. Our pastor has spent much time and thought in the preparation of this course. The mimeographed lesson sheets are received each week.

Dr. George Thorngate visited our church on Thursday evening, January 27. An invitation had been extended to the people of the community to attend this meeting. There were over one hundred present to listen to Doctor Thorngate's interesting talk. We are all very glad to welcome him back to America.

We are looking forward to a year of service in the work of the church and community and will strive to live up to our church motto, "The Church With a Warm Welcome." Correspondent.

#### Battle Creek, Mich.

The Battle Creek Church feels the loss of two of its members, Ruby and Emile Babcock, who were drawn to Florida by its milder climate. The jasmine blossoms at church last Sabbath, which they sent, reminded us of what they were enjoying. Mr. and Mrs. Elvan Clarke, who accompanied them, returned just in time to experience with us our first taste of real winter.

At a recent business meeting, the church extended a unanimous call to Pastor Hargis to serve another year. Two new deaconesses and two new deacons were elected: Mrs. Herbert Lippincott, Mrs. E. H. Clarke, Mr. W. D. Millar, and Mr. George Parrish.

Two young people have just joined our church by letter: Marie Severance, who presented her letter from Alfred and is working at the Veterans' Hospital; and Dr. LeRoy DeLand, whose membership had been at Milton and who began a nine months' internship at Leila Hospital, December 1.

In observance of Christian Endeavor Week, the young people took charge of the church service on February 5, with George Parrish in charge, assisted by Marilyn Moul-

ton, Ronald Hargis, Keith Thorngate, and Robert Fetherston. The guest speaker was Lieut. Col. Richard McRae, chaplain at the Percy Jones Hospital. The Christian endeavorers are faithful in their correspondence with our boys in service. They met last with Polly Boehm.

Our Ladies' Aid closed its study of the book, "On This Foundation," by Rycroft, with a dinner and program in charge of Mrs. Charles Aurand. The center of the tables represented a highway running from Mexico down to the tip of South America, up the eastern side, on to the islands, and then home. Along this highway were national flags, trees, figures, etc., characteristic of the various countries along the highway. Among our invited guests was one who had lived in Mexico and could tell us the Spanish words for our foods. Mrs. LeRoy DeLand and Mrs. George Parrish led in folk songs from Mexico, Chili, and Peru. National anthems were played on the marimba by Mrs. R. T. Fetherston. Talks were given describing many missionary undertakings for the South American people. Several ladies wore costumes typical of our neighbors to the south; one had a genuine Spanish mantilla.

On February 19, we were happy to welcome Rev. H. Eugene Davis to our church service. He gave us a glimpse of conditions in Shanghai and told many things in regard to the trip home. We rejoice over those missionaries who have been spared to return to us.

Our community and the world sustained a great loss in the death of Dr. John Harvey Kellogg on December 14. Our church was named in honor of Mrs. Kellogg, who was one of our members, and Doctor Kellogg contributed generously toward its building fund. He was skilled in surgery and was an inventor as well as a pioneer in medical progress. Many of his therapeutic appliances are now found in all up-to-date hospitals. He was a prolific writer on health and dietetics. As editor of "Good Health" magazine for seventy years, he waged a fight against alcohol, tobacco, tea, coffee, meat, and other things he considered detrimental to the human race. He started the corn flake industry, made meat substitutes and a variety of health foods; his principles of biologic living are known around the world.

In the words of U. S. Senator Arthur H. Vandenberg: "Doctor Kellogg was one of the truly great men of his time—great in his profession, great in his humanities, great in his citizenship. The world is better for his having lived, infinitely poorer by his death. We have all lost a rare benefactor and a precious friend."

From the viewpoint of a physician Doctor Kellogg wrote, "God works through agencies, but it is he that works. The physician does not heal us; the treatments do not heal us; it is the Divine Power working through all the agencies employed that heals. Let us all lay hold of this great source of comfort and cheer; and, if we feel disheartened and gloomy, look up, for there is a great Power who is able to do for us all that we need to have done." Correspondent.

#### SABBATH SCHOOL LESSON

FOR APRIL 1, 1944

Saul Becomes a New Man. Scripture—Acts 9: 1-19; 22: 6-16; 26: 12-20.

Golden Text—2 Corinthians 5: 17.

