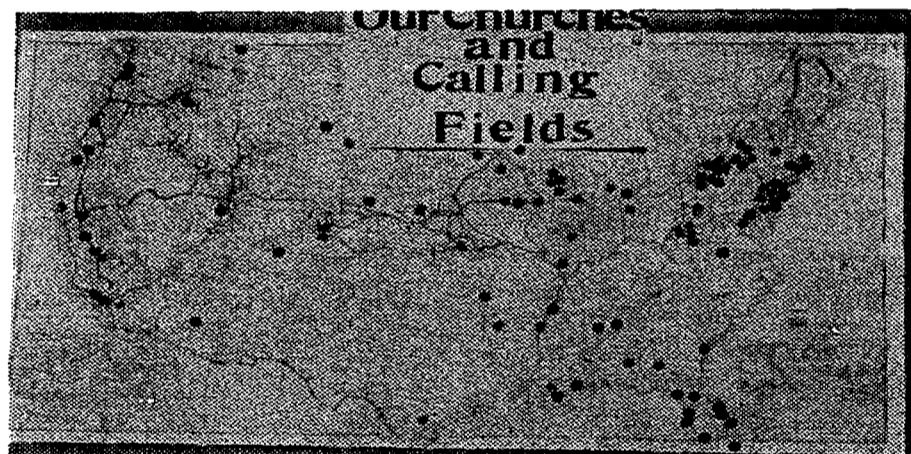


The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., JANUARY 4, 1943

No. 1



(See article in Woman's Work of this issue.)

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The Sabbath Recorder

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

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EDITORIALS

A GREAT MEETING

The biennial meeting of the Federal Council of the Churches of Christ in America was a most notable one. The fellowship was rich; the sympathetic manner in which the serious problems challenging Christendom were considered was Christlike.

The attitude toward minority opinion and conviction was Christian. The careful arrival at a statement of the Church's relationship to war so that the conscience and conviction of objectors to war would not be violated—such as that of the Friends and the Church of the Brethren—was a case in point. The same consideration to Seventh Day Baptists has been accorded in times past. Throughout tense moments of disagreement and warm debate a most Christian spirit was manifest.

Notable addresses were made, that of Francis B. Sayre outstanding. It was a real sermon by a layman, and we hope to secure it in full for Recorder readers. "It is a good time for Christians to be alive," he said, and laid stress to the important role the Church must play if a just and lasting peace is ever to be achieved. War does not solve problems. It did not in World War I. "Victory nations missed the boat" in that critical hour. Military victory will not bring a durable peace. It may give us a chance, he said. "If we miss it this time, our situation will be critical indeed. Christianity must not fail. It must yield to Christ's principle: Love is

power; giving more powerful than getting." Brotherhood, he declared, is the only way out.

Elsewhere in this issue will be found messages of the Council to Christians of other lands, and to our church members in all branches of the nation's service.

AT JACKSON CENTER

Following the meeting of the Federal Council at Cleveland, it was the privilege of the editor of the Sabbath Recorder to spend the Sabbath, December 12, with the church at Jackson Center which has for about a year been without a pastor.

It is always a pleasure to meet with the people of this church, a church which for more than a hundred years has held forth in this community with the gospel and the Sabbath. It has furnished strong men for the ministry and leaders in other branches of Christian activity. To an honorable list of ministers of past years is now being added the name of Rex Zwiebel, a first year theological student at Alfred.

The visit afforded an opportunity of delivering a message vital to our cause on "Sharing the Sabbath With Others." Owing to considerable sickness, snow and icy road conditions, and the fact of holding service in the Hall—the church furnace being torn down preparatory to installation of a new heating plant—the attendance was below normal; but an appreciative attention was given the speaker. With a background of faith, hope, and love, he said, Seventh Day Baptists need not fear the charge of legalism. We do not abrogate the alphabet or laws of grammar by the liberty achieved in the art of

reading; no more has the fourth commandment been abrogated in the liberty achieved through Christ's work of grace. It was urged that we rediscover the joy and buoyancy of Sabbath observance, if we have lost it. People will not be attracted by anything less than that which has enriched and beautified the lives of others.

Organized ways of sharing were pointed out: the work of the American Sabbath Tract Society — correspondence, field work, missions, tracts, the Sabbath Recorder; relationships with others, as International Council of Religious Education, Federal Council, and others. But, after all, the personal and local church way is vital. Like the Bible and other blessings, the best way to share the Sabbath is out where the man who keeps the Sabbath touches the man who does not believe in it.

THE PROTESTANT VOICE

Mention has been made before in the Recorder of the Protestant Voice published in Fort Wayne, Ind. Some weeks ago it entered its second year of publication greatly encouraged in its venture of faith. Satisfactory gains during the year had been made in its subscription lists. Its wide coverage of religious news and its reliability in matters reported have proved very satisfactory to its increasing number of readers.

Homer King, the editor, in a recent conversation with our representative on its staff, Dean A. J. C. Bond, and the writer, told of the hopes they held for the paper, which is a weekly, and the service they hoped to render. He is a young man of vision and balance and has a desire to serve the interests of religion. A request he made is hereby being granted. He is asking our pastors, with others, who publish church bulletins to send him copies. His plan is to make as complete a file as possible of church bulletins throughout the country, so that one visiting the publishing house may, if he wishes, find a bulletin from his own home church. Doubtless in such bulletins the editor will find news of value or ideas worth publishing in the Protestant Voice. We believe the idea is good and commend it to the attention of our pastors. Why not place that paper on your mailing list? The address is Brotherhood Mutual Insurance Building, Broadway and Wayne Street, Fort Wayne, Ind. Mr. King

will be glad to send a sample of the Voice on request. The subscription price is \$2 per year. It's newspaper size, an eight page, eight column paper.

"PURPOSE, CONSECRATION, UNITY, ACTION"

We are presenting, this week, extracts from a sermon by Rev. Loyal F. Hurley of Riverside, Calif.

Mr. Hurley outlines very concisely in his plan for "Preparing the Worker" what we wish could be done in every church throughout the denomination in "Purposeful, Consecrated, United Action" — February 15, 1943.

P. B. H.

Preparing the Worker

By Rev. Loyal F. Hurley

"My meat is to do the will of him that sent me, and to finish his work." John 4: 34.

Our Lord Jesus had a very definite goal for himself and his followers. He came to found a universal kingdom in which he would deal directly with each member. All the members together make up the Church. The primary business of the Church is to win others into this kingdom, to save souls, to offer life in Christ to dead men. "The building up of the body of Christ" is the primary task of the Church. All else is secondary.

