

About two years ago—as near as I can remember it is two years—I used two postage stamps that had been used before on letters, perhaps more than two stamps but I can only remember of doing it twice. I did not realize what I had done until lately. My mind is constantly turning on that subject, and I think of it night and day. Now, dear President, will you please forgive me, and I will promise you I will never do it again. Enclosed find the cost of three stamps, and please forgive me, for I was then but thirteen years old, for I am heartily sorry for what I have done.

From one of your subjects.

I believe it was only the love of the sinless Christ that could have brought such consciousness of sin. Would that more of us adult Christians were living so close to the Master that in comparison with his life our sins loomed up before us as did that of the little girl. We are too prone to make excuses for ourselves.

#### The Master's Teachings

If our lives were lived on the plane of our Lord's teachings about righteousness and about the commandments, that example would in itself be one of the most powerful forces to bring sinners to repentance. The Lord would have us be as particular about sin in the church as a surgeon is about germs in the operating room. The effect is similar. Sin grows and spreads like infection in the body. Then, too, there are those who, like diphtheria carriers, do not show any outward signs of serious sin but nevertheless are spreading the disease wherever they go.

#### Present-Day Needs

If the much prayed for revival is to come, the nation and the individuals who make up the nation will have to be brought to repentance. If people are to repent they must see sin as it is. We need more preaching and teaching about sin. The Holy Spirit, we are told, will help us in the work. In fact, the first work of the Spirit as Jesus listed his offices is to convict or convince the world of sin.

We, surely should take as great pains to spread the truths of repentance and of God's grace as some do to convince people of the supposed value of cigarettes or alcoholic liquor.

What an encouragement it is to know that the power of Almighty God himself is available to us in this work. Also we need to remember that the connection with the Power is made through prayer. The Bible

speaks of prayer again and again, as strife, so we see that in our praying, as well as in our witnessing, faith and works must go together.

"Lord, teach us to pray." "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord be upon us: and establish thou the work of our hands upon us; yea establish thou it."

#### ALONE WITH JESUS

Alone with Jesus; leave me here,  
Without a wish, without a fear.  
My pulse is weak and faint my breath,  
But is he not the Lord of death?  
And if I live or if I die  
'Tis all the same when he is nigh.

Alone with Jesus; ye who weep,  
And round my bed your vigils keep—  
My love was never half so strong,  
And yours—oh, I have proved it long;  
But when had earthly friends the power  
To comfort in the dying hour?

Alone with Jesus; oh, how sweet  
In health to worship at his feet!  
But sweeter far when day by day  
We droop and pine and waste away,  
To feel his arms around us close,  
And in his bosom find repose.

Alone with Jesus; how secure!  
Vile in myself—in him how pure!  
The tempests howl, the waters beat,  
They harm me not in my retreat;  
Night deepens with its gloom and chill,  
It draws me nearer to him still.

Alone with Jesus; what alarms  
The infant in its mother's arms?  
Before me death and judgment rise—  
I lean my head and close my eyes;  
There's naught for me to fear or do,  
I know that he will bear me through.

Alone with Jesus; earth grows dim;  
I even see my friends through him.  
Time, space, all things below, above,  
Reveal to me one life, one love;  
That One in whom all glories shine,  
All beauties meet—that One is mine.

[Written by Mrs. Annie R. Sprague, of Penobscot, N. B., shortly after she had recovered from a severe illness when it was thought that she would die.—My mother's sister. C. L. Price.]

#### 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.

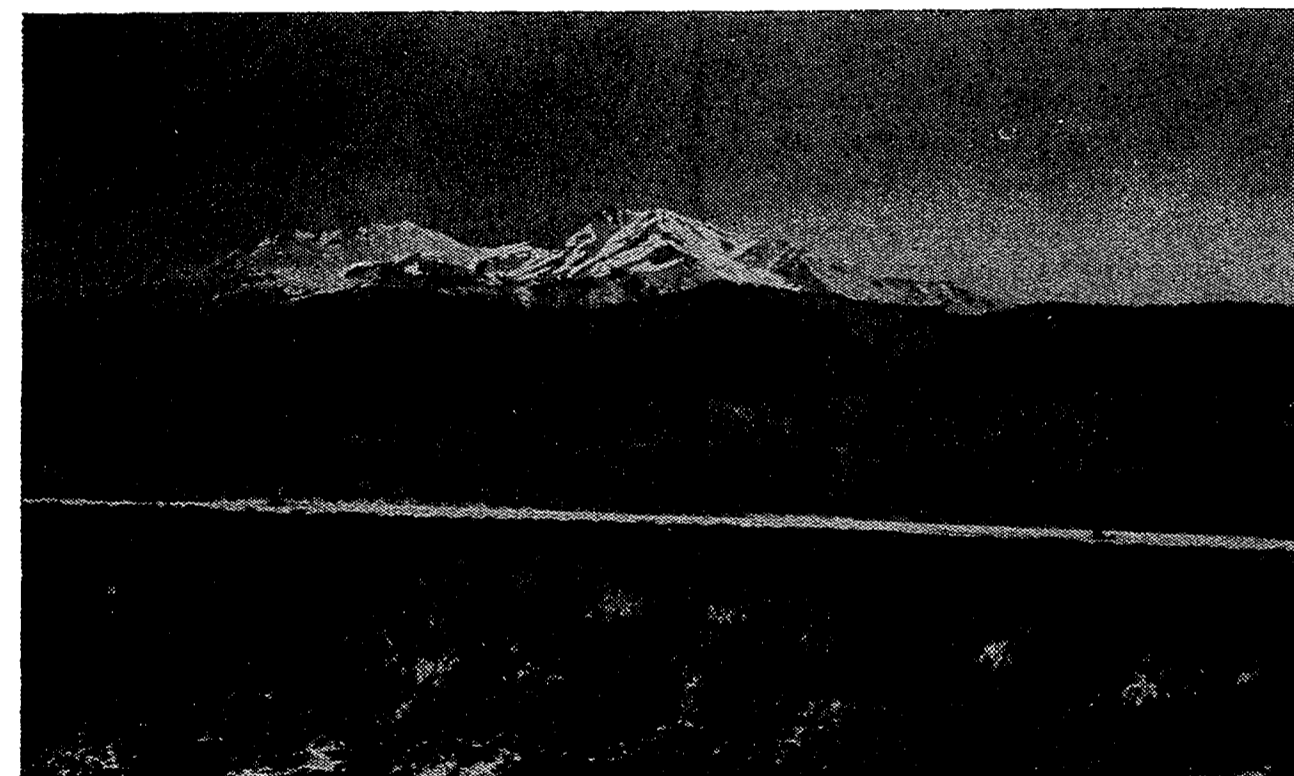
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# The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., DECEMBER 6, 1943

No. 23



Mount Shasta, 14,380 feet elevation.

Northernmost peak of the Sierra Nevada mountain range, California.

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# The Sabbath Recorder

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

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## LATE BULLETIN

Repatriates, Rev. and Mrs. H. Eugene Davis, and Dr. George Thorngate of Shanghai, China, arrived New York City, Wednesday, December 1, on the Swedish Red Cross S.S. Gripsholm. They seem to be in fair health, Dr. Davis improving. They were greeted by relatives and friends at the Prince George Hotel.

