

DEAN BOND CORRELATES RELIGION AND DEMOCRACY

The United States has just given in no uncertain voice a demonstration of her strength and of the democratic way of doing things. Never before the last election had so many American citizens gone to the polls. While one candidate received a majority of the votes sufficient to remove any doubt as to the result, the defeated candidate received more votes than were ever cast before for one who failed of election. And now that Mr. Willkie has said, "Mr. Roosevelt is my President," every one who believes in democracy will say the same thing, and will act and talk accordingly. This does not mean that policies of the President will not be opposed by those good citizens who do not agree with him. That would not be democracy. It does mean that any citizen who opposes a particular measure in the program of the administration will have studied the matter first, and will have arrived at a decision through the use of his intelligence, and not through personal prejudice or political bias.

This is a matter of good citizenship. But it is a matter also of true Christianity. Christianity is a matter of the heart, of the inner life. It is a relationship, first of all, to God; a relationship demonstrated in the life of Jesus Christ, and through him made possible to all men. But such relationship to God works out in right human relationships. In a democracy the functions of citizenship may be exercised in an atmosphere of freedom. Therefore, the principles of Christianity expressed in all the relationships of free men, where every man is a sovereign, find expression through the individual citizen. In other words, it is in a democracy that the Christian may influence government most, and the "community of Christians" may go farthest in establishing the "Christian Community."

—The Beacon.

OBITUARY

Bowen. — Ethel Glaspey Bowen, daughter of the late L. Frank and Anna Ayars Glaspey, was born at Shiloh, N. J., October 29, 1886, and departed this life December 1, 1940.

On September 8, 1909, she was married to Harry L. Bowen. To this union was born one son, Walter. She joined the Shiloh Church De-

ember 24, 1901, and though unable to attend regularly and take a very active part for several years on account of poor health, she was always interested in its work.

Surviving her are her husband and son; a sister, Mrs. Bertha Johnson, of Pt. Pleasant, N. J.; and her mother, Mrs. Anna Glaspey, ninety years of age, who has made her home with her daughter for several years.

Funeral services were conducted by Pastor Lester G. Osborn. Interment was in the Shiloh cemetery. L. G. O.

Harris. — Elisa R. Harris was the oldest of eleven children born to David A. and Jeanette B. Randolph. She was born at Shiloh, N. J., on July 6, 1879, and passed away suddenly on December 5, 1940.

She attended school at Shiloh, later attending Temple University in Philadelphia. For several years she was an instructor in the Training School at Vineland, N. J. In 1927, she was married to Frank Harris, and was deeply interested in his three sons who were her nephews. In her family and church she was a kind and helpful worker. Besides her family many friends mourn her passing.

Funeral services were conducted at the home on December 7, by Rev. Lester G. Osborn. Interment was in the Shiloh cemetery. L. G. O.

Jacques. — Courtland S. Jacques was born May 21, 1863, and died December 6, 1940. His parents were A. C. and Harriet Stillman Jacques.

He was married to Lois Wilbur Preston, June, 1883. To this union two children were born, Mrs. Stella Clarke and Flora Jacques, both living in Little Genesee. His wife died in March, 1933. Besides his daughters he is survived by two granddaughters, Mrs. Helen Burdick of Murfreesboro, N. C., and Mrs. Hazel Grantier of Whitesville, N. Y.; one great-grandson; and one stepson, Archie Preston of Olean.

He had been a member of the Seventh Day Baptist Church at Little Genesee for years. He believed in its teachings, supported it, and studied the Bible faithfully. He will be missed by family and friends.

Funeral services were conducted by his pastor, Rev. Harley Sutton. H. H. S.

Thomas. — Abbie G., daughter of Edward A. and the late Mary B. Thomas, was born July 17, 1901, and died September 11, 1940.

On December 26, 1913, she was baptized by Rev. James L. Skaggs and joined the Shiloh Seventh Day Baptist Church.

The last twenty years of her life were spent in teaching school. The beautiful flowers, especially those from her pupils and fellow teachers, showed the high esteem in which she was held.

Funeral services were conducted by Rev. Lester G. Osborn, and interment was made in the Shiloh cemetery. L. G. O.

A man that heareth false witness against his neighbor is a maul, and a sword, and a sharp arrow.—Proverbs.

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., DECEMBER 30, 1940

No. 27



NEW YEAR'S RESOLUTION

THY WORD

A Lamp unto my feet and a
Light unto my path.

1941

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The Sabbath Recorder

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

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EDITORIALS

A PRAYER FOR THE NEW YEAR

God of our fathers, we look to thee in gratitude for the blessings of another year. Our times are in thy hand. We commit ourselves fearlessly to thy guidance. Let no failure or success of the past hinder our progress toward the goal where stands the Author and Finisher of our faith. Bestow thy Holy Spirit upon us in fuller measure, that we, being kept from sin, may fulfill our vocation in the world, and so live that to die shall be gain. Amen.

—Selected.

OUR HOPES FOR 1941

We greet our readers with a sincere wish for a happy and hope-fulfilled new year. May its every day find our friends living near to God and in close personal fellowship with Jesus Christ our Lord—whose coming we have just been celebrating.

A sacred bond unites Seventh Day Baptists in this family fellowship. We are one household of God. So one of our hopes is that we may more fully appreciate this oneness.

We enter this new year a confused and bewildered, war-torn world. Great forces of evil are at work seeking to destroy the unity of the life of the individual and to

bring all nations into conflict and war. Well nigh have these evil forces succeeded. We believe the world's only hope is in Christ and his Church. God grant that Seventh Day Baptists may not fall prey to the spirit of the times, nor enter the new year with fear or despair. Let us implore the Almighty to reveal to us through his Word wherein we have failed, and in his mercy to forgive wherein we have sinned.

Another hope is that 1941 may give to the Church a new enthusiasm, born out of a vital faith in the goodness and power of God who changes not, an enthusiasm encouraged by the assurance of the resources within our reach by his divine grace. Opportunity lies ahead of all of us who will translate it into achievement.

Even the blackouts which have enveloped so much of the world with bitterness, fear, and unholy ambition should but cause us to look forward with hope for the dawn of a new and better day, when men, no longer relying upon the weak arm of flesh, shall put their trust in the power of God whose love is the most potent force in the world.

Shall we not hope also for a much closer bond between the homes of our people and the Church? A bond is needed that shall in Christ call out our largest loyalty to his Church in carrying forward the kingdom tasks. In our own midst this loyalty is demanded that the unsaved shall be reached, and the careless and disinterested may be re-enlisted. Our loyalty is needed that the whole purpose of Christ through us may

be speeded—to go into all the world with the gospel.

This loyalty will be reflected in fuller co-operation with the president of General Conference, and participation in realizing a one hundred per cent Budget for denominational purposes. Human stories, if we but knew, are behind every item of our United Budget. Yes, our hope is for the abounding of this grace also.

