homes. The Sabbath afternoon forum has been given up for January and February.

Correspondent.

Boulder, Colo.

The church here has been quite active this fall. We held four Sunday evening services in November and December, instead of a Preaching Mission. We used as our theme, Christ for a World at War, with the subtopics: Christ, a Comfort; Christ, the Way, the Truth, and the Life; Christ Sends the Comforter; and Christ Sends His Peace. These topics were taken from John 14.

We have organized a Bible study group which meets at our home every other Monday evening. We are studying the Old Testament law, and have quite a large interested group.

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Usually a social is held following the banquet, but it was dispensed with this year to join with the church members and friends in the celebration of a golden wedding anniversary of Deacon and Mrs. E. M. Irish.

After this social the young people remained for the New Year's watch party under the direction of the pastor.

We were privileged to have with us on last Sabbath (Jan. 2) Mr. F. B. Hurley of Riverside. He spent the week-end with his aunt, Mrs. Cornelia Coon, on his return from Commission meetings. He gave us a very welcome talk Sabbath morning before the sermon.

Earl Cruzan.

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THE SABBATH RECORDER

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

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EDITORIALS

HUMAN RELIEF
Great human needs are being met by the United China Relief. The greatest human contribution the United States has made to China during her five years of war and death has been to send funds that have rescued more than thirty thousand small war victims. The one looking at you from this page will wring tears from every hard heart if it were known to be left to perish from cold and hunger. Your dime or dollar will help somebody’s little child from such a fate. See President Warren’s “corner” on another page, concerning information of ways we may help. A dime or a dollar from many of us will not rob our own or endanger our own united work. We who have received so much through the love of Christ will make response—as so many already have. “Freely ye have received, freely give.”

CO-OPERATION IN CHINA
China’s Christian leaders are taking an increasingly active part in the development of Chinese industrial co-operation, according to Dr. J. Henry Carpenter, executive secretary of the Brooklyn Church and Mission Federation and chairman of the American Committee in Aid of Chinese Industrial Cooperatives.

Doctor Carpenter recently returned from an eight thousand mile trip through China under the auspices of the American Committee above named, an agency of United China Relief.

Describing a 1,700 mile tour by truck through northwest China, which brought him in contact with three hundred industrial co-operatives manufacturing blankets, paper, shoes, tools, soap, etc., Doctor Carpenter reported these cooperatives to be a part of a “genuine people’s movement that is bringing new life to China.”

Of especial importance, Doctor Carpenter said, are the federations of co-operatives through which the people are provided with medical care and conduct their own primary schools as well as special educational programs among women. He also said that these federations have organized their own treasuries, resulting in a marked advance in cooperative finance, purchasing and selling in China.

“These leaders who are working for economic freedom for China through co-operatives are expecting increased help from America and are preparing for it,” according to the report which also pointed out that there are now some 1,590 producing units among these cooperatives, the largest number of these being engaged in weaving blankets and cloth for the armed forces. The total production is more than $24,000,000 Chinese, or $1,200,000 American, per month.

WHERE IGNORANCE IS . . .

The Christian Advocate relates a true story told by Bishop Waldorf, of a young minister beginning his first pastorate. “Well, I didn’t know any better,” but made up in zeal what he lacked in knowledge of church rules.

A ten per cent increase in “world service” had been asked for. The young man at once began work. The church knew what was needed; if so he would get it. The board of stewards, however, conservative on all questions, generally asked, “What did we do last year? When that question was answered the matter was settled, especially for one brother who never favored doing anything out of the ordinary. The young preacher had to depend on his getting it.

At the first quarterly conference the superintendent asked about the increase. The conservative member arose, saying, “Well, Doctor, I’ve been a member of this church for a long time, and I can tell you right now that this congregation isn’t going to spend any more for world service . . . I know every man and woman in this church and what they will pay. There just isn’t that kind of a ‘pocket’ here.”

