

Marriages

Crouch - Stringer. — Pfc. Boyden Lewis Crouch of Nortonville, Kan., and Mary Frances Stringer of Milton, Wis., were united in marriage in the Milton Seventh Day Baptist church, Friday afternoon, March 3, 1944, at four o'clock, Pastor Carroll L. Hill officiating.

Harris - Bender. — At the Seventh Day Baptist church, Shiloh, N. J., Sabbath evening, March 11, 1944, Pfc. Thomas Gordon Harris of Dunellen, N. J., and Miss Anna May Bender of Bridgeton, N. J., Rev. Herbert L. Cottrell officiating. The bride was given in marriage by her foster-father, Deacon Luther S. Davis.

White - Davis. — On February 26, 1944, Barbara J. Davis of Boulder, Colo., and Daryl D. White of North Loup, Neb., were united in marriage at the Boulder Seventh Day Baptist church, Rev. Earl Cruzan officiating.

Obituary

Crandall. — William H. Crandall, son of W. H. and Martha L. Greene Crandall, was born June 21, 1865, near Walworth, Wis., and died February 23, 1944, at his home in Walworth.

On January 10, 1889, he married Miss Ada Humphrey in Fulton, Wis. This year they celebrated their fifty-fifth wedding anniversary.

For two seasons after marriage they lived on a farm on Big Foot Prairie. In the fall of 1890 they moved to Milton Junction, and a year later Mr. Crandall decided to study for the ministry and went to Alfred, N. Y., where he began studies in Alfred University. While working his way through school he lost his eyesight and was forced to give up his ministerial studies. In July, 1895, he returned to Walworth, and three years later became director of the Crandall Funeral Home, adding furniture to the business in 1900. He carried on the business for about twenty-five years. Later he went to Milton, where for several years he had a funeral home. About three years ago Mr. and Mrs. Crandall returned to Walworth.

In early life Mr. Crandall united with the Walworth Church. Later he was a member of the Seventh Day Baptist churches at Milton Junction, Alfred, and Milton, and again at Walworth.

It was a great disappointment to Mr. Crandall to give up his chosen lifework, and for nearly fifty years not to see the beauties of God's heaven and earth and the faces of friends and kindred. But with the help of God he did not give up to disappointment and despair, but filled his mission in life well.

He is survived by his wife; a daughter, Mrs. Luen Lippincott; two sons, Roy of Chicago, and Lester of Walworth; a sister, Mrs. Nellie Babcock, and a brother, George Crandall of Walworth; eight grandchildren; two great-grandchildren; three step-grandsons and a step-great-granddaughter.

Funeral services were held in the Walworth church on Sunday afternoon, February 27, con-

ducted by Rev. Willard D. Burdick of Milton, assisted by Rev. Harold O. Gronseth of Walworth and Rev. John F. Randolph of Milton Junction. Kenneth Babcock of Milton sang "Lead, Kindly Light" and "No Night There." Burial was in the Walworth cemetery. W. D. B.

Ford. — William F., son of George and Polina Davis Ford, was born in Doddridge County, W. Va., October 16, 1865, and died December 26, 1943, at the home of his daughter, Mrs. Wade Flanagan, Salem, W. Va., R. 2.

He lived his entire life in the Buckeye vicinity, near Salem, W. Va.

He was married October 16, 1890, to Irena Belle Davis. To this union were born eight children, six of whom are living, as follows: Mrs. Ruby Richards, Salem; Mrs. Hazel Flanagan, Salem; Oral V., Galloway, W. Va.; Clifford R., Salem; Carl, Reynoldsville, W. Va.; Rexal M., Akron, Ohio. There are also twenty-eight grandchildren and fourteen great-grandchildren. He is also survived by a sister, Laura Ford Davis, and a brother, Herbert, both of Salem.

He was a member of the Salem Seventh Day Baptist Church. His funeral, conducted by his pastor, James L. Skaggs, assisted by Rev. E. A. Witter, was held at the church and the body was laid to rest in the church cemetery. J. L. S.

Martin. — George Nelson, son of Dura and Sarah Proper Martin, was born August 6, 1865, in Hartsville, N. Y., and died February 27, 1944, at his late home in Alfred, N. Y.

He was joined in marriage to Mary Bennett on January 10, 1892. She preceded him in death one year lacking thirteen days. Surviving are one daughter, Mrs. Eugene Rectenwald; and three sons, Harold, Howard, and Nelson; also seven grandchildren.

He joined the First Alfred Seventh Day Baptist Church by baptism December 5, 1919. He and Mrs. Martin were regularly in the house of worship each Sabbath day until her death. Since then Mr. Martin has failed rapidly in health.

Funeral services were held at the family home in Alfred, conducted by his pastor, Rev. Everett T. Harris, assisted by Rev. Edgar D. Van Horn. Interment was in Alfred Rural Cemetery. E. T. H.

Post. — Dr. George W. Post of Chicago, Ill., died March 2, 1944. (A more extended obituary will be found elsewhere in this issue.)

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.

FOR SALE—NEW ANALYTICAL BIBLE. The most complete Reference Bible. Supreme in its field. In order to retain the beauty of the King James Version and to include the clearness of the American Standard Version, BOTH have been combined in the New Analytical Bible. Each of the 66 books charted and outlined. Separate course in Bible Study included. Write for descriptive folder. Irving S. Titworth, BIBLE, BOOK AND GIFT SHOP, Alfred, N. Y.

4-3-3t

FARM HELP WANTED—Married or single man, or both. Could use man with boy old enough to help during summer. House, garden, electricity. Steady work. R. L. Todd, Milton Junction, Wis. 3-20-3t

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., APRIL 10, 1944

No. 15

THE PEOPLE PRAY

Almighty God, we are grateful for the amazing story of Christ's sacrificial love, and glad that the comfort of thy Word is available to heart-sick and soul-hungry men and women of all nations. We confess that our sacrifices have been slender and unworthy, as compared to the incomparable gift of thy Son. But may our offerings, through the miracle of Christian love, break down the walls of hate in the world today, and let the healing power of thy Word go freely wherever there are people who will receive the message. Grant that we, too, may heed thy Word, and may know thy blessedness, as we share in the Christ-spirit of service and sacrifice.

—Keys to the Kingdom.

Contents

Editorials.—Christ at the Peace Table.—Our Baptist Heritage	234-236
Observations	236
Missions.—Missionary Sabbath.—Report and an Appeal Addressed to the Churches in Jamaica.—Contributions of Protestant Churches for War Sufferers	237-239
Woman's Work.—The Power of Prayer	239-241
Young People's Work.—My Task.—A Christ Centered Vacation.—Our Own Poets.	241-243
—Who's Who Among Seventh Day Baptist Young People	241-243
Children's Page.—Our Letter Exchange	243
Our Pulpit.—Out for Stars	244-246
Denominational "Hook-up"	246
Obituary	248

The Sabbath Recorder

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Editorials

CHRIST AT THE PEACE TABLE

(Guest editorial)

One hundred dollars is now being offered by a popular religious magazine for the best letter in answer to the question, "If you could sit at the peace table what would you do as a Christian to preserve the peace and prevent another world war?"