## EDITORIALS

### RECOVERING THE SENSE OF GOD

One great cause of World War I was the failure of the churches of Europe and America to keep before the world an adequate conception of God, the late President Eliot of Harvard University is reported as saying. The cause of increasing crime and delinquency is summed up by a leading jurist as, "Men have lost the consciousness of God."

The Church must exert itself in this present day to restore to men this lost sense of God. In some way its life, its message, its testimony of no uncertain sound must witness to this consciousness.

From his study must come the minister with this conscious sense of God's presence. His prayers need to be those addressed to a living presence. A vivid consciousness of God has a tremendous influence on him who possesses it. And this passes over in large measure upon the people among whom he mingles and ministers. For Micah, Isaiah, and other prophets there was no doubt. God

spoke to them—and their message was delivered with a depth of conviction. So on through the centuries—men have felt that sense of God's presence, and as in Christ's time, men have taken notice that they had seen Jesus. It was the secret of Moody's power, and of other great evangelists including outstanding men of our own.

There is no doubt of this consciousness of God's presence and love in men of power. But this consciousness in the world, in the Church, and in individual life, has become greatly dimmed. When it "grows faint, civilization on its nobler side is imperiled. No civilization can ultimately survive a lost sense of God."

An eminent contributor to the United Presbyterian writes: "The people who exchange a theoretical faith in God for a living faith, and who march with God into the days that are ahead, will be the heralds of a new era. The world must get back to its lost sense of God if it is to be saved from its threatened catastrophe." May Seventh Day Baptists be among those heralding a new day.

### OBSERVATIONS BY THE CORRESPONDING SECRETARY

It is no small privilege for one to be given the opportunity to travel over the vast expanses of our beautiful America, a privilege appreciated by the writer, and enjoyed in spite of inconveniences of travel due to war congestions. One of the impressions of the past summer's experience is: this country, its people, its ideals and opportunities are all worth fighting for and suffering for and living for.

Its outstanding, snow-capped mountains, like Shasta, shown on our cover, remind us

of the need of purity in our own lives and motives, and point us to the eternal God, who out of chaos brought order, and gave to humanity the principles of truth and righteousness, and pointed man to the path of happy usefulness. It is too bad that man has made such a mess of his opportunities.

We need, like Jacob of old, to hear God saying to us, "Go up to Bethel, and dwell there; and make there an altar unto God." (Genesis 35: 1.) The world has forgotten God, and has been worshiping at strange altars. It needs to get back into those places where God has made himself known in personal experiences, and "dwell there."

The few days in southern Wisconsin, with the family of my son and other relatives and friends, were pleasantly restful and relaxing. The work of the college is being carried under extreme difficulties, but courageously by teachers, board officials, and students. The school has lost some of its teachers to war work, and others are doing part time industrial work and devoting only part time to classes. This means added labor to the teachers who remain. I heard no word of complaint or fault-finding anywhere. All honor and praise for these unselfish men and women who help to make and maintain the traditions of the small college. As of other war times, the male students are very few. We recall the experiences of World War I, and of the Spanish-American; the days of the Civil War were similar. We were encouraged by the action that a group of leading industrialists and business people of southern Wisconsin is taking in promoting the interests of Milton College. May the efforts of these people be as successful as they are worthy.

It was good to hear the prayers offered in the prayer service, and the words of encouragement by the pastor. To sit again in the Milton congregation and worship was a privilege and pleasure. Pastor Hill's message was thoughtful, timely, and inspiring. I asked him for it for the Recorder, and hope he will send it. He is a busy man, pastoring one of our largest churches, and Sabbath afternoons supplying the Albion Church while it is without a pastor, and preaching regularly for a Presbyterian Church on Rock Prairie, on Sundays. He carries heavy burdens of the college, being the president of its Board of Trustees. In civic duties he also is busy

for community betterment. I was glad to see him relaxing a little by borrowing a shotgun, slipping away in the morning darkness, and shooting ducks at Lake Koshkonong. The stinging air, the dragging of a boat in and out of the water, placing of decoys, and thrashing of arms and hands to hasten circulation of blood are good, even if the ducks brought down are few. I guess the preacher gets his share of birds, too.

### Walworth

My son Milton and his son Peter took me on Sabbath afternoon to Walworth, where I preached to a small but faithful group. We were accompanied by Mr. Kenneth Babcock, who heads the music department of the Milton-Milton Junction High School. His solo, modestly and beautifully sung, contributed much to the worship service.

Going to Walworth is always a kind of sacred pilgrimage to me. For here my wife grew to womanhood, and here she lived when first our paths met. For eight years, her father, Rev. Simeon H. Babcock of sainted memory, was pastor.

The Walworth Church has had a noble history. It was constituted in 1845, and many of our strongest ministers have been its pastors, the latest of whom was Allen Bond, a ministerial student, now working on his college course at Salem, W. Va.

Walworth was the seat of Big Foot Academy, which ministered to educational needs before the establishment of the Wisconsin high-school system. From the church and school have come noble, trained men and women in teaching and medical professions, industry and farming, and in the ministry. Of the ministry, two who come to mind are the late Rev. Lester C. Randolph and Rev. Edward M. Holston.

The present church building is commodious and well cared for. The Sabbath school is maintained. Certainly there is still a future for such a church—in a lovely village situated in one of the finest farming districts to be found in America. Seventh Day Baptists need to get their feet in the soil. Who will lead the way back—to Walworth, Welton, Garwin, and other farm regions, where there are good church buildings and noble traditions?

In a former observation I told of a church built and paid for by gold dug from its own foundations, and that "pay dirt" is to be

found on every street of the city. Is there not better "pay dirt" right around these communities—that will pay better, if less spectacularly, than any of the glittering kind? Humanity that needs a Christ and a Sabbath. Let us have vision. With a zeal that excited and carried the old miners of the West, we could "strike it rich" in the Lord, and build greater and better for him in these same places, than ever has been done.

#### THE CHURCH: "GOD'S FILLING STATION"

A man prominent in a chemical company once was asked why he attended church. Replying he said, "I feel as though you had asked me why I take the trouble to drive my car to the filling station. I go to church because my spiritual tank runs low. It is necessary for me to go to church as a spiritual filling station."

Aptly said. A man will not get far in an automobile unless he stops now and then at a filling station. Is this not the reason why so many never get anywhere in spiritual life? They do not go often or regularly enough to the spiritual filling station which is providentially provided in the form of a church, and thus they neglect refilling their spiritual tanks. Such neglect necessarily results in spiritual sluggishness and lack of progress.

So much of our time during the week is taken up with business, home cares, community interests, and recreations that our spiritual life is bound to become exhausted when we let Sabbath after Sabbath pass and neglect to go to the house of God for spiritual replenishing. When people habitually stay away from church, they lose interest in religious things, become anaemic. Such never attain a high order of Christian development. It is this neglect of church attendance that is causing so many people to fall by the wayside and lose out in their religious life.

The trouble with many is, they are not using the spiritual part of their equipment, and therefore they do not realize their spiritual tanks are running low. In the Parable of the Virgins, the ones who failed to make provision for oil found themselves displaced and disappointed.

Let us realize our spiritual need, and keep our spiritual tanks filled. What about be-

ginning next Sabbath? The true church of God will have no "No Gas" sign out, but will supply your need today.

