

would like to join. On February 3 the church voted that her request be granted. Mrs. Burdick brought her letter from the West Edmeston Seventh Day Baptist Church, of which she was a deaconess.

Correspondent.

WERE YOU A NORTH LOUP BABY?

The Ladies' Missionary Circle of the North Loup Seventh Day Baptist Church is sponsoring a drive to raise a fund to purchase an electric organ in honor of Dr. W. J. Hemphill of North Loup. This organ will be placed in his church.

If every baby whom Doctor Hemphill has delivered will give \$1, the fund will soon be raised. Of course, anyone who wants to show his appreciation to Doctor Hemphill is urged to do so. The circle is anxious to have this sent in during April, as an organ is available as soon as the fund is raised.

Send all contributions to Mrs. Harley Brennick, North Loup, Neb.

Obituary

Beckwith. — Elmer, son of Samuel P. and Rebecca Robbins Beckwith, was born May 12, 1862, at Farmers Valley, McKean County, Pa., and died at Bethesda Hospital, Hornell, N. Y., February 4, 1945.

He married Minnie Thomas October 21, 1886. Most of their married life was spent in Alfred, N. Y., where she preceded him in death February 3, 1941. A son and daughter had preceded her in death. He is survived by a sister, Mrs. M. F. Wright, and several nieces and nephews.

Farewell services were held in the First Seventh Day Baptist Church of Alfred conducted by his pastor, Rev. E. T. Harris, with burial in Alfred Rural Cemetery. E. T. H.

Burdick. — Harvey Lagrange Burdick, son of Rev. George W. and Mary Watson Burdick, was born in Utica, Wis., January 1, 1879, and died at his home in Milton, February 17, 1945.

On December 3, 1900, he was united in marriage with Miss Beula A. Burdick. To them were born four children: George Edgar, Ralph Watson, Lt. Harvey Laurence, and Dorothy—Mrs. LeRoy Rasmussen. Besides his wife and children he is survived by his sister Mrs. Bernice Hurley, four grandchildren, and many other relatives.

In early life he was baptized by his father and joined the church at Little Genesee, N. Y. Later he was a member at Milton Junction, Wis., and Welton, Iowa. Following his graduation from high school he taught school for many years in Wisconsin and Iowa. Later he came to Milton and became an employee of the Burdick Corporation, where he worked for twenty-two years.

Funeral services were held in the funeral home at Milton Junction. Rev. Willard D. Burdick officiated. Interment was in the Milton Cemetery. W. D. B.

Greene. — Rodman Taber, son of Lewis R. and Helen Taber Greene, was born in Westerly, R. I., August 30, 1924, and died in a hospital in England, December 13, 1944.

He attended the public schools of Westerly and was graduated from the Westerly High School with honors. Roddy was popular because of his friendliness, his cheerful disposition, and his thoughtful helpfulness. He was baptized and united with the Pawcatuck Seventh Day Baptist Church on November 26, 1937. At Carnegie Institute of Technology in Pittsburgh he studied commercial art for one year before being taken into the Army in the spring of 1943.

Wounded somewhere in Germany on November 25, Sergeant Greene was sent back to a hospital in France and thence to England for treatment. He died there as the result of an embolism after surgical work had been done on his injured leg.

A memorial service was held in his church Sabbath afternoon, February 10, when the auditorium was well filled with relatives and friends assembled to pay their tribute of love and respect to their young friend who had given his life for his country. Pastor Harold R. Crandall was assisted in the service by Chaplain Joseph M. Bishop of the Westerly and Charlestown Air Bases. Elizabeth Crandall Markoff, former organist, played during the service. H. R. C.

Sweet. — Lucy E. Burdick, was born at Milton, Wis., May 22, 1854, and died at San Bernardino, Calif., February 11, 1945.

Soon after the Civil War the family moved to Minnesota where Lucy taught school near Alden and married Elery Judson Sweet. Two children, Lillian and Harry, were born to them. After the death of her husband, Mrs. Sweet came with her children to California in 1904. She has since resided there.

She was a very loyal Seventh Day Baptist and a devoted member of the Riverside Church. A brief memorial service was read by the pastor on Sabbath morning, February 17, from information given by her son, Harry, who is the sole survivor. L. F. H.

COMBINATION OFFER

Sabbath Recorder, 1 Year\$2.50

Protestant Voice, 1 Year 2.00

Total\$4.50

Both papers for one year for only \$3.50

(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., APRIL 2, 1945

No. 14



Easter Carol

By George Newell Lovejoy

○ Earth! throughout thy borders
Re-don thy fairest dress;
And everywhere, ○ Nature!
Throb with new happiness;
Once more to new creation
Awake, and death gainsay,
For death is swallowed up of life,
And Christ is risen today!

Let peals of jubilation
Ring out in all the lands;
With hearts of deep elation
Let sea with sea clasp hands;
Let one supreme Te Deum
Roll round the world's highway,
For death is swallowed up of life,
And Christ is risen today!

The Sabbath Recorder

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

MRS. FRANK A. LANGWORTHY, Acting Editor L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

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Per Year\$2.50 Terms of Subscription Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 138, No. 14

Established in 1844

Whole No. 5,131

Editorials

Rev. Alva L. Davis, D.D., Salem, W. Va.

THE AROMA OF LIFE

Psychologists tell us that such is the constitution of the mind that every thought and feeling not only may be, but is, actually communicated to and stamped upon the minds of others. So it is that influence goes forth from every life that either attracts or repels, blesses or blights, according to the character from which it emanates.

The influence of Paul was very different from that of Nero; Moody from that of Bob Ingersoll. Calvin lives in his immortal writings; Bunyan in his matchless allegory; Morrison and Carey in the modern missionary movement; while the influence of Hume, Gibbon, and Voltaire rests as a curse on the lives of men.

It is doubtless true that the greater part of our influence is exerted unconsciously. When we least expect it, others with whom we live and work often modify their actions by what they see us do.

The disciples often saw their Master in prayer, so they asked, "Lord, teach us to pray." A young lady boarded a streetcar and found a little newsboy asleep upon one of the seats. She gently lifted his head and put her muff under it. A man across the aisle saw the kind act and, nodding toward the little boy, placed a coin in her hand. Others caught the contagion and added their nickels and dimes until a neat little sum was raised and placed in the pocket of the sleeping boy.

A young man on his way to work one morning chanced to look in a window and saw a friend, about his age, with his wife and children gathered around him, in prayer. The sight aroused his own conscience. He went home to establish the family altar in his own home.

Few thoughts are more startling than this: We are silently, unconsciously saturating the atmosphere in which we live with the aroma of our own character. Thus we are molding the characters of others for all eternity.

Chemists tell us that a single grain of iodine will impart its color to seven thousand times its weight of water. So the reading of a book, the utterance of a word, even a smile or a frown may change the current of a life and seal its destiny forever. It is this thought which invests life with unspeakable solemnity, for our lives are inseparably woven with the lives of others.