This is only one of the signs that minds are being exercised over the steps that must be taken to secure a lasting peace when this awful turmoil comes to an end. There is evident agreement that if such a peace is secured it must be negotiated with the principles that are set forth in the Sermon on the Mount as the motivating influence, that is to say that the Church of Jesus Christ built upon this foundation will be that influence. But it is not to say that the Christian Church will have a representative at the peace table when the armistice is signed. There will be no insignia of the Church at that conference. But the Church will be the dominating influence. "Christ will be the unseen guest, the silent listener to every conversation." Yes, if a lasting peace is to be negotiated Christ will be the controlling Spirit—a Christ that has been growing into the consciousness of men during the passing centuries.

While the last World War was in progress I saw a picture of a battle on the wall of a hotel room at Stuttgart, Ark. Between the contending forces the shadowy form of the Christ appeared. In pleading attitude his hands were extended, and you could almost

hear his voice, "Children, what are you doing?" In awed astonishment the faces of men looked up, weapons falling from their hands.

It is that mystic Presence that was with Florence Nightingale in correcting defects and abuses in military hospitals beginning with the Crimean War; it has inspired every humanitarian movement for the uplift of mankind; in many instances, perhaps without their recognition, it is the Spirit in the scientific investigation in the laboratories of medical men, leading them to the discovery of means and appliances for saving life. Without his influence there could have been no Quaker organization that has wrought such acts of kindness to the enemy; there would have been no forgiveness of the indemnity owed by the Chinese to our United States for damages wrought by the Boxer Rebellion. There would have been no American Red Cross who count no man an enemy, if they can help him; no Y.M.C.A. that has labored so faithfully to relieve the asperities of the soldier's life. That unseen Presence has sustained the American Bible Society in distributing the Word of God to the soldiers, and has wrought such changes in the attitude of men at war that they have, after all, felt the kinship of brotherhood. It is illustrated in the act of the buddy who came upon his enemy wounded to death and stopped to minister to his need. It was he who made the aversion in the mind of Eddie Rickenbacker and in the mind of many another to kill the man who was about to

take their lives. It is one of the miracles wrought by that Presence in this war, that in spite of the bitterness engendered there has been preserved a sense of human brotherhood and a recognition in a renewed way of the fatherhood of God. Thus we do not have far to look to be convinced that God knows how to "make the wrath of man to praise him."

Here are the larger agencies that have helped to make the divine Christ felt in the minds of men. But every individual follower of Jesus, the soldier in training or at the battle front, and the civilian has his part to do to make that divine Presence felt, that Christ who was sent to bring peace. The more and brighter they let their light shine and reflect in daily conduct his love and forgiveness and kindness the brighter will his Presence be felt at the final peace making. There must be absent from our minds any spirit of revenge or vindictiveness as there must be absent from the final peace conference a spirit of retaliation or revenge.

T. J. Van Horn.

OUR BAPTIST HERITAGE

(Guest editorial)

We are Seventh Day Baptists. We are Baptists who observe the Bible Sabbath, the seventh day of the week. Unless the Sabbath is a matter of conviction and practice for us, we are not justified in being a separate denomination from other Baptists. On the other hand, we are Baptists and give consideration to other matters of conviction and practice which cause us to be Baptists.

The Baptist heritage gives us baptism, by immersion, of believers in the Lord Jesus Christ. This comes to us through the example of Jesus, and comes to us as a Christian experience. It is the symbol of the burial of the old life and the resurrection into the new life in Jesus Christ. Truly, dipping in water is only a symbol. Thus such a ceremony for an infant, or for one who has not been born again, is worthless. But following the new birth, baptism by immersion becomes a most beautiful and sacred experience.

Therefore, as Baptists, we need to hold to this heritage, not alone for ourselves but also for all Christians, guarding ourselves against carelessness in its usage and indifference to its meaning. While we require baptism for church membership we should never look

upon it as an initiation and accept people who receive it only to meet requirements—an associate membership would be a better solution than to lower our standards. Even with the best of care there are always those who are baptized without understanding or experience—for we all make mistakes—but we need not be careless in our own attitudes.

Another heritage we have as Baptists, along with some other bodies, is congregational church government. In a day of struggle between the forces of democracies and those of totalitarianism we are greatly blessed to have this form of church government. Each of our churches is free to govern itself. Of course we have moral responsibilities in our relations with General Conference and our boards—but each church remains free to follow the dictates of conscience. In certain denominations which have central authority, it sometimes has been necessary for churches to reorganize, often at financial sacrifice, either as independent groups or under other affiliations in order that the majority in those local bodies may maintain freedom of belief and practice. We Seventh Day Baptists have the heritage of free churches.

Therefore, let us rightly use our heritage. To do so we need the spirit of co-operation in those matters on which we have mutual convictions, maintaining at the same time the spirit of freedom wherein we differ, yet having love—united in common basic convictions but free to differ on details. Union—especially by force—leads to division, but unity through co-operation of free peoples ties them closer together—united by the redeeming power of the Lord Jesus.

As Seventh Day Baptists we need to know what we are doing as churches and in united efforts. We cannot all attend Conference, but each of us can follow the reports in our publications. Let us therefore prayerfully study these reports. May we see clearly that which has been done and that which should be done. Let us notice some of the hopeful signs of new progress: for example, mentioning only two, the field of radio broadcasting being entered by certain churches (with some receiving assistance from the Tract Society); and new fields (as well as old) being entered in evangelism through the Women's Society, and by churches and groups. Notice these advances and then resolve that each of

our churches and each of us as individuals go forward for Christ wherever doors may open for us, as they are open today, co-operating as free peoples in the churches and as a denomination. May we go forth as true evangelical Sabbath-keeping free Christians. Keep the heritage!

Trevah R. Sutton.

OBSERVATIONS

By the Corresponding Secretary-Editor

How would we like to go to Florida by bus? It seemed quite an undertaking. But the item of expense saving was considerable; we would be on vacation so the time element did not have to enter into consideration. So, why not? And it was far from "half bad."

The riding was comfortable—when there were seats—and through passengers were not allowed on unless there were. The few times we shared our seats with tired "standers" were amply rewarded by making fine and interesting acquaintances. This offered also easy opportunity to say: "I am a Baptist; a Seventh Day Baptist. Yes, like regular Baptists—except we observe the Bible Sabbath (the seventh day of the week) instead of Sunday (the first day of the week) as the Sabbath."

"Oh! Adventists!"

"No, Seventh Day Baptists who had their beginning back in England when the Baptist movement had its inception in the seventeenth century reformation. The Adventist Church dates back only to the Millerite Movement about 1844."

Thus the bus riding turned out to be the furtherance of the gospel, as the Apostle Paul said. Here and there in the United States are a few more people who can never again say, "I never heard of Seventh Day Baptists before." We hope we have acted and talked in a way to commend rather than hinder our worthy cause.