#### EXCERPTS FROM OTHER PAPERS

The Chinese are themselves the chief sufferers in the famine of West China, but the missionaries are sharers with them. The rate of exchange is a revelation. Suppose a missionary gets \$125 a month; this would mean \$2,500 in Chinese money. It sounds like a large salary, but he must pay \$26 Chinese dollars for a pound of flour, \$135 for butter, \$2 apiece for eggs, \$3,000 a ton for coal. These were the prices four months ago. Some prices have remained the same while others have increased 30 to 50 per cent. A new typewriter ribbon now costs 400 Chinese dollars. Some missionaries are selling their clothes to buy food, but they are staying at their post and suffering with their people.

The Lutheran says that "a head-on collision between bingo-playing Roman Catholic churches and city manager of Cincinnati, Colonel Sherrill, is providing excitement in the Ohio city." Colonel Sherrill cited a Roman Catholic priest for promoting bingo on a big scale and is being accused of persecuting the church. The Colonel said, "All law violators look alike to me, whether they be Catholic or Protestant, rich or poor, and you can fire me if you wish." Archbishop McNicholas declares that bingo is a harmless game and that "zealots who know little about morality should ask Catholics to inform them."—United Presbyterian.

Surely our country should appreciate the work of J. Edgar Hoover, FBI chief, who says, "This country is in deadly peril. We can win this war and still lose freedom for America. For a creeping rot of moral disintegration is eating into our nation."

How true this is, and yet the very remedy at our disposal is so generally refused and rejected; perhaps not so much the principle, but its application to the home life, which is largely responsible for delinquency and moral and spiritual disintegration.

We may clothe this peril in whatever language we choose, but the root of it all is just plain "sin" in the hearts of men and women. Character is only formed through individual choice. The pulse of the individual, the home, the community, or the nation, is its character.—Plainfield Courier-News.

#### THE ENDURING WORD

Universal Bible Sunday

By Francis Carr Stifler

Editorial Secretary, American Bible Society

Universal Bible Sunday will be celebrated widely on Sunday, December 12. This year the observance finds the world calling for the Scriptures with an eagerness possibly never equalled in history. Never likewise in recent years, if ever, was the Bible more difficult to secure in many parts of the world. Because of the commercial publication of Bibles in this country American people do not realize that the Bible in most of the world is obtainable only from the Bible societies on a missionary basis, the books being sold for the most part, far below their cost, or freely given away.

Except in Latin America and parts of India and Africa the war has greatly restricted the distribution of the Scriptures. Yet in many places in Europe, the Near East, China, and elsewhere, faithful missionaries and colporteurs are risking their lives to keep the Book in circulation.

The American Bible Society, acting in behalf of the Protestant churches in this essential program of both home and foreign missionary service, has promoted Universal Bible Sunday annually for many years as an occasion to pause to consider the responsibility of our country, which was born of the Bible, to see that through suitable translation, publication, and distribution, the Word of God is made available to all men and especially to those who, but for the missionary concern of the church, would not be able to possess the Bible.

In the face of such obstacles as the rationing of paper, the difficulties of securing suitable binding material, the shortage of labor and transportation problems, the American Bible Society distributed throughout the world last year 8,245,629 Bibles, Testaments, and portions of Scripture, which was the largest in any year since 1931. There was no report from the Philippines, from Thailand, from Manchukuo, or Japan, in all of which countries, however, it is believed, some circulation continued. The society's distribution in China of 500,838 volumes, mostly portions as in normal years, although only a fraction of the circulation before the war, exceeded that of any other foreign country. The eagerness of the Chinese people under

the leadership of their consecrated Chinese president and his wife, constitutes one of the most hopeful signs in the present dark world.

To meet the peculiar demands created by the war, the Bible Society has established a special emergency fund from which it has been able since July, 1940, at a cost of almost \$600,000, to supply more than 3,750,000 Bibles, Testaments, and portions to our armed forces, more than two thirds of these freely given through the chaplains of the army and navy. Over a million of the Testaments specially designed for the service men and women have been purchased at cost price for them by their churches and friends.

Another notable war service which the society has rendered from the start of hostilities has been the supplying of Scriptures to prisoners of war. Since July, 1940, over half a million volumes have been distributed in Germany, Italy, and elsewhere in Europe in thirty-four different languages. The largest distribution in any one language has been the Russian. More recently the society has distributed in this country through the chaplains of Axis prisoners-of-war camps and of Japanese relocation centers 20,000 Bibles, Testaments, and Gospel portions. A chaplain in one of the camps of German prisoners in Tennessee recently wrote, "I wish you could have been present to see with what avidity these books were received by these prisoners of war. . . I am here to tell you that Hitler has not succeeded in eradicating the hope of the Christian faith from the hearts of his people. . . ."

Through its office in Geneva, Switzerland, the Bible Society has been able to supply some Scriptures to France, Belgium, Italy, Poland, Hungary, and elsewhere. When the war is over many of the nations of Europe will be virtually without Bibles and in others there will be very inadequate supplies. To meet these needs immediately the guns stop firing and transportation channels open, the American Bible Society, from its war emergency fund, is now in the process of publishing Scriptures in various European languages.

As a Biblical background for the war-time program of meeting the world's demand for the Bible, the society is suggesting a study of the Book of Isaiah, whose message was directed to a generation living in times not

unlike our own. The society has published 250,000 copies of the Book of Isaiah to sell at two cents a copy and has prepared for pastors sermonic suggestions and a suggested list of daily readings from Isaiah for the month of December. The theme for the whole celebration is "The Enduring Word."

## 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.

### EXPANDING THE WORK

A question which is always before churches, boards, and denominations is, "Shall we expand?" There are two other alternatives possible in theory, namely, stand still or retrench. To stand still for any length of time is impossible from the nature of things in this world. All recognize this. Therefore in the work of church, missions, or denomination there is expansion or retrenchment—no standing still.

If the policy of any church or denomination is simply to keep things alive, great accomplishments cannot be expected. It requires planning for great things and the most persistent and courageous endeavors to build up the churches and advance missions in this selfish and sinful world.

The task is never hopeless if we plan wisely, make sacrificial efforts, and seek help from on high. Are we willing to expand our Redeemer's work?  
W. L. B.

### GLEANINGS FROM JAMAICA LETTERS

From Rev. C. L. Smellie

It has been quite a while since I have said anything to you of the interest at Luna. Now that I must hand over to someone else, I think you should know the state in which I am handing it over. All our doors and windows of both church and vestry are in their places, so that we are no longer affected by climatic conditions. There is just the western inside which remains to be boarded along with the ceiling of the roof, to complete the carpenter's work. We plan to make one platform before I leave for Kingston (but not the final touches), so that they will be fairly comfortable.

Due to financial depression, three who were making preparations for baptism could not make the necessary preparations; but yesterday, Sunday, October 3, four young people confessed by baptism before about one hundred fifty persons their faith in Christ's saving grace. These bring our present membership to fifty, after losing three by death.

I visited Brother Crichlow on Friday, October 1, and was informed by him of his expectation to hand over to me at our next board meeting. This I am prepared to do, although you have not yet made known to me what my status will be after December 1, 1944, if my work meets your approval.

Sabbath, October 30, I preached at the Kingston church and was inducted into the pastorate the following Sunday night in the presence of, I think, sixty-five persons.

The work goes ahead. News from Bath, due to special effort through our board, adds twenty-seven to that church and the work not yet closed; a few are defaulters.

October 4 and November 2, 1943.

