OBITUARY

Davis.—Mary Matilda Reed Davis, daughter of Charles Parsons and Marianna Rood, was born August 27, 1859, on a farm near Dakota, Wis., and died October 23, 1942, at her home in North Loup, Neb.

She spent her childhood and youth in Dakota. On September 15, 1871, she was united in marriage with Manuel Davis. Early in April, 1872, the young couple started on an overland trip to Nebraska, arriving May 12, and at once established themselves upon a homestead in Greeley County, which Mr. Davis had filed upon the previous autumn, and which was their home continuously until his death in November, 1916, and is still in possession of the family. Here they experienced the joys and sorrows of pioneer life. To them were born three children: Horse Mr. and Mrs. H. R. Davis. 

She is survived by one sister, Genia Coon, and Margaret Maxson Coon of North Loup; by her three children, seven grandchildren, and a host of friends. 

Funeral services were conducted by her pastor, Rev. Paul S. Burdick officiated and the body was laid to rest in the family plot in Union Cemetery.

THE SABBATH RECORDE

The daughter of

In the first flight of my soft tender mind.

You taught me to be cynical about the great words

The moral love which breaks the evil to enthrone

Above the treachery which disrupts the world.

The strange black shining of the

Therefore, he wears a smiling face;

He knows that better times

It was near.

Weary days drawing near.

You never taught me how to look within

In cutting surgery must take away

You never told me that the knife of God

Believing in the good which lives in God

And greets the world with cheer,

And is imperial as hate's whirlwind blows,

That

So

But the best must come,

And the Armageddon surging in my heart

You never taught me how the glitter hides

In the

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He believes that the best must come,

So let us follow in his train.

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

EDITORIALS

MISSIONARIES

Missionaries carrying the good news to foreign lands have interpreted the best that is in America to their neighbors in foreign lands. The missionary movement is essentially the good neighbor policy.

Some state that it is fortunate that many have been hostile or at least coldly indifferent to foreign missions, urging that there is enough missionary work at home to absorb all Christian effort. True, there is much that needs doing at home. But, we believe, it is fortunate that many have been men of vision and understanding who have met the appeals against foreign work with the words of Christ, "Go into all the world." They are in the forefront of the day in carrying the gospel to the world should not be deferred until the western nations had become perfect.

In recent utterances of people who have been in close touch with foreign countries we have had called to our attention the salutary effects of foreign missions upon international relations. Not long ago Mrs. Clare Boothe Luce, dramatist, lecturer, and now Congresswoman from Connecticut, returned from China with the pronouncement that the Chinese were our friends because of the missionaries among them all these years. More recently, Wendell Willkie, reporting to the nation on his trip around the world, said that "there exists in the world today a gigantic reservoir of good will toward . . . the American people." Of the causes of this "reservoir of good will" he placed first, "the hospitals, schools, and colleges which Americans . . . many of them missionaries, have founded in the far corners of the world." That means that the work of our missionaries is bearing fruit. "It is creating good will when good will and international understanding are at a premium." While this is not the only fruit of the first fruit, it is a very important one at the present time.

Such fruitage was inevitable—for "whatever a man soweth that shall he also reap." The missionaries went to those foreign lands in the service of God and man. They sowed seeds of good will, love, and understanding without prejudice of race or color. The good works for all men, and so it is carried on.

In the light of such success the Church must not relax its vigilance or interest in foreign missions. We can't go now; but we can make ready to go, to go and send. Meanwhile, too, we can bend our efforts more fully to effecting good will and understanding at home by publishing and spreading the gospel of love, building up the local church, and evangelizing the unchurched.

A "SECOND FRONT" NEEDED

Much is in the papers about second fronts, and concern has been felt by many that disaster for the United Nations and calamity for civilization awaits a failure to open an attack in some vital area to relieve our hard pressed allies. Much relief is given to those concerned over current events from Africa. It is also a conversion of an insidious number that aside from military movements, America needs a new front—a moral and spiritual front. We are encouraged that editors, radio newsmen, and even jazz-minded amusement promoters are feeling the too, too soon to detect the collapse of moral integrity and ethical values in the spirit of the times. Under the strain and necessity the world will see the true man of mankind, never too robust and promising, is more acute and alarming.

