

... 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.

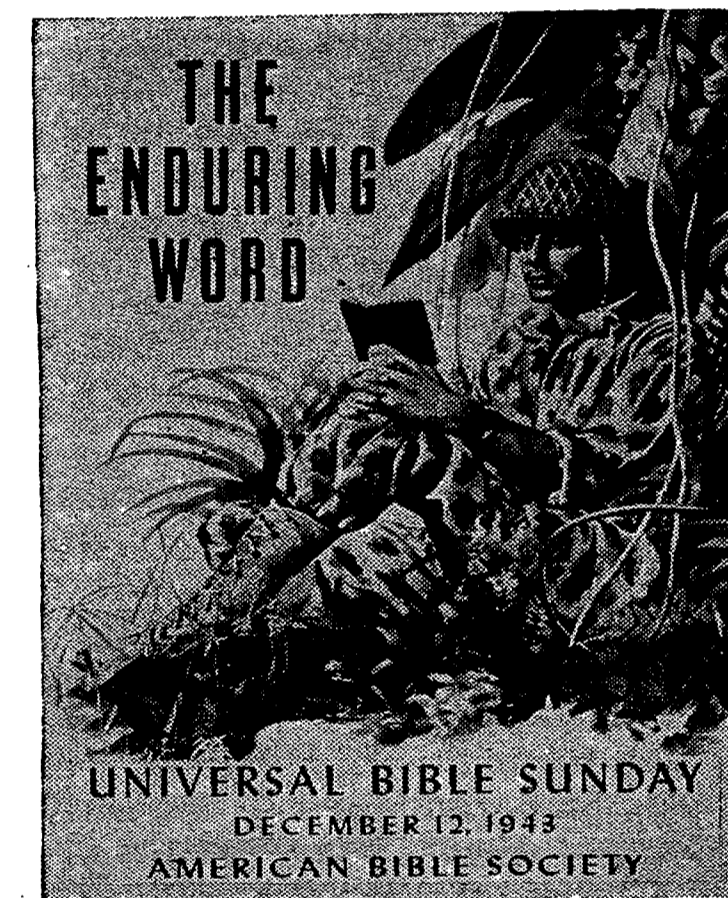
(1) Prophetic Times, 16 pages, 10c; (2) Breaking the Light, 8 pages, 5c; (3) Battle of Armageddon: Where will it begin, 8 pages, 5c. These tracts are different, timely, and constructive, are intended to promote investigation of some of the more obscure prophecies. All cash received intended to apply 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

Vol. 135

PLAINFIELD, N. J., DECEMBER 13, 1943

No. 24



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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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

William L. Burdick, D.D. Mrs. Walter L. Greene Jeanett B. Dickinson Mrs. Okey W. Davis
CONTRIBUTING EDITORS

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Vol. 135, No. 24

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EDITORIALS

REPATRIATED

With mingled emotions, relatives and friends awaited and greeted the loved ones—after months and years of suspense—as they were brought from the Red Cross ship of mercy, Gripsholm. Few eyes were dry as people flew into each other's arms, when after long, tedious hours of waiting at the hotel—Prince George, in New York City—groups began to arrive.

Our own missionaries were among the later ones to disembark, about midnight, Wednesday, December 1. They were Dr. and Mrs. H. Eugene Davis and Dr. George Thorngate. Besides several friends to greet them, there were Doctor Richard, Sergeant Winthrop, and Miss Marcia to meet their parents; while Mrs. George Thorngate and son Stephen were present to greet her doctor husband. Secretary Burdick of the Missionary Board was there; Pastor Albert N. Rogers of New York City, president of Conference; and Pastor Warren, with other Plainfield friends; and Miss Ruth Phillips, herself but recently returned from Free China. All internees and relatives were taken to Plainfield to the hospitable home of Ethel T. Stillman and her sister, Bessie T. Hubbard.

Repatriate! A repatriated person is one returned or restored to his own country; especially from a land where he has been a prisoner of war. How one feels to come back to his native America must be experienced to be understood. From nine months on foreign soil the return of the writer from the last war was a tremendous emotional

experience. How much greater such experience on the part of people, years absent, and for many months out of touch with friends, can only be guessed at. Expression in part was given as the Gripsholm passed the grand old Statue of Liberty by the passengers, crowding the decks, singing, "God bless America, our home sweet home," and by the tears and happy smiles as the ship was warped into the pier in Jersey City.

Thumbs up for the American Red Cross said Doctor Davis in a brief interview, later. No pains were spared to meet every need of the people transferred from the Japanese exchange ship, Teira Maru, to the Swedish M.S. Gripsholm. Good food and plenty of it on this boat awaited and was dispensed to the hungry nationals. No story had to be told of treatment accorded the hated prisoners of war. It could be seen in the faces of many, even after weeks of nutrition and medical treatment by the Red Cross. We need not be misled by the reticence of our friends, for they have been warned against talking that might endanger the chances of the other six thousand or more nationals still interned.

"These folks merit the best there is on this boat," was the sentiment expressed by the authorities as Doctor and Mrs. Davis were placed on the exchange ship, Teira Maru, according to the report of Doctor Thorngate. As we knew they would be, these missionaries of ours were morale builders, an uplifting and spiritualizing influence in the camp. Doctor Davis, we learn, was a sort of head gardener of a certain group, directing and showing how work should be done—doing much of it himself, loyally en-

couraging others, and resolving many difficult problems. His health seems to have been quite good until the last two months of confinement, when he was taken with malaria and dysentery.

Mrs. Davis, by her uncomplaining and cheerful example in most menial duties, as well as helpful, trained musical leadership, was a leavening and inspiring influence through many trying days.

Doctor Thorngate, who furnished us facts about the Davises, was very reticent about himself. But as a medical man, we learn from the others, he served well the needs—both physical and spiritual—of the twelve hundred men in his group. As a special friend of the commandant he was in position to do more than he might otherwise have been. A few days before embarkation he was permitted to visit the mission. He reports Mabel West and her mother to be usually well and in good spirit. Mrs. West, she wants her friends to know, is able to do a good half day's work per day.

The Gripsholm was a goodly sight, though her white paint was begrimed by her three months' battlement with distance, waves, and weather. She bore the neutral Swedish colors and the word "Diplomat" in large letters on her sides. Every precaution had been taken to safeguard her precious cargo. At the landing, warm clothing was provided for any in need, and money for those without funds.

Glad we are to welcome our friends home. How sad that our awful war cannot yet be brought to a close, and paths of peace "to dwell in" restored.

SPIRITUAL REARMAMENT

We are deeply interested in various types of meetings that aim to give new experience and encouragement to churches and people. By whatever names these efforts may be known—week-end meetings, personal evangelism, rearmament campaigns, old-time revivals, or two-by-two visitation—they are all to the good if they eventuate in spiritual growth within the membership and in winning of souls to Christ.

