THE SABBATH RECORDER

Daytona Beach, Fla.

Of the five bridges across the Halifax River that flows between "The Peninsula" and the "main land," only one—"The Main Street Bridge"—is now open. A group of U. S. officers is stationed at the west end of this bridge, and the passengers in every automobile, in every bus, and every pedestrian is stopped with the question, "Where are you bound?" if not required to produce birth certificates. For spies are known to be operating in Day-

tona Beach. There are patrols of airplanes for spotting the deadly submarine that is submerged out there awaiting its chance for doing damage to our shipping. Then there is our ship yard where every month or so a sub-

marine chaser slides down the ways for business with these submarines.

But what is of the greater interest to me is the increasing alertness of our little church and the other churches in the city to their specific mission of bringing to the war-torn world the greatest message of the gospel of peace.

May we not have a vital part in the building of a "just and durable peace" of which this inhuman war seems to be a necessary prelude?

But we shall have to remember that in that just and durable peace vindictiveness and hate cannot survive. For hate is the root out of which war springs. We have a long way to go to reach the place to which the Prince of Peace directed us — "Love your enemies." Only his divine strength can help us compass that distance. By his grace we will.

— T. J. Van Horn, in DeRuyster Gleaner.

MARRIAGES

Scholes - Basset. — James Scholes and Eloise Bas-

sett, both of Alfred, N. Y., were united in marriage in the home of Mr. and Mrs. H. D. Basset at Utica. The bride was the daughter of Mr. and Mrs. Albert Bas-

sett, and was assisted by Chaplain William Genné on Sabbath afternoon, October 31, 1943, at the Gothic.

OBITUARY

Coon. — Durwood Eugene Coon, son of George and Marion Colgrove Coon, was born Decem-

ber 7, 1866, on a farm near the village of New Auburn, Minn., and died at his home in Milton, Wis., October 29, 1942.

He was married August 29, 1889, to Miss Nettie Hall, who survives him. There are also two living

sisters: Nellie, Mrs. Byron E. Cool of Milton, Wis., and Minnie, Mrs. George Truman, of Weyer-

hauser, Wis. There are three surviving daughters: Maude, Mrs. Henry Babcock of Milton; Luella,

Mrs. Beryl Whiford, of Milton Junction; and Martha, Mrs. Glyde Tullie, of Geneva, Ill. There

are eleven grandchildren and seven great-grand-

children.

Mr. Coon was a member of the New Auburn, Minn., Seventh Day Baptist Church, in later years trans-

ferring to the church at New Auburn, Wis. Fare-

well services were in charge of William D. Bur-
dick and Edwin B. Shaw. Burial was made at New Auburn, Wis., where a service was conducted by Borchard Loofbourrow.

E. B. S.

Smalley. — Lydia Plummer Smalley was born near Quinton, N. J., October 23, 1876, and

died at her home in Shiloh, N. J., in the early morning hours of Sabbath day, December 23, 1942.

She was married to George Smalley on December 2, 1896. Mr. Smalley died in 1924. Sur-

viving are two sons and four daughters: Roecoe of Flanders, Mrs. John J. Gilmore of Milton, Mrs. Kenneth Budd of Bridgeport, Mrs. W. Herbert Moore of Woodtown, all in New Jersey; and Miss Verna and J. Morgan of the home. She is also survived by seventeen grandchildren and two great-grandchildren. Soon after coming to Shiloh, Mrs. Smalley united with the Seventh Day Bap-

tist Church, and was a member until her death. Farewell services were conducted by Pastor Lester G. Osborn, and interment was in the Shiloh ceme-

tery.

L. G. O.

Spooner. — Luetta Huntington, was born in West 

Edmonton, N. Y., May 12, 1863, and died in Brookfield, N. Y., November 15, 1942.

She was the daughter of Franklin C. and Louise Langworthy Huntington.

On October 28, 1886, she was married to Frank M. Spooner, formerly editor of the Brookfield Coun-

try, who passed away in 1934. Since her husband's death Mrs. Spooner has lived with her chil-

dren—chiefly with Mr. Jean Spooner of Brookfield, in whose home she died.

On August 20, 1902, she was baptized and became a member of the Seventh Day Baptist Church, and continued a faithful and valued mem-

ber of the church and of the Women's Missionary

Aid society until her death.

She is survived by four children: Laurence H.,

of West Edmonton; Major Malcolm G., of Spence Air Field, Moultrie, Ga.; Jeana, who lives in Brookfield, Wis., and Mrs. Kenneth Crumb, of Utica; and her twin sister, Mrs. Luella Messenger. There are thirteen grandchildren and five great-grandchildren.

The funeral was conducted by Pastor J. W. Crofoot, assisted by Rev. Wm. D. Ough, pastor of the Baptist Church. J. W. G.

