

a brother, Ira Burdick of Lombard, Ill.; a sister, Mrs. William Jones of Andover, N. Y.; and three nieces.

Farewell services were held at the church, conducted by her pastor, Rev. E. T. Harris. Interment was in Alfred Rural Cemetery. E. T. H.

Burdick. — Cordon, son of Willet and Mary Lobdell Burdick, was born in the town of Wirt, N. Y., March 26, 1871, and passed away October 21, 1943.

He was baptized and joined the First Friendship Seventh Day Baptist Church March 7, 1885.

He is survived, by his wife, Mrs. Jennie Wheadon Burdick; his son, Clyde Burdick, and family; and many friends who mourn his passing.

Funeral services in the home and in the First Friendship Seventh Day Baptist church were conducted by Pastor Alton L. Wheeler. Interment was in the Mount Hope Cemetery, Friendship, N. Y. A. L. W.

Davis. — Theodore Byington Davis was born in Shiloh, N. J., January 7, 1880, and departed this life in Los Angeles General Hospital, September 30, 1943.

He was united in marriage to Lena Whitford, June 27, 1900; to them were born seven children. He united with the Shiloh Seventh Day Baptist Church in his youth and was also later a member of churches of like faith in Farina, Ill.; Gentry, Ark.; and Milton Junction, Wis. His home the past two and a half years had been in Tujunga, Calif., where his wife and youngest daughter, Mrs. Wm. J. O'Brien, reside.

Mr. Davis had been an invalid for many years, but bore his affliction uncomplainingly. L. D.

Greene. — Emma L. Brace, daughter of Lucius and Electa Brown Brace, was born at Berlin, Wis., April 8, 1864. She passed away October 4, 1943, at the home of her daughter, Mrs. Lloyd Lukes, in Battle Creek, Mich.

When she was quite young, her father died. Her mother later married George Larkin. Soon after this marriage the family moved to Brookfield, Mo. In May, 1872, when the early settlers were coming to North Loup, the Larkin family came. Mrs. Greene attended the second service held in this community by Seventh Day Baptists. She with her folks continued attending these services. At an early age she united with the church and has remained a faithful member ever since. In 1937, when she went to Battle Creek, she moved her membership to that church.

On March 8, 1883, she was married to Herbert I. Greene. To them were born five children: Mrs. T. W. Greene, deceased; Rev. L. O. Greene, our promoter of evangelism, of Salem, W. Va.; Mrs. Harry Van Horn of Santa Cruz, Calif.; Rachel, deceased at seven years; and Mrs. Lloyd Lukens of Battle Creek, Mich., with whom Mrs. Greene has made her home since the passing of her husband, January 12, 1927. Besides her three living children there remain fourteen grandchildren and nine great-grandchildren.

Mrs. Greene was of a retiring nature, but always attended church, and took part in the women's work of the church and other activities. She leaves many friends, both in Nebraska and in Michigan.

Services were held in the North Loup church that she attended for so many years, and she was

laid to rest by the side of her husband. Thus another of the pioneers of the North Loup Church has passed to her reward. Services were conducted by the pastor of the church. A. C. E.

Jones. — Robert G., son of Richard P. and Harriet Stratton Jones, was born October 5, 1877, at Marlboro, N. J., and died on his birthday, October 5, 1943.

He attended the Buttonwood School as a boy. Later, he was graduated from the South Jersey Institute in Bridgeton, N. J., and in 1904, he was graduated from Alfred University. After his graduation from Alfred, he took a short agricultural course in Rutgers University.

On November 22, 1905, he was married to Edna Randolph. They took Samuel Sproul into their home when he was about four years old, after which their son and only child, Robert, was born.

He was baptized on February 15, 1887, and joined the Marlboro Seventh Day Baptist Church. He and William R. Lawrence were ordained as deacons of the Marlboro Seventh Day Baptist Church on June 14, 1931. He thus followed in the footsteps of his father, who was deacon of the church for a good many years.

The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, were held from the Brooks Funeral Home in Bridgeton, N. J., October 8. Interment was made in the Marlboro cemetery. He leaves a wife, one son, and Samuel Sproul, who seems just like a son, and many friends and relatives to mourn his loss. His kindly stable character and faithful service will ever be remembered. H. L. C.

THANK GOD FOR FRIENDS

By Angeline Prentice Allen

Thank God for friends when days are fair,
For joys are double which we share.

Thank God for friends when we're perplexed—
Know not which way we should go next.
Sometimes a little sage advice
Will solve our problem in a trice.

Thank God for friends when days are drear.
When someone brings a word of cheer
The clouds are lifted, light appears,
And soon have vanished all our fears.

Thank God for friends when in deep grief
And nothing seems to bring relief—
A loving touch, a tender word—
We know then that the Lord has heard
And sent the friend to help in need,
To our distress that he gave heed;
Who knows and heeds the sparrow's fall
Is not unmindful of our call.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

WANTED—Man, woman, or couple for winter or longer to care for three cows and to do additional work only if desired. Accommodations and good wages. Write whether hourly or weekly wages are desired, or any other proposition. Mrs. Mabel D. Main, Pomona, Putnam County, Fla. 11-8-3t

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., NOVEMBER 22, 1943

No. 21

A HYMN OF THANKSGIVING

"Out of his Treasuries."—Psalm 135: 7

Thou who art Lord of the wind and rain,
Lord of the east and western skies,
And of the hilltop and the plain
And of the stars that sink and rise,
Keeper of Time's great mysteries
That are blindly understood—
Give us to know that all of these
Labor together for our good.

Thou who art Lord of the sea and shore,
Lord of the gates of Day and Night—
This have we had of thy great store:
Laughter and love, and life and light,
Sorrow and sweetness, smile and song—
Blessings that blend in all of these—
Have them and hold them over-long,
Out of thy wondrous treasures.

—Wilbur D. Nesbit.

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The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

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EDITORIALS

A FINAL WORD

With this issue of the Recorder my editorial work comes to a close. It has been a delightful experience, and if what I have written has been helpful, then I am doubly repaid. I have tried to bring into this work two attitudes which I practiced throughout my ministry, and which have come to be a part of my philosophy of life: to put my best thought into whatever I do, and to do it on time. My best is none too good. But my manuscripts have been placed in the office the same day and hour each week.

I wish to express my appreciation to the Recorder for the kind assistance given me; to the ministers who furnished the sermons, not one of whom failed me; to others who have sent sermons and material which will doubtless appear later; to others who have written kind words of appreciation; and to all those who have remembered us in their prayers. "God bless us every one."

A. L. D.

THANKSGIVING

Thanksgiving Day is distinctively an American holiday. This day alone is for all our people. The Christians have their Christmas, Easter, and other church festivals. The Jews their Rosh Hashana and their Passover; the Mohammedans their Ramadan; the Chinese their own peculiar feast days. But Thanksgiving Day is for all—when all, of whatever faith, or race, or creed may in their own way call upon God; or give praise to Jesus, or Moses, or Buddha, or Mohammed.

Possibly not since the days of World War I has it been harder to give thanks to God.

Thousands will be cynical about it; other thousands will be bitter at the suggestion. With millions of our boys in training camps, scattered on a score of battle fields, and tens of thousands dying on foreign soil—what is there to be thankful for? Can we "in all things give thanks"? Not for all things, but in all things give thanks? Can we look up to the star-lit heavens, and with the Psalmist say, "Bless the Lord, O my soul"? I believe we can. If we believe that God is more masterful than the storms about us, then, paradoxically as it may seem, we may look forward hopefully and give thanks.

