

is running higher every day, until presently we will be expected to forget that we have Seventh Day Baptist brethren abroad.

The observance of World Wide Communion in all Protestant churches was a fitting symbol of our unbroken fellowship with the Christians of China, Japan, England, and Germany. The coming together about the Lord's table on the same day was an expression of unity in Christ which will bind the world together. It is the only basis for hope that some day in God's good time the nations shall be brought to Christ and live in brotherhood and peace. It seems a far distant dream now, but we must not be discouraged. "God moves in a mysterious way, his wonders to perform." But never forget God does move and work and he is working out his will even today. The darkest hour is just before the dawn, and the dawn of a new day may not be so far away as it appears.

We feel so helpless and insignificant in the face of the storms that rage today. We ask, What can we do?

There are many things still we can do. We can refuse to be modern Jonahs. We will not run away but will continue to proclaim the everlasting gospel message of salvation through Jesus Christ. The Christian Century editor tells of hearing a "warmly evangelistic" sermon coming over the radio from London—from the very center of the area on which it seemed that every German bomb-sight had been trained. "This church was going serenely about its supreme business of preaching a gospel that transcends time and politics and the wrath of sinful men."

This is what we can all do during these terrible times—preach an everlasting gospel of love and good will by word and deed. Our faith is not a fair-weather faith. If it cannot stand up under stress and storm, it had better go. We can refuse to let prejudice and hatred for any of God's people take root in our hearts.

Let us then highly resolve that with God's help we will keep from being a Jonah, but will profit by his mistakes. We will not sulk nor run away, even though things do not always suit us. We will not cease living and teaching the old message of salvation through Christ. And we will keep our hearts clean of hatred and prejudice against any of God's children, by active prayer and good will toward them. This we will do, not in our own strength, but with the help of Christ our Lord.

WORLD VISION

Stir me, oh, stir me, Lord! I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till thy compelling "must" drives me to pray;
Till thy constraining love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in love's great fire.

Stir me, oh, stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind—yea, all
Is wholly thine to use through all the days.
Stir, till I learn to pray "exceedingly,"
Stir, till I learn to wait expectantly.

Stir, me, oh, stir me, Lord! Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to thee,
That thou canst give thyself again through me.

—Bessie Porter Head.

OBITUARY

Davis. — Thomas M. Davis, son of Watson and Sarah Davis, was born at Marlboro on May 27, 1872. He started in church work at an early age and was baptized May 12, 1888, and joined the Marlboro Seventh Day Baptist Church May 19, 1888, during the pastorate of Rev. Joseph C. Bowen.

Thomas married Elizabeth Henderson November 25, 1896, and to them were born ten children. Still continuing in work for his Maker he was called to ordination with Deacon Luther S. Davis October 18, 1913, and the ordination service for the two deacons was held at the Marlboro church on December 13, 1913, during the pastorate of Rev. Jesse E. Hutchins. Rev. Theodore L. Gardiner preached the ordination sermon and others taking part in the service were Rev. H. C. Van Horn, Rev. James L. Skaggs, Deacon Artis Davis and Deacon Henry L. Davis, both of the last named uncles of Thomas.

Thomas has led a full life of service, both in public and religious life, having been superintendent of Sabbath school, teacher of a Bible class, and about a year ago was appointed sexton of the Shiloh Seventh Day Baptist church.

Having completed his life here on earth he was called to the life beyond on November 15, 1941, and is survived by his wife, two sons, seven daughters, and nineteen grandchildren. The funeral services were conducted by his pastor, Rev. H. L. Cottrell, assisted by Rev. Lester G. Osborn. Burial was made in the Shiloh cemetery.

H. L. C.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., DECEMBER 8, 1941

No. 23



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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

"THE LIGHT THAT WILL NOT GO OUT"

This is the title of the brochure sent out by the American Bible Society to one hundred thousand ministers throughout the land, to impress upon people the value and place of the Bible in personal, family, church, and national life. It was prepared by Dr. Kenneth Scott Latourette, professor of missions and Oriental history in Yale University.

The Bible, he points out, has an inexhaustible vitality and the amazing ability to persist and bring light. It has persisted and survived various civilizations and national collapses and will endure the tremendous upheavals and disintegrations of the present generation's experience. It truly is the light that shines, "The Light That Will Not Go Out."

The second Sunday in the month, December 14, is designated by the American Bible Society as Bible Day. Sabbath, December 13, for us will be the day when our churches will co-operate with thousands of others to do special honor to the cause of extending that light over all the world. It will not be a day to defend the Book. The Word of God needs no defense. All it needs is a chance to go forth. Light needs no defense—we just roll the curtains up and let the sun shine in. Darkness needs no chasing, as the flies; the light dissipates the dark. What a joy and privilege we have in helping to print and distribute the Book, "The Light That Will Not Go Out."

Our churches will participate in various and helpful ways. Dr. Francis C. Stifler, secretary of the American Bible Society,

suggests three ways in which the day may fittingly be observed. The first is that every American attend the church of his choice. In thousands of churches the minister will speak on the indispensable place which the Bible must play in our nation's life if our cherished freedoms are to be preserved. That "The Light shines in the darkness," he says, is literally true, "for the Bible was never more widely distributed in the world than it is today, and never more eagerly sought after." During the past year more than 25,000,000 copies of the sacred Scriptures were distributed in the world. "Refugees in internment camps, war prisoners, and other victims of war are crying out for this Book that brings hope and courage to men in whatever language they read." Yes, let the American people crowd the churches to do honor to God's Word.

The second suggestion made by Doctor Stifler is that "the Bible be read during the day, not just a verse or two, but at least a whole book." It is stated that half of the Bible's sixty-six books can each be read in less than an hour, and many in twenty to thirty minutes. Fresh interest invariably is awakened whenever one sits down and reads a book as a complete whole.

The third is the practical suggestion of seeing that every man in the nation's service has a Bible of his own, or a Testament. Every church, Bible school, or home should see that its own boys in training or other government service are supplied with their own copies of the Word of God.

For ourselves, we are glad to add a fourth suggestion: that every church, or Sabbath school, on the Bible Sabbath take a generous offering for the American Bible Society, that

is having not only its own work to carry, but that of British and Continental Bible Societies whose activities in printing and distributing the Scriptures have been disrupted and caused to cease.

Let the offerings go, properly designated, through the hands of our denominational treasurer, Morton R. Swinney, Niantic, Conn.

WHAT DOES THE BIBLE MEAN TO YOU?

From the Bible Record we gather these experiences:

The Bulu Bibles had come. The people were expectant. But the shipment was pitifully small. Where ten were needed, but one could be supplied. "One of the leading evangelists (native) on receiving his copy said, as he lovingly fingered over the Book, 'I'll not open it until I pray.' And he went away with it unopened in his hands till he reached his house and offered a prayer of thanksgiving." Many times were heard the expression, "I hope I will not die till the Bible comes." And on the street was constantly being heard the word, "Kalate," the "Book." It was on everyone's tongue. And here and there under the eaves of a house could be seen a group gathered about something, and one knew that there was a Bible in the hands of some fortunate one.

Does it mean much to you?