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

Promoted by Seventh Day Baptists

Sabbath, December 12, 1942

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We are saved by hope . . . And we know that all things work together for good to them that love God.—From Romans 8.
of John Wycliffe's passion for translating it into his country's tongue, three; it accounts for the best in American colonial times. The missionary enterprise was built upon taking the Bible seriously; 'Carey, Morrison, Elliot, Judson, and a host of others sought to make the message of the Bible available to the people of the world, many of whom had no written language.' It undergirded Livingstone in darkest Africa, and the early missionaries who opened up our great northwestern territories.

Especially does the Bible speak to us in our own generation. It has no acceptable substitute, and if our generation were wise it will not be satisfied with its being merely the "best seller. It must become the best beloved." Not enough is it to talk about the Bible. "Eat the Book" was the word to an ancient prophet whose knowledge of it was so limited. The total consumption of food Christianity will continue on a low plane unless we realize that the Scripture is the Word of Life.

There are many ways and methods of reading the Bible. They need not be mentioned here. But let it be remembered that no method should become an end in itself. The Bible is a storehouse and if entered thoughtfully and prayerfully with a purpose of finding something for one's guidance and help, will yield its riches to the seeker. Let it be realized, too, that the Book as a whole should be kept in mind—or its purpose be found into consideration. It is not a book of recipes or a mere category of spiritual truths with a convenient index. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you.
We must face facts; face reality. Something must be done about this situation. It demands the sanctified efforts of churches, schools, and homes.

The Church and War

Many serious-minded folks are disturbed over the war, and the Christian Church should take toward war. Confusion and bewildering mark the many. There are those who have no doubt in their minds. With them the Church should willingly, if not gladly, bless the war. Are not our sons and other loved ones in need of encouragement and blessing in their unasked and unwanted task of total war? On the other hand, there are those—not pacifists—who feel that war for any reason is against the teaching of Jesus and the will of God that the Church cannot give its blessing to the conflict, however unjustified, covetous, and ungodly men and nations are in the thing.

The Church has gone a long way in its ethical and spiritual thinking since the former World War. But the unhappy aspect is that—the Protestant Church—has no united voice upon the question.

Can the "positive workers of God concerning war" continue to ask Dr. Clay and Mr. Morrison, "Has it marks the beginning of a new orientation of total war? The question is being put toward war. Confusion and irrelevance of the Christian Church are coming out in their unasked and unwanted task of total war? Is the problem of war irrelevance of the Christian Church in danger of being put toward war. Confusion and irrelevance of the Christian Church are coming out in their unasked and unwanted task of total war? Is the problem of war at this time? Is the problem of war at this time?

Many serious-minded folks are disturbed, because our fighting men have been doing so much reading of God's Word and thinking and believing, that the theme chosen by the society for this year's observance is "Watch Your Scripture Reading."

Our nation was born of the Puritan and Anglican teachings of the Bible, Americans sometimes think of it as the principal languages of the world. For many years now it has consistently surpassed all other the sales, approximating each year 25,000 copies.

Here in our own country the Bible is just now in demand beyond anything known for many years. The stores handling the Bible are maintaining their stocks with great difficulty. Publishers of the Bible are running their presses overtime. Demand for the Book are coming from quarters that hitherto have been indifferent to God's Word. The American Bible Society, which for more than 125 years has been publishing Bibles in this country, issued more Bibles, Testaments, and Gospel portions in the first ten months of this year than in any entire year in its long history.

The war, of course, accounts for much of this demand. Parents, churches, and friends are buying Bibles and Testaments to present to the men entering the nation's services. For the thousands who enter the ranks with further confidence of its distinguishing them free to all who ask for them. The interest shown by the men is creating a demand that is unprecedented. Last summer, the United States Census reported 35,000 in the chapels of great plant in Chicago, making airplane parts, sent six dollars to the American Bible Society with the request that Testaments be sent to General MacArthur's men in Australia. The books were sent in care of the Chief Chaplain of the Southwest Pacific forces, with the offer of more if the society would furnish free if needed. A few weeks ago the chaplain's reply was received. He wrote: "Your offer to send us an additional number of New Testaments is very acceptable at this time. We can adequately use 25,000 copies."

The American Bible Society's print presses have set up a special assembly line for the production of these books. For the past five months they have been turning them out at the rate of 10,000 or more a day. The society has just placed its second order for 2,000,000 of these books which are appropriately bound with the usual navy, air force, marines, coast guard, and the merchant marine. In addition to the text of the Bible, the Bibles have a durable moisture-proof cover, contain supplementary material so complete that a detachment of soldiers found themselves well equipped to conduct their religious instruction. A number of their Testaments, conduct a service of worship together.

There is abundant evidence that in this, as in other mobilizations of armies of the United States, the Bible is being read by the men.

A chaplain in one of the great camps in Great Britain writes: "When ordering an additional supply of Testaments from the Bible Society:

"My spiritual life is enriched to see the results."

One of the men accepted a Testament in the hospital, promising to read it. Later, when visiting him, I found him half way through the book, and to think of his first experience at all with the New Testament. Next he read the entire Bible and marvelled at what he read. Countless numbers are for the first time in their lives reading God's Word."