Says a regular contributor to the Messenger concerning this need, "It is the duty and mission of the Church to establish it." That writer is quite right in declaring, "If the Church fails that only mission in a world at war is to build morale and prayer for victory, she will be the most disillusioned institution of a generation when the war ends." True, the Church must do this thing, but today more than ever the Church must establish a second moral front, "and insist upon an intellectual and moral honesty in regard to the aims of the war and the hopes of peace. If the Church fails in this task, the new order will be only political documentaries and diplomatic hypocrisies."

The writer continues, "It takes substantial material strength to wage a war. A generation that has failed to undergird its moral character with a genuine faith in God cannot afford that order for mankind or even guaranteed freedom for men. The roots of any abiding order must be set deep in eternal realities." So true in our mind is the contributor's conclusion that we give it here in full:

Failure to establish a second moral and spiritual front will deny all our sacrifices, all our sufferings have won. For a generation that is void of spiritual qualities cannot make a valid contribution to history. If the Church, fail in her mission today, she will face a world on the morrow that is a world of men who have seen too much, who have cared too little. At the cost of our tears we will mend broken hearts, but we cannot again in old offices that have always presided upon life and culture.

We are free, according to a new order lies in a realm more powerful than that of military force. America's moral and spiritual front. May the leadership of the churches sound the call.

RELIGION IN THE ARMY

Soldiers are interested in religion. "The most important question is making a glorious contribution to the life of the army," says a bulletin from the office of the chief of chaplains. "I do not believe any army in the history of the world has ever been created with as much care for the moral and spiritual guidance of its personnel as has this great army of the Western Hemispheres," writes George C. Marshall, chief of the army's chaplains.

The facilities for worship are provided by the government; the impetus to worship has been created by the Chaplains of the Army. In the chaplain's office, close to the hearts of soldiers, privates and generals alike, we are assured. We are all comforted and encouraged by such testimony. We are passing along some of the witnesses of officers and men relayed from the chief chaplain's office:

"I feel deeply my responsibility in this important commission, and also the need of God's support and guidance" (Brigadier General).

"I am trying to live a Christian life and serve my country and ask the Lord to be with men through temptation. I love the Lord with all my heart ... I do not wish to be Lord till I joined the army, and I am proud of Uncle Sam for making a Christian boy out of me." (Letter from overseas soldier.)

A soldier, much exercised over his spiritual condition, was helped to know Christ in a dream where he saw Christ in a group of chaplains. The officer candidate approached the chaplain, telling him he had been baptized, and later, this soldier approached the chaplain, telling him he had become a member of the Church. Later, this was written in the Army 's official: "In the face of their very real material needs we do accept Christ as our Lord and Savior through the personal work of others. What would happen if we were to extend this to the chaplains?"

The Lord's Supper

A communion service was held on October 18, 1944, at one of the Officer Training Schools of the United States. The service was in connection with this service. In the preliminary planning the chaplains concerned asked for a showing of hands by the officer candidates as to how many of them...
delivering the Sabbath message, and calling and visiting in various homes of the community. Berea is still in West Virginia, as one soon finds who turns off the surfaced highways, but it is a great country, great in its possibilities, its beauty of hills and woods. I will lift up mine eyes unto the hills, from whence cometh my help. And happy are they of Berea and elsewhere who can with the Psalmist's assurance be able to say, "My help cometh from the Lord, which made heaven and earth."

**DAILY MEDITATIONS**

(Prepared by Mrs. A. G. Churchward, Chestek, Ws.)

**Sunday, December 6**

"Give us this day our daily bread." 

