

and eggs for his diet, neither of which they have. We are endeavoring to supply the milk, as we have the only cows on the mountain. An effort is being made to get this man in our local T.B. hospital, twenty-five miles away, which is now overcrowded.

Our school is going nicely, having enrolled forty-one pupils. Three families have moved away, with three families of fewer children taking their places, causing a net loss of twelve children.

Perhaps I have given you too much of the practical side of our work here, rather than attempting to paint a picture of a more rosy hue.

At our Christmas program the entire group voted their thanks for everything sent. After the program almost every parent present said to us personally, "Tell the person who sent my things to me just how much we needed them and how we do appreciate them"—many of them with tears in their eyes.

The richest blessings of our Lord will be yours according to Matthew 25: 34-40, which closes with the statement, "Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me."

With best wishes for every one for a happy and prosperous new year, we are

Yours in the Master's cause,
Rev. and Mrs. Ary T. Bottoms.

Gurley, Ala.

Milton, Wis.

The Christmas program and candlelighting service of the Milton Sabbath school was held on Sabbath afternoon, December 21, at 4 o'clock. A group of carolers sang in different places in the church as the congregation assembled.

The church was beautifully decorated with evergreen trees and was lighted with candles on tall candelabras.

Herbert Crouch was the reader in the program, "Christmas Story in Reading and Song," and the carols were sung by the departments of the school, individuals, and the congregation. Then the Magi entered the room and placed their gifts upon the altar, and representatives of the classes of the school placed their Christmas offerings upon the altar. These gifts amounted to \$55.45 for the Emergency Fund of the Missionary

Society for the return of our China missionaries, and \$9.75 for the Jamaica Mission.

The candlelighting service was impressive and will be long remembered. The large congregation left the audience room with lighted candles, some to go to the room below for refreshments and the social hour, and others returned to their homes.

The Sabbath school has an enrollment of 244, exclusive of the home department, with an average attendance of 140 during the year. The school has ten officers and twenty-one teachers, for the twenty-one classes. The offerings during the year amounted to \$377.57.

The Annual Church Meeting

On January 5, the annual church meeting was held. The following appeared in the Milton Junction Telephone:

At the annual meeting of the Milton Seventh Day Baptist Church held Sunday, Rev. Carroll L. Hill was retained as pastor. Officers were elected as follows: L. A. Babcock, church president; Mrs. Theron Ochs, secretary; Truman G. Lippincott, treasurer; W. G. Polan, trustee for four years; Rev. W. D. Burdick, superintendent of the Sabbath school; Professor L. H. Stringer, chorister; Mrs. Robert Randolph, organist; Kenneth A. Babcock, intermediate chorister; Edward Rood, alternate intermediate chorister; Theron Ochs, head usher; Mrs. L. A. Babcock, representative on quarterly meeting committee. Rev. Willard D. Burdick was chosen correspondent for the denominational paper.

Cafeteria dinner was served at noon and dinners were carried to a number of shut-ins.

The business meeting passed off harmoniously and all present were in a happy state of mind, in part, doubtless, because the debt incurred in erecting our beautiful and convenient house of worship was entirely raised before the centennial services of the church were held in November.

Good reports were given by the officers of the church and the auxiliary organizations. Some of these reports were requested by the church for publication in the Sabbath Recorder.

About two hundred were served at the dinner.

All departments of the church are anticipating excellent work and results in the year before us—the beginning of the second hundred years of its existence. W. D. B.

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., FEBRUARY 10, 1941

No. 6



**With malice toward none,
with charity for all, with firmness
in the right as God gives
us to see the right, let us strive
on to finish the work we are
in . . . to do all which may
achieve and cherish a just
and lasting peace among our-
selves and with all nations.**

—A. Lincoln

(Second Inaugural Address)

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The Sabbath Recorder

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EDITORIALS

LINCOLN, THE MAN OF GOD

God made him from the common clay, as he
Has made all other men; and put within
His lanky frame, the blood and bone and nerve,
And other things that make the mortal man:
But like the One the prophet saw, he had
No beauty in his face, nor graceful form
That would attract men unto him, and too,
He had his birth among the poor, his death
Among the rich, and by the world acclaimed.

Within that form of clay, God put a soul,
And it became a man, with character,
Which he had chiselled from the granite in
The mountain, and the iron in the earth:
And thus endowed, the forest ne'er could hold
Him, for the ax was not the tool with which
To do his work: the pen must take its place:
For God had shapened him according to
His will, and for a work no man could do,
Except the mighty God should be his guide
And teacher too: and give him strength when foes
Should press him hard, and friends would turn
away.

Much like that man of God, in Egypt's court,
One day he roamed at large and saw the yoke
Upon the neck of fellow man, and heard
The crack of fiendish master's lash, the groan
Of him whose back was bleeding, torn, and sore.
He saw the writhing form, the falling tear,
And heard the black man's prayer. His soul was
filled

With wrath: with angry blow he would have killed
The institution which imposed such wrongs
Upon mankind: but God's own time had not
Arrived: the plant must grow to be the tree
That God would have it be: full thirty-four
More years must pass before the granite and
The iron mixed with clay, would make the man
To serve in God's appointed way: then like
The rising sun, that's sending forth his light,

Dispelling darkness and the clouds from earth,
And giving heat and life, God's man appeared.

But as it was in olden times, there were
Magicians in the land who tried their art
To thwart God's holy plan: but crafty deeds
And mellow words, could never win the votes
For him who'd keep enslaved the children of
Our brother Ham: and then the rebel kicked
His heel, and struck a blow that drenched his land
With gore, and put a grave before his door:
'Twas then the armies of the Lord went forth
To fight: and with God's man in full command,
The world was sure of freedom's better day:
But when the battle raged both hard and long,
And foes were drawing near, this man began
To pray, and vowed that if the foe be stayed,
He'd crown the happy day with master stroke
That would forever free the black man of
His yoke. The prayer was heard, the foe was
stayed,

And Lincoln kept his word, although the wise
Ones said, "The scheme will never work!"
But God's full time had come for granite and
The iron mixed with clay, to prove its worth:
And while men slept, this mighty man was hid
Away with God until the break of day,
And then arose from bended knee, resolved
By grace of God, to strike the mighty blow,
And let the shackles fall. The news was flashed
Around the world, "The black man now is free!"
This made the heavens ring with praise to him
Who answers prayer, and sets the captive free:
But as the rebel sheathed his sword, and laid
Aside his gun; another shot was heard,
And all the world was called to mourn, for the
Assassin raised his hand, and Lincoln died
A martyr's death for freedom's cause. Near four
Score years have passed since he became
A lump of lifeless clay, but in the hearts
Of freedom's noble sons, he lives today,
As Lincoln the Immortal man of God.

—A. Stockton, in an exchange.

HOMELESS REFUGEES

There seems to be so little that we can do, really, to help right the world's wrongs. However, we may help alleviate the suffering of some who are wronged.