"A SOLDIER AT EVERY CHRISTMAS TABLE"

The General Commission of Army and Navy Chaplains is sponsoring a movement to promote the idea of every American home inviting for Christmas dinner at least one sailor, soldier, or marine guest. The suggestion is that preferably there should be two guests of the kind, as this would make it a bit easier for the young service men.

Invitations should be issued well ahead of the festive meal. The chaplains of nearby posts or naval stations, or the USO units or local defense committees will be glad to help the home to get a man.

Many of the men are far from home, and perhaps for the first time at Christmas, and will be unable to secure Christmas leave. They will be lonely. And though there will doubtless be a Christmas meal equal to or better than many homes can provide, the barracks are not homes, and the most

efficient and sanitary mess-hall is not a dining room.

Here, it seems, is an opportunity to extend the peace and good cheer beyond the home circle and to manifest the Christmas spirit in a truly Christian way. We like slogans. This is a good one: "A soldier or sailor at every Christmas dinner table."

LIBERTY IN EVERYDAY LIFE

"Stand fast therefore in the liberty where-with Christ hath made us free." The principles of American liberty, derived from Christianity, are not merely abstractions, but are the practical things that affect the everyday life of every person in the country.

Let us consider a few examples. One in America can read the newspaper or magazine of his choice. No such thing is possible today in Germany or Russia, where the press is state controlled like everything else and where citizens have nothing to say about what kind of government they shall have or who shall do the governing. Russia and Germany are not built upon the principles of freedom.

One in America can listen to any radio program or speaker he wishes. One can listen to the President, or can turn off his radio at will. But people have been sent to prison in Nazi Germany for the crime of listening to a foreign radio broadcast. Here one may belong to any lodge, service club, fraternal organization of any kind; not so in Communist Russia or Nazi Germany. In America one can be a Democrat, Republican, or a member of any political party whatever. But in Russia a man is a Communist and in Germany he is a Nazi, or else he will soon be either a prisoner or a corpse. In Germany and Russia a workman may not live and work where he wishes. In America his right to live and to work anywhere in this broad land is protected by the Constitution. In America one may be a Protestant, Catholic, or Jew. Here all have the same privileges and rights. Any one who is a citizen may run for office; our government is administered by men of many races and many faiths. These are inherent privileges because our country is built upon principles of liberty.

We are proud when we realize that the principles of our democracy reach out into and affect every activity of life. That is why we object to the propaganda of those

who are bent upon stirring up religious, racial, and class hatred in America. It is entirely out of harmony with American tradition, and an affront to Christianity. It is an insidious attempt to destroy the principles of liberty which are the cherished possession of all the races, all the religions, all the classes in our country, whose united effort has made and will continue to make, America great and free.

We have not achieved all, as yet, conceived and envisioned in our Constitution. Religion has not yet met the full expectation of a good democracy. It has failed to build nobility of character in all its citizens. But the right principles have been furnished. They are the principles of the Bible, the laws of God in which only can liberty be found and preserved. Christians must keep their country and the Word of God free. Let us "stand fast therefore in the liberty wherewith Christ hath made us free."

DAILY MEDITATIONS

(Prepared by Mrs. Leon M. Maltby, White Cloud, Mich.)

Sunday, December 14

Read 1 John 5: 14 and 15.

Last week we studied about men of the Bible who prayed, and ways that God definitely answered them. This week let us consider our own prayers and some of the conditions we must meet if God is to hear and answer us. We must pray "in the name of Christ," and we must feel "subject to his will." Some people teach that this submission to God's will or the "if" in Christian prayer indicates a lack of faith. The Scriptures teach us that it is the fact of our faith in God not the strength of our faith in our own desires that brings answers to our prayers. We have no right to pray anything without saying "Thy will, not mine be done."

I would like to have you, this morning, draw a picture of a hand on a scrap of paper and keep it with these readings this week. Will you label the thumb—"thanksgiving," the forefinger—"adoration," the middle finger—"intercession," the ring finger—"petition," and the little finger—"dedication"? These five things which should be included in every prayer will be our subject of study this week.

Suggestion for prayer—This week we are going to definitely mention different boards and in-

dividuals for prayer. Today let us all pray for the Missionary Board with its many problems.

Monday, December 15

Thanksgiving

Read Philippians 4: 6 and 7.

There are people who say, Does not God know when I am thankful — why should thanksgiving be a part of every prayer? God certainly does know when we are thankful, but is that any reason for not doing what he bids you do? Husbands and wives, parents and children really know the other is thankful, but how heart warming it is to hear the loved one say so. The whole day is brighter.

The giving of thanks rests upon two grounds—receiving of benefits and belief that these benefits are bestowed by a person who cares for us. The giving of thanks for material things is important, but it sinks into insignificance when compared with our new life which Christ gives us.

A few examples of Jesus giving thanks are: before feeding the five thousand, at the tomb of Lazarus, and at the Last Supper. You can think of many more. Almost all of Paul's epistles begin with thanks.

"Now thank we all our God, with heart and hands and voices,
Who wondrous things hath done, in whom his world rejoices,
Who from our mother's arms hath blessed us on our way
With countless gifts of love, and still is ours today."

Suggestion for prayer—Let us remember the Tract Board today. Ask the Lord to use this board mightily in spreading the Sabbath truth as well as pointing men to salvation.

Tuesday, December 16

Adoration

Read Mark 14: 3 to 9.

It is easier to understand some types of prayer than to understand the problem of worship. Some thought the pouring out of Mary's ointment was a waste, and so it would have been if it had not come from an inward desire to adore. "If our expressions of adoration and worship are forms only, they become childish; but if they are genuine outpourings of our heart toward God, they are truly the highest form of human activity."

(Dr. Buswell.)

This type of prayer is personal, and implies a real relationship with God and our Savior. However, adoration should not only

be personal but rational. In Psalm 47: 7 we read, "Sing ye praises with understanding." Irrational ecstasy is not a part of Christian worship. But the prayer of adoration does strike an inward emotion. The Lord's word is, "I will make them joyful in my house of prayer." This joy is not a passing thrill. It is an intelligible and permanent motive of life for time and eternity.

Suggestion for prayer—Today, let us pray for our new Board of Christian Education. Pray for our young people everywhere, especially those away from home. Pray for our Sabbath schools, for our seminary that our young men may learn to lead souls to thee, and for the many other problems that face this board.

Wednesday, December 17

Intercession

Read 1 Timothy 2: 1-4.

"When Jesus has found you, tell others the story,
That my loving Savior is your Savior, too;
Then pray that your Savior will bring them to glory,
And prayer will be answered; 'twas answered for you."

Intercessory prayer is commanded throughout the Scriptures. We know as we read of the many examples given there that it is God's plan to bless us through the prayers of others. The intercessory work of our Lord Jesus Christ is the basis of our intercessory prayer. However, we must have the mind of Christ in our willingness to sacrifice. Let us think of intercessory prayer not as changing the freedom of others, but giving them blessings which they otherwise would not receive.

It is not only our privilege to pray for others, but also our duty. There are, sometimes, chests of gold and jewels locked with many locks, so that the articles of value cannot be obtained unless every man who holds a key is present. Each of us holds a key of intercessory prayer. If we fail to use it, we are responsible for the lack of blessing which others may suffer.