The young preacher grew red of face but smilingly said, “I’d like to say something. I guess I don’t know much about being a preacher . . . I make lots of mistakes and it seems I have made one now. I just didn’t understand about that increase. I thought it had to be in right away. I guess I’ve been dumb as well. But I know it couldn’t be done. I had asked Brother . . . here, I would have saved myself a lot of trouble. But I thought it was up to me, so I went out and collected it right away.”

“You did what?” from Brother . . .

“I collected it. I got it from folks who hadn’t been paying anything to the regular budget, so you needn’t feel that we will hurt some other collection.”

We can imagine the laughter that followed, and possibly the embarrassment of Brother . . . “Did I understand,” asked he dourly, “that the preacher has got all that money collected?”

“Yes, I have it here in my pocket,” replied his pastor.

“Well then,” replied the cautious brother, “I move that we accept the increase.”

Blessed be the ignorance of those who don’t know that a thing “can’t be done.” We need more of them in pulpit and pew.

ECUMENICAL PROGRESS

At a joint meeting in New York City in November, of the World Conference on Faith and Order and the Universal Christian Council for Life and Work, at which Seven-day Baptists were represented by Dean A. J. C. Bond and Rev. Albert N. Rogers, it was reported that two other large church groups had been added to the list of those composing the projected World Council of Churches. The new groups are the Methodist Church of Brazil, the church of the Province of New Zealand, which makes a total of seventy-seven churches in twenty-eight countries.

There was also announced in September last, at St. Paul’s Cathedral, the inauguration of the British Council of Churches, on the same “basis” as that of the World Council of Churches—all the British churches are members; its chairman is Archbishop Temple. Progress was reported as being rapidly made by Canadain churches in the programs both of Life and Work and of Faith and Order.

These are encouraging matters of news for all who are interested in ecumenical fellowship and service. More and more Christians are becoming convinced that a united Christian front cannot be made by a divided church. An effort ought not to be impossible to those who love the Lord.
ITEMS OF INTEREST
Why I Subscribe to the Sabbath Recorder
1. News and views of other Seventh Day Baptists—my people.
2. Reports and plans of the General Conference and other churches.
3. Stimulating articles on missions, women’s work, youth activities, as well as sermons and editorials.
4. Touch with the Christian world.
A. N. R., in New York
Church Bulletin.

The Chinese ambassador to the United States, a Buddhist, said recently, “As an un-reconciled Buddhist in thought, I witness to all the missionaries who have aided China during these years of her struggle. Many of these missionaries have lost their property, have suffered physical injury. Their women have suffered grave indignities, physical hardships and misery, but so far as I know no missionary has deserted his post. Their missions have become centers of refuge for thousands and tens of thousands of Chinese.”

Not only the little miss shown in our editorial but two million other Chinese children have been made homeless or orphaned by five and one-half years of war. The answer to how 1943 will mean for them depends much on the United China Relief and its participating agencies.

The Seventh Day Adventists, at their recent meeting in Cincinnati, reported that the membership gave $31.13 per capita during the year 1942. (This denomination requires an all time record, was $36,205,388.19, an increase of nearly $2,000,000 over last year.

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

In God’s Law
By Charles Thomas Fisher (1900)

God tells us through his inspired Word that the seventh day is the Sabbath—blessed, sanctified, and set apart for a holy purpose. All men, necessitated is laid upon every faithful Christian to refreshment to lift him up from the low ground of sensuality, misery, and worldly strife to the higher plane of Christian manhood and womanhood, to make a Sabbath day’s journey towards the new Jerusalem.

The seventh-day Sabbath, God’s Sabbath, is founded on the moral law. Sunday has no just claim to moral sanction. To substitute the Sabbath for the seventh day is a direct contradiction of what God has told us to do. To change the day is violating a part of God’s moral law. When we disobey God we commit sin. When we hear the law are justified before God, but the doers of the law shall be justified.

