

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.

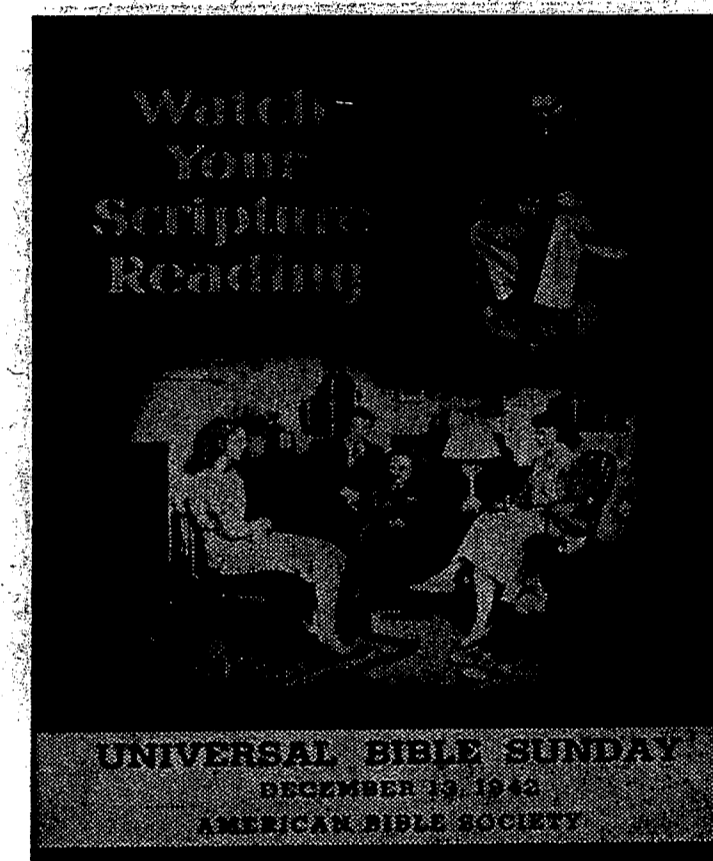
We are saved by hope . . . And we know that all things work together for good to them that love God.—From Romans 8.

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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The Sabbath Recorder

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EDITORIALS

"GIVE HEED TO READING"

Paul urged young Timothy (1 Timothy 4: 13) to give heed to his reading. The American Bible Society, this year, has laid emphasis to this phase of its promotion of the Bible, its distribution and use, encouraging its reading at home, at Bible school, and church.

To the pastor, the Bible Society writes:

Now, in this tragic year, which finds the Bible being sold and distributed in greater quantities than for a decade, its divine counsel eagerly sought by anxious people, both civilian and military, who are searching for guidance through the stormy waters of a warring world the tides of which are terrors that come closer every day, the officers of the American Bible Society have felt impelled to devote the opportunities of Universal Bible Sunday to this most important theme—"Watch Your Scripture Reading."

We hope that in the critical times in which so much of our present work is done, the emphasis upon Scripture reading will help to overcome "spiritual illiteracy." We hear, now and then, the confession, "I knew so little about and of the Bible." Lack of Bible reading may be due to folks being so busy, or that folks think they can't understand it, or that they find nothing in it for themselves. Some have not been properly trained in the use of the Bible; some may be too "sophisticated." It should not be forgotten that the sources of our Christian faith are found in this Book; in it is recorded "the divine drama of redemption." Upon the authority of this Book men of faith could not be moved. It was the secret of Luther's Reformation;

of John Wycliffe's passion for translating it into the common language of his time. It accounts for the best in American colonial times. The missionary enterprise was built upon taking the Bible seriously; "Carey, Morrison, Elliot, Judson, and a host of others sought to make the message of the Bible available to the people of the world, many of whom had no written language." It undergirded Livingstone in darkest Africa, and the early missionaries who opened up our great northwest territories.

Especially does the Bible speak to us in our own generation. It has no acceptable substitute, and if our generation is wise it will not be satisfied with its being merely the "best seller." It must become the best read book. Not enough is it to talk about the Bible. "Eat the Book" was the word to an ancient prophet whose knowledge of it was to mean so much to the people of God. Christianity will continue on a low plane unless we realize that the Scripture is the Word of Life.

There are many ways and methods of reading the Bible. They need not be mentioned here. But let it be remembered that no method should become an end in itself. The Bible is a storehouse and if entered thoughtfully and prayerfully with a purpose of finding something for one's guidance and help, will yield its riches to the seeker. Let it be realized, too, that the Book as a whole should be kept in mind—or its purpose be taken into consideration. It is not a book of recipes or a mere category of spiritual truths with a convenient index. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

words of Jesus, should give encouragement in the Christian's approach to Bible reading and study.

The poster prepared by the American Bible Society—see Recorder cover—is beautiful and significant in centering attention upon the theme, "Attend Your Reading"—chosen for Universal Bible Week, which will be observed by Sabbath keepers, December 12.

THE LIQUOR SITUATION

Time for Right-thinking People to Act

The Bureau of Census in an official publication has reported that under prohibition there was a decrease of 55.3 per cent in drunkenness; 51.5 per cent in disorderly conduct; 52.8 per cent in vagrancy; 53.1 per cent in assaults; 50.7 per cent in gambling; 68.8 per cent in malicious mischief. The average decrease in all crime was 37.7 per cent.

W. G. Calderwood, commenting on these facts, gives as reason why in the face of such gains people repealed the prohibition amendment, that they did not have these facts—and that for the most part, yet, they do not have them. "By distortion, mendacious deception, and falsification the people were, and still are, utterly confused and misled. With exceptions, the daily press, which is the informational bread of the general public, was bought or buncoed into blaring the bad and hushing the good results of prohibition."

Today, what? Virtually America has been drowned in drink, when the total consumption of liquor is considered; during the months since the repeal, 13 billion, 924 million, 871 thousand, 297 gallons of legalized liquor have been used, to say nothing of the three billion gallons of illegal gallons surreptitiously vended during the seven year period, ending August 31, 1941.

Proponents of legalized liquor urged that bootlegging would pass out of the picture on repeal of the amendment. Quoting figures from the Signs of the Times, federal agents average 25,000 yearly arrests for violation of the liquor laws and destroy one thousand stills a month, while "the treasury department and the liquor interests unite in bewailing the enormous increase in the illicit trade. The legalization of the liquor traffic made this great expansion because posses-

sion of the liquid poison was no longer a violation of the law."