This is a part of the prayer that we must help answer. In the beginning, when man sinned, God said, "By the sweat of thy face shalt thou eat bread until thou return unto the ground." However, he gave us strength and even joy in the work of getting the necessities of life.

"I may as well kneel down
And worship gods of stone
As offerer to the living God
A prayer of words alone."

Prayer—Dear God, we lean upon thy promise within its shroud of weary, wasted years.

"The Lord's Prayer..."

Within its shroud of weary, wasted years.

"The Lord will never..."

"And lead us not into temptation, but deliver us from evil." 

"We are unheard, forgotten—lost indeed!"

Prayer, Lord, give me the grace and humility to forgive even those who have wilfully misunderstood and hurt me, for I desire it, Lord. I've been careless and arrogant and self-willed. Forgive me as I forgive.

**Tuesday, December 8**

"And lead us not into temptation, but deliver us from evil."

We are so weak at times, but if we are never tempted, we do not gain strength. God will never allow a temptation so strong we cannot over come it. We know his power to deliver. How could we understand our neighbor's fall if we were never tempted ourselves? When we have lost all that we possess, have filled the cup of bitterness, and we have stood by the open grave, have we been tempted to doubt God's love and care? He who has done this has no unbelief and un-
I was pretty good. I criticized those in the church. I saw their faults and commented plentifully. It was my church service and it came over me what a sinner I was, unsaved and lost. I cried out for help and stumbled to the altar. I was thinking of myself a sinner, no one else. Here was the church member next to me whom I had criticized for smoking, and it was disheartening to have there to criticise. But they were like me, repentant and after help." It was not my brother nor my sister, but me, O Lord!

Prayer—Dear God, give me a humble, contrite heart. Amen.

Friday, December 11

"Blessed are they that mourn, for they shall be comforted."—Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick

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UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

The Week for Prayer for the Churches, as usual, is to be observed throughout the world the first week in January (January 3-10, 1942). Regarding this, the booklet giving suggested outlines of subjects and helpful materials says:

"The Universal Week of Prayer is a global fellowship. It is observed simultaneously in all lands at one time. In the United States, this prayer plan and program are sponsored by the World's Evangelical Alliance, with headquarters in London, England. In the United States, the week is sponsored by the Federal Council of the Churches of Christ in America, through its Department of Evangelism."

It is also suggested that the Week of Prayer be observed unitedly by all churches in the community, that there be a different caller for each daily service, and that each leader work out a program for his own meeting.

The Missionary Board, through its secretary is urging each of the board[s] in all our pastors and to church leaders where there are no pastors. Additional booklets may be secured by addressing the Sunday School International, 297 Fourth Ave., New York City; 5 cents per single copy; 2 cents each in any quantity.

W. L. B.

SECOND-RATE LOYALTIES

There are many worthy causes, but they are not all of the same value. This is brought out in the case of Mary and Martha. As recorded in Luke 10: 38-42, Martha was anxious about the preparation of a good meal for the Master. Mary was more interested in her teaching and Christ declared, "Mary hath chosen that good part."

"All along the pathway of life there is a temptation to give our loyalties to secondary things. Many make the securing of property or getting an education the chief attainment. Accumulating a certain amount of this world's goods and the acquiring of an education..."—Henry Drummond.

THE SABBATH RECORDER

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manity, making the heart loyal to truth, be-
cause of a personal allegiance to Christ, and
a resulting love for the brotherhood. It leads
to individual effort and to organized exertion.
It is the very life of our cause. May God
give us more of the missionary spirit, and
grant us the wisdom needed in applying it.—
Taken from the conclusion of the Annual
Report of 1872.

