

homes. The Sabbath afternoon forum has been given up for January and February.

Correspondent.

Boulder, Colo.

The church here has been quite active this fall. We held four Sunday evening services in November and December, instead of a Preaching Mission. We used as our theme, Christ for a World at War, with the subtopics: Christ, a Comfort; Christ, the Way, the Truth, and the Life; Christ Sends the Comforter; and Christ Sends His Peace. These topics were taken from John 14.

We have organized a Bible study group which meets at our home every other Monday evening. We are studying the Old Testament law, and have quite a large interested group.

Our young people held their annual New Year's Rally this year from December 29-31. The theme of the meetings was "What the Lord Requireth" (Micah 6: 8): "To Do Justly," "To Love Mercy," and "To Walk Humbly." We had a devotional period with a meditation on the above topics followed by a study class, and closed with a prayer circle and the singing of hymns and choruses. On New Year's eve we held the traditional banquet with Linn Burdick as toastmaster. The theme for the banquet was "Youth Looking Forward." Toasts were given by Glendale Hemminger on the viewpoint of a high school student; Mary Margaret Hummel from the viewpoint of a college graduate; and Mrs. Alice Davis from the viewpoint of a grandmother.

Usually a social is held following the banquet, but it was dispensed with this year to join with the church members and friends in the celebration of a golden wedding anniversary of Deacon and Mrs. E. M. Irish.

After this social the young people remained for the New Year's watch party under the direction of the pastor.

We were privileged to have with us on last Sabbath (Jan. 2) Mr. P. B. Hurley of Riverside. He spent the week-end with his aunt, Mrs. Cornelia Coon, on his return from Commission meetings. He gave us a very welcome talk Sabbath morning before the sermon.

Earl Cruzan.

MARRIAGES

Dunn - Parvin. — Miss Elizabeth Parvin became the bride of Pvt. Moddie L. Dunn, of Atlantic City, at the home of her parents in Shiloh, N. J., on January 16, 1943. Her pastor, Rev. Lester G. Osborn, officiated.

OBITUARY

Resser. — Mrs. Ella Dimond Resser of Battle Creek, Mich., entered into rest, Monday, January 11, 1943, after a long illness.

She was born in Salemville, Pa. Her husband, William A. Resser, was an elder of the German Seventh Day Baptist Church at Waynesboro, Pa., where they resided for a number of years.

In 1921, the family moved to Battle Creek. Mrs. Resser became a member of the Seventh Day Baptist Church, whose fellowship she entered into with interest and active participation.

Surviving are four daughters: Mrs. R. S. Curtis of Tucson, Ariz.; Mrs. D. S. Gillespie of San Bernardino, Calif.; Mrs. L. R. Bacon and Mrs. N. J. Mason of Battle Creek; and a brother, Harvey Dimond of New Enterprise, Pa.

Farewell services were held with Pastor G. D. Hargis and Rev. Henry N. Jordan officiating. Her body was laid to rest in Memorial Park, Battle Creek.
H. N. J.

Stillman. — In Westerly, R. I., December 17, 1942, Dwight R. Stillman, aged 95 years.

Mr. Stillman was the son of Sanford P. and Catherine York Stillman, and was born in Pawcatuck (Stonington), Conn., June 16, 1847. He was the oldest member of the Pawcatuck Seventh Day Baptist Church at the time of his death.

Funeral services were held at the Avery Funeral Home on Sunday afternoon, and interment was in First Hopkinton Cemetery. Rev. Harold R. Crandall officiated.
H. R. C.

Wells. — Anna Wooden Wells, daughter of William T. and Eliza Ann Randolph Wooden, was born June 7, 1868, at Jerseyville, Ill., and passed away at House of Mercy Hospital, Pittsfield, Mass., December 23, 1942.

Mrs. Wells joined the Plainfield Seventh Day Baptist Church of Christ March 5, 1880, of which she has been a life-long and loyal member.

On September 16, 1908, she was married to Dr. Franklin S. Wells of Plainfield who passed away March 13, 1921. To this union was born one daughter, Anna Frances, now Mrs. Delmar B. Ellis.

She is survived by her daughter; three grandchildren, Ruth Marie, Howard Franklin, and Robert Charles; a sister, Mary Wooden Morris (Mrs. Luther D.) of Plainfield; and a brother, George R. Wooden of Lambertville, N. J.

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

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., FEBRUARY 8, 1943

No. 6

Two of China's Helpless



The greatest human contribution the United States has made to China during her five years of war and death has been to send funds that have rescued more than thirty thousand small war victims. These war orphans, after trudging hundreds of miles along with the hordes of other refugees, have been established in orphanages run by Mme. Chiang Kai-shek, with the help of funds sent through United China Relief.—United China Relief.

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EDITORIALS

HUMAN RELIEF

Great human needs are being met by the United China Relief. The greatest human contribution the United States has made to China during her five years of war and death has been to send funds that have



"Of such is the kingdom of heaven."

rescued more than thirty thousand small war victims. The one looking at you from this page would wring tears from even a hard heart if it were known to be left to perish from cold and hunger.

Your dime or dollar will help somebody's little child from such a fate. See President

Warren's "corner" on another page, concerning information of ways we may help. A dime or a dollar from many of us will not rob our own or endanger our own united work. We who have received so much through the love of Christ will make response—as so many already have. "Freely ye have received, freely give."

CO-OPERATION IN CHINA

China's Christian leaders are taking an increasingly active part in the development of Chinese industrial co-operation, according to Dr. J. Henry Carpenter, executive secretary of the Brooklyn Church and Mission Federation and chairman of the American Committee in Aid of Chinese Industrial Co-operatives.

Doctor Carpenter recently returned from an eight thousand mile trip through China under the auspices of the American Committee above named, an agency of United China Relief.

Describing a 1,700 mile tour by truck through northwest China, which brought him in contact with three hundred industrial co-operatives manufacturing blankets, paper, shoes, tools, soap, etc., Doctor Carpenter reported these co-operatives to be a part of a "genuine people's movement that is bringing new life to China."

Of especial importance, Doctor Carpenter said, are the federations of co-operatives through which the people are provided with medical care and conduct their own primary schools as well as special educational programs among women. He also said that these federations have organized their own

treasuries, resulting in a marked advance in co-operative finance, purchasing and selling in China.

"These leaders who are working for economic freedom for China through co-operatives are expecting increased help from America and are preparing for it," according to the report which also pointed out that there are now some 1,590 producing units among the industrial co-operatives, the largest number of these being engaged in weaving blankets and cloth for the armed forces. The total production is more than \$24,000,000 Chinese, or \$1,200,000 American, per month.

WHERE IGNORANCE IS . . .