A great need at present as voiced by the American Committee for Christian Refugees, Inc., is that of funds to care for these exiles while the committee seeks to resettle them. These unfortunates continue seeking escape from persecution by coming to our shores. Churches and individuals can help by their offerings, however small, and thus crystallize some of the emotions of pity and love evoked by the knowledge of the horrors of war and of the sufferings entailed. Contributions may be sent either to the American Committee, above named, at 287 Fourth Ave., New York City, or to Dr. Charles S. Macfarland, Mountain Lakes, N. J.

Besides this need of temporary support, so urgent at the moment, there is the pressing need of resettlement where sympathy and neighborliness may do much to soften the agonies of exile from home. It may help some to know that these refugees, whether or not so-called non-Aryan, are Protestant Christians.

In the midst of our many calls for aid, here and there, let us take notice of the plight of these people who through no personal fault of theirs are homeless and in a strange land. "Inasmuch," said Jesus, "as ye have done it unto one of the least of these my brethren, ye have done it unto me."

FROM RELIGIOUS NEWS SERVICE

JANUARY 27, 1941

New York. — Attacking the nineteenth century German theories of Higher Criticism of the Bible which, he said, paved the way to a kultur of racialism, paganism, and self-deification in Europe, Professor Abraham S. E. Yahuda, noted Orientalist and Biblical scholar, told a large audience gathered here in his honor that there is a great need in this country and throughout the world for the public propagation of scientific proof of the historical accuracy of the Holy Scriptures.

Professor Yahuda's address was sponsored by a special committee of Protestant, Catholic, and Jewish leaders, including Dr. Henry Sloane Coffin, Professor Carlton J. H. Hayes,

Dr. Albert Einstein, Dr. Harry Emerson Fosdick, and Dr. John Haynes Holmes.

"Although my object to prove the accuracy of the Bible was never apologetical nor polemical," he said, "I never felt it more necessary to make the result of my researches and findings, not alone to scientific circles as I did hitherto, but also to a larger public just now when the highest principles of justice, liberty, and brotherhood are trodden on."

Discounting the findings of the Higher Criticism scholars as unscientific hypotheses and false conclusions, Professor Yahuda declared that his findings will help prove scientifically the historical accuracy of the writing of the Pentateuch or the Five Books of Moses.

The accuracy of Biblical records, he concluded, can be proved by application of the combined method of comparative philology and archaeology, based upon the monuments excavated not only in Egypt, but also in Palestine, Syria, and Mesopotamia.

Boston.—A new national organization to further the cause of temperance, "The Dry League of America," is being launched with national headquarters in Boston.

Headed by George L. Thompson, Massachusetts temperance leader and formerly Prohibition Party candidate for several state offices, the movement is organizing branches throughout New England and expects to expand on a national basis.

The promoters state the aim of their organization is "positive and constructive." They do not urge a boycott of firms selling liquor; neither do they describe themselves as "against" anything; but rather "for" temperance.

A statement said: "Our object is to encourage and sustain those persons who believe in sobriety, who abstain from the use of alcoholic beverages, who oppose the commercialization of intoxicants, and who work for such legislation as shall protect the American home."

A major activity of the organization will be to compile lists of hotels, restaurants, and stores which do not sell liquor. These lists will be supplied to members and will also be available to the general public.

DENOMINATIONAL BUDGET

Statement of Treasurer, January, 1941

	Receipts	
	January 1941	Total for 7 mos.
Adams Center		\$ 103.75
Albion	25.00	94.72
Alfred, First	111.65	804.68
Alfred, Second	50.45	138.80
Associations and Conference		211.00
Battle Creek		350.70
Berlin	46.39	61.39
Boulder	56.90	103.25
Brookfield, First	37.75	111.83
Brookfield, Second	20.60	114.60
Daytona Beach	10.00	146.60
Denver	13.50	85.20
De Ruyter	61.50	172.00
Dinuba		11.30
Dodge Center		13.50
Edinburg	6.00	46.50
Farina	22.75	129.75
Fouke	6.10	33.85
Friendship		14.90
Gentry	1.00	7.75
Hammond		20.00
Hebron	4.50	23.69
Hopkinton, First	28.00	93.00
Hopkinton, Second		5.00
Independence	93.00	178.00
Individuals	40.00	614.97
Irvington	200.00	200.00
Jackson Center	6.00	33.00
Little Genesee	24.05	203.28
Little Prairie	7.35	56.35
Los Angeles		15.00
Lost Creek	16.00	146.10
Marlboro	46.23	196.23
Middle Island		19.55
Milton	315.60	913.63
Milton Junction	105.85	388.17
New Auburn		7.00
New York City	51.76	280.86
North Loup	14.90	80.89
Nortonville	33.53	53.53
Pawcatuck	500.00	1,832.55
Washington, D. C.		10.00
Piscataway		100.73
Plainfield	115.26	1,037.86
Richburg		57.00
Ritchie	5.00	27.41
Riverside	75.00	368.10
Roanoke		5.00
Rockville	19.50	88.76
Salem	18.00	275.00
Shiloh	125.00	613.28
Stonefort		5.00
Syracuse		15.00
Verona		157.11
Waterford	10.00	70.00
West Edmeston		30.00
White Cloud	11.07	152.04

Comparative Figures

	This year	Last year
Budget receipts—January	\$1,981.96	\$1,702.59
Special receipts—January	353.23	185.15
Budget receipts—7 mos.	9,825.58	9,431.47
Special receipts—7 mos.	1,303.58	2,857.10

Disbursements

	Budget	Specials
Missionary Society	\$ 870.40	\$313.23
Tract Society	206.80	19.00
S. D. B. Building	130.60	
Woman's Board	17.40	
Ministerial Retirement	108.80	10.00
Historical Society	14.20	
General Conference	277.20	
Board of Christian Education	374.60	.50
American Bible Society		10.50
Morton R. Swinney, Niantic, Conn. Treasurer.		

MISSIONS

GIVING TO THE CHURCH

With the followers of Christ the question, "How much shall I give to the church?" is always present. One reason for this is the fact that the church cannot do its work, or even exist very long, except as it receives the support of Christians.

Various kinds of support are necessary. When the question of giving for the church comes up, we usually think of money, and money is important. The church needs it and must have it, but it is not the most important item. The Christian is called upon to give time and strength to the church; he is asked to give it a place in his life and devotion above all other organizations; and he should bear it constantly to the Throne of Grace.

In giving to the church we should remember that we owe very much to it. It is the work of the Redeemer's Church that has given us everything worth having except existence. Also, we should remember that what those have in the generations to come depends upon our maintaining, in the spirit of Christ, our churches. "Freely ye have received, freely give."

Sometimes professed Christians desire the advancement of the church, but become offended and refuse to do what they can. Sometimes people want the church and Christ's kingdom to be well supported, but they think someone else ought to do the most of it. It is not an unheard-of thing for ministers to think that laymen ought to do all the sacrificing, and there are laymen who expect the minister to do the sacrificing for the church. This is not Christ's way. It is the duty and the privilege of all to give time, strength, money, and love to the church.