It will be remembered that the winning presidential candidate in the 1932 election, realizing the degrading and debauching influence of the old saloons, gave his personal pledge, as follows: "By no possibility at any time, or under any conditions, at any place, or under any circumstances, shall the institution, the saloon, or its equivalent, be allowed to return to American life."

Now, according to the American Business Men's Research Foundation, there are more than 400,000 taprooms and saloons, with the bar and brass rail, to say nothing of the 300,000 other establishments legalized to sell liquor, or four times the number before prohibition. According to this authority there are two taverns to every church, three taverns to every school, one tavern to every seventy-five families, one tavern to every fifty-one youth between the ages of sixteen and twenty-four.

The New York Times is quoted as saying, "The old saloon had its faults, but at its worst there never was any chance that you would have to fight your way through the school girls to get to the bar."

Bishop Edgar Blake of Detroit is quoted concerning the results of repeal: "The saloon has returned in forms a thousand fold more vicious and destructive than in the days of unrestricted freedom. The beer garden, the cocktail lounge, the night clubs, the wayside brothels, have arisen in our midst to debauch our youth. Never have we witnessed such drunkenness. Never has our American womanhood fallen so low as since repeal. The federal prisons are filled with criminals."

It's fashionable to serve and drink cocktails with alcoholic content. Liquors are served in restaurants everywhere; it is difficult to find an eating place where it is not served in one form or another.

It is sold in our army and navy camps, and procurable everywhere within easy reach of our training and defense centers.

By many it is deeply felt that this enemy within our nation will be our undoing, rather than our foes from without. It is our fifth columnist, our worst saboteur. What shall it profit a nation to win the whole world and lose its own soul—in drink? If a nation could not exist half slave and half free, how can it exist half drunk and half sober? It cannot be.

We must face facts; face reality. Something must be done about this situation. It demands the sanctified efforts of churches, schools, and homes.

THE CHURCH AND WAR

Many serious-minded folks are disturbed over the attitude the Christian Church should take toward war. Confusion and bewilderment mark the many. There are those who have no doubt in their minds. With them the Church should willingly, if not gladly, bless the war. Are not our sons and other loved ones in need of encouragement and blessing in their unasked and unwanted task of total war? On the other hand, there are those—not pacifists—who feel that war for any reason is so opposed to the teaching of Jesus and the will of God that the Church cannot give its blessing to the conflict, however unjustified, covetous, and ungodly men and nations are in thrusting war upon us.

The Church has gone a long way in its ethical and spiritual thinking since the former World War. But the unhappy aspect is that it—the Protestant Church—has no united voice upon the question.

Can the "positive word of God concerning war, to which the Church must bear witness in prophecy, in worship, in its own fellowship, and in its service for humanity" be found? asks Dr. Clayton W. Morrison, editor of Christian Century. This earnest, Christian editor, we believe, is doing us all a real service in getting this question up. To him, and we believe he is right, it is much more than the particular problem of war; "it marks the beginning of a new orientation of Christianity in the political, the economic, and the cultural life of the nation." The question is a challenge to faith itself—and if the Church does not discover the right answer as to what is "God's will in our time," Christian faith is in danger of coming out with loss of its integrity, "weakened and humiliated." Is the problem of war, then, a test case involving the whole of Christian faith? Must we confess the "irrelevance of the Christian faith in the realm of historical events" and present crisis?

Such questions lead the Christian Century editor to propose that the Federal Council at its meeting in Cleveland appoint a commission to study this problem to find, if possible, "the interpretation of the holy will and purpose of God."

This will be a new and untried venture of faith by the Federal Council—if it accepts the responsibility—but one which will justify still further confidence of its constituency and of the world. We trust the Council will meet the proposition with vision and assurance of God's blessing.

"WATCH YOUR SCRIPTURE READING"

Universal Bible Sunday

By Rev. Francis C. Stifler, D. D.,
Editorial Secretary American Bible Society

Universal Bible Sunday will be celebrated widely on Sunday, December 13, in the churches of this country, and many other countries around the world. For over two decades the American Bible Society has been sponsoring this observance. It is largely because our fighting men have been doing so much reading of God's Word and thinking and believing, that the theme chosen by the society for this year's celebration of Universal Bible Sunday is "Watch Your Scripture Reading."

Because our nation was born of the devotion of our Puritan ancestors to the teachings of the Bible, Americans sometimes think of the Bible as peculiarly their own. But the Bible is not an American book. It is the world's book. It so far outstrips all other books in every respect that it may rightly be called The Book. The Bible, either in part or as a whole, has been translated into 1,055 languages and dialects, including all the principal languages of the world. For many years now it has consistently surpassed any other book in its sales, approximating each year 25,000,000 copies.

Here in our own country the Bible is just now in demand beyond anything known for many years. Book stores handling the Bible are maintaining their stocks with great difficulty. Publishers of the Bible are running their presses overtime. Demands for the Book are coming from quarters that hitherto have been indifferent to God's Word. The American Bible Society, which for more than 127 years has been the largest publisher of Bibles in this country, issued more Bibles, Testaments, and Gospel portions in the first ten months of this year than in any entire year in its long history.

The war, of course, accounts for much of this demand. Parents, churches, and friends

are buying Bibles and Testaments to present to the men entering the nation's services. For the thousands who enter the ranks without a copy, the chaplains are distributing them free to all who ask for them. The interest shown by the men is creating a demand that is unprecedented. Last summer, the skilled mechanics in one of the departments of a great plant in Chicago, making airplane parts, sent six dollars to the American Bible Society with the request that Testaments be sent to General MacArthur's men in Australia. The books were sent in care of the Chief Chaplain of the Southwest Pacific forces, with the offer of more which the society would furnish free if needed. A few weeks ago the chaplain's reply was received. He wrote: "Your offer to send us an additional number of New Testaments is very acceptable at this time. We can adequately use 25,000 copies."

The American Bible Society's printers have set up a special assembly line for the production of these books. For the past five months they have been turning them out at the rate of 10,000 or more a day. The society has just placed its second order for 2,000,000 of these books which are appropriately bound with the proper insignia for the army, navy, air force, marines, coast guard, and the merchant marine. In addition to the text of the New Testament, the handy little volume with a durable, moisture-proof cover, contains supplementary material so complete that if a detachment of soldiers found themselves without a chaplain they could, by the use of their Testaments, conduct a service of worship together.

There is abundant evidence that in this, as in other mobilizations of armies of the United States, the Bible is being read by the men.