First, then, we should thank God for America, thank him that our America began as a nation under God's guidance. Not all the founding fathers were saints, but the great majority of them were men of sturdy Christian faith. In their homes, they reared their families in the fear and admonition of the Lord. In legislative halls they sought to frame laws, patterned after Sinai with its protection, and Olivet with its mercy. They envisaged an America where childhood would have Christian instruction, youth a sheltering place of protection, and the whole land dotted with places of worship.

Yes, we should thank God for our America—for the liberty to think for ourselves, and freedom to worship God according to the dictates of one's own conscience. In this land of the free there is no racial or creedal test. We are Americans, all. Those who acknowledge allegiance to another flag, refusing citizenship here, should be returned to their own native land.

Thanksgiving Day has become specifically a family day. There will be vacant places at the table this year which cannot, or will not,

be filled. Perhaps, the two of you are back where you started years ago. Perhaps, it may be only one sitting alone. But remember memory wants to be your servant. By it you can conjure up the voices and faces that you have loved long since and lost awhile. By it you can surround your festal board with the laughter of little children.

And if you want to be doubly blessed, ask some one of God's needy children to share the day with you—and lo, an old Scripture will be fulfilled: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." A. L. D.

JUVENILE DELINQUENCY

In the Recorder for October 26, we quoted J. Edgar Hoover on the increase of juvenile delinquency. No doubt, many were shocked by this revelation. Society definitely should be interested in this question. The public pays the bills for the results of broken homes and juvenile derelictions. All records show that the greatest number of criminals, delinquents, and inmates of our institutions come from broken homes. This editorial deals, primarily, with the causes and the remedy.

While much of our delinquency can be traced to broken homes, and the breakdown of the home, yet we should remember that three-fourths of our divorces come from the fifty per cent who belong to no church, and that the children in such homes have little or no chance for moral and spiritual training. But the real problem of delinquency, this modern paganism which threatens the very life of our Christian civilization, goes deeper than the home. It roots itself back in our educational system. And what should we expect from our systematic paganization of our children's education? We have not only separated church and state, but we have practically separated religion and morality from our educational program.

We are familiar with the oft repeated phrase that we must be neutral, tolerant of all faiths and creeds. Just as if reading the Bible in the public schools would be intolerant! But if we fail to teach religion and morality in our schools we are not neutral. By our neglect we are teaching immorality and irreligion.

In the early colonial schools up to the time of the American Revolution, the Bible and

the catechism constituted the major part of the material used. The elementary schools of New England, the precursor of our present-day public school system, were responsible for religious instruction; and by law the selectmen of the town were required to ascertain from all parents and teachers whether or not the children understood the principles of religion.

Near the close of the seventeenth century the New England Primer appeared. It was the most important book in the elementary schools for more than a century. It contained much Bible material. It continued to be the most widely used book in America until the publication of the American Spelling Book by Noah Webster, in 1783. Ten thousand copies of this spelling book were distributed in Illinois alone. Webster's Blue Back Speller appeared in 1829, and one hundred million copies were sold the following year. It was full of religious and moral instruction. Then came Bullion's Grammar, which was used in every state in the union. This was followed by the Appleton Readers. These exalted religion, and were full of high moral standards. The Fourth Reader in the series contained the fifth and sixth chapters of Matthew in full.

Many of the older folks will remember the McGuffey Readers—the prince of readers. From 1836 to 1920, 122 million copies were sold, "the greatest sale," it is said, "of any book in history, except the Bible." In my McGuffey's Fifth Reader, preserved from my public school days, the following Psalms appear in whole or part: 8, 19, 23, 95, 96, 104, 105, 107, 115. Here are other reading lessons: True Wisdom (Job 28), Respect for the Sabbath, Death of Absalom (Biblical story), The Bible the Best of Classics, Religion the Only Basis of Society, The Scripture and the Savior. Lessons on morals and conduct: Do Not Meddle, Little Victories, Control Your Temper, Effects of Gambling, Horrors of War, Intemperance. The whole book is as non-sectarian as the air we breathe.

Such books were found in our public schools until some sixty years ago when we began the secularization of our schools. Now we find God, religion, and morals crowded out of the schoolroom. Recently, in a night school, we referred to the literature in the grades of our public schools, when a pupil, a teacher in a near-by city school, remarked: "I hope you don't classify such reading as

literature." Dr. W. S. Fleming, pastor of Westwood Community Church, Elmwood Park, Ill., says: "Of thousands of books, used from kindergarten through the high school in Chicago which I have examined casually by title within three months, not one appears to touch on religion or morals."

True, the Bible can be taught in some of our states. Under certain, limited conditions it is tolerated. We have our Sabbath schools, and our Vacation Bible schools. These help. But the fact remains, such teaching is only touching the periphery of the problem. Fifty per cent of our children are not enrolled in any Bible school. They have no religious instruction at home. The sin of crowding God out of our public education, we are paying for today with compound interest. Nicholas Murray Butler has said that our education is controlled by pagan forces. Bishop Edward Blake says that in dropping religion from education we were "guilty of the greatest folly of two centuries."

If we really want to do something about the breakdown of our American homes, and the problem of juvenile delinquency, let the Bible and the teaching of morals and religion be restored to their rightful place in our public school system. A. L. D.

OUR WAR RELIEF COMMITTEE

By Albert N. Rogers, President,
the Seventh Day Baptist General Conference

"A wheel in a wheel, 'way up in de middle ob de air!" So runs the Negro spiritual reference to the vision of Ezekiel. We sometimes feel it is applicable to ecclesiastical machinery, particularly of the interdenominational variety. And yet we would not surrender the liberty and personal responsibility which make complicated organization necessary.

A case in point is the Church Committee for Overseas Relief and Reconstruction set up jointly by the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America. This unwieldy title has been simplified to C C O R R in order that no mechanical handicap may hinder the work of divine mercy which the committee represents. Through the C C O R R the resources of Protestant America have been brought to bear on the needs of the victims of war.

Seventh Day Baptists would not wish to be left out of this colossal task which has been laid upon Christians by Christ the Comforter. Seventh Day Baptists helped in a significant way last year and the year before. Funds forwarded by the treasurer of the Denominational Budget to war relief agencies during the last Conference year totaled \$535.11, and we do not know how much was contributed direct. Through our membership in both the founding bodies we have had a hand in forming the policies of C C O R R from the beginning.

At the August meeting of the Commission, a Conference Committee on War Relief was appointed to be a link between our churches and the relief agencies endorsed by C C O R R. I am able to announce at this time that Victor W. Skaggs, pastor of our church at New Market, N. J., is chairman of the committee and that he is supported by Mrs. Frank J. Hubbard and Mrs. Alexander W. Vars of Plainfield, N. J. It is important, of course, for the committee to be located near New York City. The entire committee attended an all-day consultation arranged by C C O R R last week and is formulating its plans.