It would be easy, in these times of congested transportation for the traveler to strain his good will and relationship to others in his being shoved around by others hoping to "enbus"—if that's a proper word. More than once were we crowded back from our rightful places in line by overbearing people

pressing in from the sides. We were a bit disappointed (again, if that is the right word) after having helped rescue one woman from a terrible crush, to find her coldly attempting to occupy two seats with her corpulence and excess baggage. We confess to a little wicked pleasure in seeing her pushed into her rightful seat by another who insisted he had a right to sit down.

While not a little selfishness was observed, we noted many actions and attitudes of a higher nature and concluded that on the whole humanity was not so bad. Some people talk at times as if the "younger generation is going to the dogs," but as we have seen it by bus we are inclined to think more highly of the younger generation than of the older. But again, generalizations are dangerous. Some old and some young are headed wrong; the majority are of good ideals and would like to practice the golden rule.

Helpers are hard to get and probably bus companies are short handed or else there would be more successful attempts made to keep ticket holders in line, and give those first chance who had waited longest and perhaps missed one or two earlier buses. One party of four at Miami missed successively the a.m. buses at four, six, and eight o'clock. It would seem too that inconvenience, annoyances, and disappointment might be avoided if buses at terminals would arrive and leave from the numbered stalls as reported by those at the information desk. Travelers not only would be better accommodated in this way but much congestion would be avoided. "If you don't stop pushing and crowding," said an overtaxed driver, "we'll stop right here. I won't take another ticket till you do." At one terminal military police were on duty and there was less confusion. Unpleasant terminal experiences, however, were usually soon forgotten and the travel by bus was interesting and pleasant. Generally, it follows better parts of the country than the railroads and one gets some of the views he would were he traveling by his own conveyance.

Overnight stops were made by your correspondent and his wife at Washington, Raleigh, N. C., Charleston, S. C., and Jacksonville. At the latter, two nights were spent with the Sabbath between. And did we sleep the clock around Friday night! The one before at Charleston had been broken

by a bell boy, at 3 a.m., seeking to collect for a ten-cent telephone call that we had not made; by a call at 4.30 from the office, an hour too soon, because the office clock had gone bad; and by many outside noises. At Washington we had been entertained by the Archers, friends of the Crichlows, who had insisted on providing for us. The morning we left, Luther was getting ready to go to Harvard to train for the chaplaincy. We

suppose by now he has received his first assignment. The kindness of these friends was the more especially appreciated because of crowded hotel facilities at our seat of government.

We traveled north of Richmond in some snow and later learned that we had barely escaped the snow storm of the north.

So we came to Daytona—our first Florida objective. H. C. V. H.

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.

MISSIONARY SABBATH

Some weeks past the secretary, on behalf of the Missionary Board, requested that our churches observe the last week in April as Missionary Week, and all pastors were asked to preach a missionary sermon, April 29, or some Sabbath near that date. Letters regarding this were sent to all the pastors and the request appeared in the Sabbath Recorder, March 6. From the response received, the plan appears to meet with hearty approval.

In addition to the missionary sermon, there are other things which may be employed that week to advance missions. Much is accomplished through prayer, and it will be a great help if special intercessions, private and public, in behalf of missions are made that week. We may well pray for more missionaries on both home and foreign fields, for more money to support the work, for wisdom to reconstruct mission work when the war is over, and for grace and consecration on the part of all.

The auxiliary organizations can in various ways emphasize missions that week. For instance, the Sabbath school lesson for that day (April 29) is of especial interest to all Gentile Christians, for it is an account of the decision made by the first Christian Council that Gentiles can be followers of Christ and have eternal life without becoming Jews. Who can measure what would be our state today if the decision had been adverse to the Gentiles? The blessings we have received through the gospel make us debtors to carry it to others. Furthermore, if we have the

spirit of Christ, we will want to do all we can to promote world-wide missions.

W. L. B.

REPORT AND AN APPEAL ADDRESSED TO THE CHURCHES IN JAMAICA

By Rev. C. L. Smellie,
Leader of the Work

Dear Brethren:

Although I am aware of the fact that your delegate from the Advisory Board meeting has reported to you by this of all our business there, like St. Luke I still feel it my bounden duty to inform you of the same and again ask for your co-operation. The Holy Spirit moving upon David, the Psalmist, declared in Psalm 68: 11, "The Lord gave the word; great was the company of those that published it." Many of us may be inclined to think of this company (or army) as being great numerically, but I am not among those, and my desire is that you should take the same view as myself. There is not one instance in Holy Writ where Almighty God required a great number to work with, or through whom to bring about his desires. Think of the occasion of Gideon and his army of thirty-two thousand reduced to three hundred (Judges 7: 1-6); and again the number called by Christ to preach to the world. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). These people were great in faith and so were great in deeds. We too can be as great. We

as a denomination are small comparatively, but we are certainly more than twelve or three hundred, through whom the Lord worked. For us to be used by him, then, we must co-operate with those whom he has chosen to lead out as the army co-operated with their leader Gideon, or the twelve with Christ.

I am sure you would not like to see the work go down at any time, but especially during my regime, being a Jamaican. You have the power to let your sons and daughters become active missionaries and ministers of the gospel of Jesus Christ, but only through co-operation can you do so. I therefore earnestly plead, yea implore, your sincere prayers and co-operation in supporting the plans for the forwarding of this work committed to us. "Ye are my witnesses," is the continuous proclamation of Christ to his followers from time to time.

Conference: In our advisory board meeting held at 27 Charles St., on Wednesday, January 5, 1944, it was agreed unanimously that conference be held this year in September, the date to be fixed by the executive council at our next advisory board meeting.

Delegates Fees: In view of the increased cost of every article that it takes to make our delegates comfortable, it was necessary to increase our delegates fees from one shilling to one shilling and six pence per delegate per month. This means that each delegate must have eighteen shillings to provide sleeping place and food for him or her during conference sessions. Now if you allow this monthly subscription to go on, it will be very hard for you to find it at conference time; but if paid monthly you will find it very easy, so please do not allow this easy way to slip from you.

Finance: Because we have called Rev. N. H. Grant and Pastor C. S. Lyons to whole-time service, it was necessary for us to increase their wages by six pounds, monthly. This increase for whole-time men is very small indeed, but it is our best for this time (and after men have done their best angels can do no more). Now if you have increased your expenditures, you must of necessity increase your income, or you are sure to run into bankruptcy. There is no business in this world which can run without capital. We have done all that is humanly possible for the advancement of this great cause in

that we have made plans whereby the money can be raised to pay these men of God, but we alone cannot work them out. It calls for each and all of us to join hands, hearts, minds, and strength to raise this amount. Others are doing it. Why can't we too? There are those of other churches who are giving as much as three fourths of their tithes and offerings to the missionary fund and give their thirteenth Sabbath offerings also; but I am now asking that all who have been giving one third or less increase it to two thirds and have a missionary meeting or two entertainments, sending the proceeds to help swell our missionary fund.

As the one on whose shoulders you have placed the burden to plan and lead out in the working of these plans, I am counting on you as fellow Christians who have tasted of the Fountain of Life. I am counting on you; but far greater than all this, God and Christ and all the hosts of heaven are counting on you. "The Lord gave the word; great was the company of those that published it."

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time—

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, will take heart again."