A chaplain in one of the great camps in Georgia wrote recently when ordering an additional supply of Testaments from the Bible Society:

"My spiritual life is enriched to see the results of the gospel already in this camp.

One of the men accepted a Testament in the hospital, promising to read it. Later, when visiting him, I found him half way through it the second time—and this was his first experience at all with the New Testament. Next he read the entire Bible and marveled at what he read. Countless num-

bers are for the first time in their lives reading God's Word."

America is probably better supplied with Bibles than any nation on earth. The Bible has been the best seller in our country every year since the year 1800. Last year again, as in all recent years, the sales exceeded 5,000,000 copies of the Bible or parts of it. These were purchased in sixty-four different languages. The distribution this year will undoubtedly be much greater than last and possibly the greatest in our nation's history.

The stumbling block here is that our people do not read the Bible. They honor it, they respect it, they buy it, but they do not read it. Many in these tragic days are turning to it afresh and it is hoped that the practical elements in the celebration of Universal Bible Sunday, December 13, will encourage them and many others to make the earnest reading of the Bible one of their regular habits.

DAILY MEDITATIONS

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

Sunday, December 13

"Blessed are they who do hunger and thirst after righteousness, for they shall be filled."

Christ used such simple illustrations. If we could only keep our simplicity. How foolish to try to speak over people's heads, to appear learned and important.

As housekeepers and cooks, how pleased we are when guests eat heartily as if the food were the kind they relished.

So it is when we hunger and thirst really for the higher things of life. We are satisfied and grateful for receiving them, and may we in turn give of them to others.

Prayer—Lord, we do hunger and thirst for the things of the Spirit. Give us what thou hast promised. Amen.

Monday, December 14

"Blessed are the merciful, for they shall obtain mercy."

As I write this, word has come to us that our war prisoners are being shackled and other indignities heaped upon them by Germany. England has ordered the same done in reprisal. This is hard to take; yet, reprisal will not help. If we can only show mercy to the prisoners in our hands will it not emphasize the great principles of

Christianity that our country has always stood for?

When General Lee surrendered at Appomattox General Grant refused to make a triumphant entry into the Confederate capital. He also had the Confederate soldiers retain their horses, saying, "You will need them for spring plowing and other work." Then he issued twenty thousand rations for the hungry, exhausted, enemy.

A southern general wrote, "The men whom he conquered never forgot his magnanimity."

Prayer—Father, when our foes are conquered, help us to be merciful to the conquered people, many who are innocent of this war and who long for peace. Give us the means and will to share our food with our starving foes. Amen.

Tuesday, December 15

"Blessed are the pure in heart, for they shall see God."

No unclean thing will enter heaven. "Cleanliness is next to Godliness" is an old axiom. Isn't it beautiful, after a hot, dusty day in summer, when the air and earth are washed by a cool, drenching rain? Even the blades of grass are shining clean.

We clean our homes and keep our bodies clean, and yet many who are very particular about these things cannot claim the promise in this verse, for their hearts are not clean, and unclean thoughts and words corrode their lives and those about them. Just now, it seems, the story with a double meaning is too popular even among refined people. A wrong colored story has no place on the Christian's lips.

Prayer—Heavenly Father, purge us from all impure thoughts and acts that we may at last be in thy presence. Amen.

Wednesday, December 16

"Blessed are the peacemakers for they shall be called the children of God."

We need peacemakers in family relations, in the community, in the church, in our government, and in international quarrels. Some people seem to have a talent as peacemakers. "A soft answer turneth away wrath."

Prayer—Father, we covet to be called the children of God. Amen.

Thursday, December 17

"Blessed are they that are persecuted for righteousness' sake for theirs is the kingdom of heaven." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

We must notice the word says, "persecuted for righteousness' sake." All through the history of the world people have often been persecuted for doing what they believed and knew was right. It is always easier to go with the crowd. It is hard to stop and let the crowd push and trample over you and the ideals you hold dear.

"The lottery ticket is for a good cause," they tell you. Why be different? You could do so much more good if you kept the first day of the week. "What hurt does one drink do?" "Don't spoil the party—smoke a cigarette." "Oh, we don't play for big stakes. Come on," and so on and on. It's not at all hard when the crowd is with us, but to be alone—it is so conspicuous and embarrassing unless we are filled with a zeal for righteousness and sure that God is very close.

Prayer—Dear God, give us a courageous heart to stand by ourselves when it is hard and we feel alone. We will not be alone any more than Elijah was alone when he was in the cave. So give us the help you gave Elijah in his need. Amen.

Friday, December 18

"Who hath despised the day of small things." Zachariah 4: 10.

Having an important evening appointment in a distant city, we boarded an early morning train. While outside, now and then, flakes of snow were falling; more and more they came until finally the great locomotive stopped—stopped by millions of tiny snow flakes piled high. We did not meet the appointment.

If a little sin would only stay little, but it doesn't. It grows bigger and bigger. Just as little sins are sure to grow if not curbed, and just as true, little acts of kindness grow into deeds of worth.

Prayer—Please God, save me from the little germs of sin, but let me grow in grace and kindness day by day, until my whole life is filled with goodness. Amen.

Sabbath, December 19

"Rejoice in the Lord always; and again I say Rejoice." Philippians 4: 4.

The words "rejoice" and "rejoicing" are found one hundred three times in the Bible.

To be sure we have crosses and sorrows in this world, but much more blessing and joy. The Christian should be cheerful and happy. The long-faced Christian and a dreary service repel, while a cheery person brings people as a magnet brings steel.

Cheerfulness is contagious, not the cheerfulness of fools, but the slow, steady cheerfulness of saints. We are here on earth to make the world brighter, happier, and better.

Prayer—God help us to be serene and happy in our Christian journey. Amen.

SABBATH SCHOOL LESSON FOR DECEMBER 19, 1942

The Birth of Jesus (The Christmas Lesson).
Scripture—Luke 2: 1-20.

Golden Text—Matthew 1: 21.

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.

A SERMON IS LIKE A MEAL

The sermon has played an important part in Christian missions and the extension of Christ's kingdom through the centuries, and it occupies a large place today. If the sermon is weak the influence of the church, as well as that of the pastor, is lessened. When we consider the matter carefully, the preparation and presentation of a sermon strikingly resemble the preparation and serving of a meal.

A meal that suits the taste of certain ones is not enjoyed by others. The same is true of sermons. One that is helpful to some people may be distasteful to others. If others are helped by a sermon, one should appreciate it on that account, though he himself gets little or nothing out of it. Everyone ought to be Christian enough to appreciate that which helps others.

