L. Lillian Wells, daughter of James and Samantha Satterlee Greene. Following graduation from Alfred University when he entered the United States Army Air Force in February, 1943, he was on solo flight when killed in an accident, and lacked but a few hours of receiving his commission.

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

Charles was born at Westerly, R. I., January 16, 1924, the son and youngest child of the late Dr. Alexander and Jessie A. Ferguson of the United States Army Air Force, Boca Raton, Fla.; and one son. Edward G. Wells of Cranston, R. I.

Lt. Alexander W. Ferguson, aged twenty years, was a member of the Pawcatuck Seventh Day Baptist Cemetery at Ashaway. R. H. C. Ferguson.—At Plainfield, N. J., February 20, 1944.

She was a member of the Baptist church in Plainfield, N. J., for sixty years. He has served as pastor of this church for thirty years. He was the son and youngest child of the late Dr. Charles and Rosa Whitehouse, natives of Berlin, on January 9, 1944, the son and youngest child of the late Dr. Charles and Rosa Whitehouse, natives of Berlin. Services were held in the Seventh Day Baptist Church, Ashaway, R. I., January 12, 1944, conducted by Rev. W. W. Ferguson of the United States Air Force, Boca Raton, Fla.; and one son. Edward G. Wells of Cranston, R. I.

While empty hands solicit heaven;
No, not for these do I give thanks!

Because my meagre loaf I may divide;
And will to lift. ‘

No, not for these do I give thanks!

Because my doubled strength may expend to steady one who faints;

Because my meagre loaf I may divide;
And will to lift.

Thanks be to God for this!—Unsoeakable! His Gift!

Many people will remember Parson Whitehouse as pastor of the Baptist Church in Berlin. He received his doctor's degree from Salem College, Salem, W. Va., in 1932. The service was conducted by ministers from the nearby community. The person was delivered by the pastor of the Seventh Day Baptist Church, Paul L. Maxson.

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

P. L. M.

THANKS BE TO GOD

By Janie Alford

I do not thank thee, Lord,
That I have bread to eat while others starve;
Nor yet for work to do
While empty hands of the United States
Nor for a body strong
While other bodies lie in beds of pain,
No, not for these do I give thanks!
But I am grateful, Lord, because my single loa may divide;
For that my hands may
May my hands move to another's need,
Because my doubled strength I may extend to one who faints;
Yes, for all these do I give thanks!

For heart to share, desire to bear,
And will to lift,
Plunged into one by deathless Love—

Thanks be to God for this!—Unsoeakable! His Gift!
—From the calendar of Calvary Baptist Church, Washington, D. C.

CHINA LETTERS

Written by Dr. Rosa W. Palmberg

Seventh Day Baptist Medical Missionary to China, 1894-1940

278 pages, size 5 x 7½

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THE SABBATH RECORDER

Plainsfield, N. J.

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

Many people will remember Parson Whitehouse as pastor of the Baptist Church in Berlin. He received his doctor's degree from Salem College, Salem, W. Va., in 1932. The service was conducted by ministers from the nearby community. The person was delivered by the pastor of the Seventh Day Baptist Church, Paul L. Maxson.

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

P. L. M.
LEADERSHIP OF YOUNG ADULTS

(Guest editorial)

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

It appears that what they need to keep them interested in the work of the church and school is guidance, not domination. The problem of leadership with young adults is one of securing self-direction and self-action; however, they can easily be discouraged by the inclement atmosphere of domination by an older leader. Yet they cannot dispense with older leadership entirely. So the church must appear to seem like the precarious position between no guidance for young adults, and too much.

Discreet, but strong, leadership is vital as the group begins. The person who has the idea and the initiative to start a definite movement among young adults is logically and usually the first leader. He or she, let us hope, has the need of young adults deeply at heart, and no less a motive in organizing them than their own best institutional self-interest, to be a dictator or perpetual leader of them. One invaluable virtue in the first leader and organizer will be understanding, a sensitivity to the young adult mind and faith in it.