And last, may your editor not hope that we shall all feel ourselves one with all Christians? Christ's message is "unto all men." We are a part of the greatest fellowship in all the world. We are called unto a heavenly citizenship. We who follow him hear him say, "Ye are my disciples if ye do the things I command you." And we hear him pray, "that they may be one, as we are one." We hear him say, "The field is the world"—yes, this world—fear stricken and war torn. To it we must help bring Christ. In carrying on with and through him we may find the fulfillment of our highest hopes for the new year.

UNUSUAL CHRISTMAS GIFT

An unusual Christmas gift was announced by the commandant at Fort Dix, N. J., according to Religious News Service.

Soldiers of the Jewish faith, of whom there are eight hundred in the division, volunteered to waive their furloughs in order that a larger number of the soldiers of the Christian faith might have Christmas leave. According to army regulations, at least twenty-five per cent of the Fort Dix Division (44th) must remain in camp at all times.

This manifestation of good will is of fine spirit and like unto that of him who is the heart and life of Christmas.

CHRISTMAS PROGRAMS

Sometimes we have felt that the churches have fallen out by the way in emphasizing Christmas by helpful programs featuring the coming and blessing of the Christ. So little time for adequate preparation is allowed the children in the schools that the programs largely have had to be given up.

However, we feel greatly encouraged by the kind of work being done in recent years by the schools. On invitation and otherwise, the writer has been attending some of the programs of our local schools, and they

are good. A high grade of work is being done by the teachers with the boys and girls. This very afternoon (Friday, the twentieth) we were deeply impressed by the high tone of Christmas carols selected. To hear and see the vested choir as the forty members marched in singing the original words of "Adeste Fideles," was to feel its significance and to praise God. The solos, duets, and choruses would have done credit to the best of high schools. No cheap, flashy, Christmas music—but a pageant, impressive with its spiritual beauty and power from beginning to end.

We are glad to see this type of teaching and influence in the school, one of the three great foundations of our government. Two or three articles in a recent issue of a national educational journal show strong trends in our schools in emphases upon moral and religious lines of training. We are greatly encouraged by all these things.

FIFTEEN HUNDRED DAYS— NO FATALITIES

Salida, Colo., has the distinction of fifteen hundred consecutive days without a fatal accident within the limits of the city, according to the Salida Record. This beautiful city, "The Heart of the Rockies," at the foot of Shavano—"The Angel Mountain"—on the Arkansas River, completed on December 10, its fifteen hundredth consecutive day without a traffic fatality since November 1, 1936.

This is an enviable record. We can speak from experience that utmost courtesy and liberty are extended by city officials. A visitor may park his car unmolested anywhere outside of safety zones—and safely leave it for any length of time. Great credit is given by the Record to the courteous Salida police. It would seem that the Angel of Shavano casts a protecting and benign influence over the city.

Would that its shadow were extended over our whole land.

MEETING OF TRACT BOARD

The Tract Board met Sunday, December 8, 1940, with the following members present: President Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, J. Leland Skaggs, Mrs. William M.

Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, Trevah R. Sutton, Frank R. Kellogg, and L. Harrison North, manager of the publishing house.

Corresponding Secretary Herbert C. Van Horn submitted the following report which, with its recommendations, was accepted:

Since last report I have visited the churches in West Virginia, holding week-end Preaching Missions in four, and a midweek service in one. In each of three places I preached on Sabbath evening, Sabbath morning, and Sabbath afternoon, or Sunday night. At Berea and Lost Creek, dinner meetings were held at which time our denominational and tract interests were presented and discussed, while a meeting of similar nature was held at Salem on a Sunday night.

Good interest and spirit were shown in and at all these meetings. Our smallest attendance was on Sabbath at Middle Island, with twelve present; our largest, Sabbath morning at Salem, with numbers estimated about 125. Weather and road conditions accounted for the smaller showing. Other services were well attended, ranging from seventeen to eighty-five or ninety. A sermon was preached at Buckeye and one at Roanoke. A chapel address was given and two special meetings of the College Board attended. In all, your secretary delivered seventeen sermons and addresses, made 165 visits and calls, drove his own car 1,433 miles, and covered the Berea field in another, paying for gas consumed, at a total expense chargeable to the board of \$53.76.

In the secretary's absence some of the office work was looked after each week by Mrs. Van Horn, and some correspondence was attended to from the field.

A call was made, en route, at Salemville, Pa., and a conference held with missionary-evangelist elect of the Woman's Board, Rev. Marion C. Van Horn. Full as possible co-operation of the Tract Society and its secretary was pledged to Mr. Van Horn and his employing board.

Two or three new Recorder subscriptions were received and \$8 for the Tract Board from the Middle Island Church, toward the board's expense in sending its secretary into West Virginia.

Secretary Van Horn also reported informally concerning several items of his work, including his recent visit to West Virginia and the publication (from funds available in the secretary's expense item in the budget) of a card entitled "Sabbath Reverence—A Measure of Individual Christianity."

It was voted that, at the suggestion of Leader in Sabbath Promotion Ahva J. C. Bond, expenses of Hurley S. Warren in attendance upon the meetings of the Committee on Worship of the Federal Council held in New York City be paid from and

charged to the item in the budget for traveling expenses in Sabbath Promotion work.

The Committee on Distribution of Literature presented the following report:

Your committee would respectfully recommend the printing of an edition of three thousand of the tract entitled "Bible Readings on the Sabbath," at an approximate cost of \$35.60.

The report was adopted.

Manager L. Harrison North reported as follows for the Supervisory Committee:

The new office for the editor, located in the front of the publishing house on the Y. M. C. A. side, has been completed and the editor has taken possession.

The cost will be not to exceed \$248 on a budget of \$250 authorized by the society.

Mr. North also reported on his efforts to secure apprentice help in the Recorder Press.

The Committee on Files of Denominational Literature reported progress in its work.

The chairman of the Committee on Revision of Literature reported that the committee had held a recent meeting and expected to have a report ready for the January meeting of the board.

Courtland V. Davis,
Recording Secretary.

MISSIONS

CHRISTIAN MISSIONS AND CHRIST

At first thought it seems strange that it should be necessary to emphasize the relation of Christ to Christian missions; but when we think how far many things called Christian are from Christ, his spirit and teaching, we are not surprised that missions should sometimes be somewhat divorced from him, their author. We do not have to go back to the past to see that some teaching and preaching, some lives and churches, some schools and governments are not Christian, though so called. If Christian missions put Christ himself in the background sometimes, they are not different from some other things calling themselves Christian.