The successful cook takes pains in the preparation of a meal. She does not put everything in haphazard. Here is a lesson for all who make sermons. Who has not heard sermons that were distasteful because the preacher had not made careful preparation? Every preacher and missionary should spare no pains in preparing the message

and presenting it. It is not a small task to present the truths in new and interesting ways week after week to the same congregation, but the one who works hard on his sermon and prays much will come nearer giving a helpful message every week than the one who is careless and puts his time on smaller things.

Water is a necessity, but it alone does not make a meal. Religious platitudes are helpful in their place, but they do not constitute a sermon, though they are delivered from the pulpit. The reading of the Scriptures should be part of every religious service, but a Bible reading, though helpful in its place, is not a sermon.

In preparing a meal it is essential that wholesome items be used. A few days past over four hundred people in an institution in Oregon were poisoned and forty or fifty died because of poisonous material in the food. In like manner it is possible for the preacher to do untold harm by proclaiming false doctrines. Ministers, and teachers as well, assume a tremendous responsibility and should be very careful not to teach erroneous things. Paul in addressing the elders of Ephesus charged them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

It has been said that the pulpit is the minister's throne, and this is true. Preachers cannot all be as eloquent as Apollos and as profound reasoners as Paul, but they can be diligent. The minister has been given a great message, the greatest ever committed to man and so far as we know to angels, and it calls for his best. W. L. B.

THE REFLEX INFLUENCE OF MISSIONS UPON THE HOME CHURCHES

By Dean Arthur E. Main

(Corresponding secretary of the Seventh Day Baptist Missionary Society for seventeen years.)

The reflex influence of missions, upon the home field during the past century is most worthy of note, although this has become so evident that the suggestion is a trite one. The awakening and spirituality that have come to the home churches by reason of their enlisting in foreign missions have been worth more to these churches than all that the foreign missions have cost. It was objected

a hundred years ago to sending Christianity abroad, that we have none at home to spare; whereas it has been found that religion is such a commodity that the more we give the more we have. Those churches which are not missionary churches wane and die, and the same is true of the piety of individual members. So that it is no longer a debatable question whether the heathen can be saved without the gospel; the practical question is, Can we be saved and not give the gospel to the heathen? — Taken from Jubilee Papers, 1892.

NEWS FROM POST ROADS, WOOD HALL, JAMAICA, B.W.I.

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

Dear Brother Burdick:

It is quite a few months since I have written to you, but not hearing from you I decided to write to inform you that we in this part of the troubled world are still of good courage and pressing on, God helping us. Although there are many changes, the work is marching on.

I received a letter from Pastor Crichlow stating that our Advisory Board is postponed for next month. Because of the high rate of things it was not possible for us to have our conference this year. Transportation today is very hard for missionaries. Most of our workers travel by bus or motor car, and one can hardly see one of either on the roads. The steam train is also off the lines to a great extent. On the Chapelton Lines we always have had the train three times per day, now it runs only twice per week, yet we trust that this will not hinder the work of the great God.

We had the visit of Pastor Crichlow September 5-7. We all did enjoy his visit. Sabbath, September 5, he ordained Sister M. Palmer deaconess for our church. The service was solemn. On Sunday, September 6, we went two miles to the river where he baptized four candidates. His sermon was spirit-filled. Some of us sat on stones, some stood up and listened to him, while he took a large stone for his pulpit and his hands as his reading desk. I can never forget this service. His lesson was taken from 1 Corinthians 15. If any of us as members were getting dead, this service surely would put

life in us. I want to say praise God for this young man whom God allowed the brethren of the home board to send to us.

We hurried home and after breakfast we went again to the church. Five members were added to our number. The church clerk called the roll, each responded by testimony, and we celebrated the Lord's Supper. In the afternoon the Women's League held a missionary meeting. The subject was "The Greatness of Men." Women were the speakers. Four men were asked to sing solos and they responded. The women based their talks on the men of the Bible. This program was enjoyed by all.

Monday morning Pastor Crichlow was up early to hold a communion service with a sick brother before he left. To God be all the honor, the praise, and the glory that we can meet and talk of him and take courage for our task.

Sincerely yours,
(Mrs.) E. M. Smikle.

Post Roads,
Wood Hall P. O.,
Jamaica, B. W. I.,
October 7, 1942.

HOW DO MISSIONS CONCERN LAYMEN?

By Dr. A. D. Stauffacher

Missions are as deeply imbedded in the gospel as are the Golden Rule and the Beatitudes, they are as essential to the spiritual growth of an individual or a church as are worship, prayer, forgiveness, and love.

Missions are such a practical sharing of Christ's Spirit, that they are a major answer to the man who finds his religious life dull and unreal, and who wants to do something vital and red-blooded for the welfare of the world. Let him inform himself upon what missions are doing today toward building a better world for men and peoples. Let him become a regular and sacrificial supporter of this cause as an act of worship to God. Let him learn how to pray effectively for the life of the world in this tragic time. Then he will find his religious life taking on reality and enthusiasm as he too becomes a builder of men and of a community of Christians eager and able to sustain a world order wherein peace becomes the fruit of righteousness and freedom finds a permanent home. — Taken from Laymen's Missionary Movement.

WOMAN'S WORK

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

WORSHIP PROGRAM

(Prepared by Mrs. Ernst Campbell of the Marlboro Society)

Hymn—Silent Night, Holy Night
Prayer

Hymn—O Little Town of Bethlehem

The Star of Bethlehem through the ages has been a symbol of joy and hope to the hearts of God's people.

A story is told that at the time of World War I, when service stars hung in the windows of a million American homes, a small boy and his father were walking home together one night. Only one star was visible in the sky. "God has hung one star in the window of heaven," remarked the father. To this the little boy replied, "Then he must have a son in the service."

How truly he spoke! He gave his life for us.

"God leads his children here below
On every pathway they must go;
He knows each step along the road;
He lifts and eases every load;
He answers long before they pray;
He watches o'er them night and day.
May he who is the safest Guide
In his great love with us abide."

HUNGRY HEARTS

(Report of the Board of Managers of the American Bible Society for 1941)

Ours is a hungry world—physically hungry. Millions who never knew the want of food before know it today. Many of these have known it for months. For hundreds of thousands it has become slow starvation and, in the end, grim death. The horror of it is that we, who are spared all this, have grown callous to its presence in our world. There is more of it today than there was a year ago; but we hear less about it. The din of battle is drowning out the voice of the Master who says, "Give ye them to eat." There is something every American with a conscience must be doing about this. He dares not sit by while nations starve.