The Christian Advocate relates a true story told by Bishop Waldorf, of a young minister beginning his first pastorate, who "didn't know any better," but made up in zeal what he lacked in knowledge of church rules.

A ten per cent increase in "world service" had been asked for. The young man at once began work. The church knew what was needed; if so he would get it. The board of stewards, however, conservative on all questions, generally asked, "What did we do last year?" When that question was answered the matter was settled, especially for one brother who never favored doing anything out of the ordinary. The young preacher soon discovered that any increase would depend on his getting it.

At the first quarterly conference the superintendent asked about the increase. The conservative member arose, saying, "Well, Doctor, I've been a member of this church for a long time, and I can tell you right now that this congregation isn't going to spend a cent more for world service. . . . I know every man and woman in this church and what they will pay. There just isn't that much extra money loose around here."

The young preacher grew red of face but smilingly said, "I'd like to say something. I guess I don't know much about being a preacher. . . . I make lots of mistakes and it seems I have made one now. I just didn't understand about that increase. I thought it had to be in right away. I guess I was dumb. I didn't know it could not be done. If I had asked Brother . . . here, I would

have saved myself a lot of trouble. But I thought it was up to me and so I went out and collected it right away."

"You did what?" from Brother

"I collected it. I got it from folks who hadn't been paying anything to the regular budget, so you needn't feel that we will hurt some other collection."

We can imagine the laughter that followed, and possibly the embarrassment of Brother "Did I understand," asked he dourly, "that the preacher has got all that money collected?"

"Yes, I have it here in my pocket," replied his pastor.

"Well then," replied the cautious brother, "I move that we accept the increase."

Blessed be the ignorance of those who don't know that a thing "can't be done." We need more of them in pulpit and pew.

ECUMENICAL PROGRESS

At a joint meeting in New York City in November, of the World Conference on Faith and Order and the Universal Christian Council for Life and Work, at which Seventh Day Baptists were represented by Dean A. J. C. Bond and Rev. Albert N. Rogers, it was reported that two other large church groups had been added to the list of those composing the projected World Council of Churches. The new groups are the Methodist Church of Brazil, and the church of the Province of New Zealand, which makes a total of seventy-seven churches in twenty-eight countries.

There was also announced in September last, at St. Paul's Cathedral, the inauguration of the British Council of Churches, on the same "basis" as that of the World Council—"all the British churches are members"; its chairman is Archbishop Temple. Progress was reported as being rapidly made by Canadian churches in the programs both of Life and Work and of Faith and Order.

These are encouraging matters of news for all who are interested in ecumenical fellowship and service. More and more Christians are becoming convinced that a united Christian front cannot be made by a divided church. Unity of purpose and spirit and effort ought not to be impossible to those who love the Lord.

ITEMS OF INTEREST

Why I Subscribe to the Sabbath Recorder

1. News and views of other Seventh Day Baptists—my people.
 2. Reports and plans of the General Conference and other churches.
 3. Stimulating articles on missions, women's work, youth activities, as well as sermons and editorials.
 4. Touch with the Christian world.
- A. N. R., in New York Church Bulletin.

The Chinese ambassador to the United States, a Buddhist, said recently, "As an un-reconstructed heathen I wish to pay my respects to all the Christian missionary workers who have aided China during these years of her struggle. Many of these missionaries have lost their property, have suffered physical injury. Their women have suffered grave indignities, physical hardships and misery, but so far as I know no missionary has deserted his post. Their missions have become centers of refuge for thousands and tens of thousands of Chinese."

Not only the little miss shown in our editorials but two million other Chinese children have been made homeless or orphaned by five and one-half years of war. The answer as to what 1943 will mean for them depends much on United China Relief and its participating agencies.

The Seventh Day Adventists, at their recent meeting in Cincinnati, reported that the membership gave \$31.13 per capita during the year 1941. (This denomination requires tithing as a condition of membership.) The average of its membership in America was \$61.80. The total contribution of the year, an all time record, was \$36,205,388.19, representing an increase of nearly \$2,000,000 over last year.

THE SABBATH

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

In God's Law

By Charles Thomas Fisher (1900)

God tells us through his inspired Word that the seventh day is the Sabbath—blest, sanctified, and made holy for man—for his spiritual refreshment to lift him up from the low

ground of sensuality, misery, and worldly strife to the higher plane of Christian manhood and womanhood, to make a Sabbath day's journey towards the new Jerusalem.

The seventh-day Sabbath, God's Sabbath, is founded on the moral law. Sunday has no just claim to moral sanction. To substitute in the place of the seventh day is a direct contradiction of what God has told us to do. To change the day is violating a part of God's moral law. When we disobey God we commit sin. We are under condemnation, for not the hearers of the law are justified before God, but the doers of the law shall be justified.

Then let us strive to keep the Sabbath in spirit and in truth, and go on and make greater spiritual attainments in this world, which is but the beginning of the happiness which is kept in reserve for all those who love God.

"If ye love me, keep my commandments." Love is the mainspring of action to obedience. When God tells us to keep the seventh day, we cannot compromise or discard the teachings of the Bible, God's revelation to man. Then let us strive to enter into full spiritual teachings of the Bible, that we may have a right to the tree of life.

H. C. V. H.

SABBATH SCHOOL LESSON

FOR FEBRUARY 20, 1943

Jesus the Good Shepherd. Scripture—John, Chapter 10.

Golden Text—John 10: 11.

WASTAGE VS. NATIONAL NEED

Evanston, Ill., Feb. 8.—Despite nationwide rationing of essential fruits, more than two billion pounds of fruits and berries will be wasted in making wine during 1943, the National Woman's Christian Temperance Union pointed out in a statement here today. This is equivalent to fifteen pounds for every civilian in the United States—more than the combined cut in canned and dried fruits and vegetables imposed by the new rationing program.

In the fiscal year 1941-42, the report says, government figures show that 2,151,825,798 pounds of fruits and berries were used to make alcoholic beverages.

"Increased taxes on distilled liquor have accelerated the sale of wines, and we can expect this figure to be greatly expanded for

1942-43, unless the government or an indignant public stops it," the W.C.T.U. declared.

"It is social sabotage to sacrifice the welfare of its people to perpetuate a traffic in a narcotic beverage. Besides the direct loss of food in wine making, there is also the curtailed supply due to the shortage of farm hands, while thousands are engaged in raising crops for wineries."

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.

THE VISION, THE CALL, AND THE ANSWER

By Rev. Everett T. Harris, Alfred, N. Y.

(Furnished by request.)

Text—Isaiah 6: 8. "Also I hear the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

This text is a part of Isaiah's account of his call to become a missionary—a man with a message from God—and of his decision to dedicate his life to the service of the preaching ministry.