The poet Longfellow has left his footsteps for others in poems. We may leave our footsteps in Christian life, in Christian faith, in financial contributions, remembering that the reward is unto the faithful. "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." Amen.

Yours in Christian service,
C. L. Smellie,

Conference Corresponding Secretary.

Kingston, Jamaica,
January 10, 1944.

CONTRIBUTIONS OF PROTESTANT CHURCHES FOR WAR SUFFERERS

Over one and a half million dollars was sent by the Protestant churches of America during the calendar year 1943, for their united overseas relief program among non-

military war sufferers, according to a report issued by Leslie Bates Moss, executive director of the Church Committee on Overseas Relief and Reconstruction, 297 Fourth Ave., New York City.

Complete total receipts came to \$1,559,991, representing the gifts of twenty-one leading denominations. The united Protestant goal for this work was \$1,553,000 for the fiscal year 1942-43, and has been raised to \$1,870,000 for 1943-44, to meet increasing needs.

Some denominations are setting aside ten per cent or more of their gifts as a contingent fund, so that they may be able to meet sudden emergency demands. The importance of contingent funds was apparent last year in connection with the India famine. Because the churches could raise \$25,000 within a week, they were of real help during the actual crisis.

"And don't make the mistake of saying that \$1,559,991 represents the total Protestant giving for overseas relief in 1943," warned Doctor Moss. "Church members have given

generously through the humanitarian channels of the Red Cross and the National War Fund. They have backed the organization of UNRRA, and will support the work of that organization through the regular tax channels. But because they call themselves Christians, they feel they are under obligation to do something a little more—a little in excess of what may reasonably be demanded of them as citizens. That is why they have raised this fund, through their churches. It might be called a 'Plus Because I'm a Christian' Fund." — Furnished by Church Committee on Overseas Relief and Reconstruction.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will be held with the church at Milton Junction, Friday night and Sabbath day, April 14 and 15.

Mabel C. Sayre,
Secretary.

Woman's Work

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

THE POWER OF PRAYER

By Mrs. C. M. Crandall,
Independence Church

(Excerpts from a paper prepared for the Evangelical Society of Alfred)

Haile Selassie stood before England's representative of the last remnant of the League of Nations. He had come with a grave question, one vital to his people of Ethiopia. "Is there no positive to which we can turn in our time of great need?" His question was answered in the negative. "No, there is no positive. We must all in these times resort to expediency."

This answer justifies the theory that the universe is governed by fixed laws, and it is unthinkable that mere man by prayer can change fixed laws. However, objectors lose sight of the fact that prayer is one of the great fixed laws of God, and that God has designed to bring many things to pass through prayer. I have chosen a few incidents from the Bible and from our present time to prove this point.

Abraham lived in an idolatrous age. God told him to take his family, his flocks, and his herds, and go where he would be led into a new and faraway country. Never doubting God's wisdom, Abraham obeyed; he marked each stopping place by an altar, to which he brought offerings to the Lord. God's spirit was his constant guide. In Hebrews we find that: Abraham, when he was called to go into a place which he should afterwards receive as an inheritance, obeyed, not knowing where he went. By faith he sojourned in a land of promise as in a strange country, dwelling in tabernacles. For he looked for a city which hath foundations whose builder and maker is God.

Solomon's prayer to God, when he was chosen king, was that he be given an understanding heart to discern between good and evil. The Lord was pleased, answered the prayer, and Solomon became one of the wisest men of all time. But follow on in history and see how quickly his power diminished when he embraced idolatry and let go of God. The temple, completed in his reign, was dedi-

cated by a magnificent prayer offered by Solomon in which he extolled the Lord God of Israel.

There lived in Alabama a family by the name of St. John. Among the many sons, one of them, Charles, wandered away and became an anxiety to his mother. She took the matter to the Lord and asked him to cleanse Charles of his unrighteousness and bring him home. Months later Charles came home and told his mother of his change of heart and that he wanted to go to church to tell his story. A crowd gathered out of curiosity to hear what he would say. His message proved that his mother's prayers had not been in vain, and the assembled group was convinced of his sincerity. This same Charles St. John was for years head of New York's Bowery Mission. Thousands of down-and-out men came there to be fed, bathed, clothed, and given a new chance in life through the knowledge of the saving power of Jesus Christ.

George Washington Carver, one of the greatest scientists in our generation, yearned to help his southern people. Being a devout man, he called upon God to show him the way. He called his laboratory "God's workshop," and claimed he couldn't do business without God. His research and laboratory study brought forth more than two hundred products from the peanut which thrives in the South. In Washington, he held congressmen spellbound by the story and display of his products — varnish, shaving cream, candy, coffee, milk, etc. When a problem puzzled him, he put everything aside and talked the matter over with God. Literally he lived by the promise, "I can do all things through Christ who strengtheneth me."

We should be grateful for the type of men leading our armed forces: MacArthur, Eisenhower, Clark, Montgomery, and many others.

Tough, touchy, and tireless is "Monty of El Alamein," to his men; "General Sir Bernard L. Montgomery" to the British Eighth Army and to the rest of the world. He stood with his men on the blazing beaches of Dunkirk; he stopped Rommel in Africa, and he reads his Bible and prays daily. He leads church services in the field regularly. He is Christian Soldier No. 1 of World War II. Long after most of our generals are gone, our children will be saying of "Monty of

El Alamein," "He fought with God and walked with him."—Quoted from Christian Herald.

Norman V. Peale in his radio address, "God Will See You Through," tells the following:

As a boy Abraham Lincoln lived along Knob Creek in Kentucky. In that humble cabin Lincoln's mother read to young Abraham out of a Book—just a plain, poor copy of a great Book. Lincoln brought no material possession out of that period save this Book. Finally it reposed by a bedstead in the White House on Pennsylvania Avenue. During the dark days of the Civil War Lincoln read from this Book. A friend told me he had the privilege of holding this Book in his hands; it is a much handled Book, dog-eared, pages worn. My friend allowed the Book to fall open, and the pages laid themselves down quite naturally, as though coming to rest in an accustomed place, the Twenty-seventh Psalm, which reads, "In time of trouble he shall hide me in his pavilion." Evidently this was the wellspring of Lincoln's courage and strength. In these dark days, as Americans, we share the faith of the great Lincoln, that God will see us through.

David Lawrence in "Today in Washington" gave his entire column to Madame Chiang Kai-shek. Madame's father, more than sixty years ago, came ashore in our country, found refuge in a Methodist Christian home, where he was educated; imbued with the Christian faith, he returned to China to become the father of the Soong family who are now practically running China.

Influenced by saintly Madame Soong, the Generalissimo embraced Christianity. Daily he devotes half an hour to Bible reading and prayer; he comes out of the meditation periods with a light shining in his face. Lawrence describes Madame's Madison Square Garden address thus: "I am simply saying, when this porcelain-like woman spoke, we all felt she was giving an old-fashioned testimony to the place religion and Christ have in her inner life. It was like an old-time prayer meeting which took in the whole world by radio short wave. She told that Christ had done something for her father, her mother, her husband, herself, and Christ had done something to the inner lives of two generations of Chinese leaders."

Can we then not all agree that it is this beauty of the soul which has earned for Madame Chiang Kai-shek the title, "The First Lady of the World"?