There is something more that every Christian in America must concern himself about. There is another, a deeper hunger, which he must help men satisfy—the hunger of the heart.

All those who are hungry of body know this deeper hunger too. But many besides—many who never miss a meal—are desperately hungry. That soldier in the Bataan campaign, convalescing from wounds that may leave him disfigured for life, is wondering whether his sweetheart, back in Iowa, will still love him. He is hungry in heart—almost starved. When a man walks up and down—days, weeks, months—behind barbed wire thinking of family and home and country, he is hungry in his heart. His hunger becomes chronic—a hunger for security, justice, fellowship, righteousness. When, for months on end, men cannot find these things on which the human soul must live, they begin to doubt their existence. Cynicism sets in—the starvation of the human soul. Out of such want comes the madness of despair, of hate, of revenge, of violence, of disbelief—all evidences of approaching spiritual death.

Christians must concern themselves about the multiplying millions of hungry hearts that sadden the world today. There is but one adequate answer to such hunger of the heart. That is God's answer. The hunger is too deep, too universal, too eternal, to be satisfied with anything less. The hungry man may not know that; in hunger one seizes what one can. But it is none the less true: the only sufficient answer is God's answer. And God's answer is given in only one place—the Bible; and in only one person—the living Christ. Men can weather insecurity of life if they can find a security within that cannot be shaken. Such security men find in God. Men can labor for justice in an unjust world when they know that God is just. Men can protect themselves from the blight of lies when they cleave to him who is the truth. Men cannot only have faith that righteousness will triumph, but can live for it and die for it when they walk with him who went all the way to the cross to save the world.

When a man can get this Book and find Christ in it, and find him to be the living Christ, then the hunger of the heart is on the way to being satisfied. Wrote a refugee in France, formerly a Communist, "Of bread I will say nothing. Also nothing of money. But of Bibles we still have need." For it is not enough to have had the Bible once; to have learned some of it in childhood.

Life's ever-changing experiences must be brought to the changeless Word. To the hungry heart the Bible is "daily bread." We who are Christians know that the Bible and the Christ it presents offer the only answer to the hungry hearts of millions in this dark year—and we want to do something about it.

ATTEND TO YOUR READING

Timothy, my son, attend to your reading. For here is where God speaks to you. Here are the words that have built the Church and have guided it through days of tempting triumph and nights of tragic defeat. Here are the words that guide men to freedom—the freedom with which Christ makes men free. Here are words that belong to yesterday, today, and forever. Lay them up in your heart that you may not sin against God. Here are words that dignify your fellow man before your eyes and tell you how to live with him. Read these words, Timothy, with a prayer in your heart that you may hear them aright, and that you may not be a hearer only, but a doer of them. God speaks to you in this Book, my son. Attend to your reading.

—American Bible Society.

THE SABBATH

The Sabbath was made for man (Mark 2: 27a)

What the Sabbath Means to Me

By Fred J. Bakker

Principally the Sabbath means to me a day of rest—a freedom or release from the activities of the world. That was the atmosphere and attitude engendered by my mother in our childhood. We wore different clothing; we played different, that is, quieter games; we sketched; and we ate different food. It was a family day. We shared the wonders of nature and the companionship of each other. As I grew into manhood, I gradually assumed that same attitude. In our childhood home we never read a newspaper during the Sabbath. We were allowed to read a good story in a secular magazine. Later, we were careful to select the "proper" radio program.

In defense of such a program permit me to say that I am of the studied opinion that some such attitude and plan is necessary in order to develop the thought in the Sabbath keeper that it is sacred. The keeping of the

fourth commandment is just as important as the keeping of the other commandments. God did not in his wisdom prescribe a different penalty for the breach of this commandment than for any other commandment.

The Sabbath means a day to attend divine worship, the Sabbath school, or teach therein, and attend the other appointments of the church which may be held on that day.

It is a day to enjoy the out-of-doors about the yard and to enjoy a short automobile ride through the country (writing of normal times).

When I was a student in a graduate school in New York City, I looked forward to the Sabbath because I could drop my studies for twenty-four hours, to commence afresh on Sunday. I believe I express the thoughts of my readers when I state that mental workers need mental rest and that physical workers need physical rest. The Sabbath affords those opportunities.

It seems that in order to establish a proper observance of the Sabbath we must develop proper mental patterns and habits. I do not mean to use the word "habit" as connoting a blind observance of the Sabbath as a religious rite, but a conscious and regular keeping of the day so that one would feel uneasy and as having missed a blessing if he failed to keep it as God had intended.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

CHOOSING TO SERVE OTHERS

(Contributed by Mamie Plemmons, Little Prairie Church, Nady, Ark.)

We are living in a day and age when people are thinking of self instead of others. Their motto is self first, God and others last; while it should be God first, others second, and self last. Before we can serve others with that love we should have, we first must serve God. Paul said not to serve sin, but to turn from idols to serve the living God. Then we can have that love in our hearts that will make us desire to serve others. Every one of us owes our fellow men love. He who lives for self, lives in vain; but he who lives for others, finds the pearl of great price and receives a name that is above every name.

Not only are we to love our relatives and friends, but we are to love strangers and our enemies. Our Christianity is judged by our relationship to strangers. "I was a stranger and ye took me in." How would you and I rate in such a test as this? Business firms, banks, and commercial concerns do not fail to cater to the stranger. They see in him a potential customer, and, with a more or less selfish motive, they receive the stranger with open arms. The church needs to be more concerned about the stranger. There can be a kind of smugness and satisfaction with things as they are, and a lack of interest in the stranger within our gates. So love ye, therefore, the stranger. See in him a potential friend, a potential Christian, and a potential opportunity to express Christian love and fellowship.

Not only are we to love strangers, those whom we have seen, but we are to love our enemies. A sinner cannot love his, but when the love of God is shed abroad in our hearts, then we can have that love for those who revile us and persecute us and say all manner of evil against us. If we do that, then are we the blessed class spoken of in the fifth chapter of Matthew. We then can serve them in a way to bring them to the church.

Now we come to another class whom we are to love, and that is our brethren. Even among these we sometimes find division, but there should not be. Our hearts should be so tied together with love that we will want to serve each other in any way we can.

Are you and I serving others in the best way, the stranger, our enemies, and our brethren? Are you giving your best service to the Master, so that you might serve others?