Suggestions for prayer—Pray for our Women's Board as it is trying so hard with the Lord's guidance to help the work of evangelism. Pray that the Lord will give the board vision and wisdom for its task.

Thursday, December 18

Petition

Read John 14: 13 and 14.

This is a prayer for concrete things, and it troubles many people, for they feel that

God does not always answer petitions according to his promises.

Can we not say, however, that God satisfies the real need represented in every Christian prayer? We read in the Bible that the Holy Spirit is making intercession for us, "for we know not how to pray as we ought." I believe this work of the Spirit is the answer to our problem. We bring our faulty requests to him. He, knowing our hearts, understands the need back of the faulty words and he corrects the mistakes and grants the real underlying petition.

Let me illustrate it with a child who asks a mother for what she has in her hand. The child believes the mother has bread, but as a matter of fact the mother has poison. The mother, therefore, gets for the child bread. It is not the thing named in the prayer, but is in reality the thing asked for.

God knows our needs and he cares for our welfare. God answers prayer.

Suggestions for prayer—Today, Seventh Day Baptists everywhere, let us ask the Lord to be with the editor of the Sabbath Recorder and all the rest of the staff. Let us ask the Lord to give them guidance in their work, so that the Recorder will become a greater power in our denomination.

Friday, December 19

Dedication

Read 1 Corinthians 3: 11-15.

How is it possible that man can give anything to God? Or as someone else would ask, "How can we, in our hopelessly indebted state, render anything to God, our Creator and Redeemer?"

This type of prayer, however, cannot be thought of in this way, but should be considered as an act of building upon the foundation which God has given us in Christ Jesus. We must have a foundation on which to stand if we are to give back anything to God. The Psalmist asks, "What shall I render unto the Lord for all his benefits?" The question is answered in the next verse, "I will take the cup of salvation, and call upon the name of the Lord."

We must not feel that duty is our greatest reason for consecrating ourselves. The fact that he has commanded it, and that we find our greatest possible happiness in it, leads us to give all that we have, and all that we are to Christian work. It is "the love of Christ" which "compels" us.

Suggestion for prayer—Let us unite our hearts all over the land today for the work of our

promoter of evangelism. Let us pray that his health may be improved so that he may carry forth the work as he so much wishes to. Let us pray that under his leadership many souls may be saved.

Sabbath, December 20

Read Luke 11: 1-4.

Oh, what peace we often forfeit
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer.

We have now completed our "hand of prayer." I hope you can each one see in your mind this hand which is turning to God in thanksgiving, adoration, intercession, petition, and dedication.

God has a great desire to commune with us and to give us the things we ask for and need. Let us not think of prayer as we think of approaching an Oriental despot. He wants us to come. He has provided the way for us to come. He will commune with us, if we come!

"Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong;
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer;
And joy, and strength, and courage are with thee?"

Suggestion for prayer—On this Sabbath, let us pray for our lone Sabbath keepers as they are trying so hard to worship without leaders or friends. Let us ask God to build up many of these groups into churches.

SABBATH SCHOOL LESSON

The Coming of God's Son. Scripture—Isaiah 9: 6, 7; John 1: 1-18; 1 John 4: 9-14.

Golden Text—1 John 4: 14.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

CREDIT TO WHOM CREDIT IS DUE

In the Missions Department, December first, appeared an article entitled, "Flood Waters," and the name of the writer was omitted. This was a mistake. The author of the splendid article was Rev. Clifford A. Beebe and this fact should have been indicated.

This mistake brings out a truth that is often overlooked. We should give people credit for what they do and are. This applies to the home, to the school, to the church, and to society in general. Children are easily discouraged by faultfinding, but a lack of appreciation discourages anyone.

Sometimes, as in the case of the article under consideration, it is only an oversight which leads to a failure to give credit; but it may be prejudice or something more malignant.

We ought to have higher motives in being noble and rendering service than getting credit, and we ought to be able when we are not appreciated to continue serving. Yea, we ought to go farther in doing good. When we are charged with doing good for selfish purposes we should continue in the work. Abraham Lincoln stated this in the following words: "Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

W. L. B.

PREPARING AND KEEPING PREPARED

Thoughtful people must be surprised very often that there is so little wisdom used in the affairs of Christ's kingdom.

There are several causes for the bungling way religious matters are so often managed. If those conducting the Master's business are not in the full enjoyment of religion, not fully submitting to the Father's will, the Holy Spirit cannot lead them, and serious mistakes must ensue.

Failure often comes because those who attempt to direct the affairs of the kingdom do not understand their work and do not inform themselves as men do (as they themselves do) in worldly matters. If one is to teach, he makes thorough preparation for his teaching; if one is to be a mechanic, he serves an apprenticeship; if one is to heal the sick, he makes a special study of medicine; if one is to advise in legal matters, he takes a course in law. But it too often happens that men see no need of preparing themselves for missions, evangelism, and leadership in the Church of Christ, and consequently these matters are directed with a lack of wisdom that would not be tolerated in many lines of human endeavor. Young people who desire to prepare

themselves for usefulness should take special courses to fit themselves to conduct wisely, as well as humbly, the affairs of Christ's kingdom. If they are thinking of being missionaries, before they end their preparation they should take courses in missions. The problems regarding missions and evangelism have changed in the last fifteen or twenty years, and the requirements are far different and the preparation far different from those in days past.

Those who have been engaged in mission and evangelistic work in years past, whether on the field or at home holding the ropes, need to prepare themselves anew that they may keep pace with the tide of events which are changing so rapidly. Because one was well posted regarding conditions and needs of missions and evangelism twelve or fifteen years ago, is no sign that he is today. It means effort to keep abreast with the necessities of the day, the same as it does in any other important work; but it is worth while and we cannot expect success unless we are willing to pay the price.

If we keep in the full enjoyment of religion, seek the Master's will, diligently prepare ourselves and keep ourselves prepared, our mistakes will not defeat us and the cause we love will advance.

W. L. B.

GOOD FOR WHAT?

No one should look for praise in doing just and only what one ought to do; likewise, no one, meeting his plain duty, be it small or apparently great, should hesitate to attempt it in full confidence; for, one can do all it is his duty to do, therefore, cannot afford to do less. Righteousness is a condition, not an act.

A good citizen is one whose influence is strong for good in his own community; a good Christian is one who, bearing his Master's name, helps the other fellow, whether his help is needed near by or distant. A shirker is not of use in our world, nor will his name be called for praise and worship or service in any other. His name is not yet on the roll.

A. S. B.

EVANGELISM MARCHES ON

A sheet bearing the title, "Evangelism Marches On," has been issued recently by the Department of Evangelism of the Federal Council of Churches. It contains ten

paragraphs outlining the evangelistic work that is being carried on by the Department of Evangelism of the Federal Council. The information it gives is both interesting and encouraging, and it is hoped that many readers of the Sabbath Recorder may attend some of the meetings which are to be held in fifty cities during January and February. The information is given in the form of questions which are in part as follows:

"Do you know that the Department of Evangelism has one hundred ten in its membership? This membership, made up of ministers and laymen representing twenty-four denominations, is elected for a term of two years. The department holds three meetings annually.