THE COUNTRY CHURCH

By Lois F. Powell

Professor W. E. Ekblaw of Clark University, Worcester, Mass., a naturalist and feature writer, recently expressed high tribute to "The Country Church," in an article in the Worcester Telegram. He says:

Here in the little country church is freedom of worship, most precious of all freedoms. Blessing and thanksgiving, confession and praise, sermon and song are open to all. The hallowed services of the church are shared by every member without stint or bias. In dignity and serenity and solemnity the Word of God is expounded. . . .

The country church must never lose its place of religious influence and spiritual power in our national structure. As transportation makes travel easier and freer; as better roads and cars and bridges open up new avenues of movement, so we must more and more set up our churches in lovely places in the country, where we may broaden our views, our sympathies, and our fields of service to the uttermost horizons of life.

Doctor Ekblaw is writing primarily about Sunday services, to Sunday-keeping readers, but he expresses in part the value of Sabbath-keeping churches as well, to make men strong in faith and free citizens of the heavenly com-

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 SOLVER OF OUR PROBLEMS

The pathway of men and human institutions is strewn with perplexing problems. We do not travel far before we come to a place where there are several roads ahead of us, leading to different destinies. Often the night is dark and we wonder which road we should take.

The good Father has not left us without a guide in solving our problems at all times. He has promised to help us solve them aright. This promise extends to us as individuals, as families, and as nations. He gives us his Holy Spirit, if we will accept him, and the Holy Spirit gives us the Bible.

In other words, the Bible, under the guidance of the Holy Spirit, is the solver of our problems. In it one will find a portion for every occasion and circumstance, and following it, whatever betides, the soul can say all is well. It shows how to make home a type of the heavenly home. It is the Magna Charter of the Church, and will give victory to every church if conducted according to its (the Bible's) directions. It has much to say regarding international relations and gives us the key to their solution. An editorial in the New York Herald Tribune set this forth recently in a forceful way. It said in part:

In these stern days men and women of every faith find their thoughts turning toward the ancient symbols and the eternal truths of religion. It is this that makes the current observance of National Bible Week significant and appropriate. The Laymen's Committee, headed by Howard Chandler Christy, does well in urging on our attention The World's Greatest Book. We need its spiritual message and consolation.

We also need to recapture that thorough familiarity with the Bible as great literature which enabled our fathers to employ it so constantly in their thinking. It is a regrettable fact that many of us have forgotten the great Biblical stories. If a statesman is "converted on the road to Damascus" we wonder what he was doing in Syria. When we hear of "buried talents" we think of a social maladjustment or psychic repression, and the fine flavor of the old parable escapes us. To talk the same language requires that not only words but metaphors and concepts be shared in

monwealth. One of the sorrows of Seventh Day Baptists is the disintegration of their little country churches. We feel we have a message the world needs, but are we letting the world forge ahead with ourselves trailing in the rear, our messages silenced, and our little churches neglected?

What makes us ashamed to stand true to our message when we travel about on business or on vacations?

What makes some of our number ashamed of pioneer lone Sabbath keepers who are maintaining little oases of faith and a faithful message in communities where light is needed?

The world is wiser than we in this matter of loyalty, for the tempter has caught us in his net of least resistance. Often, in these war times, business men are found resting, closing their offices, on Saturday—because they feel they need it; not because they are members of any Sabbath-keeping church.

Shall we who are members be put to shame by the world, as we become silent about our message of truth, and let our little country groups die out, our buildings become forsaken and neglected?

The Son of Man Is Lord of the Sabbath

Son of man, and shall it be
A mortal man, ashamed of thee?

Ashamed of thee whom angels praise,
Whose glories shine through endless days?

Ashamed of Jesus, that dear Friend
On whom my hopes of heaven depend?

No, when I blush, be this my shame,
That I no more revere his Name!

We Seventh Day Baptists have the full gospel. We profess it; then again, sometimes, our worldly friends wonder why we seem ashamed of it. Let us not fail in this respect in this time of world awakening and reconstruction.

Princeton, Mass.

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common. The Bible is the treasure house from which have come many of our choicest patterns of thought and of speech. In Matthew 22: 29, it is written, "Ye do err, not knowing the Scriptures, nor the power of God."

The foregoing tribute to the Bible by one of the world's greatest dailies is heartening. Also, it is timely, for the need of the divine guidance and inspiration which the Bible offers men and nations never was greater than it is today. W. L. B.

A NEW CHURCH YEAR

The 1943-44 church year began with the first of October. What will this new year mean to the Lost Creek Seventh Day Baptist Church? Very much of the answer depends upon you. It is your praying, your working, your spiritual enthusiasm that will give the whole church the impetus that is needed to bring a fruitful year. Will you promise Christ now at the doorway of this new year for the church that you will give yourself more wholeheartedly to his work?

—Taken from the Church News,
Lost Creek, W. Va.

PRACTICAL EVANGELISM

(Address delivered by Rev. Ralph H. Coon, at the Yearly Meeting of the New England Churches, October 30, 1943)

We all realize that if we believe in the spirit life that goes beyond the grave, and if there is a possibility of our helping others to possess that life, then there is no work so important as the work of helping people to find that life, or as we term it, the work of evangelism. In fact it is so important that it cannot be left to the pastor and a few church members, but each Christian must engage in it in some way. The problem is how to make it practical. Each must ask, "What can I do?" May I suggest three approaches to the problem that I think would be practical for any church and in some way for any individual. Of course, they are not new methods, but I think we should ever be putting new emphasis on them.

1. I put **child evangelism** first, not only because it is the easiest, especially for beginners, but because it is also the most fruitful. The children are the most responsive to the gospel. There is evidence of the effectiveness of this type of work even when it cannot be followed up; but where the child convert, through the co-operation

of the parents, can be trained in Bible study and prayer, it is the most fruitful type of evangelism. How much better to save lives from falling into sin than to save them out of sin. This work should be done through the Sabbath school, the Junior Christian Endeavor, the weekday Bible school, and in personal contacts with individual children or odd groups of children wherever they are found. I commend to anyone interested in children the methods and materials used by the International Child Evangelism Fellowship, 203 North Wabash Ave., Chicago.

2. Then there is the **use of the printed page**. Every possible use should be made of the newspapers in publicizing the work of evangelism. There are ways that the gospel itself can be put into the papers. I am thinking more, however, of the use of gospel tracts, Christian victory tracts, and Sabbath tracts. Most of us have had so little experience that we find it hard to speak of Christ to our friends and others we come in contact with; and the presentation of a simple gospel tract forms a very practical method of work for anyone. It should be easy to hand a person a tract and say, "I would like to have you read this. The truth it contains has meant a great deal to me." Most Christian motorists are more than glad to give service men a lift as they are traveling along our highways. It might help them to find the way on a much more important journey if these motorists would have a supply of gospels of John to give them when they leave the car. The fact that we observe the Seventh Day Sabbath would often open the way for the presentation of a Sabbath tract. If our country could be flooded with tracts of the right sort, and a personal touch from the life of some Christian could go with each one, a national revival would be well on its way.

3. The third approach I would suggest would be for the church to use every possible means to **promote Bible reading and prayer** among Christians. The Bible contains, shall we not say **is**, the message the world needs. If we in the church knew it better and lived it better the world would be more interested in it. There is nothing like Bible study to intensify and deepen one's personal spiritual life. Prayer is an essential part of such a spiritual life; and we have abundant evidence, both in the Bible and in life, that God answers prayer; so Bible study and prayer can-

not be too strongly emphasized in the evangelistic program of any church or the personal life of any individual. This is not merely theoretical and visionary, it is practical. God's Word says so.