The method Christ expects his disciples to follow is that each saved soul is to testify in "all his world" to these things: (1) What the Bible says about Jesus; (2) his death as the propitiation for man's sin; and (3) that salvation from sin is effective only through personal experience by faith in that Savior. The Great Commission was not given to the Church or to the clergy, but to the individuals who make up the Church; while the minister's business is to train Christians to do that work—"to fit his people for the work of the ministry," as one translation reads. And all Christians are to be energized by the Spirit of Christ within.

This method was marvelously effective for two hundred or three hundred years, until the devil spoiled it by dividing the Church into the clergy and the laity, with the clergy having all responsibility and authority in matters of the spirit. Thus the witness was divided by one hundred or five hundred, and

the world plunged into "the devil's millennium." Satan uses our Lord's method in all the false cults and that is why they are so effective. Spurgeon's three thousand members pledged each year in a service of consecration to carry the gospel out to the lost about them. And each week there were seeking souls in his meetings. No wonder his ministry was successful! But how shall a personal soul winner be prepared? What steps must he take?

Four Steps

I. Knowing God's Will. That will for us and for mankind is in the Bible. Until one knows his Bible, or at least a few foundational truths and promises, he cannot be a soul winner. It is God's word, not ours, that is sharper than a two-edged sword; it is his word that is not to return void. Our personal experience may be valuable, but God's word is mighty.

II. Willing God's Will. For many people God's will is medicine. It is taken with a wry face. It may help, they think, but it is bitter. For other people God's will is dessert. It is an occasional great blessing and a sweet experience. But for Jesus God's will was his food, his daily bread and butter. "My meat is to do the will of him who sent me." Until we will to do his will, we shall never come to love it so.

III. Seeking God's Will. How do you pray? Do you talk constantly, or do you stop, look, and listen, as a railroad signpost warns us? STOP—have a definite time for God. LOOK—let the Bible speak to you. LISTEN—quiet your mind and heart before the Lord. "And thine ear shall hear a voice behind thee, saying, This is the way, walk ye in it."

He must do something in us before he can do anything through us. He will search us first, revealing our sin. Charles M. Alexander said, "Anybody who is not doing personal work has sin in his life. I don't care who you are—preacher, teacher, mother, father—if you are not leading definite people to a definite Savior at a definite time, or trying hard to do so, you have sin in your life." That is, disobedience to the Great Commission is sin, just as any other disobedience is sin. If Christ's life is not flowing out through us to others, sin blocks the channel. He must cleanse us before he can

use us. So sit down in his presence and say, "Here, Lord, is my life for today. If there is anything wrong reveal it to me and cleanse it. If you wish anything done reveal it and use me. I am ready to go, or do, or say, or wait, just as you may guide me."

Lead me to some soul today,
O teach me, Lord, just what to say;
Friends of mine are lost in sin,
And cannot find their way.
Few there are who seem to care,
And few there are who pray;
Melt my heart and fill my life,
Give me one soul today.

IV. Doing God's Will. We cannot do God's will. Christ must do it in us. Conant, from whose book "Every Member Evangelism" I have gathered various thoughts for this message, has this to say: "there are many Christians who are ready to say in prayer meeting, with becoming modesty, so they think, 'I am still striving to serve the Lord in my poor, weak way.' But the fact is, the Lord never asked us to serve him in our poor, weak way, and he is not the least pleased with that kind of service." He has asked us to **surrender to him**, and let him **serve himself through us in his strong and mighty way**. We are not to serve with Christ's help. "Christian living—is Christ living his life in us. Therefore that portion of our lives that is not of his living is not Christian living; and that part of our service that is not of his doing is not Christian service." "Apart from me ye can do **nothing**," said Jesus.

To do God's will, therefore, is to receive Christ—all of him. "Of his fullness have we all received," wrote the Apostle John. But have we? Have we received of his humility? Watch him washing the disciples' feet and then ask yourself whether you can say, "I seek not mine own honor." Have we received his gentleness and patience? His disciples were so slow and dull, but he was never harsh or stern with them because of it. Have we received of his faith that believed in God through black darkness? Have we received of his obedience? "I delight to do thy will, O my God." Have we received of his kindness? "He went about doing good." Have we received of his compassion? "O Jerusalem, Jerusalem," he cried in agony over the rebellious city. Have we received of his charity? "Neither do I condemn thee; go, and sin no more." Have we received of

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, JANUARY 3-10, 1943

When this issue of the Sabbath Recorder reaches the people, many of our churches will be entering upon the 1943 Universal Week of Prayer for the Churches. Although the Week of Prayer has been brought to the attention of the readers of the Sabbath Recorder twice, the contributing editor of the Missions Department wishes to plead once more that all Christian people support the move. The hope of the world rests upon the churches and prayer accomplishes much. People can co-operate by attendance and taking part when opportunity is offered. Those who are prevented from joining with others publicly, can pray in their homes, and make the churches and all that pertains to them a special subject of prayer throughout the week. W. L. B.

WE CAN WIN

We are facing a new year. It is a time when many people and organizations review the past and plan for the incoming year. All wish to win in their undertakings, and the great problem with many, as they consider the future, is the question of success.

As we view the new year, we should remember that our attainments will be in the direction of our efforts. We may not accomplish as much as we desire; but what we do achieve in material, intellectual, social, and spiritual things will be in the direction of our efforts.

Another thing we must keep in mind is that success consists in filling the place for which we were created. We were designed for God and his service. Unless we give ourselves to him, we cannot succeed, and if we do, we cannot fail whatever betide. When Christ died on the cross it was thought by most people that he had made a miserable failure, but he had made a glorious success. It is well to remember in these days, particularly, that those who sacrifice, suffer, and die for human freedom, win as did Christ.

his marvelous love? He would have forgiven Judas; he prayed for his enemies; he died for those who hated and killed him.

Look at Christ, then at yourself. Give up whatever is in yourself that doesn't agree with him. Receive whatever you see in him. Then you can say, "Of his fullness have we all received." Then his life will begin to manifest itself through you, just as the life of the vine manifests itself through the branch. And when that happens you will be able to say, with him, "My meat is to do the will of him that sent me, and to finish his work." That will make you a worker, prepared for soul winning.

STATEMENT OF ANTI-SEMITISM

(Adopted by the Federal Council of Churches in Biennial Session December 11, 1942)

The reports which are reaching us concerning the incredible cruelties toward the Jews in Nazi-occupied countries, particularly Poland, stir the Christian people of America to the deepest sympathy and indignation. It is impossible to avoid a conclusion that something like a policy of deliberate extermination of the Jews in Europe is being carried out. The violence and inhumanity which Nazi leaders have publicly avowed toward all Jews are apparently now coming to a climax in a virtual massacre. We are resolved to do our full part in establishing conditions in which such treatment of the Jews shall end.