The fact that so much in civilization has so little resemblance to Christ is not always the result of perversity of heart. It is often the result of ignorance—ignorance regarding Christ, his life, spirit, teachings, and

purposes, and ignorance as to where the emphasis in the Christian system should be placed. When Paul on a certain occasion came to the disciples in Ephesus, they told him they had "not so much as heard whether there be any Holy Spirit." They were ignorant, and perhaps there are professed disciples today who have not so much as heard that Christ is the greatest thing in Christianity, that there is such a thing as a Christian experience in Christ, and that through it and him one receives an unaccountable power which helps in every phase of life.

The emphasis in Christian missions has sometimes been put in one place and sometimes in another, and it is encouraging to know that the leading missionaries are beginning to put new emphasis on Christ. This is where the New Testament put it. Missionaries are no longer so much concerned about some doctrine of secondary importance as they are to bring to men Christ, the Son of the living God, the Savior of men, their light, guide, strength, and comfort.

When Christ is given his proper place in the missionary program, certain things take place sooner or later. (1) Men are led to yield themselves to Christ and his way of living. (2) They are lifted out of lives of sin to those of fellowship with God—saved from sin. (3) They find a power that not only lifts them out of sin, but gives them strength for life's tasks, wisdom for its perplexing problems, comfort for its sorrows, and peace and assurance for all occasions and all time. (4) They are given an impulse to bring Christ to others, to all men.

This transformation, power, and assurance of the Christian religion come when they let Christ have his way with them. Not that the power and transformation are in the act of man, but that act is necessary. The yielding of the life to Christ is in the act that puts the soul in touch with the life, love, light, power, and glory of the good God.

People are not likely to lead others to Christ unless they themselves have had a Christian experience and are submitting themselves to him completely. As a matter of fact, this is the first requisite on the part of a Christian worker in any field.

This is the time of year we celebrate the birth of Christ, that is the coming to earth of the Eternal Christ in the form of man.

It is well that we do this for it gives emphasis not alone to what he means to missions, but also his place in all life at all times. The exalting of Christ advances missions, evangelism, his Church, and everything that pertains to him.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!"

"Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

Miss. Sec.

MISSIONARIES WRITE REGARDING THE TRIP HOME

(Gleaned from letters)

Dear Mr. Burdick:

Here I am, reporting our arrival this morning at our destination. We arrived in Los Angeles December 9, instead of San Francisco, as we had expected when we left Shanghai, and were much pleased to find your letter and "credentials" awaiting us, and Mr. Stillman's with the check. That made it very easy for us to get our tickets and the baggage off immediately. We spent two days at Riverside and then came on stopping over at Grand Island, being met there and taken up to North Loup for Sabbath day and Sunday. They were in the throes of very cold, snowy weather, so we didn't see so many folks as we had hoped to. We shall be here for the present.

Thank you for your thoughtfulness. We are more sorry than we can say to put this added strain upon the Missionary Board and we only embarked on this "bad dream" after agonizing and prayerful consideration. We can only hope we have done the right thing in coming away, but we are still "kicking at the pricks" about it.

Of course the trip home was very enjoyable and educational for us all. We landed in Los Angeles five weeks and a day after setting out from Shanghai. We touched one port in Australia, New Zealand, Fiji Islands, Samoa, and Hawaii.

I shall send a detailed financial report to Mr. Stillman as soon as I hear from Marcia Davis, who did not come east on the same

train we did, as she hoped to spend Sabbath at Denver. I arranged her ticket for her.

We wish you and Mrs. Burdick Christmas cheer and blessing and all good things in the coming year.

Very sincerely,
Helen Thorngate.

Dodge Center, Minn.,
December 17, 1940.

Dear Dr. Burdick:

I received your letter on the steamer when we arrived at the dock in San Francisco last Sunday, December 8. It was a very wearisome landing. They said there were ten thousand pieces of baggage belonging to about fourteen hundred passengers, the largest number of pieces of baggage ever landed at any port in America from one ship.

It took a very long time for us to stand in line, first for quarantine inspection, and later for inspection by the immigration officers. Then we waited a long time for the baggage to begin to be unloaded into the customs. We got down there about four o'clock, and I began to assemble mine. One trunk was evidently carried off by someone else by the time I had got an inspector to examine my baggage. My sister had reached the city that afternoon, and stood in a crowd outside the custom house door waiting for me. At last she got word to me that she was there. I went to the door and met her and suggested that she go back to the hotel and wait for me there in comfort. It was nine o'clock at least when I went there after being told to come back the next morning to find the missing trunk. I did so about eleven o'clock, found the trunk, then attached myself to the tail end of a long line waiting to get inspectors to examine our baggage. I was surely glad when, after five hours of standing in line, I got my inspector and in a few moments was free! Some of us could never have stood it had we not grabbed some chairs in the vicinity and taken them along with us, as we moved about one step every ten minutes.

The voyage from Manila to San Francisco required fourteen days. With the exception of three days, we were tossed about at the mercy of tremendous seas, and you may know I was weary indeed, especially as I had spent eight or nine hours every day

taking care of an eight months' old baby to earn part of my passage.

My sister and I stayed in San Francisco till early yesterday morning, when we took the train for Los Angeles, stopping over in Cambria Pines for two nights. By the help of your letter, I received great courtesy from the Southern Pacific Railway, both as to ticket and baggage allowance. Thank you.

My sister and I will go for a few days to a cheaper hotel, till we can decide our further steps. As soon as I know where we will be located, I will write again and tell you. Until then, please forward my mail to Los Angeles, General Delivery.

Sincerely yours,
Rosa W. Palmborg.

General Delivery,
Los Angeles, Calif.,
December 14, 1940.

OUR MAJOR TASK

By Rev. Alva L. Davis

Chairman of Religious Life Committee

The foundation upon which the kingdom of God rests is evangelism.

It was put first by the angel of God when the birth of Jesus was announced, "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1: 21).

It was put first by Christ who said, "For the Son of man is come to seek and to save that which was lost" (Luke 19: 10).

It was put first by the Apostle Paul, "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Timothy 1: 15).

It was put first in the preaching of the apostles and disciples of the early Church. Peter stands with the eleven saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 32).

It is very clear that Jesus meant that his modern Church should put evangelism first, both in point of time and place: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matthew 28: 19, 20).

Our task then is nothing less than the evangelization of the whole world. We are to major in evangelism. "Evangelism," says Dr. George W. Truett, "is the missionary spirit in action." Church organizations, ordinances, creeds, education, social service—these are necessary and essential. But the first essential, before any of these things, or all of these things, is the new birth. A man "must be born again." Jesus Christ founded his Church upon the confession of a man who acknowledged Christ as Savior and Lord—upon the confession of a man who had been "born again." Dead men cannot be educated, trained, or organized for kingdom tasks. They must first of all have the divine life of the Son of God in their souls. If the Church of Jesus Christ is to carry out the Great Commission and perform the ministry Christ has given it to do, it must have Spirit-born, Spirit-filled members with which to work. Pastors and people must put the evangelistic message at the very center of their lives.