GOOD JUDGMENT

By E. Marvin Juhl

"Teach me good judgment and knowledge; for I have believed thy commandments." Psalm 119: 66.

We achieve good judgment by exercise. In 2 Peter 1: 4 it is stated that lust causes the corruption that is in the world.

It therefore follows that if we have a clear understanding of the motives of life, and also the lusts that lead to corruption, we will then be prepared to begin the exercise of good judgment.

After all, our characteristics differ only in the degree or extent to which we follow our instincts, emotions, cravings, and desires unchecked by reasoning, reflection, and the exercise of good judgment.

While we are impelled by our instincts and impulses, we differ from each other in proportion to the development of our intelligences and reasoning power which is the basis for the exercise of judgment and conscience on every subject to be given consideration.

This "difference" is mentioned in the Bible as "growing in grace." It is when this growth has attained fullness that we are able to experience the joy of God as mentioned in Philippians 2: 2: "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

The difference in men and women in every case may thus be traced to the difference in their acquired reasoning power, judgment, and understanding of God's laws.

God has defined sin to be a misplacement of the motives of life: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world." 1 John 2: 16.

The natural motives of life lead to wholesome activities. They build and cause growth wherever manifested. Lusts destroy. They are unreal and deceitful. They leave only disappointment and sorrow everywhere.

When we attempt to distinguish between "motives" and "lusts" we are simply exercising good or bad judgment. Our judgment

is therefore dependent on our achieved intelligence, reasoning power, wisdom, and understanding of God's laws, all of which come into play when we exercise our judgment.

The quality of our judgment depends upon our keenness of observation and perception, our constructive imagination. Men and women with good judgment enjoy clear conceptions concerning the things they attempt to perform. The mental picture is usually clear and sharp in outline.

Lusts interfere with the motives of life in that they upset the routine of procedure through the exercise of balanced thinking.

The admonition of Jesus to "take no thought" implies anxiety to be the undermining factor in the exercise of bad judgment.

Anxiety leads to unbelief. Unbelief is not caused by want of intelligence or want of knowledge, as illustrated in Romans 10: 14, and John 15: 22.

But unbelief is caused by lack of confidence, which is the result of the exercise of bad judgment through lack of consideration. The will to give due attention is lacking because anxiety stands in the way.

Anxiety therefore is the beginning or root of sin and its attendant evils. Anxiety perverts the motives of life into lusts. Covetousness is the Bible word for this condition. Hebrews 13: 5.

Because of the fact that life is constantly seeking freedom from the perils and limitations of nature on the one hand, and seeking higher possibilities in each deed and achievement on the other; and also because of the possession of a limited physical body joined together with a limitless mental thinking ability, this condition automatically leads to anxiety in all cases where balanced thinking fails to guide the will power. This is what the Bible terms "born under sin." 1 Peter 1: 23.

Mankind has yet to learn that one of the primary purposes of worshiping God through the system of prayer is to prevent anxiety from gaining a foothold on the human mind. Through this system of worship, God is able to inform us. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah 26: 3.

Des Moines, Iowa.

"A difficulty should always be interpreted as an invitation."

WOMAN'S WORK

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

WORSHIP PROGRAM**Keeping Our Equilibrium**

In these days of turmoil and distress, we are prone to become unsettled in our habits and in our minds—we feel the necessity for hurry and at the same time realize that we should do this or that which is often left undone because of the speed with which we move and live. All of these circumstances tend to unbalance our thinking and our habits and throw us into a whirl of uncertainty and insecurity. One of the best ways to help us "hold on" is for us to think more of others and less of ourselves. The following prayer in honor of the men in service is read each Sunday morning at the beginning of the eleven o'clock worship service at St. Paul's Methodist church in Parkersburg, W. Va. The prayer, which was written by Dr. Roy McCuskey, the pastor, has been and is being used by chaplains in the camps, both in this country and on far-flung battle fronts, according to word received by Doctor McCuskey. This prayer is offered here in the hopes that it may play a part in helping us to "hold on." Let us pray:

We humbly bow our heads in thy presence, O God, and reverently lift our voices to thee in behalf of our own beloved friends and brethren who stand guard between us and the enemies of our homes and churches, our liberties, and our very lives. God grant them courage in danger, endurance of mind and body in long hours of hardship, patience under stress of illness and pain of wounds. May the comradeship of Jesus Christ relieve them of loneliness, deliver them from temptation, purify their motives, shield them from bitterness and hatred, and in the event of death, brighten their way to heaven.

Keep us faithful to them and to thee, and make us worthy of their sacrifices for us; in the name of Christ our Lord. Amen.

Another way by which comfort, peace, and solace may be brought to weary and distressed souls is through the reading of beautiful poetry. A few suggestions that come to mind are:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea!

—From Holmes' "The Chambered Nautilus."

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—From Bryant's "Thanatopsis."

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

—From Bryant's "To A Waterfowl."

He prayeth best, who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all.

—From Coleridge's "Rime of the Ancient Mariner."

It is a beauteous evening, calm and free,
The holy time is quiet as a nun
Breathless with adoration; the broad sun
Is sinking down in its tranquillity;
The gentleness of heaven broods o'er the sea;
Listen! the mighty Being is awake,
And doth with his eternal motion make
A sound like thunder—everlastingly.
Dear Child! dear Girl! that walkest with me here,
If thou appear untouch'd by solemn thought,
Thy nature is not therefore less divine;
Thou liest in Abraham's bosom all the year;
And worship'st at the Temple's inner shrine,
God being with thee when we know it not.

—Wordsworth's "It Is a Beauteous Evening, Calm and Free."

Poems such as these serve as guides to calm us and to cause us to stop and think—how little of that we do in these days!

But the greatest literature of all times contains even more wonderful words of cheer, comfort, and assurance. May we read Psalm 33.

As we think of doing for others, of appreciating the things about us, and of being calm in our own hearts and souls, let us sing the hymn, "I Would Be True."

Mrs. Eldred Batson.

A LETTER

Members of the Women's Society of the S. D. B. General Conference.

Dear Friends:

I am sure we all feel the loss of the "spiritual pickup" that we usually get at Conference, but that is just another of the results of war that we must accept as a challenge. Our opportunity for co-operation in world-wide Christian activities is greater

this year than ever before. "World Community Day," November 11, 1943, is a new opportunity to make ourselves and our societies count very effectively for enduring peace. Let's not miss this opportunity. World Day of Prayer observance has, we trust, long been our annual practice in your community. There are many new opportunities for home service. Money is more plentiful which will make it possible for us to support the United Budget more substantially and to render greater service in our local communities. The field of service was never more challenging.

Mr. Greene and the Ways and Means Committee are working out a program for his work which will, we hope, conform to government restriction on transportation and promote evangelism throughout the denomination. He is now with Editor H. C. Van Horn holding special meetings in Idaho.

We have on hand about twenty-five copies of the 1943 annual report of the "Women's Board." If you need some for any purpose, let us know.