"Do you know that the budget of the Department of Evangelism for 1941 is \$50,000, and that the gifts for the work carried on in this budget come from individuals, local congregations, foundations, Ministerial Associations, and denominations. All gifts sent in and designated for the work of the Department of Evangelism are credited to the department's budget and used for this particular work.

"Do you know that the Department of Evangelism sponsors and promotes the Universal Week of Prayer among the churches in the United States annually during the first full week in January?

"Do you know that the National Christian Mission was held in twenty-two cities last year? Each Mission continued for one week—Sunday to Sunday. The next series of Christian Missions will be held in January and February, 1942, in fifty cities across America having populations of 25,000-100,000. Over 2,500 ministers and laymen will serve on the Christian Mission committees in these fifty cities, and more than two hundred speakers will participate.

"Do you know that the Department of Evangelism is conducting a series of Christian Missions in army camps and naval bases this autumn and next winter? The first Mission will be held at Fort Belvoir, near Washington, D. C., during the week of December 7-12. Five speakers will spend a week among our soldier boys, holding Missions in the new chapels. A number of other Missions will be held during the winter months.

"Do you know that the Department of Evangelism sponsored a series of University Christian Missions on forty-six campuses during 1938-40 and that two-thirds of these universities were land grant schools? The University Mission will be continued if and when sufficient funds are assured for the continuance of this enterprise.

"Do you know that the Department of Evangelism holds a number of conferences on evangelism annually among the pastors, at which time the motives and methods of evangelism are presented and discussed? These conferences help to keep the evangelistic fires burning in the hearts of the ministers and churches.

"Do you know that the Department of Evangelism inaugurated the World Wide Communion, which was observed unitedly for the first time on

October 5, 1940? This observance has met with such a remarkable response on the part of all the churches around the world that the department has voted that World Wide Communion be observed annually the first of October. Such an observance helps to maintain an unbroken fellowship in the Church around the world during these tragic days.

"Do you know that the Department of Evangelism sponsors and conducts an American Christian Ashram each summer? The 1941 Ashram was held in the following places during July and August—Occidental College, Los Angeles; Blue Ridge, North Carolina; Westminster Lodge, Saugatuck, Michigan. Over six hundred attended. Next summer four Ashrams will be held during July and August.

"Do you know that the department deeply appreciates the prayers, financial support, and the co-operation from hundreds of individuals and churches, and from the denominations in behalf of its far-reaching work?

"Evangelism is not the only business of the Church, but it is the Church's first business. What Jesus made primary, his Church today dare not make secondary. Evangelism must march on!"

W. L. B.

WHY NOT EXCHANGE YOUR ANTHEMS?

By Albert N. Rogers

If you are tired of the same old anthems and funds are scarce with which to buy new choir music, you might exchange them for a time with some other choir and "sing unto the Lord a new song." At least two of our churches have done this and the only cost is for postage, providing you have something to trade.

A year is perhaps a good term for the exchange to last if you have a dozen or more selections you can spare, though a trial might be made with fewer anthems for a shorter period. Specify how many copies of each anthem you have and whether you consider the work easy, medium, or difficult to render. If a number has a complicated organ accompaniment or calls for a high voice that should be noted.

Send this information to the chorister or pastor of some other church and ask what they have to exchange. In case someone wonders what church might have music of approximately the same level of difficulty or taste, this writer will be willing to assist if you will address him in care of the Recorder. A catalogue of music offered for exchange could be mimeographed and sent to all our churches that have choirs.

There is one other possibility. The General Conference has a collection of choral

works bought by directors of Conference music during the years. If there is a need, the Commission could be asked to loan this music on condition that it was returned by August first.

It may be, of course, that you are dissatisfied with your music because it is too simple and your choir has outgrown it. The praise of God ought never to be a drab, uninteresting thing, whether it be from choir or pulpit or pew. It can be, in any church, the giving of the worshipers' best to the Highest.

WOMAN'S WORK

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

GOOD BOOKS ON EVANGELISM

(Compiled and Annotated by Rev. Marion C. Van Horn)

It is one of the purposes of the promoter of evangelism to gather and make available to laymen and ministers good books on the subject of evangelism. A number of books are now available. They will be loaned to any layman or minister who is willing to pay the postage charges. Postage rate for books seldom exceeds six cents, and often is not more than three cents. The books will be loaned out for a period of four weeks. That gives one week for dual transportation, and allows three weeks for the use of the book by the reader.

Evangelism and Change, by Edwin Holt Hughes. New York, The Methodist Book Concern. 180 pp.

"This book is a cogent appeal for genuine evangelism. . . . Everything about evangelism has not been said yet, for evangelism is creative, but this book says what needs now to be said" (From the Introduction by John M. Moore).

Reaching the Unchurched, by Alfred L. Murray. New York, Round Table Press, Inc. 150 pp.

Here is a book that deals practically with the most important task faced by any local Christian congregation. It is the task of using effectively a trained group of lay-people in the quest for souls among the unchurched in the community. The book brings within the purview of ordinary men the elements of evangelism, discussing invitation, example, power of prayer, co-ordination of effort, and the effective use of many methods.

Missions in the Plan of the Ages, by William Owen Carver. New York, Fleming H. Revell Company. 289 pp.

Doctor Carver discusses what evangelistic missions mean to God, Jesus, the Christian, the Church, and the world. He makes liberal use of the Scriptures, and "does not hesitate to quote and expound individual passages as authoritative. . . ." His discussion, he says, "proceeds upon the assumption of the Divine origin and the validity of the Scriptures in detail as well as in general."

Evangelism in a Changing World, by Ambrose M. Bailey. New York, Round Table Press. 144 pp.

A call to action is here sounded, not particularly for the minister but for individual Christians. Revealed are the secrets of successful revivals of history, the present "ripe" condition for evangelistic work, the unused assets of the Church, and the challenge and need of the changing times. Especially stressed is the importance of the "personal equation" in evangelistic work.

Christian Epoch Makers, by Henry C. Vedder. Philadelphia, The Griffith and Rowland Press. 368 pp.

There is laid down in "Christian Epoch Makers" the story of the missionary eras of the ages, interpreted through the personalities of the evangelist leaders of each movement. Each evangelistic era is evaluated in relation to its impress upon the course of the Christian Church.

The Multiplication of Usable Personalities, by Carl Frederic Yaeger. The Board of American Missions of the United Lutheran Church. 64 pp.

Here is a splendid hand book on personal evangelism. It is "A Summons to Serve." Worship, says Rev. Mr. Fry in the Introduction, supplies the impulse for personal living, and evangelism is the overflow. This small booklet clearly shows how to develop and use the "overflow."

Every Member Evangelism, by J. E. Conant. New York, Harper and Brothers. 225 pp.

A book setting forth the purpose, shows the power, and plans a program for each individual Christian. It places the responsibility for soul-winning on the individual—be he minister or layman. It presents a program of evangelism both effective and permanent, and supplies the practical methods for operating that program.

Putting the Church on a Full-time Basis, by Albert W. Beaven. New York, Richard Smith, Inc. 236 pp.