In his first spoken word as recorded in Luke's Gospel, the urgency of Christ's message is summed up: "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1: 14, 15). Moffatt translates it thus: "The time has come and the reign of God is near; repent, and believe the good news." These words throb with intensity; there is a note of urgency, an imperativeness, that forbids delay.

Our older pastors well remember those days when the Student Volunteer Movement with its slogan, the evangelization of the world in this generation, swept through our American colleges. I can never forget a Y. M. C. A. meeting I attended at Princeton University when my life was gripped, as it had never been gripped before, by that masterful leader of college men—John R. Mott. Young men and women thronged those conventions, thrilled by the challenge. Many volunteered for service. But what became of the movement? Let me answer in the words of Charles E. Schofield, of so recent date, the ink is scarcely dry on the page:

As we grew older we began to temper our expectations and, with the cynical wisdom of riper years, came to smile at the exuberance of our youthful faith. How could any one have

believed it possible to "evangelize" the whole world in one generation! From this it was only a step, under the pressure of an insistent and clamorous secularism, to possessing the question, "Why should we trouble to attempt to evangelize any one?"

Looking back over the past half century, it begins to appear that the proposal of the student volunteers was the sanest and the most genuinely inspired proposal that the Christian world has faced in centuries. For, during this very generation the whole world was thrown open to the Christian evangel as it had not been since Paul set out from Antioch. Today we can begin to realize that if only the Christian people of the world had been more dead in earnest to win the non-Christian people to share their goodly fellowship, the history of these last twenty years might have been a far different story.—(In Christian Advocate.)

One thing is clear, so clear that he who runs may read. It is this: If we are to continue even to endeavor to be Christian we must be in dead earnest about it. Doctor Duff well said, "The church that ceases to be evangelistic will soon cease to be evangelical." Our world cannot continue to be part Christian and part pagan. Much less the Church. If we are to keep what little vestige of Christianity we now possess, the Church must set itself in dead earnest to rebuild evangelism and the way of life in harmony with the spirit of Jesus into our churches. If the seeking note for the salvation of the lost and training in the ways of Christian living be absent from the church, it may be an ethical club, but hardly a Christian church. The world is full of voices, loudly calling. But above all other voices, with an authority that cannot be denied, Christ is commanding his Church to stand in his place, on his behalf, and beseech men and women to be reconciled to God.

MEDITATIONS

Sorry

We regret that illness of his mother in Arkansas whither Rev. Marion C. Van Horn has been called has prevented the receiving of the Meditation material for this week. We trust it will appear without interruption in coming issues. Editor.

A nationally known financial adviser says: "I have yet to find anyone who felt he had lost anything by dedicating a definite part of his income to God."

—Selected.

WOMAN'S WORK WORSHIP PROGRAM FOR JANUARY, 1941

By Mrs. J. L. Skaggs

"Till we should all attain the unity of the faith and knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fulness of Christ." Ephesians 4: 13 (Moffatt).

Read Revelation 3: 20, 21.

As this meditation reaches the women of the societies, "old things are passed away" is true of 1940. We are looking forward into the new year of 1941. The mistakes and the triumphs of the past year must stand.

"So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all of our poor selfish grief
Could be dropped like a shabby old coat at
the door
And never put on again."

Will it not be possible to avoid the mistakes in the new year that opens before us? And shall we not go on with our past triumphs to greater and better things?

One of the finest things God does for mankind is to give us something at which to aim, a standard for which to strive, a goal to reach. Paul's aim is "reaching the full measure of development which belongs to the fulness of Christ." What a goal is the fulness of Christ! "Growing up into him in all things"; humanity rising to full stature; the fulness of God made attainable by faith. This goal still beckons us to greater living in 1941.

"Forgetting the things which are behind . . . I press on." But we can make progress only by a new access to power from the Throne of Grace to which we have resorted before, and by a fresh consecration to the work of the kingdom.

A lecture on the masterpieces of art was being given with the aid of a stereopticon machine. Holman Hunt's great picture, "The Light of the World," was put upon the screen in reverent silence. A little boy sitting with his father broke the silence with, "Daddy, why don't they let Jesus in?" The father whispered, "I do not know." A moment later the little voice piped up again, "Daddy, I know why they don't let Jesus

in; they live in the basement and they cannot hear him knock!"

But no one need stay in the basement of her life. Each one may climb the steps of penitence, hope, faith, love, and aspiration until she reaches the observatory. Here she may catch a glimpse of the Father's face and hear the "still, small voice."

May we not resolve to—be still awhile—each day this year? It is not always easy to be still. We have so much to do. Clamorous voices call us. The din and rush of things do not permit us to "hear my voice and open the door." In the Sanctuary of Silence we give God an opportunity to speak to us; to guide us in making our way through the maddening maze of things toward our goal in Christ.

Jesus often found it necessary to withdraw to the solitary places for spiritual strengthening. So may it be that through the constant use of "Altar Stairs" we may seek to refresh our souls in the presence of God, meditating upon his purposes and seeking his guidance to greater triumphs through the momentous days of this new year.

Prayer—Our heavenly Father, who hast shown us the way to that fulness of life through Jesus Christ our Savior, enable us to plan specifically for spiritual strengthening, that we may be attuned to hear his voice; that we may live by his mind and spirit in all the concerns of our everyday life this new year. Help us to be winsome and to work effectively, that Christ may save the world. For his sake, we ask it. Amen.

Sing—"Take Time to Be Holy."

MORE RECORDERS WANTED

Clean Recorders, postpaid, are wanted by Mr. Frank Jeffers of Racine, Wis., for personal distribution. Mr. Jeffers has distributed thousands of Recorders during the past ten or more years. He will still welcome and distribute any you will send. Address him at 1223 Franklin Street, Racine, Wis.

We are living at a time when all shams are being exposed. One of the shams now being torn away is that you and I are Christians and that our loudly advertised gadget-and-luxury civilization is Christianity.

Rev. Elmore M. McKee.

NEW YEAR'S

By Mrs. L. A. Wing

There are many things in life to which our attention may have been called, which do not impress us with an idea of importance, so we fail to give them careful, thoughtful consideration. Perhaps the New Year season may come under this head with many.

At one time the New Year was greeted by the majority of people with a list of "Wills" and won'ts," designated as New Year Resolutions, which ran well for a time, perhaps, and then faded from remembrance until the close of another year, when the same thing was repeated. I think one hears much less about New Year Resolutions these days.

New Year observance seems to be an old institution; the custom of celebrating the day by some religious observance accompanied by festive rejoicing seemingly prevailed among most of the ancient nations, and though differing in the time of its observance, the Jews, Egyptians, Chinese, Romans, and Mohammedans regarded the New Year as a time of special interest.

Its social observances appear to have been about the same in all ages, consisting of feasting and the giving of gifts. Among Christian people it has been made a time of prayer and special religious service.