From Rev. L. W. Crichlow

Brother Smellie wishes to assure the American board that he is genuinely more than interested in the future of our work in this field and that he will not stand idly by to see our work fall apart for lack of wise and interested leadership. At the meeting of our Advisory Board at Waterford on Sunday morning, October 10, Brother Smellie was unanimously elected to the post of corresponding secretary of the Jamaica Conference in my place, with effect from that date. Which means that, by unanimous vote of our Advisory Board, Brother Smellie has already assumed a good part of the responsibility which he will fully assume when I leave this field in the near future. Brother Smellie's wife, Mrs. Blanche A. Smellie, was also elected to the post of treasurer of our conference in place of Mrs. Crichlow, with effect from that date. At an adjourned business meeting of the Kingston Church on Sunday afternoon, October 17, Brother Smellie was elected to the post of pastor of the Kingston Church, with effect from November 1. It can therefore be clearly seen from these facts that Brother and Sister Smellie are more than interested in the future of our work. We send greetings to our American brethren.

Yesterday at the Waterford Church we ordained Pastor N. H. Grant to the ministry. We were at the business from Friday afternoon, October 8, when the Ordination Council met to examine the brother. Finding him satisfactory, the council voted unanimously that he be ordained. All present at the various services are agreed that they were very helpful and a means of stimulating interest in our work.

Upon recommendation of the Executive Council, the Advisory Board at its meeting at Waterford, yesterday morning, voted to ask Brother Smellie to take charge of our work in this island until another missionary comes from the United States, and Brother Smellie accepted. In reply to your joint letter to Smellie and myself we are preparing a joint letter to you and the Missionary Board.  
October 11 and 18, 1943.

### THE DAWNING DAY

By Rev. Trevah R. Sutton

(Written version of message given to yearly meeting at Waterford, Conn., October 9, 1943, submitted by request.)

Read Luke 24: 36 to 48.

Imagine for a moment that your neighbor's house is on fire. Knowing that asleep in that house are your neighbor, his wife, and his children, you just stand by and watch the fire burn. Would you do that? Would you? No. If it were at all possible for you to do something you would do it. If you could not enter, you would at least try to get help from the experienced firemen.

Yet, are not we Christians doing that very thing in the spiritual realm? We stand by while the fires of sin burn all around us. We know from the teachings of the Bible that people are hopelessly lost unless saved by the Lord Jesus Christ. There are many we personally know who, not having accepted Christ, are thus lost. Some of these live lives of deep sin, while others, living good lives, are likewise lost because of their unbelief. Must they suffer condemnation in their loss of eternal life without our trying to help them know and accept the Lord?

Constantly we are hearing about the new day which will follow this war—of a dawning day with great advances in the science of medicine, transportation, communication, and in many other ways. Although we realize that these advances will be greatly retarded by the handicap of staggering debts

which must be paid, we also feel that a new day is dawning.

What of the Church and the Christian in the new day? For us the new day is already here. The war has almost destroyed the materialistic philosophy of life for many people. We are beginning to realize that greater things exist than economics, politics, and material possessions. We must seek first God's kingdom. Many are now seeking spiritual realms ready to receive the gospel from those who, having had the experience, can point out the way of Christ. Thank God for those chaplains who are proclaiming the evangelical message today. But what of us on the home front?

However, as the new day dawns we also see the fires of sin burn even higher. Immorality, delinquency of children and youth, and disregard of sacred vows and ideals are on the increase. While some are turning to Christ, others are plunging into deeper sin. The opportunity for evangelism increases, both for reaching those who are ready and those who are blinded. The lies of skeptics and doubters have led many into false hopes as they continue to live in their sin. A good life is not a righteous life, for there are none righteous and all have sin. Eternal life comes only by receiving Christ, the only righteous One. The fires burn high while men, women, and youth face death lost in sin. Do we stand by in contented self-centered complacency?

In Luke 24: 48 we read, "Ye are witnesses of these things." Yes, we are witnesses of the gospel message—of those things we have experienced in our own lives. We are witnesses on mission fields, as has been pointed out by the preceding speaker. We cannot all go to those fields in person, but we can be there through our gifts. We are to be witnesses in lands far away by helping send experienced, consecrated workers. We are to be witnesses by missionary help in certain American fields. Again experienced, consecrated workers are needed. Some are men with families at the high expense age. They do not ask high salaries, but in fairness to the family they cannot go, and we should not ask them, without an income to meet necessary living expenses according to the costs of living at the time. The Missionary Board, the Tract Board, the Board of Christian Education, and the Women's Board can-

not meet this responsibility except we the people give. Yet, only a few of us tithe.

"Ye are witnesses of these things." In this we must not overlook the home front—our own communities. It is on that front that every able-minded Christian can and should work. We are witnesses to lost souls all about us. They may be our friends and neighbors, or they may be within our own families. They need our witness, and some will gladly listen or see in our lives the witness, while others may need our prayerful and patient ministry. We are witnesses also in helping to higher ground those who do believe and are thus saved from sin. Among these are the youth and children and other newborn Christians who need a helping hand. In so helping we find added strength for ourselves.

Upon the home front, as it is upon the mission field, the pastor needs co-workers. The pastor should be a servant of God, but not the only servant in the church. He is one who tries to lead his people into the greater life and service. If he works alone, his ministry is very limited even though he may be busy. He needs his people to come to him for help in their problems and ministry, to ask him to go with them for certain contacts. The pastor needs people whom he can call upon to go with him for other contacts. There are times when he needs some of his people to go for him when he feels the task is better performed by the laymen or women or youth. The more co-workers a pastor can have for these tasks of ministry, to say nothing of the tasks related to the worship and Christian instruction program of the church, the busier will be the pastor and greater his ministry. All sound-minded Christians can and should be regularly serving their Lord.

There are some people in our communities who can best be reached by the lay worker. Some people will dodge a minister. Others, while being friendly, have ideas that act as barriers. In my own short ministry, in working with one person a reply was given in much this manner, "I see why you are interested; it's your job." In that case someone whose job is in the shop or office or farm or elsewhere might be able to make better headway as a witness. There is a task for every Christian, and God will give any of us the strength and courage we need.

Christians, let us arise before it is too late to help men find victory through the blood of our Lord Jesus Christ. Many about us today are lost in sin and will perish when death knocks at the door unless they repent and are redeemed by Christ. You know of some in this class. Life is uncertain, even for the young. It may be too late when the war is over. It may be too late by next week. It may even be too late before bedtime tonight. "Ye are witnesses of these things." Are we going to remain in contented self-centered complacency?

## WOMAN'S WORK

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

### FROM THE AMERICAN BIBLE SOCIETY

#### China Wants Bibles as Well as Bombers!

In China there is widespread hunger for the Word of God. Printing plants have been bombed. Transportation systems have broken down. Many have no money to buy. Yet the American Bible Society carries on, keeping offices open even in bombed areas, often at grave personal risk and acute discomfort. Scriptures are being sent to various sections of the country by every available means—by bearers, wheelbarrows, bicycles, rickshaws, oxcarts, trucks, busses, trains, junks, steamers, and planes.

Neither difficulty, peril, nor cost must stand in the way. For never before in the long history of Christian work in China has the need—and the opportunity—been so great.

Some day, and if God wills, may it be soon, peace will come. Then for that world of tomorrow let the Bible with its life-saving message be taken to every home—in every land. For it is only through God's Word that true peace for all mankind can and will be known throughout the world.