By prayer the Lord himself became fortified and was able to face his trial and crucifixion.

One night in a typical fighter squadron officer's club, I heard the conversation turn to religion. "All I know," said "Scotty," who was the most daring of the lot, "is that God must have been looking straight at me. I was strafing low when a burst of ack-ack got my plane. I couldn't get the nose up for a climb—something was the matter with the controls. 'God,' I said, 'just this once, please.' Well, I guess he decided to give me another chance. Anyway, I got out of it and I feel he's on my side. It's a good feeling, too."

"And how about after the war?" I asked. "Do you think you'll forget?"

Young People's Work

Jeanett B. Dickinson, Editor

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

MY TASK

By Emerald Mae Stillman

We are the life of today, the strength of tomorrow, and the link between an old and a new world. Sometimes it may seem to many of us that we are caught as victims of circumstance between two great walls. We cannot and would not turn back to the world of our childhood and we know not how to go on into the future, into the world that is to be.

One restless night snatches of the song, "My Task," came to comfort me as I meditated on the real meaning which the author of the poem must have had.

"To long for truth as blind men long for light." Christ is the way—the truth. I must long for Christ and his way as those in darkness long for light.

"To do my best from dawn of day till night." Nothing but my best is good enough to make this world the kind of world we want. Who is there so weak he cannot do his best?

"To keep my soul fit for his holy sight." To each of us a soul is given to do with as we choose. If it is to be kept fit for God's

"How can I forget?" he answered. "He's my best Friend and he's going to stay my best Friend."

Their religion has no sects—Catholic, Jew, Protestant—all go to one another's services.

I asked a chaplain what he thought would come out of this new frontier in religion. "Different faiths marching together toward a common goal. After the war I expect a real religious revival based on Christ's idea of brotherhood," was his answer.—Quoted from Reader's Digest.

Mahatma Gandhi says, "The world faces the greatest crisis in its history, and only through prayer to God and a seeking of his eternal wisdom can order be established."

SABBATH SCHOOL LESSON

FOR APRIL 22, 1944

Paul Becomes a Missionary. Scripture—Acts 13: 1—14: 28.

Golden Text—Acts 13: 2.

holy sight, I must be washed in the blood of the Lamb.

"And answer when he calls." No other one can fill the place where God calls me to do service.

"To love someone more dearly every day." God's way, we know, has always been the way of love; for "God is love." True love is always deep, true, and unselfish; it grows stronger every day.

"To help a wandering child to find his way." Think of the thousands of children made homeless by this war. Christ has told the price of causing a child to stumble. Be not a stumbling block; be rather a stepping stone.

"To ponder o'er a noble thought." Are there not many noble thoughts to guide me in my conquest of the new earth that lies beyond this present wall of uncertainty?

"And pray!" There is nothing so refreshing, so strengthening, so vital as prayer. When things go wrong, as they often do, talk it over with God—alone in prayer. When a problem arises or a burden is too heavy to bear—take it to God in prayer.

Ridgeley, W. Va.

A CHRIST CENTERED VACATION

By Jean Davis

This, in my estimation, covers Lewis Camp. In our classes, camp duties, and play we strove to keep Christ at the center. We had two classes led by Pastor Osborn on Sabbath Study and Bible Evidences. Pastor Sutton led us in some of our Seventh Day Baptist History and Pastor Coon led a class on Bible Study.

What did we do in camp? After the first call in the morning we had our quiet hour which was conducted by Mrs. Sutton. Next—and of great importance—came breakfast. After breakfast, dishes had to be done, water pumped, and the camp put in order. At 8.45 we had our "Alone Hour." This half-hour was spent alone with God out in the woods where we meditated on the work that we had in the classes the day before. Next came two of our classes. Recess of fifteen minutes then followed. Chapel which was at 10.30 was always a most interesting part of the day. During this time we had a short talk, Scripture, and songs. Immediately afterwards were the remaining two classes.

After dinner, at 1.30, we all relaxed for half an hour by writing letters, reading, or sleeping. Interest groups started at 2.00, in which we constructed things with our hands such as watch chains, belts, wooden plaques, and various other items. We all waited eagerly for the whistle at 3, for then came recreation. We went swimming, on hikes, played baseball, volleyball, ping pong, contact, Chinese checkers, and many other games. At 5.30 preparations for supper began as we ate at six. Camp duties then followed.

At 7.30 we went out on a little hill near the entrance to the camp for our vesper service. From there we could see the home where one of our last-year members lay ill with a severe attack of rheumatic fever. She was propped up so she could see us: her mother waved to us with a handkerchief while we waved back. Her mother said they could hear us singing and even heard a solo sung by one of the girls. Vespers closed at approximately the same time as the sun went down.

Campfire, to me—and I think to many others—was the most enjoyable part of the day. We sat around the fire inside to keep

warm and sang many new choruses that Pastor Osborn taught us. Two or three nights we had tricks. Sabbath night was stunt night, and two nights we sent in anonymous questions about our classes and other problems that were puzzling us. Pastor Osborn conducted this and tried to give answers that were satisfying. Two of the questions were: "How do we know when we are saved?" and "Where should we draw the line on what to do and what not to do on the Sabbath?" The other evenings were spent in games in which all of us could indulge.

The last night at camp we had our fagot meeting. Each person present laid a fagot on the fire to add to the flame of Christ. Chaplain Wayne R. Rood was there our last evening—much to our delight—and took part in our campfire.

Day's close was at 9 and lights out at 9.30 with a full day behind us with CHRIST AT THE CENTER.

Plainfield, N. J.

OUR OWN POETS

Exemplification

By Melvin Nida

The empty tomb I showed to one
To prove to him Christ's work was done;
But he believed it not.

The napkin folded, the stone unsealed
As plain as day to him revealed;
But he believed it not!

The written word and faith of men
I argued, pleaded, gave over again.
But still he said,

"Your Christ is dead."

"Within your heart you show not peace;
You show not joy or sweet release."

My heart grew sore ashamed.

"You do not raise men by his love,
But set yourself so high above."

My heart grew more ashamed!

When will we learn that men are won
By Christlike acts: His Service done?

WHO'S WHO AMONG SEVENTH
DAY BAPTIST YOUNG PEOPLE

Emerald Mae Stillman

This is Emerald's second year as mathematics and music teacher in the high school at Ridgeley, W. Va. Born at Elkhart, Kan.;

graduated from Gentry High School, Ark., in 1936; received A.B. from Salem College in West Virginia with majors in mathematics and music in 1942; home address now is Route 3, Bridgeton, N. J.; and teaching in West Virginia, shows us that Emerald has quite a knowledge of these United States. She became a member of our Salem Church (admitted by letter from Gentry) while at-

tending college there, and proved an active member in choir and other activities. While in college she was active in Y. W. C. A., chorus, and orchestra. From 1940-1942 she was assistant in the mathematics department. Her main interests and hobbies are church activities, improvising on the piano, collecting poetry, and trying new recipes. May 11 is her birthday.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I was told to write to you by Mr. Herbert Van Horn who was down here this week.