Then let us strive to keep the Sabbath in spirit and in truth, and go on and make greater spiritual attainments in this world, which is but the beginning of the happiness which is kept in reserve for all those who love God. “If ye love me, keep my commandments.” Love is the mainspring of action to obedience. When God tells us to keep the seventh day, we cannot compromise or discard the teachings of the Bible, God’s revelation to man. Then let us strive to enter into full spiritual teachings of the Bible. God’s revelation to man that we may have a right to the tree of life.

H. C. V. H.

SABBATH SCHOOL LESSON
FOR FEBRUARY 20, 1943
Jesus the Good Shepherd. Scripture—John, Chapter 10.
Golden Text—John 10: 11.

WASTAGE VS. NATIONAL NEED
Evanton, Ill., Feb. 8.—Despite nationwide rationing of essential fruits, more than two billion pounds of fruits and berries will be wasted in making wine during 1943, the National Woman’s Christian Temperance Union pointed out in a statement here today. This total contribution of 155,000 pounds of nuts and 110,000 pounds of prunes will be cast out. The White House, the nation’s Federal Fruit and Vegetable Administration, estimates a supply of nearly 2,000,000,000 pounds of canned fruit and vegetables in stores.

In the fiscal year 1941-42, the report says, government figures show that 2,151,825,798 pounds of fruits and berries were used to make alcoholic beverages. Increased taxes on distilled liquor have accelerated the waste of fruit. Why can we not expect this feature to be greatly expanded for

1942-43, unless the government or an indigent public stops it,” the W.C.T.U. declared.

“It is social sabotage to sacrifice the welfare of its people to perpetuate a traffic in a narcotic beverage. Because of the direct loss of food in wine making, there is also the curtailed supply due to the shortage of farm hands, while thousands are engaged in raising crops for wineries.

THE VISION, THE CALL, AND THE ANSWER

By Rev. Everett T. Harris, Alfred, N. Y.
(Furnished by request.)

Text—Isaiah 6: 8. “Also I hear the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.”

This text is a part of Isaiah’s account of his call to become a missionary—a man with a message from God—and of his decision to dedicate his life to the service of the preaching ministry.

In the account there is no mention of interior experience. We sometimes give the impression that a man must "wrestle with God" before he can make such a decision. Isaiah did not tell of any such inner struggle. Rather, it appears to have been a natural response to a deep religious experience. Isaiah saw the holiness of God. He felt the need of cleansing. He saw his own sinfulness in the light of his perfection, and was filled with awe. "Here am I, send me.”

Jesus said to the disciples after talking with the woman of Samaria, “Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.” The Greek word “send forth” may be translated also “to drive out,” “to cast out,” “to send forth,” “to thrust forth.” The same verb is used when referring to Jesus’ actions in cleansing the temple, “He cast out those who bought and sold,” or “He thrust them forth.” Not all of these actions are premeditated; the translators of the old King James Version might have used

THE SABBATH RECORDER


Correspondence should be addressed to Rev. William L. Burdick, 377 Chestnut Street, Ashaway, R. I.

MISSIONS

The vision, the call, and the answer

by Rev. Everett T. Harris, Alfred, N. Y.

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Not all will answer the call by entering the ministry, for consecrated Christian laitymen are as necessary to the carrying of the message to all men as are backsliders and mission-aries. But in this sermon I want to stress a particular calling—those called to preach or teach or labor as a witness with a message from God burning in his heart, which he wants to tell and to illustrate before men.

Noah was called to build an ark; Moses was called to lead the children of Israel out of captivity; but Paul was called to preach. He felt the burden upon his soul so heavily that he asked, "Who is it that will go for me, woe is me if I preach not the gospel." It is for such utterly consecrated men as this that the new day cries out—not men who can preach and farm and run a garage equally well, but men who can and will preach the message of God to those who will hear it. Goodell, chairman of the Department of Evangelism of the Federal Council for many years, said something on this order to a group preparing for the ministry, "Do not enter the gospel ministry if you can keep out. Such men are not needed. God will burn your heart and if the spirit of God within you will give you no peace—then go into the ministry, and seek to be truly born again unto the kingdom of God. They should be brought face to face with the Eternal God, should come out of that experience to realize their own unworthiness, should seek to find God's favor and should cry out in humility for cleansing, and find it in Christ Jesus, our Lord; then they should commit all to God, "Here am I, send me," and hear God’s call for workers; and finally they should offer themselves in some phase of Christian service.