The feelings of the Jewish community throughout the world have recently been expressed in a period of mourning, fasting, and prayer. We associate ourselves with our Jewish fellow-citizens in their hour of tragic sorrow, and unite our prayers with theirs.

We confess our own ineffectiveness in combating the influences which beget anti-Semitism in our own country, and urge our constituencies to intensify their efforts in behalf of friendly relations with the Jews.

We urge that all plans for reconstruction in Europe shall include measures designed to secure full justice for the Jews and a safe and respected place for them in western civilization. For those who, after the war, will have to emigrate from the war-ridden lands of Europe, immigration opportunities should be created in this and other lands.

We recommend that the officers of the Federal Council transmit this action to the Jewish leaders in person,

Many are wondering about material things, and they have a right to, for worldly goods are the gifts of God. They are not the most important, but they are provided by the Father. If we trust him, we will succeed in connection with material things, though we do not attain all that we desire.

All should be concerned regarding the development of the higher life, for any year that does not show advancements is said to be a year lost. There need be no failure in this respect on the part of any one if the life is linked with the Eternal Father, for this is what he purposes and his love and power are back of it. "And his hand is stretched out, and who shall turn it back?"

Many churches and denominational boards are wondering what the new year will bring. It will bring success if those connected with the churches do their part during 1943. The Father intends that the kingdom of his son should be supreme in all nations, governments, and hearts. He established his Church for this purpose and Christ in his Great Commission requests every one of us to dedicate our all.

As we face the new year, great things are before us as individuals, churches, and denominational boards. We do not know what changes the year will bring; but we do know that if we commit our ways unto the Master we are bound to win. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." W. L. B.

OUR MISSION

By Rev. O. U. Whitford, D.D.

(Corresponding Secretary of the Seventh Day Baptist Missionary Society 1893-1905.)

The mission of any and every Christian people is to go and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever Jesus Christ has commanded them. That is our mission. We have no other. It is ours to preach and teach a whole gospel and a whole Bible. It is our mission to work for a worldwide evangelization, to bring all men to a saving knowledge of Christ and to a willing and loving obedience to God's entire law. From our earliest history to the present day, we have ever been a missionary people. This missionary spirit with its inner and outer working, has been and is the fundamental

source of our denominational life and growth. We owe what we are and have today, as a religious people, to it. To quench this spirit and let it go out is to die. To cherish and develop it is to live and grow. To widen it is to be widened. To enlarge it is to be enlarged. To be devoted to it is surely to find greater spiritual devotion, consecration, and power. To exalt it is to be exalted. All our lines of work must center in it and radiate from it. Our homes, our churches, our schools, our societies, our benevolent enterprises, all should be united as one man, keeping step for a whole gospel, for Calvary and Sinai, for the salvation of men and the commandments of God. No one object or effort should be pushed to the loss or failure of another, but all work together; and if one falters or falls, let all the others come to the rescue. With such a spirit, such a unity, such brotherly love, such devotion, and a full consecration of self and substance to this work, as sure as there is the God above and over us, the Christ before us, the Holy Spirit within us, and a wide, wide world needing us, there will come victory to the cause we represent. May the Holy Spirit guide us, gird us, and give us all needed wisdom, strength, and resource for this work.—Taken from the Annual Report of 1897.

"BUSY HERE AND THERE"

By Rev. Marion C. Van Horn

In First Kings chapter 20, there is a parable told by a prophet to King Ahab. A man had been given the responsibility of keeping a prisoner of war. If the prisoner was lost the man's life should be forfeited. Then as the man was "busy here and there," the prisoner escaped. He was busy about the regular routine tasks of the day. They were the jobs he did every day, the habits he had formed. In other words as his custom was he was "busy here and there" and lost the things that cost his life.

We are much like the man in the parable. We get busy about the many tasks, and in our business we forget some of the most vital elements of living.

Perhaps one of the most common ways by which we lose through our business is in neglect of our Bible reading and study. Is all our business essential? It may be that we have allowed an assumed or a false im-

portance to attach itself to matters that are not vitally necessary. There are people all over the world who have learned to while away their time in such unessential and even useless activities. Many of these people now spend the evenings they used to while away in anxious watching and waiting. Many of them would now like to spend this time in Bible reading and prayer, and they can, but only with difficulty.

Their habits do not include this activity. Their faith and trust are not founded on substantial soul-satisfying elements of life. They have depended upon entertainment and frivolous enjoyment, and these have proved a diversion rather than a real aid to living.

Now, in a time of severe living, anxiety, worry, fear, grief, perplexity, and uncertainty make the formation of such habits difficult. Let us not put off the forming of these habits which provide spiritual resources for life. Are you "busy here and there?"—Taken from the bulletin of the Ritchie Seventh Day Baptist Church, Berea, W. Va.

MESSAGES FROM THE FEDERAL COUNCIL

A Message to Christians of Other Lands

(Adopted by the Federal Council of Churches in Biennial Session in Cleveland, December 11, 1942)

To Our Brothers in Christ in Other Lands:

Across all the divisions of nation and race our thoughts go out to you as members, with us, of the universal fellowship of the Christian Church which God has created by his Holy Spirit. We rejoice that it is a fellowship which neither distance, nor language, nor color, nor political loyalty, nor war can destroy. In spite of all the cleavages that sunder men today, our fellowship in Christ remains unbroken. We declare our unity with you in every land who witness to the Word of God and hold fast to the Christian faith.

Many of you, living under the Cross, steadfast under hardship and persecution, have inspired us to greater faith and courage. What St. Paul wrote from prison to the Philippians is true of many of our harassed fellow-Christians today—because of their bonds we "are more abundantly bold to speak the word of God without fear"; the things which have happened to them "have fallen out unto the furtherance of the gospel." (Philippians 1: 14, 12.)

We pledge to our fellow Christians everywhere an unceasing comradeship in prayer, beseeching our common Father that he will vouchsafe his light and comfort to those in affliction and his strength to those under the burden of grievous trial. We pledge ourselves also to a comradeship in service for the healing of the nations, rededicating ourselves to him in whom alone is the way of peace and reconciliation.

A Message to Our Church Members in All Branches of Our Nation's Service

Brethren:

We, the official representatives of the churches gathered together in the Biennial Meeting of the Federal Council of the Churches of Christ in America, send you our affectionate greetings.

You are with us in our every thought, word, and deed. We are with you in every minute of your lives of service. May all of us prove worthy of the trust we share.

We here offer our corporate prayer that God's blessing and the abiding fellowship of his Church may comfort, strengthen, and sustain you.

The blessing of God Almighty, Father, Son, and Holy Spirit, be with you this day and forevermore.

Faithfully yours,

The Federal Council of the Churches of Christ in America.