A very practical guide for the minister and all leaders of the church. Realizing that a church is made by its leaders, the author sets forth, from the experience of a church, adaptable means and methods for the efficiency of leaders, without assuming to give final answers.

Is the Church Through? by the Department of Evangelism of the Federal Council of the Churches of Christ in America, 297 4th Ave., N. Y.

"Is the Church Through" and eleven other booklets by as many authors compose the National Preaching Mission Series. These have been tied together forming a small compact volume touching upon twelve aspects of the work of evangelism.

New Youth Evangelism, by John F. Cowan. New York, Fleming H. Revell Company. 160 pp.

Especially prepared for use by youth and leaders of youth in training classes, in Bible schools, etc., giving sound suggestions as to the "how," the "when," and the "where" of youth evangelism.

The Perennial Revival, by William B. Riley. Philadelphia, The Judson Press. 259 pp.

Though it is written primarily to the pastor-evangelist, yet it is adapted for the instruction and inspiration of lay workers, its use rendering their service more efficient and effective.

Experiences in Witnessing for Christ, by George Irving. New York, The Association Press. 58 pp.

It would be difficult to find a more practical manual for the Christian who is really seeking to fulfill his obligation to his Savior as he proceeds to follow out the Great Commission. The book recounts some experiences the author has had in helping folks—"himself included"—to become more efficient direct witnesses for the Savior.

Campaigning for Christ, by Theodore L. Cuyler. New York, American Tract Society. 238 pp.

A series of short spicy articles very appropriate as inspirational thoughtful reading. They form a background for experience, and present the various phases of the warfare carried on by the Christian who continually is "Campaigning for Christ."

The Pastor and Modern Missions—A Plea for Leadership in World Evangelization, by John R. Mott. New York, Student Volunteer Movement. 249 pp.

"This book seeks to set forth the situation in the unevangelized world which confronts the churches of Christendom. . . ." says Doctor Mott in his introduction. He points out the relationship of pastors and church leaders to the business of evangelism, and makes suggestions as to means by which the evangelistic possibilities of the church may be realized.

Educational Evangelism, by Charles E. McKinley. Boston, The Pilgrim Press. 265 pp.

Here is a conception of religious discipline called by the author "Educational Evangelism," which will be very helpful in guiding youth through the spiritual experiences by which nature brings the young soul to maturity.

Are You an Evangelist, edited by Edwin Holt Hughes. New York, Abingdon-Cokesbury Press. 169 pp.

A book characterized by its sincerity and its alertness to the present day and by its confidence that the Christian gospel is still the only means of bringing to the world the Light of Life. It contains chapters by eight distinguished pastors which will help you to answer its question in the affirmative.

Evangelism, Madras Series Vol. III. New York, International Missionary Council.

A book on world evangelism which laymen and ministers alike will find exceedingly informative, and indeed if not inspiring, at least provocative of thought and of practical criticism for our own methods of evangelism at home.

Evangelism for Our Day, published for the Council on Evangelism by the Northfield Schools, East Northfield, Mass. 88 pp.

If you are interested in a larger, more fruitful evangelistic activity, here is a fresh and invigorating interpretation of its possibilities in various fields of service into which the Church may enter.

Biederwolf Evangelistic Sermons, by William Edward Biederwolf. Chicago, Glad Tidings Publishing Co. 250 pp.

A series of doctrinal sermons including the deity, incarnation, atonement, resurrection and second coming of Christ, and sermons on seven other basic Christian beliefs.

The Evangel of a New World, by Albert Edward Day. Nashville, Cokesbury Press. 160 pp.

The Evangel of hope, judgment, and love. Perhaps it is because we have begun to lose our grip on the vital issues of life today that the chapter on the "Evangel of Judgment" seems to clear a path through the confusion. Doctor Day surely gives to us the Evangel of the Gospel of Jesus.

Road to Revival, by Vance Havner. New York, Fleming H. Revell Company. 114 pp.

This is a helpful volume of virile messages, direct and crisp, and given in the every day language understood by all. It is characterized by "A fundamental message in modern terms."

Evangelism for the World Today, edited by John R. Mott. New York, Harper and Brothers.

In answer to inquiries by Doctor Mott more than one hundred religious leaders from all over the world have given their interpretation of evangelism—its meaning, its need and function, its fruitfulness—as it is applied to the needs of the world today. Their answers have come out of a rich, ripe experience of applying the gospel to many specific problems and needs under widely varying conditions.

The Message and Method of the New Evangelism, edited by Dr. Jesse M. Bader. New York, The Round Table Press.

As an outgrowth of the National Preaching Mission we have here messages from nationally known church leaders, who speak on many phases of evangelistic work in the light of the world's need for today and for the future.

An Adventure in Evangelism, by Daniel A. Poling. New York, Fleming H. Revell Company. 191 pp.

Congregational evangelism here sounds a clear note of uncompromising war on sin and unrighteousness, telling how men of all walks of life, merchants, workers, and outcasts alike, are brought to God through the preaching of a strong, fearless gospel message.

Evangelism for Today, by Lin D. Cartwright. St. Louis, Mo., The Bethany Press. 191 pp.

A book for the aid of the pastor who carries the heaviest responsibility for the evangelism of the community, and for the aid of laymen whose place in evangelistic work is rightfully emphasized. A good book for use by the pastor with groups of lay leaders in the local church.

Evangelism in the Local Church, by J. C. Masee. Philadelphia, The Judson Press. 80 pp.

"The lostness of the multitudes of men today demands a new passion in the hearts of Christians. The church members must experience a recovery of concern for lost souls." (from the Foreword.) Here is a call to all Christians to rouse themselves and rediscover what are the primary tasks of the Church, and dispense with preoccupation in secondary activities.

Anyone wishing for a copy of this list may receive it by addressing the promoter of evangelism.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

IS THE C. E. PLEDGE REASONABLE?

(Article written by Rex E. Zweibel, student in Salem College, Salem, W. Va.)

Every lodge, club, and almost any other worth while activity has a pledge to which the members have subscribed. In every case the pledge sets forth the least duties that may be performed by the ones who sign it. It seems that the more exacting a pledge you have, the larger your organization will grow. For example, the Church, which is the largest organization on earth today, has a creed that absolutely changes the life of an average person because of the binding obligations it requires him to fulfill. People of worth judge and join the organization that gives them exact deeds to perform.

The Christian Endeavor pledge is exact. The only part of the pledge that might seem unreasonable is that which states that the signer will send to the consecration meeting a verse or something equally worth while to be read in his absence. It also states that he will conscientiously abide by the pledge. If he can conscientiously say that it was impossible to attend or send a verse, then he still is a member in good standing.

In Endeavor societies where the majority of the members feel they do not wish to obligate themselves to the fullest extent because of various activities that might conflict, other C. E. pledges are available. The Salem C. E. has adopted the following pledge:

Trusting in the Lord, Jesus Christ, for strength, I promise him that I will strive to do whatever he would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. I will seek to bring others to Christ, to give as I can for the spread of the kingdom, to advance my country's welfare, and promote the Christian brotherhood of man. These things I will do unless hindered by conscientious reasons; and in them all I will seek the Savior's guidance.