So it is that influence is transmitted from one generation to another with an ever-widening power. A poor Irish peasant who could scarcely read gathered some of his neighbors together in an old barn and attempted to preach the gospel to them. In the group was a young man, a stranger, many miles from his cultured home. He had heard many sermons by many able men. But somehow the words of that stammering preacher carried conviction to that young man—and Augustus Toplady went from that unique sanctuary to become the mighty champion of

Calvinistic theology, and to become the author of one of the most popular hymns ever written, "Rock of Ages," which today is sung throughout the Christian world.

Science teaches us that no atom of matter is ever destroyed, no material force ever obliterated. A mental force is also undying in its nature. Life upon earth is but the seed-time of the harvest of eternity. Every word, every act is germinal in its character and goes on developing, so that long after men have rested from their labors "their works do follow them."

Abel has long slumbered in the grave, but across the chasm of thousands of years his voice may be heard above the noise and confusion of a busy world, for "he being dead, yet speaketh" (Hebrews 11: 4b).

There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there;
For the common deeds of the common day
Are ringing bells in the far away.

—Author unknown to the writer.

HANDICAPS

There are several varieties of handicaps in life. The handicap in sports is the advantage you give to others in a particular contest. In a race one must run farther, or carry an extra burden, to give others an equal chance. The handicap is sometimes a recognition of ability, sometimes a punishment for disobedience.

Handicaps are familiar to us all. Probably no man ever lived who has not been called upon to live his life under unideal conditions. Sometimes they are imposed upon us by heredity, by environment, or lack of education. Often they come to us as a result of some foolish mistake we have made. Many bear handicaps that are the result of mistakes or sins of others. Many people violate the laws of health and as a result are handicapped for the rest of their lives. Some families try to keep up with their neighbors, trying to maintain a \$2,000 standard of living on a \$1,500 salary. Accumulated debts become the handicap of that home. These and many others we can explain.

But there are many handicaps we face that cannot be so easily explained. I read of a brilliant young man who was equipped with a college education and was training in the seminary when he broke down. He was never able to accept a pastorate because

of tuberculosis. Why? The ancient Jews said all sufferings, or handicaps, were the result of sins. Job's comforters were sure Job had sinned, else he would not have been afflicted as he was.

Today, however, we know that not all unideal conditions can be so easily accounted for. The fatalist says it is your lot. Fate decreed you must follow a certain path and you cannot help yourself. You must grin and bear it. Others say it is a matter of luck. If you are unlucky, you will have many unideal conditions to face. If you are lucky, you will have an easy time.

After one has accounted for many of these handicaps, there is always the unexplained reminder. The Christian can say that back of these is the purpose of a loving Father. The important question for us is not "Whence come these handicaps?" but "How are we going to meet them?"

Three Ways of Escape

The natural attitude to assume is to escape the handicap. If at all possible we want the unideal condition removed. Paul had a thorn in the flesh. It wasn't pleasant. He thought he would be a better man if it were removed. He prayed God that it might be removed. But it remained. What are we going to do with the thorn that remains?

The second reaction is to accept defeat. This path is followed by thousands of people. Did anyone ever tell you what he would have accomplished if he had an education? Or if he had plenty of money? Or if he had not lost his job? These are simply excuses offered by people who have allowed their handicaps to defeat them.

But there are some choice souls who face these unideal conditions of life and, instead of accepting them as handicaps, make them sources of help. Jacob wrestled all night with the angel and, as morning came, he gripped the tighter and said, "I will not let thee go, except thou bless me." There are many people who take this attitude toward their handicaps. When Paul's thorn was not removed, he did not sit down in the market place and explain what he might have done had his handicap been removed. In later years Paul explained that the faith, strength, and patience which were his in such a marked degree came as a result of overcoming this thorn. George Matheson, the blind hymn writer, once declared, "God took away my eyes so that my soul could see."

How to Gain the Help of a Handicap

When we put a piece of wax under the sun, it melts. Put a piece of clay beside it, and it becomes hard. The difference is not in the sunshine, but between the wax and the clay. One man faces the unideal conditions in his life and is defeated. Another under the same conditions triumphs. The difference is their attitude toward the handicap. A handicap may be a grindstone wearing away all that is fine and noble in life; or it may be a steppingstone on which one may mount to a greater faith, a greater achievement, and a more abundant life.

If we are to win the mastery over our unideal condition and make it our servant, certain things we ought to do:

1. We should study our handicap. When we do this, the battle is half won. Many years ago we faced the building of the Panama Canal. Others had tried it and failed. Our first step was to study the cause of the failure. We discovered that yellow fever was the cause of the failure, and that the fever was caused by the mosquito. With that discovery the battle was half won. All we needed to do was to carry out the details.

2. The second step concerns itself with our attitude. We must determine in our own mind if we are to win. When the angel suggested that Jacob give up, Jacob made up his mind saying, "I will not let thee go, except thou bless me."

3. Perhaps the hardest step to take is to realize that the condition you look upon as a liability may be really a blessing. Several years ago in Rochester, N. Y., lived a young man with considerable musical ability, who could not be persuaded to put his ability to any use. One day an accident occurred which cost him his eyesight. That handicap was just what he needed. He became the finest pipe organist that Eastman School of Music has ever produced.

4. Your final step is to realize you are not alone. Perhaps your handicap is too much for you. The thorn in the flesh was too much for Paul. Realizing that God's grace was sufficient for him, in later years he could say, "In all these things we are more than conquerors through him that loved us."

As I read biography I am more and more convinced that the men who have made their lives worth-while are those who had very

unideal conditions under which to live, but they conquered those conditions, and in conquering they have served others. Look at your handicap squarely and determine what you are going to do with it.

I pass these words of a naturalist on to you, somewhat paraphrased:

Have you ever admired a piece of bird's-eye maple furniture? Do you know those beautiful markings which you see come from suffering? When the tree is just a sapling, insects sting it, making a hole in the bark to get at the sweet sap of the tree. That sting becomes a scar, and before the tree is full-grown the bark is covered with these scars. The tree takes those scars, closes them into its heart, and each scar becomes a mark of beauty. It has taken its handicap and made it a help.

George Matheson lost his eyesight. In later years he wrote, "O love that wilt not let me go." That hymn is a scar that has become a mark of beauty. Jesus was hung on a cross of shame. He took that cross and made it a sign of conquest. By means of the cross he became the world's Saviour.

IMMORTALITY**A Recapitulation**

"If a man dies shall he live again?" Let us briefly recapitulate what we have tried to say in the previous editorials.

1. The atheist says: There is no God, no future. He cannot live again. In the old Roman world, we are told, it was common to find seven letters cut on the tombstones: N. F., F., N. S., N. C. These letters stood for Non Fui, Fui, Non Sum, Non Curo" which translated mean: "I was not, I was, I am not, I do not care." It was false; they did care, else they would not have taken time to carve these words on the tombstone.

2. Science says: Man may live again. Harvest follows seedtime; the miracle of spring is perennial. Life is begotten out of the death throes of others. Man may live again, but science at best neither affirms nor denies.