THE SOLOMON ISLANDS

The writer, a lady, states that she was born
and brought up in a household which was not
interested in Christianity, missions but criticized
them sharply. When she grew up, she
needed to follow this terrible conflict, and·
and physical energy to carry on the war to a
successful conclusion. There is danger in
disrupting through and through, and thus
delay the war's conclusion. At this stage
it is not clear what kind of a peace may
come about. Perhaps war activities will not
stop us so the fighting nations can all
there are still some peace talks. If they
do, it will take months, perhaps years, to
adjust all matters to the best interests of all
nations. There will surely be trials of in-
ternational bandits. There probably will be
internal revolutions and rebellions. If we
and our allies win, what will be our role at
a peace table? Some agencies now working
on peace plans may be as detrimental to a
proper peace as the war now is. Some peace
proposals are too fantastic to warrant con-
sideration. If this war is a purge because
missionaries have been driven from some
lands, have we been purged enough?
Christ is our only hope, now we are at war,
and when peace comes. Then why do we
not get right with God and help others to
come to Christ? The great need is for
preachers and religious teachers and laymen
also to be so filled with holy zeal that a
great world revival can be brought about.
Where are the champions of Christ like
Spurgeon? Instead of talking and work-
ing for peace now, if every effort were put
forth to put Christ first and unitedly work
for him, would not the solution of a just
peace be hastened? A great world move-
ment toward Christ would eventually solve
the problems, no matter how complicated
they are.

ENCOURAGE SERVICE MEN TO CONTACT
CHAPLAINS

In accordance with requests from chaplains
in the field, Dr. A. W. Gottschall, national
director of programs in army camps, naval
and air bases, for the National Conference
of Christians and Jews, urges families with men
in the armed services to write to the men
and encourage them in a monograph on
chaplains. Service men should be assured by
their families, says Doctor Gottschall, that
"the chaplains are their best friends."
Chaplains will welcome this advice on
the part of parents and wives, and will be
able to render greater service, Doctor Gott-
shall declares.

WOMAN'S WORK

MRS. OKAY W. DAVIS, SOJAM. W. VA.

"PURPOSE, CONFESSION, UNITY, ACTION"

The stars on the map (See cover) show the
approximate locations of the churches of
our denomination. How few there are, and
what a large number of states with not even one
church!

A study of our 1941 Year Book reveals
some interesting figures which should startle
us into "purposes and action." Under heading
of Seventh Day Baptist Churches we find
sixty-seven churches listed with a membership
just over 6,700, and a net loss for the year
of a little over a dozen. Twelve of these
churches are pastorless and many pastors serve
two churches. If we belonged to a lodge
or service club and found ourselves in such a
situation the solution would be to put on a drive
for new members in our own town and send
a delegation to a nearby place to organize a new
club or lodge.

Let us take a cue from them and "conse-
cratedly unite" in sending our pastors to
strengthen some weak, struggling church, or
select some new field to send him to, with the
"purpose" of organizing a new church, and
we will be assured that we will keep up the regular appointments while he is
away. May we not "unite" in doing this
about February 15, 1943, while every one
pays his respect to the Master's will.

Signed, Promoter of Evangelism.

THE GROWING EDGE OF RELIGION

By Albert N. Rogers

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

Twice I have been to the American Bible
House. A mural there sticks in my mind:
it is the Bible in its beauty, in its majesty
and wonder. Church and volume is fastened with
chains to the lectern. The chains were to
prevent its being carried away by land-owners
who feared the effect of its teachings upon
them; those suppressed. Chains of courage
and insight needed frequently to be forged
to keep our Bible from becoming the tool of
any privileged group.

Two observations brought back from a re-
cent visit to Geneva, Switzerland, were
these: French Protestants have become a
considerable factor in the land where they
have so long been a minority group; and
virtue of their brave defense of the Jews conscripted
for German labor; also German Christians
seem much more likely to affiliate with the
Ecumenical Movement as soon as possible
after the war. So God makes the wrath of
men to praise him.

A new pamphlet entitled "A Righteous
Faith for a Just and Durable Peace," com-
ments itself by the breadth of point of view
represented by Hocking, Van Dusen, Weigle,
Clinchy, Mackay, Bennett, Beaven, Sorokin,
Oxnam, Godrick, and others who contributed
to it. Copies are available from the Federal
Council office; 25 cents for single copies
and less for quantities.