In the account there is no mention of internal struggle and resistance. We sometimes give the impression that a man must "wrestle with God" before he can make such a decision. Isaiah did not tell of any such inner struggle. Rather, it appears to have been a natural response to a deep religious experience. Isaiah saw the holiness of the Eternal God in one blinding flash of revelation. He saw God "high and lifted up." He saw the utter goodness and holiness of Jehovah God. And before that awful throne he saw his own sinfulness and unworthiness and need of cleansing. He cried out, "Woe is me." And while he was in that spirit of penitence, God could and did provide a way of cleansing. Then, with new insight, Isaiah saw the sinfulness of all men. He heard a clear call, "Who will go for us?" And he answered, "Here am I, send me."

I am persuaded that all men should go through these same stages of religious ex-

perience, or some modifications of them, if they are to be truly born again unto the kingdom of God. They should be brought face to face with the Eternal God, should come out of that experience to realize their own sinfulness in the light of his perfection, should cry out in humility for cleansing, and find it in Christ Jesus, our Lord; then they should realize the world's need of a Savior and hear God's call for workers; and finally they should offer themselves in some phase of Christian service.

Not all will answer the call by entering the ministry, for consecrated Christian laymen are as necessary to the carrying of the message to all men as are pastors and missionaries. But in this sermon I want to stress a particular calling—those called to preach or teach or heal as a missionary—a man with a message from God burning in his heart, which he wants to tell and to illustrate before men.

Noah was called to build an ark; Moses was called to lead the children of Israel out of captivity; but Paul was called to preach. He felt the burden upon his soul so heavily that he said, "Necessity is laid upon me, woe is me if I preach not the gospel." It is for such utterly consecrated men as this that the new day cries out—not men who can preach and farm and run a garage equally well, but men who can and will preach the message of God and give their lives utterly to it. Goodell, chairman of the Department of Evangelism of the Federal Council for many years, said something on this order to a group of young men preparing for the ministry, "Do not enter the gospel ministry if you can keep out. Such men are not wanted. But if a message from God burns in your heart and if the spirit of God within you will give you no peace—then go into the ministry, and never look back."

Jesus said to the disciples after talking with the woman of Samaria, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." The Greek word "send forth" may be translated also "to drive out," "to cast out," "to send forth," "to thrust forth." The same verb is used when referring to Jesus' actions in cleansing the temple, "He cast out those who bought and sold," or "He thrust them forth." Now it seems to me that the translators of the old King James Version might have used

a more vigorous word than "send forth." They would have expressed more nearly the meaning of Jesus if they had said, "Pray ye, therefore, the Lord of the harvest that he will thrust forth laborers," that is, impel them to go out, lay it on their hearts so heavily that they **must** go.

Now there have not been many of late who have come out of our churches to be missionaries—to proclaim the message of God to all men, everywhere. Why is this? Is it because there is no need or is it because of our lack of knowledge and appreciation of the need?

Could it be that we have failed to pray the God of the harvests to thrust forth laborers? I want to ask you a personal question: Did you ever pray that prayer? And if you did, did you have some other man's son in mind, or did you offer your own son? Of course, your son must make his own decision; but believe me, the decision on your part that you are willing for him to go has more influence than you ever dreamed, especially if you will bring it into your prayers.

Have you noticed that the newer hymn books have left out the third verse of the old hymn, "O Zion haste, thy mission high fulfilling"? If you have forgotten what is the third verse, let me tell it to you:

Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way,
Pour out thy soul for them in prayer victorious,
And all thou spendest, Jesus will repay.

Why did they leave out that verse in the new hymn book? Is it an indictment upon us? Is it because we no longer are willing to give of our sons, our wealth, and our prayers to carry the message victorious? I believe compilers of that hymn book were mistaken. And furthermore, I propose to print it in the church bulletin so that we can memorize it and print it on the pages of our hearts. Let us here highly resolve that we will not let the consecrated efforts of our fathers be lost in our day for lack of workers, or funds to support them, or souls poured out in prayer to sustain their souls. May God grant that the sons will rise up and make the parents ashamed by offering themselves!

"Who will go for us" is still the age old question ringing down from the days of Isaiah. The great need of the world for the message of love and comfort, of strength

and hope in Christ Jesus is the impelling message of today. But, "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Jesus saw the people as sheep not having a shepherd and his heart was moved with compassion for them. Poor, dumb, helpless sheep—there is nothing quite so pitiful as a sheep in distress. The first time my young son heard little lambs baaing, he burst into tears in sympathy for them. But that is nothing compared to the way the distress and suffering of men, women, and little children would wring our hearts if we only knew. As we sit here in the comparative safety and quiet of this place, it is difficult to imagine the world's need of Christ. We think of these things in such mass numbers that we have almost forgotten that men suffer and die one by one. And we have almost forgotten that Christ can meet all the needs of a human heart, anytime, anywhere. If you will but let yourself think of some boy dying in a fox hole of Bataan and you holding him in your arms, comforting him, bracing him to meet the end. Does Christ have a message for that boy? Of course he has. Is Christ able to meet his needs? Of course Christ is able. It only lacks someone to bring Christ to that boy. Do you dare to think about it? Can you make your peace with it?

From the last Presbyterian Conference comes word that many young people are now in training for service in missions after the war is over. What are we as a people preparing to do? Who is to carry on the work of Miss Anna West, of Miss Susie Burdick? Who is preparing to relieve and enter into the work of Rev. H. Eugene Davis and Dr. Grace Crandall when they are ready to retire? We are told that China is going to be an open door for trained workers when the war is over. Where are the workers to fill this need? "Where there is no vision, the people perish." Have our people caught the vision? Do we have faith enough to get ready for the new day that is coming?

When the Israelites came to the Red Sea in their efforts to escape Pharaoh, they felt that they were trapped. They cried out against Moses for ever bringing them out of captivity. God spoke reassuringly to Moses

saying, "Speak to my people that they go forward." They probably felt like answering, "How can we?" But Moses spoke to them, reassuring them, rekindling their faith, and then and only then did he turn to the Red Sea and lift his rod, opening the waters. The way cannot open when there is unbelief and bitterness in our hearts. God required of them that they make their decision to trust him first. God still requires the same thing of us. Sometimes we are tempted to say, "I know this is the right way to go, but the door is shut, the way is barred." Believe me, right then we are being tried of God. And to those who prepare, who "Cast out into the deep," who say in their hearts, "This is the right way, God helping me, I can go no other way," God opens the way to such. This is my testimony, this is my witness based on more than one experience. God requires still that we make our decision, then as we go forward with the light we have, he gives more light.