The Shiloh Church in south Jersey has been putting on a "Spiritual Rearmament Campaign" with many excellent results, we gather from bulletins and notices. In this we rejoice. We know personally and with

sincere regard Rev. William M. Kimshel of Durham, Conn., who has been assisting Pastor Osborn and his people. Mr. Kimshel is a converted Catholic whose Christian experience and testimony give wings to his gospel message. We do need to find new courage, a new grip on faith, and a new or improved method of attack upon sin and all kinds of ungodliness.

One cannot read the papers and magazines without being impressed by the time, effort, and expense given to improved weapons of offensive and defensive warfare. New inventions are welcomed, and one wonders how anyone can escape who is engaged in the air, ground, or ocean battle. The cost in life is great, and that in money values staggers one beyond description.

The wonder of the earnest Christian is, Why could not a small per cent of all this cost and waste have been expended in gospel work? If such had been spent for uplift during the past twenty-five years, would we not have been spared the present holocaust? It is time, certainly, that we think of what can be done in spiritually arming ourselves.

First of all the beginning must be made in the individual Christian's own life: more time for the Bible, prayer, church, and community betterment.

Then, collectively, we need to encourage one another, and work for the winning of souls. In a recent Recorder, Rev. Ralph H. Coon urges the personal testimony, care in training children, and the use of the printed page. All this is good. We may not find new ways, but we may make improvements upon old methods. Your writer is one who still believes in the old revival meeting method as one of the best means of enriching spiritual life and in helping to win and train souls in Christian life.

A NEW CRUSADE

Sunday, December 5, was the tenth anniversary of the repeal of the eighteenth amendment. We were promised by that repeal that the drink evil would be remedied; there would be no saloons, less bootlegging, less law-breaking, and other undesirable blessings. Ten years have debunked all the glowing promises and have witnessed the debauchery of youth and womanhood. Taverns are everywhere, worse than the old-time saloon; there is more illicit liquor manufactured and

sold, more racketeering, and what have you, than ever before.

On Sunday, this tenth anniversary of repeal, millions of Americans who have seen and suffered the results of repeal opened a new crusade for total abstinence.

Under the leadership of the Woman's Christian Temperance Union the day was marked by simultaneous prayer in churches throughout the nation. It is reported that a million white ribboners joined with other members of the congregations in worship for the success of a "New Crusade for Home Protection."

Seventy years ago, come Christmas eve, a handful of women in Hillsboro, Ohio, began the famous temperance crusade by praying in the town's saloons and converting their proprietors to the cause of total abstinence. Opening of this new crusade just ten years after the return of legalized liquor is the W.C.T.U.'s answer to what it calls "a more crying need than 1873."

It may well be noticed that the movement of 1873 began with prayer, and that has always been the chief weapon of Christians and in all great Christian movements. "What we lack in financial and political power," declares Mrs. Ida B. Wise, president of the National W.C.T.U., in announcing the New Crusade, "we more than match in faith. The God-loving people of America, once joined in reverent unity against the ravages of the liquor traffic, will soon sweep it away forever—beyond redemption by the political and mercenary tools of those who gain by selling poison to the people."

All Christians should rise to this faith-born optimism and strive toward making this a finer and cleaner country to which our victorious service men return.

IF YOU'RE OVER SIXTY

You can't do it a hundred years from now—maybe not in forty, ten, or even next year. It's that financial help you are giving to your church and denominational work to which we refer.

When the final amen has been said beside the freshly turned earth in the quiet cemetery, your giving will have stopped—unless you have made a will, and in making it have remembered the church and denominational work in which you are interested.

If you have done this—with the stipulation that your gift be placed in trust—you will be giving of your treasure in which your heart is interested, on and on through the years.

"We brought nothing into this world and it is certain that we can carry nothing out."

The committee on denominational finance is interested in current giving, and that's what we talk and write mostly about, but we are also interested in gifts by way of legacies to our denominational interests. We hope you are interested in this too, and will do something about it—now.

Committee to Promote the Financial Program of the General Conference.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, November 14, 1943, with Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Hurley S. Warren, Herbert C. Van Horn, Courtland V. Davis, Mrs. Frank E. Lobaugh, Mrs. William M. Stillman, Irving A. Hunting, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, Albert N. Rogers, Miss Lucy Whitford, Victor W. Skaggs, and L. Harrison North, manager of the publishing house. Visitor: Mrs. Irving A. Hunting.

The board was led in prayer by Pastor Victor W. Skaggs.

The minutes of the September meetings were read.

Corresponding Secretary Herbert C. Van Horn submitted the following report, which was received:

Report of the Corresponding Secretary

Pursuant to the action of the Tract Board at its September meeting, and on the further encouragement of the Advisory Committee, your secretary made plans and preparation for work in Idaho, and for such other contacts in the far Northwest as might seem advisable. In co-operation with the special committee appointed for the purpose, arrangements were made with Rev. Alva L. Davis, of Salem, W. Va., to relieve the secretary of as much of the editorial work of the Sabbath Recorder as possible while absent on this mission.

Up to September 29, the usual work at the office was cared for, including the preparation of the quarterly letter to lone Sabbath keepers. With the aid of clerical help, this letter with enclosure of No. 4 Tract was mailed to 736 people.

Before leaving the office on the western trip, I preached once each at New Market, Oak Tree,

and Irvington, and attended the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.

I left Plainfield for the West, September 29. From September 30 to October 4 inclusive, I worked with Rev. Leslie O. Greene, promoter of evangelism, at Des Moines, Iowa. Brother Elmer M. Juhl is faithfully carrying on, making regular, consistent calls in many homes of an unchurched section of the city. We trust that the organization of a Seventh Day Baptist Church, desired and worked for, is only temporarily deferred. Out of the work there thus far has resulted the gift of a used hand printing press and equipment to the American Sabbath Tract Society by Rev. Riley G. Davis. In the name of the society, your secretary accepted the gift with the suggestion that the outfit be used at Des Moines in promotion of a Seventh Day Baptist Church and Sabbath school and of industrial work being developed by Brother Juhl.

Interesting meetings were held morning and afternoon at the home of Brother Davis, and on Sunday evening at the home of the Sabbath school secretary, Mrs. Obie Dray. At the Sabbath service, besides the local people interested, there were present four people from Garwin, one a teacher from Tama City, and, just too late for the service, two from Waterloo, Iowa. Brother Greene and your secretary shared equally in all the services of teaching, advising, and preaching.

One day and night were spent at Denver, calling, and at an informal church gathering the work and interests of the Tract Board and other denominational matters were presented. Many interesting and pertinent questions were answered.

At this point, Mr. Greene was called back to North Loup for his mother's funeral, while I went on to Jerome, Idaho. Here he rejoined me a week or so later.

For three week-ends, meetings were held in a rural section four miles south of Jerome, in Canyon-side Hall and in private homes. We were hardly prepared to find potato, beet, and alfalfa harvest, and bean threshing in full swing—requiring everybody, school children and older folks, male and female, to spend long days in the fields or to be otherwise busily engaged. Such a situation precluded any sustained evangelistic effort. Gas rationing prevented our widely separated Seventh Day Baptist families from getting together except on Sabbath days. Even then, not all could come to the services. I preached four times, taught a Sabbath school class twice, and presented the interests of the denomination and of this board. After his coming, Brother Greene did his share of the preaching and other work. While we did not accomplish the cherished project of a church organization, the encouragement of our loyal Seventh Day Baptist families and friends was considerable, and appreciation was fully shown. We feel that all the effort put forth in this promising field was worth all it cost, and will bear fruit when normal times come.