The goals recommended by the board this year are almost the same as last year. They are as follows:

1. Give more to the United Budget than last year and otherwise encourage its support.
2. Promote interest in the Sabbath Recorder through increased subscriptions.
3. Emphasize tithing or some other form of proportionate giving. Encourage personal giving through thank offerings or other methods.
4. Make direct gifts to the special project of evangelism sponsored by the women of the denomination.
5. Urge Seventh Day Baptist women to ally themselves definitely with temperance movements.
6. Organize or co-operate in work with isolated Sabbath keepers.
7. Make the best use possible of the Mission Study Books.
8. Use the Worship Programs on the Woman's Page of the Recorder in society meetings.
9. Recognizing the Bible as our guide in the way of life, we urge that reading and study of the Bible be given a large place in your personal and family devotions.
10. Make the 121st Psalm our Psalm for this year. Memorize as much as you can. Continue in the use of the prayer of St. Francis of Assisi. Use often in group meetings.
11. Build for the future by enlisting teen-age girls and young married women in the work of your societies.
12. Promote the observation of the World Day of Prayer either in your church or community.

13. Avail yourselves of every opportunity to study a just and durable peace.

14. Stimulate the spiritual life of our men and women in the service by furnishing them with religious literature.

We hope that you will find these goals helpful.

The editor of the Woman's Page of the Recorder, Mrs. Okey W. Davis, Salem, W. Va., is very anxious to have reports or interesting articles from your societies. Will you please send her at least one this year? Please send in the history of your society too, if you have not already done so. Just one more "please." We would like the name and address of your key worker and your secretary for the coming year, if you did not send them with your annual report. We need them in order to communicate promptly with your society.

May the coming year be pleasant and filled with service.

In behalf of the Directors of the Women's Society

Sincerely,

Lotta M. Bond,

Corresponding Secretary.

Lost Creek, W. Va.,

October 3, 1943.

CHURCHES CO-OPERATE IN CLOTHING PROGRAM FOR LIBERATED PEOPLES

The active co-operation of churches of all denominations in collecting discarded clothing for the liberated peoples abroad is being sought by the Salvage Division of the War Production Board.

The Federal Council of the Churches of Christ in America has sent a memorandum outlining the plan to all local councils of churches and ministers' associations in the country. The role of the local church in the campaign, which is scheduled for the week November 22 to December 4, is to serve as a collecting depot to which the people of the community will bring their contributions of out-grown or outmoded clothes.

The essential points in the plan, as projected in the Federal Council's memorandum, are as follows:

1. The purpose of the campaign is to secure the largest possible amount of discarded and outmoded clothing (also rags) to help clothe and rehabilitate the people in the liberated countries abroad and also to supplement relief work at home.

2. The campaign will be conducted intensively during the period of November 22 to December 4 inclusive.

3. It has been suggested to all local "salvage committees" (of which there are 16,000 in the country) that they invite local churches of all denominations to provide space in their buildings during the period of November 22 to December 4 as collection depots to which people are asked to bring their materials. Each church co-operating in the program should designate persons who will be responsible for receiving the clothing and sorting it in accordance with instructions which will be given.

4. The local church should work out its plans in co-operation with the local "salvage committees" which have been appointed on a community basis by the War Production Board. In communities in which there is no such committee a co-operating church should get in touch with the salvage committee in the nearest city.

5. Up to 10 per cent of all clothing collected in any community may be distributed in that community under arrangements approved by the local salvage committee. The purpose of this proviso is to prevent the national plan from competing with local community needs. The 90 per cent of clothing which remains will be picked up from the churches by duly designated dry cleaners, who will be responsible for cleaning the clothing and shipping it to the Defense Supplies Corporation, a government subsidiary.

6. Rags collected may be retained by the church which is serving as a collecting agent and be sold to local dealers. The funds thus obtained may either be used by the church for its own purposes or contributed to some charitable undertaking agreed upon by the church and the local salvage committee.

Each local church is urged to designate one of its organizations—such as women's society or men's club—to be responsible for its part in the program.

—Federal Council of Churches.

REPORT OF THE MEMBER OF THE ADVISORY COUNCIL OF THE AMERICAN BIBLE SOCIETY

The American Bible Society has taken on additional responsibilities in the present world situation. At present it may be said to have a three-fold program. (1) It tries to carry on its regular work of printing, distributing, and translating the Scriptures. (2) It is taking over, as far as possible, the work of other Bible societies whose work is hindered or materially curtailed on account of the war. (3) It is doing war emergency work, issuing Bibles, Testaments, and other portions of Scripture to chaplains and personnel of the army and navy, to members of the merchant marine, and to prisoners of war and refugees.

This tremendous amount of work calls for a substantial increase in the budget. The

encouraging thing is that the giving on the part of the churches has been materially increased to meet the emergency, especially the giving to what has been designated as "The Emergency Fund."

Much is said about the "post-war world," and what the churches can do to prepare for the future, and to make the world more Christian. What could be more important in this connection than the work of the American Bible Society in placing in the hands of all those who are suffering from soul-hunger the soul-satisfying Word of God?

Rev. Hurley S. Warren, president of the General Conference, attended the meeting of the Advisory Council of the society last November.

Respectfully submitted,

A. J. C. Bond,

Member of the Advisory Council
of the American Bible Society.

YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Editor
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the
above address.

A CALL FOR YOUTH

How wonderful for youth to have a spiritual experience—to feel the call from God to go forward in a certain way. Many of our youth have done well to obey the call, and if they always heed the divine leading not one will ever lose his way. I wonder, sometimes, if God calls to each one of us at least once in our life and if we heed that call, will he call again? If we do not hear or heed, is our chance for special service gone forever? I wonder if the talents do not come with the call or does the call come because of the talents? Some of us have such tiny talents but others have been given several. Whatever your case may be, your talents will be multiplied many times, I'm sure. That is, as long as we follow his guidance and use them to glorify him.

In studying the life of Moses one thing impresses itself deeply. That is, when he wanted to be excused from setting the Jewish people free, God asked him, "What is in thine hand?" Moses said, "A rod," and God proved to Moses that a rod could be a wonderful working power under the guidance

of God. I suppose we all have the equivalent of a rod, but we do not always have faith to place it at God's disposal. Is it fear or lack of faith on our part? Perhaps something of both.

For all those who heed the call and really follow the guidance of our Lord Jesus Christ there waits a special blessing somewhere along life's journey.

—One who loves young people.

A BIRD'S-EYE VIEW OF SACRED HISTORY

From the Creation to the Beginning of the Monarchy (Genesis to First Samuel 12).

By Rev. L. G. Osborn

(Continued from last week)

NUMBERS—THE BOOK OF WANDERINGS

Part I

At Sinai—Chapters 1-10. Census; Organizations for War; Other Instructions.

This section records the numbering of the men of war, and the organization of the camp and the line of march.

Part II

The Journey—Chapters 10-36. Murmurings; Crisis at Kadesh Barnea; In the Wilderness.

This section records the discontent and the rebellion of the people, and their consequent wanderings.

As Numbers opens, the people are still at Mount Sinai. The "constitution and by-laws" have been given, and there remains only to organize the line of march, to arrange the camp, to put away all defilement, to confess sin and make restitution, and other details. Then they observe the Passover and are ready to start on the journey to the promised land.

They start bravely enough, and hopefully. But soon they begin to complain. They murmur—against the way God leads them, against the food God gives them, against the leader he has set over them, against the land he promised them, against his righteous verdicts, against the lack of water, and against God's provisions as inadequate. We see them sinning in adopting the idolatrous practices of Moab.