Are there not some among us today who will make the decision and take the initial steps, not knowing how, or where, or when, just knowing that God is calling them to service? And answering in their heart of hearts, "Here am I, send me." Just knowing that as long as the world lasts men will need the compassion and love of God preached to them and illustrated by self-sacrificing service. Just knowing that when God lays a burden upon a man's heart, he will open a way to fulfill that ministry if that man will but make the initial decision in utter faith and consecration. "Also I hear the voice of the Lord saying, whom shall I send and who will go for us? Then said I, here am I, send me." And he said, "Go"

Prayer for Those Who Preach

(Adapted)

We lift our prayer to thee, O God, for those who minister to the spiritual needs of men. May it be no shallow message that they bring in such a day and time as this, but a message that has grown out of deep compassion for men's souls. As they face sorrow, sin, and tragedy, drive them to search the great deeps for a noble message. Bring them so close to Christ that the glories and charms of this world shall die away and they shall crave no approval but thine. And then, O God, send them forth to minister as prophets of a brotherhood beyond all races

and all nations and as priests of a divine order whose altar flame shall never fail while truth and love endure. Make them brave, because thou hast entrusted to them the comfort, strength, and healing of thy people and they must not fail. Make them also very humble for they are only channels of thy truth and thy love. So thrust them forth into the harvest fields, for the fields are white unto the harvest and the laborers are so few. In Jesus' name. Amen.

THE GROWING EDGE OF RELIGION

By Albert N. Rogers

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

"A living wage means not simply what is necessary to maintain the worker and his dependents for a year, but for a lifetime."—Prof. John A. Fitch, Columbia University.

Our schools are closed this week to save fuel. A lot of us couldn't stop driving our cars soon enough to make it possible for our boys and girls to continue their work uninterrupted.

I hope preparations are under way or will be shortly in each of our communities for the World Day of Prayer observance on Friday, March 12. Women's societies have usually sponsored the services, but no one should be denied a chance to participate. Ask your minister about it.

Senator Byrd and others seem out to kill the Farm Security Administration, which has negotiated rehabilitation loans averaging \$500 to over nine hundred thousand impoverished rural families, made it possible for twenty nine thousand tenants and farm workers to borrow on long-term mortgages and become farm owners, and aided self-help medical care to one hundred thousand previously neglected people. The FSA has made mistakes and in its earlier stages was wasteful, but the total cost has been only about \$75 per year per family aided, even taking into account losses on unpaid loans. Won't you write your congressman about retaining the most essential features of the FSA, whatever name and plan may be adopted?

From correspondence I can report that the Jackson Center Church now has its furnace

installed. Our editor reported it not completed when he visited their service recently and I think they should have the credit of this news. "All we lack now is a minister," remarks my informant.

New York University is offering a special course in organization, administration, and supervision of week-day church schools to meet the emergency of spiritual illiteracy and mounting juvenile delinquency in the metropolitan area. There is an immediate and pressing need for teachers to increase the number of schools. About one hundred thousand children out of the total of more than five hundred thousand in New York City's elementary schools are reached by the new program set up under the Released Time law.

ASKED NOT TO BUY DRINKS FOR SOLDIERS

The commanding officers of troops are asking people not to be so "kind" to soldiers in buying them drinks. Civilians here and elsewhere have sometimes overdone their hospitality in this respect. Soldiers on duty have been invited to homes and tempted.

An army official has said, "The result of buying drinks for soldiers usually is to get the soldier himself into trouble." He further said that, "Many soldiers are unaccustomed to drink. The soldier who over-indulges at night finds he cannot keep up with the rigorous training schedule next day.

"It has been necessary to reduce to the ranks some non-commissioned officers who have been too lavishly entertained by civilians in bars. Such hospitality, well intentioned though it may be, actually operates to weaken our war efforts."

—Westerly Sun.

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(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

WOMAN'S WORK

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

A DAILY PRAYER FOR 1943

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of thy kingdom has been placed in my keeping. Therefore teach me to love thee:

With all my mind — that I may think thy thoughts after thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord;

With all my heart — that I may love those whom thou lovest, feeling for even the most unlovable and difficult of thy children thine own everlasting mercy;

With all my soul — that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for thy divine power to surge through my commonplace routine from morning till night;

With all my strength — that I may work the works of him who sent me while it is day, seeking to channel through every act thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for thy name's sake. Amen.

—United Council of Church Women.

EXCERPTS FROM LETTER

(From the United Council of Church Women.)

To the Chairmen of the Local Interdenominational Groups Observing the World Day of Prayer.

Dear Friends:

This year the World Day of Prayer will come on March 12, 1943, the first Friday in Lent; and in sending you the program and Call to Prayer we hope that you may find unusual and disturbing beauty in this rare worship service. It was written for us by two women singularly qualified to develop the very ideas all our church members need, for we live in a world divided between those who believe altogether in the practice of Christian democracy and those who would wipe it out cruelly and utterly. Out of this clash of ideas the entire world craves some sort of unity, and wonders where it can be found. But Dr. Georgia Harkness knows! And Mrs. Benjamin E. Mays knows! For all their past experience has led them to a deeper and a warmer belief in the immediate "next steps" which our Lord laid down when he was here among men.

Doctor Harkness has the coveted distinction of being the only woman professor of theology in a men's theological seminary; she has written penetrating books on religious themes and poetry which is unforgettable; and she brings to our World Day of Prayer program a burning conviction that earth's only hope must be built around the theme, "Father, I Pray That They May All Be One." You will notice the mounting and natural sequence of the sections in her program.

I. **Out of the Depths:** a recognition of our modern desolation.

II. **Glory Be to Thee:** an act of adoration recognizing the Power which is higher than our low selves.

III. **O Lord Forgive:** deep penitence over human shortcomings and willfulness.

IV. **Love Never Fails:** and then this glowing active outlet for both our adoration and our penitence in a more tender merciful way of living among men—right here and now. This entire section, with its arresting Litany of Love, was written by an honored and conspicuous Negro woman whom Doctor Harkness chose as her associate, because in today's world we are becoming increasingly aware of our lack of genuine democracy in dealing as Christ would deal with the racial divisions in our country and in our whole world. Mrs. Mays is the wife of the president of Morehouse College in Atlanta, Ga., an outstanding Negro institution, to which Mrs. Mays has brought the benefits not only of a brilliant college career but also of special social work among her own people, both north and south. She knows, therefore, the Negro's infinite belief in the democracy which rescued him from slavery, as well as his infinite patience with a Christian nation all too reluctant to put into practice Christ's own reverence for personality. In searching words Mrs. Mays calls us to an active display of ways in which "Love Never Fails." We would suggest that wherever possible each local community select an outstanding Negro woman to lead this section, someone exemplifying the winning qualities this section mentions.

V. **We Offer Unto Thee:** this is the offering section, pages 14-16 giving certain necessary details; the new "Handbook for Leaders" will give many more.

VI. **The Lord Reigneth:** coming like a Hallelujah Chorus this closing section should reaffirm our basic Christian beliefs.