With Brother Greene, calls were made on three families in Boise, Idaho. While Mr. Greene then returned for the concluding week-end meetings, I went on into Oregon, visiting lone Sabbath keepers in Ashland, Talent, Marshfield, and Eugene; and in Clarkston, Wash.; Lewiston, Idaho; and Miles City, Mont., en route home.

On the Sabbath in Ashland, a service was held in the home of Rev. A. D. Porter, a Baptist Sabbath-keeping Pentecostal; three only present. Prayer, singing, and preaching by your secretary were engaged in. One of the three, a member of the old Talent Church, has been a loyal Sabbath observer all his life. Another brother, of eighty-three, at Clarkston, Wash., has also remained loyal to Christian principle and the Sabbath, taught him many years ago at Welton and Garwin. As a child, your secretary knew this man sixty-two years ago.

The Sabbath at Clarkston, in the home of another life-long Seventh Day Baptist and beloved classmate, was spent mostly in bed with the flu, which was successfully combated by Dr. Paul W. Johnson with sulfa-something. In this home on Sunday was also entertained an aviation cadet, youngest son of Rev. L. O. Greene.

At Miles City, Mont., other Seventh Day Baptists—long absent from Sabbath privileges—were visited. Here, an invalid wife, for ten years unable to help herself, is tenderly cared for by her husband and children. Truly in this home we found "Patience having her perfect work."

A few days were spent in southern Wisconsin, a sermon being preached on the Sabbath at Walworth, and the work of our board presented. The few loyal ones left at Walworth persist in maintaining a Sabbath school when unsupplied by a pastor. Calls were made in Walworth, Albion, Milton, and Milton Junction, and a meeting of the Conference Committee to Promote Finance was attended.

The secretary completed this swing through seven western and northwestern states, covering more than 6,400 miles, by returning home November 12, after a little more than six weeks' absence.

His work has been greatly lightened by the editorial help of Rev. Alva L. Davis, by the help of Mrs. Van Horn, one day a week at the office, and of Mrs. Langworthy and others at the Recorder Press.

Respectfully submitted,
Herbert C. Van Horn,
Corresponding Secretary.

Secretary Van Horn supplemented his formal report with a graphic description of his work in the Northwest, and a vivid outline of the problems and possibilities of Sabbath promotion in this area.

The quarterly report of the treasurer was presented by Mrs. William M. Stillman, assistant treasurer.

For the Quarter Ending September 30, 1943

J. Leland Skaggs, Treasurer,
In account with the
American Sabbath Tract Society

Dr.	
To balance on hand, June 30, 1943:	
General Fund	\$2,681.54
Reserve for binding "S.D.B.'s in Europe and America"	118.29
Reserve for files of denomina- tional literature	100.00
Denominational Building Fund	
Reserve for Hist. Society rooms ..	35.89
Maintenance Fund	192.97
	\$ 3,128.69

To cash received since as follows:

GENERAL FUND	
Contributions: individuals and churches	\$ 35.60
Denominational Budget	662.16
Contributions for cor. sec. expenses ..	82.71
Income from invested funds:	
Through A. S. T. S.	717.87
Through Memorial Board	1,144.45
Receipts from "Sabbath Recorder" ..	647.16
Receipts from "Helping Hand"	286.10
General printing and distribution of literature	34.40
Contribution to Denominational Building Budget, checks returned ..	75.00
Refund on travel expense, cor. sec. ..	2.31
Income tax refund, A. J. C. Bond ..	4.50
Manual for Statement of Belief	4.00
A. D. Tompkins, account taxes, etc. ..	61.38
Maintenance Fund, a/c 3 mos. taxes ..	150.00
Receipts from real estate	285.00
	<u>4,192.64</u>

MAINTENANCE FUND	
Rent from publishing house	\$ 300.00
Income from D. B. Endowment Fund ..	8.97
	<u>308.97</u>

DENOMINATIONAL BUILDING ENDOWMENT	
Gift of Maleta Davis, Jane Lew, W. Va.	12.00

PERMANENT FUND	
Additional bequest of Wm. L. Clarke, Westerly, R. I.	\$ 3.33
A-NY & B-NY Realizing Corp. a/c principal of bond	175.00
Rielli—a/c principal of mortgage	100.00
North—a/c principal of mortgage	123.51
Tompkins—a/c principal of mortgage ..	58.02
Summit Federal Savings and Loan Assn., principal of certificates	5,000.00
Transferred from savings account for investment	10,000.00
	<u>15,459.86</u>
	<u>\$ 23,102.16</u>

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion Work, salary of leader	\$ 22.50
Expenses of "Sabbath Recorder"	1,804.67
General printing and distribution of literature	125.21
On account, expense of Manuals for Statement of Belief	4.00
Letters to service men	10.70
Cor. Secretary, salary	423.19
Travel	163.22
Office supplies	37.20
Binding Tract Society Minutes	4.50
Victory Tax paid	21.57
Additional field work, travel	60.00
Recording secretary expense	22.87
Treasurer's expense: auditing reports ..	15.00
Clerical assistance	53.00
Mimeograph summaries	3.00
Account real estate and investments:	
Fee of special agent	78.00
Janitor and electric service for board and officers' rooms	75.00
John C. Dilts, Collector:	
3rd quarter, 1943 printshop taxes ..	233.80
3rd quarter, 1943 taxes—Tompkins ..	51.00
Retirement Fund	27.20
Files of denominational literature—rebinding books	110.50
Life annuity payments	150.75
Express charges	3.21
Real estate expenses:	
612 W. 7th St.	278.70
K. G. Stillman, treasurer, contribution for Missionary Society ..	4.00
	<u>\$ 3,782.79</u>

MAINTENANCE FUND	
Repair roof, publishing house	\$ 9.90
Janitor	33.00
Removal of ashes83
Account 3 months taxes	150.00
War risk insurance	41.60
Coal	167.79
Board of Trustees, S.D.B. Gen. Conf. income from D.B. Endowment	7.50
	<u>410.62</u>

DENOMINATIONAL BUILDING FUND	
Furnishings for Historical Society rooms	5.00

DENOMINATIONAL BUILDING ENDOWMENT	
Transferred to savings account	12.00

PERMANENT FUND	
Transferred to savings account	\$5,459.86
U. S. Treasury Bonds, Series G	10,000.00
	<u>15,459.86</u>
	<u>\$ 19,670.27</u>

By balance on hand, September 30, 1943:	
General Fund	\$3,191.39
Reserve for binding "S.D.B.'s in Europe and America"	118.29
Denominational Building Fund Reserve for Hist. Society rooms ...	30.89
Maintenance Fund	91.32
	<u>3,431.89</u>
	<u>\$ 23,102.16</u>

Plainfield, N. J., October 27, 1943.	Ethel T. Stillman, Assistant Treasurer.
Examined, compared with books and vouchers, and found correct.	J. W. Hiebeler, Auditor.
Plainfield, N. J., November 14, 1943.	