3. Philosophy answers: Man hopes to live again. His unrequited longings and unfulfilled purposes demand satisfaction. His own expanding personality seeks to measure itself by the scope of infinitude. But unaided philosophy ever presents immortality with an "if." The narrow circle of man's own desires never can, nor ever will, compass man's immortality.

4. Ethics says: Man ought to live again. There are wrongs to be righted, penalties to be paid, prizes to be won. Therefore, man ought to live again. But ethics alone is inconclusive. Ethics turns our infirmities into a sword of justice, but man can never win immortality by capturing the citadel of his own limitations.

5. Jesus Christ answers: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." John 11: 25. He says, I have tasted death for every man: I have righted the eternal wrong. I have paid the final penalty, and won the eternal prize. I have revealed what otherwise would be unknown; I have rendered certain what otherwise would be uncertain. I have answered man's greatest question. "Whosoever liveth and believeth in me shall never die."

FIRST THINGS FIRST**Recorder Reading**

Some weeks ago a chaplain friend received his Recorder in a Kentucky camp, read it, and wrote a long letter to me about the action of the Commission. I received his letter nearly two days ahead of the Recorder.

A little later a retired minister in West Virginia received his Recorder, made some comments about another article; and the letter reached me twenty-four hours ahead of that Recorder. Yesterday, February 27, we received two Recorders at once, February 12 and February 19.

No, I do not intend to be faultfinding again. I observed too many of the plant difficulties when I was there. Along the way at some of the large terminals I saw big truckloads of mailbags standing, and with snow and cold together with help shortage it is not surprising that all mail is not on time.

It was interesting to me to know that some folks evidently read their Recorders rather promptly after receiving them. It was disappointing to find in some places, last winter, that the paper was rarely read. Another interesting observation is the relative speed of first-class and second-class mail.

Some months ago during a discussion in Bible school class I made reference to that Salem Conference layman's sermon, "Who Are Those Seventh Day Baptists?" At that

time I could tell the date of the Recorder in which to find it, so referred them to it. The next week the question was, Why had I not told them about it before?

Last week I asked somebody if he had read those letters in the Recorder from Brother John Easterly, "Experiences in Sabbath Keeping." He had not. I wonder if there are others who have failed to see and read them. Too bad for anyone to miss them. If you wish to look them up now, go back in your files to January 8 this year, and follow through to the finish. They are very much worth while. If any teacher of young people is wanting help aside from the Bible, to put over the desirability and possibility of Sabbath keeping, he need go no further for good material.

During my "holiday trip" last winter I met others who suggested they had had experiences, some difficult, some very pleasant, in a life of Sabbath observance. Why not relate those experiences, briefly, for Recorder publication? As a lad I very much desired to drive a locomotive. At mother's request I gave it up to keep the Sabbath, and yet on this trip I met a man, a deacon in one of our churches, who has been an engineer for years and has never driven on Sabbath day.

I believe it would be profitable to read the Recorder more carefully and thoroughly, and for more laymen to write their experiences for publication.

P. B. Hurley,
Conference President.

SABBATH RALLY DAY

May 19 is the date set for Sabbath Rally Day. The Sabbath Recorder supplement is being prepared by the seniors of the School of Theology at Alfred, N. Y., under the direction of Dean A. J. C. Bond. This supplement will appear in the Recorder issue of April 30.

Churches desiring extra copies of the Sabbath Rally Day supplement should notify the editor's office not later than April 23. These extras may be had at 5 cents each.

SABBATH SCHOOL LESSON

FOR APRIL 14, 1945

Pioneers of Faith

Scripture—Genesis 12 to 50; Acts 7: 2-18;

Hebrews 11: 8-27

Memory Selection—Hebrews 11: 8

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.

NEWS FROM JAMAICA

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

Dear Secretary Burdick:

I have considerable information to impart, so am writing while everything is fresh in my mind. On Wednesday, March 7, there was a meeting of the Executive Board of the Jamaica Seventh Day Baptist Conference. The expenses of one delegate from each church were paid by the conference.

The executive council met on the day before to approve an agenda for the board meeting and to prepare recommendations. All the recommendations of the council were approved by the board. They were as follows:

1. Rev. Mr. Smellie's resignation from the active ministry until his health is improved was accepted.
2. Rev. Wardner T. Fitz Randolph was elected chairman in charge of field work.
3. Rev. Wardner T. Fitz Randolph was also elected corresponding secretary.
4. Miss Jeanette Fitz Randolph was elected treasurer of conference.
5. Reports of the field workers were accepted. (Smellie, Grant, Lyons, Smikle.)
6. Reports of the various churches were read and approved.
7. The treasurer's report was approved. It showed £155/17/8 in the school fund, of which the local churches paid £49. There is also about £30 in the Ministers' Educational Fund.
8. The board, upon the recommendation of the executive council, unanimously voted to put Socrates Thompson in school here, pending his departure to America for study for the Christian ministry. They agreed to pay his tuition at Lincoln College (£5 per term) from the Ministers' Educational Fund and to provide £3 per month for his board and upkeep (£2/12 to go to Mrs. Senior, the caretaker of the church, for his board; 8 shillings for incidental expenses). Socrates, on his part, proposes to furnish clothes and washing and part of food. He agrees to stay at the church vestry, sleep on a folding cot therein or other place as provided, to

study at the vestry table, and to faithfully attend his classes at Lincoln College, which is next door.

9. Plans for advancement of the work. The executive council had insufficient time to consider this. The board discussed it at great length, but took no decisive action.

A unanimous cry was for tracts for distribution. There are not more than a handful of tracts of all kinds in the church here. I would suggest that a supply of three or four of the most helpful (in your opinion) be sent at once and that samples of most of the others in publication and that are available be included, so that we may study and order what may be helpful. (For this I would have to depend upon helpers here, since I do not understand the native psychology as yet.)

Now to revert to Socrates Thompson. I believe that you met him in the States last summer and perhaps have formed some opinion of his capabilities. It was the unanimous opinion of the executive council (Rev. Mr. Grant, Pastor Lyons, Rev. and Mrs. Smellie, and Secretary Hawthorne) that a man should be preparing for the work here; that delay is time wasted. They believe that the man who should be preparing is Socrates. They were in favor of getting him to America as soon as possible. I suggested that, since they had a fund for training ministers, they use it to allow Socrates to brush up on his studies (he has been out of school for more than ten years). "It would also give us an opportunity to see if he can make good in America," I said. I told them that a few months' study would enable him to adjust himself to school work and make it much more likely that he would succeed in America. We interviewed Socrates and he gave a very favorable impression of sincerity, earnestness and intelligence, and willingness to co-operate.