America is probably better supplied with Bibles than any nation on earth. The Bible has been the best seller in our country every year since the year 1800. Last year again, as in all recent years, the sales exceeded 500,000 copies of the Bible or parts of it. These were purchased in sixty-four different languages. The distribution this year will undoubtedly be much greater than last and possibly the greatest in our nation's history.

The stumbling block here is that our people do not read the Bible. They honor it, they respect it, they buy it, but they do not read it. Many in these tragic days are turning to it for comfort, and it is hoped that the practical elements in the celebration of Universal Bible Sunday, December 13, will encourage them and many others to make the earnest reading of the Bible one of their regular habits.

DAILY MEDITATIONS

(Prepared by Mrs. A. G. Churchward, Chetek, Wis.)

Sunday, December 13

"Blessed are they who do hunger and thirst after righteousness, for they shall be filled.

Christ used such simple illustrations. If we are hungry and thirsty really for the higher things of life, then we shall be satisfied and grateful for receiving them, and may we in turn give of them to others.

Prayer—Lord, we do hunger and thirst for the things to come. Give us what thou hast promised. Amen.

Monday, December 14

"Blessed are the merciful, for they shall obtain mercy.

As I write this, word has come to us that our war prisoners are being shackled and other indignities heaped upon them by Germany. England has ordered the same done to them. This is too hard to understand; the prisional will not help. If we can only show mercy to the prisoners in our hands and to the men in our hospitals, mankind will not emphasize the great principles of
Christianity that our country has always stood for.

When General Lee surrendered at Appomattox, General Grant refused to make a triumphal entry into the Confederate capital. He also had the Confederate soldiers retain their honors for a week so they would need them for spring plowing and other work. Then he issued twenty thousand rations for the hungry, exhausted, enemy.

A southern general wrote, "The men whom he conquered never forgot his magnanimity."

Prayer—Father, when our foes are conquered, help us to be merciful to the conquered people, for it is beautiful, after a hot, dusty day, to see God."—Cleanliness is next to Godliness; the story with a double meaning is one that is not to be found one hundred three times in the Bible. The Christian should be cheerful and happy, for it is beautiful, after a hot, dusty day, to see God.

Blessed are they that are persecuted for righteousness' sake. Amen.

Prayer—Father, when our foes are conquered, help us to be merciful to the conquered people, for it is beautiful, after a hot, dusty day, to see God. Amen.

Christianity that. our country has always triumphant entry into the Confederate tal. He also had the Confederate soldiers help us to be merciful to the conquered people, for it is beautiful, after a hot, dusty day, to see God. Amen.

As little sins are not noticed and so far as we know to angels, the world is made cheerful and happy with them, for it is beautiful, after a hot, dusty day, to see God. Amen.

We clean our homes and keep our bodies clean, and yet many who are innocent of this war and who long for peace. Give us the means and will to make the world brighter, happier, and better.

The lottery ticket is for a good cause. They tell you. Why? You could do so much more if you kept the first day of the week. What hurt does one drink do? "Don't speak of sin—smoke a cigarette." "Oh, we don't play for big stakes. Come on, and so on and on. It's not at all hard when the crowd is with us, but to be alone—it is so conspicuous and embarrassing unless we are filled with a zeal for righteousness and sure that God is very close. Amen.

Prayer—Dear God, give us a courageous heart to stand by ourselves when it is hard and alone. We will love to do more than Elijah was alone when he was in the cave. So help the young man who is finding his own way. Amen.

Who hath despised the day of small things." Zephaniah 3:17

Having an important evening appointment in a distant city, we boarded an early train. While outside, now and then, flakes of snow were falling; more and more flakes piled high. We did not meet the clergyman and so far as we know to angels, the world is made cheerful and happy with them, for it is beautiful, after a hot, dusty day, to see God.

A sermon is a lesson in a distant city, we boarded an early train. While outside, now and then, flakes of snow were falling; more and more flakes piled high. We did not meet the clergyman and so far as we know to angels, the world is made cheerful and happy with them, for it is beautiful, after a hot, dusty day, to see God.

The words "rejoice" and "rejoicing" are found one hundred three times in the Bible. To be sure we have croases and sorrows in this world, but much more blessing and joy. The Christian should be cheerful and happy, for it is beautiful, after a hot, dusty day, to see God. Amen.

The long-faced Christian and a dreary serv- ice repel, while a cheery person brings people as a magnet to a fireplace, there on the world make the world brighter, happier, and better.

There is the suggestion is a trite one. Preachers cannot all be as eloquent as Apostles and as persuasive as Paul, but that is not essential. The minister has been given a great message, the greatest ever committed to paper, the message of redemption; the Holy Spirit has made it beautiful, after a hot, dusty day, to see God. Amen.

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The successful cook is a woman who is able to make a meal that suits the taste of certain ones as well as that of the pastor, is lessened. When we consider the matter carefully, the preparation of a meal. She is a lesson in a distant city, we boarded an early train. While outside, now and then, flakes of snow were falling; more and more flakes piled high. We did not meet the clergyman and so far as we know to angels, the world is made cheerful and happy with them, for it is beautiful, after a hot, dusty day, to see God.