The report was received.

The Advisory Committee reported informally.

Through its chairman, Hurley S. Warren, the Committee on Distribution of Literature reported details of tracts, books, and periodicals distributed during the two months since the last report.

L. Harrison North, manager of the publishing house, reported as follows for the Supervisory Committee:

Report of the Publishing House

Distribution was made of the Seventh Day Baptist Year Book during the third and fourth weeks of October—this date being made possible by the early receipt of copy after the meeting of the Commission, and by omitting the reports of the annual meetings of the various boards and such copy as was not available, these to follow later in the form of a supplement.

One more issue of the Sabbath Recorder will be printed on 55-lb. stock and then a change will be made to 50-lb., as long as the present supply lasts. When the 50-lb. is gone, the weight limit will be 45-lb., unless further restrictions are put into effect.

The publishing house, in co-operation with the editor of the Sabbath Recorder, is planning to distribute a Sabbath Calendar for 1944, soon after the holidays. It is proposed to send it to all lone Sabbath keepers, to subscribers of the Sabbath

Recorder, and to others who may desire it. The expense will be borne by the publishing house.

L. Harrison North, Manager.

The special committee on editorial assistance for the editor of the Sabbath Recorder reported as follows:

Your special Committee on Ways and Means of Providing Editorial Service for the Sabbath Recorder during the absence of the editor on his work as corresponding secretary would report that for the period of September 30 to November 12, 1943, Rev. Alva L. Davis, of Salem, W. Va., provided editorial material for the Sabbath Recorder.

Mrs. William M. Stillman,
Herbert C. Van Horn,
Courtland V. Davis, Chairman
Committee.

The report was received.

It was voted that the recording secretary be directed to send to Rev. Alva L. Davis a letter expressing the appreciation of this board for the assistance in the editorial work of the Sabbath Recorder.

It was voted that the action of the corresponding secretary in accepting on behalf of the board the gift of printing equipment from Rev. Riley G. Davis, be approved and that President Bassett be authorized to express to Mr. Davis the appreciation of the board for this gift.

It was voted that the action of the corresponding secretary in arranging for the printing equipment given to the board by Rev. Riley G. Davis, to be used by Elmer M. Juhl for publication of Seventh Day Baptist material, be approved.

Albert N. Rogers called attention to the service to be held on Wednesday, November 17, by the Federal Council, in memory of Rev. Theodore Hume, shot down near Sweden while on a mission for the World Council of Churches.

The minutes were read and approved as corrected.

The board was led in prayer by Rev. Albert N. Rogers.

Adjournment.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

SABBATH SCHOOL LESSON FOR DECEMBER 25, 1943

God's Great Love and His Gift. Scripture—
Matthew 2: 1-12.

Golden Text—John 3: 16.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

A DAY LONG TO BE REMEMBERED

December 1, 1943, was a day that will be remembered by a large company of people. It was the day when three Seventh Day Baptists, nearly four hundred other missionaries, and all told about fifteen hundred repatriates landed in free America, their homeland. Many of these had been in concentration camps, had been on the ocean ten weeks, and had journeyed about 18,000 miles.

The Department of State, through the Foreign Missions Conference, had wired mission boards that the M.S. Gripsholm would arrive in Jersey City that Wednesday morning about 9 o'clock. It had been decreed that no one should be admitted to the pier except the Red Cross, that the Red Cross should deliver to the repatriates messages on the pier, and carry them to their destination in the city where they could meet their relatives and friends.

The Foreign Missions Conference had set up headquarters in the lobby of the Prince George Hotel, and many mission boards, especially those without headquarters in the city, had arranged to meet their missionaries in this hotel. The writer arrived at the hotel early in the forenoon and soon was greeted by relatives and friends of our returning missionaries. About noon the Red Cross began to bring small groups of missionaries to the hotel, but no one knew when the ones for whom he was anxiously waiting would appear. The interest became intense with excitement as the day wore away, night came on, and midnight passed. At 12.15 the Red Cross vehicle brought our missionaries, Doctor Thorngate and Rev. and Mrs. H. Eugene Davis. We had been praying for them in the concentration camps and on their long and dangerous voyage. Now our hearts leaped with joy and we fervently thanked God!

W. L. B.

MEN ON CHRIST'S MISSION

(Paper given by Mr. Duane North at the Seventh Day Baptist church of New Auburn on Men and Missions Sabbath, November 13, 1943)

Nearly two thousand years ago, some days after the resurrection, Christ commanded the eleven disciples to "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Not only the disciples heeded that command but for hundreds of years since men have faithfully gone into all the known parts of the world teaching and living the life of Christ. Missionaries went into Europe and finally came to the Americas with the first explorers. Many of them went among the American Indians even ahead of the explorers. They founded missions in many parts of the New World long before the permanent settlers came in any great numbers. These missions prospered and grew and were the haven for many a settler and his family going to a new home in the western wilderness.

As America grew these missions gave way to the churches we have now. Today many of these churches are supporting missions in other far-flung "new worlds" across the seas. And this brings me to the point that I wish to speak upon today—Contemporary Missions, Their Past, Present, and Future. We usually think of a missionary as one who is sent to propagate religion, especially in foreign lands, but I think that today a missionary should be thought of as one who carries a reservoir of good will—as Wendell Willkie would say—or one who teaches the principles of democracy as well as Christianity. I think that American soldiers and sailors may go to various parts of the world not only as liberators in the political and military sense and as benefactors in the economic sense, but thoughtful Christian contacts may make them missionaries too.

Now just what is the record of Christian missionaries and their mission? The Christian Church has been global-minded for a long time. That is why American fliers who have crashed in the Pacific have sometimes found fuzzy-haired natives who have fed and nursed them and taken them to church, instead of cooking and eating them as would have been the case fifty years before. That

is why well-trained missionary doctors were on hand to take care of wounded British and Americans in Burma. That is why American soldiers discovered Thanksgiving dinners in the African Cameroons, and why our engineers stumbled on a mission in Syria. Today the newspapers and magazines frequently tell of soldiers whose lives have been saved by Christian men, women, or children educated in mission schools; and some of our soldiers even send home snapshots of themselves standing proudly beside the sons or grandsons of men who were cannibals less than fifty years ago. The missionaries and native Christians in China and other lands are writing one of the most luminous chapters in the Church's history. In Korea non-Christians have been so impressed with the Christian ideal of marriage that they have adopted it, and even without its Christian content it is a great improvement over their former ways.

We have had in our midst recently Madame Chiang Kaishek, the first lady of China, and anyone who has had the privilege of hearing her must have given thanks to the Church for its missionary enterprise in the past. Such a product of missions should silence criticism for all time, and should increase the zeal of the Church to preach the gospel to all creatures.

