

You were my masters as I tried my wings
In the first flights of my soft tender mind.
You taught me to be cynical about the great words
By which strong men in all the tragic years
Have become mightier than the ugly foes who
beat them down,

Believing in the good which lives in God
Above the treachery which disrupts the world.

You taught me to believe that golden days
Can be produced by men whose hearts I thought
were golden too.

You never told me how the glitter hides
The strange black shining of the serpent's eye.
You never told me that the knife of God
In cutting surgery must take away
The dark malignant growths which whisper coldly
of the death to come.

You never taught me how to look within
And find the Armageddon surging in my heart
of hearts.
And so the Armageddon of the world
Found me a soft and sentimental jellyfish and not
a man.

Now I must find the God whom you betrayed,
Now I must find the truth which you made false.
On the land and on the sea and in the furious air
With flaming death explosive day and night,
The moral love which breaks the evil to enthrone
the good
And is imperial as hate's whirlwind blows,
Must speak the word you did not know,
Must give me courage in a world you did not
understand.

—The Christian World (London).

THE OPTIMIST

By P. A. Stillman

The optimist's a cheerful man,
In spite of wars galore;
He knows that better times must come.
When battles rage no more.
Therefore, he wears a smiling face;
And greets the world with cheer,
As he has faith, and hopes and prays
That victory is near.

The optimist's a hopeful man,
He's full of hope and cheer.
Bright visions his horizon fill
Of glad days drawing near.
He sees the future stretch beyond—
Peace and freedom 'twill bring;
When these despots' wars shall be o'er—
So happy songs he sings.

The optimist's a joyful man,
He finds his great delight
To help bring joy and peace on earth
When all's in such a plight.
He believes that the best must come,
It is in God's good plan;
So let us follow in his train,
This optimistic man.

Los Angeles, Calif.

OBITUARY

Davis. — Mary Matilda Rood Davis, daughter of Charles Persons and Mariana Rood, was born August 27, 1853, on a farm near Dakota, Wis., and died October 23, 1942, at her home in North Loup, Neb.

She spent her childhood and young womanhood at Dakota. On September 19, 1871, she was united in marriage with Mansell Davis. Early in April, 1872, the young couple started on an overland trip to Nebraska, arriving May 12, and at once established themselves upon a homestead in Greeley County, which Mr. Davis had filed upon the previous autumn, and which was their home continuously until his death in November, 1916, and is still in possession of the family. Here they experienced the joys and sorrows of pioneer life. To them were born three children: Horace Mansell of Lincoln, Neb.; Ainslie Loren of Wheatland, Wyo.; and Mary T. of North Loup.

In 1870 she united with the Seventh Day Baptist Church of Dakota. Later her membership was transferred to North Loup, of which she became a charter member, and where her membership has been since its organization.

She is survived by one sister, Genia Crandall, one brother, Charles Rood, both of North Loup; by her three children, seven grandchildren, eight great-grandchildren, many nieces and nephews, and a host of friends.

Funeral services were conducted by her pastor in the church she loved. Burial was in the rural cemetery.
A. C. E.

Coon. — Jessie Greene (Mrs. Clifford H.) Coon died at her home in Gainesville, Fla., on August 29, 1942. She never fully recovered from an automobile accident in which she and her husband were injured two years ago.

The daughter of DeForest and Josephine Maxson Greene, she was born in Adams Center, N. Y., on August 2, 1872. She attended Alfred University, specializing in music, and taught school several years before her marriage to Clifford H. Coon, on June 22, 1899.

Early in 1902, Mrs. Coon united with the First Seventh Day Baptist Church of New York City and gave generous support to it through the years. She was an active member of the Woman's Auxiliary society of the church.

Two daughters were born to Mr. and Mrs. Coon: Dorothea (Mrs. David A.) Musk, and Margaret Maxson Coon who died at the age of eleven. She also made a home for her grandson, William C. Musk, whose father was killed in an airplane crash, and who is now a junior at the University of Florida. She is survived by her husband, her eldest daughter, her grandson, and her sister, Miss Amy Greene, who makes her home with the family in Florida.

Mrs. Coon's funeral was held in the Adams Center Seventh Day Baptist church, where she became a Christian as a little girl. Rev. Paul S. Burdick officiated and the body was laid to rest in the family plot in Union Cemetery there.

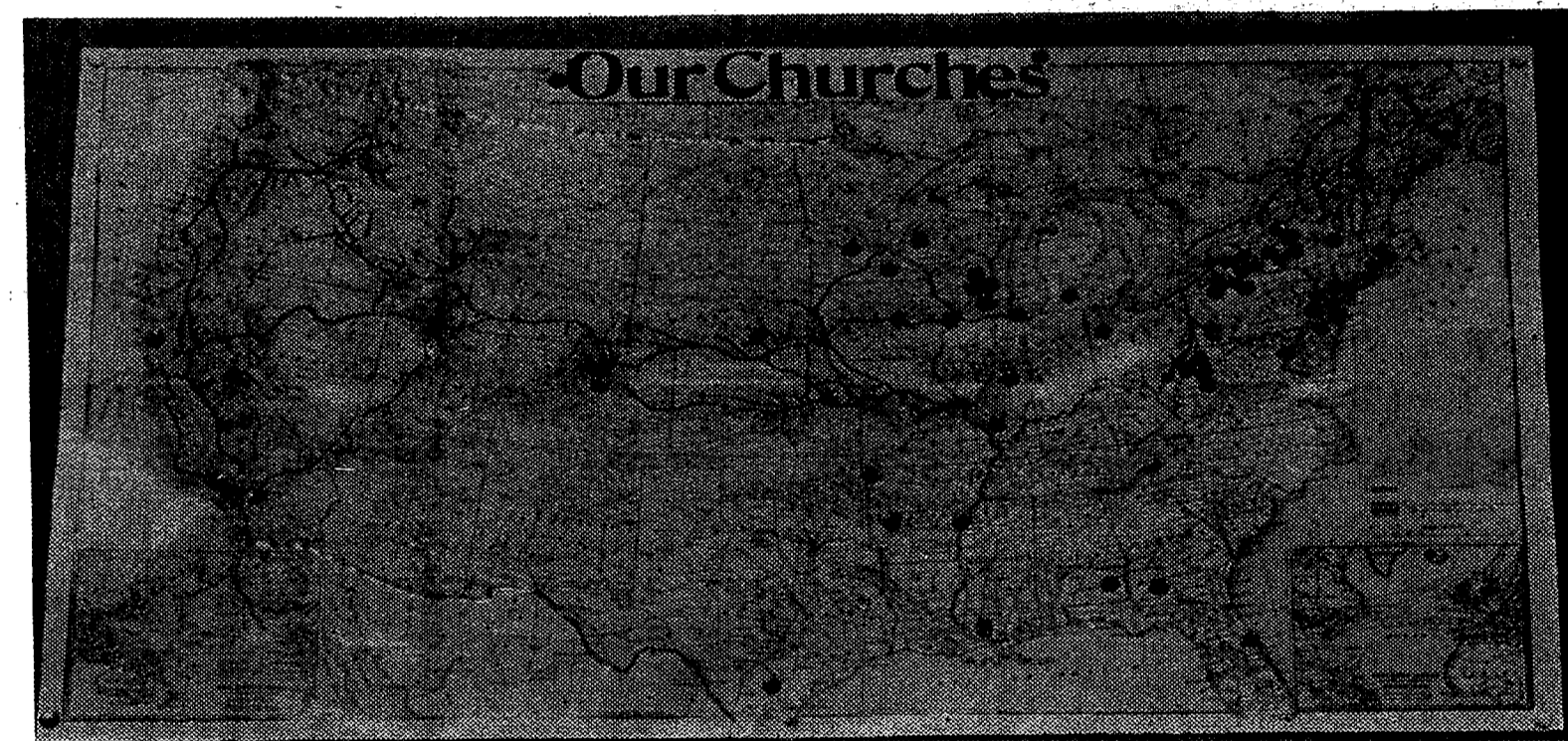
A. N. R.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., NOVEMBER 30, 1942

No. 22



(See Woman's Work of this Recorder, page 377.)