The American Bible Society is ready to act for you in the necessary work of Bible distribution, of supplying Bibles, New Testaments, or portions of the Scriptures wherever they are needed and in whatever language.

#### "We Cry Unto Thee for Help"

Seventeen sick and wounded, and a crew of six, in an army transport plane crash-landed on a coral reef, the water waist high in the shattered cabin. For four days, in thirst, hunger, and pain, they waited for a

rescue that might never come. On the fifth long day of waiting, a nineteen-year-old boy, sick with malaria and with wounds in his side and back, remembered it was Sunday. Church services were being held back home. There in the lone Pacific, they too held service. "Oh, most powerful and glorious Lord God," they prayed, "we cry unto thee for help." Before another Sunday, help did come.

You may not be able to shoulder a gun. You may not have to share with our boys the terrible hardships of battle. But there is one thing you can do.

You can see to it that, through the American Bible Society, the Word of God is made available to our armed forces wherever they are, so that sometime, somewhere in the jungle or desert, those boys of ours—facing the supreme test of their courage—may find comfort, strength, and perhaps deliverance.

#### "Thank God for Your Testament"

There will be a time perhaps when your soldier faces death. When that moment comes, he too will have the Bible to sustain his faith and courage. You have seen to that!

But will you not do more? Will you not also see to it that the comfort of God's Word is made available to all boys in the service, wherever they may be?

Just a dollar from you will provide New Testaments to six of our fighters. Why not send us your contribution now!

## YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

### JOYFULLY RECEIVING

(The second in a series of four Christmas articles, suggested as supplementary material for young people's societies during the month of December.)

#### "Joy to the world, the Lord is come!"

American Indians who accept Christ as their Savior are no longer poker faces, according to a quartet of seminary students who spent last summer working with the Navajo Indians. But with those who reject him (and few of us realize such heathenism exists right here in the United States), the glum countenance remains.

Joy comes when Jesus is received. Think of the joy that was Mary's when she received the infant Jesus. No wonder she sang in

anticipation of the event, "My soul doth magnify the Lord" (Luke 1: 46). How joyful those people must have been who had such faith in Jesus that they could receive their sight again, or receive healing of body and mind. There must have been great joy on the day of Pentecost when so many people received the Holy Spirit.

"The Lord is come." Perhaps Isaac Watts, when he chose to use "is" instead of "has," was thinking of how Christ can come to a heart today, bringing joy when he is received. He lives! And can come to you and to me in a very real and joyful way. Can we not assume that the angel included us when he said, "Behold, I bring you good tidings of great joy which shall be to all people"? (Luke 2: 10.)

"To them gave he power."

According to the rules of etiquette, a gift means something. When a person receives a gift he becomes indebted to the giver, and thus a bond is formed. In the same way, when a gift is rejected, a bond is broken—you know, when the ring is returned.

God is offering you a gift this Christmas. We read of it in John 1: 12. "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." To become like God, to possess his love for people, to inherit his riches, to hate sin, to rejoice when a sinner repents, all are included in this gift. You'll accept it, won't you? And let your "thank you" be a joyful life, lived for him?

Sing and pray.

Singing is the natural expression of joy; prayer is the natural expression of thankfulness. Don't neglect either one in your C. E. meeting.

Dig in the Bible gold mine.

1 Peter 1: 8; Matthew 21: 22; Job 41: 22; Luke 15: 7; Acts 8: 8; John 15: 11; 1 Peter 4: 13.

Let's do something.

Your society might sponsor some community carol sings. Choose a central spot, such as the schoolhouse, on a corner in the center of the community, in a home of those who do not belong to the church, some place where the public will be attracted. Between carols, testimonies of Christian experience could be given, everyone invited to the church's Christmas program, strangers in-

vited to begin regular church attendance, and an invitation given for those who have not accepted Christ to accept this challenge at the Christmas season. The second week in December is not too early for the first Christmas carol sing.

Ethel Davis Dickinson.

### NEWS!

At a special meeting of the Seventh Day Baptist Board of Christian Education, Inc., on Sunday, November 21, the directors accepted the favorable reply of Harley Sutton, pastor of Lost Creek Church, to become the executive secretary of the board. If plans work out as they were started in the mutual agreements, Mr. Sutton will begin his full-time work with the board in June, 1944.

This is the fulfillment of the hope of the board to have a full-time executive secretary, which has been cherished since the Education Society, Sabbath School Board, and Young People's Board consolidated. It remains to be seen what work will be organized by the secretary, and what support will be given by young people as well as all members of the denomination. The support of the Beacon in buying a new typewriter and a new mimeograph, plus rather regular gifts for expenses, justifies the hope that young people will stand behind the new secretary in his financial needs and in his program.

Mr. Sutton's pastoral work has recommended him to the board for excellence in Christian education. Those who have been in camp with him will recommend him (and his wife) for excellence of spirit and method in Christian camping, and education. It is we who are youthful in years who will receive the chief benefits of the new secretary's work; let us not receive the benefits without giving our interest to the goals and our financial help to the costs of this new and thrilling program of our Board of Christian Education.

David Clarke.

### YOUTH PROJECTS

As a new year is drawing near, many young people and those who lead or advise young people are giving serious consideration to worth-while projects to be accomplished during the new year. Every active young people's group should be guided through one completed project after another, so they may truly know of the many tasks that need to

be accomplished with the help of our Lord Jesus Christ. It is not too soon to start planning now. A few suggested projects are being listed. Won't you give at least one of these projects serious attention and then share your thoughts with others by sending to me for publication the detailed plans for carrying it out? You may also have in mind plans for other projects. Please share them with us.

1. Develop a youth chapel—giving of worship services in your own church activities as well as in other churches and institutions.
2. Hold a spiritual emphasis week.
3. Establish a pastor's assistance committee.
4. Direct a Bible study month.
5. Give a reception for church and/or Sabbath school officers and laymen.
6. Organize a travel study group (missionary).
7. Supervise children play periods.
8. Issue church bulletins and other small publications.
9. Organize a Biblical dramatics class.
10. Construct worship center materials for church functions.
11. Distribute salvation and Sabbath tracts.
12. Organize visitation teams (from one to eight people, depending on home to be visited).

J. B. D.

### WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE?

Ethel Davis Dickinson

Ethel was born on September 16, and attended Shiloh grammar school. Ever since a small girl Ethel has been active in church and Sabbath school activities and is a member of the Shiloh Seventh Day Baptist Church. She was graduated from Bridgeton High School in 1938, as valedictorian of her class of two hundred eighty students. She received her two-year secretarial certificate from Salem College and went with her husband, C. Harmon Dickinson, to Alfred School of Theology in January, 1942. Ethel took some courses in the seminary and some in the College of Liberal Arts and did secretarial work until they left Alfred the summer of 1943. She and her husband are now living at 855 Wynnewood Road, West Philadelphia, Pa. Harmon is attending Eastern Baptist Seminary and Ethel is doing secretarial work at the Presbyterian Publishing Company in Philadelphia. Her main interests are church work, homemaking, music, and reading.

### SABBATH SCHOOL LESSON FOR DECEMBER 18, 1943

Christ the Fulfillment of the Law. Scripture—Hebrews 1: 1-9; Romans 10: 4-10.  
Golden Text—Hebrews 1: 1, 2.

### OPEN LETTER

To the Commission of the Seventh Day Baptist General Conference.