Ingenuity, persistence, courage, tact, tirelessness, are found in the long list of useful qualities for leadership of young adults; but despite the length of the list, a good leader can be found in most churches who can pull a young adult group on its organizational feet.

Erlo E. Sutton

WHAT SHALL WE PREACH?

Some years ago the president of one of our leading theological schools published a booklet that has had a wide circulation. It consists in being able to produce other leaders.

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

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Erlo E. Sutton

One of the practices of preaching should be warned against—that of drifting into hopeless generalities, both as to subject and in execution, and then perhaps unconsciously we get to bringing that into every discourse, openly or subtly, until we lose our grip on our people, if not drive them from the congregation or split the church. Such preaching is not sound. Let us “be wise as serpents and harmless as doves,” handling aright the Word of God.

INTERNMENT SURPRISES

(Not written for the editorial page, but we know our readers will welcome it here.—Editor.)

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

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

There were many really funny situations arising every day, but our fund of humor was on short rations somehow, and a lot of us took ourselves and everything around us too seriously. I remember the day when a friend, not interned until May, was asked, ‘What do you think of this place?’ He replied, ‘I don’t know; I just need a place to sleep. I haven’t had one in a long time.’ We who had almost forgotten what it was like to see the simple, funny situations of everyday life, now saw all the fun of it in an instant, at almost everything he said. It was surprising to see how soon we and he grew too serious, while the situations continued just as funny as ever.

Some of the best surprises lay in the nature, not that nature had changed, but that we had so little time to observe it before its manifestations changed. Again and again one heard expressions like this:
THE SABBATH RECORDER

Honing nine hundred —

Do the Bulbuls sing like this every year around Shanghai?

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

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

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

"The Red Cross does what the army cannot do. It is tangible testimony to our belief in the importance of human personality, of the individual man—even in time of war. The Red Cross keeps the man in touch with the family and home that he is merely a cog in a machine. From time to time he signs up, until he comes back to civilian life."

The Red Cross can help in so many ways. We can help in the care of the sick in the field. We can help in the comfort of soldiers in the field. We can help in the care of the families of soldiers in the field. We can help in the care of the wounded in the field.

The Red Cross does what the army cannot do. It is tangible testimony to our belief in the importance of human personality, of the individual man—even in time of war.

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

REPORT OF PASTOR C. L. SMELLIE

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

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

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

On Wednesday, the fifth, our advisory board met at Charles St., taking an active part therein.

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

On the eighth I taught a class at Bible school, took the service, admitted by testi- mony to a pew in the sanctuary of the Kingston Church (one being a member of the Bowensville Church but now residing in Kingston) and attended vespers. I also gave Brother L. Hamilton (one of the associate leaders) the opportunity of presiding. I preached at this church the following night and gave a Bible study to a sister at her request in my home.

I returned to Mt. Charles on the tenth, at 6:30 p.m. and left again on Thursday morning to inspect the repairs of the Kingston church.

Friday, the fourteenth, I left for Brooklands (St. Thomas), arriving there at about 5 p.m. a Bible rested until Sabbath, the fifteenth, when I attended Bible school, assisted in teaching the lesson, preached the sermon, admitted three into membership by testimony, and administered the Lord’s Supper. Herefrom I went to Bath, where I took part in vespers and examined the candidates. Sunday, the sixteenth, I was responsible for baptismal service and the im- mersion of the candidates. At 4 p.m. I attended a business meeting and preached the sermon at 7 p.m., receiving four into church membership.

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

Mr. Charles, Border P. O.

TREASURER’S MONTHLY STATEMENT

January 1, 1944, to January 31, 1944

Karl G. Stillman, Treasurer.

In accord with the Seven-Day Baptist Missionary Society.

Dr.