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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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Per Year.....\$2.50
Six Months.....\$1.25

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

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

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

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

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

Vol. 133, No. 22

Established in 1844

Whole No. 5,009

EDITORIALS

MISSIONARIES

Missionaries carrying the good news to foreign lands have interpreted the best that is in America to their neighbors in foreign lands. The missionary movement is essentially the good neighbor policy.

Some people in and out of the church have been hostile or at least coldly indifferent to foreign missions, urging that there is enough missionary work at home to absorb all Christian effort. True, there is much that needs doing at home. But, we believe, it is fortunate that many have been men of vision and understanding who have met the appeals against foreign work with the words of Christ, "Go into all the world." They have been determined that taking the gospel to the whole world should not be deferred until the western nations had become perfect.

In recent utterances of people who have been in close touch with foreign countries we have had called to our attention the salutary effects of foreign missions upon international relations. Not long ago Mrs. Clare Boothe Luce, dramatist, lecturer, and now Congresswoman from Connecticut, returned from China with the pronouncement that the Chinese were our friends because of the missionaries we had been sending them all these years. More recently, Wendell Willkie, reporting to the nation on his trip around the world, said that "there exists in the world today a gigantic reservoir of good will toward . . . the American people." Of

the causes of this "reservoir of good will" he placed first, "the hospitals, schools, and colleges which Americans . . . many of them missionaries, have founded in the far corners of the world." That means that the work of our missionaries is bearing fruit. "It is creating good will when good will and international understanding are at a premium." While this is not the only fruit, nor the first fruit, it is a very important one at the present time.

Such fruitage was inevitable—for "whatsoever a man soweth that shall he also reap." The missionaries went to those foreign lands in the service of God and man. They sowed seeds of good will, love, and understanding without prejudice of race or color. The gospel was for all men; and so it was carried.

In the light of such work we should not relax our vigilance or interest in foreign missions. We can't go now; but we can make ready to go and send. Meanwhile, too, we can bend our efforts more fully to effecting good will and understanding at home by living and spreading the gospel of love, building up the local church, and evangelizing the unchurched.

A "SECOND FRONT" NEEDED

Much is in the papers about second fronts, and concern has been felt by many that disaster for the United Nations and calamity for civilization await a failure to open an attack in some vital area to relieve our hard-pressed allies. Much relief is given to those concerned by the news from North Africa.

It is also a conviction of an increasing number that aside from military movements,

America needs a new front—a moral and spiritual front. We are encouraged that editors, radio news announcers, and even jazz-minded amusement promoters are feeling this need. They, too, seem to detect the collapse of moral integrity and ethical values in the spirit of the times. Under the strain and tension of war, the moral health of mankind, never too robust and promising, is more acute and alarming.

Says a regular contributor to the Messenger concerning this need, "It is the duty and mission of the Church to establish it." That writer is quite right in declaring, "If the Church thinks that her only mission in a world at war is to build morale and pray for victory, she will be the most disillusioned institution in existence when the war ends." True, the Church must do this thing, but today more than ever the Church must establish a second moral front, "and insist upon an intellectual and moral honesty in regard to the aims of the war and the hopes of peace. If the Church fails in this task, the new order will be only political blunders and diplomatic hypocrisies."

The writer continues, "It takes substantial material to build a new order. A generation that has failed to undergird its moral character with a genuine faith in God cannot build that order for mankind or even guarantee freedom for men. The roots of any abiding order must be set deep in eternal realities." So true in our mind is the contributor's conclusion that we give it here in full:

Failure to establish a second moral and spiritual front now will mean that all our sacrifices are wasted, for a generation that is void of spiritual qualities cannot make a valid contribution to history. If the Church fails in her mission today, she will face a world on the morrow that is so deeply hurt and wounded that there is no healing this side of heaven. It will face a generation of men who have seen too much and cared too little. At the cost of our tears we will mend broken lives only to see them caught again in the old orders that have always preyed upon life and culture.

The only guarantee of a new order lies in a realm more powerful than that of military force. America's greatest need is a second moral and spiritual front. May the leadership of the churches sound the call.

RELIGION IN THE ARMY

Soldiers are interested in religion. "The ministrations of religion are making a glorious contribution to the life of the army,"

says a bulletin from the office of the chief of chaplains. "I do not believe any army in the history of the world has ever been created with as much care for the moral and spiritual guidance of its soldiers as has this great emergency army of the Western Hemisphere," writes General George C. Marshall, chief of staff.

The facilities for worship are provided by the government; the impetus to worship by the chaplains; the need to worship by the soldiers, privates and generals alike, we are assured. We are all comforted and encouraged by such testimony. We are passing along some of the witnessing of officers and men relayed from the chief chaplain's office:

"I feel deeply my responsibility in this important command and pray for the aid of God for strength and guidance" (Brigadier General).

"I am trying to live a Christian life and serve my country too, and I want to ask the Lord to be with men through temptation. I love the Lord with all my heart. . . . I didn't live for the Lord till I joined the army, and I am proud of Uncle Sam for making a Christian boy out of me." (Letter from overseas soldier.)

A soldier, much exercised over his spiritual condition, was helped to know Christ in a real experience by his chaplain. Later, this soldier brought several others to the chaplain for questioning and help, and was the means of their conversion. Others still came and the day before a group was to be baptized, another soldier approached the chaplain, telling him of being talked to by his chaplain in the States nearly a year before, and of his unsettled life ever since; he wanted to confess Christ and be baptized. Six out of the seven in this group had been led to accept Christ as their Lord and Savior through the personal work of others. What a testimony to personal evangelism! Doubtless there was rejoicing in the homeland over these men coming to the Lord; certainly no doubt that the angels in heaven rejoiced.

A major general writes in appreciation of the co-operation of the corps of chaplains, that their service has been all that could be desired, and in turn pledging his own whole-hearted interest and support.

The Lord's Supper

A communion service was held on October 18, 1942, at one of the Officers Training Schools. The following items are noted in connection with this service. In the preliminary planning the chaplain concerned asked for a showing of hands by the officer candidates as to how many of them

would desire to take communion on the Sunday prior to their graduation. Ninety-three per cent expressed such a desire. Two other chaplains were contacted in the plan as well as a ministerial association. Twenty ministers offered their services and several churches offered their complete communion services for the occasion. Twenty ranking officers of the school co-operated in assisting the ministers in the administration of the communion. Grape juice was bought through the quartermaster, unsalted crackers secured through a local exchange, small paper nut cups were ordered, tables were brought from the mess halls, and a communion table from a civilian church. Sergeant —, a noted violinist in his own right, generously offered his services for the occasion and rendered a number in the finished style of a truly great artist. The multigraphing section of the reproduction department printed the story complete with the picture of Christ praying in the Garden. The Officer Training School was extended a warm invitation to participate, and a large number of the officers were present at the service. Approximately 3,140 men were served individual communion at this one service! The large male choir of the Officer Candidate School which sings every Sunday morning for the Officers Candidate Religious Services, appeared. A staff sergeant, a chaplain's assistant, provided support at the piano for the hymns and accompaniments, and furnished a soft background for the communion service itself on the portable organ. (Abstracted from a chaplain's letter.)

OBSERVATIONS

Attention is called to a mistake in Observations in Recorder of November 16, page 239. The leader of the Shiloh children's choir is Mrs. Bessie Rainear, instead of Mrs. Kitchner.

Berea, W. Va.

A few days were spent by the editor-secretary with the Ritchie Seventh Day Baptist Church, and in the congenial home of Pastor and Mrs. Marion C. Van Horn and little Janet.

Here is a busy pastor and an awakened group. Everywhere were signs of approval of the pastor and his work. One of the evidences of interest was seen in the improvements being made in the parsonage, where a bathroom was being fixed up, a basement excavated and walled with fine native rock, and an electric pump and pressure tank installed. The work was being done by the pastor and Holly Sutton, and other donated labor. Some roof and other repairs will make a comfortable, cozy, and convenient home and workshop for the pastor and his family.