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a more vigorous word than "send forth." They would have expressed more nearly the speaking of Jesus if there had been such a word.

Therefore, the Lord of the harvest that he will thrust forth laborers, that is, impel them to go out, lay it on their hearts so heavily that they will do so.

Now there have not been many of late who have come out of our churches to be missionaries. Perhaps the reasons of the lack of men are:

1. Many of those who have been desired for the Lord's work have let the consecrated efforts of our fathers be ashamed by offering themselves!

2. Others have failed to pray that they are willing for him to go on your part that you are willing for him to escape. God gives of his sons to bear the message glorious, and his wealth to speed them on their way.

3. Could it be that we have failed to pray the God of the harvests to thrust forth laborers, he who will not fail? Why did they leave out that verse in the Great Cycle?

4. Is it because there is no need or is it because we no longer are willing to have the need?

5. Is it because the God of the harvests to thrust forth laborers, he who will not fail. Why did they leave out that verse in the Great Cycle?

6. Is it because we no longer are willing to have the need?

7. Is it because there is no need or is it because we no longer are willing to have the need?

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installed. Our editor reported it not completed when he visited their service, recently and I think they should have the credit of this news. "All we lack now is a minister," remarks my informant.

New York University is offering a special course in organization, administration, and supervision of week-day church schools to meet the need for an emergency of spiritual illiteracy and mounting juvenile delinquency in the metropolitan area. There is an immediate and pressing need for teachers to increase the number of schools. About one hundred thousand children out of the total of more than five hundred thousand in New York City's elementary schools are reached by the new program set up under the Released Time law.

ASKED NOT TO BUY DRINKS FOR SOLDIERS

The commanding officers of troops are asking people not to be so "kind" to soldiers in buying them drinks. Civilians here and elsewhere have sometimes overdone their hospitality in this respect. A number of soldiers on duty have been invited to homes and tempted.

An army official has said, "The result of buying drinks for soldiers usually is to get the soldier himself into trouble." He further said that, "Many soldiers are unaccustomed to drink. The soldier who over-indulges at night finds he cannot keep up with the rigors of the day's work or training.

"It has been necessary to reduce to the ranks some non-commissioned officers who have been too lavishly entertained by civilians in bunt. Such hospitality, well intentioned though it may be, is actually operates to weaken our war efforts."

—Westerly Sun.

WOMAN'S WORK
Mrs. Okey W. Davis, Salem, W. Va.

A DAILY PRAYER FOR 1943

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of thy kingdom is placed in my keeping. Therefore teach me to love thee:

With all my mind — that I may think thy thoughts throughout the entire day, and make each significant decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord;

With all my heart — that I may love those whom thou lovest, feeling for even the most unlovable and difficult of thy children the same overwhelming mercy;

With all my soul — that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for thy divine power to surge through my commonplace routine from morn till night;

With all my strength — that I may work the works of him who sent me while it is day; seeking to channel through every act thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for thy name's sake.

—United Council of Church Women.

EXCERPTS FROM LETTER

(From the United Council of Church Women.)

To the Chairman of the Local Interdenominational Groups Observing the World Day of Prayer:

Dear Sir:

This year the World Day of Prayer will come on March 12, 1943, the first Friday in Lent, in order to accent the program and Call to Prayer we hope that you may find unusual and disturbing beauty in this rare worship service. It was written for by two women, Constance Coon, a graduate of General, and Mrs. Earl D. Burdick, our Senate, to put into practice Christ's own teaching in the words Mrs. Mays calls us to an active display of ways in which "Love Never Fails." We would suggest that wherever possible each local church take into its direct any outstanding Negro woman to lead this section, someone exemplifying the winning qualities this section needs.