Cash on hand January 1, 1944: $4,051.14

S.D.B. Memorial Fund, income for quarter: $650.23

A. M. Burdeek Scholarship Fund, surplus: $21.16

Missionary Trip Fund, paid off: $0.00

Inland Mission Company, N.W.T.: $6.00

Industrial Trust Fund, 1944: $12.10

George Thompsons from Jersey City, N.J.: $2.42

Leonardville, N.Y., Church: $25.00

All of above amounts to: $4,973.49

First Baptist Church of Newfield, N. Y.: $2.50

Indus Railway Fund: $25.00

Inland Mission Company, Western, N. L.: $1,500.00

Inland Mission Company, Wintery, N. L.: $1,500.00

Rev. and Mrs. C. H. Sutton, Rockville, R. I.: $5.00

R. K. for Inland Mission School: $5.00

C. C. for Foreign Missions, C.A. in foreign, N. L.: $15.00

Sarah A. for foreign Missions: $10.00

Dr. A. L. for Foreign Missions: $10.00

Eliza T. for Foreign Missions: $10.00

R. H. for Missions: $10.00

E. F. for Foreign Missions, N. L.: $10.00

I. R. for Foreign Missions, N. L.: $10.00

Printed Press, one-half proceeds sold: $1.50

A. C. for foreign Missions: $1.00

New Ashton, Wyo.: $0.00

Saskatchewan: $0.00

Ontario: $0.00

Montreal: $0.00

British Columbia: $0.00

Dr. A. for foreign Missions: $0.00

Denominational Budget: $613.30

Total: $7,115.29

Ct.

Dr. George Thompson, advance travel expense $300.00

Rev. Luther W. Gibler, salary $249.70

Mr. C. L. Smellie, board Dec. salary $2.00

John A. Janz

January salary $0.00

SUFFERING SPEAKS

The general need for world-wide relief is so obvious that it does not demand explanation. War with all its concomitants involves millions of the human race and sends its influence into the lives of those not directly involved. Governments and agencies are faced together to meet the essential demands for life in devastated areas, but there is a tremendous call on the resources of the whole to meet the necessities of the Christian Church. More than twenty denominations—ours among them—indorsed the World Council of Overseas Relief and Reconstruction (CCOR). This body has been set up by joint action of the Federal Council of the Churches of Christ in America and Foreign Missions Conference to "serve as a co-ordinating center for the program of the American churches for overseas relief now and reconstruction, and in the post-war world. The American committee does not plan to administer overseas relief, but distributes funds not to it among the nine agencies it has endorsed: American Bible Society, American Committee for Christian Refugees, American Friends Service Committee, Central Bureau for Interchurch Aid, Church Committee for China Relief, International Missionary Council, Norwegian Missions Fund, World’s Student Christian Federation—Emergency Relief and Reconstruction, Y. M. C. A.—War

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

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

You may be asking just how this all fits in with the ‘Give once’ slogan of the National War Fund drive. Perhaps I can enlighten you. Four of the agencies to which funds are al- lowed to these agencies in the National War Fund. "This inclusion in the War Fund is to enable these agencies to secure from public sources that part of their support previously dependent on direct church con- tributions. It does not reduce the church’s ob- ligations to these agencies, since the agencies are committed to a Christian relief service in
such measure as the churches make possible. In other words, this appeal to the churches is not included in the askings of the National War Fund."

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

The local war chests operating under the National War Fund seem to respond to those humanitarian obligations which you assume just because you are a self-respecting citizen of a free country. This letter calls for a long-range war of interest to all who desire to be granted that Christians are going to want to take care of certain obligations toward their brother men because it is a mandate of the National War Fund."

The total service to war victims for which those agencies are responsible will not be met if the entire line be taken. The National War Fund plus the amount recommended by the Church Committee on Overseas Relief and Reconstruction.

Christians who have given once for the relief of those uprooted or beaten down by the terrors of close-up war may well consider that "even the Gentiles can see much." There is a wide field for giving in a truly Christlike pattern. The task confronting Christians is tremendous. The casualties of war are innumerable, and the work is not just human service, but is the power of God in Jesus Christ to relieve and to save.</p>

**Woman’s Work**

**A LETTER FROM THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA**

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

Dear Friends:

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

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

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

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

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

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

Another suggestion, that there should be Negro participation in the qualified personnel, has not yet been carried out. And I have no knowledge as to whether it will be. A significant action along this line has been to take African Affairs as a division, however, in another division, that of Territorial Studies, through the appointment on January 4 to the Division of Ralph J. Bunche, an African Studies professor on leave from Howard University, who for some time has been dealing with African matters in the Office of the State Department.