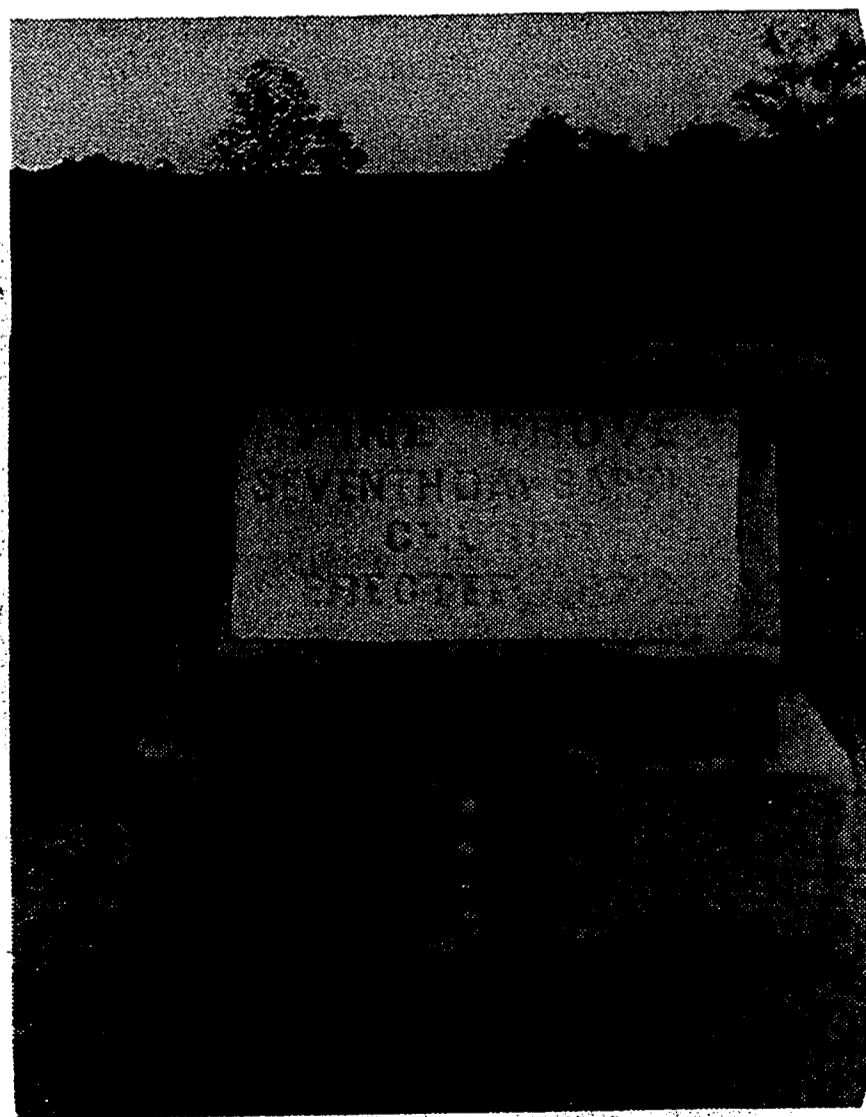
Then there is the Lord's Acre. A cane patch was the main project this year, result-

ing in the sale of some \$29 worth of sorghum. The plan is to raise cane for the Lord again next year. Individual projects were connected with the main one—total results of which will be made known later. An ingathering, settling-up meeting, was scheduled for the week following.

The plan for the coming year is to turn the whole church farm into the "Lord's Acre," with the pastor as manager. Total proceeds will go to the church.

Another sign was the youngsters coming to the parsonage to plan Junior programs with the pastor's wife.

A community-wide church project was another evidence of appreciated leadership. This was the matter of erecting a monument marking the site of the old Pine Grove Seventh Day Baptist Church. Years ago the membership of this group merged with the Ritchie Church, and some years ago the building was torn down. A picture of the monument is here reproduced.



It is built with cut stones from the old foundation. The marble marker was set in the gable of the old building.

The visitor much enjoyed the Sabbath school lesson taught by Mrs. Draxie Brissey,

delivering the Sabbath message, and calling and visiting in various homes of the community. Berea is still in West Virginia, as one soon finds who turns off the surfaced highways. But it is a great country, great in its possibilities, its beauty of hills and woods. "I will lift up mine eyes unto the hills, from whence cometh my help." And happy are they of Berea and elsewhere who can with the Psalmist's assurance be able to say, "My help cometh from the Lord, which made heaven and earth."

DAILY MEDITATIONS

(Prepared by Mrs. A. G. Churchward, Chetek, Wis.)

Sunday, December 6

"Give us this day our daily bread."

This is a part of the prayer that we must help answer. In the beginning, when man sinned, God said, "By the sweat of thy face shalt thou eat bread until thou return unto the ground." However, he gave us strength and even joy in the work of getting the necessities of life.

"I may as well kneel down
And worship gods of stone
As offer to the living God
A prayer of words alone."

Prayer—Dear God, we lean upon thy promise that our prayer for bread will be granted; not only bread for our physical bodies, but bread for our souls. Amen.

Monday, December 7

"Forgive us our debts as we forgive our debtors."

How can we ask God to forgive us our many sins, and then go out holding our grudges and feeling full of hate? It is sweet to forgive; it is like the sun coming out from a dark cloud. How it changes things. Often we find we haven't much to forgive except misunderstandings and frailties.

"For words without the heart
The Lord will never hear;
Nor will he to those lips attend
Whose prayers are not sincere."

Prayer—Lord, give me the grace and humility to forgive even those who have willfully misunderstood and hurt me, for I deserve it, Lord. I've been careless and arrogant and self-willed. Forgive me as I forgive. Amen.

Tuesday, December 8

"And lead us not into temptation, but deliver us from evil."

We feel so weak at times, but if we are never tempted, we do not gain strength. God will never allow a temptation so strong

we cannot overcome it. We know his power to deliver. How could we understand our neighbor's fall if we were never tempted ourselves? When we have lost all that we needed, and friends have not understood, and we have stood by the open grave, have we been tempted to doubt God's love and care? Has a dark cloud of fear and unhappiness covered us? God was in the cloud. He cares for us just as a mother cares for her children.

"Oh, yes, he cares; I know he cares,
His heart is touched with my grief:
When the days are weary, the long nights dreary,
I know my Savior cares."

Prayer—Lord deliver us. Amen.

Wednesday, December 9

"For thine is the kingdom, and the power, and the glory forever."

The great finale of the prayer Jesus gave us as a guide. We give God the glory and recognize his power.

"How many things are clear to us today
That yesterday we saw through mist of tears!
How many things are better than our fears;
What sunbeams through our self-wrought shadows
play!
Not one fair, earnest hope is laid away
Within its shroud of weary, wasted years,
But from the tangled grass above it peers,
Full soon, some blossom redolent of May.
We stretch beseeching hands to Heaven and pray
That this or that be granted whilst we plead.
We turn with empty hands from prayer and say:
'We are unheard, forgotten—lost indeed!
When, lo! within our reach some priceless gift,
For which imploring palms we dared not lift.'"

Prayer—God, let us ever keep this pattern and spirit of "The Lord's Prayer" in our hearts as we pray. Amen.

Thursday, December 10

Matthew 5: 3-12.

The Beatitudes are the key to the Christian life. They have been admired and respected by all people, even unbelievers. They constitute a great ideal for humans to strive for.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Christ was humble. He was the King of glory, yet he ate with publicans and sinners. He washed his disciples' feet and also, after blessing the wine and bread, passed it to them.

Why do we feel so important at times? I once heard a man testify thus: "I thought

I was pretty good. I criticized those in the church. I saw their faults and commented plenty. Later I was in a church service and it came over me what a sinner I was, unsaved and lost. I cried out for help and stumbled to the altar. I was thinking of myself a sinner, no one else. Here was the church member next to me whom I had criticized for smoking, another who was dishonest in his deals, others there I had criticized. But they were like me, repentant and after help." "It was not my brother nor my sister, but me, O Lord."