#### THE TRUNDLE BED

An article of antique furniture less known than the cradle is the trundle bed. Few people remember this juvenile sleeping arrangement, which used to remain under the "big bed" during the day and was rolled out at night for the children. It has been suggested that this ancient provision is not sanitary. Maybe this point is well taken, and we may let it go at that; but it was a symbol for something else, which seems to have disappeared along with the departure of this little bed. It was that diligent love and tender care which were given to the younger people beyond the cradle roll. There is still a need for sheltering devotion and direct discipline in the formative period of human life. This is a high and holy bulwark in the happy Christian home, and will have its wholesome influence in all of the after years.

One of our song writers has brought to mind the story of a man who in mature years comes back home to review the scenes of his childhood. Let him tell the experience himself:

To the garret dark, ascending,  
Once a source of childish dread,  
Peering through the misty cobwebs,  
Lo, I saw my trundle bed.

Quick I drew it from the rubbish,  
Covered o'er with dust so long;  
When behold I heard in fancy  
Strains of one familiar song.

It was often sung by Mother  
To me in that trundle bed;  
"Hush, my dear, lie still in slumber,  
Holy angels guard thy head."

While I listen to the music,  
Stealing on in gentle strain,  
I am carried back to childhood,  
I am now a child again.

'Tis the hour of my retiring  
In the dusky eventide.  
Near the trundle bed, I'm kneeling  
As of yore by Mother's side.

Prayer is over, to my pillow  
With a goodnight kiss I creep,  
Scarcely waking while I whisper  
"Now I lay me down to sleep."

Then my mother, o'er me bending,  
Prays in earnest words, but mild,  
"Hear my prayer, O heavenly Father,  
Bless, oh, bless my precious child."  
From sermon by A. W. Boone

in "Western Recorder."

#### Obituary

**Babcock.** — Al Alvin Babcock, son of John Smalley and Sarah Randolph Babcock, was born in Humboldt, Neb., June 3, 1866, and passed away at his home in White Cloud, Mich., February 24, 1944.

He lived at home with his parents until June 3, 1888, when he was married to Laura Whitney at Humboldt. To this union four children were born. The couple adopted one son in infancy. Three of the children preceded their father in death.

With the exception of three years spent in Arkansas because of ill health, Mr. Babcock lived in Nebraska until March, 1920, when with his family he moved to a farm east of White Cloud. He worked at farming until the spring of 1930, when he moved into town where he resided until his death.

Early in life Mr. Babcock was converted and joined the Seventh Day Baptist Church at Long Branch, Neb. During his lifetime he had been an active member of Seventh Day Baptist churches at Farnum, Neb., Gentry, Ark., North Loup, Neb., and White Cloud, Mich.

Besides his companion he leaves one son, Verne, of White Cloud, and one daughter, Naomi, at home; also four grandsons. He also leaves a host of more distant relatives, of which Mrs. Iris Maltby of White Cloud is a niece. —Contributed.

**Barker.** — At Hartford, Conn., February 2, 1944, William H. Barker, aged 83 years.

Mr. Barker, son of Edmund Dexter and Katherine Dart (Burdick) Barker, was born at Greenman-

ville, Mystic, Conn., October 12, 1860. His family moved to Westerly when he was but a boy. On June 21, 1883, he was united in marriage with Abbie Jane Coon at De Ruyter, N. Y., by Rev. Joshua Clarke. To them were born three sons, of whom the eldest, Edmund Coon Barker, and the youngest Paul Bliss Barker, are deceased. The second son, W. Sinclair Barker, is a resident of Westerly. Mrs. Barker died in 1904. On December 2, 1911, Mr. Barker and Margaret Kenny were married at Hartford, Conn., and since that year his home has been in that city.

February 14, 1874, he united with the Pawcatuck Seventh Day Baptist Church, maintaining that relationship for within a fortnight of seventy years. He was a carpenter and was active at his trade until within a few years. He was kind-hearted and a man who had many friends. Surviving are his wife, Margaret Kenny Barker, his son, W. Sinclair Barker, and a grandson, Howard E. Barker, both of Westerly.

The funeral service was held in Hartford on Friday evening. His pastor, Rev. Harold R. Crandall, officiated at the committal service at River Bend Cemetery, Westerly, Sabbath afternoon.