As another said, "The power of Christ's way of life is measured in terms of service and sacrifice, depending upon those who love it and give it outlet. He who undertakes this seeks nothing for himself, and so cannot be disappointed. His concern is the welfare of others. He has chosen the path that is always open to advance; for those who are in need are so many that there are no limits to service in the likeness of the Christ."

Miss. Sec.

DOCTOR CRANDALL REGARDING WORK AND WORKERS IN SHANGHAI

Dear Friends at Home:

As usual we are sending our Holiday Greetings by way of the "Bulletin." It will be too late to serve as a Christmas greeting, but since the new year will last through 1941, we may, perhaps, be in time to call it a New Year's Greeting. We certainly wish for you, one and all, a Happy and Peaceful New Year. I think of you all very often and go over in my mind, again and again, the delightfully refreshing and enjoyable companionship I had with so many of you while at home. I thank you with all my heart for the many things you did for me that helped to make this furlough the most satisfying, I believe, that I have ever had.

I hope that this new year may be one of greater nearness to the Father for all of us and that we shall all go forward, listening more intently than ever before for his guidance in our every activity. In this world of turmoil and strife we need his direction as never before. The time is so short in which we can do his work that we must not lose contact and use our strength in useless endeavor.

As yet I have not felt that I should return to the U.S.A., in spite of the agitation along that line. I have not yet seen my way clear for any move, so I am waiting and filling in as best I can where needed. The effort I made to go to Liuho for weekly clinics failed of accomplishment. I started from here six times and reached Liuho only three of them. Broken bridges and contrary-minded sentries turned me back, and since I was unable to keep appointments, the number of patients when I did get to them was small. Mr. Davis and I hope to go out for church in a week or so.

My girls are still busy at their jobs. Me-ling is continuing her nurse's course in Lester Chinese hospital, the main British city hospital for Chinese. It is a very busy place and Me-ling has been sick a good deal, so that her course is taking extra time. I hope that she will be able to finish next spring. Esther is now a resident physician in the Methodist Stephenson Memorial Hospital at Changchow, three hours up the railway on the way to Nanking. She completed her studies and took her internship at Margaret Williamson Hospital, the well-known Women's Union institution which has a very good reputation here. She received her diploma in 1939, and in July began work as a resident in Lester Hospital, where she spent much of her year in surgery under a good British surgeon. Last July she was accepted as resident in gynecology and obstetrics at this Changchow hospital where she is now. The American doctor there has left with his family for America, but arrangements were made for the hospital to continue as long as possible with the Chinese staff. It is in occupied territory.

Doctor Thorngate is a lonely man these days with his family gone, but fortunately for him he is very busy. Being well equipped, as he is in his specialty of tuberculosis, on his return here he immediately became one of the leaders in the newly-formed Anti-tuberculosis Association. The association has one good-sized hospital for the very poor where Doctor Thorngate is chief of staff and does most of the surgery. He also goes regularly to the Lester Chinese Hospital. His private practice is growing, both with Chinese and foreigners. He has had a good many surgical cases in the Country Hospital, one of Shanghai's finest hospitals for pay patients of all nationalities. There are several other Chinese tuberculosis hospitals where he often has surgical cases. He has had many far advanced cases for whom he has done thoracoplasty, that operation for lung collapse in which the ribs are removed over the affected area. He has been very successful in this and as a result has many grateful patients. Shanghai needs such a specialist and thus Doctor Thorngate is filling a most useful position. His knowledge of Chinese and his friendship for the people make it possible for him to be more than ordinarily helpful. He does not usually go to any of the hos-

pitals on Sabbath or Sunday, and so can almost always be at the services here. On Sundays he gives up most of his time to office work. One of our graduate nurses, whom the other nurses used to call Miss Shaw's only son, because he was the only male nurse, comes in to do laboratory work on Sundays. He works regularly for the Presbyterian clinic at Nantao, where I was working before I came home, so has Sundays free.—Taken from China Mission Bulletin, November, 1940.

HOW SAVE THE DAY

By Dr. M. E. Dodd

There are two imperative things that can and should and must be done if we are to save the day. Since freedom of the soul is the sole freedom and since freedom is enjoyed in proportion to the success and strength of spiritual religion, it is the business of religious leaders and teachers whether in the pulpit or in the pew to do all things possible for the promotion of evangelical faith and of evangelistic faithfulness.

Our primary and fundamental responsibility to all the people and our opportunity to secure the benefits of full freedom for them all, is to win people to Christ and to the church. As long as we can maintain a majority of born-again, blood-redeemed, spiritually-minded, Christ-controlled, God-guided men and women who have working consciences and compelling convictions, we can save our freedom.

Christianity and Christian leaders in the fifth century lost their blessings and benefits when they relaxed their evangelistic and missionary fervor, accepted support from the state, and permitted Constantine to make religion a football for politics. Preachers and priests in the early period of the dark ages who accepted stipends from the state and toned down their preaching to suit the powers that be, surrendered their supreme power to save society from sin and slavery.

Once again that issue confronts the religious leadership of the world. Kagawa was in jail in Japan. Niemoeller is in a concentration camp in Germany. The messages of ministers are controlled in other countries. If we continue the direction we are going in the United States, it will not be difficult for ministers here to get themselves in jail.

Evangelize! Evangelize! Is the call of the hour. If society is to be saved, it must be saved on the inside first and then saved by saved individuals.—Taken from address delivered Baptist Day in The Temple of Religion, New York World's Fair.

DAILY MEDITATIONS

(Prepared by Rev. Everett T. Harris, Alfred, N. Y.)

Sunday, February 16

Matthew 24: 36—But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (Read Matthew 24: 27-36.)

Many are prophesying that this battle among the nations is Armageddon, and the end of the world is near. But some of us remember that the same thing was said during the other World War. So we are not throwing up our hands and quitting in the efforts for peace and brotherhood among the nations, saying "What is the use anyway?"

Sometimes we need to take a proper perspective of history. Think of the slow, tortuous way by which men won freedom of speech, the centuries of years and the lives sacrificed before the Divine Right of Kings was overthrown, before man won the right of trial by jury, the struggle of women from the state of slavery to equal standing with men. These things were not brought about in one generation or one century.

Why then be discouraged about the slow progress in the effort to abolish war among the nations? Let us remember that a thousand years are but a day in the plan of God.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

But God moves, and he is riding upon this storm today among the nations, and he is working out his plan. Let us not be discouraged, but continue to work with him as the way is open.

Monday, February 17

Matthew 16: 4—A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. (Read Matthew 16: 1-12.)

To me it is a paradox that Jesus was continually denying that any sign should be given that generation except the sign of Jonah, yet all the while he was healing the sick, feeding the hungry, and raising the

dead. Evidently Jesus did not consider these marvelous works the sign of Jonah. The Pharisees had spiritual blindness or they would have been convinced. It is evident that Jesus did these works of compassion out of a love for the people, not to prove his Messiahship.