THE SABBATH

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

Jesus and the Sabbath

By Rev. T. J. Van Horn

Two institutions were very dear to the heart of Jesus—the Sabbath and the home—the home for the perpetuity of the race ("Be fruitful and multiply," he said to the first family); the Sabbath to keep forever in the clearest perspective God, the Creator of the heavens and the earth, and the Father of all mankind. His first recorded miracle (John 2: 1-14) was wrought at the founding of a home. Four of his greatest miracles were performed on the Sabbath, by the Lord of the Sabbath, as Jesus declared himself to be. They were done in opposition to the current traditions of the doctors of the law of his day, to release the Sabbath from the burdensome restrictions that had been imposed by them.

One of the clear-eyed prophets centuries before this had taught that the Sabbath was to be "a delight, the holy of the Lord, honorable." And these four sufferers from incurable maladies would forever remember that this Sabbath on which they were cured was the happiest day of their existence.

One of the saddest blunders in religious history was the Pharisaic effort to make men keep the Sabbath holy by legal enactment. They, in their misdirected zeal, were making the Sabbath an end in itself to be protected by prohibitory rules. Jesus brushed aside ruthlessly these burdensome restrictions, and revealed the Sabbath as a sanctified means to a glorious end — the good of man. "The sabbath was made for man" was the one stroke by which the bonds were stricken from unhappy people, and the institution which God made for man's happiness stood forth in its pristine purity.

The importance with which Jesus regarded his work of Sabbath reform will be shown by a cursory review of the gospels. It will be seen that a large per cent of his teaching and conduct was to rid the false notions of the Sabbath from the minds of the people to whom he ministered.

It appears that a plot to murder him was started on the healing on Sabbath of the man with a palsied hand (Mark 3: 1-6). And every one of the other cures he wrought on the Sabbath aroused the bitterest opposition by the scribes and Pharisees. It is difficult to understand this until we see what a vital thing the Sabbath was to the highest development of the men that God had created. The Bible teaches the supreme importance of intimate knowledge of God. Jesus says, "I am come that they might have life and that they might have it more abundantly." And in his High Priestly prayer he says to his Father, "And this is life eternal that they might know thee, the only true God. The Sabbath was dedicated to this high end.

Ezekiel speaks for God in the twentieth chapter of his prophecy. "Moreover I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20: 12, 20.

Thus the Sabbath was a God-ordained avenue through which the knowledge of the true God was to be conveyed to men. To abstain from work on that day was only to give God a better chance to come into our lives. That

was a secondary matter, however. "Remember the sabbath day to keep it holy" is the first consideration.

When Jesus came he found this channel of communication with God filled with harmful obstructions and it was his important task, which he at once undertook, to clear the channel of the rubbish that had been thrown into it. This was so serious a threat to Satan's power over men that he fiercely opposed it. "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him." Mark 3: 6.

Thus we see that Jesus' first miracle in the cause of Sabbath reform was a step toward Calvary. That was Jesus' estimate of the value of the Sabbath, the gift of God to man. "The sabbath was made for man."

God has a stated date to meet and commune with you. It is the Sabbath, the seventh day of the week. Will you joyfully arrange your affairs to meet him on that date? It is worth your while.

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright."

H. C. V. H.

SABBATH SCHOOL LESSON FOR JANUARY 9, 1943

Jesus Instructs a Great Teacher. Scripture—
John 3: 1-16.

Golden Text—John 3: 16.

SABBATH SCHOOL LESSON FOR JANUARY 16, 1943

Jesus Winning Souls. Scripture—John 4: 1-42.

Golden Text—John 4: 36.

WOMAN'S WORK

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

PURPOSE, CONSECRATION, UNITY, ACTION

Our picture on the Recorder cover this week shows the relative positions of not only our churches but some of the "calling fields." Probably you know of many more places where we might, if we tried, establish new churches. If we were to succeed in organizing a church in each of these places, how far too few we still would have!

See the states; approximately one quarter of them would yet be unchurched so far as

Seventh Day Baptists are concerned. Some one has said we are God's favored few, blessed of him because we are few. I question if that coincides with the story of the fig tree which bore no fruit. Did he not say, "By their fruits ye shall know them"? Are we fruitful when we lose in membership sixty-seven per year?

Is it not worth while for us to "Purpose to Unite" in sending our pastors to these calling fields next February 15? Tell them to stay on the job as long as seems necessary to bring about best results. Shall we not, at home, consecratedly carry on, learning to be better salesmen for our Savior? Let us personally ask our friends and neighbors to accept him and join us.

Let us get into action!

I am wondering if all understand the intent of the Commission's recommendation number seven as being stressed under this slogan, "Purpose, Consecration, Unity, Action." Here is an explanation in brief:

All churches "Purpose" to do aggressive evangelistic work.

All churches "Consecrate" their pastors to an outside field.

All churches "Unite" about February 15 in sending their pastors out.

All churches in "Action" at home to make the work successful spiritually and numerically.

L. O. Greene,
Promoter of Evangelism.

THE NEW YEAR'S OLD VOCABULARY

Out of the centuries of man's barbarous past have emerged a host of words that heretofore have had meaning only for historians. The new year finds them on everybody's tongue and on almost every printed page.

Hatred	Bondage
Cruelty	Tyranny
Brutality	Revenge
Torture	Conquest
Persecution	Starvation
Injustice	Bloodshed

Words are symbols. The ideas or realities which these symbolize are as old as the invasions of Genghis Khan, as ancient as the oppressions of the Pharaohs. Once again these words have become flesh, are incarnate in human personalities, embodied in national politics and ideologies. Ominously they have been

marching across the eastern hemisphere. As yet they have been only words to most Americans who now must realize that soon the ideas and realities of which they are the symbols may dwell even among us.

With the advent of the Man of Galilee a host of other words entered humanity's vocabulary.

Reconciliation	Mercy
Forgiveness	Freedom
Friendship	Love
Brotherhood	Fellowship
Kindness	Justice
Co-operation	Peace

These also are symbols of ideas which unfortunately during the complacent, careless, selfish years since the first World War were neglected. They must again become flesh, be incarnated in personalities, exemplified in national policies. Today they constitute humanity's last hope!

Missions, January, 1942.

WANTED: SOLDIERS OF PEACE

By Rev. Paul S. Burdick

"Endure hardness," Paul tells his young friend Timothy, "as a good soldier of Jesus Christ." (See 2 Timothy 2: 3.) For to bear his share of hardship is a part of the tempering process that makes any soldier of value to his commanding officer. Christ is calling, and the need of the world is appealing, to men of fibre tough enough, and consecration deep enough, to be soldiers of the coming peace. If the problems of waging a successful war are great, the problems of establishing a successful peace are even greater, and if courage and faith were ever called for, they will be needed by those who have a part in shaping the pattern for the world to come.