Remembering what China has suffered at the hands of the Japanese, is it not amazing to hear this woman who represents her tortured, wounded, massacred people declare, "There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby." In this, does she not remind us of Christ upon the cross, hating the sin that made men so cruel, yet loving and pitying the sinners who were actually crucifying him? It makes some of us see a vision of missionaries coming some day from the East to save us of the West from the selfishness and pride that prevent us from entering the kingdom of heaven.

What effect has the war upon the progress of missions? It is true that the condition of the world has never had very much to do with the progress of the gospel among men. But the condition of the Church has had everything to do with this work of highest rank. War did not kill the modern mission-

ary enterprise. Rather, the war is destroying the germs of indifference in many. In times of war and in days of international peace, Christ remains the only hope of men both for life and for salvation. The vices of war have their only cure in Christ, and the virtues of peace have their only true spring in him.

The new missionary spirit is wider and deeper than the old. A generation ago there were held up to us needs of China, of Japan, of India and Africa, and the Church was challenged to meet those needs. Without denying the need for missions in those lands, we are today beginning to realize that the United States needs a great missionary movement in order to save our own national existence. I wonder if we are not too selfish and greedy with our Christian and democratic principles. For instance, quite a few months ago President Franklin Roosevelt and Prime Minister Churchill of Great Britain had a very historic conference somewhere in mid-Atlantic, in which they drew up the Atlantic Charter famous for its four freedoms—the freedom of religion, the freedom of speech, and the freedom from fear and want. I often wonder just what Mohandas Gandhi and 363 million other British subjects in India thought of those four freedoms when they didn't even possess the **freedom to be free**. Christianity and democracy are alike in many respects, and I think our Christian influence in India might be much greater once the feel of real democracy took hold.

Great nations like great individuals can never be developed on the basis of selfishness and we cannot take our places in the councils of the world unless we can rise above our insularity, our tendency toward isolationism, and develop a world-consciousness. If we fail to do this we cannot lay the foundation for an abiding peace.

The only spirit that will bring peace into the world comes from Calvary. The only gospel that is big enough to bind the nations into a unity is the faith in one God and Father of us all—a God of truth, of righteousness, and of love. Back of all of the strife and tragedy of war there is one moral and religious problem, and if the Christian Church fails the world, there is no hope.

The missionary enterprise has new life because we have come to a realization of the significance of the Christian religion for our

civilization. We have seen the immense influence Christianity has had upon the leaders of China. We should be more confident than ever that Christianity has the power to save the world!

What is in store for the future of Christianity? To me the future of Christianity will be just what we make it. Today we face a tremendous challenge. After the active fighting and wholesale destruction have ceased, will we have the understanding and the courage to build the peace upon genuine brotherhood? If not, the game is up. But we **will**, we **must**. Right now we must (1) maintain all that is possible of our missionary enterprise in all lands the world around; (2) we must immediately and determinedly reinforce and enlarge our missionary activities wherever the fields are accessible at this time; (3) we must immediately draw out and train a missionary force of extraordinary proportions to meet the demands for world evangelism at the close of the conflict; (4) we must give more freely to missionary work. The regrettable truth is that what the Protestant churches of the world give in a year to world evangelism would not pay one half the cost of a modern battleship.

All of these imperatives are of a pressing nature and call for more and more prayer, more and more missionary education, and more and more missionary giving of both men and money. Overruling the universe is a pitying, loving God waiting for us to build a new world upon Christian fundamentals. Now is the time for Christians to manifest their vitality and the power of their faith.

WOMAN'S WORK

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

FROM THE SOUTH

By Rev. Elizabeth F. Randolph

After several weeks with my parents in Alfred, N. Y., I returned to Daytona Beach, September 20, and spent Sabbath day, September 25, with our church in Daytona.

It was a pleasant surprise to have Madge Conyers call soon after noon on Sabbath. Madge is one of the WAACS in the Daytona Beach camp. We had nearly four hours together. It was one of the happiest visits

it has ever been my privilege to enjoy with any of our young people.

Sabbath eve, October 1, I was with the Palatka people for a service in the home of Mr. and Mrs. Jake Turner. Mrs. Turner planned the meeting, but, as she said, it was everybody's meeting, and no one was regarded as leader. We studied the first part of the life of Joseph and then had a testimony meeting. It was well planned and very interesting. There were twelve present of the older young people and adults. That Sabbath afternoon we had communion service at Caraway, with eight adults and twelve children present.

Following this communion service, Mrs. Hiram Price raised the question with regard to calling a business meeting to consider plans for a church edifice. The business meeting was held on October 10, and a committee was appointed to investigate two possibilities for securing a permanent church home. We are definitely pushing ahead; if these possibilities fail, we will seek out some other course.

At this meeting a constitution and by-laws were adopted. Rev. Leslie O. Greene had been asked to write a proposed constitution while he was here in January. This had been read at one of our public meetings, but the people wanted to take it home to read it over individually and think about it for a while. The corporate name of the church as adopted is "The First Seventh Day Baptist Church of God of Putnam County, Florida." The members all agreed to tithe, and it was voted that this tithe should be used for church expenses and for building up an emergency welfare fund. I called attention to the fact that my tithe would have to be divided with the Daytona Beach Church, as long as I hold my membership there. It sounds like a big undertaking, and I sincerely pray that our courage, purpose, and faith may not waver.

The money forwarded by Mr. Roy Randolph from the young people in camp at Middle Island is earmarked as the first contribution toward a Seventh Day Baptist church edifice in Putnam County, Fla., of which Palatka is the county seat. Today, I received \$10 from Juanita Fillyaw Smith, now living near Columbia, S. C. Mrs. Smith asked me to use this \$10 of her tithe

money in any way that I thought best. Hence, I will put it into this building fund as our second contribution. There is also \$2 from A. J. Doty of Orlando, Fla., to be added to this fund. It is going to be fascinating to watch the growth of this fund as well as the growth of the real church and the service to be rendered by the church. If I can carry on this work in the name and spirit of Christ, I believe it will never lack resources, and I am sure no church will be handicapped in the work of its own community because of what it may volunteer to do for another struggling group.

My work is now reaching out among the Negroes. Sarah Johnson, a Negro woman, told me on Thursday, October 14, how she had wished that she could get in touch with me all last year. She wanted to come to our meetings, but hesitated. It seemed as if it were by divine appointment that both she and I were directed to the same house at the same time this last Thursday. She asked me to meet with a group of Negroes each Sabbath eve and Sabbath morning. Our regular Palatka service is held Sabbath eve, so I could meet with them only Sabbath morning, as our Caraway service is held on Sabbath afternoon.

In the Negro home where we met Sabbath morning, the husband, Rev. S. P. Peterson, is bishop in the Holiness Church, having a large number of churches in this area under his charge. I am told that his wife is convinced that she should keep the Sabbath and intends to do so regardless of what he does. Mr. Peterson seems to be a refined, cultured Christian gentleman. There is one daughter who met with us. I do not know whether there are other children. Mrs. Peterson is also a refined, cultured Christian and presents a very pleasing impression the first time she greets you. By profession she is a midwife. Many maternity cases here in the South are handled by midwives instead of physicians.