Jonah preached and Nineveh repented and was spared the wrath of God. It may be that Jesus meant that at least part of the sign of Jonah was that God forgives a penitent nation or man and they may be regenerated. Certainly the greatest sign of the divinity of Jesus Christ in our generation is that by the preaching of his saving grace many are born again—life takes on meaning and hope—weak wills are strengthened—the fruit of life is good.

"I know not how that Calvary's cross
A world of sin could free;
I only know its matchless love
Has brought God's love to me."

Tuesday, February 18

Matthew 9: 38—Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. (Read Matthew 9: 35-38.)

Do you pray, "Send forth neighbor John's son," or do you pray, "Send forth my son, O God"? How much do we really care about the harvesting of souls?

Do we pray, "Make it easy for our boys so that they will be drawn into the ministry," or do we pray, "Lay the burden on their hearts, O God, until they cannot stay out of the ministry"?

When we look at people do we have compassion on them? Do we think of the burden every man must bear and of its crushing weight when there is not a Companion of the Soul to help?

Do you ever say, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips"? Perhaps not, if your eyes have not seen the King, the Lord of hosts.

But when you do see him in all his glory, and when you hear his voice saying, "Who will go for us?" pray for strength to answer, "Here am I, Lord, send me," or "send some of my loved ones." Amen.

Wednesday, February 19

1 Kings 12: 8—But he (King Rehoboam) forsook the counsel of the old men. (Read 1 Kings 12: 1-19.)

If you read the Scripture reference you will learn what happened to the young king who forsook the counsel of the old men. He got into trouble and his kingdom was divided. If he had listened to the advice of older heads, he could have saved himself and others much misery.

Youth is apt to be impetuous and headstrong. On the other hand, old age is apt to be too conservative. When older people have carried the weight of responsibility for years, they are apt to think themselves indispensable. They tend to think no one else can do the work quite so well as they can. Of course young people make mistakes—so do old people. Young people must learn some time, and it is so much better to learn with the friendly advice of older people than it is to have the load thrown on them suddenly by sheer necessity. Happy the church and community where old and young can learn from each other and work in harmony.

Prayer—We thank thee, O God, for the enthusiasm of youth and for the practical wisdom of old age. May each temper the other in the work of our churches to the end that thy kingdom may be advanced among us. Amen.

Thursday, February 20

Romans 12: 21—Be not overcome of evil, but overcome evil with good. (Read Luke 11: 21-26.)

When Ulysses passed the Isle of Sirens, he stuffed the ears of his men with wax and had himself tied to the mast. Even so, he lost some of his men.

When Orpheus, the great singer, passed that way, he sat indifferently on the deck and sang such sweet melodies that his men thought the sirens were a bit off key.

Ulysses' method of combating evil was negative—to shut one's ears and to tie one's hands. Even so our nation has tried to insure itself against involvement in war. Is it any wonder she is so hard pressed these days?

But the method of Orpheus was one of positive goodness—to be so taken up with good that evil never has a chance. This is the Christian way.

Let the churches flood the world with positive goodness these tragic days. Our nation can still resist the siren song of war if she will combat evil in this way. She is in a position to lead the way out of world chaos. Will she take the positive way of flooding the world with good, or will she

untic herself from the mast and go to the death?

Prayer—O God of the nations, make us courageous enough to give Christ's way a real chance as a nation led and blessed by thee for such a time as this. Amen.

Friday, February 21

Luke 5: 4—Launch out into the deep. (Read Luke 5: 1-11.)

A visit to Valley Forge brought to mind that terrible winter of 1778, when the zero hour of the American Revolutionary Cause was reached. Among the rolling hills Washington quartered his men and tried to feed and clothe them through a bitterly cold winter.

Not many know that Congress plotted to relieve Washington of his command during these terrible months. Congress was almost bankrupt, morally as well as financially. The British were not far away, and they were getting panicky.

When the news came to Washington, he must have had some bitter moments. It may have been such a time as this that his men found him in prayer. At any rate, we know his answer in his actions.

He did not turn over his command to another. Instead, he turned over every available bit of cash he owned and all he could get on his property, giving it to the depleted treasury department. He "burned his bridges behind him." He could not turn back after that. His dedication was not only his wealth, it was his future and his life.

This is the kind of dedication our Lord wants. Such a "launching out into the deep" makes it possible for him to do wonderful things for us.

Prayer—Heavenly Father, we would dedicate our wealth, our future, and our lives to thee and the cause of righteousness. Use us as thou wilt. In Jesus' name. Amen.

(The following meditation was prepared by Miss Margaret Lowther, Ashaway, R. I.)

Sabbath, February 22

John 12: 46—I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Many of us think too much of the big things we expect to do, and forget about the little, common things which come to us each day. We are letting the valley in which we live become a harbor for trouble and

defeat. Confess your wrongs to God and he will come into your valley and make it a place for rest. Unless we are building toward mountaintop experiences they will not come.

Prayer—Father, help me to put my trust in thee in my everyday duties and ever strive toward a higher plane in Christianity. Amen.

W O M A N ' S W O R K

MY CREED

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best, and let that stand
The record of my brain and hand;
And then, should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

To leave some simple mark behind
To keep my having lived in mind;
If enmity to aught I show,
To be an honest, generous foe,
To play my little part, nor whine
That greater honors are not mine—
This, I believe, is all I need
For my philosophy and creed.

—Edgar A. Guest.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 12, 1941, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, J. Leland Skaggs, Mrs. William M. Stillman, Asa F. Randolph, Irving A. Hunting, Ahva J. C. Bond, Franklin A. Langworthy, George R. Crandall, William L. Burdick, Everett C. Hunting, Hurley S. Warren, Frederick F. Stoll, Trevah R. Sutton, Albert N. Rogers, Frank R. Kellogg, and L. Harrison North, manager of the publishing house. Visitors: J. Alfred Wilson, J. Nelson Norwood, Mrs. Ahva J. C. Bond.

The board was led in prayer by Rev. James L. Skaggs.

For the Quarter ending December 31, 1940

Dr.