The newspaper, PM, says one Negro has
been heard singing "Praise the Lord and pass
the anti-lunch bill!"

Christian sentiment with regard to living
conditions in camp communities has con-
cerned itself chiefly with amusements and
so-called moral conditions. It should be
brought to bear upon rents. We heard of
large numbers of soldiers from Florida
and a net to pay for housing at one room,
a porch, a closet, and cooking privileges
in the bathroom.

Salvation comes in many forms and fre-
quently by printer's ink. The colors of the
new edition of the tract, "Pro and Con,"
and the change of makeup are sure to give
it additional readers. We have always re-
gretted that Bibles are printed chiefly in
black covers.

"A MILLION ACTS OF Kindness"

(From Forward to Report of UBO Council,
December 1943)

By Sergeant Jimmy Cannon

The USO doesn't give you a Guggenheim
Fellowship or an X card or build you a hunt-
ning lodge at Sun Valley or a date with Hedy
Lamarr. The USO does things like give a
soldier, and the soldier is a million solders,
and the acts are a million acts of kindness.
CHRISTIAN FELLOWSHIP

- Youth and Adults

(Contributed by Mrs. Burdick)

Today, perhaps more than at any other time, young people are faced with hard problems and choices, personal and social. What could we do without the well-considered advice of the experienced older people to whom we turn? Our thinking is liable to become muddled unless we consult wiser heads than our own. So we take our difficulties—and our joys as well—to parents, our minister or some church member whom we trust, our Sabbath school teacher, and come away usually with clearer, mature ideas.

Why is it that we feel the need of association with older people? Can't we solve our problems by ourselves or by talking them over with members of our own age group? Why is this less satisfactory? From the earliest childhood our lives are influenced by adults—parents, their friends, other relatives, teachers. We are taught, if our homes are good ones, to respect our elders, to treat them with courtesy. It becomes a natural thing for us to look to adults for guidance. As we grow older, we may pass through a stage of hero-worship, followed by disillusion sometimes, then a greater feeling of closeness and more understanding between old and young. For most young people it isn't until we go away to school or to work, and are separated from our closest ties, that we realize how much our parents and adult friends have meant to us. If it isn't too late, we try to find ways to thank and repay them, remembering how thoughtlessly we once accepted kindnesses, and cast away advice which, at the moment, was distasteful. We see, how, when we have been trained, our potentialities developed under constant care and sacrificing which we can only hope to equal.

We discuss something else—that nobody likes to be treated as an old person, for he never feels old underneath. Adults have just as much capacity for enjoying life as youth, and if this may be concealed under a deceptively calm exterior.

In the church and church affairs old and young need each other equally much for a balance between dignity with settled content and adventurousness with an impatience of tradition. There should be an interchange of ideas and intermixture of personalities, a "toning down" and a "toning up" process.

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If age barriers are broken down, Christian fellowship can result in mutual interest, trust, and understanding, a wider perspective and more knowledge of each other. Children aren't "brats." Jesus never saw it that way.

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YOUNG PEOPLE'S WORK

Victor W. Skaggs, Allentown, N. Y.

The series of articles, which has been interrupted for several issues, is being taken up again. The new section is entitled Christian Fellowship and is interrupted for Christmas and New Year's.

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TRACT BOARD MEETING

(Condensed Report)

The Board of Trustees of the American Sabath Tract Society met in regular session on Sunday, November 8, 1942.