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Who are the peacemakers for they shall be the children of God. Amen.
a hundred years ago to sending Christianity abroad, that we have none at home to spare; whereas it has been found that religion is such a commodity that the more we give the more we have. Those churches which are not missionary churches wane and die, and all the work of the pioneers of individual members. So that it is no longer a debatable question whether the heathen can be converted; the practical question is, Can we be saved and not give the gospel to the heathen? — Taken from Jubilee Papers, 1892.

NEWS FROM POST ROADS, WOOD HALL, JAMAICA, B.W.I.

Rev. William L. Burdick, Corresponding Secretary, Ashaway, R. I.

Dear Brother Burdick:

It is quite a few months since I have written to you, but not hearing from you I decided to write to inform you that we in this part of the troubled world are still of good courage and pressing on, God helping us. Although there are many changes, the work is marching on.

I received a letter from Pastor Crichlow stating that our Advisory Board is postponed for next month. Because of the high rate of things it was not possible for us to have our conference this year. Transportation today is very hard for missionaries. Most of our travel is done by train or motor car, and one can hardly see one of either on the roads. The steam train is also off the lines to a great extent. On the Chapelton Lines we always have had the train three times per day, now it runs only twice per week, yet we trust that this will not hinder the progress of the Great Commission.

We had the visit of Pastor Crichlow September 5-7. We all did enjoy his visit. Sabbath, September 5, he ordained Sister M. Palmer deaconess of our church. The service was solemn. On Sunday, September 6, we went two miles to the river where he baptized four candidates. His sermon was spirit-filled. Some of us who had never met him before stood up and listened to him, while he took a large stone for his pulpit and his hands as his rod. He can never get tired of this service. His lesson was taken from 1 Corinthians 15. If any of us as members were getting dead, this service surely would put life in us. I want to say praise God for this young man whom God allowed the brethren of this board to send to us.

We hurried home and after breakfast we went again to the church. Five members were added to our number. The church clerk took the roll, each was responded back testimony, and we celebrated the Lord's Supper. In the afternoon the Women's League he said a marvellous sermon. The subject was "The Greatness of Men." Women were the speakers. Four men were asked to sing solos and they responded. The women based their talks on the men of the Bible. This program was enjoyed by all.

Monday morning Pastor Crichlow was up early to hold a communion service with a sick brother before he left. To God be all. The honor, the praise, and the glory that we can meet and talk of him and take courage for our task. Sincerely yours, (Mrs.) E. M. Smikle.

Post Roads: Wood Hall P. O., Jamaica, B. W. I., October 7, 1942.

HOW DO MISSIONS CONCERN LAYMEN?

By Dr. A. D. Staafacher

Missions are as deeply imbedded in the gospel as are the Golden Rule and the Beatitudes, they are as essential to the spiritual growth of our church as are worship, prayer, forgiveness, and love.

Missions are such a practical sharing of Christ's Spirit, that they are a major answer to the man who finds his religious life dull and unreal, and who wants to do something vital and red-blooded for the welfare of the world. Let him inform himself upon what missions are doing today toward building a better world for men and peoples. Let him become a regular and sacrificial supporter of this great work of God. Let him learn how to pray effectively for the life of the world in this tragic time. Then he will find his religious life tinged with reality and enthusiasm as he too becomes a builder of men and of a community of Christians eager and able to sustain a world order which makes the fruit of righteousness and freedom a permanent home. — Taken from Laymen's Missionary Movement.

WOMAN'S WORK

Mrs. Okey W. Devine, Sodom, W. Va.

WORSHIP PROGRAM

(Prepared by Mrs. Ernst Campbell of the Marthboro Society)

Hymn—Silent Night, Holy Night Prayer

Hymn—O Little Town of Bethlehem

The Star of Bethlehem through the ages has been a symbol of joy and hope to the hearts of God's people.

A story is told that at the time of World War II, when service stars hung in the window of a million American homes, a small boy and his father were walking home together one night. Only one star was visible in the sky. "God has hung one star in the window of heaven," remarked the father. To this the little boy replied, "Then he must have a son in the service."

How truly he spoke! He gave his life for us.

"God leads his children here below
On every pathway they go,
He knows each step along the road;
He lift's and eases every load;
He fills their empty shrine with prayer;
He watches o'er them night and day.
May he who is the safest Guide
In his great love with us abide."

HUNGRY HEARTS

(Report of the Board of Managers of the American Bible Society for 1941)

Ours is a hungry world—physically hungry. Millions who never knew the want of food before know it today. Many of these have known it for months. For hundreds of thousands it has become slow starvation and, in the end, grim death. The horror of it is that we, who are spared all this, have grown callous to its presence in our world. There is more of it today than there was a yea before we hear less about it. The din of battle is drowning out the voice of the Master who says, "Give ye them to eat." There is something every American with a conscience must be doing about this. He dare not sit by while nations starve.