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

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**Committee on Relief Appeals.**


**The Sabbath Recorder**

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**The Sabbath Recorder**

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The Peace Committee of your Board of Directors will endeavor to furnish any information desired in regard to the address of the person to whom a letter is to be sent. Of course, in the case of a foreign address, the letter must go through the nearest diplomatic mission in that country. The letter must be addressed to the right person and in the right language.

It is important to remember that the letter must be written in the correct language. The address of the person to whom the letter is to be sent is given in the list of addresses published in the last issue of the **Sabbath Recorder**.

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

His early life was spent in Hope Valley, where he learned the machinist's trade in the Nichols and Langworthy Machine Shop. He came to Westerly in 1894, entering the employ of the C. B. Cottrell and Sons Co. After serving some time in the shop he entered the drafting department. In February, 1918, he was united in marriage with Mattie Knight Stillman, daughter of Lucius and Hattie (Mitchell) Stillman, who died in 1904. To this union were born four children: Lucius and Hannah who died in infancy; Alexander P. Austin and Edward W.; and Sally Elizabeth, now Mrs. Dwight Pulver, of Pine Plains, N. Y. In August, 1905, Mr. and Mrs. Austin were united in marriage to Annabel Dixon of Shiloh, N. J. One daughter was born to them, Dorcas Dixon Austin, now Mrs. Elaton H. Van Horn of Westerly. Mr. Austin was united in marriage to Mrs. C. Daland, Mr. Austin united with the Pawcatuck Seventh Day Baptist Church. In 1917, his church elected and ordained him to the diaconate. He has always been interested and active in church work. He has served on the Commission of the Seventh Day Baptist General Conference. For many years he has been a member of the Board of Managers of the Seventh Day Baptist Missionary Home and he loved God and Christian service. Those who knew him said of him, "John Austin lives his religion." He is survived by his wife, his three children, and three grandchildren.

Funeral services were held in the Pawcatuck Sunday School and Baptist Church Wednesday afternoon, and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated.

H. R. C.

THE SABBATH RECORDER

BY REV. T. R. SUTTON

Youth's Work

Joanna B. Dillman, Editor

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

A CHILD SMALL LEAD

By Rev. T. R. Sutton

(AContinued from last week)

Scene II

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

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

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

Mrs. A.—So do I; but I have talked with him. Let me tell you something. Jean and you are baptized and are going to the church tonight. Jean and you must be faithful. It seems he remains the same. Maybe some time it will be different.

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

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

Paul—I also wish my chum, Edward Brown, would accept Christ. He is in our Sabbath school class and really is a fine kid. Maybe I should talk with him myself. (Short pause.)

Mrs. A.—(returning to room)—It was Mr. Johnson who said last Sabbath that you might go to the hospital right away and they want me to come over and help get her ready. You to bed—"it's already late. Goodnight. (Leaves at right.)

Paul and Jean—Goodnight.

Jean—What is the matter with Mrs. Johnson? I don't know; but she hasn't been well all winter. (Pause.) I guess I'll go to bed. Goodnight, Jean.

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

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

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

Jean (opening eyes)—Oh! Who are you?

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

Jea.—Dream Interpreter? What do you mean?

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

Jean—What was it? Oh, I know. I was thinking how I wish I could be famous. But here I am—Jean and you are baptized.

D. I.—My friend, some people become famous—others do not. Really, only a few ever are famous. Most of us must be just what we are. Let me tell you something, Jean and you. You and your brother Paul did something tonight that is by far more worthy than being famous. You were baptized. You know what that means for you have studied about it in your Sabbath school class and your pastor has talked with you concerning it. It was a symbol representing a religious experience you have had. It represents the fact that you have buried an old life and you have been a new creation. It is not in the resurrection into a new life with Christ. That, my friend, which baptism represents, is the greatest thing any person can ever do. Whether or not a person is famous, his life does not amount to much unless he or she has accepted Christ as Savior and Guide.