Such a service can remake the thinking of an entire community! But never was careful planning more essential.

Please order your World Day of Prayer material early: for we still recall with a shudder the year when fifty thousand orders arrived the last week when we were unable to fill such an eleventh hour avalanche, our supplies being exhausted. Kindly pay in advance for all orders, as this saves book-keeping and bills. The available material is:

Call to Prayer (free)

Program—"Father I Pray That They May All Be One." (2 cents each; \$2 for 100)

Handbook for Leaders (10 cents each)

Poster—size 17 x 22 (5 cents each)

We are all praying that the imperishable beauty of God's kingdom may touch your town, as you discover that when our Lord said, "Father, I pray that they may all be one," he was in search of followers—just such human folk as ourselves.

Very faithfully yours,

Margaret T. Applegarth,
Chairman.

YOUNG PEOPLE'S WORK

NEWS FROM ASHAWAY, R. I.

The Friday evening prayer meeting on January 30, was omitted. On Sabbath morning, the young people of the Christian Endeavor Society took charge of the worship service arranged in observance of the sixty-second anniversary of the founding of Christian Endeavor.

Miss Constance Coon directed the program which included responsive reading led by Lloyd Coon; Scripture lesson by Miss Marian Taylor; prayer, Mrs. Earl D. Burdick.

Miss Alice Kenyon spoke on "The Christian Endeavor Pledge — It's Best"; Philip Coon, "The Christian Endeavor Pledge in our Society"; Jeanne Coon, "The Christian Endeavor Pledge—What It Means to Me"; Raymond Kenyon, "Some Other Things Christian Endeavor Stands For"; Constance Coon, "The Christian Endeavor as a Training School for the Church."

The pastor, Rev. Ralph H. Coon, spoke on "A Talk on Multiplication," and also preached

the Junior sermon, his topic being, "Our Sure Pilot."

Albert B. Crandall was pianist during the service, and also conducted Sabbath school, which followed, in the absence of the superintendent, Mrs. Margaret Collings. Miss Jeanne Coon was the leader of the Senior C. E. Society meeting at 4 o'clock, and Maitland Crandall of the Junior C. E. meeting at 2:45 o'clock.

—Westerly Sun.

WHO ARE THE RICH?

By the Mistress of a Modest Manse

The other evening I dropped down wearily in my shabby old armchair, which I've been wanting to recover when I can afford to, and picked up the evening paper. I'd dropped down wearily because I'd been on my feet a good deal all day, doing the cleaning, cooking, dish-washing, bed-making, mending, ironing. It takes a good deal of time nowadays just to keep house, what with prices so high and shortages so great that one must substitute work for money. Dinner, for instance, had been a casserole of chipped beef, noodles, and leftover peas, cole slaw, hot biscuits, the last of the grape jelly I'd made just last September (there'd been only a few small jars, because of sugar), tea, homemade and very simple cookies, and home-canned peaches from our own trees. Any housewife knows that sort of meal takes much longer to plan and prepare than steak, canned corn, and asparagus, lettuce salad, bakery rolls, olives and "store preserves," and cake or pie from the bakery. Turning sheets, patching underwear, mending electric cords, saving old envelopes for scratch paper, remembering to have shoes resoled—all that takes time, too. And none of it, of course, is as satisfactory as blithely buying new things. But when prices rise and salaries don't . . . !

So I fretted, settling back in my chair, conscious of the shabby room about me, the last year's dress I wore, the sweater about my chilly shoulders (coal costs, too!), the general pervading discomfort of not enough money. I opened my newspaper—and there arose in the quiet room a clamor of appealing voices: Give to the War Chest! Register for Blood Donations! Knit for Refugees! Collect Your Old Woolens! Contribute to United Charities! Work of the USO! Give to the War

Emergency Relief Drive! Give! Give! GIVE!

I sighed resentfully. How could we give—we or any of the other thousands of low-salaried, middle-class people? Let the rich take care of all that—why bother us with it.

I read on, though, fascinated and horrified by what I read: men and women dropping in the streets and dying there of starvation; babies wrapped in newspaper; school children to bear forever the ghastly marks of near-starvation; old folks trudging along icy roads in winter winds, away from the only homes they'd ever known; a new pair of shoes an impossible luxury in one country, an orange a miracle in another, dry bread a thing to dream of elsewhere . . . !

A long time I read—and when I lifted my eyes at last, I was almost blinded by what I saw: a wide, clean room stretched all about me, warm and dry and safe, filled with such an abundance of comfort and beauty that I stared, hardly recognizing the things I'd dusted that very morning. My chair was soft and warm, my clothing whole and comfortable. I knew of a bed in another room, with snowy sheets, soft pillows, and warm quilts; I knew of a refrigerator and a pantry full of delicious food; I sensed the warmth of a well heated house; all around me were the innumerable comforts and joys and safeties of a low-salaried, common folks' middle-class home.

I looked down through gathering tears at my—admittedly—very tired feet in their resoled shoes. "Let the rich take care of that!"

Yes, I vowed, I—the rich—will help!

—From the Messenger.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I guess it is about time I wrote to you. I am ten years old now. We haven't been to school for almost a week now because two of our Junior girls have the scarlet fever. We couldn't even go to school or Junior on Sabbath day. They said it seemed like a funny church with no children there.

We don't like to miss Junior because we have so many things to learn this year. Our society is divided into three groups now. Of

course we all meet together for our worship service and one of the older group plans and leads that. Then the juniors that are five and six go in another room and study the life of Jesus. The ones that are seven and eight study about David and the rest of us are starting in with Genesis on the flannel board. Our memory work is the string of pearls this year. Several of us have started already.

I wish other juniors would write and tell us what they do so we could get some good ideas from them. We like to try something new each quarter.

We juniors work hard to get all the boys and girls in Shiloh to come to our meetings. We want them to study the Bible with us.

We are going to fix a sunshine box for the girls who are sick. Two of our juniors come from Bridgeton and they didn't miss a single Sabbath all last year. Wasn't that pretty good?

Our juniors packed a big Christmas box and sent it to a family in Florida who are just starting to keep the Sabbath.

My brother Loren got a pass to come home on his birthday. He is at Camp Holabird, Baltimore, Md. It is only a short distance, but he can't get home very often. Mother made him a big birthday cake. I like birthdays, don't you?

I hope when my cousins in Rhode Island and California read this they will get busy and write to you, too.

One of your juniors,
Marilyn Lois Osborn.

Shiloh, N. J.,
January 25, 1943.

Dear Marilyn:

I always like to hear about your Junior society. You are doing fine, interesting work, and must find it enjoyable as well as helpful. I hope the children in other Junior societies will follow your good example and tell about the work they are doing.