WHO GOES TO THE WOODS

A cleverly illustrated book that is different—on woodsy life, by Fay Inchfawn, is just off the John C. Winston Co. press (Philadelphia). All the ordinary woods' people are here represented with their nature quirks revealed in people's language, from Reddy Fox, to the Martin family returning from a far-away sojourn. Duck and Mouse are the main characters and prove lovable creatures, while "Whatever it was" steals the show with his pranks and cute kittenish ways. Some homely philosophy is put in the mouths of some of the forest denizens—as

when Duck says to Mouse, "Some people seem to help one along just by being themselves."

We do not know anything of the author save what we gather from her insight of nature, and ability to make animal life especially real and interesting to those who observe. A fine piece of illustrating is done throughout the book in "line cuts," by Diana Thorne who has entered understandingly into the author's spirit and plan.

The book will make a fine Christmas present for "Junior," or the readers and contributors of our Children's Page, a healthful antidote to "Superman" and other trash offered at the news stands. It can be had for \$2 of the publishers, or can be ordered through the Recorder Press.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

On reading the Children's Page of the Sabbath Recorder I have decided I should do my part in keeping the Children's Page filled with letters. Both of my older sisters told me they used to write to you. My sister Abbie is helping me word this.

We have moved from the town of Richmond to Hopkinton. We started to our new school a day after we moved. I like it much better than I ever did Richmond, because I find more friends and it is right across the road from where my father works.

Daddy has told a lot of interesting Bible stories in the past year, right up to the present, and I enjoy them very much.

I go to the Rockville Seventh Day Baptist Church when convenient and I like it a lot.

I am twelve years old and I am in the sixth grade. I can hardly wait to start my first year of junior high.

I have a pet dog, three kittens, and three goats for pets. Do you have any pets?

Your Recorder friend,

Grace (Betty) Elizabeth Crandall.

Hope Valley, R. I.

Dear Betty:

I am guessing this is the name you are usually called. Am I right? I am very glad you have decided to become one of my Recorder girls and I know I am going to

enjoy your letters as I did those of your sisters. I was very sorry when they began to think they were too old to write.

I am sure we cannot find in any other book more interesting and helpful stories than are to be found in the Bible. Do you ever hear on the radio "The Light of the World," a day to day story of the Bible? I hope you do for it makes Bible characters seem so much more real to one. Just now I am learning to know Solomon.

Since the death of our pussy, "Skeezics," we have no pet in our home, but you might call my little grandchildren Joyce and Gretchen my pets, along with their little rat terrier dog, "Blackie." They came to us for Thanksgiving, along with their parents, and did not go home until this afternoon.

Sincerely your friend,
Mizpah S. Greene.

The Birds in Arkansas

By Mrs. Lois F. Powell

Most of the birds we saw last winter in Arkansas were different from those we were accustomed to see in the North. I cannot describe them in a scientific manner, for I did not have any bird books to refer to; but some of them had such interesting ways we enjoyed watching them.

First and most noticeable were the woodpeckers, which were numerous around the house, lived hidden high up among the leafy branches of the tall oak trees, but were noticed because of their continuous darting about restlessly, peeping shrilly to each other as they flew, giving brief flashes of red, black, and white colors.

They sounded as if they were quarreling all the time about who should have which tree, but I never saw any feathers flying or any wounded birds tumbling down, so probably that noisy manner of life was just the way they were brought up. In the winter, after the leaves came off, one could see there were no serious results from all that quarrelsome noise.

Another racket they liked to make was rapping on the house. How many times they fooled me into thinking there was a caller at the door, when there was none; or else that the birds were rapping when a caller was really there.

That rapping was not so entirely mischief as it appeared; for their food was acorns

from the oak trees, and a bird would take an acorn in its bill, stick it in a crack, hammer it open and pick out the meat to eat.

Cracks in fence posts, one could see, were about full of acorn shells left there by the birds, so the house was not their only drumming stand. It was when they were perched on fence posts that their beautiful colors showed off best—brilliant red heads, black and white bodies, marked in exquisite design, seen especially to advantage as they spread their wings to fly.

The biggest mischief they did was to pick a hole in the house high up near the ridgepole, too high for a human being to stop up without a very long ladder. The hole was large enough so any of them could enter at will, though I never saw any of them inside.

(To be continued)

Alfred, N. Y.

REPORTED BY AMERICAN BIBLE SOCIETY

Direct personal report concerning the work in Geneva was made to the Board of Managers, on November 5 by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, who was in Geneva as recently as October 10. His report emphasized the great importance of the service to prisoners of war in the distribution of Scriptures and the affecting gratitude expressed in hundreds of letters from prisoners received each week. He further reported that almost every European country was faced with a shortage of Scriptures, due in some instances to governmental regulations, and in other instances to shortages of paper, which are becoming serious. (The American Bible Society is endeavoring to make arrangements immediately for the purchase of paper and for printing.) Editions of the Bible in Italian are exhausted; in Rumanian the supply will last only three months; in Czech the supply will last about a year. A shortage of German Bibles has appeared in Alsace.

Doctor Cavert commented upon the society's policy of establishing an office at the headquarters of the World Council of Churches for promoting the Bible work in Europe as pointing the way for similar meas-

ures of great value in linking together the churches of the world in effective practical service.

Editions of the Service New Testament have been specially prepared for the men of the coast guard, the marine corps, and the merchant marine. Believing that the latter in their peril at sea are as fully entitled to recognition as the men of the army and navy, the American Bible Society is making provision to supply the men and ships of the merchant marine with Testaments and Bibles. Through the collaboration of the Merchant Marine Library Association, each library box which is placed on a ship will contain two or three Bibles and several Testaments for the personal possession of men who want them. Contacts are also being established with the merchant marine training schools for similar service.

The total issues of Service Testaments have now reached 1,073,877 copies, that is 643,246 copies provided to army chaplains, 86,149 copies provided to navy chaplains, and 344,482 purchased by churches, ministerial associations, and others for their men in Service.

The Gospels of Luke and John have been reproduced in Japanese, and are available for distribution to Japanese prisoners of war, Japanese internees, and to the Japanese population being resettled in the West, among whom are a large number of Christian Japanese and Christian Americans of Japanese ancestry. A Japanese New Testament for similar service will shortly be available. Persons interested in these books may purchase copies of Gospels for 5 cents each and of the Testaments for 48 cents from the society's depositories.

OUR PULPIT

CHRIST'S DESIRE FOR FELLOWSHIP

(The Lord's Supper)

By Rev. William L. Davis

Scripture lesson: Luke 22: 1-23.