We know that there is no emergency so great but God can call upon men and women somewhere to fill the gap. Where are the young people of idealism and purpose whom God is preparing for the task of "waging peace"? Perhaps some of them are in camps for conscientious objectors. Others may be in the armed forces of their country, and may return with faith undimmed to fashion a brave new world.

No matter what the outcome of the present struggle may be, there will be hungry

people to be fed, shattered homes to be rebuilt, homeless people to be provided for. There will be many in need of healing for shattered body and shattered mind. The human spirit, long chained to the chariot of the god of war, can return only by slow degrees to a position of faith in self and trust in fellow men. Above all, we shall need to believe that God still rules the universe—that he who leads Orion and the Pleiades across the starry heavens can guide the affairs of this little planet to his desired end. If he grants to us still in this part of the world some measure of self-government, I hope we may make better use of it than in the past, for if we are to urge upon others the experiment of democracy, we must give them an example of a country in which it really works, where race and class distinctions are no bar to friendly co-operation, and where everyone, no matter how poor, may have a chance to develop whatever talents he has to full capacity. Who are the soldiers of peace who will help to make our nation a truly Christian democracy? They must be strong in faith and fearless and upright in character.

In our relationships with other nations we shall be tempted again to act selfishly, and we shall need Christian leaders to encourage us to put the welfare of others above our own private gain. We should be prepared to send to other nations our goods at a price which they, out of their poverty, will be able to pay. There will be use for our surplus food and other commodities for many years, if we can learn to share our bounties with others who are in need. For if we withhold them, if we burn our surpluses and plough them under, God's judgment will follow us until he will require many times the amount in the exigencies of war. Again and again the truth is borne home to us that we shall save our life only by losing it for others. Now that we have put our hand to the plough, let us not turn back.

Co-operation Possible?

Can it be that only the emotions of fear and hate and selfishness will unite a nation in some great enterprise, and must the emotions of love and generosity be looked upon with suspicion? And is co-operation impossible between nations, or is it merely a difficult, because an untried, way? We shall see in

the years to come. Our experience following the last war should teach us the need of a better way. Then, when we were holding aloof from the League of Nations, and mainly interested in receiving payment on the debts owed us by other nations, peoples were starving, Hitler was beginning to preach violent nationalism to a distracted people, and Japan was in doubt whether to love us for our rare acts of generosity or to hate us for our Exclusion Act and our supercilious ways. And when nations like Italy and Japan did start out on paths of aggression, we continued to supply them with materials of war. Shall we learn to do better in the world that lies ahead, or shall greed and jealousy still blind us to the sufferings of defenseless people? We shall see, in the world that lies ahead. May this nation, under God, have a new birth—a spiritual revival.

The Christian Way

If I were to draw a pattern for the future, it would include, first, an army of soldiers of peace. These would be qualified by a study of the language and customs of the countries to which they go, to fit themselves into the needs of those people. Our Quaker brethren have been trying to show us how this can be done, while the missionary enterprise of the churches gives us a convenient starting point in many lands. This new army would bear in their hands the resources of all co-operating nations, to be supplied as freely as possible to those who were impoverished. In their hearts they would bear the gospel of the Lord Jesus Christ, as they urged all nations to turn to ways of democracy and of peace. Then, behind this army would be the nation, or group of nations, who were willing to make an experiment in brotherhood, and were ready to make sacrifices in order to bring it about. Then let it be understood that any nation which makes war against a neighbor nation, or who even makes war-like preparations apart from the consent of the whole, will thereby put itself outside the advantages which membership in the group may bring. Then, come earthquake, fire, and flood—they would bind the human race together in a bond of sympathy and mutual dependence. Poverty, famine, and disease would but challenge us to pool our resources for warfare against the common enemies of mankind. Aloofness and isolationism from the problems and sufferings of

our neighbor would seem to be the worst of all sins against the human race, and the seed of discontent, strife, and war. For we have no longer merely the problem of the survival of our own nation to consider; we are face to face with the problem of the survival of the race of man.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

FAREWELL TO THE OLD YEAR

(Taken from the Sabbath Recorder, January 4, 1877—
Editor—N. V. Hull)

We bid farewell to the old year as to a faithful servant and a loving friend. From its opening to its close, it has been a blessing-bearer. We know that it has also borne death-fruits and numberless sorrows, as years always must, where life and death are in unceasing conflict with each other. The evils also common to our earth state have been attendants upon our journey to the land where neither death, nor tears, nor nights cast their shadows before them, nor enwrap us in their drapery. But thanks to the Infinite Father, storms and tempests are not perpetual even here. What numberless blessings come to us as proofs of the infinite goodness of God. These attend us at every step, cheering us on our journey.

But what a folly to be ever dwelling upon our sorrows and the wounds that have caused them. We do not teach the doctrine of recklessness, or even of indifference. We would have men thoughtful and sober, but not discouraged and despairing. Hope, that guiding star of the brave, should be in the ascendant, ever beckoning us onward and raising us upward. We know that from every quarter there comes the wail, that the past has been a year of conflicts, and so it has; but it has also been one of victories, and how do these prophecies of still greater triumph! What! have not men yet learned that they were made for strife? "By the sweat of thy face shalt thou eat bread," is not only a law written on the sacred page, but wrought out in every step of human advancement, and a good law it is too! Be patient, brother, and with your faith firmly fixed in God, toil on, knowing that in the future good is garnered for you. Be of good courage. But in looking at the past, dwell upon the blessings that have fallen to your lot, rather than upon the trials that have

here and there perhaps weighed upon you. See if you can number the mercies that have sweetened life's experiences, or set a price upon them. Perhaps your family, your earth-heaven, has remained all the year unbroken by death's violent blows. Or, if from this quarter sorrows have come, has not the wound been dressed by the gentle hand of the Physician who comes with heaven's healing?

Also have not your flocks and herds prospered, and the labor of your hands been rewarded? For what, as you gather around the family board, do you return to the gracious Giver thanks? But see on every hand what blessings abound for you, and teach your heart to be grateful, so that the real wealth of God's goodness may come to you, enriching life with precious and heavenly experiences.

But that which we call evil may become a good use to us. Some of the happiest results that come to us in our earth journey are the fruits of our sorrows. How by these are our hearts taught the lessons of humility and child-like submission. We also may learn lessons of wisdom from these, such as will arm us for future strifes and prepare us for victories that otherwise we might never gain.