I am thirteen years old and go to Citrus Grove School. I am in the eighth grade.

I have a radio script which I had to write for our English homework not long ago. So I thought I'd send it to you. I hope it is all right to send this to you because Mr. Van Horn said I might. Thank you.

Your Seventh Day Baptist friend,
Mary Annis French.

305 N.W. 12th Ave.,
Miami, Fla.

Radio Script — The Day at the Beach

Announcer: This is "The Day at the Beach," made possible by Krunchy Wonchys. Eat them and you will feel both Krunchy and Wonchy. Now here we go with the story. Phillis is phoning Mary (telephone ringing).

Mary: Hello!

Phillis: Hello, is this Mary?

Mary: Yes, this is Mary. Who is this?

Phillis: This is Phillis, and I'd like to know if you could go with me to the beach tomorrow at two o'clock—we will be home at seven.

Mary: I'll ask my mother; hold the phone. Mom, may I go to the beach tomorrow with Phillis? We will be home at seven o'clock and go at two.

Mother: Why, sure.

Mary: Hello Phillis, yes I can go. Thanks.

Phillis: O.K. Good-by.

Mary: Good-by (Puts telephone down).

Announcer: It is the next day and Mary is at the beach with Phillis.

Mary: Let's go into the water.

Phillis: O.K., let's!

Announcer: Mary and Phillis go into the water. (Splash!) Then suddenly—

Mary: Ouch!

Phillis: What's the matter?

Mary: Something stung me. Help me to shore!

Announcer: After getting her to shore—

Phillis: Oh, Mary! A man-of-war stung you!

Mary: Oh! It hurts!

Announcer: Phillis' mother took Mary home.

Mary: Hi — Mother.

Mother: Oh! Mary! Why are you so red all over?

Mary: A man-of-war stung me.

Mother: Go to bed. You are sick.

Announcer: Will Mary get well? What will happen to her? What medicine will her mother give her? Listen tomorrow and see and don't forget to eat Krunchy Wonchys in the morning.

Dear Mary:

Thanks to both you and Mr. Van Horn for your letter and exciting radio script. I am glad you have begun to write and hope you will do so often. I hope you'll continue your script and tell us how Mary recovered from the sting given her by the man-of-war. I must close to give room for other letters.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is a pretty Sabbath day. We didn't go to church because our gas supply is low. My older sisters came outdoors to play with me awhile this morning. We don't have many hills to slide on but I have fun sliding on ice ponds.

I am eight years old and in the third grade. I have just ten more weeks of school. I like school but will be glad when summer comes. I am going to have a victory garden of my own this year. Mama and Daddy gave me money to buy seeds and Daddy made me a little wheelbarrow to use.

I like to read stories and listen to Mother read them. My sister gave me the "Sugar Creek Song" books for Christmas. I am going to have a little library of my own.

Mother and Daddy do not know I am writing to the Children's Page, so this will be a surprise to them.

Your friend,
Earl Henry Siems.

Fremont, Mich.

Dear Earl:

I hope that victory garden of yours will be a great success. Our victory garden last year was fair but was a little late; first because we had to wait for it to dry out after an early wet season, and second because the tractor with which it was to be plowed broke down the very day before we planned to use it in the garden. We hope to have better success this year. We have quite a large garden space. Our little Joyce is to have a victory garden of her own, too. I'm sure your letter will be a fine surprise for your mother and daddy.

Sincerely your friend,
Mizpah S. Greene.

Our Pulpit

OUT FOR STARS

By Dean Ahva J. C. Bond

(A sermon preached recently at Alfred, N. Y.,
and at Plainfield, N. J.)

Scripture—2 Samuel 7: 1-11; Exekiel 11: 13-16; Revelation 8: 3, 4.

In the Atlantic Monthly for last May there was a "meditation" called "Out for Stars." It was based on the poetry of Robert Frost and contained some lines from a poem of his which I had not seen. I looked up the poem, titled "Come In," and I want to read some of its lines to you. It provides an excellent springboard for my sermon on the theme, "Out for Stars."

As I came to the edge of the woods,
Thrush music—hark!
Now if it was dusk outside,
Inside it was dark. . . .

Far in the pillared dark
Thrush music went—
Almost like a call to come in
To the dark and lament.

But no, I was out for stars:
I would not come in.
I meant not even if asked;
And I hadn't been.

The twilight time, the deep dark woods, and the song of the thrush tempted Frost to go into the dark and lament. To be sure he was not asked to go in, but he didn't intend

to if asked, for he was out for stars. "The night brings out the stars." Yes, that is true; but you have to get out of the woods to see them. Now, out for stars as I am thinking of it means out for things heavenly, out for things of the spirit.

The poets seem to help us here. Let me repeat familiar lines from Wordsworth:

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours:
We have given our hearts away, a sordid boon.
. . . for everything, we are out of tune:
It moves us not.

Wordsworth, like Frost, is out for stars. Both want to get back of things, or on through things, to God. And I think it is very definitely the conviction of all of us here that material things have loomed too large. Science, and commerce, and technical education have brought us many material comforts. All of these have their place in a well-ordered society. But left to themselves these do not order society. They bring disorder. They may blot God out of our sky. On the other hand, these may be used in a way to reveal God, as poets testify and saints demonstrate.

An illustration of the way we undertake to mark progress by material things and measure achievements by monuments of our own building is found in David's desire to build a house for Jehovah. Even Nathan,

the prophet of God, first off, gave the project his approval. When evening came, however, perhaps when the prophet was out for stars, the matter was seen in clearer light. In the flush of morning, fresh on our daily job, our enthusiasm carries us beyond our better judgment, which returns with the twilight and more sober reflection. So at evening on the very day when Nathan expressed his approval and hinted the approval of Jehovah, he heard the voice of God declaring otherwise. (Read 2 Samuel 7: 1-11.)

If I am able to catch the significance of this reply of Jehovah to David, who wanted to build a more permanent dwelling place for the Lord, it is that building a cedar house for the Most High is not the best way to show one's appreciation of what the Lord has done for him. There were advantages in dwelling in a tent. God had been able to follow Israel in their wanderings while living in a tent, as he could not have done had he had a fixed dwelling.

I suppose David had the notion that since he was now king and living like a king, in a cedar house of his own, he should see to it that God too should have more respectable living quarters. But Jehovah said, I have always lived in a tent. I have never lived in anything else, and I have never asked anyone to build me a more permanent house. Then God shifted the spotlight. Or perhaps he led David to look for stars. Perhaps he reminded him of the starlit nights of his shepherding. Anyhow he reminds him of his humble origin, of his rustic, nature-surrounded beginnings. God had found him under the stars on the hills of Bethlehem. In such surroundings David had developed his kingly qualities. And now he must be careful in his prosperity lest he think too highly of regal palaces and richly furnished temples. I will build you a house, says Jehovah, a dynasty, the House of David, not of material things, but of high ideals, of righteous principles, and of Messianic hope.

I am not an iconoclast. I would not go about the world tearing down cathedrals. I am not sure, however, but what pure Christianity would perform its redeeming function and its character-building mission in the world just as well if less stress were laid upon sacred shrines, whose chief function is to commemorate a past that was not too Christian.