Coming to Kadesh-Barnea, eleven days from the promised land, they see the giants and the garrisons, and feel like grasshoppers in comparison, because they fail to trust God. They refuse to go into the land as

God had planned. So for thirty-eight years they wander in the wilderness, experiencing many difficulties.

When Numbers closes with the people in the land of Moab, they have come to the Jordan River, across from Jericho.

SABBATH BROADCASTS

(Excerpts from a personal letter)

I love to work with young people and hope some day to have a group of young people here to work with, but just now I am the only Seventh Day Baptist in our town.

In March, the Lord directed me to start a program over our radio station here to get people interested in his way. I have been on the air each Sabbath since the thirteenth of March, except two when I was sick. I have had four programs of Brother Osborn's transcriptions, which the people enjoyed very much. For the others I have read different articles from the Recorder with Scripture readings and the morning prayer. (It costs \$3.75 each Sabbath for the program. If the Lord directs you, you may send a love offering for the program.)

Would you Seventh Day Baptist young people like to help me? If so, write a letter to the young people of Columbus, telling them the blessings you receive by honoring God's Sabbath and working in his service. Please pray for the work here, that in the near future many will be honoring the Sabbath here.

As the young people are today, our nation will be in the future.

Sincerely,

Mrs. Cecil Wharton.

Box 132,
Columbus, Miss.

"KNOW YOUR BIBLE" TEST

1. Name 5 Old Testament books not including the first five.
2. Name 5 New Testament books not including the first four.
3. Name 3 of the 10 plagues of Egypt.
4. Name 3 miracles of Christ.
5. Repeat, word for word, any Bible verse containing more than eight words.
6. Arrange in chronological order—(a) Paul, (b) Moses, (c) Adam, (d) Christ, (e) David, (f) Noah, (g) Abraham, (h) Peter, (i) Shem, (j) Isaiah.
7. Fill in the blanks:

(a) and his brother led the exodus from Egypt. (b) was put in a cage of lions for praying 3 times a day. (c) killed the giant with a sling shot. (d) and Jacob were twin brothers. (e) was their father. (f) wrote most of the Proverbs. (g) and his companion sang praises in prison at midnight and were delivered. (h) The law was given on Mt. (i) The ark rested on Mt. (j) was the first judge of Egypt. (k) led the rebellion which divided the kingdom.

8. These names are from three Bible stories. Arrange them into the proper groups. Herod, Ruth, Esther, Mordecai, Peter, Boaz, Haman, Naomi, Prison, Orpah, Vashti, Ahasuerus.

OUR OWN POETS

Today's Task

By Pearl P. Halladay

The mountaintop seems far away,
The path obscure and dim;
But step by step we upward climb,
And come at last to him.

The days of toil will be forgot,
Forgot the pain and tears;
We'll see the smile on his dear face
Throughout the endless years.

The task today we'll gladly do,
Through heat or winter's snow;
At last we'll be at home with him,
His word has told us so.

Almost anyone can laugh, but can you smile? You have to have a heart of satisfaction and happiness to have a constant smile, and that is the kind of joy Jesus offers. Psalm 16: 11 reads, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

The way the Triune God ministers to us:
The heart of God to make us welcome.
The blood of Christ to make us clean.
The Holy Spirit to make us certain.

SABBATH SCHOOL LESSON

FOR DECEMBER 4, 1943

The Sin of Covetousness. Scripture—Exodus 20: 17; Luke 12: 13-34.

Golden Text—Exodus 20: 17.

"The sacrificial things in history are the influential things today."

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am four and one half years old and have been attending Christian Endeavor for several weeks. I have a brother who is too small for Christian Endeavor, but goes to Sabbath school every week.

My brother and I play together in our yard and help our Daddy feed the chickens and rabbits. Our rabbits' names are Peter Rabbit, Wiggly, Bunny, and Flop-ears. If we are careful we can help gather the eggs.

My name is Arthur E. La Tourette, Jr.
Shiloh, N. J.

Dear Arthur:

As I look out of my window I see something that I don't believe you can see out of your window; that is quite a deep carpet of snow, and it is cold enough so that I am sitting close beside the stove and toasting my feet. The first thing little Gretchen, who is one year younger than you, said to me yesterday was, "It's snowing, Grandma, and I like it. Now I can ride on my ked," as she calls her sled.

I'm sure you and your little brother have great fun playing with your rabbits. You have given them cute names. My boys had a good many rabbits when they were small boys. They were Belgian hares. What kind are yours?

I am glad you are going to Sabbath school and Christian Endeavor and learning to love Jesus, your very best friend. Next time I come to Shiloh I hope I can see you as well as other Shiloh boys and girls.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I live in Andover, N. Y. My eyes are blue-gray and my hair is brown. I wear it in two braids.

I would like to hear from some of the children that write to you in the Sabbath Recorder.

I am eleven years old. I am in the sixth grade. Our school earned a Minute Man Flag as a reward for buying war stamps.

OUR PULPIT

ALL WITHIN ME!

By Rev. Loyal F. Hurley

The Book of Psalms contains the cream of devotional literature. What need soever of the soul seems to be met there. Fear, despair, hope; confession, trust, worship; petition, faith, praise—all the emotions of man's soul find there a vehicle for clearest expression. But among these one hundred fifty Psalms there is one supreme song of praise, the one hundred third! Let us read it.

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

The season calls us to Thanksgiving; the President calls us to Thanksgiving; the Bible

I have a brother who is fifteen years old. He is in second year high school.

Sincerely yours,
Nedra Burrows.

Andover, N. Y.

Dear Nedra:

I don't wonder you said I wouldn't have to answer your letter, since you are my next door neighbor and I see you several times a day. How lonesome I'd be if I couldn't. In fact I was very glad when I knew you. your brother Howard, your Daddy, and Grandma were moving next door, and I think you were glad, too; now weren't you? Just the same, I'm answering your letter.

I hope some of the Recorder children will write to you, since you have joined our Recorder band. In that way you may win a nice group of friends. I don't believe I can count all my Recorder children, there are so many. I'm a bit like "The Old Woman Who Lived in a Shoe."

I hadn't heard about the Minute Man Flag your school won, so you see you have given me some real news, even though I do see you every day. How big a flag is it? Don't tell me until you write your next letter.

It is good to have you each week in our church and Sabbath school and to know that you really like to go. Yes, and we love to hear you sing.

Your next door friend,
Mizpah S. Greene.

Dear Recorder Children:

I have just enough room to write for you a verse I learned a long time ago and have never forgotten. It is called,

Do Your Very Best

Do your best, your very best,

And do it every day;

Little boys and little girls,

That is the wisest way.

For he who always does his best,

His best will better grow:

But he who shirks or slights his task,

He lets the better go.

Sincerely yours,
Mizpah S. Greene.

"A sacrificial Church would speedily conquer the world."

calls us to Thanksgiving; but unless the self within calls us to give thanks, there will be no Thanksgiving. "Bless the Lord, O my soul: and all that is within me, bless his holy name." Thus the Psalmist called upon himself. He seemed to say, "Either I am not giving thanks, or I am not doing it properly, or sufficiently. Now I call upon myself to do so."