Prayer—Dear God, give me a humble, contrite heart. Amen.

Friday, December 11

"Blessed are they that mourn, for they shall be comforted."

Blessed promise for grief comes to us all.

"Leaves have their time to fall,
And flowers to wither at the North Wind's breath,
And stars to set—but all
Thou hast, all seasons for thine own, O Death!"

Blessed are we, if we can come back to the desolate home and find God waiting.

Prayer—God grant Amen.

Sabbath, December 12

"Blessed are the meek for they shall inherit the earth."

The Roman centurion, a leader who commanded men, said, "Speak the word only and my servant shall be healed." His prayer of need was heard and answered.

What we need is given: not the material earth, but the joy of the earth. The meek appreciate the perfect harmony of the woods and flowers, the blessing of service to others, no matter how simple. Out of humiliation come our most elevated joys.

Prayer—Give us this joy. Amen.

SABBATH SCHOOL LESSON FOR DECEMBER 12, 1942

The Value of the Church to the Social Order.
Scripture—Matthew 5: 13-16; Mark 12: 13-17;
1 Peter 2: 13-17.

Golden Text—Matthew 5: 13, 14.

You can take nothing greater to the heathen world than the impress of the love of God upon your own character. That is the universal language.

—Henry Drummond.

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.

UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

The Week of Prayer for the Churches, as usual, is to be observed throughout the world the first week in January (January 3-10, 1942). Regarding this, the booklet giving suggested outlines of subjects and helpful materials says:

"The Universal Week of Prayer is a global fellowship. It is observed simultaneously in all the nations. In countries other than the United States, this prayer plan and program are sponsored by the World's Evangelical Alliance, with headquarters in London, England. In the United States, the week is sponsored by the Federal Council of the Churches of Christ in America, through its Department of Evangelism."

It is also suggested that the Week of Prayer be observed unitedly by all churches in the community, that there be a different leader for each daily service, and that each leader work out a program for his own meeting.

The Missionary Board through its secretary is sending copies of the booklet to all our pastors and to church leaders where there are no pastors. Additional booklets may be secured by addressing the Department of Evangelism, 297 Fourth Ave., New York City; 5 cents per single copy; 2 cents each in any quantity.

W. L. B.

SECOND-RATE LOYALTIES

There are many worthy causes, but they are not all of the same value. This is brought out in the case of Mary and Martha, as recorded in Luke 10: 38-42. Martha was anxious about the preparation of a good meal for the Master. Mary was more interested in his teaching and Christ declared, "Mary hath chosen that good part."

All along the pathway of life there is a temptation to give our loyalties to secondary things. Many make the securing of property or getting an education the chief attainment. Accumulating a certain amount of this world's goods and the acquiring of an educa-

A PLEA FOR MISSIONS

By Rev. George E. Tomlinson

(Corresponding secretary of the Missionary Society from 1868 to 1876)

The board would feel less anxiety in regard to this matter (running in debt to carry on the work), did it not consider its duty as involving something more than the mere expenditure of the money placed in its hands for missionary purposes, viz., the effort to develop a missionary spirit among the people, and explore mission fields; in short, to seek for means to expend, as well as to expend judiciously what may, with or without such seeking, be received. In short, the board cannot look upon itself as a mere mechanical contrivance, but as an agency possessing Christian interests and sympathies. It may be safely added, that as a people we expend far too little for missionary purposes, if the end sought were simply our own good, without reference to the inspiring and highest nature of Christian labor, the salvation of men. . . . And we are further confident that there is no form of religious giving that yields quicker and fuller returns than contributions for strictly missionary purposes. Let us give it a fuller trial.

The mission of Christ is the mission of his people—to seek and to save the lost. And the seeking comes first. The desire to engage in this seeking is one of the first conscious feelings of the newborn soul. The soul that represses this desire remains weak and inefficient. The soul that obeys it grows strong and jubilant, and at the same time becomes a successful laborer. The church that has much of this spirit is a light in the world. The denomination that has most of the evangelical element, whatever may be its distinctive tenets on various subjects, has most spiritual power and grows most rapidly. No zeal for the promulgation of denominational doctrines, however important the doctrines or necessary the zeal, can take its place. Without this evangelical spirit, which is the true missionary spirit, we have no power of development, and but little of accretion. It is the one element of growth and vigor. It is the radicalism of Christianity, not spending its energies in lopping off the branches—particular sins—but laying the axe at the root and so securing the whole; training the branches by gaining the trunk; securing the heart, and with it the life. It is the true conservatism of hu-

tion are proper under certain circumstances, but they are not to be compared with spiritual attainment. Even in the matter of religious activities there is a possibility of putting secondary things first. It is not an uncommon thing for people to be intensely interested in having a beautiful church with an elaborate church service, and yet care very little about the real object of the church, which is to evangelize the world. Their loyalties are to the lesser good.

According to Christ's teachings, the thing that lay heavy on his heart was the establishment of the kingdom of heaven. The Church itself was founded to establish his kingdom. In his recorded teachings the word "church" is used only twice. Kingdom is used one hundred twelve times. The kingdom of Christ, or the kingdom of heaven, means the reign of Christ—the reign of Christ in the hearts of men throughout all the world. To establish this kingdom is the object of the Church. This work is sometimes called Christian missions. We are giving our loyalties to the lesser good unless we are striving to bring this about.

The foregoing statements are not to be understood as speaking lightly of church activities, of beautiful buildings, stately services, and the work of well organized auxiliaries. These are good when in their place; but they are not the end. They are only the means. They are to be used to accomplish the glorious end, the establishment of Christ's kingdom in the hearts of men over all the earth. In Matthew 6: 19-21 Christ implores us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." The sexton who cares for the church, those who furnish music for divine services, and those who help the needy are laying up treasures in heaven if the primary motive of their activities is to establish the kingdom of Christ. The daily tasks of life become sacred if the motive in performing them is to advance the kingdom of Christ. The impelling motive in our loyalties is the thing that counts.

W. L. B.

manity, making the heart loyal to truth, because of a personal allegiance to Christ, and a resulting love for the brotherhood. It leads to individual effort and to organized exertion. It is the very life of our cause. May God give us more of the missionary spirit, and grant us the wisdom needed in applying it.—Taken from the conclusion of the Annual Report of 1872.

THE SOLOMON ISLANDS

The writer, a lady, states that she was born and brought up in a household which was not interested in Christian missions, but criticized them sharply. When she grew up, she married and went with her husband to South Africa, where they came in touch with several mission stations and realized that the missionaries, working for no material reward, compared very favorably with men in other walks of life.

Late in 1940, this couple were traveling in the South Pacific, when the ship on which they were traveling was sunk by enemy raiders, and the survivors were landed on an island on which the natives were reputed cannibals. Next day, Sunday, they found a native church and heard singing, which, as they got nearer, they recognized as "Jesus loves me, this I know." All the rest of the service was in the native tongue.

That evening they were surprised to see about a dozen men, with lights, bringing food to them, and were told, "Tomorrow, more." Next day they called on the missionary and found that he had come from the Solomon Islands as a missionary to this lonely island. When a rescue ship arrived, the headman refused payment, saying, "There is no need; we are Christians. We gave to you because you had so little."—Taken from Life and Work, World Dominion.

PEACE AND OUR TASK

By H. N. Wheeler

It is only right, as Paul Burdick says, to give some thought to the peace that should follow this terrible conflict, and pacifists and realists should all have a hand in it. Government agencies and organizations are working on plans for various kinds of peace. The need at present is to bend every bit of mental and physical energy to carry on the war to a

successful conclusion. There is danger in dissipating thought and energy and thus delay the war's conclusion. At this stage it is not clear what kind of a peace may come about. Perhaps war activities will not cease all at once so the fighting nations can all gather around one peace table. If they do, it will take months, perhaps years, to adjust all matters to the best interests of all nations. There will surely be trials of international bandits. There probably will be internal revolutions and rebellions. If we and our allies win, what will be our role at a peace table? Some agencies now working on peace plans may be as detrimental to a proper peace as the war now is. Some peace proposals are too fantastic to warrant consideration. If this war is a purge because we have drifted away from God, as some contend, have we been purged enough? Christ is our only hope, now we are at war, and when peace comes. Then why do we not get right with God and help others to come to Christ? The great need is for preachers and religious teachers and laymen also to be so filled with holy zeal that a great world revival can be brought about. Where are the Moodys and the Spurgeons of yesteryear? Instead of talking and working for peace now, if every effort were put forth to put Christ first and unitedly work for him, would not the coming of a just peace be hastened? A great world movement toward Christ would eventually solve the problems, no matter how complicated they are.