We also interviewed Rev. Mr. Francis, the head of Lincoln College (a Baptist school). Francis was very interested in our plan and worked out a tentative plan of study. He agreed that Socrates should not be put in classes with the children, but should have individual attention. Beginning studies:

English, grammar, mathematics, history, geography, and English and American literature. His classroom hours are to be 3 to 9 p.m., Monday to Friday, and 3 to 6 p.m. on Friday. The morning hours and until 3 p.m. are for study. Socrates will be under the immediate supervision of Mr. Francis, assisted by two instructors. Francis is to report to me on progress and possibilities. Working in this manner, Socrates will not be subjected to the humiliation of being in classes with children of fourteen and fifteen years. Besides, it will enable him to make the more rapid progress which his more mature intellect would indicate possible.

You can see that the £30 on hand will not last long unless supplemented from some source. We are hoping and trusting and praying that the Missionary Board will take over before the £30 are gone, or that help will come from private sources in America. His progress might indicate the desirability of his going to America in September.

I am truly gratified to learn that you are gaining in strength and am praying that you will be fully restored.

Sincerely yours,

Wardner Fitz Randolph.

Kingston, B. W. I.,
March 11, 1945.

Report of First Week in Jamaica

Service Sunday night, attendance 65; Wednesday night, C. E. prayer meeting, 20; Friday night prayer meeting, 30; Sabbath school, 73; church service, 84; Bible study in afternoon, 40; vesper service, 40; Sunday night reception to new pastor, 94; total attendance, 448; average attendance, 56.

As you may see from the services held, Brother Smellie has resigned and I have been called to the pastorate of the Kingston Church. Pastor Smellie called a church meeting on Sunday and handed in his resignation. However, he insists that he should make a tour of the churches with me after the quarterly meeting, which is next Wednesday.

Wardner T. Fitz Randolph.

March 1, 1945.

Rev. C. L. Smellie's Resignation

To the Seventh Day Baptist Conference
Advisory Board in Session

Dear Brethren:

I feel greatly my indebtedness to Almighty God for his blessings to me—in my minis-

tration to the Luna Seventh Day Baptist Church in particular, and to the field in general.

Language fails me to express my gratitude to you and the American Missionary Board for the confidence deposited in me, when so great a cause was entrusted to my care and ministrations, and I sincerely hope that I've not in any way betrayed that trust or even given you cause to minimize it.

I know that you were all entertaining with me the hope that, although afflicted with an ailment that necessitated my retiring as visiting pastor to the field, I would at least be able to carry on the ministry for some time yet; but one and a quarter years have brought a marked change in my physical condition.

From September 8 to the end of December, 1944, Dr. O. D. F. Robertson of Kingston treated me for a torpid liver, from which I derived a fair amount of benefit; but the main trouble was still there, so he recommended X-ray examinations. Upon submitting myself to these examinations at the Public General Hospital it was discovered that I had an ulcerated stomach added to hemorrhoids. I was then advised to submit to treatment by the medical department on stomach troubles. On the twenty-sixth of January of this year Doctor Chambers, under whose treatment I am, advised that I should keep my mind blank as possible, to have little or no anxieties, for apart from causing my diseased stomach to become worse, that would prevent dieting and medical treatment from helping me.

I know you would be willing to keep me and would be satisfied with occasional help from me, but I feel that would not be doing the best for the cause of Christ and the good of the denomination.

I shall still be very interested in the progress of the work here, and promise my support in every possible way to the work and to Brother Fitz Randolph, as long as I can. I think the softness of Brother Fitz Randolph, coupled with the winning personality of himself and family in general, guarantees his success here.

I must therefore respectfully beg that you accept this my resignation from active ministerial service, on the ground of physical inability, as from this date.

C. L. Smellie.

Mt. Charles, Border P. O.,
March 7, 1945.

TREASURER'S MONTHLY STATEMENT

February 1, 1945, to February 28, 1945

Karl G. Stillman, Treasurer
In account with the
Seventh Day Baptist Missionary Society

| | |
|--------------------------------------|--------------------|
| Dr. | |
| Cash on hand February 1, 1945 | \$13,612.44 |
| Accumulated income Lewis J. Noey | |
| Trust, Milton, Wis. | 453.27 |
| Rev. Wardner F. Randolph | 15.00 |
| Income Jane Davis land, Milton, Wis. | 14.14 |
| Permanent Fund income | 470.15 |
| | <u>\$14,565.00</u> |

| | |
|---|-------------|
| Cr. | |
| Notes repaid | \$ 1,000.00 |
| Rev. Judson H. Stafford, gift, Ray and Mable Byerum | 15.00 |
| Investment of Myrta E. Greene Bequest | 6,553.76 |
| Reinvestment proceeds, securities sold in January | 3,928.59 |
| Rev. H. R. Crandall, travel expenses | 12.12 |

| | |
|----------------------------------|---------------|
| Jamaica payments as follows: | |
| Rev. Wardner F. Randolph, salary | \$100.00 |
| House rent | 20.83 |
| Children's allowance | 37.50 |
| Native workers | 39.59 |
| Gift, Mrs. C. F. Knott | 5.00 |
| Rev. C. L. Smellie | 66.00 |
| | <u>268.92</u> |

| | |
|-----------------------------|---------------|
| Rev. Neal D. Mills | 35.00 |
| Rev. Earl Cruzan | 27.50 |
| Rev. Verney A. Wilson | 16.67 |
| Rev. John F. Randolph | 35.00 |
| Rev. Clifford A. Beebe | 35.00 |
| Rev. David S. Clarke | 35.00 |
| Rev. Wm. L. Burdick, salary | \$125.00 |
| House and office rent | 25.00 |
| Clerk hire | 41.67 |
| Office supplies | 6.74 |
| | <u>198.41</u> |

| | |
|----------------------------|---------------|
| Rev. Herbert L. Polan | 15.00 |
| Rev. G. D. Hargis | 41.67 |
| Treasurer's expense | 25.00 |
| Mrs. George P. Kenyon | 10.00 |
| Rev. R. R. Thorngate | 10.00 |
| China payments as follows: | |
| Rev. H. Eugene Davis | \$ 75.00 |
| Dr. Rosa W. Palmborg | 30.00 |
| | <u>105.00</u> |

| | |
|---|--------------------|
| Recorder Press, pro rata share printing | |
| 1944 Year Book | 62.73 |
| Cash on hand February 28, 1945 | 2,134.63 |
| | <u>\$14,565.00</u> |

| | |
|---|-------------------|
| Accounts payable as at February 28, 1945: | |
| China | \$3,659.52 |
| Germany | 2,458.34 |
| Holland | 2,400.00 |
| | <u>\$8,517.86</u> |

THE GREAT PASSOVER

By Marian Bernstein

In the early hours of evening,
When the light began to wane
When the day was just beginning,
The Passover lamb was slain.

(For 'tis not at dreary midnight
That the Hebrew days begin,
But today goes out at sunset,
And tomorrow then comes in.)

And the day of that Passover
Was a morrow that should be
Through all after time remembered,
Day of Faith's great mystery.

Then the Lord with his disciples,
(Who so soon should lose their Head)

Shared together the Last Supper—
Eating the unleavened bread.

And he spake of the Passover—
Changed this ordinance must be;
When ye keep it, "ye shall do so
As in memory of me."