Dear Brethren in Christ:

The writer has carefully read and reread the report of the Commission as it appears in the Recorder of August 30. It is of much more interest than usual because this year the Commission had to take the place of the General Conference. I wish to commend the president of Conference and the Commission for their efforts in this unusual situation. From the stimulating conclusion which occupies one fifth of the printed report it is apparent that there was a dependence upon prayer and a spirit of oneness felt. These things are fine, but they do not in themselves guarantee that all of the decisions were wise. In fact, you imply that you may have failed in some particulars: "Wherein we have failed, we implore his forgiveness."

There is one disappointing thing about this report—its brevity. That, under ordinary circumstances, might be a very good fault. However, when all the annual business of Conference is compressed into one report, the denomination has a right to a fuller account. The brevity of the report makes it in some respects misleading to some readers. I will cite one or two cases of action which were taken but which are not recorded in the printed report.

First, it is recorded that the Commission appointed Osborn, Maltby, Hummel, Crofoot, Hill, and Norwood as the committee to study the Federal Council. That is the only mention of the committee—nothing about the activities of it or provision for its continuance. The appointment was made immediately after Conference. Members of the committee did report to the Commission at its August meeting and the correspondence was acknowledged by action of that body. Furthermore, provision was made for continuing the committee and for replacing any members who could not act.

Second, it is known to the writer that in April the Commission was polled by the president of Conference as to the desirability of sending representatives to the Constitutional Convention of the National Association of Evangelicals at Chicago. As a result, two members of the above mentioned committee were sent as observers. Their expenses were

paid by the General Conference. There is no mention of this in the report. These two men were asked to submit their impressions for the consideration of the Commission. The present writer was one of the two and reported in some detail. A letter was directed to be sent to him thanking him for his work on this matter. This receives no mention, whereas other relatively unimportant matters are given space in the report. For instance, we read:

"Wayne R. Rood and Leon M. Maltby were commended for their decision to enter the chaplaincy, and they were so informed."

Also various other letters of individuals are mentioned, and committees are commended. In fact, a glance at the report would give the impression that over half of the work of the Commission was of a "rubber stamp" nature. Now, I do not believe that to be the case. I know that these men seriously considered weighty matters, but the report, in my opinion, leaves out any consideration of some of the questions that were taken up and are of most vital interest to many of our people who are concerned about the future of our denomination.

The writer cares nothing at all for personal publicity. That would be very easy to get. He does care tremendously about principles and about a glorious future for our people in promulgating the truths for which we have stood for centuries. We cannot escape the impression that the Commission was more concerned about pacifying and pleasing certain individuals like ourselves than it was about laying before our people the important principles for which we feel we must stand. This is a very unhealthy condition, which needs to be cured. Are our leaders guilty of a "peace at any price" policy when as a nation we have repudiated it and are giving our millions in men and money to achieve an honorable peace or defeat in striving for the right?

Leon M. Maltby.

"So you are Mr. Brown's business secretary."

"No, his private secretary."

"Is there a difference?"

"Oh, yes; a private secretary knows more and tells less."

**CHILDREN'S PAGE**

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

**OUR LETTER EXCHANGE**

Dear Mrs. Greene:

How are you? I am feeling fine. I have been outside and just came in to get warm. It is very cold out. The birds are singing but not very loud. I am going to stay in now because my music teacher is coming to give me a lesson.

This morning the water in the chicken bucket was frozen. November 23 is my birthday. I will be happy.

My grandfather is out digging yams. He is a carpenter. My mother has gone to work and the house is very quiet. My mother's name is Gladys.

Bambi is my dog. He is barking. We got that name out of the Sunday paper. I saved the comic of Bambi and have it now. I liked that comic very much.

I have to stop this letter to take my music lesson.

Yours sincerely,

Shiloh, N. J.

Barbara Spindler.

Dear Barbara:

It is very cold here, too, and there is quite a deep carpet of snow. I was surprised to see it when I looked out early this morning, for yesterday it had melted away except on the high hills and sheltered places, and in the morning it had been raining, especially when we went to church at Independence, and it was so dark we had to light the gas lights in the church. The birds were scolding this morning because the water in the bird bath was frozen over, so it had to be thawed out for them.

Speaking of how you named your dog makes me think of a story I once read. A certain man was trying to think of a good name for his new baby boy. He went by a double barn door which was open. On one part was printed "NOSMO," and on the other "KING." "That's a fine name for my boy," said the man. The next day when he went by the door it was closed, and to his disgust he read "NO SMOKING." I am glad you are well, and I can say the same for myself.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am just waiting for my supper. Gary is sick. He has a boil under his shin. My father is not home and we are waiting for him.

I just received two letters and one was from Mary Fay. I am not thinking of it and I do not want to look at it now, because my father just got here and I am hungry.

Mrs. Ehret is our teacher at Junior and we all like her. Well, this is all.

Love,

Delores Cox.

North Loup, Neb.

Dear Delores:

I hope you did not get too hungry to enjoy that good supper you were waiting for. I just heard over the radio a small boy asking his mother for twelve bars of chocolate to take on a camping trip, saying that when an army flier had to make a forced landing in the jungle, he took twelve bars of chocolate out of his pocket and had a feast. I hope you had more than that for your supper. It is said that all the armed forces had turkey for Thanksgiving dinner. Did you? We didn't, but thought the chicken we had tasted just as good. We spent Thanksgiving day with our daughter and family. It was a lovely sunny day.

I am sorry Gary is suffering from a boil, for I know they are very painful. You have heard people say, have you not, when something was very sore, "It's as sore as a boil"? I hope Gary will soon be well.

Yours in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene:

I have not written to you for awhile and I guess it is time for me to write again.

I guess I will start out by telling you about what we do in Junior C. E. We have been learning the string of pearls. One girl started just last Sabbath day and said three. Two girls have said six and are learning more. Some of the pearls we have to memorize are: Romans 12, the Ten Commandments, 1 Corinthians 13, the Lord's Prayer, the Shepherd Psalm, Psalms 1, 24, and 67.

Kent came home last week from the navy for nine days. This week-end he is coming home again for thirty-two hours. He looks very nice in his navy uniform. Also Loren

and Helen June Osborn are coming Friday morning for three days.

My Grandmother Muncy is visiting us, too, but will soon leave for Florida. It will be nice to have my two big brothers home at the same time.

Some of our juniors have the chicken pox now:

Your Junior friend,

Shiloh, N. J.

Marilyn L. Osborn.

Dear Marilyn:

I cannot answer your letter this week for lack of room, but I have this message for you and other Recorder children: If you have a Christmas story or Christmas message for the Christmas number of the Recorder, please send it to me before December 13.

Sincerely,

Mizpah S. Greene.

**OUR PULPIT****ARMISTICE DAY, 1943**

By Chaplain Wayne R. Rood

Twenty-five years ago today the signatures were put to a piece of paper ending the first battle of a great World War. Today we are engaged in another battle of that great war, testing whether this nation or any nation conceived in liberty and dedicated to the proposition that all men are created equal, can long endure.

These words are reminiscent of those that President Lincoln used at Gettysburg during the Civil War. I have deliberately used them, for though seventy-five years have come and gone, and muskets have given way to P-38s, the fundamental issues of liberty and equality are the same today as they were in 1865. They are the same ideals that we were so certain that we had won on November 11, 1918. The news from the fighting fronts this week is good. At last we have come to the point in the fighting where we can say with certainty that there will some day be another Armistice Day—a day of victory for the United Nations. The question now is not one of victory or defeat; it is a question of how long and how costly that final victory will be. It will be a day of great joy and celebration, even as it was twenty-five years ago today.