I am wondering just what phase of the holiday most appeals to you and me today.

One poet has very suitably expressed lines fitting this occasion, I think. They follow:

I wish that there were some beautiful place
Called "The Land of Beginning Again,"
Where all our mistakes, and all our heartaches,
And all our poor selfish pain
Might be dropped like a ragged old coat at the
door,
And never put on again.

Another poet brings a hopeful answer to the wish expressed above:

For each of us who has traveled the road
Of sorrow, misfortune, and sin,
There's a wonderful place of courage and hope
Called "The Land of Beginning Again."
There our mistakes—like lessons well learned—
May help us to set a new pace.
The thousand and one little faults that we have
Will depart in this wonderful place.

Leaving for the moment the thought of regret and desire, let us specially note another

poet's beautiful word picture of the year ahead:

The year is as
A flower unblown, a book unread,
A tree with fruit unharvested;
A path untrod, a house whose rooms
Lack yet the heart's divine perfume;
A landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gift concealed;
This is the year that for all waits
Beyond tomorrow's mystic gates.

On this threshold of the old and the new—how appropriate to me are the following lines:

The pathway of the year just gone leads backward, and I stand
To catch a glimpse of flowers, or weeds, strewn
by my passing hand.
A little pathway leads ahead; God giveth me anew
The chance to thought seeds cast about, to drink
his wine of dew,
And help the garden fields of earth, give sweetest
blooms that blow;
But how have I fulfilled the task he gave a year
ago?

We pass but once along the road, we go not
backward, still
What did I cast along the way my mission to
fulfill?
And who am I, that every time God gives his
New Year's 'round,
He gives me still another one? God grant that
there be found
No empty spaces on my path, where flowers
should bud and blow
Along this opening year of mine, he willeth to
bestow;
But that beneath his guiding hand my garden
path may lie,
All weeded, and wreathed round in blooms, when
I this year pass by.

It's a long, long way ahead, friends—365 days—no through trains. What about equipment?

"What shall I take into the coming year?
And what shall I leave behind?" I asked my
heart.
And quick came the answer, "Lay all doubt and
fear
And anxious care aside before you start.
Take life's stark necessities along;
The Word of God—and daily study it;
The staff of faith; the lamp of hope; a song
Of high and dauntless courage; fill your kit
With laughter; and take happiness to wear;
'Twill cloak you on the bleakest, coldest day.
And take an apple and a loaf, to share
With one who may be hungry on the way.
Fill your canteen from a wayside well;
You may grow thirsty"—said my cautious heart.

"And hark! across the world an evening bell
Pearly out a summons, 'It is time to start.'"

So—"this one thing I do, forgetting the things that are behind, and looking to that which is before, I press toward the mark for the prize of the high calling of God which is in Christ Jesus."

A Happy New Year—1941!

CHILDREN'S PAGE

The Story of Joseph

(Continued)

And King Pharaoh made Joseph a very great man indeed, for he made him next to himself in power, proclaiming throughout Egypt that every man in the kingdom must do as Joseph commanded him. And Asenath, one of the most lovely girls in Egypt, became Joseph's wife.

Joseph was now about thirty years old, a young man good to look upon and very wise and good. He loved God and served him in every way he could, at the same time doing the will of King Pharaoh. And he went out all over the land directing the people in saving up all the spare corn for seven years. The corn grew so well each year that when it was ripe and cut down the people had much more than they could possibly eat. So Joseph took part of the ripened corn and had it carried into the cities near to the fields where it grew. There it was stored away in large storehouses to be saved up until it was needed for seven years of famine when no corn could grow. So much corn was saved up that there was much more than could be counted.

And during these years two sons came to bless the home of Joseph and Asenath, whom they named Manasseh and Ephraim.

At last the seven good years were ended and the seven bad years began, just as Joseph had said they would. Not only was there no corn growing in Egypt, but there was famine in other lands beside. But the people in Egypt could have all the bread they needed because Joseph had helped them to save up plenty of corn before the years of famine came. They had but to ask for bread and Pharaoh told them to go to Joseph and do just what he told them to do. Then Joseph opened the storehouses and sold the corn to the Egyptians; and people came from many

countries round about, as well, because no corn could grow in the countries where they lived.

Now far away in Canaan, Joseph's boyhood home, his brothers were still living. They did not know what had become of him during the many years since they had sold him to the Ishmaelites. He might be dead for all they knew. I don't believe they liked to remember how cruel they had been to this young brother, all because of their wicked jealousy.

Famine had also come to the land of Canaan and Joseph's brothers wondered where they could get bread for their father and their little children to eat. Then Jacob, their father, said, "I have heard there is corn in Egypt: go down there and buy some for us, that we may live and not die." So Joseph's ten brothers started for the land of Egypt, leaving their youngest brother, Benjamin, at home with his father in Canaan, for Jacob was afraid some harm might come to him if he went with them, that he might be killed as he thought Joseph had been. So, after a long and tiresome journey, Joseph's ten brothers at last reached Egypt, coming with many other people to buy corn, that they and their families might not starve for want of bread.

(To be continued)

Dear Recorder Boys and Girls:

Again Christmas is almost here. "Only two more shopping days," as one of my little neighbor boys would say. He started with twenty-four shopping days and has been counting a day off every day since, and also counting the days before Christmas vacation. Is that what you are doing?

Our little Joyce, who will be four years old January fifth, can hardly wait for Christmas. Already there are a number of bundles under her Christmas tree. Yesterday I stayed with her and little Gretchen while the rest went to Independence to church, for Gretchen is just getting over three-day measles. Joyce pointed to the bundles under the tree and said, "Grandma, you mustn't open any bundles until Christmas." So I am saving all my Christmas bundles until Christmas, much as I'd like to open them as soon as they come.

Little Charity Howland, the little girl across the street from us, called across to

our next door neighbor the other day, "What do you think? Joyce's baby has the free-day measles."

I have been hoping to get some Christmas letters from my Recorder boys and girls. As you see I have received none this week, but I am hoping soon many of you will write to tell me all about your Christmas doings.

I wish you all the merriest kind of Christmas and happiest kind of New Year. May your heart be filled each day with love for the dear Jesus in whose honor we celebrate Christmas.

Sincerely yours,

Mizpah S. Greene.

CONGRATULATIONS

To the Sabbath Recorder and reader,
And for those who take it as a feeder:
Bible date of Christ's birthday is unshown,
Resurrection and ascension are known.
The Sabbath day is the seventh we know,
For our good old Bible does tell us so.
The angel's trumpet will soon be blowing
And Christ will be seen suddenly coming.
It is my love for Christ, and not the mass,
That prompts my sending cards as year do pass.
And God's blessing on you is my reason
For sending you a card at this season.
And every good wish to you is the will
Of friend Theophilus Anthony Gill.

A Happy New Year to you all!