And he began by jogging his memory. He would recall God's pardon, his healing, his preservation, his sustentation, his renewing of youth. He would remember that God's righteousness and justice were clearly shown in the history of Moses and Israel. God's compassion and pity were clearly shown in forgiveness. "He hath not dealt with us after our sins." And as he thought of the wonderful love of God he could measure it only as "high as the heavens," and "as far as the east is from the west."

I.

Two things he tells us about this Fatherly compassion of God: One is that it is due to his knowledge of our nature by creation, "He remembereth that we are dust." And the other is that God's mercy is of such a nature that it is receivable in fullness only by those who fear him and do his will.

II.

Again, God's supreme Lordship operates not only in heaven, but in the entire universe; so all are urged to gratitude and praise—angels, servant hosts, and created works, everything material and spiritual, conscious and unconscious—even my soul is called to Thanksgiving!

"All within me." Personality is essentially the same in all ages. But we may understand it a bit more in detail than the ancients. It consists of much more than the memory upon which the Psalmist called. Today we discuss the "conscious," the "sub-conscious," and the "unconscious." Do all of them "praise his holy name"?

Can intellect and emotion and will praise God? Can disposition and attitude and ability praise God? Can our instincts praise God? Before we answer we need to remember that the word "praise" means to approve, to commend, to applaud. So that only that which is brought into agreement with God can truly praise him. Whatever is opposed to him cannot approve or applaud

him. Jesus could say, "I have glorified thee on the earth," because he could also say, "I delight to do thy will." All within Christ was in agreement with God. So of course he could praise and glorify his Father.

III.

Let us look at some concrete illustrations of this "all that is within me." Are you praising God for forgiveness? Then you are forgiving others! "If ye forgive not men their trespasses, neither will your Father in heaven forgive your trespasses." If only forgiving men can find forgiveness, then only forgiving men can praise him for it. Only such are in agreement with him.

Every normal person has creative ability—artistic, economic, literary, or in some other field. Does your ability praise God? "For we are his workmanship, created in Christ Jesus for good works, which God hath before ordained that we should walk in them." Are you doing what God created you for? Then your ability is praising God.

All have social and economic attitudes. Capital insists on profits and dividends, irrespective of the welfare of the public. And labor insists on shorter hours and bigger wages, even by strikes in time of war! And both capital and labor ignore the public welfare. Proper attitudes toward others could settle such problems, even in war time. Do your social attitudes praise God?

Again, all have racial and national attitudes. Probably today the principal one is the attitude of hate. The Allies hate the Axis, and the Axis nations hate the Allies. Now let me ask you a question: Do you think that God hates the Germans and the Japanese, or only what they are doing? And are you sure that your attitude is in agreement with God's? Only so can all that is within you bless his holy name!

Once more, all of us have instincts. The main ones are called the self instinct, the sex instinct, and the herd instinct. Does your herd instinct lead you to help in all avenues of social betterment, or does it rather foster the indifferent spirit or the mob spirit? Does your sex instinct lead to noble family partnership, or to sex perversion? Does your self instinct lead to self-glorification or to God-glorification? Whenever one begins to see what is meant by "all that is within me," he sees that to have all of it praise God is no easy task.

It is easy to confuse a smug sense of satisfaction with a thankful heart. But only as "all that is within me" is yielded to God can "all that is within me" praise God. Maybe we need to be pardoned and cleansed before we can truly praise. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Riverside, Calif.

DENOMINATIONAL "HOOK-UP"

New York City, N. Y.

Esle F. Randolph was a welcome visitor at last Sabbath's service, having come from his present home in West Virginia to complete the sale of his property in Staten Island.

The minister has been serving as chairman of a division of the Community War Chest in Yonkers.—Church Bulletin.

Albion, Wis.

The people of Albion have been remodeling the church basement. They have moved the furnace so as to have better heating facilities; now it is much pleasanter and the room above is better heated.

The quarterly meeting of the southern Wisconsin churches was held in Albion Friday evening, October 22, and Sabbath day, October 23. The evening program began with a vesper service led by the choir. Mrs. Claire Slagg sang a solo; the choir gave two anthems; and Wilma Kelley and Betty Babcock sang a duet. Hymns were sung by the congregation and Mrs. C. S. Sayre of Milton gave a Bible reading.

On Sabbath morning Rev. Carroll Hill of Milton gave a very helpful and interesting sermon, after which dinner was served in the basement, each family contributing to the dinner. In the afternoon a business meeting was held and the young people had a program.

Deacon M. J. Babcock is visiting in Michigan, Ohio, and New Jersey. He is such an efficient and helpful member that he is greatly missed, but all hope he will have a very pleasant trip. Correspondent.

North Loup, Neb.

With appropriate services, which lasted throughout the day, November 6, Aubrey Davis, Vernon Williams, and George Clement were ordained into the diaconate of the Seventh Day Baptist Church.

Because of the illness of his wife, George Clement was unable to attend. Under the doctor's orders, the family was quarantined for observation, and as a precautionary measure Mr. Clement's statement was read and the office was bestowed upon him in absentia.

Visitors were: Rev. L. O. Greene, promoter of evangelism for the denomination; and Rev. Earl Cruzan and Miss Barbara Davis, Boulder; and Deacon Orsen Davis, Denver.

The regular morning service was carried out. This consisted of a dedication sermon by Mr. Greene, Scripture and prayer by Mr. Cruzan, an anthem by the choir, with a duet by Phyllis Babcock and Neva Brannon, a trio by Mrs. Edw. Christensen, Mrs. Harlan Brennick, and Mrs. E. T. Babcock. A large congregation was present at the service.

Immediately following the Sabbath school, a covered dish dinner was served in the church parlors, the Nellie Shaw Missionary Society being in charge. A happy time was spent in fellowship. Short talks were made by Mr. Greene, Mr. Cruzan, and Mr. Davis.

In the afternoon the ordination service took place. The program:

Voluntary, Phyllis Babcock, Neva Brannon
Statement of the Call of the Church, Mrs. R. O. Babcock, clerk
Statement of the Candidates, George Clement, read by Cecil Severance; Aubrey Davis; Vernon Williams
Charge to the Church, Pastor Ehret
Charge to the Candidate, Rev. Mr. Cruzan
Welcome to the Diaconate, Deacon O. Davis
Anthem, "The Holy Hour," choir
Dedication Prayer, Rev. L. O. Greene
Laying on of Hands, Deacons and Pastors
Duet, "In the Cross of Christ I Glory," Mrs. Christensen, Mrs. Brennick
Hymn
Benediction, Rev. Mr. Cruzan

In the evening the sermon was brought by Rev. Mr. Cruzan. As a special musical number, a duet was sung by Mrs. W. G. Johnson and Dell Barber.

The decorations of bouquets and plants on the platform and at the tables were beautiful.

Rev. H. C. Van Horn found it impossible to come, on his route to New Jersey.

—Scotia Register.

New Auburn, Wis.

Several of our boys have been home on furloughs since our church news was last sent in.

Russell A. Churchward, F.C.3/c, of Norfolk, Va., was home for a few days the third week in August.

Capt. Philip Loofbourrow of Tallahassee, Fla., was home for three days the last week in September.

October 3, Corp. Donald Loofbourrow, of Fort Monmouth, N. J., came home on a six-day furlough.

Corp. Dale Churchward arrived home October 6, and returned to San Francisco three weeks later. Dale has been in the South Pacific for eighteen months.