On Passover night, O Israel,
Out of Egypt ye were led.
On this night the "blood of sprinkling"
By the paschal lamb was shed.

But a lamb for the Passover
Ye shall never kill again,
For today, once and forever,
Shall the Lamb of God be slain;

And the cup which ye use drinking
Is the blood that he shall shed;
And the bread that ye are eating,
As his body, is that bread.

When the paschal feast returneth,
And th' unleavened bread ye break,
Ever will the Lamb be present
In the bread and wine ye take.

Then he gave his last commandment,
"Love each other," for my sake.
(When will all the Christian churches
To themselves this lesson take?)

'Tis by love, not persecution,
That my gospel ye must preach—
Love each other; God's kind message
Only loving lips can teach.

Then at dark and dreary midnight
From them all he stole away,
And he went into the garden
Of Gethsemane to pray.

There he groaned in mortal anguish
As his doom drew near at length,
And his human heart did languish
Till an angel gave him strength.

See, a band of soldiers coming—
Ha! what treachery is this?
Yonder comes his own disciple,
Who betrays him with a kiss.

But he knoweth the deceiver,
And in solemn tones he saith,
"Judas, dost thou then betray me
With a kiss, unto my death?"

Those who love him now forsake him;
Life is dear; each guards his own;
Those who hate him rudely take him
Hence to meet his doom alone.

All that night until the morning
He is mocked and scorned by all,
And while yet the day is dawning,
Borne to Pilate's judgment hall.

Then from Pilate unto Herod,
And from Herod back again,
Till at last, with cruel torments,
Christ our Passover is slain.

Well may earth's foundations tremble
And the sun withdraw his light,
And these hours, so near the noontide,
Wear the darkness of the night!

While he lingeringly dieth,
To his gracious nature true,
"Father, pardon them," he crieth,
"For they know not what they do."

Then to the repentant sinner
Slain beside him, he doth say
Tenderly, "Thou shalt be with me
E'en in paradise today."

But at last the pang is over,
And the light shines forth again,
For Redemption's work "is finished,"
And the Lamb of God is slain.

See, the day is almost closing;
No such day hath been before;
There hath been a great Passover,
Now the sacrifice is o'er.

Take him from the cross and bear him
Quickly to the grave away,
For it is the preparation;
Sunset brings the Sabbath day.

As it is a festal Sabbath
Nothing should be left undone;
Seldom do the weekly Sabbath
And the Feast come both in one.

Sacred, henceforth and forever,
To earth's latest history;

For beyond all other Sabbaths
Shall that festal Sabbath be.

Earth's first Sabbath saw Creation,
Finished by the Maker, blest.
Now the great work of Salvation
Is achieved, and Christ doth rest.

Sealed within the silent tomb
His pale corpse in darkness lies,
But afar from all the gloom
Rests his soul in paradise.

And the thief who sought his grace,
Even in the grasp of death,
Rests with him in that bright place,
Praising him with every breath.

Thus in spirit Jesus keeps
Sabbath with the saints of light,
While his mortal semblance sleeps
In the charnel's rayless night.

Shall the sacred seventh day,
Thus divinely, doubly blest,
Be despised and cast away
At the antichrist's behest?

No, let all who cry "salvation,"
With the gospel flag unfurled,
Preach the Sabbath restoration
To the cold, forgetful world.

[We are indebted to Mrs. Bessie Hunting of Alfred, N. Y., for the above poem. She copied it from a scrap-book of Mrs. William Jacox and sent it to the Recorder.]

Woman's Work

Mrs. Okoy W. Davis, Selom, W. Va.

ANOTHER STUDY IN EVANGELISM

By Rev. L. O. Greene

Another small, paper-covered book of seventy-two pages at 40 cents a copy, "Personal Evangelism in Your Church," is somewhat similar in arrangement and purpose to the book we discussed last week. The author is A. Leland Forrest; publisher, the Warner Press, Anderson, Ind. The book has thirteen short studies in practical methods of disciple winning. Each chapter closes with quotations from other authors and a list of questions for class study. Some of the sub-topics are similar to those in "Helping Others to Become Christian," but its presentation is quite different. It can be used in the place of the above, or one can nicely supplement the other.

The author begins by defining evangelism, then proceeds to present methods used in present-day evangelism for the purpose of preparing every layman to become an effective

witness in the way he can best serve. He makes it clear that every Christian should feel a responsibility in personal work and then shows how to get results in spite of the many hindrances. One should find no difficulty in succeeding in personal evangelism if he would follow the technique proposed in the early chapters of the book. Personal preparation, proper appeals, details of the approach, breaking down barriers, meeting excuses, and finding opportunities for witnessing are all discussed. The author shows how to use life's little daily occurrences as opportunities to witness.

For those who wish to do personal work during an evangelistic campaign, he offers some practical suggestions on how to get the unsaved to the services and the proper and sane way to approach them. For those who prefer to put forth their efforts in the church school, helps for personal preparation are presented and methods for organizing the whole school or individual classes. For those

who would make their own home Christian, a very good program of training and materials is set up.

Mr. Forrest points to the many open doors inviting everyone willing to do this very much needed work. He urges it is every Christian's duty to find his place of work and give his best to it. He does not overlook the happy experience each Christian finds for himself in this task. The final chapter deals with the results of the evangelistic effort of whatever form. If those who accept Christ soon drift away for lack of proper training, the work is all in vain. The Christian's work has just begun when he leads another to the foot of the Cross.

REVIEW OF CHRIST OF THE AMERICAN ROAD

By Mrs. R. P. Seager

If one would be lifted up from the worries of this war-torn world and gain hope for peace under the laws of God as revealed through Christ, rather than by man-made laws, let him read "The Christ of the American Road," by E. Stanley Jones.

Doctor Jones begins by saying that if we are Christians we must have Christ as a starting point, and that we work out from Christ to God. We are made to know and understand God through Christ because he is the human life of God.

He defines history as "His Story," the story of God's awakening within man twin desires—the desire for a new order of justice and harmony and a desire for a leader to lead men into that order. The rightful leader is Christ and the rightful order "His Order."

"America," says Doctor Jones, "is still a dream, a possibility, and a portrait." "Is she," he asks, "Christian enough and democratic enough to reshape herself and the future world?"

He lists seven hesitations of democracy and of American Christianity and asks if these hesitations can be brought to an end; then he proceeds to show us how it can be done. Repeatedly he refers to the hesitation of Americans to apply the Christian faith to the question of race. He sees the Negro not as a problem but a possibility: "the real problem is in the prejudice of the white race against him. The Christian has the only true solution to this problem."

By bridging the gaps between science and religion and between church and state, Stanley Jones sees the emergence of the new man, the co-operative man, the Christian man. He puts the responsibility on the churches of America as being leaders in helping to create a world federal union, and says the churches themselves can best do this by demonstrating in themselves that federal union at work.