To balance on hand, October 1, 1940:		
General Fund	\$1,059.76	
Reserve for 3 installments		
1939 taxes	334.12	
Reserve for interest on same	40.00	
Denominational Building Fund	8.61	
Reserve for Historical Society		
rooms	35.89	
Maintenance Fund	232.72	
Reserve for taxes	225.00	
		\$ 1,936.10

To cash received since as follows:

GENERAL FUND

Contributions: individuals and churches \$	44.65	
Denominational Budget	434.28	
Income from invested funds:		
through A. S. T. S.	1,662.37	
Income from invested funds:		
through Memorial Board	497.04	
Receipts from "Sabbath Recorder"	479.77	
Receipts from "Helping Hand"	368.76	
General printing and distribution of		
literature	24.72	
Rent from Lombardi property	40.00	
Refund for liability insurance—		
Belleview Ave. property (sold) .	1.89	
Maintenance Fund—account 9 mo.		
taxes Denominational Building .	225.00	
Maintenance Fund—account 3 mo.		
taxes printshop	75.00	
S.D.B. Building Budget—account de-		
nomination's share 9 mo. taxes—		
Denominational Building	1,118.23	
Interest on same	95.69	
Refund for taxes and insurance—		
Lombardi property (sold)	25.74	
Refund for taxes and insurance		
Prescott Place (sold)	29.54	
Bond coupon uncollected	25.00	
Receipts from real estate	536.00	
		5,683.68

MAINTENANCE FUND

Rent from publishing house	\$ 225.00	
Income from Denominational Building		
Endowment	55.88	
		280.88

PERMANENT FUND

Transferred from savings account		
for investment	\$2,784.00	
Sale of General Telephone Scrip		
Certificate (additional)	1.25	
Retirement—Ohio Elec. Power		
Co. Bond	1,042.50	
Joseph Mone—cash payment on pur-		
chase price of Lombardi property	1,000.00	
Anna Bogas—cash payment on pur-		
chase price of 209-11 Prescott		
Place	1,900.00	
Luigi Iuliano—account principal of		
mortgage	50.00	
Thomas Vesey—account principal of		
mortgage	50.00	
S. H. Davis—account principal of		
mortgage	200.00	
		7,027.75

DENOMINATIONAL BUILDING ENDOWMENT FUND

Gift of L. H. North, Plainfield, N. J. \$	15.00	
		15.00
		\$ 14,943.41

Cr.

By cash paid out as follows:

GENERAL FUND

Sabbath Promotion Work—		
salary of leader	\$ 22.50	
Sabbath Promotion Work—		
travel expense	70.92	
Expenses of "Sabbath Recorder"	1,704.42	

The secretary read the minutes of the last meeting.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was accepted:

The time of your secretary since the December meeting has been spent in the office—not a little of which has been devoted to catching up with work accumulated in his absence on the West Virginia mission.

The usual correspondence has been looked after. Interesting new inquiries have come from Virginia, Kentucky, Missouri, Massachusetts, California, Alberta, Can., South Africa, and New Zealand. To them all have gone requested information, tracts, and other publications.

An interesting letter was received from Dr. Herbert N. Wheeler from Mexico where he is spending some weeks. From his observation he thinks there is a great need and opportunity for Protestant missions, and he believes it would be well for Seventh Day Baptists to investigate the possibilities there.

A letter to lone Sabbath keepers, dated January 10, has been written, and with the help of Trevah R. Sutton mailed to seven hundred fifteen addresses. Mr. Sutton has given careful attention to checking and correcting the L.S.K. card index and mailing list. The letter was accompanied by an application card to Tract-of-the-month Club.

Your secretary attended four sessions of the Biennial Meeting of the Federal Council of the Churches of Christ in America, at Atlantic City, N. J., December 12 and 13, and has reported the meeting of the council in the Sabbath Recorder.

He carried a New Year's Message to the Irvington Seventh Day Baptist Church, Sabbath day, January 4.

On December 19, the secretary had a conference in New York City with Dr. Francis C. Stifler, editorial secretary of the American Bible Society, concerning the manuscript and request of S. P. Mpande of Rhodesia, Africa. The society has nothing in the dialect represented in the letter.

On the same day a call was made at the American Tract Society. The secretary was cordially received, especially by the executive secretary, Rev. Dr. Edwin Noah Hardy, who extended every courtesy. At the request of Doctor Hardy, as complete a set as possible of our tracts was mailed to the society, and the society placed on our Recorder mailing list. The list included a copy of Building on a Sure Foundation, Critical History of Sabbath and Sunday, Bond's Sabbath History, Doctor Main's Sabbath Studies, and 1939 Year Book.

Leader in Sabbath Promotion Ahva J. C. Bond reported informally concerning his work in the World Council of Churches, in the Federal Council, and on the Manual for the Statement of Belief.

The quarterly report of Treasurer J. Leland Skaggs was read and adopted as follows:

Expenses of "Sabbath Recorder" insert	56.00	
Expenses of "Helping Hand"	359.26	
General printing and distribution of literature	56.18	
Corresponding secretary, salary and expense	450.15	
Recording secretary—typing and mimeograph	12.50	
Treasurer's expense	70.50	
President's expense, stationery	5.00	
150 Directories 1940-41	6.15	
Express on Recorder for rebinding ..	3.48	
John C. Dilts, collector:		
D. B. taxes—last 3 quarters 1939 ..	1,677.35	
Interest on same	143.53	
4th quarter 1940 taxes—printshop ..	238.20	
Collection cost of coupon12	
Collection cost of bond retired50	
Return of uncollected coupon	25.00	
Collection charge for sale of General Telephone Scrip Certificate	1.25	
Expense of representatives to Conference, associations, etc.	43.55	
Albert I. Nichols, collector:		
1939 taxes on Thorpe property	109.20	
Interest and advertising cost on same	15.67	
Account foreclosure expense—		
Lombardi property	176.64	
John C. Dilts, collector:		
1939 and 1940 taxes and interest on Lombardi property	250.39	
Drain water system, Lombardi property	6.48	
Expense of conveying title on Lombardi property to Jos. Mone	31.01	
Selling commission—Lombardi property	165.00	
Selling commission—Prescott Place ..	195.00	
Legal expense—closing sale—		
Bellevue Ave. property	37.22	
Refund for overpayment "S.D.B's in W. Va."	5.00	
Expense—account real estate and investments—fee of special agent	90.00	
Real estate expense	522.98	
		6,551.15

MAINTENANCE FUND

Account last three quarters 1939		
D. B. taxes	\$ 225.00	
Account 4th quarter 1940 printshop taxes	75.00	
Janitor	33.00	
Removal of ashes	8.18	
Coal	290.16	
Insurance on printshop	34.50	
Board of Trustees of S.D.B. General Conference—income from D.B. Endowment	55.88	
		721.72

PERMANENT FUND

Account contract—612 W. 7th St	\$1,684.00	
S.D.B. Building Budget—loan for 1939 taxes	1,100.00	
Transferred to savings account	4,243.75	
		7,027.75

DENOMINATIONAL BUILDING FUND

Payment account interest on loan from Permanent Fund	6.00	6.00
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DENOMINATIONAL BUILDING ENDOWMENT FUND

Transferred to savings account	15.00	15.00
		\$ 14,321.62
By balance on hand, Dec. 31, 1940:		
General Fund	\$ 566.41	
Denominational Building Fund	2.61	
Reserve for Historical Soc'y rooms	35.89	
Maintenance Fund	16.88	
		621.79
		\$ 14,943.41

Plainfield, N. J.
January 12, 1941.

J. Leland Skaggs,
Treasurer.

Examined, compared with books and vouchers, and found correct.