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

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

(Continued next week)

SEVENTH DAY BAPTIST CHURCH IN LONDON, ENGLAND

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

SABBATH SCHOOL LESSON FOR MARCH 25, 1945


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

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

Mizpah S. Greene

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Dear Recorder Children:

I'm wondering why I haven't received a single letter from you this whole week. Perhaps others have received them. Would you explain why someone doesn't write? If so, why don't you sit right down and proceed to get a letter started on its way? My father used to say, "If you think a task needs doing, why not try to do it yourself and set a good example?" When I tried to follow his advice, I realized how important it was for me to be able to write a letter or story for the Children's Page. Try and see.

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

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"The Providence of God"

By Rev. Alton L. Wheeler

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

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

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

It is interesting that there are several points of difference in the particulars of the two occasions of Jesus' feeding the multitudes. The first is recorded in Matthew 14: 13-21 and in Mark 6: 30-46; the second, in Matthew 16: 31-34 and in Mark 8: 1-9. On one occasion Jesus had come forth from Capernaum; on the other, he had just returned from Capernaum. As a result, there was a considerable time delay. On one occasion Jesus fed five thousand, blessing five loaves and two fishes; on the other, twelve loaves and five fishes gathered up afterward; on the other, Jesus fed four thousand, blessing seven loaves and a "few small fishes." And in both cases the baskets were collected afterward. On both occasions the reckoning of individuals fed was apparently that of the men, with as many or more women and children in addition. On one occasion Jesus was with the multitudes one day; and on the other, three days. There are some who wonder if there might have been some mistakes in the accounts. Some who are interested in the unfolding of the two accounts from one event seem highly improbable. Also, in Mark 8: 17-27, Jesus makes reference to two different events.

One might dwell entirely upon the miraculous blessing of the fish and loaves; however, that is even more marvelous to me than the realization that Jesus first fed the hungry multitudes as an over-night feast.

On the first occasion Jesus and his disciples, being tired, sought to slip away to a solitary place for rest. "The multitudes pursued and overtook them, and Jesus was moved with compassion toward them, because they were as sheep without a shepherd; and he began to teach them many things."

The others were ineffective, and often vague or obscure. The definition as given in Hebrews 11: 1, 2, is "By faith we understand that the worlds were framed by the word of God through his eternal plan of providence. What do we mean by faith? The term in the above verse means trust. It is the opposite of unbelief. Faith means the assurance of what we hope for; it is our conviction about things we cannot see. The writer continues in saying, "It is by faith that men of old gained God's approval."

"Faith means that" enables
A great and signal mercy indeed, Mr. Thomp...

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

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

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

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

Willard D. Burdick.

GOD'S POWER
By Irene Post Hulet

The Christian Church has hidden power: Few realize From God's own powerhouse, strong, secure, The Church may draw great treasure That power unloosed by prayer's key Would end sin's domination, Would Christ's own kingdom bring on earth, And stop the works of Satan.

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

Marriages


Venetia - Curry. - Pvt. Mary E. Curry, WAV, Po. Bragg, N. C., daughter of Mrs. Roscoe Curry of Lost Creek, W. Va., and Sgt. Bert Venetia of Altona, Pa., were married at Po. Bragg, N. C., December 7, 1943, the post chaplain officiating.

Obituary

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


A MOTHER'S PRAYER FOR HER SOLDIER SON

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

—The Australian War Cry

Taken from "The Sabbath Observer."

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Milton College Gains a Leader

Friends of Milton College will be happy in the choice of the trustees of Rev. Carroll L. Hill for the college presidency. For years he has been active in the college and its students, and his development and following in the community can hardly be separated from the life of the college.

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

Mrs. Muller, the founder of the Bristol Orphanage, was relating to a friend some of the difficulties he had to contend with in the years as pastor of the church that he might take up the much needed work for Milton College. And when he had finished, his friend said to him, "You seem to live from hand to mouth." "Yes," said Mr. Muller, "it is my mouth, but God's hand." "My God shall supply all your needs according to his riches in glory by Christ Jesus."

WILTON PASTOR RESIGNS

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

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

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

Milton College Gains a Leader...