ENCOURAGE SERVICE MEN TO CONTACT CHAPLAINS

In accordance with requests from chaplains in the field, Dr. A. W. Gottschall, national director of programs in army camps, naval and air bases, for the National Conference of Christians and Jews, urges families with men in the armed services to write to the men and encourage them to contact their chaplains. Service men should be assured by their families, says Doctor Gottschall, that "the chaplains are their best friends."

Chaplains will welcome this advice on the part of parents and wives, and will be able to render greater service, Doctor Gottschall declares.

WOMAN'S WORK

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

"PURPOSE, CONSECRATION, UNITY, ACTION"

The stars on the map (See cover) show the approximate locations of the churches of our denomination. How few there are, and what a large number of states with not even one church!

A study of our 1941 Year Book reveals some interesting figures which should startle us into "purpose and action." Under heading of Seventh Day Baptist Churches we find sixty-seven churches listed with a membership just over 6,700, and a net loss for the year of only sixty-seven. At least twelve of these churches are pastorless and many pastors serve two churches. If we belonged to a lodge or service club and found ourselves in such a situation the solution would be to put on a drive for new members in our own town and send a delegation to a nearby place to organize a new club or lodge.

Let us take a cue from them and "consecratedly unite" in sending our pastors to strengthen some weak, struggling church, or select some new field to send him to, with the "purpose" of organizing a new church, and we at home solicit new members as well as keep up the regular appointments while he is away. May we not "unite" in doing this about February 15, 1943, while every one prays that the effort may be fruitful according to the Master's will.

Signed, Promoter of Evangelism.

THE GROWING EDGE OF RELIGION

By Albert N. Rogers

"... first the blade, then the ear"

Twice I have been to the American Bible House. A mural there sticks in my mind; it shows the Bible being read in a medieval church and the volume is fastened with chains to the lectern. The chains were to prevent its being carried away by land-owners who feared the effect of its teachings upon those they suppressed. Chains of courage and insight need frequently to be forged to keep our Bible from becoming the tool of any privileged group.

Two observations brought back by a recent visitor to Geneva, Switzerland, are these: French Protestants have become a considerable factor in the land where they have so long been a minority group by virtue of their brave defense of the Jews conscripted for German labor; also German Christians seem more than likely to affiliate with the Ecumenical Movement as soon as possible after the war. So God makes the wrath of men to praise him.

A new pamphlet entitled "A Righteous Faith for a Just and Durable Peace," commends itself by the breadth of point of view represented by Hocking, Van Dusen, Weigle, Clinchy, Mackay, Bennett, Beaven, Sorokin, Oxnam, Fosdick, and others who contributed to it. Copies are available from the Federal Council office; 25 cents for single copies and less for quantities.

The newspaper, PM, says one Negro has been heard singing "Praise the Lord and pass the Anti-lynch bill!"

Christian sentiment with regard to living conditions in camp communities has concerned itself chiefly with amusements and so-called moral conditions. It should be brought to bear upon rents. We heard of an officer and his wife near a camp in Louisiana who are paying forty dollars a month for one room, a porch, a closet, and cooking privileges in the bathroom.

Salvation comes in many forms and frequently by printer's ink. The colors of the new edition of the tract, "Pro and Con," and the change of makeup are sure to give it additional readers. We have always regretted that Bibles are printed chiefly in black covers.

"A MILLION ACTS OF KINDNESS"

(From Foreword to Report of USO Council, Fort Dix, N. J.)

By Sergeant Jimmy Cannon

The USO doesn't give you a Guggenheim Fellowship or an X card or build you a hunting lodge at Sun Valley or a date with Hedy Lamarr. The USO does small things for the soldier, and the soldier is a million soldiers, and the acts are a million acts of kindness.

CHRISTIAN FELLOWSHIP

Youth and Adults

(Contributed by Miss Esther Burdick)

Today, perhaps more than at any other time, young people are faced with hard problems and choices, personal and social. What could we do without the timely, well-considered advice of the experienced older people to whom we turn? Our thinking is liable to become muddled unless we consult wiser heads than our own. So we take our difficulties—and our joys as well—to parents, our minister or some church member whom we trust, our Sabbath school teacher, and come away usually with clearer, maturer ideas.

Why is it that we feel the need of association with older people? Couldn't we solve problems by ourselves or by talking them over with members of our own age group? Why is this less satisfactory? From earliest childhood our lives are influenced by adults—parents, their friends, other relatives, teachers. We are taught, if our homes are good ones, to respect our elders, to treat them with courtesy. It becomes a natural thing for us to look to adults for guidance. As we grow older, we may pass through a stage of hero-worship, followed by disillusion sometimes, then a greater feeling of closeness and more understanding between old and young. For most young people it isn't until we go away to school or to work, and are separated from old ties, that we realize how much our parents and adult friends have meant to us. If it isn't too late, we try to find ways to thank and repay them, remembering how thoughtlessly we once accepted great kindnesses, and cast away advice which, at the moment, was distasteful. We see how we have been trained, our potentialities developed by constant care and sacrificing which we can only hope to equal.

We discover something else — that nobody likes to be treated as an old person, for he never feels old underneath. Adults have just as much capacity for enjoying life as youth, though this may be concealed under a deceptively calm exterior.

In the church and church affairs old and young need each other equally much for a balance between dignity with settled content and adventurousness with an impatience of tradition. There should be an interchange of ideas and intermixture of personalities, a "toning down" and a "toning up" process.

They're always doing little favors for a lot of guys who are lost and bewildered in strange towns where the foe of loneliness is met on every street. They get a guy a shower bath when he's dirty and a towel to dry himself off and a place to shave himself and the razors, the blades, the soap, the tooth paste, the tooth brush. They get him a laugh in the shows they put on and music to dream to in the concert halls and a cup of coffee and a doughnut and a desk to write a letter on and the paper and the envelope and the pen and the ink. They have classes where guys can do, in their off-duty hours, what they did back home at their jobs, commerce, the arts, the crafts, the professions; and that's very good because it keeps a man's hands loose and it keeps his mind from journeying in a pilgrimage of despair back to what he had and what was close to him.

They throw dances and parties and a guy can sit down and tell the tale of his torch to a girl or tell her the lies that are in him, the beautiful lies all young guys should have in them and the miracle of youth transforms into the truth. They have gyms in the USO buildings and if there's a prayer in a man there's a religious service set up, where he can get those prayers out of him.

All these are small things, I guess; the soldiers dancing and writing letters and drinking coffee and talking to a girl and drying his shower-wet body with a towel and shaving his hairy face. Of course, they're small, but a soldier will tell you how important they are.

But they're happening every day to the biggest army the world has ever seen; all the small things getting bigger and spreading out and up and down and across the world, each small thing the biggest thing that happened that day to a soldier who came to the USO because he was lonely or hungry or dirty or unshaven or tightened up with the blues.

—USO Bulletin.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred. N. Y.

The series of articles, which has been interrupted for several issues, is being taken up again. The new section is entitled Christian Fellowship and will run until interrupted for Christmas and New Year's.

If age barriers are broken down, Christian fellowship can result in mutual interest, trust, and understanding, a wider perspective and more knowledge of each other. Children aren't "brats." Adults aren't "old fogies." Jesus never saw it that way.

TRACT BOARD MEETING

(Condensed Report)

The Board of Trustees of the American Sabbath Tract Society met in regular session on Sunday, November 8, 1942.