While visiting the Cologne Cathedral I was told that for an American quarter I might look upon a piece of bone belonging to one of the Wise Men. I did not visit the crypt where it was supposed to be, for reasons which you can easily guess. An elderly Englishman whom I met in a London hotel took me on a Sunday morning to the service held in the very exclusive Inner Temple, where not even the Archbishop of Canterbury has any authority. I enjoyed the boys' choir, and it was a good sermon. But the floor as you entered was strewn about with knights of old all dressed in armor, some with feet spread and some with legs crossed, each position having its special significance. The past was too much present, and the past which they were preserved to call to mind was too unchristian to deepen my feeling of piety. We need to guard ourselves against pride in things—even "sacred" things.

Another prophet who advances this same notion, that God's presence is where his people are—even where there are no material symbols—is Ezekiel. The Israelites who had not been taken into captivity with their brethren boasted of their security in the holy land of their fathers, where the temple was. In this blessing and favor of Jehovah they were sure the exiles could not share. These exiles were too far away from the temple where God dwelt to receive any blessing from him. But Ezekiel, speaking for God, informed these boasters otherwise. (Read Ezekiel 11: 13-16.) Verse sixteen of the eleventh chapter reads: "Although I have cast them off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."

Charles A. Briggs in his book, Messianic Prophecy, has something interesting to say about these same exiled Israelites to whom Ezekiel refers. "As the qualifications for participation in the blessings of redemption are no longer national, but covenant-keeping and Sabbath observance, conditions that all nations might fulfil; so the most significant feature of the new worship is prayer, and the world-wide name of the temple of Jehovah will be—house of prayer for all people."

What a comfort all this is to us today, when our boys and girls are scattered over the world. A sergeant writing in The Link,

the magazine of the Service Men's Christian League, says: "Mothers the country over, ya ain't got nothin' to worry 'bout—be your son in the land 'down under' or away on top in Alaska, in England or Africa or Italy, or even if he's aboard some ship bouncing the waves on the high seas. He still has the opportunity to attend church."

I think this search for the stars in this dark night of our world is the finest thing, and the most encouraging, in the whole situation. God is not localized. He is everywhere. The essential point of Ezekiel's prophecy is just as true for us as it was for the people of his day. No matter where we are called to go, the stars are there. Two things are necessary if we are to see them. We must get out of the woods, and we must look up.

The facts which I have been stating would seem to be sufficient to comfort every troubled heart, and to prompt every Christian to discharge every duty in the light of the revelation of God in Jesus Christ. But there is something more to be added before I have finished. (Read Revelation 8: 3, 4.) Let us not forget that, though far from temple or church or worshiping group, wherever a solitary soul lifts his heart to God in prayer an angel before the throne of God takes up that prayer and adds to its power by mingling with it burning incense from the altar before the throne. What a beautiful picture that is—the mingling of the aspirations of Christians on earth with prayers of supporting angels of heaven, all worshiping the God of the universe who hears the faintest cry of every believing child anywhere and any time. Let us look for the stars. And let us point others heavenward.

DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

Our promoter of evangelism, in his splendid outline program in the Sabbath Recorder of February 28, suggests as one of the privileges of the church "To formulate a definite program of evangelism which will reach out into every part of the community, every member having some part in it." We here at Shiloh are trying to do that very thing.

"Holding forth the Word of Life" is the slogan of the Shiloh Church. This phrase, along with an open Bible, is used prominently

in the weekly calendar and other publicity. This article is designed to tell some of the ways in which we are trying to carry out our mission as expressed in our slogan, in the hope that it may help other churches by suggesting ways of soul-winning service which they, too, might adopt.

Our latest is a gospel team, started about two months ago. At present it is made up of seven men, but we expect it to grow. The group meets weekly for study, prayer, and planning. Responsibility is divided among members of the group as follows: director, program, personal work, tract distribution, publicity, business manager. It is understood that each one is a member of every committee, and that the chairman is simply the responsible head. The pastor is a member of the group in an advisory capacity.

The first activity of this gospel team is a weekly gospel service at the government dormitories at the Seabrook Farms plant. Since the majority of the migrants are from Jamaica, and since there are several American-born Japanese there, this is really a "foreign missionary project" at home. Then, too, there are hill people from the south and southern Negroes.

The first meeting was held Sunday night, February 27. A group of twelve men and six women went from the Shiloh Church. The service was conducted by members of the gospel team, with the pastor bringing the message. There were forty of the migrants present, and many of them expressed their appreciation and enjoyment of the service. Tracts and gospels were distributed, not only to those attending the meeting, but to others in the lobby and game room who did not attend. We have continued this every Sunday night and now have on an average double the attendance of our first service. The acceptance of Christ as a personal Savior has been publicly expressed by at least one. The personnel of the dormitories will increase later in the spring, and this opportunity will grow with that increase.

Another place where we hold forth the Word of Life is at the County Alms House where we conduct a monthly service in the chapel, followed by singing and visiting in the wards, the distribution of tracts and other literature, and a treat of candy, fruit, or ice cream. Various groups have charge of

these services. Two months ago the men of the Brotherhood took over. The month before the Women's Benevolent Society conducted the service. Last month the Christian endeavorers were in charge.

We have a "Red Shield Service Club," contributing to the Christian Center for Service Men conducted by the Salvation Army in Bridgeton. Some of our girls act as hostesses at the club. The underlying aim of the Red Shield Club is to win service men for Christ, so we are having a part in this work.

Our radio ministry is in its third year. February 17 was our one hundredth broadcast. Over \$600 has been contributed by members and friends of the church to make this ministry possible. South Jersey has been made aware of the existence of Seventh Day Baptists, and has heard the gospel and the Sabbath message as we preach them.

Some of our Sabbath school classes and several individuals contribute to the support of Miss Mary Vicinus in Colombia, S. A. Miss Vicinus taught in the Shiloh school for several years, and is well known and loved by the people here. She is a "faith" missionary and is doing a great work for the Lord, and is seeing results in souls won, in spite of the Roman Catholic opposition and persecution.

We are holding forth the Word of Life through literature, too. We have a director of gospel tract distribution as well as a director of Sabbath promotion. We purchase five hundred copies of a "Newszette" monthly. This contains a couple of gospel messages, and carries our church imprint, giving the times of our services and an invitation to attend. We also purchase gospel tracts and Testaments and gospels for distribution, besides publishing some Sabbath and gospel tracts of our own. Every man from Shiloh who goes into the service of the country is given a fine leather-bound New Testament. Then, too, we are building up a lending library of missionary books and Christian fiction, which is being widely used in the community.

There are many other "open doors," and we are praying the Lord of the harvest to enable us to enter them for his glory in the saving of souls. Since we as a denomination do not have the evangelists suggested by our director to do this work, each church must

rally to the task of evangelizing its own community, and hold forth the Word of Life in every way possible. Correspondent.

Lost Creek, W. Va.