One thing, however, let all know, and that is, that there is good in store for us in the future. In every direction society is advancing in the things that contribute to human well-being, and this is true of everything substantial and good. For the moment, it may seem to him who walks by sight, that good is vanquished and has fled the field, but the future reveals the fact that it has reappeared with renewed and increased powers. But if any one should be in doubt as to whether our way was onward, whatever there may be of trifling hindrances checking our course for the present, let him go back a little in the history of the past, and, selecting a proper point of observation, overlook the whole field, and instantly all doubts will be removed.

Some we see are so desponding as to augur the overthrow of our government; and we do not doubt but in the nation there are those so blind and stubborn that, rather than not compass their own selfish ends, they would, could they do it, involve us in one common ruin. But he who gave our nation being, whose providence guided our early steps, and delivered us recently from the hand of the fiendish and unnatural destroyer, will still be our deliverer. In this nation there are too many

men in whose hearts dwell the spirit of wisdom and true statesmanship to permit those, debauched by the spirit of mere partyism, and maddened with the desire for political power, to destroy this, our lovely heritage. The present conflict may reveal some of our weak points in the machinery of government, but these will at once be strengthened and the Ship of State will come out of the storm stronger rather than weaker. Mark our word: order and freedom shall yet triumph. Full of courage, then, begotten of faith and hope, do we welcome the new year, and enter upon its duties, believing it will be the grandest in its work and results of any in the world's history. There may be wars and rumors of wars, but God will overrule them for good. We do not expect progress without conflicts in this world. It is here that knowledge is to win victories over ignorance, and virtue is to overcome vice, and right is to conquer wrong; but whoever supposes that these attainments are to be reached without strifes, is unlearned in the methods of divine wisdom in the government of this world. We repeat it, then, that we enter upon the toils of the new year with full faith in the immortality of right, and that upon truth God has set his love and seal. In the doctrine that God reigns, we not only have faith, but joy. He is an infinite Spirit, while Satan, though malignant, is finite. Let, then, every man equip himself with the divine armor, and with faith enter upon the work of the incoming year.

CORRESPONDENCE

Rev. H. C. Van Horn,
Plainfield, N. J.

Dear Brother:

I am writing to have my Recorder continued for another year. The Recorder has been in my name since 1872, July, and I do not want to discontinue it yet. My mother sent it to me while I was in the machine shop learning my trade. Since then I have taken it. I think there are some very good things in it; I have acknowledged this to some whose articles have appealed to me. I admire the fight you make for real revival, evangelistic work. To me there is a great difference between the revival and the Preaching Mission. The Preaching Mission is good for the time given to it, but a revival needs days, and sometimes weeks, of con-

tinuous study and thinking under a directing mind to awaken the heart and mind of the listener to conviction and revival of saving interest in the soul's salvation. Not only is time like this needed for the unsaved, but for the children of God, for their interest in the salvation of the unsaved and sympathy such as will make them one in harmony with the work of redemption. This ought not to be so, but a careful study of conditions in the membership of the church will be a real revelation.

I don't feel like using the slogan, "Praise the Lord, and pass the ammunition." That is good enough for a war cry, but the cry for a Christian soldier would better be, "Praise the Lord, and build anew the fires of devotion in your own heart." What a growth would result if that were the slogan of our denominational work!

Erasmus once said that it is nothing to bend the knee if the heart remains upright. We might add that it is of no use to send the body to church if the heart remains at home.

Every opportunity for good that is given us is a talent placed in our hands to use for the Master. Every time we enter the church door and listen to a prayer and sing a hymn and hear a sermon, such a talent is put into our hands. Are we hiding these talents in napkins, and burying them in the earth?

E. A. Witter.

Adams Center, N. Y.

Dear Editor Van Horn:

One day at Walworth a chance remark set me to thinking, so now I am wondering why, in our denomination, we cannot do something new in a real way to help pastorless churches and lone Sabbath keepers. Home recordings are not unusual now, and young people away from home sometimes send home a greeting to parents, recorded for the phonograph. If we could make some recordings of the sermons of some of our outstanding preachers, we could circulate them among the pastorless churches and lone Sabbath keepers about the country. Perhaps this is no new idea, but I can't help feeling that it would be worth while, and certainly it would be much cheaper and simpler to send a recorded sermon to a church or person than to send a preacher with the sermon.

I know that there would be some expense involved, but I consider it worth while, and would be willing to do all I can to make it possible if someone would take up this project. There are a number of men whose sermons are of such a nature that they would make good recordings.

I certainly have much to be thankful for this Thanksgiving season. It is so wonderful to feel absolutely secure in the shelter of the Rock, and to watch as day by day God's perfect plan unfolds for me. I have certainly been blessed, and things which before seemed to be unreasonable and unfortunate, I now see to have a definite purpose in my life. I am often troubled by questions as to just what God's will for me is, and I often wonder whether or not I am doing it; but as I look back, I see the wonderful way that he works out his own will. I felt somewhat disappointed in not being able to go back to Wheaton this year, but now I see that it is for the best to go somewhere else to finish, and I am sure that it will be Salem. I also hated to take out this winter from my education, but I deemed it advisable to pay as I go, and now I can see many advantages in my working this winter. And my experience at Walworth is something which cannot be valued. Truly, great is his faithfulness.

Yours because of Calvary,

Allen Bond.

Chicago, Ill.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Philip:

Are you enjoying your Christmas vacation? I'm sure you are and I think I can guess some of the things you are doing: skiing, coasting, snow-balling, etc. Am I right? Have you tried skiing down Pine Hill, and did you ask your Grandpa Shaw how it is done? I have heard that on at least two recent birthdays he accomplished that feat very successfully. As perhaps you know, our son Claire, who is with the 99th Field Artillery at Camp Hale, Colo., is, along with this battalion, being taught skiing by an expert, together with his duties as physician. I

imagine he finds this skiing in the Rockies a bit different from skiing he practiced down Andover and Alfred hills.

Today, since I no longer have a kitty of my own, I am entertaining the black and white kitty of the little girl next door who is away for part of her Christmas vacation. His face is white, all but his nose which is very black, so he is called Smut Nose. He has a funny habit when he is hungry. Instead of "crying for his dinner," he trots around in front of me when I am getting dinner, almost tripping me up, until I am forced to feed him in self defense, or turn him outdoors. Skeezics had a worse habit; he used to nip my heels when he wanted me to feed him.

I hope you will not wait so long before writing me again for I enjoy reading your letters.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

It is about time for me to answer your letter.

We have for pets two drakes and two ducks. We also have twenty-one little pigs, and we have a little dog. His name is Skippy. My kittens are bigger now, but they are still cute.

Your friend,
Lucile Ann Swanson.

Ericson, Neb.