WHO'S WHO

Rev. Paul S. Burdick
Leonardsville, N. Y.

I was born in Little Genesee, N. Y., on November 28, 1889, the son of Dr. Walter H. and Mary (Coon) Burdick. Attended grade school at that place, then Alfred Academy and Alfred University. Then after two years as teacher in Alfred Academy, I took my theological course in Alfred Theological Seminary and Rochester Theological Seminary. Was baptized February 22, 1901, licensed to preach by the Little Genesee Church July 27, 1912, ordained to the gospel ministry at Alfred Station, October 7, 1917. Served the church at Welton, Iowa, as pastor for two years, from 1917 to 1919. Then pastor and principal of the Seventh Day Baptist school at Fouke for two years. Then pastor at Rockville and Second Hopkinton churches from 1921 to 1929. Have been pastor of the churches at Leonardsville and West Edmeston since then.

I was a conscientious objector in the first World War, although not a very outspoken one. Accepted deferred classification under the draft at that time, as pastor of a church. Have not seen, in the course of events since that time, any reason to give up my views on that point, but hope I have gained courage with the years to state my views. The inclosed sermon may serve as my confession of faith.

On June 12, 1922, I was united in marriage to Hancy Rogers Brooks of Waterford, Conn. Our family of seven which the Lord has given us is a constant source of comfort and an inspiration to work. Their education is a problem which we are leaving to the Lord, as we have tried to do with every other problem of our married life.

OUR PULPIT

SEVENTH DAY BAPTISTS AND WAR

By Rev. Paul S. Burdick

Romans 12: 21. Be not overcome of evil, but overcome evil with good.

"And on earth peace!" Oh, could it dwell
Within each human breast,
All bitter striving to dispel
And bring us peace and rest!
'Tis but by faith as yet we see
The coming of that day to be,
Oh! how the world hath need of thee,
Thou Prince of Peace.

—From a Christmas cantata.

"And on earth peace," the words come drifting strangely upon a world already at war or else hastily preparing for it. Can mortals lift hearts and voices to heaven and say with any sincerity, "Come into my heart, thou Prince of Peace"? How long will God endure a people who serve him with their lips, but serve the god of war with their deeds? Is there any other thing that a nation can do in the midst of a world disaster such as this, but to take sides, cry out for victory, and at last plunge into the fray with weapons and men? We have seen nation after nation, the victim of war propaganda, stirred by fear or the hope of national safety, at last take this course.

Is there no alternative to this madness? Have we as Seventh Day Baptists any experience that would contribute to a solution

of the problem? Our history of three hundred years shows a church subject to persecution for conscience' sake, yet faithful to certain truths that seem central to the Christian gospel and to the plan of God for men.

Seventh Day Baptists believe the Bible to be God's Word. We may differ among ourselves as to theories of inspiration, but we take the Bible as God's supreme message to men. If we did not take this position, we would soon cease to be Seventh Day Baptists, for we would quickly give up the disadvantage of keeping a different day from others. Also, when the Bible tells us not to take life, we believe it is meant for us just as surely as the command to remember the Sabbath day. They will both be obeyed or they will both be argued away when the real test comes. Which are we going to do?

Seventh Day Baptists are used to persecution. From the days when the Trasks were persecuted for their faith, and Mrs. Trask spent years in prison in England, and John James was taken from his pulpit on the Sabbath to be beheaded for his faith, down to the present, we have had to endure the enmity and scorn and sometimes the more active opposition of those who did not agree with us. Yet God has protected us and preserved us for some purpose known to himself. It may be that we have "come into the kingdom for such a time as this."

Seventh Day Baptists believe, or certainly the most of them do, that the gospel of Christ is the fulfilling of the law, not the abolition of it. Jesus said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." And he showed us how we are to obey by putting the law into our hearts. Thus grace completes law. It shows us how truly to obey, but not how to get around obedience to the law. If we are to obey God only when it is convenient for us to do so—only when it costs us nothing—then truly we are making God's Word a mockery and Christ's sacrifice of no effect. Since our salvation was purchased at so great a price, it is necessary for us to be willing to give up everything in order to receive it. Whatever it may cost in treasure, or safety, or life itself, it will be worth it. We appreciate a thing in proportion to the price paid, and this is true of our salvation. God was willing to give his only Son for us, and we

should be willing to give ourselves to him. No other price, on his part or on ours, would be sufficient. Therefore, it is necessary that we give diligent heed to what he requires of us, rather than trying to explain how in this circumstance or in that, we would be justified in disobeying—in taking the law into our own hands.

Fulfilling the Law

With regard to the command, "Thou shalt not kill," Seventh Day Baptists should be willing to accept the interpretation placed on it by Christ. In telling us to pray for our enemies, he does not mean merely the uttering of a few pious words, but an effort to understand and save them. When he tells us to turn the other cheek, he does not mean merely the passive acceptance of wrong by the aggressor, but that we shall school ourselves to act upon higher motives than those of rage and fear. When he tells us to give our cloak when one takes our coat from us, he is teaching us to minister to the real needs of discouraged and desperate men. If it is food for body or food for soul, we should be prepared to give it, forgetting any wrong we think we may have suffered at their hands. Thus, over against the command of the Old Testament, "Thou shalt not kill," Jesus offers us his power to win men from darkness to light, and from sin unto salvation.

If War Comes

In case our nation is drawn into this war, or is in danger of so being, it may be wise to consider what are the causes that have led up to it. There was the Versailles Treaty with its harsh terms. There was the failure of the League of Nations (which, in spite of its imperfections, offered the only hope of co-operation between nations). There was the race for empire, which many have prophesied for years would bring the world to just such a disaster. Many, like Muriel Lester, have advocated the giving up of colonial empire on the ground that it arouses the covetousness of the "have-not" nations, and requires a strong army and navy to keep native peoples in subjection and safeguard trade routes.

Since we have all enjoyed privileges as members of rich and powerful nations, we cannot avoid responsibility for the means

that have brought us these riches. If we have not cared that black men sweated under the lash in tropical jungles in order for us to enjoy these privileges, then the sin is upon our own heads, and we must all be punished.

The foreign missionary enterprise offered hope of bringing the nations together in the bonds of Christian love and understanding, and it has done much. Kagawa even thinks that a somewhat stronger Christian element in his country would have prevented the invasion of China. But we all must admit that in our attitude toward Christian missions, we have been like children at play, rather than like people engaged in a serious concern. There has been no consuming passion. Thus we have let slip the only opportunities we ever had for building a world order based on peace and Christian co-operation. We are all guilty, and we shall all have to pay the consequences.

If Hitler Wins

But suppose Hitler wins. Suppose he succeeds in dominating the whole world, and fastening upon it the rule of the Gestapo or secret police. Should we not now take up arms to protect ourselves from such a calamity?