J. W. Hiebeler,
Auditor.

Plainfield, N. J.
January 12, 1941.

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

The committee recommends the offering of new subscriptions to the Sabbath Recorder at the rate of one dollar per year, for one year only, in lots of fifty or more subscriptions sent in by any church or church organization at one time.

The report with its recommendation was adopted.

The following communication from the Commission was read by the secretary:

Gentlemen:

At the midyear meeting of the Commission it was voted to suggest to the Tract Board that, after careful consideration of possible cost, advance sales of the Manual for Study of the Statement of Belief be solicited, in the hope that such sales will be sufficient to carry the cost of printing and thus make immediate publication possible.

Courtland V. Davis, Secretary.

It was voted that the communication be referred to the manager of the publishing house and the Committee on Distribution of Literature.

It was voted that the communication from the Commission concerning financial reports be referred to the Budget Committee.

Ahva J. C. Bond discussed briefly the allocation of responsibility for summer camp work between the Board of Christian Education and this board.

President Randolph outlined the history of the board's Committee on Revision of Denominational Literature and of the later Committee on Denominational Literature.

Secretary Skaggs of the Committee then read the following report:

(This report is published in full in the Sabbath Recorder of January 20, 1941.)

The report was discussed at length, all members of the board present and our visitors taking part in the discussion.

It was voted that the report be adopted as read and the committee instructed to proceed as outlined in its report. It was understood from the discussion that this action committed the board to the use of the folded rather than the stapled style of tract.

It was voted that the board record its appreciation of the conscientious, careful,

and valuable work of the Committee on Denominational Literature, in submitting its present report.

Courtland V. Davis,
Recording Secretary.

YOUNG PEOPLE'S WORK

MEDITATION

Soft winds whisper in the stately trees guarding the shore, throwing lacy shadows on the green carpet below and making dark wavy reflections on the quiet waters. The sun casts a bridge from shore to shore. Fleet animals scamper through the woodland and birds lend their song to nature's harmony.

As I sit and meditate I come closer to God in the realization of the things he has made. Would that all of us could look above the small troubles of everyday life and in the quiet hours spent in God's world of nature come closer to him as we realize his greatness and goodness by following in the footsteps of Jesus. Would that we could set our standard at perfect, and plan our lives to fit the pattern of Eternal Life.

Louise Austin.

Alfred Station, N. Y.

YOURSELF AND YOU

(Talk given in young people's meeting at Alfred, N. Y., by Charles H. Bond)

Yourself and you, or let each one of us think of it in this way—myself and me. I would like for you to think for a moment how personal that is. Each of us spends twenty-four hours a day with himself, and even then I sometimes wonder what we know about ourselves.

Do we ever sit down alone at the end of a day and enumerate the things we have done? Think it over—Did I give a kind word as I went on my way? Did I wear a smile that really had meaning, or was it just the twitching of the muscles of the mouth? Did I spend my time profitably all day long, or do I regret that afternoon nap? Was I always ready to help others, or did I think I was so busy I couldn't even stop for a moment's chat? Did I live a Christ-like life all day long?

Let us view self from three angles: thoughts, words, and acts. First, we shall look at thought. How does a person think? He thinks with words that are symbols for

objects and emotions. We begin to collect these words when we are quite small, from mother, father, larger brothers and sisters, and friends with whom we come in contact.

As we grow older and come in contact with more people and begin to read, our thoughts are more varied, and we develop personality.

We have now reached the age when we should be able to think for ourselves. We should have reasons for acting as we do and for believing the things we do. Now we can see the value of living a Christian life—living it not only on Sabbath, but all the week long. If we train up a child in the way he should go, when he is older he will not depart from the way. I would like to think for a moment of how we should spend our Sabbath days. I don't want to live the Sabbath right to the letter of the law as the Pharisees did, because then it would be a burden and not a joy.

There are a few things that we should think about in getting ready for the day of rest which God has given us. I feel that on the sixth day we should prepare for the Sabbath. Do the baking that has to be done; get the house in order; lay in a supply of eats that will last over Sabbath; shine the shoes so that they will be ready; and, if you plan to take a ride through the country to view nature's beauty on Sabbath afternoon, get the car ready—put in the gas and oil. These are things that each of us should do if he really wants the Sabbath to mean all it could to him. Start the Sabbath at sundown. On Friday evening go to the church activities if there are any in your community, or stay home and study the Sabbath school lesson. Spend the Sabbath day the way you think God would have you.

Get up on Sabbath morning with only one aim — going to church and Sabbath school. Get up early enough to be wide awake at Sabbath school, and get there on time. We gain much from this in our contacts and study together.

The Sabbath afternoon seems to be a problem. What can we do to spend the time profitably? Sometimes we hear—"if the time would only come so I could go to the show!" What can we do on Sabbath afternoon? We hear the question coming from all sides. That question is settled in some places by having Christian Endeavor

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am writing mostly to tell you what my story was. It is quite long, so you may have to continue it.

Your Recorder friend,
Marion Burdick.

Leonardsville, N. Y.

A Little Child Shall Lead Them

Mrs. Brown was worried about her husband. What could be keeping him? He always came home exactly at six, to the minute—and now it was almost seven! The biscuits were getting cold, and he always liked them hot.

She put the children to bed, and still Mr. Brown did not come. Half-past seven chimed the living room clock—and no sign of him! She telephoned his office—but no answer. Finally she heard the front door open and ran to meet him. He kissed her, a sort of peck at her cheek—and she thought there was a whiff of something queer on his breath, but that was nonsense; he didn't drink!

So she warmed up the coffee and tried to make the belated meal as attractive as she could. When he came into the dining room, she asked, "But what made you so late?"

"Oh, I had to finish up some work at the office," he told her, "and then I walked home with Smith; he had a book he wanted me to read, says it's awfully good, and probably you will like it, too."

That seemed all right, and Mrs. Brown didn't suggest that he might have telephoned her when he found he would be late. Still, she told herself, she mustn't imagine things.

A week or so later the same thing happened again. This time Mr. Brown didn't come home till after ten o'clock, and when his wife questioned him he seemed reluctant to answer, and got quite vexed with her.

So things went from bad to worse. Then, one day, when Mr. Brown gave his wife the housekeeping money, there was less than usual, and he made some lame excuse. The next week the sum was even smaller, but he said nothing; and before long she was having trouble to make ends meet.

Mrs. Brown worried about the children; at this rate, she would not have money

at that time. What else can we do? It is a good time to visit the sick, read good books, or take hikes through the fields and woods to look at Mother Nature. One thing I certainly would not want to do is to spend the afternoon studying. While we are in school studying is our work—"Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work."

We are old enough to think things through and each of us should have his Sabbath convictions. Our religion should not be so convenient that it means nothing to us. Why do I spend so much time on this subject of the Sabbath in discussing self? Because if we live this day as we should and derive all we can from it, we will be prepared to live the other six days in the right way. If we want our lives to grow and to be beautiful in the sight of God, we must live good, Christian lives, not only on Sabbath, but we must follow Christ's teachings every day of the week.