Dear Lucile:

I always like to hear about your pets and I think you have a nice variety. I remember I had a good many kinds of pets when I was a small girl: pigs, kittens, a dog, a woodchuck who dug his winter sleeping place under our woodpile and in warm weather almost undermined the house digging holes, white rats, a rooster, rabbits, chickens, and calves. To sum it all up, I had a good many pets, but as my father once remarked, "Thank goodness we do not have them all at once." Of course my brother and I were joint owners of all these pets.

Wasn't it nice this year to have a white Christmas with plenty of snow to make sledding fun? Christmas day was a very sunny day here and not too cold, so that Andover boys and girls could slide to their hearts' content. All our little Gretchen wanted for Christmas was a dolly and a sled (she calls

it a "ked") so we got one for her. Joyce had one and was afraid to have Gretchen use it for fear she would break it. Yesterday Gretchen said, "Joycie, you mustn't ride on my ked; you might bust it."

I was pleased to get your letter.

Your sincere friend,

Mizpah S. Greene.

Dear Recorder Children:

Here is a little poem, sent me from the Recorder office, which I know you will enjoy.

M. S. G.

A Mother's Meeting

"I beg your pardon," said the cow,
"But it would make you laugh
Could you but hear the cunning things
Said by my little calf.
She's only three days old: you'd scarce
Believe the thing was true;
That darling child has called me 'M-a-a-a'!
And once she murmured 'Moo'!"

"I beg your pardon," said the hen,
A bird of lofty mien,
"But when my chicklets tried to eat
A large plebeian bean,
They turned their little noses up,
The insult made them weep!
They looked with scorn upon that seed
And loudly cried, 'Cheap! Cheap!'"

"I beg your pardon," said the mare,
Whose colt was six days old,
"About that little son of mine
I could a tale unfold.
I asked him if he thought 'twould rain,
It was but yesterday;
He looked me in the eye and smiled,
And said, distinctly, 'Neigh!'"

"I beg your pardon," said the dame
Whose child had lived a year,
"Than mine your babes are younger far,
Much smarter, too, I fear,
I hate to tell the horrid truth,
Yet 'tis the thing to do;
My great big baby's never said
A single thing but 'Goo!'"

—Carroll Watson Rankin.

THE NEW YEAR

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

—Exchange.

FAMOUS HYMN

"How firm a foundation" has long been a favorite of many individual Christians in every walk of life, and recalls to our mind the Scripture passages found in Isaiah 43: 1, 2, and Hebrews 13: 5. In September, 1843, in a conversation at "The Hermitage," Andrew Jackson, ex-President of the United States, said: "There is a beautiful hymn on the subject of the exceeding great and precious promises of God to his people. It was a favorite hymn with my dear wife till the day of her death. It commences thus, 'How firm a foundation, ye saints of the Lord.' I wish you would sing it now." It was also a favorite hymn of Robert E. Lee, Theodore Roosevelt, and Woodrow Wilson, and was sung at the funeral service of each of these distinguished Americans.

The American love and preference of this hymn is strikingly illustrated by General Curtis Guild, Jr., who tells how this hymn was sung on Christmas morning in 1898. "The Seventh Army Corps was encamped on the hills above Havana, Cuba, on Christmas Eve of 1898. Suddenly a sentinel from the camp of the Forty-ninth Iowa called, 'Number ten; twelve o'clock, and all's well!' A strong voice raised the chorus, and many voices joined in until the whole regiment was singing. Then the Sixth Missouri added its voices, and the Fourth Virginia, and all the rest, till there on the long ridges above the city, a whole army corps was singing, 'Fear not, I am with thee, O be not dismayed.'"

One stanza, generally omitted, reads as follows:

In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea,
As thy days may demand, shal lthy strength
ever be.

The hymn tune, *Adeste Fideles*, or the Portuguese Hymn, as it has erroneously been called, is probably English in origin, rather than originating in Portugal. The Duke of Leeds, hearing this tune for the first time in the "Portuguese Chapel" in London about 1785, named it the Portuguese Hymn, supposing it to be indigenous to Portuguese services. The tune was ascribed to John Reading (organist of Winchester Cathedral from 1675-1681) by Vincent Novello, who was organist at the "Portuguese Chapel" at that time.—From the Messenger.

I AM A PARSONAGE

I am a parsonage. I have been among you a very long time, but somehow the only people who know me really well are ministers and their families. Oh, yes, occasionally, here and there, an elder or a particularly thoughtful woman in the congregation sees me as more than four walls and a roof, but for the most part I'm a taken-for-granted-and-neglected affair.

No one has ever been able to explain it, but all of us parsonages are large. When a new minister and his family move in they look at me and sigh, especially the minister's wife. He usually goes down into the cellar and scratches his head at my furnace, and after that, during cold spells, I hear him mutter as he tries his best to get heat into the living room and study. From the conversation, I gather that I am pretty typical.

My attic is full of costumes, broken furniture, and other paraphernalia that might be used sometime—but rarely is. And the cellar, thank heaven, it is dark!

I almost always need paint somewhere and general repairs have to be neglected too long before my guardians have eyes to see. I wish the pastor would not have to work around me so much; he's not very efficient as a repair man, and it makes him neglect the work he is better trained to do.

I am used very hard. Strange assortments of people come to my door, and at all hours of the day and night. Some of them have worried faces, some even weep quietly, but when they leave they seem to be relieved and comforted. But there are good times here, too, happy laughter and good fellowship.

Sometimes my owners forget that I am a home. They forget that I am a unique home, a happy and Christian home, a good spiritual example. If only I and my brothers and sisters could be as proud of our physical appearance as we are of the families who make homes of us.

Last week, however, I was very happy. When the family came home from vacation they saw me all dressed up with new wall paper, refinished floors, and a new efficient heating system. I have been feeling better than for the past twenty years. For now I am not only a home, an office, an oasis of spiritual and material help, but a symbol of

my congregation's Christian thoughtfulness. It gives me a feeling of hope and self-respect.
—Alfred L. Creager, in *The Moravian*.

DENOMINATIONAL "HOOK-UP"

Boulder, Colo.

The annual meeting of the North Loup, Neb.; Nortonville, Kan.; Denver and Boulder, Colo., churches that was scheduled to be held at Boulder on October 27 was postponed for the duration of the war, on account of transportation difficulties.

The Boulder Church has lost two of its members as Mrs. Donald Payne, nee Dean Rood of Claremont, and Mrs. Marguerite Clapper of Dodge Center, Minn., have transferred their membership to Dodge Center.

Mrs. Dorothy Saunders was given the right hand of fellowship and welcomed into the Boulder Church by Pastor Earl Cruzan on her verbal testimony. We are all glad to have Bill and Dorothy with us again.

The University Hill Bible Class is meeting regularly each week at the home of Rev. and Mrs. Cruzan, and is being well attended.