I am sorry to hear about the scarlet fever in Shiloh and hope the two little girls who are sick are not having it very hard. Our Eleanor had a severe case of scarlet fever when she was seventeen and she and I were quarantined for a whole month. The last week she was feeling fine and didn't I have a time keeping her interested and happy, cooped up in one room. She had one sunshine bag from

her schoolmates and one from Sabbath school and they were a great help, so I'm sure your Junior friends who are sick will enjoy one from you juniors.

I am glad Loren could be home for his birthday. I am sure it made you all as happy as we were to have our son, Doctor Greene, and his family home for nearly a week, coming all the way from Colorado.

Sincerely your friend,
Mizpah S. Greene.

Dear Friend, Mrs. Greene:

It must be three years ago I promised our Sabbath Recorder children I would tell them about a dog that we had that would go to church on Sabbath day. As near as I remember, it must have been in the spring of 1871. We lived in Minnesota, on what was called South Prairie. Our church was also built out there some three or four miles from our farm. Of course we could not go very regularly in the winter—so much snow and it was so cold.

My father's horses' names were Pet and Nell, and our dog's name was Watch, a shepherd of medium size, mostly black and some white. Watch became very fond of Pet and Nell, so when we all went away he would get very lonesome. He would act as though he wanted to go, and would start to follow close under the wagon. Father would get out and tell him he must go back, but after a short time we would see him. Sometimes we would be nearly there, and all at once we would see him skulking along, perhaps in a patch of weeds or brush beside the road.

How well I remember, after a long, hard winter came to an end and the roads got settled, my father hitched Pet and Nell up to our farm wagon and we got started for church. We couldn't see Watch anywhere. It was a nice warm morning. We kept watching for our dog expecting to see him, but when we got to church there he was on the church steps waiting to greet us. Of course my father wouldn't let him go in with us, but after services began he went in very meekly to my father. Of course, once more he was rejected. But as he grew older and wiser and we had more stock, he enjoyed staying at home.

R. W. Daggett.

Dodge Center, Minn.,
January 25, 1943.

THE JOURNEY TO THE SEA

(Concluded)

By Mrs. Pearle Halladay

"I do not like to go under the bridge," said the Stream, "It is so dark there. The sun cannot shine on me and make me sparkle."

"But you must," said the Waterdrops; "it is the only way to reach the river and we must reach the river so we can go on to the sea."

"It is such a long journey and I am getting very tired of flowing along every day. I work, too, giving the birds a drink and watering the roots of the trees and flowers that grow along my banks. And yesterday there were minnows swimming in me and some small shelled creatures were lying on the sand I had washed clean. And I smile back at the sun and sing softly to everyone that will listen. I am tired of doing so many things."

"I am afraid you have forgotten what the breeze said to you up on the hilltop," said Waterdrops. "Do you know who sends the breeze to whisper to us? It is Loving One, and we should always heed what Loving One says."

"Dear Waterdrops, you are truly my friends. I'm sorry I complained. Let us keep close together as we go on our way; I shall do better if you are near to help me."

All of Crooked Creek seemed laughing as it ran quickly under the bridge. It really was only a short way under the dark bridge and then the water came tumbling and dancing into the river and sunlight. Now they could travel much faster on their way to the sea.

There were many things that happened as they flowed on with the river toward the sea, but that is the river's story and we will not tell that now. The stream and waterdrops were mingled in the river. Sometimes they were far apart and then the waves brought them together again. How glad they were when they were near each other! They had a long journey through cloudy days and sunny ones—ever moving day and night. There were lonely days, when they were far apart; then the breeze whispered to them and when the wind blew strong they were brought closer together.

One evening they were being pressed back by strong waves. The river tried so hard to go forward but it could not even though it used all of its strength. "What is pushing us so?" asked the Stream. "Nothing to fear,"

said the River; "It is only the tide." "But what is the tide?" asked Waterdrops. "Wait and see," answered the River.

After a few hours the waves that had pushed them back seemed to draw them on and they kept going forward again. It was night time and they did not see clearly, but morning came soon. There before them was the great sea. They had reached it at last. It was their home and they were very glad their long journey was over. How happy they were as they met and mingled with all of the other waterdrops and saw and made friends with the many sea creatures. At first some of the sea creatures seemed just shells, but they found out that every shell was really a house and just the right shape and size for the living thing within. They learned many things from the little shell people.

"Do you always live in the same house, little shell people?"

"Not all of us. Some get new houses as they grow older."

"Do you always live in the sea?"

"Yes, we always live in the sea, but sometimes the strong waves wash us up on the beach and we cannot get back again."

"Do you miss your home when you cannot get back?"

"No. You see, Loving One always takes care of us. We do just as he bids us always, even though we are only shell creatures, so no matter what happens we are never afraid."

And so people walking along the seashore find beautiful shells that have been down deep on the ocean bed. And the shells tell them many stories if they listen quietly. The very best story they tell is about Loving One who made them and has a plan for spring and stream and waterdrops and the great ocean we call the sea. He has a plan, too, for all who live in them or near them, whether it be shell people or birds and trees and flowers or boys and girls. If you will take the Bible and read John 1: 1-3, it will tell you who Loving One is, and I am sure you will love and trust him, too.

THE PRICE OF A SOUL

A heartsick pastor reported the case of a housewife — a prominent member of his church—who had evaded the sugar regulations by a subterfuge. Said he: "It is to me a tragic thing when a Christian woman will sell her soul for two pounds of sugar." To

which might be added, "God have mercy on the Christian man who sells his soul for an X-card, a tire ration, or a priority to which he is not justly entitled."

Citizenship, in these days, is much more than a matter of buying defense bonds, marching behind the band, or serving as an air-raid warden. It is a matter of honest and sincere co-operation in the program of the government and of the community.

Certainly this does not mean that we argue for a sublimation of conscience. We take our stand with those who defend the rights of the individual conscience against those of the mass mind. What we are pleading for is an honest co-operation on the part of Christian people instead of evasion, subterfuge, and broad interpretations by which we excuse ourselves from duties and responsibilities commonly borne by common people.

The size of the advantage gained by dishonesty is the price mark we put upon our own soul.—Roy L. Smith, in Christian Advocate.

OUR PULPIT

THE NEW WAY OF 1943

By William L. Davis

Text—"Ye have not passed this way heretofore." Joshua 3: 4.

When the children of Israel left Egypt they embarked upon a strange and perilous journey. Stretching far into the distance was a future existing only in prophecy and promise. It is true, certain of their fathers had journeyed at some time through at least a part of the same land they were now to traverse, but the traveling had been done at such a remote time that their descendants knew little about it.