Stanley Jones says in his closing chapter, "American Christianity must take what it has, the American heritage and characteristics, and make something out of them." He suggests twelve things which we have to offer as follows: materialism, our love of success, our nervous energy, our capacity for wars and production, our frontier minds, our belief in man, our respect for women, our good-natured pragmatism, our love of freedom, love of variety, and our faith in the future. "These qualities," he says, "must be cleansed." "But behind and beyond and above all these possibilities stands the author, and we trust the finisher, of the best in them—the Christ of the American Road.

If the world finds it difficult to take these twelve qualities because 'Made in U.S.A.' is stamped upon them, we still have Christ himself to offer. We have to apologize for ourselves, for we are only Christians in the making; for our country, for it is only partly Christianized; for the Church, for it is only partly expressive of his Spirit. But concerning Him we have no apologies to make."

The day of the attack on Pearl Harbor E. Stanley Jones was on his way to address a mass meeting of students at the University of Illinois. His subject was to be on "A Just and Durable Peace"; but when he heard of the attack he could not go on with it, for the war he had tried so hard to avert had come. Instead, he spoke on the simple subject, "What Christ means to me." To quote from his book, "Amid the crashing of the world of peace we had tried so hard to build up, I found that all the values upon which I had staked my life were intact: Christ was still there intact; my real world was unshaken and moreover unshakable." He must have made his hearers feel this same security in Christ for he tells us that one thousand students stayed in the afternoon meeting to find Christ in a personal way.

Throughout this book is the plea that we as true Americans apply to the full our creed,

"All men are created equal"; our pledge, "With liberty and justice for all"; and our motto, "E pluribus unum"—"Out of the many, one"; and if we are true to these we will be following Christ on our American Road.

It would seem impossible for one to read

"The Christ of the American Road" without having his faith renewed in Christ, in mankind of all races, in democracy, and in our America. It is a small book of 255 pages, published in attractive binding by Abingdon-Cokesbury Press, New York, Nashville. Price \$1.00.

Christian Education

Rev. Harlow Sutton, Alford Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

YOUTH CONFERENCE

By Elaine Gardiner

"Give Us Thy Vision as We Face the World Now" was the subject of an address given by Rev. Murray Cayley. He is a fascinating speaker. He said that when he was first asked to speak at the conference and was told that the subject was "Give Us Thy Vision," he knew that we were admitting a degree of blindness, as a person with perfect sight does not need glasses or a seeing-eye dog.

Vision is our most important sense, and Mr. Cayley gave us three examples of great leaders trying to show people its importance. The first was the English painter, Watt, who painted "Hope," blindfolded, sitting on top of the world among dark clouds with just one star shining through, and trying to play a melody on a harp with all but two strings gone. Hope is something that can overcome handicaps and even blindness.

The second leader, Samson, whose life is described in the Book of Judges, was the strong, prehistoric ranger who was captured and whose eyes were put out.

In the third place, the ninth chapter of John's Gospel tells how Jesus as he passed by saw a man who had been blind from his birth, and he gave him his sight. The disciples asked Jesus who had sinned, this man or his parents, that he was born blind. Jesus answered, Neither, but that the works of God should be made manifest in him, Jesus spat upon the ground and made clay of the spittle and put this on the eyes of the blind man. Then he told him to go and wash in the pool of Siloam. The man went, washed, and came—seeing.

Jesus left this picture for us to see how people can get a life of vision. People often have accidents and lose their "insight."

war is just an accident, and will cause many of our servicemen to lose their "insight."

When Jesus came upon the group, people argued about whose sin it was. Jesus didn't discuss it, he did something about it. I liked Mr. Cayley's definition of a committee: "Singly, they cannot do a thing. Together, they can unanimously agree that nothing can be done."

Often life is a purposeless cycle—the Italian ditch digger, for example. He digs ditches to earn money so he can buy food and eat—to have more strength to dig ditches. Much spiritual enterprise is aimless.

The first step in getting a close relationship to God and in getting your vision is to admit your faults. "Man's extremity is God's opportunity." We must admit we are blind and need God's help. Mr. Cayley tells his confirmation class to take two pages of their notebooks and write on them things they want only God to know—their own faults, etc., and then tape them together so they are their very own. Often, members of his class ask him if they may use more than two pages.

The blind man was cured with dirt at Jesus' feet. We, too, must start at home, with just the material we have.

Mr. Cayley took a poll for his and our information. He had us all close our eyes and raise our hands in answer to his questions. Twelve out of forty of those at the conference do some consistent studying of the Bible; twenty-seven out of forty pray regularly; seventeen have tried to use Jesus' technique in the last two weeks; only fourteen remembered trying to be a leader by being a servant, in the last two weeks. We aren't using the materials at hand.

Jesus said, "Go, wash." He expected to be obeyed. He didn't ask the young man to please go; he didn't quibble over it. He

said, "Go, wash"; and the blind man went. Jesus isn't asking us to sacrifice anything more important than that which we get in return. He doesn't make rash promises. He didn't promise the young man that he would see!

How do you think the blind man felt when Jesus said to go, wash in the pool of Siloam? He didn't say, Oh—but I can't see—I may stumble and fall, and I might not even find my way there. Instead, the blind man did fumble his way to the pool, washed, and came—seeing.

In the same way, if we will stop worrying and keep blundering on in the direction we think is right, and do the best we can, Christ will get us there. The blind man finally reached the water. When we do things that way, we will have our vision. We will come—seeing!

FURTHER REPORT

By David Hildebrand

In another message Rev. Murray Cayley continued the thought of his previous talk based on the experience of Jesus healing the blind man.

The disciples asked, "Who sinned, this man or his parents, that he should be born blind?" Modern psychology states that one should never mention sin, and in that way avoid all knowledge of sin. Mr. Cayley pointed out that the best way to avoid the sense of sin is to do nothing that would produce a sense of sin.

The world has lost a great share of its spiritual vision, else this devastating war would not be going on all over the world. When the people saw the blind man with restored sight, they were unwilling to admit that it was the same man. Even his parents were afraid to substantiate the fact, but referred the question to their son saying, "Ask him, he is of age."

They called the blind man, demanding, "Give glory to God"; and he said, "One thing I know, that whereas I was blind, now I see."

"How did it happen?" was the question the people asked; not "How can we do this in order that we might help others?"

If we work, pray, read our Bible, Jesus will draw near to us and will give us the vision.

If we get the vision we must not relax our efforts or we will lose it.

Our lost sense of personal evangelism has been one of the largest factors that has impaired our vision and held back our church work.

Few admit spiritual blindness, but we must have admitted it or we would not have gone to the conference and said, "Give Us Thy Vision."

PROFESSOR E. F. HILDEBRAND REPORTS

In his report which was given at the Alfred Church service along with those of Elaine Gardiner, and his son David, March 10, Mr. Hildebrand gave a brief historical statement of the Youth Council of the International Council of Religious Education.

In 1930 the Christian Youth Council of North America held its first meeting in Toronto, Canada. In 1934 a meeting was held at Lake Geneva, Wis. The youth program, called "Christian Youth Building a New World," was launched there.