V. We Offer Unto Thee: this is the offering section, pages 14-16 giving certain necessary details; the new "Handbook for Leaders" will give many more.

VI. The Lord Reigneth: coming like a morning dew. "Handbook for Teachers" should reaffirm our basic Christian beliefs.
The SABBATH RECORDER

Emergency Relief Drive! Give! Give! Give!

I sighed resentfully. How could we give—we or any of the other thousands of low-salaried, middle-class people? Let the rich take care of all that—we're too stupid as it is.

I read on, though, fascinated and horrified by what I read: men and women dropping in from the streets and laying there of starvation. Old babies wrapped in newspaper; school children to bear forever the ghastly marks of near-starvation; old folks trudging along icy roads in winter winds, away from the only homes they'd ever known; a new pair of shoes an impossibility in one country, an orange miracle in another. Bible with things to dream of elsewhere

A long time I read—and when I lifted my eyes wanting to get more blinded by what I saw: a wide, clean room stretched all about me, warm and dry and safe, filled with such an abundance of comfort and beauty that I stared, hardly recognizing the things I'd dusted that very morning. My chair was soft and warm, my clothing whole and comfortable.

I knew of a bed in another room, with snowy sheets, soft pillows, and warm quilts: a refrigerator in another: a pass of delicious food heated in the warmth of a well-heated house; all around me were the innumerable comforts and joys and safeties of a low-salaried, common folk's middle-class home.

I looked down through gathering tears at my—admittedly—very tired feet in their soled shoes. "Let the rich take care of that!"

Yes, I vowed, I—the rich—will help!

—from The Messenger.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I guess it is about time I wrote to you. I am ten years old now. We haven't been to school for almost a week now because two of our Junior girls have the scarlet fever. We couldn't even go to school or Junior on Sabbath day. They said it seemed like a funny church with no children there.

We don't like to miss Junior because we have so many names this year. The Junior society is divided into three groups now. Of course we all meet together for our worship services and one of the older group plans and leads that. Then the juniors that are five and six go in another room and study the life of Jesus. The ones that are seven and eight study about David and the rest of us are starting in with Genesis on the flannel board.

Our memory work was the singing of "Shiloh" this year. Several of us have started already.

I wish other juniors would write and tell us what they do so we could get some good ideas from them. We like to try something new each quarter.

We juniors work hard to get all the boys and girls in Shiloh to come to our meetings. We try to have interesting work.

We are going to fix a sunshine box for the girls who are sick. Two of our juniors come from Bridgeton and they didn't miss a single Sabbath last year. Wasn't that pretty good?

Our juniors packed a big Christmas box and sent it to a family in Florida who are just starting to keep the Sabbath.

My brother Loren got a pass to come home on his birthday. He is at Camp Holabird, Baltimore, Md. It is only a short distance, but after services we would go in with us, and would get out and wait to greet us.

I hope when my cousins in Rhode Island read this they will get busy and write to you, too.

One of your juniors,

Marilyn Lois Osborn

Shiloh, N. J.,

January 25, 1943.

Dear Marilyn:

I always like to hear about your Junior society. You are doing fine, interesting and more than a little hard work as well as helpful. I hope the children in other Junior societies will follow your good example and tell about their work on the Paper of the Week.

I am sorry to hear about the scarlet fever in Shiloh and hope the two little girls are sick not having it very hard. Our Eleanor had a very mild fever when she was seventeen, and she and I were quarantined for a whole month. The last week she was feeling fine and we have a time stepping on the floor happy and coopered up in one room. She had one sunshine bag from her schoolmates and one from Sabbath school and they were a great help so I'm sure your Junior friends who are sick will enjoy one from you juniors.

I am glad Loren could be home for his birthday. I am sure it made you all as happy as we were to have our son, Doctor Greene, and his family home for nearly a week, coming all the way from Colorado.

Sincerely your friend,

Mitpah S. Greene.