As a result of this meeting in the Peterson home, I have been asked to meet with them each Sabbath if possible. Mr. Peterson said he would be glad if the house could be packed to overflowing. Only God knows what the result of these meetings will be.

There is a very interesting project going on in Columbia, S. C., that is doing much for spreading God's truth. A gospel team

of men who believe in the seventh day as the Sabbath have rented an old store. They have a large display of our tracts in the window. They do not seem to be trying to establish churches, but they are getting into many of the large churches throughout the South. They emphasize the gospel, the Ten Commandments, prophecy, and very casually call attention to the fact that Saturday is the Sabbath. One of this team was here in Palatka last fall. Another was in Daytona Beach two or three years ago.

They take a large city like Columbia for headquarters, stay there until they have canvassed the territory round about, and then move on. I did not realize the full nature and extent of their work until I visited their headquarters with Walter Fillyaw as I came through Columbia this fall. They are laying the groundwork for a wide extension of Seventh Day Baptists throughout the South, if we will work for a spread of God's truth and be willing to keep ourselves as a denomination in the background. These evangelists are carrying the idea that the important thing is the spread of the gospel message and the building up of the invisible Church, which Christ will own as his bride.

One of this team is Dr. Herbert Lockyer, a well-known evangelist throughout the South and editor of the Christian Digest, a publication patterned after the Reader's Digest, but strictly religious.

I have been writing in the public library. I must now go out and get my dinner and then make as many calls as possible in and around Palatka during the afternoon. At six o'clock I must be ready to take four men, Mr. George Price and son, John Wesley; and Mr. H. C. Price and his son, Howard, out to Caraway. It has now been arranged for me to carry these people back and forth to work. Most of the time I stay nights with Mrs. Lela Price at Caraway. I pay her \$4 a week for room and board. This schedule seem to be working out well. It gives me a wonderful place to write and study in the forenoon and a chance for visitation and Bible study in homes or groups in the afternoon.

We have public worship in Palatka each Sabbath eve at the home of Mr. and Mrs. Charles Wise, and each Sabbath morning at a house we have rented at \$8 per month, especially for this purpose, on the corner

of Washington and 18th Street. This morning service is held at 9 o'clock so I can have a service with the Negroes at 11 o'clock in one of their homes, if they continue to be interested. Some Negro children are wanting Bible school, and I have suggested that they meet me at our church house on the corner of Washington and 18th Street on Mondays, after school. It is at Caraway, ten miles northwest of Palatka, that we hope to build.

Yes, we need not only co-operation and a spirit of loyalty and Christian consecration here, but we need wise guidance from leaders who know and love the South. We are resting it all with God, trusting to his guidance that his will may be done through us. We are giving all the praise and glory to him for the spread of his truth.

Indeed, God's truth is marching on.

DENOMINATIONAL BUDGET Statement of Treasurer, November 30, 1943

	Receipts	
	November	Total for 5 months
Adams Center		\$ 124.75
Albion		124.68
Alfred, First	386.95	950.87
Associations and groups		187.74
Battle Creek	83.25	476.56
Berlin	25.00	33.00
Boulder	56.20	74.55
Brookfield, First	34.50	82.00
Brookfield, Second	13.50	40.05
Chicago	23.90	89.24
Daytona Beach		104.25
Denver	16.20	83.95
De Ruyter	44.00	248.40
Des Moines	1.00	8.40
Dinuba		32.50
Dodge Center		47.60
Edinburg	5.50	27.00
Farina	40.00	100.00
Fouke	98.66	116.42
Friendship		5.00
Gentry	1.50	24.80
Hammond		33.25
Hebron, First		48.13
Hopkinton, First	64.00	185.81
Hopkinton, Second	1.00	9.00
Independence	15.00	49.00
Individuals	59.00	639.76
Irvington	25.00	40.00
Jackson Center		10.00
Little Genesee	108.55	203.38
Little Prairie		11.00
Los Angeles		38.35
Lost Creek	60.35	100.40
Marlboro	75.00	410.00
Middle Island		37.60
Milton	195.70	761.65
Milton Junction	65.64	322.21
New Auburn	31.00	66.25

New York	39.50	75.75
North Loup		128.79
Nortonville		46.50
Pawcatuck	253.67	1,489.66
Piscataway		45.63
Plainfield	493.63	791.53
Richburg	18.50	30.10
Ritchie		39.04
Riverside	69.57	227.72
Rockville		49.28
Salem	26.00	179.81
Salemville	37.20	52.20
Shiloh	230.00	446.00
Stonefort		14.00
Walworth	50.00	50.00
Waterford	20.00	50.00
White Cloud		46.01

Disbursements

	Budget	Specials
Missionary Society	\$ 938.86	\$349.00
Tract Society	293.48	2.00
S. D. B. Building	181.93	2.00
Women's Board	18.86	41.50
Ministerial Retirement	246.33	63.70
Historical Society	15.18	
General Conference	200.56	2.00
Board of Christian Education	404.80	52.00
United China Relief		72.00
Overseas Relief		77.33
Federal Council		5.00
American Bible Society		35.00

Comparative Figures

	1943	1942
Budget receipts for November	\$2,321.27	\$1,450.99
Specials receipts for November	701.53	706.71
Total receipts for November	3,022.80	2,157.70
Budget receipts for 5 mos.	7,522.93	6,056.04
Special receipts for 5 mos.	2,186.64	2,391.21
Total receipts for 5 mos.	9,709.57	8,447.25

Milton Wis.

L. M. Van Horn.

YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Editor
Route 3, Bridgeton, N. J.Please send all material and suggestions to the
above address.

REVERENTLY ACKNOWLEDGE

By Ethel Davis Dickinson

(The third of four articles suggested as supplementary
Christmas material for young people's society meetings
during the month of December.)

"At the name of Jesus every knee should bow."

How terrible it is to hear, even at Christmastide, on the streetcar, along the street in the crowds, at the store counters, the name of Jesus repeatedly taken in vain. It angers us, it hurts us, it fills us with pity for those who are in darkness because they know not the Lord. We love him, and we realize that his name should not be taken lightly. We

look forward, as the prophets looked forward, to the birth of the Christ, to the time when every knee shall bow and every tongue confess that Jesus Christ is Lord.

Read Philippians 2: 5-11.

Yes, he who came down from heaven to be born as a child, to live, and to die for us on the cross, to rise again to new glory, and who is at this very time interceding for us in heaven, Jesus the Christ, deserves our most reverent acknowledgment of him as the Son of God and our Savior. As the wise men of old, and the shepherds, let us kneel before the King of kings at this Christmas season and worship him.

"My house . . . a house of prayer."

Are you satisfied with the atmosphere of worship in your church? If you're not, what can be done about it? Seventh Day Baptists, as other Baptists, are traditionally an informal group. Such informality is good, for we want no "Pharisees." There is a difference, however, between informality and irreverence. Your society members can help in cultivating a more reverent spirit during the Sabbath morning service. Check that whisper before it gets out; it's not important anyway. If you're late (but don't be late!), wait just a moment in the back of the church until the Scripture reading or prayer is finished. In churches within some other denominations it is the custom to bow the head or kneel in prayer when entering the church for a service. We could do the same, individually, if we so desired. At least, we can be prayerful in attitude.