These are serious questions, and I do not want to minimize their importance, or avoid facing them. But let us remember that self-preservation has been the reason, or at least the excuse, for the fighting of every war. Every nation fighting today has been persuaded that its national interest demanded war. Yet more danger lies in the direction of giving up to the hysteria of fear and hate, than lies in domination by a foreign power. Let us remember that the way of the conqueror is the way of self-destruction: "They who take the sword shall perish by the sword."

Moreover, if we are ever to stop wars, we must do so now, even when it is hard to see the way, rather than putting it off until some future time when the way would possibly be easier. The world is like a drunken man, awakening from a spree and saying to himself, "I'll just go and take one more little drink and then I'll swear off." The result is that he never does stop. Neither will we ever stop fighting so long as we think we must fight one more war to save

democracy, or liberty, or something else. No, democracy, liberty, and every other precious thing is destroyed, not protected, by war.

God Is the Ruler Yet

But the strongest argument against war lies in this: that God still rules. You can take all the Hitlers and Napoleons and Caesars, and pile them as high as the heavens, and God would still be greater than them all. Of course there is an old saying, repeated so often that many people think it should have a place in Scripture, that "God helps those who help themselves." But he never expects man to use Satan's instruments in doing so, nor to sell himself out to Satan, which is what war amounts to.

Our only course as Christians would seem to be, then, to throw ourselves upon the mercy and grace of God and receive from his hand whatever punishment he may see fit to impose. If it is necessary for the white races to suffer in blood and tears for every evil they have inflicted upon the backward and helpless peoples in the past hundreds of years, then we must say, "Thy will be done." Or if God, by his own power, should see fit to turn aside this danger that is come on us, then could we praise him as Judah did when God turned back Sennacherib's host.

Missionaries of Peace

Then our position as conscientious objectors to war would seem to involve a totally new approach to the problem of international relations. Instead of basing our relations with others upon the theory that we must seize and hold every advantage that sets us above our fellow men, we must take the position that the good things of life are to be shared, that the giver and receiver may alike be blessed. Instead of thinking that the labor of backward and underprivileged peoples is to be exploited for the gain of the rich and powerful, we must believe that they are our wards, and jointly take up the task of educating them, relieving their sufferings, and bringing them the gospel of Christ. For this purpose there will be needed missionaries of peace to go to all lands, bearing a message of active good will. The late great George Lansbury of England was such an ambassador from the pacifists of England, but the effort came too late and

was too meagre. Such missionaries should be able to speak the language and understand the customs of the countries to which they go. They must be versed in the causes of wars, and the political and economic measures that will help to make wars unnecessary. They must report to peoples at home the faults in government or finance that are bringing about oppression and misunderstanding abroad. The post is one of danger, yet not more so than that of the earlier missionaries of the cross who went about preaching salvation through the blood of Christ.

Are Seventh Day Baptists willing, with others, to undertake such a task? I pray God that we shall be willing to place such confidence in the power of Christ to save to the uttermost, that we shall trust in the weapons of the Spirit rather than in the weapons of men. I pray that we shall have such faith in the power of God to protect us, that the fear of men shall no longer move us, but that truly the Prince of Peace shall rule in our hearts.

Leonardsville, N. Y.,
December 16, 1940.

FEDERAL COUNCIL

Atlantic City Meeting, December 7-13, 1940

(Continued from last week)

Excerpts from the reports made from the four seminar groups, and commended to the churches for their consideration:

"God has been teaching us that his Church is in its deepest nature a community, a shared life of faith and worship and charity. The one Lord loved the Church and gave himself to call it into being. . . . Beneath our real and stubborn differences of interpretation we discern the one faith we share. Behind the doors that we close to one another, we worship the same God and strive to make our own the one Lord's prayer. . . . We know that the Church is summoned to be in its own life that fellowship which binds men together in their common dependence on God and overleaps all barriers of social status and race and nationality."

"The chief reason why the witness of the Church is so often unconvincing is that so many who, in word, profess to believe this gospel deny it by their deeds. The first

condition of effective Christian witness is repentance that bears fruit in change of life.

"The ecumenical movement is an attempt to translate the Christian witness from word to deed. It takes Christ's prayer for the unity of his disciples seriously. It is a movement of churches and not simply of the individuals who belong to them, but its primary purpose is not to achieve unity for its own sake but to convince the world that God has sent Jesus Christ for men's salvation. It may be described as the effort to carry the spirit of the thirteenth chapter of First Corinthians into every phase of the Church's institutional life."

"With more than half of the human race involved in war, the magnitude of suffering is unprecedented. Despair, grief, and physical suffering may lead many to feel that God has deserted them.

"We have repeatedly voiced our conviction and determination to build a world-wide Christian fellowship. The genuineness of our desire is to be measured in terms of our response in maintaining the life of Christians abroad and cementing the bonds of our unity in Christ through ministering to their necessities."

"The Church must subject all social changes to examination in the light of its own values of mercy, compassion, justice, and creative good will. Therefore the churches must stand against many social changes as well as encourage others.

"We need to recognize anew that the great need of a partly effective democracy is more democracy. Democracy rests upon individual decisions and responsibility. It recognizes the individual as one supreme importance.

"We can as churches often render the dispossessed practical service. We can minister to migrants and share-croppers. But the needs of migrants, share-croppers, and unemployed cannot be met without a fundamental approach to our economic problems."

At the Tuesday afternoon plenary session, John Foster Dulles, prominent Presbyterian layman and international lawyer, presented a paper on the Church and the world situation, which was drawn up by a special committee in co-operation with the Department of International Justice and Goodwill of the Council. In presenting the paper he said:

"There is no hope of substantial progress toward peace unless there are in the world more people who would bring to bear upon international problems the type of Christian spirit reflected in the statement before you. I have seen conference after conference break down because hatreds and prejudice impaired clear thinking; . . . because hypocrisy, self-righteousness destroyed the very basis for mutual understanding. . . . In contrast, I have attended church conferences such as those at Oxford and Geneva, where I have seen Christians of different lands come readily to accord on matters which would have baffled any conference not permeated with a Christian spirit."

At the opening session Thursday afternoon of the Federal Council's conference, President George A. Buttrick welcomed the Episcopal Church into full membership, saying:

"We hope and believe that the Episcopal Church will find in the council an unfettered comradeship in Christ. We assure all Episcopalians that the Federal Council by its very constitution could not, and by its spirit would not, ever seek to be a Church above the Churches. . . . The actions of the council are in no way binding, save in their Christian influence."

Replying to President Buttrick, Bishop F. W. Sterrett, of Bethlehem, Pa., said in part:

"Some have held the Episcopal Church was not very rapid in joining the Federal Council. That was due in part, I think, to the fact that for a time we were a little scared of each other. We all have our difference in emphasis—we wouldn't be worth our salt if we didn't. But we feel that which binds us together is infinitely stronger than that which separates us."