The report of the treasurer was presented by Mrs. William M. Stillman, assistant treasurer, as follows:

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THE SABBATH RECORDER

By cash paid out as follows:

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GENERAL FUND

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Sabbath Promotion--salaries of leader. $22.50

Receipts of "Sabbath Recorder." $1,780.91

General printing and distribution of tracts. $261.00

On account, Manual for Statement of Work. $16.75

Annual Jubilee Book. $1.25

Selling "B.B.'s in Europe and America." $28.00

Reports to Conference. $123.85

Composing secretary: Salary. $294.05

Office supplies. $17.85

Additional field work. $12.65

Florida missions. $100.00

Sabbath seals. $19.75

Recording secretary: Typing and miscellaneous. $29.36

Auditing reports. $15.00

Premium on surety bond (tax. trust., treasurer, postage, etc.) $27.50

Account paid: sale and handling, $23.20

John C. Dilts, collector. $90.00

$263.05

Legal expense: collection of mortgage on real estate. $60.00

Travel expenses. $150.00

Express charges. $31.50

Selling commission. $21.00

Legal expense: 1110 W. 6th St. $41.00

Real estate excess on 612 W. 7th St. $199.04

1110 W. 6th St. $50.46

$3,991.04

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NEWSPAPER PAID SUBSCRIPTIONS

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U. S. Treasury Bonds—Series G. $5,000.00

By balance on hand, September 30, 1942: $9,258.65

General Fund. $2,674.09

Reserve for Literature. $41.00

National Bank. $47.00

Reserve for local use. $1.61

Reserve for Historical Society. $131.85

Permanant Fund. $11,080.61

$14,159.91

$23,418.56

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PERMANENT FUND

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Plainsfield, N. J., October 19, 1942.

Examined, compared with books and vouchers and found correct.

J. W. Hitchcock, Auditor.

Plainsfield, N. J., October 19, 1942.

Customary committee reports were presented.

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THE SABBATH RECORDER

THE SABBATH RECORDER

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Lester G. Osborn, new member of the board, was greeted, and at the invitation of the president, spoke briefly concerning his interest in the work of the board.

Courland V. Davis,
Recording Secretary.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written to you for so long a time that I thought I would write now.

Well, Thanksgiving Day is very near, right around the bend. Don't you think so?

I know all about Thanksgiving, so I am going to tell you about something you already know about. That is our Junior Christian Endeavor.

This is the last issue of the board, as in a few weeks we are going to start it on Genesis. We are having several contest now, on attendance, bringing our Bibles, visitors, Polynna deeds, and writing letters to you. So you see your name is on our contest chart. We also took notice on Mr. Osborn's sermons every Sabbath, and this is counted in the contest. We have a captain for the girls and boys and these captains mark the chart for us. It is very interesting.

I think I will close now, Mrs. Greene, as I want to write a letter to my brother who is in the navy.

Very truly yours,

Ruth Ayars.

103 New Street,
Bridgton, N. J.

Dear Ruth:

I can't begin to tell you how pleased I was to receive your good letter yesterday, just in time to get it into the Recorder. Of course, I am especially glad to hear from Bridgton and Shiloh children. Can you guess why?

Yes, only three days after today before Thanksgiving, but every day should be a time of thanksgiving to God for the many blessings he sends us daily.

I think your Junior Christian Endeavor contest is very interesting and worth while, and I'm glad to have my name on your chart.

I'm sure your brother in the navy will receive your letter. Many, many families have one or more young men in the armed forces. As you know, our son is the medical officer for a mule pack artillery battery and is the only one of its type in the U.S.A. Instead of hauling their guns (field howitzers they are called) on caissons or trucks, they are dismantled and strapped on the backs of mules, which makes them accessible in the most inaccessible of terrains. The army is moving this Thanksgiving time, up the Rocky Mountains, at four thousand feet elevation, where they are to have ski training. They went up there November 18. Doctor Greene will have to put on skis with the rest, for where the troops go he must go also.

Hoping to hear from you again soon, I remain,

Sincerely your friend,

Mizpah S. Greene.

Dear Recorder Children:

I hope many of you will soon follow Ruth's good example. How about it?

Ruth says, you know, that Thanksgiving dinners are always good. I agree with her, don’t you? One of my favorite dishes at Thanksgiving time has always been pumpkin pie, so I am going to finish this page with a little poem I learned many years ago.