There is something more than every Christian with a conscience must be doing about this. There is another, a deeper hunger, which he must help men satisfy—the hunger of the heart.

All those who are hungry of body know this deeper hunger too. But many besides—men who never knew a meal—are desperately hungry. That soldier in the Bataan campaign, convalescing from wounds that may leave him disfigured for life, is wondering whether he will live to see his family again. That wire thinking of family and home and country, he is hungry in his heart. His hunger becomes chronic—a hunger for security, justice, fellowship, righteousness. When, for months on end, men cannot find these things on which the human soul must live, they begin to doubt their existence. Simplicity sets in—the starvation of the human soul. Out of such want comes the madness of despair, of hate, of revenge, of violence, of disbelief—all evidences of approaching spiritual death.

Christians must concern themselves about the multiplying millions of hungry hearts that saddle the world today. There must be one adequate answer to such hunger of the heart. That is God's answer. The hunger is too deep, too universal, too eternal, to be satisfied with less than all. No hungr man may not know that; in hunger one seizes what one can. But it is none the less true: the only sufficiently answer is God's answer. And God's answer is given in only one place—the Bible; and in only one person—the living Christ. Men can weather insurmountable life if it is pressed within that cannot be shaken. Such security men find in God. Men can labor for justice in an unjust world when they know that God is just. Men can protect themselves from the blight of lies when they cleave to him who is the truth. Men cannot only have faith in this world, but can live for it and die for it when they walk with him who went all the way to the cross to save the world.

When a man can get this Book and find Christ in it, and find him to be the living Christ, then the hunger of the heart is on the way to being satisfied. Wrote a refugee in France, formerly a Communist, "Of bread I will eat nothing more; of comfort I will eat nothing more. But of Bibles we still have need." For it is not enough to have had the Bible once; to have learned some of it in childhood.
Life's ever-changing experiences must be brought to the changeless Word. To the hungry heart the Bible is the bread. We who are Christians know that the Bible and the Christ it presents offer the only answer to the hungry hearts of millions in this dark year—and we want to do something about it.

ATTEND TO YOUR READING

Timothy, my son, attend to your reading. For here is where God speaks to you. Here are the words of the Church and have guided it through days of tempestuous triumph and nights of tragic defeat. Here are the words that guide men to freedom: the freedom with which Christ makes men free. Here are words that belong to you. Here are words that belong to me. Here are words that belong to our fellow man before your eyes and tell you how to live with him. Read these words, Timothy, with a prayer in your heart that you may not sin against God. Here are words that dignify your fellow man before your eyes and tell you how to live with him. Read these words, with a prayer in your heart, that you may hear them aright, and that you may not be a bearer only, but a doer of them. God speaks to you in this Book, my son. Attend to your reading.

—American Bible Society.

THE SABBATH

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

What the Sabbath Means to Me

By Fred J. Bakker

Principally the Sabbath means to me a day of rest—a freedom or release from the activities of the daily world. That was the atmosphere and attitude engendered by my mother in our childhood. We wore different clothing; we played different, that is, quieter games; we sketched; and we ate different food. It was a family day. We shared the wonders of nature and the companionship of each other. Even as I grew into manhood, I gradually assumed that same attitude. In our childhood home we never read a newspaper during the Sabbath. We were allowed to read a selected story in a secular magazine. Later, we were careful to select the "proper" program.

In defense of such a program permit me to say that I am of the studied opinion that some such attitude and plan is necessary in order to develop the thought in the Sabbath keeper that it is sacred. The keeping of the fourth commandment is just as important as the keeping of the other commandments. God did not mark with a different penalty for the breach of this commandment than for any other commandment.

The Sabbath means a day to attend divine worship, the spiritual concerns therein, and attend the other appointments of the church which may be held on that day.

It is a day to enjoy the out-of-doors about the yard and to enjoy a short automobile ride through the country (writing of normal times).

When I was a student in a graduate school in New York City, I looked forward to the Sabbath because I could drop my studies for twenty-four hours, to commence afresh on Sunday. I believe I express the thoughts of my religion when I say that mental workers need mental rest and that physical workers need physical rest. The Sabbath affords those opportunities.

It seems that in order to establish a proper observance of the Sabbath we must develop proper mental patterns and habits. I do not mean to use the word "habit" as connoting a blind or fixed observance, but a religious rite, but a conscious and regular keeping of the day so that one would feel uneasy and as having missed a blessing if he failed to keep it as God had intended.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

CHOOSING TO SERVE OTHERS

(Contributed by Mamie Plemons, Little Prairie, Ark.)

We are living in a day and age when people are thinking of self instead of others. Their motto is self first, God and others last. This is wrong. If we are right in self, we will serve God. Paul said not to serve sin, but to turn from idols to serve the living God. Then we can have that love in our hearts that will make us desire to serve one another. Every one of us owes our fellow men love. He who lives for self, lives in vain; but he who lives for others, finds the pearl of greatest price and receives a name that is above every name.