New York State has been in this work much longer. This year marked the twenty-second New York State Youth Conference.

The Alfred young people went to their first conference in Binghamton in 1931. Randolph Webb, Elizabeth Champlin, Cornelia McKenney, Philip Jones, and Edith Dudley attended. Mr. Hildebrand took a group from Alfred the following year and every year since that time.

President of the New York Council for this next year is Miss Edith Doring of Albany. The adult counselors are Rev. James A. Moore of Rochester, Rev. Francis W. Trimmer of Syracuse, and Rev. Walter D. Cavert of Syracuse.

Doctor Cavert told the young people at Auburn that they are part of what is to be a world movement. We should all read and be thoroughly acquainted with the proposals of the Dumbarton Oaks Conference, and be sure to follow the San Francisco Conference to be held April 25.

Doctor Cavert also urged young people to give priority to the committees and the groups that are Christian. We are in danger of being involved in so many organizations, athletic events, sorority work, club work, etc., that the work of the Church is crowded out. As a result when we are asked to help on a church program or teach a class or other church work we answer, "Oh, I am so sorry

but I am just too busy! Why don't you ask so and so?" If we would help set up the kingdom of God we must put our best into the work of the Church.

(A special "Thank you" to these Alfred people for permission to use the above reports in the Recorder.)

C. E. MEETING IN CANADA

Your secretary accepted the invitation extended by officers of the International Christian Endeavor to attend a meeting of denominational executives of Christian education, C. E. field workers, state presidents, and staff members which was held in Niagara Falls, Ontario, March 6, 7, 1945.

The purpose of the meeting was to discuss closer co-operation of denominations and

International C. E. Not all the problems presented were settled, but I feel sure there is a better understanding between leaders of the denominations and International C. E.

One of the most outstanding results was the common feeling that there is urgent need of a united youth strategy on the part of Protestantism. There are millions of young people who are going to be led somewhere, and the Church should have a program that will lead them to Christ and the building of a Christian world.

Under a new policy of International C. E., our denomination is to have three trustees on the board. Your secretary, or his successor, is on the board because of position. The same is true of the young person at the head of our youth group, and the third member is to be elected each year.

H. S.

Children's Page

Mr. Walter L. Croono, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene and the Children:

Up where you are, kept in by huge snowdrifts, as I write in a land where there are none, you may like to have me write to you what I think is the most wonderful thing I have seen in Florida. It is better, though, to think of it as an event rather than a thing.

It was last year, 1944, Easter morning. As is usual here, an open-air religious service was planned for sunrise at the beach that morning by a group of churches, and we were invited by a kind friend to ride over to that service. The sky was gray and cloudy that morning when we awoke, but we were glad to go, and took our umbrella.

We found seats in the congregation of several hundred people, many boys and girls among them. As we went in we were handed programs. There was singing and prayer, though no sun could be seen in that gray dawn, that seemed to hold captive the clouds overhead and the surging waves of the Atlantic ocean on our right.

When the minister who was to preach the sermon came out the rain drops began to fall gently and a few people put up their umbrellas. On the program the text was announced to be "The Lord Reigneth," but

when the preacher went up into the pulpit to preach his sermon, down came the rain harder and harder. All he could do was to say the benediction, as up went the umbrellas and the downpour drove the people for shelter.

The programs were printed beforehand, expecting the preacher to tell some of the ways God r-e-i-g-n-s, but the way God really did reign with his r-a-i-n was more convincing even than a sermon could be, for no human power could stop those drops of water falling from heaven, and all the people ran for the tunnel and the street that led to their cars and their homes.

I was glad to have that experience to remind me that the sea, the beach, the sunny, warm weather, and the tropical fruits are all gifts of our Creator. Whether the sunrise is gorgeous with color spread over clouds and sea, or just somber gray as it was that Easter morning, it is a happy feeling one has if in it all "The Lord Reigneth." And it does not happen in Florida alone, does it? In among the hills of the North, or on the plains of the West, you find the same Power beyond, don't you?

Mrs. Lois F. Powell.

147 First Ave.,
Daytona Beach, Fla.,
February 18, 1945.

Dear Mrs. Greene and the Children:

This is March 20. The mercury is up to 80 degrees in the shade here on our porch in Daytona Beach. No rain has fallen for nearly a month and Miss Randolph is watering the lawn to keep it green, while the children help with that and with mowing it.

We were delighted today to have a bird that looked like our New Year's caller come to our porch and sing to us. The quips and quavers that fell from its throat and open bill were wonderful.

Primus, the tame squirrel, came too. We were sure it was he, for he took a nut over to the tree and clung head down to eat it. I have a clue as to who tamed him, so I will sign off here and quote from a recent letter.

Lois F. Powell.

Daytona Beach, Fla.,
March 20, 1945.

Dear Mrs. Lois F. Powell:

I presume you will be surprised at having a letter from me as I have seen you but a few times and never had a real acquaintance with you. I have read a great many things from your hand during the years you have been writing things for the children in the Recorder. Some of them I remember, espe-

cially about your old family horse and scenes about your home. I was especially interested in your letter about Primus, Secundus, and Tertius. That was a real interesting story for the children and it showed so fully an interest and love for God's creatures.

It brought vividly to mind seasons that had been mine there on that porch watching the antics of birds and squirrels as I fed them peanuts and cookies. Their habits and antics have not changed, I suspect. The bluejays made a great disturbance as they saw me put the nuts into seams in the bark of the trees. If a squirrel came to get a nut when the jays saw him, the birds would drive the squirrel away and take the nut. There were some squirrels I could call by name and they were so tame they would come on the porch and take nuts from my fingers, and a few of them got so they sat on my knee and ate the nuts. I think it is a lot of fun and very interesting to see how God's dumb creatures will get so unafraid of man that they become trusting.

Very sincerely,

E. A. Witter.

Salem, W. Va.,
March 8, 1945.

Our Pulpit

HE LIVES TODAY

By Rev. Ralph H. Coon

The most significant fact of human knowledge is that Jesus Christ lives today. This statement, however, would have no meaning to the human mind if he had not lived as he did nearly two thousand years ago. Nor would the full import of the fact that he lives today be realized if we neglected the fact that he is coming again. Indeed he is "Jesus Christ the same yesterday, and today, and forever."

The world is full of sorrow and despair. We may think of sorrow as involving our feelings for people and conditions outside of ourselves, and despair as our attitude when we look within ourselves and see only failure in the past and no hope for success in the future. The Christian's answer to the problem of sorrow is given us in 1 Thessalonians 4 and 5. The victory which banishes

despair is presented in 1 Corinthians 15. The basis in each case is the resurrection of the Lord Jesus. I recommend to every Christian that he study these chapters very carefully. They deal with two very vital topics and the solutions are based on solid rock foundation. I should like to point out the barest skeleton of the argument in each of these passages, trusting that your own study will bring out for you the wealth of detail and illustration.