Invocation: Our dear Lord and Savior who, loving thy disciples didst love them unto the end, and under the shadow of the cross didst institute this holy Supper, bless this portion of thy holy Word to our good

and to thy glory. May thy love be shed abroad in our hearts and all of us together be richly blest in our communion with thee. We ask it in thy holy name. Amen.

Text: "And he said unto them, With desire have I desired to eat this passover with you before I suffer." Luke 22: 15.

What a tender, pathetic, beautiful word! How glad we are that the Holy Spirit gave it to Luke to report. We owe Luke an immense obligation. We owe the Holy Spirit high praise that such a sweet and reassuring word should be on the sacred page.

There are three aspects of our Redeemer here which I desire to put before you.

1. First, here is the desirous Christ. "With desire have I desired to eat this passover with you." In the Hebrew it would read, "greatly desired," or "intensely desired." It is the most vivid insight in the New Testament into the strong desires of Jesus. There is no verse parallel to it. It would be very interesting indeed to know all the desires of our Lord, but to have this one important desire is to have a pearl of great price.

We are full of desires ourselves; and when we read the Old Testament we find that God's heart is full of desires for his children. How good it is to think that God became man in Christ! Our Lord was so thoroughly human; and we have, at any rate, this point of contact with him. We know what desires are. Think of the man Christ Jesus—one who was perfect man, who could smile, and who could weep, who toiled with his hands for his daily bread, and who knew about human experiences. Yet he was God manifested in the flesh. Is it not refreshing to think about the intensity of his desires? Weigh that phrase of his once more, "With desire have I desired to eat this passover with you." As if all his other desires had been lost in that one desire—were summed up in it. We are glad that Jesus opened that window into his great soul—the craving of his heart for human fellowship.

But notice this about the desire of Jesus: it was not a selfish desire; it was a desire to help and encourage his disciples, to do good to them. How affectionate our Lord was! If you desire to believe that God is love, fix your eyes upon Jesus. He so loved us, and does love us, and will love us to the

end. How beautiful is this picture of the desirous Christ! That is the first aspect; now let us look at the second.

2. Here is the commemorative Christ. That may startle you. Jesus encouraged a ritual. "With desire have I desired to eat this passover with you." Do not let us get so ultra-spiritual that, as Tennyson puts it, our faith does not fix itself in forms. The whole of the Bible is sacramental; it makes use of material things to help us to realize spiritual things. Here is Christ commemorating his wonderful death. And notice he sets great store on fellowship in his commemoration. What store he set by his disciples! He chose them that they might be with him. "With desire have I desired to eat this passover with you." Yet Judas was among them. There are people who say: We do not want anything to do with professing Christians; there are so many "black sheep" among them. But those who say that are apt to be "black sheep" themselves! Yes, to be sure Judas was in that company, yet Christ did not disdain that fellowship. Let us take a lesson from our Lord.

3. But in these words also we have the atoning Christ. "With desire have I desired to eat this passover with you before I suffer." Yes, he had his atonement for us in view. This is the first time that term is applied to his death. There were some who heard him who never could forget it. Many years afterward Peter spoke of the "sufferings of Christ." It is a synonym for his death! To foresee a disaster is a double disaster. What a tragedy! Can you imagine how Jesus must have felt, the man divine, when he thought vividly of his death? And it helped him to bear it to commemorate it before it took place; and how he needed help, although he was divine! I wonder how much it meant to him to partake of that last passover with his disciples? Do you think when you commemorate his death by partaking of the Lord's Supper you are helping him, that you are adding to his joy? Do you believe that when the humblest of us gather round his table we send a thrill of delight into his great heart?

"Before I suffer." The suffering of Christ was a necessity that no one can fathom. It was determined upon before the foundation of the world. "Before I suffer." Why did he have to suffer? It was for my sin and your sin. Christ comes to us and says, "I

want to eat this supper with you." Happy souls, privileged people, that have such a feast in such a fellowship!

"And he said unto them, With desire have I desired to eat this passover with you before I suffer."

Let us pray: Our Father, as we bow before thee, to thank thee for all thy mercies, we recall thy love as manifest in Jesus our Savior. Help us to give thee thy rightful place in our lives, the place of control, out of which come fellowship and service and deep joy in the Holy Spirit, which nothing can take away. We ask in the name of our Savior and living Lord. Amen.

Jackson Center, Ohio.

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.

TO THE EDITOR

From a Naval Air Station

Dear Editor:

Like most young men I had planned a future—then came the war. After some thinking, I joined the navy.

Most people think that the men in the Service carouse and drink. I am sorry to say the majority of them do. But—it is the minority that counts.

I was raised on a farm or farms in and around North Loup, Neb., brought up in a Christian home, and every Sabbath went to church. I liked to go, for it seemed a mental and spiritual rest. Many pastors helped me, at North Loup and other places.

I sincerely believe that with God's help we will win this war; but I do not see how some can talk and act as they do and expect any help at all. They say, "What fun is

DENOMINATIONAL "HOOK-UP"

De Ruyter, N. Y.

The resignation of Rev. Neal Dow Mills, pastor of the Seventh Day Baptist Church of DeRuyter, has been accepted to become effective on April 1. Mr. Mills has accepted a call to the Seventh Day Baptist Church of New Auburn, Wis., and will move to that location in April, 1943.

This will sever a seven-year pastorate, Mr. Mills having begun his work in De Ruyter in 1936, after having served the Seventh Day Baptist Church of New Market, N. J. Mr. Mills married soon after moving to De Ruyter, Miss Martha Gates, daughter of William Gates and the late Mrs. Gates of Lincklaen. Mr. and Mrs. Mills have a daughter, Miriam.

—De Ruyter Gleaner.

Chicago, Ill.

Recently we were fortunate in having Rev. L. O. Greene with us, who gave us what we so much needed—courage.

The week following, Doctor Palmberg visited here, using the service to tell us about China—a subject so dear to her heart—China, in spite of its suffering and trials, rising to meet its own needs. Shall we in Chicago complain because we are still pastorless? We are inspired to carry on in Jesus' name, as a result of these messengers of Christ.

We miss sorely the Ewing family, now in Galveston, Tex. Allison Burdick, Jr., of Urbana, Champaign, Ill., and his grandmother, Mrs. A. S. Burdick, Milton, Wis., spent the Sabbath with us last week.

Our Sabbath school is efficiently superintended by Ira Bond. He with his wife keep us cheered by their faithfulness. Private Gerald Bond of Madison, and his recently acquired bride—Marjorie Greene—attended our Sabbath service November 14.