*Dear Friend, Mrs. Greene:*

*It must be three years ago I promised our Sabbath Recorder children I would tell them about a dog that we had that would go to church on Sabbath day. It was a pet, and we remembered it in the spring of 1871. We lived in Minnesota, on what was called South Prairie. Our church was also built out there, and there were only three in four miles from the church.

Of course we could not go very regularly in the winter—so much snow and it was so cold.

My father's horses' names were Pet and Nell, and our dog's name was Watch, a sheep-herd of medium size, mostly black and some white. Watch became fond of Pet and Nell, and so when we all went away we would go very lonesome. He would act as though he wanted to go, and would start to follow close under the wagon. Father would get out and tell him he must go back, but after a short time we would see him.

Sometimes we would be nearly the only ones to see him skulking along, perhaps in a patch of weeds or brush beside the road.

How well I remember, after a long, hard winter, when the first green snows got settled, my father hitched Pet and Nell up to our farm wagon and we got started for church. It was a nice warm morning. We kept watching for our dog expecting to see him, but when we got to church it was gone, and we were sure he was rejected. But as he grew older and wiser and we had more stock, he enjoyed staying at home.

R. W. Daggett

Dodge Center, Minn.,

January 25, 1943.
THE JOURNEY TO THE SEA

(Concluded)

By Mrs. Pearlee Halladay

"I do not like to go under the bridge," said the Stream. "The sun cannot shine on me and make me sparkle."

"But you must," said the Waterdrops; "it is the only way to reach each other. You must follow the river which will take you to the sea."

"It is such a long journey and I am getting very tired of flowing along every day. I work, too, giving the birds a drink and watering the roots of the trees and flowers that grow along my banks. And yesterday there were minnows swimming in me, some small shell creature and I heard on the sand I had washed clean. And I smile back at them."

"Do you know who sends the breeze to whisper to us? It is Loving One, and we should always heed what Loving One says."

"Dear Waterdrops, you are truly my friends. I am sorry I complained. Let us keep close together as we go on our way; I shall do better if you are near to help me."

"All of Crooked Creek seemed laughing as it ran quickly under the bridge. It really was only a short way under the dark bridge and then the water began to broaden and flowing into the river and sunlight. Now they could travel much faster on their way to the sea."

There were many things that happened as they flowed on, with the river toward the sea, but that is the river's story and we will not tell that now. The stream and waterdrops were mingled in the river. Sometimes they were far apart and then the waves brought them together again. How glad they were when they found each other, going toward the sea! They had a long journey through cloudy days and sunny ones—ever moving day and night. There were lonely days, when they were far apart; then the wind blew them to the shore and when the wind blew strong they were brought closer together.

A heart-sick pastor reported the case of a housewife. She was a prominent member of his church—who had evaded the sugar regulations by a subterfuge. Said he: "It is to me a tragic thing when a Christian woman is willing to sell her soul for two pounds of sugar." To which might be added, "God have mercy on the Christian man who sells his soul for an X-card, a tire ration, or a priority to which he is not justly entitled."

Citizenship, in these days, is much more than fighting for the defense bonds, marching behind the band, or serving as an air-raid warden. It is a matter of honest and sincere participation in the work of the government and of the community.

Certainly this does not mean that we argue for a sublimation of conscience. We take our stand with those who defend the rights of the individual conscience against those of the mass mind. What we are pleading for is an honest co-operation in the part of the Christian church in the cause of evasion, subterfuge, and broad interpretations by which we excuse ourselves from duties and responsibilities commonly accepted by all people.

The size of the advantage gained by dishonesty is the price mark we put upon our own honesty.—Roy L. Smith, in Christian Advocate.

THE NEW WAY OF 1943

By William L. Davis

Text—"Ye have not passed this way heretofore."—Joshua 3:7

When the children of Israel left Egypt they embarked upon a strange and perilous journey. Stretching far into the distance was a future existing only in prophecy and promise. It was true, certain of their fathers had journeyed at some time through at least a part of the same land they were now to traverse, but the traveling had been done at such a remote time that their descendants knew little about it.