(To be continued)

H. C. V. H.,
Corresponding Secretary.

MORALE

How to Play Your Part

Mayors and Councils of several hundred British cities and towns have issued to their citizens a proclamation. In many cities the authorities have distributed the proclamation to every home. It reads:

Forget yourself in helping your neighbors. In days of tension this casts out your own fears and worries. Help them to carry out all instructions about air raids, evacuation, rationing, and waste.

Keep the moral standards of the nation high. Don't weaken the home front by trying to wangle something for yourself on the quiet. Make a break with all the personal indulgence, selfishness, and private wars which undermine national morale and unity. Everybody has his part to play in the moral re-arming of the nation.

Be a rumor-stopper. Those who love their country sacrifice the luxury of being the ones to pass on "the news." Any patriot shoots a rumor dead on sight. Face the facts, but don't exaggerate them. Prepare to meet them instead. Faith, confidence, and cheerfulness are as contagious as fear, depression, and grumbling.

The secret of steadiness and inner strength is to listen to God and do what he says. God speaks directly to the heart of every man and woman who is prepared to listen and obey. Write down the thoughts he gives you. His voice can be heard wherever you are—in the home, in the factory, in the air-raid shelter, in the first-aid post.

Forearm yourself by listening to God first thing every morning. This provides a clear plan for each day and the power to work with other people in complete unity. In a time of listening God takes away fear and fortifies against uncertainty, hardship, or bereavement; he gives foresight and cool judgment; he offers limitless reserves of energy and initiative.

A British General who has fought through two wars said this: "Telephone wires may be cut, wireless stations be destroyed, but no bombardment can stop messages from God coming through if we are willing to receive them. To listen to God and obey him is the highest form of national service for everybody everywhere."

—Contributed.

DENOMINATIONAL "HOOK-UP"

Dodge Center, Minn.

Mrs. George Thorngate and three sons, David, Stephen, and Philip, arrived here Tuesday for a stay with Rev. and Mrs. Charles Thorngate. Mrs. Thorngate and children came from Shanghai, China, and were among those asked by the American government to vacate China. Her husband is a missionary doctor there, and remained as there was much work for him to do. They left China in November and made a round about route here.

Dodge Center Star-Record.

Hopkinton, R. I.

A jolly Christmas party was held at the W. D. Kenyon home on Sunday evening, with twenty-five of the Second Hopkinton Seventh Day Baptist Church folks attending.

Charles R. Kenyon with his violin and Lewis Randolph at the piano furnished enjoyable music. Christmas carols were sung. A number of guessing games were played, and prizes awarded. A reading was given by Dorothy Kenyon. A Bible quiz was won by Mrs. Rotha Randolph. Each person was tagged with a name on his back and obliged to find "Who Am I?" which afforded much fun. Owing to a song rehearsal, Rev. and Mrs. Wayne Rood came a little late.

An exchange of gifts was held with Lewis Randolph in his usual executive ability as Santa Claus. Both oldsters and youngsters enjoyed this part of the program. Marshmallows were toasted in the open fireplace.

Refreshments of sandwiches, cocoa, and coffee were served with cupcakes embossed with the name of each guest in holiday colors. The evening closed with prayer by Rev. Mr. Rood.

It is expected there will be more of these pleasant get-together occasions among the society members.—Westerly Sun.

Follow with reverent steps the great Example
Of him whose holy work was "doing good,"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Whittier.

ORDINATION SERVICES OF PAUL L. MAXSON

November 22 and 23, 1940

Friday evening, 7.30 p.m.

Opening hymn—Day Is Dying in the West
Scripture reading—Luke 8: 4-18, and prayer—
Rev. Hurley Warren

Choral response

Duet—Sweet Hour of Prayer—Mr. and Mrs.
Charles Harris

Reading of Call

Call of delegates of various churches of associa-
tion:

First Hopkinton—Rev. and Mrs. W. L. Burdick

Rockville—Rev. Wayne R. Rood

Plainfield—Rev. Hurley S. Warren

Waterford—Mr. Earl Cruzan

Piscataway—Rev. Trevah R. Sutton

New York City—Rev. Albert N. Rogers

Second Hopkinton—Rev. and Mrs. Wayne Rood

Pawcatuck—Rev. Harold R. Crandall

Shiloh—Mr. and Mrs. Charles Harris

Mr. and Mrs. Auley Davis

Berlin—Advisory Board:

Carlton L. Greene, moderator

Archie L. Greene, clerk

Delmar B. Ellis, deacon

Miss Myrta Greene, deaconess

Mrs. Eva S. Bentley, deaconess

Mrs. Matie G. Bullock, deaconess
Mr. Paul L. Maxson, pastor
Mr. Arlie C. Bentley, lay member
Mr. Arthur E. Greene, lay member
Others asked to sit in the Council were:
Mr. D. E. Maxson, Gentry, Ark., father of the
candidate
Dean A. J. C. Bond, dean of the School of
Theology, Alfred, N. Y.
Rev. L. A. Wing, Berlin, N. Y., former pastor
Organization of the council
Election of moderator—Rev. Hurley Warren
Election of clerk—Mr. Archie L. Greene
Statement of Christian Experience and Beliefs by
candidate
Examination of candidate
The council voted to proceed with ordination
Benediction—Rev. W. L. Burdick

Sabbath morning, 10.30 a.m.

Prelude

Gloria Patri

Invocation—Rev. L. A. Wing

Choral response

Opening hymn—O Zion Haste

Responsive reading

Solo—The Lord's Prayer—Mr. William Saunders

Scripture reading—John 1: 35-51—Mr. Earl
Cruzan

Prayer—Rev. W. L. Burdick

Choral response

Collection

Announcements

Anthem by choir—The Voice of Jesus

Sermon—Text, "Before that Philip called thee,
when thou wast under the fig tree, I saw
thee."—Dean A. J. C. Bond

Duet—Arthur Burns and Isabelle Millard

Charge to the Candidate—Rev. Albert N. Rogers

Duet—Louis Fatato and Mrs. Isabelle Millard

Charge to the Church—Rev. Trevah R. Sutton

Consecrating Prayer—Rev. Harold R. Crandall

Duet—Mr. and Mrs. Raymond Prati

Welcome to the Ministry—Rev. Wayne R. Rood

Closing hymn—O Master Let Me Walk With Thee

Benediction—Rev. Paul L. Maxson

Archie L. Greene,
Church clerk.

The Church has kept the Bible in the world; maintained public worship; made the Sabbath a day different from the remainder of the week; kept the appeal of churches before men; made the community a fit place in which to live. Is it worth what it costs you?

—Selected.

RECORDER WANT ADVERTISEMENTS

For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED — Seventh Day Baptist farmer interested in renting dairy farm near Milton, Wis. Write Pastor Carroll L. Hill at once. 12-30-3w