

Mrs. Reuben Armstrong, vice-president, presided in the absence of the president.
—Alfred Sun.

Shiloh, N. J.

On Labor Day the ladies served almost six hundred chicken pot-pie dinners to people from near and far, realizing a profit of around \$225.

Dr. Walter L. Wilson, of Kansas City, Mo., president of the Bible College in that city, radio preacher, evangelist, and author, was with us on August 31, preaching at the morning service and to a large mass meeting in the afternoon, in which a large group from Marlboro joined us. His ministry was a blessing to us all.

Listen in on radio station WSNJ, 1210 kc., Bridgeton, N. J., on alternate Tuesdays for the Shiloh Seventh Day Baptist Church broadcast—October 1, 15, and 29, at 11.30 a.m. There will be musical numbers, and messages by Pastor Osborn.

"Open house" at the parsonage on Sabbath nights is becoming an institution with the young people. Games and contests, fun and fellowship, a little something to eat, a session of chorus singing, and a prayer or two to close—and the evening has passed quickly.

Six of our young people entered Salem College this fall: Jeanett and Harmon Dickson and Betty Parvin as juniors, Ethel Davis and Gertrude Davis as sophomores, and Loren Osborn as a freshman. Alton Wheeler of Nortonville, who has spent the summer working here, went to Alfred to enter the School of Theology. He had charge of the services while the pastor was at Conference, and has acted as unofficial "pastor's assistant" at other times.

On Sabbath eves Pastor Osborn is giving a series of lecture-sermons on Science and the Bible, which are well attended by people of the community as well as our own church members. They are creating interest in the Bible, testifying to the creative power and the providence of God, and every one closes with a spiritual application and gospel appeal.

Shiloh Church is known all around this section for her chicken pot-pie dinners. We want to build up a reputation for dispensing spiritual food as well. Our slogan is "Holding Forth the Word of Life." November and December will be special evangelism months, with evangelistic services every Friday night,

cottage prayer meetings, a program of visitation and tract distribution, and other special features.
Correspondent.

New York City

Sabbath eve fireside prayer meetings are tentatively planned for October: Westchester County, the fourth; New Jersey, the eleventh; Long Island, the eighteenth; and Brooklyn the twenty-fifth. They will give opportunity for a sincere Christian fellowship.—From Church Bulletin (Sept. 21).

OBITUARY

Fisher. — Mrs. George Fisher, daughter of Louis and Saprionia Schaible, was born in Marlboro, N. J., November 26, 1862, and died at Shiloh, N. J., on August 16, 1940.

She joined the Marlboro Seventh Day Baptist Church February 16, 1889, and the Shiloh Seventh Day Baptist Church on July 12, 1930.

She was united in marriage to George Fisher, who survives her. She is also survived by three sisters: Mrs. Eva Bonham of Bridgeton, N. J.; Mrs. Cora Risley of Pleasantville, N. J.; and Mrs. Sara Hires, of Salem, N. J.; and four brothers: George of Shiloh; Paul of Montaña, Calif.; Dr. Ernest of Gary, Ind.; and Charles of Vineland.

The funeral services, conducted by Rev. Herbert L. Cottrell in the absence of her pastor, were held from her late residence. The interment was made in the Marlboro cemetery. H. L. C.

Howard. — Nancy Margaret, daughter of David and Elizabeth Kivett, was born on Deep River, N. C., June 17, 1853, and died in a hospital at Topeka, Kan., July 15, 1940.

She was married December 23, 1880, to Junius A. Howard. To them were born seven children, all of them living: R. Y. Howard in Utah; E. H. Howard in North Carolina; D. K. Howard in California; Sarah E. Merritt and Margaret Sharpe of Tonawanda, N. Y.; James A. Howard of Nortonville; and Ruth Howard of Topeka.

Baptized early in life in the Missionary Baptist church of Favetteville, N. C., she later from conviction accepted the Sabbath and became a member of the Cumberland Seventh Day Baptist Church, near Manchester, N. C. She was a woman of strong convictions, a loyal Sabbath keeper, a school teacher for a time in her native state, a useful member of her church, serving as organist for many years. With her husband and four children she moved to Nortonville, Kan., in 1919.

Funeral services were conducted by Rev. C. B. Dennison. Interment was in the Nortonville cemetery. N. G.

Vars. — Jesse D., born February 16, 1893, died September 5, 1940. (Extended obituary found elsewhere in this issue.)