They were to endure the trials of hunger and thirst as well as petty wars with desert tribes. But eventually they were to settle down for a period of forty years to a simple wilderness life. Moses would pass away and the great sea. They had reached it at last. They had come for a period of forty years to a simple wilderness life. Moses would pass away and the great sea. They had reached it at last. They had come

THE PULPIT

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THE PRICE OF A SOUL

A heart-sick pastor reported the case of a housewife. She was a prominent member of his church—who had evaded the sugar regulations by a subterfuge. Said he: "It is to me a tragic thing when a Christian woman is willing to sell her soul for two pounds of sugar." To
them the negative and the positive selves. Jesus called them God and mammon; Paul called them the false self and the true self. God is true, and as a matter of fact, name they may be called, evil and good strife to get control of man's soul.

Steven R. Soutar

It dramatically in his story of Dr. Jekyll and Mr. Hyde. George Bernard Shaw describes it by saying, "We are all mad, more or less. Why, if you knew yourself, you would rush out of the place and wonder why such a dangerous person was allowed to remain at large." Tenenoon once exclaimed, "and, ah, for a man to arise in me, that the man that I may cease to be." The Bible teaches, for one to be saved when at the deathbed.

Bible teaches, for one to be saved when at the deathbed. But is it not as asking much of a part, however great or small, in the future life awaiting us, but could it not be that He is courtesly going to give to God, who does so much for us, a greater part of our lives? Yet, death awaits us all. How shall we respond? Are we wise thereby? For, in any event, we would have to face the fact that we must all have a large part of the lower and the higher as the chief part of the day. Before the cradle and the grave every living soul enacts a world drama with the struggle of the lower and the higher as the chief part of the play. Which will succeed? Shall it be the lower or the higher? Surely, as we tread the way of this new year and encounter fresh struggles of the soul, we shall realize again and again that we have not traveled this way heretofore.

Second, the way of prosperity and depression are as one when billions or millions a new road. After an orgy of buying and selling and of struggling for the freedom of the world, we suddenly awake to the fact that our flimsy castles of economic security has tumbled to the ground. Then there may be weeping and wailing and gnashing of teeth. We will have gone through the dismal valley and our wailing and gnashing of teeth. We will have gone through the dismal valley and our wailing and gnashing of teeth. We will have gone through the dismal valley and our wailing and gnashing of teeth.

What's the faith of the future, the mound of the sky? And the faith the faithful shepherd: Who goeth before his sheep. He goeth, and his sheep goeth with him. Though rough be your road and steep.

The Sabbath goeth before you, and the way with him is safe. The Sabbath goeth before you, and the way with him is safe. The Sabbath goeth before you, and the way with him is safe. The Sabbath goeth before you, and the way with him is safe.

Let us remember, our Savior goeth before us and the way with him is safe. Let us remember, our Savior goeth before us and the way with him is safe. Let us remember, our Savior goeth before us and the way with him is safe. Let us remember, our Savior goeth before us and the way with him is safe.

Fourth, the new year is a new way for us. One of the things which is necessary in any travel is a competent guide or leadership. In all realms of life we seek and need this. Moses, Joshua, and Caleb were competent leaders in the church, and we should be very sure of the leadership we follow, and we should trust it by the standards of God. An ungodly life falls into peril. A life disciplined and led by God makes the nation in safety and peace. With firm reliance upon God and complete dedication to him, we shall be able to travel the way of the new year in safety. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; he shall not be sifted in thee."

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The Gospel Messenger

DENOMINATIONAL "HOOK-UP"

Dodge Center, Minn.

The people of the Dodge Center Church entered the new year with an unbroken spirit of optimism. It made improvement over the last. The annual church meeting, with a chicken-pie dinner, was held in the high school community room, with about eighty-five present.

Reports of officers, departments, and committees were made, and election of officers executed. Pastor Thorngate was called to serve another year.

It was decided, on account of gas restrictions, to hold the "all-day winter socials less regular than usual."