Our thoughts should produce works which are high and add to the building of God's kingdom here on earth.

Man likes to talk. Before we speak, let us be sure that our words will pass through three gates: first, "Is it true?" second, "Is it needful?" third, "Is it kind?" If they pass through these three narrow gates, we may tell the tale without fear. Let our actions be of such nature that we would not be ashamed if Jesus walked with us in person—remember that God is always with us. Do you do things you would not want your dad or mother or brothers or sisters to do? One of our ministers tells the story about a man who drank quite a lot, and one night his son came home drunk. The father was hurt very deeply and went at once to the minister and asked him to do something about it. The minister asked him if he had ever done anything to cause his son to act in this manner. All that the father could say was, "Yes, but it's my son—it's my son." He did not think how his actions might be affecting others until they came home to him.

Others might beat you or me in history, English, or mathematics, or in games such as tennis or basketball, and we may be surpassed in manual labor, but no one should surpass you or me in living a good Christian life.

enough to buy proper clothes for them or food enough to keep them from going hungry. Most of all she worried about what would happen when they learned that their father was drinking. He had always stayed down town when he was drunk; but she knew they must find it out some day.

One Saturday, she expected him to come home late, for it was pay day, so she was surprised to see him coming in just at supper time. The children were playing on the veranda, and started to meet him, but stopped in horror—for he was staggering—stumbling—falling. Mrs. Brown tried to help him, but he shouted and struck at her angrily. Little Harry stood looking at him, without a word. Awkwardly Mr. Brown stumbled into the house and his wife helped him into bed.

The next morning he came down late to breakfast looking sullen and cross. Mrs. Brown cooked some bacon and eggs, made hot coffee, and took them into the dining room. She was turning to leave the room when little Harry came running in. Before his mother could stop him he had marched straight up to his father and, with his little curly head erect, he said, "You were drunk last night, Daddy!"

Mrs. Brown held her breath. Mr. Brown was always cross the morning after he had been drunk. More than once he had scolded her for nothing at all. She was afraid he would turn on little Harry—maybe hurt him—and if he did she would fight, too.

But to her surprise there was silence. The father and the little boy just looked at one another. Then Mr. Brown, with tears in his eyes, caught up his little son in his arms. "Yes, Harry, but you'll never be able to say that to me again. God helping me, your father will never drink another drop!"

Harry put his arms around Mr. Brown's neck and cried, "Oh, Daddy, I love you lots!"

Just one word from a little child, at the right moment; but it meant that the Browns are happy again, for Mr. Brown has kept his promise and has never touched liquor again.

By Annie Russell.

Dear Marion:

I have saved your story over until this week so that I could get it all in at once. I am very glad you sent it when you did.

I like the story very much, and it is very true to life. More than one man has been saved from drunkenness and other evils through the influence of a little child.

Sincerely your friend,
Mizpah S. Greene.

OUR PULPIT

A NEW BIRTH OF FREEDOM

By Rev. Jay W. Crofoot

I not only like to read books—hours every day when I can—I like to read about books. I read many reviews of books in some of which I have scant interest. I even like to read advertisements of books. Several times recently I have noticed an announcement of a book with the title, "This Nation Under God." Of what may be in the book I know only what may be inferred from the title, but that title is arresting, bringing the mind sharply to think of Lincoln's Gettysburg Address, and especially of the clause, "that this nation, under God, shall have a new birth of freedom."

The expression, "a new birth of freedom," may also be the title of books, addresses, sermons, and the like, but I do not remember ever reading of it as such. It is that expression, however, that I wish to use as the subject of this sermon, on this February day, three quarters of a century after the death of the "Great Emancipator." I desire to suggest that it is now entirely appropriate for us "that we here highly resolve that this nation under God shall have a new birth of freedom." For freedom, like character, like idealism, like aspiration, like faith, like religion, like spirituality, is not something obtained once for all. It must be obtained progressively, and new starts are frequently necessary.

I

We may pause to ask: Is the man who spoke that clause at Gettysburg in November of 1863 a man worthy to be our teacher in these times so different from those, and more specifically is he worthy to give the subject to a Christian sermon? I know that there are those who like to emphasize the fact that Lincoln was not a Christian in the conventional sense, that he refused to join the church, that no minister of his home city of Springfield was willing to vote

for him, and that he is said to have written an anti-Bible statement of his beliefs or his disbelief, which was apparently destroyed by some friend of his. I am not ignorant that much has been written of Lincoln's religion, but I must admit my ignorance of what has been written. But I prefer to judge—in so far as I may judge—his religion from some of his well known public utterances, not the least of which is this expression "this nation, under God, shall have a new birth of freedom."

There is also the familiar story which Carl Sandburg tells thus: "A clergyman, meeting the President, hoped 'the Lord is on our side.' The President: 'I don't agree with you.' There was amazement. The President continued: 'I am not at all concerned about that, for we know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side!'"

The famous letter to Mrs. Bixby whose five sons had been killed in the war contains this significant sentence, "I pray that our Heavenly Father may assuage the anguish of your bereavement."

From the first inaugural address we have this: "If the Almighty Ruler of Nations, with his eternal truth and justice, be on your side of the North, or on yours of the South, that truth and justice will surely prevail by the judgment of this great tribunal of the American people." And this: "Intelligence, patriotism, Christianity, and a firm reliance on him who has never yet forsaken this favored land, are still competent to adjust in the best way all our present difficulty."

The Emancipation Proclamation gives us these words: "And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God."

I venture on one more familiar quotation, for it may be well for us to be reminded of the immortal words from the second inaugural address:

The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must

needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether." With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

These references to God and prayer seem to me to point inevitably to one of two conclusions; either Lincoln was a sincere believer in both, or he was a base hypocrite. I cannot accept the latter alternative.

II

But we must not look overmuch at the past. Let us consider whether we should "highly resolve" to assist in a new birth of freedom in 1941. But haven't we freedom? What freedom do we lack?

1. Let me suggest, first of all, that our political freedom, of which we have boasted so long, may be in danger, not so much from without as from within. Not a day passes in which we do not consider the chances of our becoming involved in the dreadful, wicked wars now raging on three continents. Does a war ever occur without curtailing the freedom of all the peoples engaged in it? Very likely those are right who assure us that an army cannot be commanded by a committee. What then? Is the only alternative a dictatorship? Just what we can do in every case can hardly be determined beforehand, but we can at least remember that it is as true as it ever was that "Eternal vigilance is the price of liberty." Or to be a trifle more exact in our quotation, let us put it as it was put in 1790 by Curran the Irish orator who, though a Protestant, was an earnest contender for the rights of Catholics. Said he: "It is the common fate of the indolent to see their

rights become a prey to the active. The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his crime and punishment of his guilt."