October 2, our church celebrated World Wide Communion with an appropriate service, both in the morning and the afternoon. There was a good attendance at both meetings. Dinner was served on the church lawn, and the social time together, along with the splendid meetings, made it an outstanding Sabbath day. Those who attended from away were: Mrs. Edna Dangerfield of Cornell, Wis.; Mrs. Nettie Coon, Milton, Wis.; B. P. Mattison, Chippewa Falls, Wis.; Ralph Loofboro, Rockford, Ill.; and much to our surprise Rev. and Mrs. Wayne R. Rood, who arrived the night before from the East. Mr. Rood assisted in the morning service, favored us with a solo, and at the afternoon meeting gave us a talk on the duties of a chaplain. Mr. Rood left Sabbath night for Camp McCoy, Wis., where he began his work as chaplain.

The northern Wisconsin and Minnesota churches held their semi-annual meetings at Dodge Center, Minn., October 22-24. Those from our church who attended were: Rev. and Mrs. Neal D. Mills and daughter Miriam, Corp. Dale Churchward, Rowena and Clara Loofboro. Alton Churchward, who now now works in St. Paul, Minn., also attended part of the meetings. All the services were well attended and proved inspirational and helpful. Beautiful fall weather added to the success of the meetings.

Two combined C. E. meetings and socials were held at the parsonage during the month of October. Pastor Mills led the first meeting and Rodney North the second. November 6, a C. E. meeting was held at the home of Clara Loofboro, with Juanita Loofbourrow leader. A social time followed.

The Ladies' Aid has met once or twice a month all summer and fall and have been

busy sewing. Many articles were sold as soon as completed. Our society has paid five dollars a month toward the pastor's salary since April. We voted to buy two copies of "China Letters," and place one in the Chetek Library, and one in the Bloomer Library.

The new year is not far off. Perhaps our church, with the aid of its earnest pastor, could take as its New Year's resolution the words of Paul the apostle: "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Correspondent.

THE GADARENE'S SOLILOQUY

By Rev. S. S. Powell

Jesus came from Galilee,
Came from far and came to me.
I, erewhile in Gadara born,
Saw him, saw the Savior's form,
Knew that he had come to me.

First he stilled the blowing storm,
Then he stilled my storm for me—
Sent me forth from morn to morn,
Bade me tell his love for me,
Tell that Jesus came to me.

Forth I go to blaze abroad,
Praising now the Lord my God,
Speaking of my Savior's love,
Grace he gives me from above,
Grace to tell he set me free.

Chained was I in Legion's power,
Dark the day, the evening hour;
Storms and tempests 'round me surged,
Storms within to fury urged.
Jesus spake his peace to me.

Peace now broods o'er all the deep,
Peace will o'er my spirit keep
Ceaseless vigil, endless calm,
Keeping me from needless harm;
Jesus spake and set me free.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

MAGAZINE subscriptions and renewals sold on over 3,000 publications. A card or letter will bring you prices on any you desire. Your orders will be greatly appreciated. Paul W. Campbell, 500 Olive St., Hammond, La. 11-22—2t

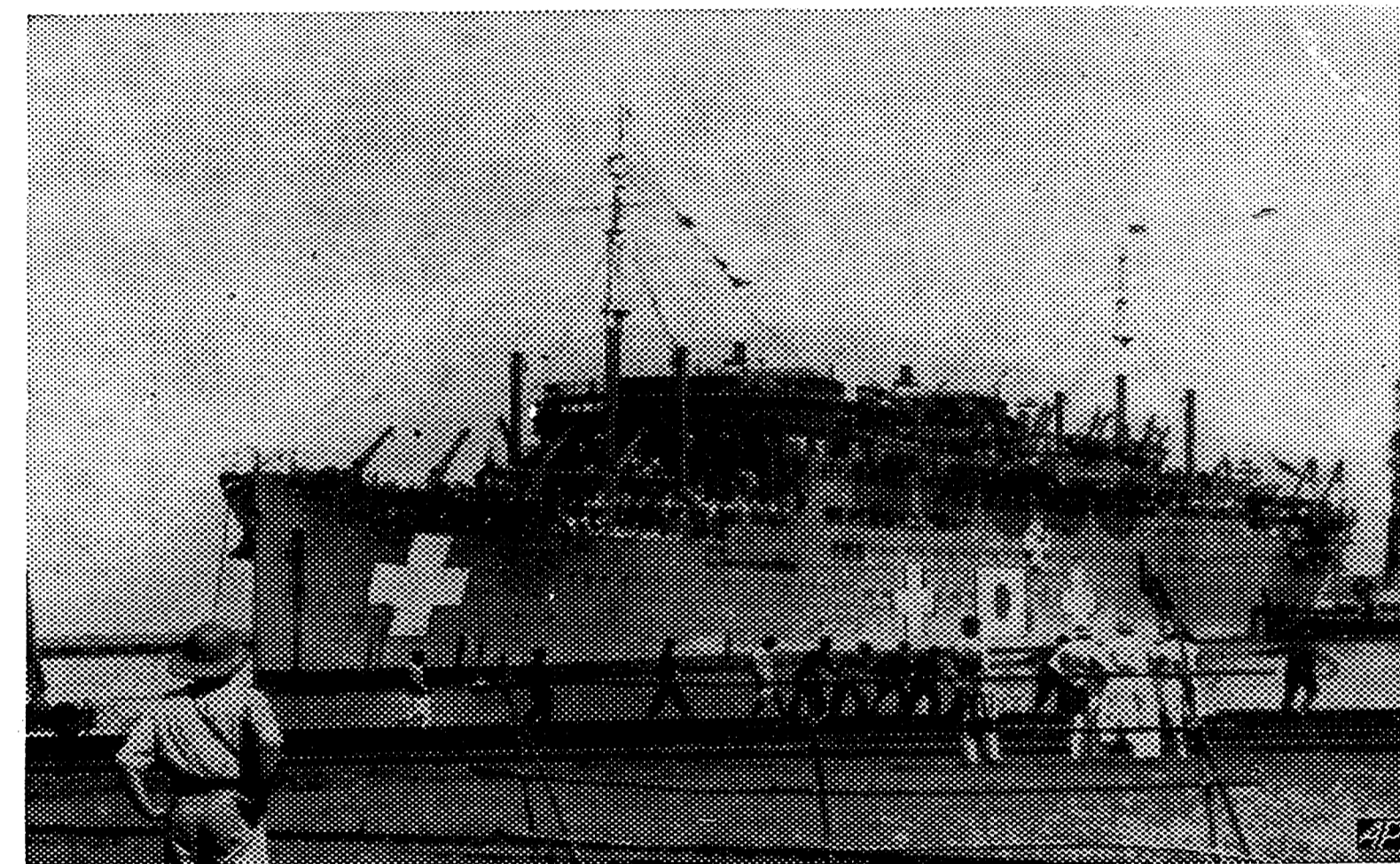
WANTED—Man, woman, or couple for winter or longer to care for three cows and to do additional work only if desired. Accommodations and good wages. Write whether hourly or weekly wages are desired, or any other proposition. Mrs. Mabel D. Main, Pomona, Putnam County, Fla. 11-8—3t

The Sabbath Recorder

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No. 22



Japanese Exchange Ship, Teia Maru, Arriving at Port of Marmugoa,
Portuguese India

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