Grandma's Pumpkin Pie

My mother's pies are very good
For common days, but oh, my eye!
You ought to be Grandpa's, where we all go Thanksgiving days,
And taste of grandma's pies.

The crusts and ends all are there
And coulis, too, of every size;
And when the turkey's had his day,
And Grandpa's pumpkin pie
Then next will come the pumpkin pie.

Oh, apple pie is very good,
And chocolate, cream, and mince likewise;
But if you knew my Grandma Gray,
And tried her cooking, you would say,
"Hurrah for Grandma's pumpkin pies!!!"

That is what I thought about my Grand-

ma's pumpkin pies.

Sincerely yours,

Mizpah S. Greene.

AN AUTUMN WALK

By Pearle Halladay

There it was looking up at me, a purple pansy. The velvet face stood out from the brown earth and dead leaves, friendly and smiling. It looked as if a hard freeze, several years of frosts, and some falling snowflakes, it had put forth a lovely blossom. What made it bloom and stand so bravely in the cold? Its roots were deep. Through the summer days it had drank in the sunshine, absorbed moisture, drawn into its roots strength from the soil, and in late autumn it could put forth a last lovely flower.

When our lives run along like pleasant summer weather, are we drinking deep from the sunshine and strength? Will the strength of faith and love we put forth a lovely blossom when we must stand in a place all brown and dull and cold? Did we hear the Master when he said, "Come apart and rest a while," and did we obey? Did we quietly follow him to learn and grow stronger? Perhaps tomorrow the storms may come and the winds may sweep away much we have enjoyed, but if our roots are firmly embedded, if our faith in God is steadfast, we, too, will have strength to put forth blossoms of cheer and kindness. We will have courage to hold on and strengthen another who has grown weary in life's way.

We who are familiar with the changing seasons realize that life is much like them, with sunshine and shadow. Some years ago I read the verse that follows.

"I would not wish you all sunshine,
For that makes a desert, you know;
I would not wish you all showers,
For then no flowers could grow;
But sunshine and showers together
Make perfect the days going by,
So I wish you the right kind of weather
For a heart that means to be wise." "

If we realize that each day is given us by our heavenly Father—if we will only believe in his great love for us and that "His will is ever directed towards his children's good," no matter how rough the road, we can walk with him. And if we will only trust him in all things, we too shall have strength when life's cold winds blow upon us for

"His strength is made perfect in our weakness."

We can learn so many lessons from all of nature, but is there any flower that can speak to us more clearly than

Pansies

They grew in an old-fashioned garden, their petals so soft and fair,
White and purple and gold and yellow.

The budded and bloomed there.
So lovely and fair.
My heart could scarce bear the pain,
But their faces smiled
And bade me be happy again.

The breeze swayed them ever so gently,
And bowed and bent, pretty sweet head;
My tired eyes closed slowly,
And this is what fancy read:
Pansies, God's visible heart's ease.
So patient, tried, and true,
You teach a lesson, bue.
Let me learn the lesson from you.

No matter how humble the garden
Where God has placed you to grow,
Let us, like the pansies, be faithful
In what he has asked us to do.
If our mission be that of the pansies
To ease aching hearts to rest;
Let's show him, by our works of friendship
Let us give God and others our best.

Stevens Point, Wis.

OUR PULPIT

CALL THE SABBATH A DELIGHT

By “A Reader”

Text—Isaiah 58: 13, 14.

"If thou turn away thy foot from the sabbath, from doing thy own pleasure, on the sabbath, and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not according to thy own pleasure, nor according to thine own will: but is there any delighting in the sabbath, or calling the sabbath a delight?"

The days of sabbath are a delight, and so they should be. They are a time to gather in the family, to plan the work of the week, to have a religious service, and to enjoy each other's company. It is a time to set aside from the cares of the world and to rest in the presence of God. It is a time to pray, to read the Bible, and to listen to the words of the preacher. It is a time to have fellowship with other believers and to be reminded of the promises of God. It is a time to renew our strength and to prepare for the week ahead. So let us make the sabbath a delight, not according to our own pleasure or will, but according to the will of God. Let us honor the sabbath and call it a delight. Amen.
so that they would be able to keep the next day holy. But now they rested in perfect peace and contentment as they watched the aged miracle of God.