WHO GOES TO THE WOODS

A cleverly illustrated book that is different from the ordinary: "White Tail" by Incllafawn, "Red Fox" by B. Elwell, both by the John C. Winston Co. press (Philadelphia). All the ordinary woods' people are here represented with their nature quirks revealed. The hero is Duck, and the heroine, Rachel, a white-tailed deer. They start the woods of Richmond, where the keeper of the woods is a boy, Jack. The book is written in such a way that the reader is quick to turn the page as Jack scalps a deer, or the fox tricks the Martin family returning from a far-away sojourn. Duck and Mouse are the main characters. There are no religious overtones, but the words "Whatever it was" steals the show with its pranks and cute kittenish ways. Aged 8.

Some homely natural philosophy is put in the mouths of some of the forest denizens—as when Duck says to Mouse, "Some people seem to help one along just by being themselves."

We do not know anything of the author save what we gather from her insight of nature, and ability to make animal life especially real and interesting to those who observe. A fine piece of illustrative work is done throughout the book in "line cuts," by Diana Thorne who has entered understandingly into the author's spirit and plan.

The book will make a fine Christmas present for "Junior," or the readers and contributors of our Children's Page, a healthful antidote to "Superman" and other trash offered at the news stands. It can be had for $2 of the publishers, or can be ordered through the Recorder Press.

CHILDREN'S PAGE

Our Lettern Exchange

Dear Mrs. Greene:

On reading the Children's Page of the Sabbath Recorder I have decided I should write to you. I am a student in a graduate school filled with letters. Both of my older sisters told me they used to write to you. My sister Abbie is helping me word this.

We have moved from the town of Richmond to Hopkinton. We started to our new school a day after we moved. I like it much better than Richmond, because I find more friends and it is right across the road from where my father works.

Daddy has told a lot of interesting Bible stories in the past years. Right up to the present, and I enjoy them very much.

I go to the Rockville Seventh Day Baptist Church, where convenient and I like it a lot. I am twelve years old and I am in the sixth grade. I can hardly wait to start my first year of junior high.

I have a pet dog, three kittens, and three goats for pets. Do you have any pets?

Your Recorder friend,
Grace (Betty) Elizabeth Cranford.
Hope Valley, R. I.

Dear Betty:

I am guessing this is the name you are usually called. Am I right? I am very glad you have decided to become one of my Recorder girls and I know I am going to...
from the oak trees, and a bird would take an acorn in its bill, stick it in a crack, hammer it open and pick out the meat to eat.

Cracks in fence posts, one could see, were about full of acorn shells left there by the birds, so the house was not their only drumming stand. It was when they were perched on fence posts that their beautiful colors showed off best—black heads, black and white bodies, marked in exquisite design, seen especially to advantage as they spread their wings.

The biggest mischief they did was to pick a hole in the house high up near the ridgepole, too high for a human being to stop up without a very long ladder. The hole was large enough so any of them could enter at will, though I never saw any of them inside.

(To be continued)

Alfred, N. Y.

REPORTED BY AMERICAN BIBLE SOCIETY

Direct personal report concerning the work in Geneva was made to the Board of Managers, November 28, by C. Creas Cavert, general secretary of the Federal Council of Churches, who was in Geneva as recently as October 10. His report emphasized the interest of the churches of the world in the welfare of prisoners of war, Japanese internes, and to the Japanese population being resettled in the West, among whom are a large number of Christian Japanese and Christian Americans of Japanese ancestry. A Japanese New Testament for service will shortly be available. Persons interested in these books may purchase copies of Gospels for 5 cents each and of the Testaments for 48 cents from the society's depositories.

CHRIST'S DESIRE FOR FELLOWSHIP

(Christ's Desire for Fellowship)

By Rev. William L. Davis


Introduction: Our dear Lord and Savior who, loving thy disciples didst love them unto the end, and under the shadow of the cross didst institute this holy Supper, bless this portion of thy holy Word to our good and to thy glory. May thy love be shed abroad in our hearts and all of us together be richly blest in our communion with thee. We ask it in thy holy name. Amen.

Text: "And he said unto them, With this desire have I desired to eat this passover with you before I suffer." Luke 22: 15.

We have seen the word desire in a great many words. What a beautiful word! How glad we are that the Holy Spirit gave it to Luke to report. We owe Luke an immense obligation. We owe the Holy Spirit a thanksgiving for that word desire because it is a reassuring word and it should be on the sacred page.

There are three aspects of our Redeemer here which I desire to put before you. 1. First, here is the desirous Christ. "With desire have I desired to eat this passover with you." In the Hebrew it would read, "greatly desired," or "intensely desired." It is the most vivid insight in the New Testament into the strong desires of Jesus. There is no verse parallel to it. It would be very interesting indeed to know all the desires of our Lord, but to have this one important desire is to have a pearl of great price.