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., OCTOBER 7, 1940

No. 15



MARLBORO SEVENTH DAY BAPTIST CHURCH
LOYALTY SABBATH

"Whosoever thou art that interest this church, remember that it is the House of God. Be reverent, be silent, be thoughtful. Leave it not without a prayer to God, for thyself, for him who ministers, and for those who worship here."

Marlboro Bulletin

Contents

Editorials.—Church Loyalty Days.—Your Paper.—Second Year of War.—Federal Council Executive Meeting.—Of General Interest	238-240
Daily Meditations	241
Missions.—Winning Men.—Doctor Crandall Writes From Shanghai.—Treasurer's Monthly Statement	242-244
Tract Board Meeting	244
Woman's Work.—A Vision of Our Heritage	246
Young People's Work.—Western Association S. D. B. Camp—1940	247
Children's Page	248
Our Pulpit.—"Christian Restraint"	249-251
Denominational "Hook-up"	251
Marriages	252

The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. Okey W. Davis Marion C. Van Horn
Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

CHURCH LOYALTY DAYS

The days on which this Recorder will be speeding its way to Seventh Day Baptist and other homes are known this year as Church Loyalty Days. Many of us have been participating. A wonderful world fellowship has been undertaken in the world-wide communion service—fellowship in Christ's suffering.

The yearly go-to-church movement, said one of the leaders in it, is "a mobilization of spiritual forces of the nations." The wording of the invitation is, "Every citizen is cordially invited and every member confidently expected in a house of worship."

In the midst of world wars, Loyalty Days take on a new meaning. In Europe and Asia the mobilization of all military and national forces for devastating warfare is resulting in a staggering cost of money, men, and morale. In our own land we are mobilizing our National Guard and conscripting the flower of American manhood. Our navy and military forces are enlarged to unheard of peace time numbers. Every soldier, sailor, and member of the National Guard must answer to roll call, be accounted for, or be subject to court martial.

If this is so important in the life of the nation is it not of equal or more importance that the moral and spiritual forces of the nation be mobilized—not only on Loyalty Days, but for subsequent Sabbaths throughout the year? This is a serious question and should be conscientiously answered by every Christian. The slogan suggested is, "Every member present or accounted for." That is a good thing to take to heart not only for

these early October days, but during the weeks and months to come.

YOUR PAPER

The time is here when Seventh Day Baptists must be awakened to the need of a wider circulation of the Sabbath Recorder. This very fall should see at least a ten per cent increase of subscribers.

Efforts are being made to enroll many student subscriptions at \$1 for the school year while they are away from home. This is possible only as it just about covers the actual cost of production above the usual number of papers printed. We see no way possible to reduce the general price of the Recorder, desirable as it would seem.

Anyone glancing at the usual literature seen in the homes of today can appreciate the imperative need of church members' having the weekly visits of a religious paper. Seventh Day Baptists need the Recorder. Its influence is healthful and safe.

It is needed to furnish our people with information concerning our work. No pastor unaided is able to furnish his people with all the information they should have of denominational and other religious matters. The Sabbath Recorder is beyond question the best helper in meeting this need.

The inspirational value of the Recorder with its upholding of our denomination's doctrinal tenets should be more widely recognized. It is a regrettable fact that many Seventh Day Baptists hardly know the grounds of their own belief, and find themselves often embarrassed when asked why they keep the Sabbath.

An informed people will be a more loyal people. The early Christian Church people were an informed people, and inspired to go forth, inviting others to know the Christ. They were able to bear testimony for the faith which was theirs. They were aggressive, continuing "steadfastly in the apostles' teaching."

Informed, inspired, aggressive people will grow, and the church will grow. This is what the pastors want. This is what the Sabbath Recorder wants. The Sabbath Recorder will help.

SECOND YEAR OF WAR

To say nothing of the Japan aggression against China, the world war has now entered its second year. The coming year promises great suffering and distress to the common people everywhere, and thrusts problems of vital importance upon all.

According to a recent news letter of the World Alliance for International Friendship through the Churches the direct casualties of the war in Europe have so far been fewer than many had feared. This holds true in spite of losses in England and Germany through air warfare of the last three weeks. According to figures given, the admitted losses of the British are 92,000 in dead, wounded, and missing. The Germans admit the loss of 156,000 in the Low Countries and France. Of the Polish, Belgian, and French losses there is less certainty. Prime Minister Churchill is quoted as of August 20, that "Throughout all Europe for one man killed or wounded in this first year, perhaps five were killed or wounded in 1914-1915."