2. A second freedom that may be in jeopardy is freedom of speech. The President of the United States in his recent third inaugural address has told us, "The Bill of Rights remains inviolate." But David Lawrence in his syndicated column tells us that at about the time that sentence was penned, the Federal Communications Commission, appointed by the President, had refused to renew the license of a radio broadcasting station till it had promised to "be good." It looks as if the F.C.C. by its power of withholding licenses comes perilously near to controlling what may be said over the radio. One may venture to wonder whether the name "Court of Freedom" as applied to scene of the inauguration may not be a misnomer.

3. A third freedom that may be endangered more easily than most of us like to think, is freedom of worship. It is not necessary to agree with those people who call themselves "Jehovah's Witnesses" to see a hint of danger in some judicial decisions denying the right of education in public schools to their children for refusal to salute and pledge allegiance to the flag.

4. Freedom to work is not so well assured as some of us could wish. Is there no possibility that tyranny of employers may be succeeded by tyranny of labor unions? And has the public no right to freedom from the disadvantages it suffers when strikes or lockouts occur?

5. Freedom from crime is still far from attainment. What we hear of so-called "racketeers," of robbers, blackmailers, hold up men, and even of "murder syndicates" should give us pause when we feel inclined to boast of the freedom that exists in this favored land. We like to think that "He hath not dealt so with any nation"; that we are perhaps in some sense a chosen people. Let us not forget that the Assyrians, the cruelest people of antiquity, were, according to the Hebrew prophets, "chosen" too—chosen to punish those who thought themselves the only elect of God.

III

And what can we say of the thousands, yes, hundreds of thousands who are slaves of alcohol, cocaine, marijuana, and other habit forming drugs? How many of them long for a new birth of freedom only God knows, but it is safe to say that multitudes of their dearest ones long for freedom for them. One thinks in particular of the mothers whose sons are entering the army of the land of the free and the home of the brave, whose army authorities classify beer as not an intoxicating drink and so allow its sale in the camps. Oh, yes, the boys are free to drink or not, but this time the Y.M.C.A. and similar organizations are to be kept out of the camps. Presumably the army itself is to provide for the moral training of its "trainees." One wonders how much the army is doing to insure freedom from venereal disease.

Perhaps freedom from intolerance is one of the freedoms most difficult to acquire.

How many have been guilty of wishing to silence Lindbergh and Ambassador Kennedy because they opposed the popular policy toward the war? We cannot condemn too strongly the racial hatred, the suppression of minority opinion, the prohibition of listening to foreign broadcasts, the regimenting of ideas, that prevail in totalitarian states; but let us have a care lest the stones we hurl shatter the exposed parts of our own glass houses. We certainly shall not promote freedom by shouting "Appeaser" and "Warmonger" at each other.

Let me quote here from a recent address by President Hutchins of the University of Chicago.

If we stay out of war, we may perhaps some day understand and practice freedom of speech, freedom of worship, freedom from want, and freedom from fear. We may even be able to comprehend and support justice, democracy, the moral order, and the supremacy of human rights. Today we have barely begun to grasp the meaning of the words. . . . We are turning aside from the true path to freedom because it is easier to blame Hitler for our troubles than to fight for democracy at home. As Hitler made the Jews his scapegoat, so we are making Hitler ours.

How then can we be free? The Great Teacher himself gave us a plan. "Ye shall know the truth, and the truth shall make you free." But how shall we know the truth? By trying honestly to know it. By careful, objective, unprejudiced study and

investigation—even scientific study. But let us not forget that the truth about personality cannot be learned in quite the same way as the truth about things. The latter can be learned without feeling—without sympathy—the former cannot. No matter how objective, realistic, scientific an investigator may be, his ability to learn the truth about people is commensurate with his ability to put himself in their place.

If freedom depends on learning the truth about people, and the knowledge of truth about people depends on sympathy, this appears to point to the Golden Rule as a *sine qua non*, an absolute essential, for entire freedom. We cannot be entirely free as long as other men, men made in the image of God, are enslaved anywhere. As Lincoln believed that our nation could not continue half slave and half free, so we may believe that until other peoples of the world become free, our own freedom cannot be perfected.

Jesus also said, "If therefore the Son shall make you free, ye shall be free indeed." Let us then seek through him, freedom from all hatred and rancor, from all prejudice and intolerance, from all selfishness and sin.

Brookfield, N. Y.

DENOMINATIONAL "HOOK-UP"

Racine, Wis.

Brother Frank Jeffers, who has distributed thousands of Sabbath Recorders during the past twenty years, wishes to thank all who have helped him by sending him their used papers. He would like the publication of a rather lengthy paper setting forth his position as a Pentecostal Sabbath keeper. It has not seemed expedient to do this, but we are glad to let our readers know of his interest in distributing Recorders and religious literature of other denominations. He reports having covered Racine, a city of seven thousand people, one and a half times. Being now nearly seventy-three years old, he expects to keep at it as long as the Lord gives him strength. Editor.

Waterford, Conn.

A Deputation Committee from Connecticut College, New London, conducted the Friday evening prayer meeting on January twenty-fourth. The services were conducted

by Adele Rosebrock and Beth Tobias and a very interesting talk was given by Lucy Roura. In spite of a very stormy night, we had a good attendance.

On Sabbath night we had a church night, at which time Miss Rosebrock and Miss Tobias, accompanied by Miss Alice Adams, had charge. They had a variety of games planned and all had an enjoyable evening.

We enjoyed such games as "Going to Jerusalem," a "Potato Race," "Charades." We had to guess products using certain slogans for advertising and, to top it all off, we had to show our artistic skill by drawing in the dark a picture of a hill with a house on it. In front of the house were a man and a woman. We had to place a hat on the man and an apron on the woman. Refreshments of cake and cocoa were served by the women of the church. E. C.

Auckland, New Zealand

Brother Barrar of Christ Church, the largest city in the South Island, is a talented young worker and we have appointed him our missionary representative for that part of New Zealand; he has written and had printed several tracts, and proposes to hold a small mission on our behalf.

Our church here held a Christmas tree for the junior members. We live by the sea in a very beautiful spot, and amid the flowering Christmas trees and tree ferns we held our little function. There assembled thirty adults and children, and after the singing of Praise God From Whom All Blessings Flow, the deacons and I handed out the gifts—the children receiving toys and the adults Text Cards. Then most of them enjoyed a swim in the warm waters of the Manukau, after which afternoon tea was served on the lawn, bringing a very enjoyable afternoon to a close.

You will be pleased to learn our church attendance has been increased; certainly God has blessed us.—From a letter by Francis S. Johnson, Pastor.

A fine opportunity for a Seventh Day Baptist family to buy a farm and equipment, near one of our churches. Private gas supply, school bus at door, telephone and rural mail delivery.

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Vocational Committee.

Box 843, Alfred, N. Y.

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No. 7



Rev. Neal D. Mills, De Ruyter, N. Y.

(See "Who's Who" in the Recorder)

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