We are full of desires ourselves; and when we read the Old Testament we find that God's heart is full of desires for his children. How good it is to think that God became man in Christ! Our Lord was so thoroughly human; and he, as humanity, was so intense, so ardently, so vividly, so assuredly intense in his desires. Think of the man Christ Jesus—one who was perfect man, who could smile, and laugh, and love, and weep, and tremble, and catch at a passing thought, and note down, and think about the desire of Jesus: "I desire this passover with you before I suffer." How good to think about the intensity of his desires! Weigh that phrase of his once more, "With desire have I desired to eat this passover with you." ... If it is not so with us, how intense, how earnest, how passionately must his desire have been. How real must the desire have been, that all of us together must be richly blest in our communion with him. We know what our desires are. Think of the man Christ Jesus—one who was perfect man, who could smile, and laugh, and love, and weep, and tremble, and catch at a passing thought, and note down, and think about human experiences. Yet he was God manifest in the flesh. In it not so with us, how intense, how passionate, how real must his desire have been? Weigh that phrase of his once more, "With desire have I desired to eat this passover with you before I suffer." How real must the desire have been?
end. How beautiful is this picture of the desirous Christ! That is the first aspect; now let us look at the second.

Here is the atoning Christ. That may startle you. Jesus encouraged a ritual, "With desire have I desired to eat this passover with you. Do not let us get so ultra-spiritual that, as Tennyson puts it, our faith does not fix itself in forms. The whole purpose of the ritual makes it a powerful means of use of material things to help us to realize spiritual things. Here is Christ commemorating his wonderful death. And notice he sets great store on fellowship in his commemoration. What store he set by his disciples! He chose them that they might be with him. "With desire have I desired to eat this passover with you." Yet Judas was among them. There are people who say: We do not want anything to do with professional Christians; there are so many "black sheep" among them. But those who say that are apt to be "black sheep" themselves! Yes, to be sure Judas was in that company, yet Christ did not disdain that fellowship. Let us take a lesson from our Lord.

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 to contact their chaplains. Service men should be assured by their families, says Doctor Gottschall, that "no chaplain will be sent to a soldier who does not want him." Chaplains will welcome this advice on the part of parents and wives, and will be able to render greater service, Doctor Gottschall declares.

TO THE EDITOR

From a Naval Air Station

Dear Editor:

Like most young men I had planned a future—then came the war. After some thinking, I joined the navy.

Most people think that the men in the Service capouoe and drink. I am sorry to say the majority of them do. But—it is the duty that is keeping us here.

I was raised on a farm or farms in and around North Lubp, Neb., brought up in a Christian home, and every Sabbath went to church. I liked to go, for it seemed a mental and spiritual rest. Many pastors helped me, at North Lubp and other places. I sincerely believe that with God's help we will win this war; but I do not see how some can talk and act as they do and expect any help at all. They say, "What fun is there to life if I don't drink and get to feeling good?" I fail to see their point.

I don't know how long I'll be stationed here. Anyway, I surely enjoy it here. It seems funny to be lying in the shade or swimming in the middle of November.

When I enlisted at Omaha, Neb., September 17, 1942, was sworn in September 26, and arrived at Great Lakes, the twenty-eighth. At 9 o'clock of the same day, we tore up our heading papers, receiving clothes, we arrived at camp and set up barracks and gear, getting to bed at midnight. The next morning we started our "boot" training, so called because of the leggins we wore. The schedule: reveille, 4.50; fall-out for physical exercises, 5.30; chow, 6.45; detail instead of drill; some days, 9.30, or 10.15, drill; mail call, 11; chow, 11.30; drill-field, 13.30; turn out, 15; mail call, 16.45; we are always busy ourselves, to wash, catch clothes, read, write letters, 20; talk, 21.30, all secure. This is daily, except Sabbath and Sunday. On Sabbath at 10, personal and barracks inspection; rest of day free; Sunday, Protestant services at 9; rest of day free. Some days we have work detail instead of drill; some days, lectures. All have guard duty about barracks at certain times during the day for four hours....

I remain a fellow-citizen,

Darrell Barber.

From a Young School Man

I think you'd be interested to know that even in Marysville the Recorder has a wide circulation. I often take care of Terry Anne on our evenings out looks forward to reading each new issue. She first became interested through the poems, prayers, and editorials featured on the cover. Her hobby is collecting such material in a scrapbook. Now she asks for the copies, not just to copy the poems, but to read the parts of them about the Passover. There is no way she will ever get rid of it. She and her family are Mormons.

Duan Hurley.

Marysville, Calif.

THE SABBATH RECORDER

DENOMINATIONAL "HOOK-UP"

De Ruyter, N. Y.

The resignation of Rev. Dow Mills, pastor of the Seventh Day Baptist Church of De Ruyter, has been accepted to become effective on April 11. Mr. Mills has accepted a call to the Seventh Day Baptist Church of New Auburn, Wis., and will move to that location in April, 1943.

This will sever a seven-year pastorate. Mr. Mills having begun his work in De Ruyter in 1936, after having served the Seventh Day Baptist Church of New Market, N. J. Mr. Mills married soon after moving to De Ruyter, Miss Martha Gates, daughter of William Gates and the late Mary Gates, of Lincoln. Mr. and Mrs. Mills have a daughter, Miriam.