Now if it is plain laziness that keeps one from honoring a pledge, it would be profitable for that person to take an inventory of himself and find out why he is lazy. It isn't natural for him to be that way. Perhaps his daily living saps all of his strength and when Sabbath comes he is too tired to fulfill his C. E. pledge. His time budget should be made to include to the fullest extent the obligations of the pledge.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am glad to have met you in New York. I have the mumps but am almost over them. I don't have much to tell you, so I am sending a poem I wrote last year.

A Duel Between a Toy Elephant and a Candy Mouse

A toy elephant and a candy mouse
Side by side sat upon a house;
'Twas half past twelve, and what do you think?
Nor one nor t'other had slept a wink!

The chimney swift and the old black crow
Appeared as sure as fate to know
There would be a fight upon that house.
(I wasn't there; I simply know
What was told me by the old black crow.)

The candy mouse said, "Squeak, squeak, squeak!"
The toy elephant replied, "Don't you peek!"
The air was littered, upon that house,
With bits of elephant and mouse.

While the chimney swift in the chimney place
Up with its hands before its face,
For never did it like to peek!
(Now mind; I'm only telling you
What the chimney swift declares is true.)

The old black crow looked very blue,
And wailed, "Oh, dear! what shall we do?"
But the toy elephant and the candy mouse
Tumbled right off of that big house,
Employing every tooth and claw,
In the most awful way you ever saw—
And oh! how the elephant and mouse flew!
(Don't think that I don't know—
I got my news from the old black crow.)

Next morning there upon that house
They found no trace of elephant or mouse,
And some folks think unto this day
That burglars stole that pair away.

But the truth about that elephant and mouse
Is this: a snake ate them when they fell off the house.
Now what do you think of that elephant and mouse?
(The chimney swift told me so,
And that is how I came to know.)

Mae Randolph.

Bristol, W. Va.,
November 23, 1941.

P. S.—If you want me to, I will send a story in my next letter.

No, the C. E. pledge is not unreasonable. It is a conscientious, elevated creed that appeals to the type of Christian youth who would do more for Christ. It was conceived by sincere, understanding people to give that opportunity to any worthy person who wishes to belong to a live, working society.

We who would criticize, do not realize and are not willing to meet the challenge that the original pledge offers. It may be hard to obey, but it is not unreasonable.

SOME COSTS AND JOYS OF A CHRISTIAN LIFE

By Arlie L. Greene

(Paper presented on the young people's program at the yearly meeting in Berlin, N. Y., November 15, 1941)

Read Luke 15: 1-7.

Some people who keep the Sabbath have to surrender their jobs. It has often been said that no Sabbath keeper ever starved because he would not work on the Sabbath day.

We have many hardships to overcome, but there is always a helping hand if we will look to God in prayer. We have many temptations, but there is joy in not yielding to them.

One of our greatest joys is the winning of a soul to Christ. Let us all work for this joy and we will all reap a bountiful harvest.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15: 7.)

Berlin, N. Y.

A SABBATH IN NEW YORK CITY

By Rev. Albert N. Rogers, Minister
First Seventh Day Baptist Church of New York City

When I was a boy I read the Recorder "from cover to cover," not excepting the stated notices that told where and when our city churches held Sabbath services. Now that I am in New York, and those notices no longer appear, because Recorder space is more limited, I frequently find someone who does not know where to locate us.

If you are ever in New York over Sabbath, come to the Judson Memorial (Baptist) Church on Washington Square and you will find familiar faces. Our Sabbath school meets at 10.45 a.m., and Sabbath worship at 11.30. You can come by auto, bus, or subway. The Square lies at the lower end of Fifth Avenue. To reach the minister, consult a Yonkers or Westchester telephone directory. Please do.

Dear Mae:

I want to finish the Story of the Rainbow this week, so I'll only take room to thank you for your well written poem, which I am sure all the children will enjoy with me, and to say, "By all means I want you to send your story in your next letter."

Sincerely your friend,
Mizpah S. Greene.

The Story of the Rainbow

For forty days and nights the rain kept beating harder and harder upon the ark, and as the water rose the ark rose with it. Outside the ark was water, water everywhere; no grass, no trees, no people, no animals. After forty days the rain stopped, the wind passed over the earth, and little by little the water began to go down until after the end of one hundred fifty days the ark rested upon the top of a high mountain called Mt. Ararat.

At the end of the forty days of rain Noah had opened the window of the ark and sent forth a raven, but it never came back. Then he sent forth a dove to see if the water had gone down, but the dove could not find a dry place to build her nest, so she came back and Noah brought her into the ark. Then he waited seven more days for the water to go down, and again he sent forth the dove. In the evening she came back with an olive leaf in her mouth.

After another seven days he sent the dove out again and this time she did not return, so Noah knew that she had found a nice dry place to build her nest and that it was safe now to open the ark and come out. And when all had come out of the ark, Noah built an altar to express his thanks to God. God promised that never again would he send a flood to destroy the whole earth, and he set his rainbow in the sky to remind us of that promise. When you see the rainbow with all its beautiful colors, remember that God's promise is for us as well as Noah and his family.

M. S. G.

Mummy had decided it was time to persuade little Monica to go to bed. "Be good, like the chickens," she said. "D'you see, they are going to bed quite early."

"Yes," replied Monica, "but the mummy hen goes at the same time as they do."

—Gazette de Hongrie.

OUR PULPIT

THE LAW OF SERVICE

By Rev. Rolla J. Severance

(Sermon recently preached at Hammond, La.)

Text: "And he sat down, and called the twelve, and saith unto them, If any man desire to be the first, the same shall be last of all, and servant of all." Mark 9: 35.

Jesus said concerning himself, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10: 45. The time came, however, when the "Master" felt a need for the co-operation of the disciples. As Jesus looked out upon the world of sin he said, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matthew 11: 37, 38. We know that Jesus found great joy in self-sacrificing service and the giving of his life for the good of mankind. Yet perhaps it was no less a joy to see his followers participating in that same mutual, loving ministry. Indeed, he said that this service to each other and to mankind was their best ministry to him. Jesus, therefore, gave utterance to the twofold law of life, the law of God and its expression by self-denying service to his brethren. Our Master ever taught that the ultimate expression of religion was in this law of service. His teachings were always brief and simple. Yet every utterance tells us of a truth as deep as the ocean of truth itself and teaches a principle as wide as the universe of God. Let us see how fundamental, how universal, how absolutely essential is this truth of the law of service.

A little study of nature will reveal to us how universal is this law. Eminent scientists, when they have been reverent as well as great, have made some interesting spiritual discoveries in the natural order of life. We may witness the working of this law of service on every hand. We find interdependence and interrelation in the great solar system. Here no body liveth to itself or dieth to itself. In the unity of the universe we find everywhere a mutual dependence. Let one part cease its work, lay down its service, and universal cosmos becomes universal chaos. Let the sun say, "I will no longer render service in this common order." Let the swinging whirling planet say, "I will no more do my task." It

would mean universal disaster. They are all bound up in mutual service. Let even the smallest part of a great machine get out of order, and the whole mechanism may be destroyed. The physical universe is a great system of symbolic unselfishness. Let the soil and rain refuse to serve their fellows, the flowers of the field wither and die, and the earth would be no longer a garden of delight for the vision, nor would it yield that which satisfies the hunger of man and beast. Professor John Fiske, in his book entitled "Through Nature to God" says, "I think that it can be shown that in that far-off morning of the world, when the morning stars sang together and the sons of God shouted for joy, the beauty of self-sacrifice and disinterested love formed the chief burden of the mighty theme. . . . The very doctrine of evolution is the everlasting reality of religion. . . . We catch glimpses of the cosmic roots of love and self-sacrifice."