Sabbath dinner, though simple and prepared the day before, has something special in it and is a little more attractive than usual, for they believe that the day should be a delight and abundance.

The conversation is watched. They do not talk of plans to be carried out as soon as the sun is down, for to be thinking and talking about such things is almost as bad, if not completely so, as of actually attending to them. Frivolity is laid aside as not being fit for the day. "Not finding thine own pleasure, nor speaking thine own words." They know it is not wise to visit their worldly friends on that day, for they do not promote holy conversation or thought.

In the afternoon they may take a walk to observe some of God's beauty, but never should it be forgotten, I think, that God's command is so abundantly transgressed. The Christian family may gather around the piano to sing praises to his name. The Christian family is not anxiously watching the sun on Sabbath evening, wishing it would go down so they may continue their business, but rather in that precious moment, trying to possess as much of its riches as possible.

The Golden Rule Foundation offers its suggestions for December. Even more significant is the fact that, while our boys are making the greatest of sacrifices on far off battlefields, in the air, on sea, and on land, and while millions of our kinsmen, and allies in the invaded areas of the world are bombed from their homes, driven into exile, homeless, and impoverished, we are not only spending many times as much money for intoxicating beverages and other amusements as we give for war relief, but the increased expenditures for these luxuries over and above the huge sums spent for war relief, amount to more than the total of all the money given through voluntary agencies for the relief of millions of orphans, widows, refugees, and other victims of war throughout the world.

The problems of humanitarian war relief are fully comparable with those of winning the war and may prove to be a vital part of our nation's Christmas gifts of peace upon world brotherhood rather than upon physical force.

Who can doubt the strategic urgency, at this juncture in our world crisis, of a mobilization of moral and spiritual forces commensurate with our unprecedented mobilization of material resources?

The Golden Rule Foundation offers its services for any possible assistance in a properly co-ordinated effort, whether in home relief, or in local charity, including war relief, until they are more in proportion to the rising national income and lavish spending on the part of the average American citizen.

Golden Rule Suggestions for December

The following suggestions are offered for raising the level of giving, and for increasing the minis-try of our religious, educational, character-building, and patriotic agencies and societies.

December 6-13 - International Golden Rule Week, with attention directed to the need for Golden Rule Week, and Golden Rule sharing. Write for Interna
tional Golden Rule Foundation.

Golden Rule War Relief Christmas Giving

Utilization for 1943, or Conservation for 1943 of 15 per cent of income, exempt from tax if given to charity.

December 26-31 - Stewardship Review Week.

Review of Wills—Review and possible revision of wills are vitally important, with consideration of possibilities of larger bequests for church and charities.

Forecast—of philanthropic program for the coming year.

DENOMINATIONAL "HOOK-UP"

Aubland, Ore.

Dewlin Hurley writes that he enjoys the letters to lone Sabbath keepers, and by them is enabled to face the sneers of those who ridicule Sabbath observers. He thinks letters from friends in Sabbath-keeping communities would be of great help to cheer and encourage the L.S.K.'s.

'Sabbath keepers away from their home churches, in his opinion, might affiliate with other churches and provide their own institutional help for the work, and in their church situation and for the sake of promoting the work of God's kingdom, but should be loyal, at the same time, to their own Sab-

That is the express end, he is convinced, as it is the express sentiment and that the people might believe a lie.

The Editor.
Coon. — Durwood Eugene Coon, son of George and Martha Coon, was born December 7, 1866, on a farm near the village of New Auburn, Minn., and died at his home in Milton, Wis., October 29, 1942.

We are saved by hope... And we know that all things work together for good to them that love God.—From Romans 8.