We wish our pastors whose sermons appear in the Sabbath Recorder could know how much we use them at our Sabbath services and how much it means to be "shepherded that way"—though unknown to them—one more thing to be thankful for.

Correspondent.

Dodge Center, Minn.

The tomato project was not put on by the Sabbath school as it was last year, but individuals carried out the Lord's Acre plan,

there to life if I don't drink and get to feeling good?" I fail to see their point.

I don't know how long I'll be stationed here. . . . Anyway, I surely enjoy it here. It seems funny to be lying in the shade or swimming in the middle of November. . . .

I enlisted at Omaha, Neb., September 17, 1942, was sworn in September 26, and arrived at Great Lakes, the twenty-eighth. At 9 a.m., after special examination, signing papers, receiving clothing, we arrived at camp and set up barracks and gear, getting to bed at midnight. The next morning we started our "boot" training, so called because of the leggings we wore. The schedule: reveille, 4.50; fall-out for physical exercises, 5.30; chow, 6.30; 7 sweep down barracks; 8.30-9.30, or 10.15, drill; mail call, 11; chow, 11.30; drill-field, 13.30; turn out, 15; mail call, 16; rest of day to ourselves, to visit canteen, wash clothes, read, write letters; 20, talk; 21.30, all secure. This is daily, except Sabbath and Sunday. On Sabbath at 10, personal and barracks inspection; rest of day free; Sunday, Protestant services at 9-10.15; rest of day free. Some days we have work detail instead of drill; some days, lectures. All have guard duty about barracks at certain times during the day for four hours. . . .

I remain a fellow-citizen,

Darrell Barber.

From a Young School Man

I think you'd be interested to know that even in Marysville the Recorder has a wide reading public. One of our neighbor ladies who often takes care of Terry Anne on our evenings out looks forward to reading each new issue. She first became interested through the poems, prayers, and editorials printed on the cover. Her hobby is collecting such material in a scrapbook. Now she asks for the copies, not just to copy the poems, but to read the sermons and other material as well. She and her family are Mormons. . . .

Duane Hurley.

Marysville, Calif.

Little Brother—What is etiquette?

Little Bigger Brother—It's saying "No, thank you" when you want to holler "Gimme!"—Christian Science Monitor.

each in his own way. At the close of the season a dual party was held at the Arthur Payne farm for the "ingathering." At each of the two houses on the farm a section of the party was held, one of adult people, the other of young folks. Later, the two groups assembled at one house and the reports were made, showing between thirty and forty dollars realized from the various projects. Each told the story of how his money was earned.

On November 6, Pastor Thorngate accompanied by Mrs. Thorngate, Miss Ruth Bird, and Charles Socwell drove to Welton, Iowa, where he preached Sabbath morning and afternoon. There are but few of our people at Welton now, but it will be a sad day for many if the church has to be closed. One recalls the following lines:

"So many little churches stand
Down southern lanes, deserted quite,
Small weathered buildings that have been
A neighborhood's one beacon light.

"Here youth was taught the word of God,
And here were altars where men stayed
Upon their knees until they knew
A blinding white peace as they prayed.

"Stark life and death have crossed these sills,
And lovers here were joined as one;
And God's right hand has blessed this house
Now open to the wind and sun.

"I cannot pass these quiet shrines,
Down any leafy, country way,
Without a mist before my eyes,
Without a quick desire to pray."

Sabbath day, November 21, we received into membership by letter, Mrs. Clyde Clapper, daughter of Pastor Thorngate, and Mrs. Donald Payne, formerly Miss Dean Rood, both former members of the Boulder (Colo.) Church.

Correspondent.

"LET NOT YOUR HEART BE TROUBLED." JOHN 14: 1

By Mrs. E. C. Bird

Nineteen centuries ago the command was given to those whom Jesus had been training during the three years of his ministry, that they were to carry the story of man's redemption, through the blood of the Son of God, to all people.

As I read the story of the forty days before Christ's ascension, I am impressed with the affectionate desire of the Master to

clear up all doubt in the minds of the perplexed disciples, and quiet all their fears.

The work of atonement was finished. Jesus had suffered and died. He had conquered death and hell, and reconciled us with the Father. He said to them, "Let not your heart be troubled, neither let it be afraid. I will send you the comforter"—which is the Holy Spirit. "I am going away and leave you, but I will come again and take you home." Jesus loved his companions of the roads, the mountains, the wilderness, and of Galilee. The disciples knew him as a man, and as a loving companion. With words of love and interest Jesus encouraged them, as he was about to leave them, his mission for the time being ended.

How lovingly he led the disciples over Bethany way with its delightful memories of Mary and Martha and Lazarus, his dear friends, at whose home he was always welcome, where he actually wept when Lazarus was dead. From the hills there, the little company could look over Jerusalem, the people of which Jesus had wanted so much to save. There also was the Mount of Olives, the Garden, and the recall of its agony; and over there the hill of Calvary. Alone Jesus went through Gethsemane, to the cross, the grave, and was resurrected, then ascended to his Father; his earthly mission was now complete.

Boulder, Colo.

MARRIAGES

Bond - Greene. — At the Albion Seventh Day Baptist church, following the services of the centennial celebration, October 10, 1942, Miss Marjorie Greene was united in marriage to Private Gerald Clark Bond, formerly of Nortonville, Kan., now in the Medical Department Det. of the Army Air Corps Technical School in Madison, Wis. The ceremony was performed by the bride's father, Rev. Leslie O. Greene. Mrs. Bond is teaching at Westmont, Ill.

Sheppard - Lawrence. — Lieut. David T. Sheppard of Cedarville, N. J., and Miss Margaret I. Lawrence of Marlboro were united in marriage at the Marlboro Seventh Day Baptist church on the evening of November 10, 1942, by Pastor Herbert L. Cottrell. Lieut. Sheppard is stationed at Fort Lewis in the State of Washington. Mrs. Sheppard will continue to live in Marlboro and teach in the Salem High School, Salem, N. J.

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FOR SOLDIERS AND SAILORS

O God, who seest that in this warfare we are seeking to serve thee and yet in the waging of it must needs do many things that are an offense against thy love—accept, we pray thee, our imperfect offering. Arm us with thy Spirit, that our warfare may further the victory of thy justice and truth; through Jesus Christ our Lord. Amen. — *Prayer Book for Soldiers and Sailors, Protestant Episcopal Church.*

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