De Ruyter Gleaner.

Chicago, Ill.

Recently we were fortunate in having Rev. L. O. Greene with us, who gave us what we so much needed—courage.

The week following, Doctor Palmberg visited here, using the service to tell us about the work in China, in spite of its suffering and trials, rising to meet its own needs. Shall we in Chicago complain because we are still prosperous, and the work of our mission is so much needed?—China, in spite of its suffering and trials, rising to meet its own needs.

We miss sorely the Ewing family, now in Galveston, Tex. Allison Burdick, Jr., of Urbana, Champaign, Ill., and his grandmother, Mrs. A. W. Ewing, of Minneapolis, Minn., spent the Sabbath with us last week.

Our Sabbath school is efficiently superintended by Dr. Bond. He is with his wife and family, and our Sabbath school service on April 14.

We wish our pastors whose sermons appear in the Sabbath Recorder could know how much we use them at our services, and how much it means to be "shepherded that way"—though unknown to them—one more thing to be thankful for.

Little Brother—What is etiquette?

Little Bigger Brother—Nothing. Saying "No, thank you" when you want to holler "Gimme!"—Christian Science Monitor.
each in his own way. At the close of the season a dual party was held at the Arthur Payne farm for the "thanking." At each of the two houses on the farm a section of the party was held, one of adult people, the other of young folks. Later, the two groups assembled at one house and the reports were made, showing between thirty and forty dollars realized from the various projects. Each told the story of how his money was earned.

On November 6, Pastor Thorngate accompanied by Mrs. Thorngate, Miss Ruth Bird, and Charles Socwell drove to Welton, Iowa, where he preached Sabbath morning and afternoon. There are but few of our people at Welton now, but it will be a sad day for them and for Mrs. Thorngate, Miss Ruth Bird, and Charles Socwell.

"Here they were to carry the word of God, taught the word of God, and of God's neighborhood's life and death have crossed these sills, and over the hill of Galilee. The disciples knew him as a man, and as a loving companion. With words of love and interest Jesus encouraged them, as he was about to leave them, his mission for the time being ended.

How lovingly he led the disciples over Bethany way with its delightful memories of Mary and Martha and Lazarus, his dear friends, at whose home he was always welcome, where he actually slept when Lazarus was dead. From the hills there, the little company could look over Jerusalem, the people of which Jesus had wanted so much to save. There also was the Mount of Olives, the Garden, and the recall of its agony; and over there the hill of Calvary. Alone Jesus went through Gethsemane, to the cross, the grave, and was resurrected, then ascended to his Father; his earthly mission was now complete.

Boulder, Colo.

**MARRIAGES**

**Bond - Greene.** — At the Albion Seventh Day Baptist church, following the services of the centennial celebration, October 10, 1942, Miss Marjorie Greene was united in marriage to Private Gerald Clark Bond, formerly of Nor tonville, Kan., now in the Medical Department, Army Air Corps Technical School in Madison, Wis. The ceremony was performed by the bride's father, Rev. Leslie O. Greene. Mrs. Bond is teaching at Westminster, Ill.

**Sheppard - Lawrence.** — Lieut. David T. Sheppard of Cedartville, N. J., and Miss Margaret J. Lawrence of Marlboro were united in marriage at Marlboro Seventh Day Baptist church on the evening of October 10, 1942, by Pastor Herbert L. Cottrell. Lieut. Sheppard is stationed at Fort Lewis in the State of Washington. Mrs. Sheppard will continue to live in Marlboro and teach in the Salem High School, Salem, N. J.

**LET NOT YOUR HEART BE TROUBLED.**

**John 14: 1**

By Mrs. E. C. Bird

Nineteen centuries ago the command was given to those whom Jesus had been training during the three years of his ministry, that they were to carry the story of man's redemption, through the blood of the Son of God, to all people. As I read the story of the forty days before Christ's ascension, I am impressed with the affectionate desire of the Master to clear up all doubt in the minds of the perplexed disciples, and quiet all their fears.

The work of atonement was finished. Jesus had suffered and died. He had conquered death and hell, and reconciled us with the Father. He said to them, "Let not your heart be troubled, neither let it be afraid. I will send you the Comforter" — which is the Holy Spirit. "I am going away and leave you, but I will come again and take you home." Jesus loved his companions of the roads, the mountains, the wilderness, and of Galilee. The disciples knew him as a man, and as a loving companion. With words of love and interest Jesus encouraged them, as he was about to leave them, his mission for the time being ended.

O God, who seest that in this warfare we are seeking to serve thee and yet in the waging of it must needs do many things that are an offense against thy love — accept, we pray thee, our imperfect offering. Arm us with thy Spirit, that our warfare may further the victory of thy justice and truth; through Jesus Christ our Lord. Amen. — Prayer Book for Soldiers and Sailors, Protestant Episcopal Church.