The Sabbath school class of middle aged people presented the Sabbath school with a service flag. Each star, representing a man or woman, shined with the promise for Victorious Service. Each star, representing a man or woman, shined with the promise for Victorious Service.

The sermon of the morning when the pastor delivered the ordination sermon on the topic, "V for Victorian Christian Living." The sermon of the morning when the pastor delivered the ordination sermon on the topic, "V for Victorian Christian Living."

Correspondent

North Loup, Neb.

Local people were interested Saturday to see in Ripley's "Believe It or Not" feature in the State Journal, a picture of C. J. Rood of this place with the caption that at ninety years of age he was from a family of nine children, nine grandchil- dren, and five great-grandchildren.

Monday Mr. Rood received a letter from a man of Eureka Springs, Ark., named Wyatt Bishop, inquiring if he was related of the Roods he thought he was, a son of Charles P. Rood. He remembered them well, Wyatt wrote, and said he was a relative of Hosea W. Rood. He mentioned the Bab- cock, Burgess, Sheldon, Roots, and others who have been related to us, and settled in Ord and North Loup. The letter spoke of other personal matters that were of interest to the family.

The North Loup Loyalist.

Hopkinson-Rockville, R. I.

Christmas white offerings were received at both the Rockville and the Second Hopkinson Sabbath School. The Rockville school gave an offering of $11.50 to the Relief and Salvation Army field. The Hopkinson school gave $15 to be divided equally between China Relief and the Salvation Army.

—Church Echo.

Little Genesee, N. Y.

October third was a big day in the life of the Little Genesee Church. On this date the new was installed, World-Wide Campa-

CONFERENCE RECORDER

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called to serve another year. Called to serve another year. Called to serve another year.

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ordination service was held in the afternoon with friends in from the neighboring churches. Victor Burdick sang a solo. Then the newly chosen deacons gave statements expressing their feeling of unworthiness for such an office, but their desire to serve to the best of their ability wherever needed. All hearts were warmed by the testimonies and their sincerity. The charge to the deacons elect was given by Rev. Elmo Randolph of Alfred Station; the charge to the church was given by Mr. Alton Wheeler, pastor of the Nile and Richburg churches. Dean Bond of Alfred gave the prayer of dedication. And then the two were welcomed into the diocese by a senior deacon, Mark Sanford. The deep spiritual atmosphere of this service led many to reexamine their own hearts and to give them anew to the Master.

—"High Lights in the News."

Verona, N. Y.

A Christmas program was given in the church following the preaching service December 26, by the children and intermediate departments. There was a prettily decorated tree and the children and their teachers received gifts. As it was a "White Christmas," each class gave for some benevolent purpose. The superintendent, Craig Sholtz, presented Pastor and Mrs. Polan a gift of money from the Social Club. The evening of December 26, the Young People's Department met in the church parlors with Warren Hill, Fla., in charge. After a short musical and literary program, Warren received a gift from the club, of which he is a member. He is now at Manhattan Beach, and Ethics.

Mr. Finch was a member of the Seventh Day Baptist Church of Nile, N. Y. After coming to Daytona Beach, Fla., in 1926, he was a member of the Seventh Day Baptist Church there, and has been an active worker in the church since its organization, in so far as his health would permit.

Funeral services were in charge of his pastor, Elizabeth F. Randolph, assisted by Rev. and Mrs. T. J. Van Horn. Burial was made at the Cedar Hill Cemetery, Daytona Beach.

OBITUARY

Finch, — Jesse Lee, son of Charles and Salina Fisk Finch, was born near Richburg, N. Y., June 30, 1869, and died at his home near Holly Hill, Fla., January 7, 1943.

He was married June 14, 1909, to Lena Monroe of Richburg who survived him. There are also two surviving daughters, Flora (Mrs. W. L. Bartlett of Osceola, Fla., Mrs. Gladdie Somer), who was at home during the last three months of her father's illness. There are three grandchildren.

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