Men who were at the fighting fronts in 1918 tell the real story of that other Armistice. There were, of course, celebrations. There were places in the lines, so the stories go, where troops from both sides climbed out of their trenches when they heard the news, and ran across "No Man's Land" to embrace their enemies of a few moments before. Many troops merely left their guns where they were set up, and lay down to sleep for the first time in weeks without anxiety. Many were too surprised and dazed to believe the news of victory—and thousands of troops in isolated stations kept on fighting for several days before the news reached them. In England the church bells rang for the first time in years, and in this country fire sirens and school bells joined the happy chorus of victory.

It is to honor those who fought and died for the victory of 1918 that we have met today. But simply to sing their praises is not a fitting memorial to their heroism. Even those men themselves would not care to listen long to a retelling of their own exploits. Today there are grimmer tasks to be done, more determined words to be said; there is another armistice to be signed, and this time, if we are noble enough, a peace to be secured, for it matters little who wins the war unless the spirit of Christ wins the peace. It is the gigantic task of the armed forces to out-fight and out-smart the enemy until he is clearly beaten into submission. Whether they are now in combat, or whether they are sweating and toiling in preparation for battle, that is the goal of every man who wears the uniform of the United States. And they will win the victory, if the civilians stand behind them with everything they have. But these men in uniform are leaving the peace to you—civilians in the government in Washington, the mayor of their own home town, their school teachers, their fathers and mothers and brothers and sisters who are still at home. That is a grave responsibility, but in striving for its accomplishment you can do more to honor our fighting men of this generation, and those who have fought so nobly before, than any words of praise and appreciation will ever do. "The world will little note nor long remember what we say here," but it will never forget its debt to a civilian population which has secured a permanent peace.

for their men and women who have fought the war.

There can be no doubt in our minds we are faced with the necessity of fighting a war on two distinct and yet closely related fronts. We will win the war of tanks and planes and guns—our superior strength, our new equipment, our excellent training, and our unbeaten American fighting men will win that battle. But there is still in the balance a battle that involves spiritual things: ideals, morals, faith, confidence in God, standards of conduct, and the peace itself. I hesitate to say that either outweighs the other, for unless we win the spiritual battle, we may have another war to fight with new and more destructive guns and planes.

There is a battle for ideals that is being fought within the ranks of our armed forces. That is precisely why civilian ministers, priests, and rabbis have put on army and navy uniforms, and have volunteered to join their fighting friends in actual combat conditions. Because we believe so completely in the necessity of keeping the ideals of the old home church before each individual man, we, too, have joined the armed forces. It is a strange and exciting battle, this war within a war that the chaplains and the Red Cross and the Special Service Officers are fighting. When Joe Smith leaves his farm, or his factory job, or his desk at high school, and puts on a soldier's uniform for the first time, he is entering a life so different from anything he ever experienced before, that for several weeks he is walking about in a daze. He is overwhelmed with shots for typhoid and tetanus injections until his arms resent every movement. He is taught to salute, and then invariably salutes every non-com in the regiment and fails to salute the colonel. He discovers that he must make his own bed, and it takes him three weeks to learn how to tuck in the corners to his top-kick's satisfaction. He finds that he must know with unerring accuracy the difference between a short pass, a week-end pass, a three-day pass, and a furlough. He discovers that simply doing what you want to do when you would like to do it is one of the most serious crimes that a soldier can commit. He discovers that his uniform doesn't fit like his sports slacks used to, that a G.I. haircut isn't becoming, that he has a pair of sal-

vaged shoes, and that he has made out so much of his pay in allowances that he doesn't have enough left to buy candy at the P-X. But then, after a while, he begins to wander out of his daze. He learns that if you take a bullfrog-voiced sergeant, a rookie with two left feet, a moron on guard duty for the first time, and a cup of army coffee and mix them up in the proper proportions, you have a good yarn to tell, and everybody likes to laugh. He begins to feel that he's getting into the groove at last, and that the army isn't so bad after all! Hard exercise and good chow have got his red corpuscles circulating as they never did before, and his spirits go soaring! He begins to look about the camp with new interest, and he discovers that next to the P-X is a little chapel, its steeple somehow standing for ideals of faith and standards of righteousness that really matter, and have somehow come to be more important now. Nearly every evening somebody is playing the organ there, and inside there is a cross, and he can come in and sit in the quiet and think. There's always a chaplain there, too, and the men come and go in an almost continual stream from the office door. Some of them just come to sit and talk about their week-end at home. Others with serious faces go into the office and close the door and for a long time the low voices talk earnestly. Those conferences range all the way from the unfaithful wife to the problem of how to get enough money to go home to see a soldier's desperately sick father. And Joe learns that it's a common joke about the area to say to anybody who's not getting along very well, "Soldier, you should go see the chaplain." But underneath the laugh is a bit of respect, and the man probably ends up by going to the one officer in the outfit who has the time and interest to sit down and talk the thing through with him. On Sunday Joe drifts to the chapel for worship, and though he finds it's different from the service at home, he likes it. For one thing, it isn't Baptist or Presbyterian, or anything else except Jewish or Catholic or Protestant. And it lasts only forty-five minutes, and the chaplain preaches ten minutes instead of thirty-five, but there's something real and important there that holds him to the principles he was taught at home, and gives him courage through his heavy training schedule, and that makes him

feel that all this is really worth while. At least that is what we hope we're doing for Joe, and this is our part in fighting this war of ideals.

But there are parts of this important battle that can't be fought in the army or in the navy. The men in our armed forces are so busy day and night with the actual business of fighting that they haven't much time to think about the way the war they're going to win should be settled; but that doesn't mean they aren't interested; they're just leaving that up to you folks back home, who have time for other things of importance. Even the men in this country are so busy with twenty-five-mile hikes and overnight problems that they haven't thought much about the post-war world. But they expect you to.

We have had all kinds of plans for guaranteeing the peace. It is neither my purpose to endorse any one of them, nor to outline a new one of my own. It is significant that there has been one theme running through most of those plans: they have all been based on a principle of fairness and forgiveness to the people of enemy nations as opposed to a policy of revenge and complete annihilation. Plans like that are based squarely upon religious principles. During the last war it was frequently said that "There can be no such thing as a durable peace after the war without a revival of religious standards." That, I think, is true. But a religious revival is not a thing that can be turned on and off at will. It isn't a thing that you can merely take refuge in when you find a world gone mad. And it isn't a thing that will work wonders for the period of a limited emergency. It is the sort of thing you keep up. And it will have to be thought of seriously, entered upon carefully by the nations—before the war is won. It cannot wait until the peace is in sight. The most elaborate international police force the human mind can conceive will not guarantee the peace, if the common men and women of every village in the country do not practice the principles of Christianity in their simplest dealings day after day. I heard a chap once tell that he had ridden a bicycle with the handlebars twisted for so long that when somebody straightened them he fell off. Perhaps we have become so accustomed to unchristian ways that we think Christianity is

unnatural, when, in fact, it is really the most natural way to live. When these principles become bred into our thinking and our living, as I trust they are during this time of war, then we have each made a real contribution to the armistice that will be signed again some day.