Perhaps our highest and most beautiful type of service is in motherhood, and the greatest thinkers of our day find nature exemplifying this form of service. God has made a very beautiful natural order, in which the chiefest is the great server.

We find the same law in the relation between man and nature. We are accustomed to think of nature as serving man, yielding her bounty for his food, giving material for his clothing, letting him harness her lightnings and her winds to do his bidding. But, here, again, the law of service is mutual and universal; man must nurture and thoughtfully care for the things of nature. He must till her soil; he must care for his cattle and sheep, giving them food and shelter. Thus the association of man and nature is one of interchanging care and service. They help each other, and neither can live its best without the other. This principle is just as true with God and man.

In the infant ages of the race it was thought of as a one-sided service; man must occupy himself with sacrifices and propitiations. Today, however, we think of God as a providing Father of men, the willing servant of his people. It is his delight to give expression of his love by helping men. But no less does he find joy in the love and mutual sacrifice of man for his brethren. I believe our heavenly Father loves, above all things, to see us helping and serving each other. So he has put us in a world where we must do this or die. Let us look about us, on our com-

mon life, on the ordinary activities of everyday existence, and see how it is transfigured by unselfish service and mutual ministry. Think of the men and women in our factories, hard at work for many hours every day, preparing for us the clothing that we wear, or the materials with which to build and furnish our comfortable homes. Or consider the teachers in our schools, patiently instructing the future manhood and womanhood of our country; or the lawyers and judges and court officials, interested in seeing that men have justice; and the conscientious physician who thinks not of his own ease or comfort in his anxiety over the welfare of his patients. Nor would we forget the tiller of the soil as he toils early and late that he may supply the markets with fruit and vegetables and dairy products. Everywhere this world and life are instinct with service. We are living on each other and for each other. This law of service pervades the universe, natural and spiritual. We are in each other's hands, absolutely dependent upon each other. The comfort of all is impaired when any ceases to do his service. Let the strike come in the coal mines, and we shiver in our cold houses. The true balance of life is gained only when we are joyously giving and gratefully receiving.

It is a beautiful world, and a beautiful universe in which nature, God, and man are in this mutual and interchangeable service with each other. All this calls for those estimable qualities of patience, sympathy, compassion, gratitude, and prayer. It is ever calling out the best and noblest in us. "Oh!" but you answer, "people perform all this service for pay." I know it is sadly true that this picture of mutual service is, in many, many cases, not actual; as a matter of fact, some men do try to take advantage of their fellow men. And there is much in actual experience which justifies the criticism that "life is a stock exchange, where men madly seek gain at the expense of others." Nevertheless, "it is a miserable and degrading view of life which regards it as a bargain counter, where all are trying to get something for nothing."

Jesus has shown the true way of looking at life. "If any man would be first, he shall be last of all, and servant of all." It is a great mystery unless you are willing to idealize it. But if you look at life in the light of this great truth of Jesus, you make it noble, you make it happy, and your hardest toil becomes an abiding joy. My brothers and sisters—have

we learned this secret of living? Of doing? Of being? I know it is hard for us, even in our best moments, fully to grasp this sublime truth; to say, "I am receiving this great service from God and my fellow men, and for it I must render faithful service." It is difficult for us to get away from the thought of recompense. Just as it was with a discouraged young doctor in one of our large cities, who was visited by his father. The parent said, "Well, son, how are you getting along?" "I am not doing a thing," was the reply. The old man's countenance fell, but he spoke of courage and perseverance. Later in the day he went with the son to the "free dispensary," where the young physician spent an hour or more every day. The father sat by, while twenty-five unfortunates received help; but hardly had the door closed upon the last patient when the father burst forth, "I thought you told me you weren't doing anything! If I had helped twenty-five persons in a month as much as you have in one morning I would thank God my life counted for something." "There isn't any money in it, though," said the son. "Money! What is money compared with being of use to your fellow men? I'll go back to the farm and gladly earn money enough to support you as long as I can help you to help your fellow men." Can we grasp that view of life? The law of service. "This mercy is twice blest; it blesseth him that gives and him that takes." How many professing Christians are actually engaged in service for the sake of serving? How many are looking for opportunities to minister to others? Are you? Or are you looking for excuses for doing nothing? I fear too many church members are like those of a certain city parish of which a prominent minister had become pastor. At a conference with some of his brethren some time after entering upon his work he said, "When I came to this city, hundreds of men from my congregation met me at the train and I was welcomed and banqueted on every hand. But since that hour I have failed to find very many who are willing to undertake the real pressing work of the church." Do you belong to that class?

It is not my purpose this morning to point out concrete ways in which one may minister to those about him. I am talking of a principle, the law of service, a purpose to live for others rather than for self. It calls for consecration, devotion, and purity of life. It means following Jesus. The great ocean

liners bound for Baltimore find it necessary to secure a pilot at the entrance of Chesapeake Bay to guide them up the channel to the city a hundred miles away. It is a dangerous voyage and only one accustomed to the channel can be trusted. Recently the following conversation was reported to have occurred between a pilot and the captain of a ship. The captain said, "Do you know all the rocks in the bay?" "No," was the answer. "Do you know the reefs?" "No." "Do you know all the shoals and flats?" "No." "And you want to pilot this costly cargo and ship?" came back the impatient question. "What do you know?" "I know a channel wide enough to carry safely three ships like this side by side. I have piloted ships through it for thirty-five years and never lost or grounded one." He was employed.

And young people come to me with these questions; our boys and girls are asking, "Is there any harm in going to the dance? Is it wrong to play cards? Is it any worse to use tobacco than it is to drink tea?" and many more such. To all of which I must answer, I do not know, I do not know, I do not know. One thing I do know, there is a course which will bring you safely to the harbor. Jesus has been piloting souls up that channel for nineteen hundred years and never lost or grounded one. It is the way of consecrated service. Do these questionable amusements which trouble you make you better? Do they make the world better? Do they hasten the coming of the kingdom of heaven? If so I bid you God speed. If not, beware.

I agree with someone who has said that the most beautiful epitaph ever written is one chiseled in white marble on the grave of a little girl: "A child of whom her playmates said, 'It was easier to be good when she was with us.'" I would rather that could truthfully be said of me than to receive the greatest eulogy that pen could write or tongue could utter. Such a course of action represents service of the highest type, of the Christ-like kind. Is your influence such that it is easier for people to be good when they are with you? It all depends upon the kind of life you live. Some people render a constant service to their fellows without apparently realizing it; their sweet, loving spirit rests like a benediction upon all with whom they come in contact — encouraging, inspiring, helping everywhere. And it pays thus to live.