The report of the treasurer was presented by Mrs. William M. Stillman, assistant treasurer, as follows:

J. Leland Skaggs, treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending September 30, 1942.

Dr.	
To balance on hand, July 1, 1942	
General Fund	\$ 1,311.28
Reserve for binding "S.D.B.'s in Europe and America"	75.00
Denominational Building Fund	1.61
Reserve for Historical Society Rooms	35.89
Maintenance Fund	273.63
	\$ 1,697.41

To cash received since as follows:

GENERAL FUND	
Contributions: Individuals and churches	\$ 69.05
Denominational Budget	517.42
Income from invested funds:	
Through A.S.T.S.	1,080.65
Through Memorial Board	1,041.36
Receipts from "Sabbath Recorder"	574.65
Receipts from "Helping Hand"	257.38
General printing and distribution of literature	118.98
Maintenance Fund: a/c 3 mo. taxes	150.00
Sale of 1110 W. 6th St., balance of expenses over income	1,169.21
Refund on insurance, 1110 W. 6th St.	2.15
Receipts from real estate, 612 W. 7th St.	345.00
	5,325.85

MAINTENANCE FUND	
Rent from publishing house	\$ 300.00
Income from D. B. Endowment Fund	9.79
	309.79

PERMANENT FUND	
a/c principal of bond, A-NY and B-NY Realizing Corp.	\$ 125.00
Gain, sale of 1110 W. 6th St.	400.51
Cash payment, sale of 1110 W. 6th St.	1,500.00
Carlson mortgage paid in full	3,300.00
McKellin mortgage paid in full	2,000.00
Rabinowitz mortgage paid in full	3,750.00
Transfer of funds for investment	5,000.00
Additional gift from Everett Pearce Estate	5.00
Bequest of Wm. L. Clarke, Westerly, R. I.	5.00
	16,085.51
	\$23,418.56

Cr.
By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion work—Salary of leader	\$ 22.50
Expenses of "Sabbath Recorder"	1,780.31
General printing and distribution of literature	261.00
On account, Manual for Statement of Belief	16.75
Letters to men in service	1.37
Binding "S.D.B.'s in Europe and America"	28.00
Reports to Conference	123.85
Corresponding secretary: Salary	394.00
Travel expense	17.50
Office supplies	12.65
Additional field work:	
Florida missions	100.00
Sabbath seals	19.75
Recording secretary: typing and mimeographing	29.36
Treasurer's expense:	
Auditing reports	15.00
Clerical assistance	52.00
Premium on surety bond (asst. treas.)	27.50
Stationery, postage, etc.	23.20
Account real estate and investments:	
Fee of special agent	90.00
John C. Dilts, collector:	
Third quarter 1942 printshop taxes	236.05
Legal expense re: collection of Rabinowitz mortgage	60.00
Life annuity payments	150.75
Express charges	1.30
Selling commission	237.50
Legal expense re: 1110 W. 6th St. (sold)	41.00
Real estate expenses: 612 W. 7th St.	199.04
1110 W. 6th St.	50.66
	\$ 3,991.04

MAINTENANCE FUND	
Janitor	\$ 39.75
War risk insurance	41.60
Furnace repair	7.13
Repair doors	26.84
Account 3 months' taxes	150.00
Board of Trustees, S.D.B. General Conference	
Income from D. B. Endowment	2.29
	267.61

PERMANENT FUND	
U. S. Treasury Bonds—Series G	5,000.00
	\$ 9,258.65

By balance on hand, September 30, 1942:	
General Fund	\$ 2,674.09
Reserve for binding "S.D.B.'s in Europe and America"	47.00
Denominational Building Fund	1.61
Reserve for Historical Society Rooms	35.89
Maintenance Fund	315.81
Permanent Fund	11,085.51
	14,159.91
	\$23,418.56

Ethel T. Stillman,
Assistant Treasurer.
Plainfield, N. J.,
October 19, 1942.

Examined, compared with books and vouchers and found correct.
J. W. Hiebler,
Auditor.

Plainfield, N. J.,
October 19, 1942.

Customary committee reports were presented.

Lester G. Osborn, new member of the board, was greeted, and at the invitation of the president, spoke briefly concerning his interest in the work of the board.

Courtland V. Davis,
Recording Secretary.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written to you for so long a time that I thought I would write now.

Well, Thanksgiving Day is very near, right around the bend. I don't know what we will have for our Thanksgiving dinner, but I do know it will be good. Thanksgiving dinners are always good. Don't you think so?

You know all about Thanksgiving, so I am going to tell you about something you don't already know about. That is our Junior Christian Endeavor.

We just finished having Acts of the Apostles on the flannel board. Mr. Osborn gives us these lessons and in a few weeks he is going to start us on Genesis.

We are having several contests now, on attendance, bringing our Bibles, visitors, Pollyanna deeds, and writing letters to you. So you see your name is on our contest chart. We also take notes on Mr. Osborn's sermons every Sabbath, and this is counted in the contest. We have a captain for the girls and boys and these captains mark the chart for us. It is very interesting.

I think I will close now, Mrs. Greene, as I want to write a letter to my brother who is in the navy.

Very truly yours,
Ruth Ayars.

103 New Street,
Bridgeton, N. J.

Dear Ruth:

I can't begin to tell you how pleased I was to receive your good letter yesterday, just in time to get it into the Recorder. Of course, I am especially glad to hear from Bridgeton and Shiloh children. Can you guess why?

Yes, only three days after today before Thanksgiving, but every day should be a

time of thanksgiving to God for the many blessings he sends us daily.

I think your Junior Christian Endeavor contest is very interesting and worth while, and I'm glad to have my name on your chart.

I'm sure your brother in the navy will be happy to receive your letter. Many, many families have one or more young men in the armed forces. As you know, our son is the medical officer for a mule pack field artillery battalion, the only one of its type in the U.S.A. Instead of hauling their guns (field howitzers they are called) on caissons or trucks, they are dismantled and strapped on the backs of mules, which makes them accessible in the most mountainous of terrains. The army is moving this battalion to camp in the very peaks of the Rockies, at fourteen thousand feet elevation, where they are to have ski training. They went up there November 18. Doctor Greene will have to put on skis with the rest, for where the troops go he must go also.

Hoping to hear from you again soon, I remain
Sincerely your friend,
Mizpah S. Greene.

Dear Recorder Children:

I hope many of you will soon follow Ruth's good example. How about it?

Ruth says, you know, that Thanksgiving dinners are always good. I agree with her, don't you? One of my favorite dishes at Thanksgiving time has always been pumpkin pie, so I am going to finish this page with a little poem I learned many years ago.

Grandma's Pumpkin Pies

My mother's pies are very good
For common days, but oh, my eyes!
You ought to be at Grandma Gray's,
Where we all go Thanksgiving days
And taste of Grandma's pumpkin pies.

The aunts and uncles all are there,
And cousins, too, of every size;
And when the turkey's had his day,
And Grandma's pudding's stowed away,
Then next will come the pumpkin pies.

Oh, apple pie is very good,
And chocolate, cream, and mince likewise;
But if you knew my Grandma Gray,
And tried her cooking, you would say,
"Hurrah for Grandma's pumpkin pies!"

That is what I thought about my Grandma's pumpkin pies.

Sincerely yours,
Mizpah S. Greene.

AN AUTUMN WALK

By Pearle Halladay

There it was looking up at me, a purple pansy. The velvet face stood out from the brown earth and dead leaves, friendly and smiling. In spite of a hard freeze, several frosts, and some falling snowflakes, it had put forth a lovely blossom. What made it blossom and stand so bravely in the cold? Its roots were alive. Through the summer days it had drunk in the sunshine, absorbed moisture, drawn into its roots strength from the soil, and now in late autumn it could put forth a last lovely flower.