Deacon and Mrs. Ernest Irish will be honored on their fiftieth wedding anniversary, December 31, with a reception and social to be held in the church basement. Ernest and Maud have been faithful members of the Boulder Church since coming to Boulder in 1910. Their many friends wish them years of health and happiness.

It has been nearly a year since Rev. Earl Cruzan and family came to serve the Boulder Church. In that time we have learned to love them and under his leadership we hope to make real progress in the future.

—Linn E. Burdick.

De Ruyter, N. Y.

The fine sermons of Rev. Everett T. Harris of Alfred during the Witnessing Mission were highly appreciated by all who attended the meetings.

The Christmas sermon was preceded and followed by an anthem by the choir, assisted by the choir from the Methodist Church. The day following, our choir assisted the Methodists in their service. The Hallelujah Chorus from Handel's "Messiah" was one of the renditions.

A Christmas pageant, "Unto Us Is Born . . ." was presented Sabbath morning, December 26, by the junior and senior choirs and the Sabbath school.

—From bulletins and correspondence.

OBITUARY

Bassett. — Thomas R. Bassett, son of John C. and Elizabeth Reading Bassett, was born in Independence, N. Y., May 27, 1865, and died suddenly at his late home in Andover, N. Y., December 14, 1942.

He was united in marriage with Miss Ella E. Brown, December 25, 1890. He is survived by his wife, two sons, and two daughters: Mrs. Elizabeth B. Huff and J. Chandler Bassett of Buffalo, N. Y.; Earl C. Bassett of Lockport, N. Y.; and Mrs. Ralph B. Rogers of Cleveland, Ohio. Also by a sister, Mrs. Elizabeth Carpenter of Rhode Island.

He united with the Independence Church in 1880, where he retained his membership through the years though living for a time in Alfred, Albany, and Andover, but always loyal to the church of which his grandfather and grandmother were constituent members.

Farewell services were conducted by Pastor Walter L. Greene and Rev. Edgar D. Van Horn of Alfred, a former pastor and friend. Interment at Independence. W. L. G.

Dunham. — Emma Mosher Dunham, eldest child of Henry C. and Mary Ann Snyder Mosher, was born December 5, 1863, at Port Chester, N. Y., and died November 28, 1942.

She was united in marriage with Charles H. Dunham May 10, 1888, who passed away in 1935. She joined the Seventh Day Baptist Church of Christ, Plainfield, N. J., by baptism January 2, 1891, of which church she has continued a faithful member.

She is survived by two brothers: Harry S., Norwalk, Conn., and George B., Riverdale, Md.; two sisters, Mrs. Amos Henderson, Matawan, N. J., and Mrs. Ida M. Courser, Plainfield, N. J.; by nieces, nephews, and other relatives, and a host of friends.

Memorial services were conducted by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery, Plainfield. H. S. W.

Groves. — Flora S. was born at Independence, N. Y., on March 10, 1873, and died November 15, 1942. She was the daughter of Edwin A. and Ida Burdick Stillman.

She is survived by her husband, L. Merrill Groves of Brockwayville, Pa., and three children: M. Milton Groves of Olean, N. Y.; Mrs. Eugenia G. Sheffler of Falls Creek, Pa.; and E. Stillman Groves of Lynn, Mass.; also by two grandchildren.

She was a member of the First Alfred Seventh Day Baptist Church having been baptized February 20, 1886. Memorial services were conducted by Pastor Everett T. Harris. E. T. H.

Houston. — Ida Soper was born to German and Phoebe Rogers Soper in Johnstown, Iowa, March 26, 1856, and died in Riverside, Calif., November 22, 1942.

She was married September 10, 1874 to James H. Houston, to which union were born two sons and a daughter. One son, Roy H. Houston, of Riverside remains, also a grandson, a granddaughter, and three great-grandchildren.

Sister Houston was an earnest Christian. Baptized at the age of fifteen, she joined the New Auburn Seventh Day Baptist Church, later transferring to the Riverside Church. She was a diligent Bible student. In her Bible is a notation dated November 25, 1933, stating: "I have read the Bible through ninety-seven times." And we are sure it was much over one hundred times before her passing. A true mother in Israel has left us. L. F. H.

Maxson. — Elisha J. Maxson, son of John and Mary Bee Maxson, was born August 16, 1844, near Militus in Doddridge Co., W. Va., and died December 6, 1942, at his home at Berea, W. Va.

In 1860, at the age of sixteen he was baptized, becoming a member of the Seventh Day Baptist Church at Salem. About 1867, he moved to Berea, where he made his lifelong home. On March 10, 1869, he married Margaret C. Law. Seven years later, in 1876, Mr. Maxson transferred his membership from the Salem Church, and on March 11, he and Mrs. Maxson became members of the Ritchie Seventh Day Baptist Church at Berea. Mrs. Maxson died December 28, 1922.

Surviving are one son, Deacon Elva Maxson, of Berea; and three daughters, Mrs. Nevie Brissey, Mrs. May Hudkins, and Mrs. Bessie Jett, all of Berea. Also there are twenty-three grandchildren, sixty great-grandchildren, and three great-great-grandchildren.

Farewell services were conducted by his pastor, Rev. Marion C. Van Horn. Burial was made in the Pine Grove Cemetery at Berea.

M. C. V. H.

WHAT MAKES A NEW YEAR NEW?

By George W. Wiseman

What makes a New Year new?
Not ringing bells or changing dates,
For these soon cease, but not the weights
Of tyranny or lust and greed
On which small men and nations feed;
The world grows big when love controls
Its grasping, hardened, shrunken souls.
This makes a New Year new.

What makes a New Year new?
Not smug contentment with the past,
The mold in which earth's wrongs are cast;
But prophets, unafraid, alive,
To match the age; great souls who strive
To furnish for man's highest good
Truth, justice, peace, and brotherhood.
This makes a New Year new.

What makes a New Year new?
Not resolutions lightly made,
Or worthless dreams born but to fade;
But faith in Christ instead of fate,
More room for God and less for hate;
The world receives its second birth
When God through Christ controls the earth.
This makes a New Year new.

—In Zion's Herald.

The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 11, 1943

No. 2

BLEST DAY OF GOD

Blest day of God! and, therefore, blest—
The type of everlasting rest;
Blest day! thou to the world art given
To guide our wandering feet to heaven.

How welcome are thy hours so sweet!
Those hours which I with rapture greet;
Glad that the six days' work is done,
Their toil and vanity are gone.

Then to thy house will I repair,
And learn thy will, and worship there,
Till I remove from earth, to be
Where I my Savior's face shall see.

—Joseph Stennett,
A Seventh Day Baptist
about 1715.

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