On Christmas Sabbath there will be a splendid atmosphere of worship in all of our Seventh Day Baptist churches. Why? The church will be appropriately decorated, choir or special music will be beautifully rendered, hearts will be prepared to receive the Christmas message. These same three points can make all church services inspiring. You, as a Christian endeavorer, can have a very real part in assisting with flowers, being loyal to your choir, dedicating your all to the Master.

"In all thy ways acknowledge him."

Let us reverently acknowledge the Savior as we journey to Bethlehem this year, so that we can each say, "It is no longer I that live, but Christ liveth in me." (Galatians 2: 20, R.V.)

Pray silently.

Let the leader guide the thoughts of the group as they pray silently and as soft music is played. Make the worship part of your C.E. meeting reverent.

Bible thoughts on worship.

Matthew 2: 2; 1 Chronicles 16: 29; Revelation 4: 10; Matthew 15: 9; John 4: 23; Matthew 4: 8-10.

Something to do.

The shut-ins of your community will appreciate the young people's bringing them short worship services in their homes. These little services might include prayers, a poem, Scripture, and several Christmas hymns. Should everyone go together? In most cases, yes. Consult a member of the family of the one to be visited concerning the advisability of bringing a large group into the home.

A CHRISTMAS MEDITATION

By Pearle Halladay

As we read over again the second chapter of Luke we go back over the long road to the yesterdays.

How much can be given to us if we are faithful in our common, everyday tasks, and how much we may lose by unfaithfulness.

It was a humble task: keeping watch over the sheep by night. Perhaps the shepherds grew very tired in the lonely, quiet hours. This was just another night of soft darkness and the same chilly wind. Still, there was a difference. Something, they could not tell what, seemed to draw their eyes upward to the silent stars—and then it came—that light from heaven. It touched every bush and tree, every rock and shadow, and gave to all things a glory not seen before; and the shepherds, though "sore afraid"—saw.

They saw the heavenly light, then they heard the angels singing, "Glory to God in the highest, on earth peace and good will to men."

How they must have looked at one another in wonder and awe. But the message, "There is born to you this day . . . a Savior which is Christ the Lord." Did they hear aright? A Savior! A Savior for all mankind? How their hearts must have thrilled as they said to one another, "Oh, let us go and see!" Quickly they started down the hillside and they came to the place where the young child lay and—they found him.

After these many years there are those who are longing for what Jesus alone can give. Is your light trimmed and burning? Can others see the Light of the World from the gleam of your candle? Down through the ages the song has kept ringing. Can you give the right wave length so others may tune in and hear that song?

There is still a road leading to Bethlehem. Can you tell those who are seeking how to find the way?

As Jesus came into this world as a baby and grew to maturity, so our Christian experience begins and grows if we patiently go forward. If we have seen, if we have heard, if we have found, let us be faithful to the vision and the messages. At this time of giving, let us give back to him who "gave himself for us," all that we are and have and hope to be. Let us remember his parting words, "Lo, I am with you always, even unto the end."

BIBLE STUDY

(Continued)

By Rev. Lester G. Osborn

JOSHUA—THE BOOK OF CONFLICT,
CONQUEST, AND POSSESSION

Part I—Entering the Land—Chapters 1-4.

Part II—Conquering the Land—Chapters 5-12.

Part III—Possessing the Land—Chapters 13-22.

Part IV—Joshua's Farewell Address —
Chapters 23, 24.

Joshua records the consummation of the redemption of Israel, for redemption is "into" as well as "out of." It is from something to something. This book tells how this people who were brought out of Egypt were brought into the promised land.

Moses, the leader of the people for forty years, is dead. Joshua, who has been close to him all these years, is commissioned in his place, takes command, and prepares for entering the land. God gave them the land; they had to possess it. The passage of the river was, in itself, not only a miracle, but a challenge to and test of their faith.

Having entered the land, they must conquer it. As long as they followed the Lord and separated themselves from sin, they were victorious. When they trusted their own schemes and made alliances with the kings of the land, they were defeated.

Finally the land was conquered, and chapter 12 gives a roster of the thirty-one defeated kings of Canaan. Then the land was divided among the twelve tribes, and each went to his own portion to finish the possession of it.

The book closes with their binding themselves to serve the Lord, and with Joshua's admonition to put away strange gods and incline their hearts unto the Lord God. If they had only done it!

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Marilyn:

I am always glad to hear about what the Shiloh Junior Christian Endeavor is doing, for I am sure you are doing some very worth-while things. I know that I would have committed to memory many more Bible passages when I was young had I thought of them as pearls, which they surely are, though many very mistaken people never find it out. Perhaps you have heard of the lady who had a very beautiful brooch, set with real pearls worth \$30,000, which she unfortunately lost. Some years afterwards a poor washerwoman brought into a jewelry store a brooch which she had been using to pin up her waist while washing. She didn't think it was of very much value, but it was pretty and she thought she could give it to her daughter as a graduating present if the jeweler replaced one pearl that was lost. To her surprise the jeweler informed her that the one pearl was worth \$2,000, and the brooch worth \$30,000. Just think, she had found the brooch in the street and had worn it several years, thinking it was worth less than a dollar. Needless to say, her daughter didn't get that brooch for a graduating present.

I am glad for you that you could have your two big brothers home at least for a few days. How I wish our big boy whom you know as Doctor Greene could be home, too, but Australia is too far away.

It was indeed time for you to write again and I am glad you did. I hope you will write again soon.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am a little girl who lives on a farm about one mile from the Salemville church. Sherman and Julia Kagarise are my daddy and mother and I have a big sister, Carol.

I like to go to church and Junior. We are going to have a special service for Christmas. My birthday is two days before Christmas. I will be eight years old. I am in the third grade at school.

My playmates here on the farm are Pepper, a black and white puppy, and a white kitten named Snowball. From a new friend,

Denise Kagarise.

New Enterprise, Pa.

Dear Denise:

I am ever so glad to gain a new friend for our Children's Page.

We have two churches, Independence and Andover, so we have two Christmas services. Our service at Andover is to be the Wednesday evening before Christmas, and after the Christmas tree we are to have a Christmas dinner in the church parlors for the whole church and society. You see, we have only two children in the Andover Church, so we all join in the exercises. At Independence our exercises are to be the Thursday evening before Christmas and centers around several small children, the youngest three and the oldest five years old. We will have a Christmas tree, Christmas carols, and recitations by the little ones. Our little three-year-old Gretchen has her piece learned. She spoke it for us when we got home from church yesterday, but it was hard to understand her as she had her mouth full of gum.

I hope you will write again and often.

Mizpah S. Greene.

Dear Mrs. Greene:

I have a dog named Porky. He goes down the lane with me when I go to meet the school bus. There are three little baby pigs here and four big pigs.