They were to endure the trials of hunger and thirst, as well as petty wars with desert tribes. But eventually they were to settle down for a period of forty years to a simple wilderness life. Moses would pass away and Joshua and Caleb would become the leaders. New faces would take the places of the old; yet the journey would be completed and the promised land would be entered. Here came their greatest test. To leave the com-

paratively simple life of the Sinaitic country and begin a new life in a strange land, with heathen religion, preceded by a conquest, was not easy. When Joshua said, "Ye have not passed this way heretofore," he was speaking truly. It was to be an entirely new experience in the life of God's people, and indeed one which would try their courage and faith and devotion to their God.

That statement of Joshua, "Ye have not passed this way heretofore," is a good one for us to ponder at this time. Stretching ahead of us is a new year. No matter how many years we have behind us, this one is a way over which we have not heretofore gone. New experiences, new situations, new problems in a world torn by war will face us, and a great deal depends upon the manner in which we meet them.

First, I think, we shall meet ourselves. Maybe you think it strange that I should say such a thing, but it is a fact that we do not know ourselves as we ought. It is an easier thing for any of us to understand other folks than it is for us to understand ourselves. There is an abnormal type of introspection which brings harm to the person. That is the type which sits by, brooding upon things real and imaginary, and making one's life entirely miserable. But on the other hand, there is a healthful type of introspection which causes a person to sit down and honestly to examine one's life in the highest and best, and then resolve to strive to measure up to that ideal.

Often it happens that people will spend a great deal of time in consideration of those they know, trying to fathom them and seeking to understand them. But in reality it generally comes to pass that in spending so much time considering our neighbor's faults we have little or no time left to examine our own. It is well to seek to understand our fellow men, but at the same time we ought also to try to understand ourselves. In an understanding of ourselves we shall the better grow toward an ideal, because we shall the better know our point of departure. It is as when a navigator at sea seeks to map his best course for a certain port and carefully checks his position, because he must know the location of his starting point if he is to arrive safely at the port desired.

In a study of ourselves we learn that there appear two personalities struggling for mastery, the lower and the higher selves. Some call these the demon and the god; some call

them the negative and the positive selves; Jesus called them God and mammon; Paul called them flesh and spirit. By whatever name they may be called, evil and good strive to get control of man's soul.

Stevenson has portrayed it dramatically in his story of Dr. Jekyll and Mr. Hyde. George Bernard Shaw describes it by saying, "We are all mad, more or less. Why, if you knew everything about me, as I know myself, you would rush out of the place and wonder why such a dangerous person was allowed to remain at large." Tennyson once exclaimed, "and ah, for a man to arise in me, that the man that I am may cease to be." The Bible teaches us to choose the good and discard the evil. But in all this we need to implore divine help.

Between the cradle and the grave every living soul enacts a world drama with the struggle of the lower and the higher as the chief part of the play. Which will succeed? Shall it be the lower or the higher? Surely, as we tread the way of this new year and encounter fresh struggles of the soul, we shall realize again and again that we have not traveled this way heretofore.

Second, the way of prosperity and depression and of war are for millions a new road. After an orgy of buying and selling and of struggling for the freedom of the world, we suddenly awake to the fact that our flimsy castle of economic security has tumbled to the ground. Then there may be weeping and wailing and gnashing of teeth. We will have gone through the dismal valley and our souls will have been tried. But if we turn our faces toward the morning, we shall see light already beginning to dawn and soon everything will begin to revive. Nevertheless, we may again be thrown into despondency and depression after a few years. But we will then have learned, with the rest of the world, that might does not make right, that material possessions are not happiness and joy, that the greed for gold and the strife for power are sins that kill.

Third, let us solemnly consider that this year may bring death to some of us. Not one of us has ever traveled that way, but we should be prepared for it, the greatest experience life can bring to us. Some waste their lives in the desire to gain as much excitement as possible. Others become converted on their deathbed. Of course it is possible, as the Bible teaches, for one to be saved when at the

point of death if a true conversion of the soul is experienced. But is it not asking much of God to want to be saved after we have wasted our lives and then offer him only the fag end of our earthly existence? It is true we have a future life awaiting us, but would it not be common courtesy to give to God, who does so much for us, a greater part of our lives? Yes, death awaits us all. How shall we meet it? Are we prepared for it?

Fourth, the new year is a new way for us. One of the things which is necessary in any travel is a competent guide or leadership. In all realms of life we seek and need this. Moses, Joshua, and Caleb were competent leaders in the hand of God. We should be very sure of the leadership we follow, and we should test it by the standards of God. An ungoverned life falls into peril. A life disciplined and led by God travels the new way in safety and peace. With firm reliance upon God and complete dedication to him, we shall be able to travel the way of the new year in safety. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Let us remember, our Savior goes before us and the way with him is safe.

The Savior goeth before you,
So what if your path is dim;
The greatest fear of the future,
Is encountered first by him.
And thus like the faithful shepherd
Who goeth before his sheep,
He leads you in perfect safety
Though rough be your road and steep.

The Savior goeth before you,
Fear not, then, approaching night;
Whate'er is hidden by darkness
Escapes not the Master's sight.
So what if the hand of sorrow
Darkens your limited view,
Remember, it first meets Jesus,
Before it encounters you.

The Savior goeth before you,
By night as well as by day,
Removing fears of a lifetime,
That marked each step of your way.
So cease from your useless worry;
Fear not what life holds in store;
Let this be your consolation,
Your Savior goeth before.

—George W. Wiseman.

Let us pray: Heavenly Father, we thank thee for the gift of life and for the promise of this new year. Let us begin it and end it with thee. As we go forth to our daily tasks may we do so with cheerful hearts,

grateful for the privilege of work, and thankful for a part, however great or small, in the busy world of human affairs. Help us to meet life courageously. Show us thy will and give us strength to do it. Make us strong to resist temptation, brave in danger, hopeful in defeat. Let us ever be thoughtful of others and have a word of kindness and good cheer for all whom we may meet, that they may be glad that we have met as we passed this way. This we ask in the name of the Blessed Christ. Amen.

—The Gospel Messenger.

DENOMINATIONAL "HOOK-UP"

Dodge Center, Minn.

The people of the Dodge Center Church entered the new year with an ambition to make improvement over the last. The annual church meeting, with a chicken-pie dinner, was held in the high school community room, with about eighty-five present.

Reports of officers, departments, and committees were made, and election of officers effected. Pastor Thorngate was called to serve another year.

It was decided, on account of gas restrictions, to hold the "all-day winter socials less regularly than usual."

The Sabbath school class of middle aged people presented the Sabbath school with a service flag. Each star, representing a man in service, has a tag attached bearing the name of the individual. The Christian Endeavor Society has systematized a plan whereby each one in the armed service will regularly and frequently receive a personal letter.

Under supervision of the temperance superintendent the intermediate Sabbath school class are making temperance posters to be displayed the first Sabbath in February. Suitable prizes will be awarded for the best posters. It is hoped thereby to interest the boys and girls in the cause of temperance.