Rev. Marion C. Van Horn, pastor at Berea, has accepted the pastorate of the Seventh Day Baptist Church at Lost Creek, replacing Rev. Harley H. Sutton, who has resigned to accept a position with the Sabbath School Board. Mr. Van Horn, who will commence his pastorate there on June 1, is married and the father of two children. He is a graduate of the Seventh Day Baptist School of Theology, and was employed for a time by the Women's Board.—Salem Herald.

Salemville, Pa.

On Christmas Sabbath, the juniors presented communion glass holders to the church. Duane Ebersole, president of the society, made the presentation as a Christmas gift. Pastor Babcock accepted the gift for the church. This is another of many instances where the juniors have used their funds for the improvement of the church.

The holders were first used on Sabbath, January first, at the quarterly communion service. It was remarked that the service was made more impressive by all being able to partake of the wine at the same time.

At the annual business meeting in July a special committee was appointed to raise funds to pay off the indebtedness of the church and for improvements on the church and parsonage.

To date \$81.80 has been raised by special offerings and five gifts of \$10 each. This amount has made possible the payment of all outstanding bills amounting to \$77.14 and the purchase of asphalt brick siding for the parsonage. There is a balance at present of \$4.74.

A little later it is planned to raise enough to buy paint for the church and to make some needed repairs on the parsonage.

Quarterly offerings are taken for the Denominational Budget. The amount sent for this year to date is \$61.70.

These facts combined with the weekly meeting of regular expenses of the church are reasons for encouragement and inspiration.

Last fall asphalt brick siding for the parsonage was purchased and part of it is now on. Already a difference in the warmth of

the house is noticed and with the rest in its place not only will it be warmer but its appearance will be improved. The work is under the direction of the trustees.

The juniors held a Christmas party at the home of Mr. and Mrs. John Kagarise in December. Games were played, presents exchanged and refreshments were served.

The Optimists Class met with Mr. and Mrs. Arthur Foster in January for an oyster supper and a social time.

At the home of Mr. and Mrs. Sherman R. Kagarise, the Live Branch Class had a social and election of officers on January 15.

Following the plan suggested by the Conference president, Rev. Albert N. Rogers, the service on Sabbath, January 15, was a "Study Conference on Denominational Life." Mrs. Albert Blough, Jerome Boyd, Sherman Kagarise, and the pastor gave short talks on items of denominational interest to all.

—February Church Bulletin.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Missionary and Benevolent Society, keenly regret the loss of our beloved sister, Miss Phebe Sheldon, who was a faithful member of the society and of the Seventh Day Baptist Church. She always contributed generously to church and all other religious organizations, and although sickness had kept her closely at home these later years, her influence was a help to all who saw her.

Resolved, That these words of appreciation be placed upon our minutes and a copy be sent to the Sabbath Recorder.

Mrs. Euphemia Loofboro,
Mrs. Vinnie Palmiter,
Committee.

Albion, Wis.

Obituary

Burdick. — Clara Lenore, daughter of Jairus M. and Lenore Langworthy Stillman, was born January 6, 1869, at Potter Hill, R. I., and passed away in Janesville, Wis., January 23, 1944.

Her mother passed away at the time of her birth and she grew to womanhood in the home of her grandparents, Mr. and Mrs. William M. Langworthy, at Watch Hill, R. I. She attended the New England Conservatory of Music, Alfred Uni-

versity, and Milton College. Her father was the founder of the School of Music at Milton.

On September 2, 1898, she was married to Dr. Justin H. Burdick at Watch Hill. They made their home in Milton, where Doctor Burdick was a practicing physician. To them were born five children, William of West Allis, Wis., Robert and Roger both of Milton, Ruth of Janesville, Wis., and Phyllis of Davenport, Iowa, all of whom survive, with seven grandchildren. Doctor Burdick preceded his wife in death on April 3, 1939.

Funeral services were held January 25 in the Milton Seventh Day Baptist church, Pastor Carroll L. Hill officiating. Burial was in Milton cemetery.
C. L. H.

Glawe. — Fred W. Glawe was born in Manitowoc, Wis., September 30, 1877, the eldest son of Ernest and Henrietta Glawe.

—Alice Harriet Ketchum was born in King City, Mo., October 10, 1882, to Albert and Rebecca Ann Ketchum.

They were united in marriage November 23, 1899, at Dodge Center. They lived in and near here all their lives. They were both members of the Baptist Church at the time of their marriage. To this union were born three sons and three daughters.

Mr. and Mrs. Glawe were on their way home from Texas when they were struck by a large passenger bus, killing them both instantly (near Salina, Kan.). The bodies were sent to Dodge Center where services were conducted from the Seventh Day Baptist church by Pastor Thorngate, February 22, 1944.
C. W. T.

Sheldon. — Phebe, daughter and youngest of seven children, was born to Henry Maxson and Mary A. Saunders Sheldon August 13, 1864, on their farm north of Albion, Wis., and passed away at her late home in Albion, February 4, 1944.

Early in her life she was baptized by Elder Hoffman and joined the Albion Seventh Day Baptist Church, of which she remained a life-long, faithful member. She was a member of the Willing Workers Society of the church, and of the national organization of "Shut-ins."

She was the last of her family and is survived only by several cousins.

Funeral services were held in her late home in Albion on February 6, 1944, conducted by Rev. Carroll L. Hill of Milton. Burial was in Evergreen Cemetery.
C. L. H.

Wille. — Rosemary, daughter and youngest child of Ben and Hattie Stewart Wille, was born at Janesville, Wis., October 15, 1937, and passed away in her home, Janesville, R.F.D. 2, on February 27, 1944, following a brief illness.

She was a happy girl, very fond of her parents and brothers. She is survived by her parents, and brothers: Albert, Billy, and Sidney.

Funeral services were held in Jones Funeral Home, Edgerton, Wis., on March 1, 1944, conducted by Pastor Carroll L. Hill. Burial was in Evergreen Cemetery, Albion.
C. L. H.

"A Democracy may commit political suicide, but its spirit never dies."

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THE CHAPLAIN

I saw him kneel in a foreign land;
I felt his touch on a fevered hand;
I heard him cheering a lonely heart,
And sensed the faith that his words impart;
I watched him ministering in the fray—
His only weapon the power to pray,
His sheltering shield the love of Christ
That in all the ages hath sufficed
To smooth the warrior's weary way,
And keep his trust in a better day.
O Christ of the chaplains everywhere,
Thy Church would offer a fervent prayer
Of gratitude for these whose sword,
The flaming Testament of thy Word,
Is shining bright in the battle night
And claiming victory for the Right!

—H. Victor Kane,
in *Bible Society Record*.

Contents

Editorials.—Conference Will Be Held, 1944!—The Associations.—Back at Work.....	250
Observations.....	251
Missions.—Gethsemane Reveals the Supreme Motive of Christian Missions.—Missionary Broadcasts.....	253
Statement of Belief.....	255
Woman's Work.—Literacy: A Postwar Must.—A Boy Teacher.....	256-258
Denominational Budget.....	258
Young People's Work.—Revival of the Religious Novel.—'Lovest Thou Me More Than These?'—Who's Who.—Our Own Poets.....	259
Children's Page.—Our Letter Exchange.....	261
Our Pulpit.—The Crucifixion and the Resurrection of Jesus.....	262-264