When our lives run along like pleasant summer weather, are we drinking deep from the days and hours a spiritual strength that will sustain us when the cold and storms come? Do we draw from the spiritual fountain ever flowing for us an abiding faith that will give us courage to be firm and true when we must stand in a place all brown and dull and cold? Did we hear the Master when he said, "Come apart and rest a while," and did we obey? Did we quietly follow him to learn and grow stronger? Perhaps tomorrow the storms may come and the winds sweep away much we have enjoyed; but if our roots are firmly embedded, if our faith in God is steadfast, we, too, will have strength to put forth blossoms of cheer and kindness. We will have courage to help and strengthen another who has grown weary in life's way.

We who are familiar with the changing seasons realize that life is much like them, with sunshine and shadow. Some years ago I read the verse that follows.

"I would not wish you all sunshine,
For that makes a desert, you know;
I would not wish you all showers,
For then no flowers could grow;
But sunshine and showers together
Make perfect the days going by;
So I wish you the right kind of weather
For a beautiful sunset sky."

If we realize that each day is given us by our heavenly Father—if we will only believe in his great love for us and that "His will is ever directed towards his children's good," no matter how rough the road, we can walk, with him. And if we will only trust him in all things, we too shall have strength when life's cold winds blow upon us for

"His strength is made perfect in our weakness."

We can learn so many lessons from all of nature, but is there any flower that can speak to us more clearly than

Pansies

They grew in an old-fashioned garden,
Their petals so soft and fair,
White and purple and golden,
They budded and blossomed there.
So lonely and sad when I found them,
My heart could scarce bear the pain,
But their faces smiled in friendship
And bade me be happy again.

The breeze swayed them ever so gently,
And bowed each pretty sweet head;
My tired eyes closed slowly,
And this is what fancy read:
Pansies, God's visible heart's ease,
So patient, tried, and true,
You teach a lesson olden;
Let me learn the lesson from you.

No matter how humble the garden
Where God has placed you to grow,
Let us, like the pansies, be faithful
In what he has asked us to do.
If our mission be that of the pansies
To ease aching hearts to rest;
Let's smile, and with perfume of friendship
Let us give God and others our best.

Stevens Point, Wis.

OUR PULPIT

CALL THE SABBATH A DELIGHT

By "A Reader"

Text—Isaiah 58: 13, 14.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not . . . finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

The trees made dark, feathery silhouettes against a sky of evening red as the sun sank below the western horizon. It was Sabbath and all was still and peaceful. The Christian family had completed the day's work of preparation. Floors had been scrubbed, baths taken, and food prepared. It had taken a lot of hurrying and scurrying to get it all done

so that they would be able to keep the next day holy. But now they rested in perfect peace and contentment as they watched the aged miracle of God.

Somehow it wasn't like other days. It wasn't just the physical beauty of the spectacle that affected them. But a certain holiness or "Sabbathness" pervaded. And they knew it was because God was there—there to bless his own special day. This was the day they could look forward to all through the week, and there were a number of beautiful ones which they could look back to.

During the evening each member of the family goes to his own favorite place of rest, reading, or of meditation. If we could listen in to their thoughts and prayers, we might hear something like this:

"O God, I lift up my hands to thee; with my whole soul and spirit I meditate on thee on this thy sanctified day. The sky, the moon, and the stars seem to say that it is the Sabbath of the Lord. Yes, it's the same one Abraham, Isaac, and Jacob, and all God's true prophets kept from the foundation of the world. O God of the prophets, I'm so thankful that thou hast given us just such a day to worship thee in and forget about the cares of daily life.

And, oh, how much more it means to know you yourself set it aside, hallowed it from the creation of the world, than if it were set aside by mortal man. Only mankind desecrates this, thy holy seventh day. Why couldn't he have been satisfied with this blessed day instead of trying to change it into a worldly, unsanctified one?"

Thank God man can't change it, not truly. That day of rest still stands as sacred as it stood in the beginning, a day created with a special purpose right along with the rest of creation. Otherwise we might have just six days in the week instead of seven. For, we know that if Christ had given us another rest, "then would he not afterward have spoken of another day." Hebrews 4: 8. "For he spake in a certain place of the seventh day on this wise. . . ." verse 4. Let us labor to enter in lest we fall after the example of unbelief.

On the morrow the Christian family prepares for Sabbath school, which they never miss if they can possibly get there. How much it means to them! However small the crowd may be, the study of the Word, the praises sung together will give them spiritual strength.

Sabbath dinner, though simple and prepared the day before, has something special in it and is a little more attractive than usual, for they believe that the day should be a delight and as pleasant as possible.

The conversation is watched. They do not talk of plans to be carried out as soon as the sun is down, for to be thinking and talking about their worldly cares and business is almost as bad, if not completely so, as of actually attending to them. Frivolity is laid aside as not fitting for the day. "Not finding thine own pleasure, nor speaking thine own words." They know it is not wise to visit their worldly friends on that day, for they do not promote holy conversation or thought.

In the afternoon they may take a walk to observe some of God's beauty, but never down to the business district of town, where God's command is so abundantly transgressed. Or the family may gather around the piano to sing praises to his name.

The Christian family is not anxiously watching the sun on Sabbath evening, wishing it would go down so they may continue their business, but they hold on to each precious moment, trying to possess as much of its riches as possible.

—From The Bible Advocate.

MOBILIZATION OF MORAL AND SPIRITUAL FORCES

By Charles V. Vickrey

At the New Year's Day service held in Arlington, Va., on January 1, 1942, with Prime Minister Churchill and President Roosevelt occupying the pew once used by George Washington, Rev. Edward Randolph Welles, rector of the church, said, "Thanks to the foresight of our President, we are not entirely unprepared in a military way for this war, but spiritually we are in bad shape."

In a more recent international radio broadcast, Mr. John D. Rockefeller, a Christian layman, stated the facts even more pointedly when he said, "We have woefully failed in love of God and love of man. Human greed and selfishness have brought us to our present sorry plight. Industrial and commercial development has been so rapid, all engrossing, that it has outstripped and stultified our moral and spiritual development. To renew, to strengthen, to extend spiritual power in man is the supreme task of this hour."

Our government has done a magnificent job in mobilizing the military forces of the nation. That which was apparently impossible has been achieved repeatedly.

More than four million men have been mobilized and equipped for battle. Hundreds of thousands have been trained, transported to far distant lands, and are now in active service, on many war fronts. Shipbuilding yards, airplane factories, and huge munition plants have been built, thrown into high gear of night and day production, far surpassing anything that the world had previously known.

Fleets of flying fortresses, unheard of a generation ago, now soar over every ocean and continent.

Our income for 1942 will reach the highest peak that has ever been known in history. It is now at least 41 per cent higher than it was in 1928, and our national income for the current year 1942, is officially estimated at \$115 billion, an increase of \$22.9 billion or 24.8 per cent in a single year.

No such fabulous increase or incomprehensible total of national income has ever been known in the history of any nation.

But, concurrent with this continuing increase in national income and unprecedented acceleration of material production, there has been a 31 per cent decrease in our gifts for the support of church and other character-building agencies.

Even more significant is the fact that while our boys are making the greatest of sacrifices on farflung battlefields, in the air, on sea, and on land, and while millions of our kinsmen and allies in the invaded areas of the world are bombed from their homes, driven into exile, homeless, and impoverished, we are not only spending many times as much money for intoxicating beverages and other luxuries as we give for war relief, but the increased expenditures for these luxuries over and above the huge sums spent for them in pre-war years is more than the total of all the money given through voluntary agencies for the relief of millions of orphans, widows, refugees, and other innocent victims of war throughout the world.

The problems of humanitarian war relief are fully comparable with those of winning the war and may prove a vital part of winning and maintaining peace based upon world brotherhood rather than upon physical force.

Who can doubt the strategic urgency, at this juncture in our world crisis, of a mobilization of moral and spiritual forces commensurate with our unprecedented mobilization of military and material resources?

The Golden Rule Foundation offers its services for any possible assistance in a properly co-ordinated effort to boost the contributions to church and charity, including war relief, until they are more in proportion to the rising national income and lavish spending on the part of the average American citizen.