Correspondent.

North Loup, Neb.

Local people were interested Saturday to see in Ripley's "Believe It or Not" feature in the State Journal, a picture of C. J. Rood of this place with the caption that at ninety years of age he was from a family of nine children, had nine children, nine grandchildren, and nine great-grandchildren.

Monday Mr. Rood received a letter from a man of Eureka Springs, Ark., named Wyatt Bishop, inquiring if he were one of the Roods he thought he was, a son of Charles P. Rood. He remembered them of Dakota, Wis., and said he was a pupil of Hosea W. Rood. He mentioned the Babcocks, Burgesses, Sheldons, Roots, and others who came from that part of Wisconsin and settled in Ord and North Loup. The letter spoke of other personal matters that were of interest to the family.

—The North Loup Loyalist.

Hopkinton-Rockville, R. I.

Christmas white offerings were received at both the Rockville and the Second Hopkinton Sabbath schools. The Rockville school gave an offering of \$11.50 for the Florida mission field. The Hopkinton school gave \$15 to be divided equally between China Relief and the Salvation Army.

—Church Echo.

Little Genesee, N. Y.

October third was a big day in the life of the Little Genesee Church. On this date the new pastor was installed, World-Wide Communion observed, and a dinner served in the hall. The morning service began with a call to worship by Deacon Mark Sanford. Then Mr. J. F. Whitford gave the welcome to the pastor elect, pointing out both the joys and the difficulties that would be faced in the new pastorate. The incoming pastor then gave a response to the welcome. Rev. A. J. C. Bond gave the charge to the pastor elect and the dedicatory prayer. The sermon of the morning was delivered by the pastor on the topic, "V for Victorious Christian Living." The service of World-Wide Communion followed the installation. It was conducted by the pastor assisted by Dean Bond. In this service we, along with thousands of other Christians, gave our lives anew to the building of God's earthly kingdom.

Our church was lifted to new spiritual heights on the twelfth of December when Mrs. Edna Burdick Sanford and Mr. J. F. Whitford were taken into the diaconate. The services started in the morning when the pastor delivered the ordination sermon on the topic, "Called Into Service." In this sermon the pastor stressed the putting on of the whole armor of God—read Ephesians 6: 11-18. Our

ordination service was held in the afternoon with friends in from the neighboring churches. Victor Burdick sang a solo. Then the newly chosen deacons gave statements expressing their feeling of unworthiness for such an office, but their desire to serve to the best of their ability wherever needed. All hearts were warmed by the testimonies and their sincerity. The charge to the deacons elect was given by Rev. Elmo F. Randolph of Alfred Station; the charge to the church was given by Mr. Alton Wheeler, pastor of the Nile and Richburg churches. Dean Bond of Alfred gave the prayer of dedication. And then the two were welcomed into the diaconate by a senior deacon, Mark Sanford. The deep spiritual atmosphere of this service led many to reexamine their own hearts and to give them anew to the Master.

—"High Lights in the News."

Verona, N. Y.

A Christmas program was given in the church following the preaching service December 26, by the children and intermediate departments. There was a prettily decorated tree and the children and their teachers received gifts. As it was a "White Christmas," each class gave for some benevolent purpose. The superintendent, Craig Sholtz, presented Pastor and Mrs. Polan a gift of money from their many friends in the church and society.

On the evening of December 26, the Young People's Social Club met in the church parlors with Warren Stone the guest of honor. He has been called into service in the U. S. Coast Guards. After a short musical and literary program, Warren received a gift from the club, of which he is a member. He is now at Manhattan Beach.

An all-day church service was held January 2. Most of the congregation brought their lunch and stayed to the afternoon meeting. It was decided to hold these all-day services the first Sabbath in every month.

Pvt. Orrin Fargo and Mrs. Fargo of Washington, D. C., spent his holiday furlough with their parents here. Pvt. Fargo has since been promoted to staff sergeant and transferred to Camp Crowder, Mo.

Sergeant George Allison Smith of Fort Bragg, N. C., was home on a furlough during the holidays.

Principal Alfred Perry and family of Galway, N. Y., were Christmas guests of his parents, Mr. and Mrs. O. H. Perry.

Miss Agnes Smith of Adams Center and Miss Dorothy Williams of St. Lawrence University were home for the holiday vacation.

Correspondent.

Plainfield, N. J.

A Tribute

(Presented by the secretary of the Women's Society at its January meeting)

Since our last meeting two of our faithful members—Mrs. Emma Mosher Dunham and Mrs. Anna Wooden Wells—have passed from the cares of this world into the rest of the heavenly home. We shall miss them, but will cherish the memory of their loving interest and ever ready help. Their faithfulness to our society must act as an urge to us to keep the faith, and press on to our final goal.

A REQUEST

Requests are coming to the Recorder office for copies of the School of Theology Supplement of the Sabbath Recorder, dated January 11, 1943. Our supply of extras is exhausted.

Perhaps there are those who may have a Recorder of that date which they do not care to keep. A real favor will be conferred by sending such to the Recorder Press, 510 Watchung Ave., Plainfield, N. J. Thank you.

OBITUARY

Finch. — Jesse Lee, son of Charles and Salina Fisk Finch, was born near Richburg, N. Y., June 30, 1869, and died at his home near Holly Hill, Fla., January 7, 1943.

He was married June 14, 1909, to Lena Monroe of Richburg who survives him. There are also two surviving daughters, Flora (Mrs. W. L. Barrett of Ocala, Fla.) and Dorothy (Mrs. George Somers), who was at home during the last three months of her father's illness. There are three grandchildren.

Mr. Finch was a member of the Seventh Day Baptist Church at Nile, N. Y. After coming to Daytona Beach, Fla., in 1926, he was a member of the Seventh Day Baptist group there, and has been an active worker in the church since its organization, in so far as his health would permit.

Funeral services were in charge of his pastor, Elizabeth F. Randolph, assisted by Rev. and Mrs. T. J. Van Horn. Burial was made at the Cedar Hill Cemetery, Daytona Beach. E. F. R.

The Sabbath Recorder

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PLAINFIELD, N. J., FEBRUARY 15, 1943

No. 7

How Shall We Honor Lincoln?

How shall we honor Lincoln? Shall we sing
His splendid fame, and build fair shrines of stone
To tell our children of our chosen king?
Yes, let us build these shrines, and thus atone
For all the scorn and hate his people gave;
And let us build his Highway to the sea,
To serve the nation which he came to save:
And let us speak of him continually.

So honor him! But all is vain display
If we forget the work that he began:
To end all slavery, to find a way
To life and happiness for every man.

Still Lincoln speaks: O set my people free
From chains of gold, from greed-born tyranny!

By THOMAS CURTIS CLARK,

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