The key to human happiness is found in constant, conscientious participation, in mutual sympathy and gratitude and patience, in this great universal law of receiving by giving and giving by receiving, saving by losing and losing by saving. We must bear one another's burdens and we must let others bear our burdens. But we must be more anxious to minister and do our share than to be served. This is the test which reveals what we are. "If any man would be first, he shall be last of all, and servant of all."

Down in old Virginia there is a plot of ground covered with little mounds. In that graveyard there is a monument upon which is inscribed these lines: "Who they were no man knows; what they were all men know." This simple epitaph marks the last resting place of men who gave their lives in service for their country; but the result of that sacrifice will extend through eternity. My friends! how true it is with us that the question is not so much who we are; but what we are concerns both God and our fellow men, and it should concern us. Do we accept this law of service? And are we striving to work it out in our daily lives?

DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

October was "Friendly Visitation Month" at Shiloh. At the monthly supper-conference the first Sunday night in the month, the request was made for everyone to make at least two calls per week for the month. Slips were passed out with names of people likely to be missed. The idea was that people were to call at homes they did not usually visit.

"Incomplete returns" show that during the month twenty-five people made ninety-seven calls on fifty-six families connected with our church, and on thirteen who are not. A total of seventy-two hours was spent by these callers; an average of three hours per person and of five calls. Not what it should be, by any means, but a good showing. And a fine, friendly spirit is in evidence.

November is "Visitation Evangelism Month." Two classes of visitors have been enlisted: personal workers and neighborly callers. The latter contact people, make friendly calls, gather information for the prospect cards, and then the names are assigned to the other group for personal

presentation of the claims of Christ and the church.

At the end of the first week, with only five teams reporting, one decision for Christ was reported and two decisions for church membership—all adults.

Backing up the workers is the prayer band, composed principally of those who are unable to take an active part in the calling—older people, shut-ins, and others, who have pledged themselves to hold up the work and workers before the Lord and to pray for an out-pouring of the Spirit on our church and our community.

A "Workers' Meeting and Instruction Class" is conducted each Friday night, before the evening service, and a special meeting for the personal workers' group one night during the week.

So many people will not come to the church to hear the gospel! We must take it to them personally.

Correspondent.

Adams Center, N. Y.

The fall session of the Central Association was held at Leonardsville, N. Y., October 11, with a good attendance from all five churches.

The services were conducted by the retiring pastor of the church, Rev. Paul Burdick, who begins his pastorate at Adams Center October 18. The morning sermon was preached by Rev. A. L. Davis, who with Mrs. Davis has given several years of faithful service to this association, and who will be greatly missed here. Mr. Davis gave a deeply spiritual sermon on the subject, "A Savior for Today," using as his text John 5: 34—"But these things I say, that ye might be saved."

The subject of the afternoon session was "The Ideal Sabbath School," and three excellent talks were presented: one from the standpoint of the superintendent, by Superintendent Stewart Smith of Verona; one from the standpoint of the teacher, by Mrs. Velma DeLee of De Ruyter; and one from the standpoint of the pupil, by Miss Mary Emma Stillman of Adams Center. These all showed careful preparation, and were full of helpful ideas.

The children's group was in charge of Mrs. H. L. Polan. The teenage group elected officers for the coming year, and discussed plans for a camp next summer.

Beautiful organ selections were played by Mrs. Schragg of Leonardville, and Miss Mary Ellen Greene of Adams Center. Other outstanding musical numbers were two well rendered anthems by the Verona and De Ruyter choirs, and a much appreciated song by a quartet consisting of Rev. and Mrs. H. L. Polan and Rev. and Mrs. Paul Burdick.

At the close of the session a summary of this exceptionally good program was given by the moderator, Rev. J. W. Crofoot, who used Chinese diagrams to illustrate some points of his review. Secretary.

"Mill Yard" (London) Church

During the last quarter the services have been conducted by the pastor on Sabbath afternoons at the Upper Holloway Baptist Church, and in the mornings at Dollis Hill at the home of Sister Gawthrop. The subjects of the sermons have been the lives of the twelve apostles whose call to be apostles we have now reached in our study of the life of Jesus. The mysterious prophecies of Ezekiel were also expounded. A special address on the V for victory sign was also given.

The Bible class has been held every Sunday at Highgate, those attending being of various denominations.

On the third Sunday of each month the Westerfield Baptist Mission in Tottenham has been addressed by the pastor, and as a result of meeting Mr. Pirie of the London City Mission he was invited to preach at the Gospel Oak Mission in Kentish Town on Thursday evening, July 10, and again when Mr. Pirie was on holiday on two Sunday evenings, August 24 and September 7. This mission is attached to the Trinity Presbyterian Church, Hampstead.

Much time was spent on house to house work by the pastor selling our special Sabbath Observer on the Prophecies of Daniel. It was while doing this that he met Mr. Pirie. Many other interesting people were also met, such as converts to Rome and Spiritualism. Much evidence of the damage caused by raiders to dwelling houses was seen in the streets off the main roads, but those still living near the ruins, and vacant plots of ground, still carry on with wonderful courage.

We are glad to be able to inform our readers that we have been able to secure enough paper to enable us to publish our

new book Tales From the North, Third Series, which deals with the religious history of Scotland. Some very fine pictures have been obtained to illustrate it.

Sister Dyce-Keele is in charge of a Y.M.C.A. traveling canteen. Her husband is on government service in the Middle East, and her son Christopher Radford is now a lieutenant of a bomb disposal squad.

A letter has been received from Brother G. W. Mead of Ceylon in which he informs us that he is now in army service in India.

From British Guiana Rev. W. M. Berry, and his son George have written telling of the difficult conditions under which they are carrying on the work of the mission. They are in great need of financial assistance. The price of everything has gone up tremendously.

Brother Timothy Teka Chapita has told of a visit he has received from three native pastors in Nyasaland who are greatly interested in our work, and desire to join us. Their names are Simon Kabwaze, Kudala Kanjemba, and Maliko Fuijani.

—The Sabbath Observer.

MARRIAGES

Sharp - Read. — At the home of the bride's parents, Mr. and Mrs. Sidney Read, near Rogersville, Mo., Everett W. Sharp of Mexico, Mo., and Callie Harbert Read of Rogersville, Pastor E. R. Lewis of Gentry, Ark., officiating, November 23, 1941.

OBITUARY

Davis: — Kate Agnes Preston, daughter of Adeline and John Preston, was born in La Crosse, Wis., July 18, 1872.

In 1882, with her mother she moved to North Loup, Neb., where she grew to womanhood. July 18, 1889, she was united in marriage to Walter L. Davis. Some years later she with her family moved to Lincoln, Neb., where she lived the remainder of her days.

On July 29, 1893, she was baptized and united with the North Loup Seventh Day Baptist Church, of which she remained a member the rest of her life.

She is survived by her husband, Dr. Walter L. Davis of Lincoln; by her sons, Robin of New York City, and Kent of Kansas City, Mo.; and a half sister in Wisconsin.

Farewell services and burial were in Lincoln.

A. C. E.

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No. 24



Rev. Verney A. Wilson
Pastor of the Seventh Day Baptist
Church at Hammond, La.
(See "Who's Who" in this Recorder.)

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