One's own personal victory should be considered first, so let us look at a few of the verses in 1 Corinthians 15. The inspired apostle begins by giving the basis of the whole argument as "the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved . . . that Christ died for our sins according to the scriptures; and that he rose again the third day according to the scriptures." Verses 1, 3, 4. Paul takes pains

to make the foundation work for the rest of the chapter sure by referring to the different ones who saw the Lord after his resurrection, closing with his own convincing testimony. He concludes by saying, "Therefore whether it were I or they, so we preach, and so ye believed." Thus is laid the Christian's foundation for his faith in the resurrection. How clearly the Holy Spirit puts it. "If Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive." Verses 14, 20, 22. The Cross of Jesus Christ is the sacrifice through which our past sins are blotted out, and his resurrection is our assurance that eternal life and all that involves for the future is ours.

A young flight officer in the Royal Canadian Air Force tells how he met God above the clouds and changed from an atheist to a believer in the Lord Jesus. He had been raised in a Christian home, but he had drifted away and accepted as his philosophy that of Henley who wrote, "I am the master of my fate; I am the captain of my soul." One day as he was in a flight of bomber planes headed toward Germany, the thought of the uncertainty of his return came over him and he, all at once, realized that he needed the Lord as his Saviour. Then as his plane burst through the clouds into the sunlight above, looking down he saw "The Airman's Cross." A brilliant rainbow in the form of a complete circle shone out against the clouds, and right at its center was a cross, the shadow of the plane. What a beautiful sight! He said, "That seemed to assure me that the door of the fold was still open to this stray sheep. That day I gladly took the Lord as my Saviour, and I've clung to him ever since." The resurrection of the Lord Jesus Christ is the rainbow of promise that the Father has placed around the Cross of his Son. It is the promise of your resurrection and mine if we have accepted his death on the Cross as the atonement for our sins.

Even this great truth, however, is not the climax of 1 Corinthians 15. Paul goes on to share with us some great revelations that have come to him about the resurrection of the dead and about the coming of the Lord in the clouds; for this seems to refer to the

same event referred to in 1 Thessalonians 4, which says, "the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds." Still we have not come to the truth toward which the whole chapter is leading. The climax comes in the victory that is proclaimed in 1 Corinthians 15: 57, the great truth is brought right down into our lives in the fifty-eighth verse. Follow it through.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." Verses 54-57.

The perfect cure for all of the despair that is in the world today is in this victory that is in Christ Jesus, and the basis for this victory is in the Cross of Jesus as it is crowned with the resurrection accomplished for Jesus and thus promised for those who are his.

A great part of human despair is in everyday living. That seems to be where we all feel the failure of our lives. The Word makes it clear that this indeed is the victory that is meant.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Verse 58.

What a wonderful foundation we have for building the life which is the "work of the Lord." It is indeed "steadfast, unmoveable." I am reminded here of an illustration given by General Sir William Dobbie, that mighty man of faith and prayer who was the governor and commander in chief of the Island of Malta during the dark days of the war when the nearest friendly forces were a thousand miles away. The enemy declared his intention of overwhelming the tiny garrison, which could not hope for reinforcement. The enemy, however, did not count on the reinforcement that came from the forces of heaven in answer to the prayers of the defenders. The island has been bombed more than any other place in the world, but

it has held. The general tells of how the rock of which the island consists was used for a firm foundation of all of the defense installations. Built in this way they could not be shaken by enemy bombs or by the discharge of their own guns. But the rock meant more than that; it was a shelter to the people, for they were able to tunnel into it and provide secure refuge, where they knew they were perfectly safe in the most severe raids. Truly we may say of our Lord, "Rock of Ages, cleft for me; let me hide myself in thee." We are secure in the atonement he provided for us on Calvary, and he has promised that he will for every temptation "make a way to escape."

No illustration can cover every phase of spiritual truths like this one, namely, that the Lord Jesus lives today. He is not only a sure foundation on which to build for eternity and a shelter from every onslaught of the enemy in the form of trial or temptation, but he makes it possible for us to be "always abounding in the work of the Lord." Security is not complete victory over the enemy. The Christian must also take the offensive. John 15 is a blessed passage in this respect. In the fifth verse we read, "He that abideth in me, and I in him, the same bringeth forth much fruit." He also said, "All power is given unto me. . . . Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." Matthew 28: 18-20.

Sandy had worked faithfully for many, many years in Scotland on the estate of a man he had long since learned to love. It was time for Sandy to retire, but his employer knew he would be unhappy unless he could have some out-of-doors work to do, so he offered to deed a small portion of the estate to Sandy, that he might use it to provide for himself for the rest of his life. Sandy was skeptical. He said he could not afford to buy the horse and cow he would need. He was told the place would be stocked for him. Then he wondered about tools with which to work. Again he was assured that they also would be provided. He then wondered what he would do if he should become sick and unable to take care of the place when it needed it. The reply to that was, "I will always have men around the estate who could help you out in an emergency." "Well," said Sandy, "if it's you and me for it, I guess I'll get along

all right." My Master very tenderly puts aside my every fear when he says, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41: 10. What a privilege to work for and with him.

So far we have been considering the needs of humanity that arise from within the life. We have seen that despair is replaced by victory through our Lord Jesus Christ. We have yet to consider the sorrows and circumstances that come from sources outside of ourselves and that are beyond our control. How great is the need of each soul for a comforter. 1 Thessalonians 4 and 5 point us to the unfailing supply for this need. "Wherefore comfort yourselves together." (5: 11.) "Wherefore comfort one another with these words." (4: 18.) Where does the apostle go for these words of comfort? He goes back to the same great fact to which we were led in our search for victory over despair, namely, the resurrection of the Lord Jesus Christ. In chapter 4, verse 13 and following we read, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Then he goes on to tell about the great day when the Lord shall come in the clouds. What a wonderful assurance that we will be with our loved ones who have gone on and, of course, that we will know them. But the greatest comfort of all is found in the seventeenth verse, "so shall we ever be with the Lord." To have this comfort for ourselves and to share with others we should study these two chapters very carefully. It will be noted that the thought of victorious service is suggested here also, "Therefore let us not sleep, as do others; but let us watch and be sober." (5: 6.)

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Hebrews 13: 20, 21.

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The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., APRIL 9, 1945

No. 15

PRAYER

By Morgan P. Noyes

O God, who hast taught us how to live through One who went no easy way, but bore the burdens of the world even when they led him to a cross, we pray for a spirit like his, that we may confront our life undiscouraged, undismayed, and undefeated. Make us forgetful of ourselves, that in the face of the world's great need we may have the freedom of those who live for thee. Give us clearer understanding of the issues that confront us, that with decision and with faith we may take the way that leads toward thy kingdom. Grant us grace to hate wrong with malice toward none. Strengthen us to forgive those who wrong us, as we pray to be forgiven for wrongs that we do to others. Help thou our unbelief, that though wrong be powerful, we may dare to trust that thou art the Ruler yet. Set us in the train of all bold followers of Christ, that we may catch the spirit of his Cross, and gladly spend and be spent for the sake of those for whom Christ died. Amen.

—Presbyterian Tribune.