Golden Rule Suggestions for December

The following suggestions are offered for raising the levels of giving, and strengthening the ministry of our religious, educational, character-building, and war relief organizations through channels and agencies of the donor's choice.

December 6-13 — International Golden Rule Week. A period of plain living, high thinking, and Golden Rule sharing. Write for International Golden Rule Economy Menus.

Golden Rule War Relief Christmas Giving. Utilization for 1942, or Conservation for 1943 of 15 per cent of income, exempt from tax if given to charity.

December 26-31—Stewardship Review Week. Review of Wills—Review and possible revision of wills in the light of wartime changes, considering possibility of larger bequests for church and charity.

Forecast—of philanthropic program for the coming year.

DENOMINATIONAL "HOOK-UP"

Ashland, Ore.

Delwin Hurley writes that he enjoys the letters to lone Sabbath keepers, and by them is encouraged to face the sneers of those who ridicule Sabbath observers. He thinks letters from friends in Sabbath-keeping communities would be of great help to cheer and encourage the L.S.K.'s.

Sabbath keepers away from their home churches, in his opinion, might affiliate with other churches for the sake of their own spiritual advancement and for the sake of promoting the work of God's kingdom, but should be loyal, at the same time, to their own Sabbath-keeping convictions.

He expresses a deep sadness at the indifference of the world and the Church to Sabbath truth, and points out that in the Bible we are told there will be strong delusion sent, that the people might believe a lie.

The Editor.

Daytona Beach, Fla.

Of the five bridges across the Halifax River that flows between "The Peninsula" and the "main land," only one—"The Main Street Bridge"—is now open. A group of U. S. officers is stationed at the west end of this bridge, and the passengers in every automobile, in every bus, and every pedestrian is stopped with the question, "Where were you born?" if not required to produce birth certificates. For spies are known to be operating in Daytona Beach. There are patrols of airplanes for spotting the deadly submarine that is submerged out there awaiting its chance for doing damage to our shipping. Then there is our ship yard where every month or so a submarine chaser slides down the ways for business with these submarines.

But what is of the greater interest to me is the increasing alertness of our little church and the other churches of the city to their specific mission of bringing to the war-torn world the greatest message of the gospel of peace.

May we not have a vital part in the building of a "just and durable peace" of which this inhuman war seems to be a necessary prelude?

But we shall have to remember that in that just and durable peace vindictiveness and hate cannot survive. For hate is the root out of which war springs. We have a long way to go to reach the place to which the Prince of Peace directed us — "Love your enemies." Only his divine strength can help us compass that distance. By his grace we will.

—T. J. Van Horn, in
DeRuyter Gleaner.

MARRIAGES

Scholes - Bassett. — James Scholes and Eloise Bassett, both of Alfred, N. Y., were united in marriage by Rev. Everett T. Harris assisted by Chaplain William Genné on Sabbath afternoon, October 31, 1942, at the Gothic.

OBITUARY

Coon. — Durwood Eugene Coon, son of George and Marion Colgrove Coon, was born December 7, 1866, on a farm near the village of New Auburn, Minn., and died at his home in Milton, Wis., October 29, 1942.

He was married August 29, 1889, to Miss Nettie Hall, who survives him. There are also two living sisters: Nellie, Mrs. Byron E. Coon of Milton, Wis.; and Minnie, Mrs. George Truman, of Weyerhaeuser, Wis. There are three surviving daughters: Maude, Mrs. Henry Babcock, of Milton; Luella, Mrs. Beryl Whitford, of Milton Junction; and Martha, Mrs. Glyde Tuttle, of Geneva, Ill. There are eleven grandchildren and seven great-grandchildren. Mr. Coon was baptized in early life and became a member of the New Auburn, Minn., Seventh Day Baptist Church, in later years transferring to the church at New Auburn, Wis. Farewell services were in charge of Willard D. Burdick and Edwin B. Shaw. Burial was made at New Auburn, Wis., where a service was conducted by Burchard Loofbourrow. E. B. S.

Smalley. — Lydia Plummer Smalley was born near Quinton, N. J., October 23, 1876, and died at her home in Shiloh, N. J., in the early morning hours of Sabbath day, October 24, 1942.

She was married to George Smalley on December 2, 1896. Mr. Smalley died in 1924. Surviving are two sons and four daughters: Roscoe of Flanders, Mrs. John Bell, of Monroeville, Mrs. Kenneth Budd, of Bridgeton, Mrs. W. Herbert Moore, of Woodstown, all in New Jersey; and Miss Verna and J. Morgan of the home. She is also survived by seventeen grandchildren and two great-grandchildren. Soon after coming to Shiloh, Mrs. Smalley united with the Seventh Day Baptist Church, and was a member until her death. Farewell services were conducted by Pastor Lester G. Osborn, and interment was in the Shiloh cemetery. L. G. O.

Spooner. — Luetta Huntington, was born in West Edmeston, N. Y., May 12, 1863, and died in Brookfield, N. Y., November 15, 1942. She was the daughter of Franklin C. and Louise Langworthy Huntington.

On October 28, 1886, she was married to Frank M. Spooner, formerly editor of the Brookfield Courier, who passed away in 1934. Since her husband's death Mrs. Spooner has lived with her children — chiefly with Mr. Jean Spooner of Brookfield, in whose home she died.

On August 20, 1892, she was baptized and became a member of the Seventh Day Baptist Church, and continued a faithful and valued member of the church and of the Women's Missionary Aid society until her death.

She is survived by four children: Laurence H., of West Edmeston; Major Malcom G., of Spence Air Field, Moultrie, Ga.; Jean F., of Brookfield; and Mrs. Kenneth Crumb, of Utica; and her twin sister, Mrs. Luella Messenger. There are thirteen grandchildren and five great-grandchildren.

The funeral was conducted by Pastor J. W. Crofoot, assisted by Rev. Wm. D. Clough, pastor of the Baptist Church. J. W. C.

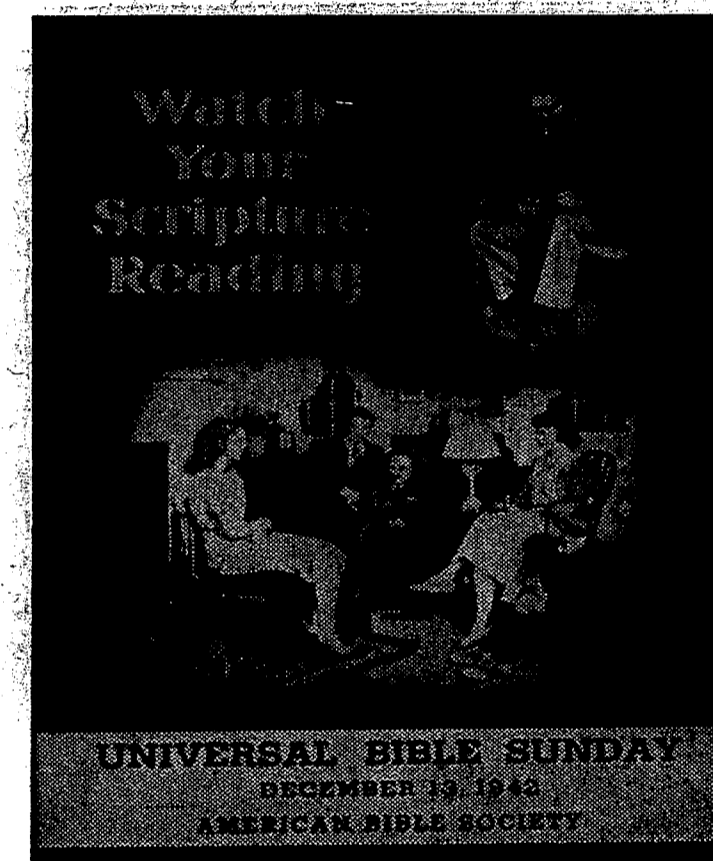
We are saved by hope . . . And we know that all things work together for good to them that love God.—From Romans 8.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., DECEMBER 7, 1942

No. 23



Promoted by Seventh Day Baptists
Sabbath, December 12, 1942

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