We are practicing for our Christmas program. I am singing in the junior chorus.

I like to write to you. Goodby now,

Arah Mae Davis.

R. D. 3, Bridgeton, N. J.

Dear Arah Mae:

And I like to have you write to me and you cannot write too often to please me.

You have a comical name for your dog. Did you name him that because he is so fat or because he eats like a pig? When I was a little girl I had a pet pig whom I called Porky. The mother pig had ten young ones to take care of at the same time, no two the same size. Porky was the smallest of all, and the others pushed him around so that he couldn't get enough to eat, so I fed him from a nursing bottle. And what do you think? When he grew up he was the largest and fattest of the ten. I was over to Nedra Burrows' this noon on an errand and as I went in the door her little dog ran out. Now she doesn't want to come back to the house and runs the other way when she is called. But let her alone and she'll soon be begging to come in out of the cold.

Your sincere friend,

Mizpah S. Greene.

OUR PULPIT

GOD IS ABLE AND WILLING

By Rev. E. S. Ballenger

(Editor of the Gathering Call, Riverside, Calif.)

Text—Ephesians 3: 20, 21.

There are two cases at least when Paul seemed to diverge from his regular line of reasoning, and broke forth into an ecstasy of praise and adoration. One of these is found in 1 Corinthians 13. Read the closing verses of chapter 12; then jump over to chapter 14, and you will find a connected discourse. It seems that Paul was so bubbling over with his love to God that he suspended his regular line of argument to magnify the love of God. The other example is the text for our study, Ephesians 3: 20, 21.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

I.

Let us analyze this statement of Paul that the truth of it may be impressed upon our minds. "Now unto him that is able"; "Now unto him that is able to do"; "I can do all things through Christ which strengtheneth

me" (Philippians 4: 13); "Now unto him that is able to do . . . all that we ask"; "Now unto him that is able to do all that we ask or think"; "Now unto him that is able to do exceedingly . . . above all that we ask or think"; "Now unto him that is able to do exceeding abundantly above all that we ask or think"—all this is accomplished "according to the power that worketh in us."

One of the army fields near the city of Riverside occasionally flies a plane over the city without any occupant therein. There being no pilot in the plane, it is directed entirely from the field from which it took off, or from another plane that is accompanying it at a safe distance. This pilotless plane has an instrument in it which is "in tune" with the broadcasting station in the field, through which it can be directed at the will of the operator. If we have Christ dwelling in us, we will be "in tune" with heaven; and we can be directed with the accuracy of a pilotless plane.

II.

Paul was quite given to using superlatives; but he never exaggerated either the power of God or the love of God. In Ephesians 3: 19 he says, "And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God." We can know the love of God just so far as our capacity goes. We can see the glory of the heavens on any clear night, especially on a moonless night; and this is but a speck, as it were, of God's universe.

III.

We are "strengthened with all might, according to his glorious power" (Colossians 1: 11). One of the most common objections to accepting Christ is the fear of not being able to continue as a Christian; but every one has the promise of God who "is able to keep you from falling" (Jude 24). God is able not only to keep us from falling; but he is just as willing as he is able. After reading many of these superlative expressions of Paul, one might be led to think that he was surrounded with all the comforts and joys of life; but instead of being thus favored when he was writing these strong statements, he was a prisoner in one of Rome's fortresses; and he was giving expression to the power and glory of God while practically awaiting condemnation. While Paul was so confined

he gave this strong testimony: "God forbid that I should glory save in the cross of our Lord Jesus Christ," and the reason that he so gloried in the cross, was "by which the world is crucified unto me, and I unto the world" (Galatians 6: 14).

IV.

The martyrs, as they went to the stake, sang praises to God because they were accounted worthy to suffer for his cause. So many of us are satisfied with so little an amount of God's blessings; and again, so many of us are ignorant of the blessings in store for us, that we know not what to ask for, because we are ignorant of what is held in store for us. Many farmers struggle through life, not knowing how best to conduct or manage their farms. They don't know that the Federal Government has hundreds of bulletins dealing with every phase of farming; and they can be had for the asking, without price. In fact, any one making request of the Department of Agriculture will receive a complete list of hundreds of bulletins published for the benefit of the farmer, that are free. God has given us an elaborate record of the blessings that we might enjoy, but we are not familiar with them. They are found in his Word.

A little boy was being taught the story of a blind man healed by the Master. The teacher had a picture of a blind man being led by a dog before his healing. The teacher asked the boy what he would ask for if he were blind, and met Jesus. The youngster replied, "I would ask him for a dog to lead me."

William Carey, on his way to India, was asked by an officer of the boat in a sneering way, "Do you expect to make any impression on that great empire?" Carey made a quick reply, "No, sir, but I expect God to."

Let us suppose that a representative of our government, in the early experiences of the northern regions, discovered a tribe of Eskimos who never had come in contact with a white man or civilization. Suppose he should, with the authority of the government, offer to give the Eskimos any gift they might ask for because of their kindness to Uncle Sam's explorers. Do you suppose they could make a wise choice of a gift? They knew nothing whatever of the conveniences

of civilization, not even to know the use of a wheel. But, if they were educated to know what civilization affords, or the conveniences of inventions and manufacture, then they might make a wise choice. No one is prepared to ask God for his abundant blessings without being familiar with his Guide Book where these blessings are recorded. Many of us are extremely trifling in our approach to God.

There is a beautiful story told of Abraham Lincoln while he was President; he visited one of the army hospitals and was quite interested in a young man, very thin and pale, apparently about eighteen years of age. He very pleasantly greeted the boy, and asked him if there was anything he could do for him. The boy requested him to write a letter to his mother. Lincoln asked for paper, sat down and wrote a lengthy letter telling the boy that he would mail it as soon as he returned to his office. Then he said to the boy, "Is there anything else that I can do for you?" Putting up his hand, Lincoln took hold of it, as the boy said, "Won't you stay with me; it feels so good to have you hold my hand." The President of the United States sat down by the boy's cot, holding his hand for two hours, until the boy fell asleep in death. God is more interested and tender towards us than Lincoln was toward the dying boy. Let us bear in mind that God is pleased to have us ask of him.

"Attempt great things for God.
Expect great things from God."

—Carey, in Gathering Call,
Sept.-Oct., 1943.

MARRIAGES

Crandall - Pirtle. — At the Seventh Day Baptist church in Farina, Ill., November 17, 1943, Pfc. Paratrooper Vane Crandall of Farina, Ill., and Miss Anne Pirtle of Chicago, Ill., the pastor of the church, Rev. C. L. Hill, officiating. After a brief leave of absence the groom returned to duty in North Carolina and the bride to her tasks as secretary in Chicago.

Fond Mother: "Tell me, Professor, do you detect any sign of genius in my son?"

Professor: "Madam, I am not a detective."

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For unto us a child is born,
unto us a son is given . . . his
name shall be called Wonderful,
Counsellor, The Mighty God
. . . The Prince of Peace.

Glory to God in the highest,
and on earth peace, good will
toward men.

And I, if I be lifted up from
the earth, will draw all men
unto me.