There is one privilege that every man in the service reserves especially for himself. It is a right that no man can take away from him, and in it lies one of the greatest strengths of the fighting man. During the long nights crouched in his fox hole, the soldier dreams about the home he is going back to when the war is over. After the first few miles of a day's march when the chatter has died down and the long grind really begins, most men retreat into the depths of their own minds and think of what they're going to do after the war. Nearly every man has a plan—sometimes it's glorious, sometimes it's very practical, but it rests firmly on the confidence that he is going back to a home, a family, a town that is very much like the one he left. He likes to think of the chicken dinners and the Sunday afternoons when everybody sat around and smoked and talked. He likes to think of the job he's going to have, and the family he'll return to. And he expects it to be that same kind of family he once knew—easy, comfortable, talkative, quiet. It'll be changed in some ways; the town won't be the same. Some of his friends won't come back from the service; he knows that. But he expects there will be the same undergirding of faith and strength that he has always counted on. And that is your job. Unless you preserve that kind of world for him, the victory he fought for has lost its importance. That is your sacred responsibility to that husband, that son, that brother in the service. And though he never tells you so, that is exactly what he expected from you all along!

A Yugoslavian patriot has said it much better than I can. When the Germans occupied his village and took over his home and business, he left to fight in the woods. He was shot several weeks later, but before he died he took out a stub of a pencil and wrote a letter to his family at home. The letter was found with the soldier's body, and has been delivered, now, to all the waiting families in a great, war-weary world.



... May the flame that tempers the bright steel of your youth never die, but burn always; so that when your work is done and your long day ended, you may still be like a watchman's fire at the end of a lonely road—loved and cherished for your gracious glow by all good wayfarers who need light in their darkness and warmth for their comfort.

May you seek always and strive always in good faith and high courage, in this world where men grow so tired.

Keep your capacity for faith and belief, but let your judgment watch what you believe.

Keep your power to receive everything; only learn to select what your instinct tells you is right.

Keep your love of life, but throw away your fear of death. Life must be loved or it is lost; but it should never be loved too well.

Keep your delight in friendship; only learn to know your friends.

Keep your intolerance—only save it for what your heart tells you is bad.

Keep your wonder at great and noble things like sunlight and thunder, the rain and the stars, the wind and the sea, the growth of trees and the return of harvests, and the greatness of heroes.

Keep your heart hungry for new knowledge; keep your hatred of a lie; and keep your power of indignation.

Now I know I must die, and you must . . . stand upon the rubbish heap of my errors. Forgive me for this. I am ashamed to leave you an untidy, uncomfortable world. But so it must be.

In thought, as a last benediction, I kiss your forehead. Good night to you—and good morning and a clear dawn.

Cashton, Wis.

### DENOMINATIONAL "HOOK-UP"

Verona, N. Y.

We were pleased to have Rev. Leon Maltby of White Cloud, Mich., with us and deliver the sermon on the morning of November 6. He stopped over to spend the Sabbath on his way to Harvard University, where he is taking training for an army chaplain.

'Our Ladies' Society held their October meeting at the home of Mr. and Mrs. John Williams. Following the worship program an auction sale was held, from which they realized over \$20. The members of the society residing in Oneida sponsored a rummage and food sale last week, which netted \$36.

The Young People's Social Club held its November meeting in the church parlors. Following the musical and literary program a very interesting candlelight service was held for our boys in the service. The tables were

set in the shape of a large V with a candle for each young man in the war. A relative or friend was seated by each candle and when the name was called the one seated by his candle responded by reading extracts from letters written by him. A mixed quartet sang in closing, "The Hymn of Prayer for All in the Service," adapted by Mary T. Mason.

The father and son banquet was held in our church on the evening of November 20. There were about fifty present. Allison Smith presided and Floyd Sholtz was song leader. Rev. G. M. Butler, pastor of Calvary M. E. Church, Rome, was guest speaker; his subject was "The Boys Grew." Rev. Mr. Schrader, pastor of the Lutheran Church, gave a short talk and Alva Warner read an appropriate poem.

The union Thanksgiving service was held in the Lutheran church, Thursday evening, November 25. Pastor Polan delivered the sermon and the combined choirs from the two churches furnished the music.

Pastor Polan has been supplying the M. E. Church at Bartlet for several Sundays. The Youth Council met at the Lutheran church for their monthly meeting. There was a good attendance from our church. Alva Warner had charge of the song service.

Correspondent.

#### COMBINATION OFFER

Sabbath Recorder, 1 Year .....\$2.50  
Protestant Voice, 1 Year ..... 2.00

Total .....\$4.50  
Both papers for one year for only \$3.50  
(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

#### 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.

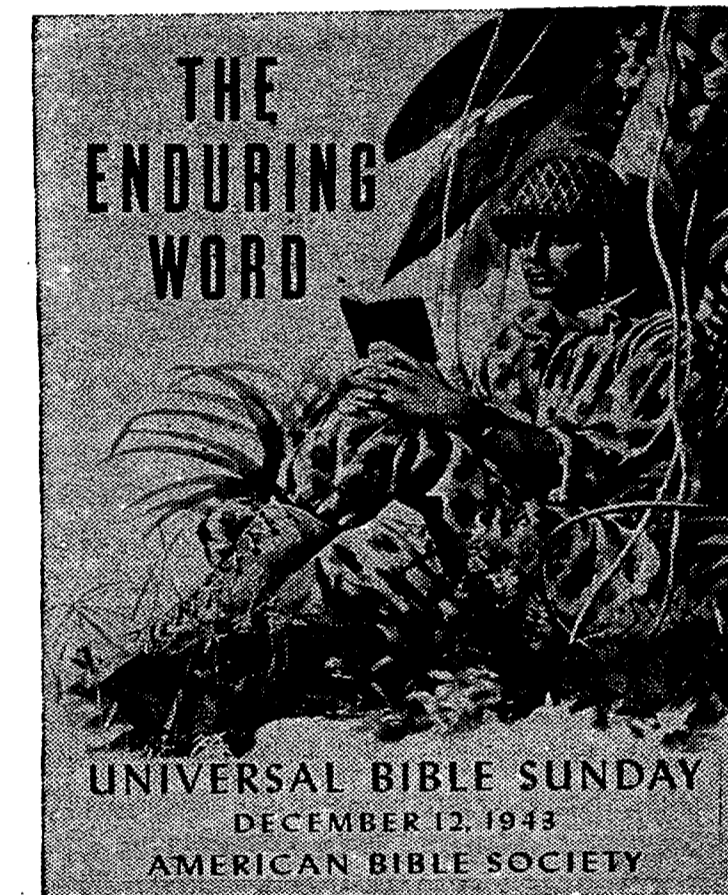
(1) Prophetic Times, 16 pages, 10c; (2) Breaking the Light, 8 pages, 5c; (3) Battle of Armageddon: Where will it begin, 8 pages, 5c. These tracts are different, timely, and constructive, are intended to promote investigation of some of the more obscure prophecies. All cash received intended to apply on a larger prophetic work. Six sets of the above \$1.00. Enterprise Mission, 2530 4th St., Boulder, Colo. 12-6-2t

# The Sabbath Recorder

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The American Bible Society has blest untold numbers by its shipment this year of 309,425 Bibles, Testaments, Gospels, and other Scripture portions for war prisoners and refugees.

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