H. R. C.

**Betson.** — Emily Conger Betson, who died at her home in Daytona Beach, February 14, 1944, was born in the town of Verona, N. Y., May 14, 1875. She grew to a beautiful womanhood in this neighborhood in the family of Jeremiah and Marian Marsh Conger.

She was married to George Betson December 31, 1913. She moved with her husband to Florida in 1924, where they established a home at Daytona Beach. She loved the flowers and birds and trees of their adopted state, and her poetic nature expressed itself in poems which I saw recorded in a scrap book that her husband showed me after her death. One of her poems, "The Sabbath," is included in the hymnal used in the Seventh Day Baptist church of Daytona Beach, of which she was a member. It was set to music by Mrs. Mabel Main, and is often sung in the worship service of this church. The music of that hymn was beautifully rendered by the organist as part of the prelude to the service at her funeral.

Besides her aged husband, who is left in lonely sorrow, two sisters, Mrs. Myrtle Williams and Mrs. Ira Newey of the Verona Church are mourning her departure for the home prepared for her. The oldest sister Anna had gone on before, a few years ago. The funeral was conducted by Rev. T. J. Van Horn from the Funeral Home of Baggatt Wetherby and McIntosh in Daytona Beach.

T. J. V. H.

**Randolph.** — Charles A. F. Randolph, son of Fenton and Emily Kennedy Randolph, was born at Salem, W. Va., October 14, 1866, and died at the St. Mary's Hospital, Clarksburg, W. Va., December 19, 1943.

On December 31, 1890, he was married to Althea Jane Davis of Lost Creek. To this union were born three children. One son died at birth. Surviving are a son Donovan of Lost Creek, and a daughter Cretah of Salem. Also surviving are Mrs. Randolph, two grandsons, and one brother William of Lost Creek.

Mr. Randolph was a trustee of Salem College for twenty-eight years. He was president of the board for a number of these years.

While in Salem he was an active member of the Salem Kiwanis Club, and helped with the Seventh Day Baptist Church there.

For many years before his death he lived in Lost Creek. He had been a member of the Seventh Day Baptist Church there for over sixty-five years. He was a trustee, and was teacher of the Men's Sabbath School Class at the time of his death.

He was a member of the Lost Creek Lion's Club and served as a member of one of the active committees of that organization.

Funeral services were held at the Seventh Day Baptist church December 21. President S. O. Bond of Salem College and Pastor Sutton officiated. Burial was in the local cemetery.

Mr. Randolph had made a strong impression for good upon all with whom he came in contact. He will be greatly missed. He faced death in the same manner that he faced life, with a stately manner of courage and faith in the God who has created and sustains all.

H. S.

**Stillman.** — Fred Stillman, aged 75, died at his farm home in Brookfield, N. Y., on February 22, 1944. He was born at Newport, N. Y., November 22, 1868, the son of George W. and Harriet Rogers Stillman, and lived nearly all his life in this vicinity.

In August, 1892, he was baptized and became a member of the Second Brookfield Seventh Day Baptist Church, and on April 28, 1897, he married G. Ada Brown, who survives him. He is also survived by two brothers, Clark of Brookfield, and Clarence of Utica, N. Y.

The funeral was held from the Brookfield Funeral Home on February 25, and was conducted by Pastor J. W. Crofoot. Burial was in the local cemetery.

J. W. C.

#### CARD OF THANKS

"The family of the late John H. Austin wishes to thank all friends who so graciously sent cards or letters of sympathy at a time when it was so deeply appreciated."

#### 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.

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# The Sabbath Recorder

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No. 13

#### TO LIVE!

By Grace Marie Prince

To live each day and better than the last,  
To keep some heart from breaking, and to ask  
That God help me somehow forget the past,  
This is—to live.

To hold to my ideals and seek thy face,  
To grow in strength and knowledge and in grace,  
To make the world a little better place,  
This is—to live.

Through faith and hope and joy and love so sweet,  
To build my house after thy plan complete,  
Content ofttimes to sit and listen at thy feet,  
This is—to live.

And then one day to find an Open Door,  
And stepping past the portals of this home, no more  
To linger here, but on a fairer shore  
Eternally—to live.

—Methodist-Protestant Recorder.

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