The economic cost of this year of war is incalculable, but in the long run may be more deadly than the military warfare. The admitted loss of 2,500,000 tons of Allied and neutral shipping and the reported sinking of 1,200,000 tons of German and Italian shipping, the bombing of factories, the destruction and neglect of vital crops, and above all the militarization of European economy are destroying the wealth of Europe. It is estimated in modern war that for every man at the front there must be fifteen, perhaps twenty-five, men working behind the lines. "The front lines run through the factories," says Mr. Churchill. The destruction and perversion of economic life means hunger, disease, and death for countless thousands. Most experts agree that mass starvation looms

in Europe this winter. The longer prospect may be even worse.

The moral and political costs of this year of war may turn out to be even greater than all the other costs. For this war is also a revolution, or counter-revolution. The old political fabric of Europe is being shattered. Within twelve months, twelve countries in Europe have lost either their independence or part of their territory. Germany has seized 308,000 square miles of territory and 74,000,000 people since September, 1939. These conquests added to the 77,000 square miles and 20,000,000 people seized through threats and appeasement in 1938-39 make the continent of Europe truly a prison of peoples.

The immediate problems of the war are of great concern to all of us, and not least to religious people: the problems of refugees, the problems of America's more active role in the war. This has resulted even now in peace conscription. But as our news letter points out, we must not overlook the long-term problems of inspiring and organizing a better world. On September 1, the New York Herald Tribune in an editorial said:

The great issue is not whether the world is to be reorganized—that is now beyond help or question—it is the issue of . . . what minds, what kind of social philosophy, what ideals and purposes are to rebuild the ruins of Western Society.

To such questions religious groups, Seventh Day Baptists included, need to seek a new and profound answer. To such problems we must bring our best thinking and the application of true Christian love and principle.

FEDERAL COUNCIL EXECUTIVE MEETING

The editor-corresponding secretary attended the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America Friday, September 20. Dr. John R. Mott presided in the place of President George A. Buttrick, who is recovering from a serious automobile accident. We wish our readers could have the inspiration of Doctor Mott's brief remarks from two passages of Scripture, in which he voiced his faith and confidence in the ultimate purposes of God and the triumph of truth and righteousness. In the afternoon at a designated hour he spoke of his trip of many weeks through the twenty-one republics of Latin America, of the problems there, of the challenges and the encouragements. Everywhere his evangelical messages seemed accepted and his Christian mission among the churches accepted.

Conscientious Objectors

The Committee on Conscientious Objectors was authorized to secure from government officials all pertinent information concerning the safeguarding of the rights and duties of the conscientious objector.

At the same time the council approved a suggestion of its committee on the conscientious objector, urging the establishment of an interdenominational office in Washington which would be available for consultation with the Department of Justice, the Selective Service Act authorities, and the War Department.

The publication of a pamphlet containing an analysis of the draft act, "implications" for the guidance of the conscientious objector, and a restatement of the action of various church bodies concerning the conscientious objector, was sanctioned pending the final approval by an advisory committee.

"Moral" Safeguards

A resolution was adopted urging the military and naval authorities of the United States to "promulgate such regulations as will adequately safeguard the moral and physical well-being" of future draftees. The resolution pointed out that in the Draft Act of 1917 provision was made to protect all men in armed services of the country from "the evils of intemperance and vice." The resolution pointed out that no such provision has been made in the present law.

A race relations message was widely discussed and finally referred back to the Race Relations Department for condensation with helpful and constructive suggestions.

A new public relations program was launched under the sponsorship of the Laymen's Co-operating Commission of the Council. It is designed to publicize both denominational and interdenominational activities. John Fordson, a successful, former newspaper man has been secured to head this publicity division.

Our General Conference was especially mentioned by Doctor Cavert, the general secretary, as the first of the constituent bodies of the Federal Council meeting the request for increased appropriations.

An encouraging report was made concerning the final preparation of the National Preaching Mission that is to be carried to

twenty-two major cities of the United States. The first is being launched September 29, at Kansas City, Mo. Each mission will run eight full days, and will be conducted by many prominent Christian men and women under the leadership of Dr. E. Stanley Jones, India; Dr. Adolph Keller of Switzerland; and Miss Muriel Lester of England. The great aim is "To Reach the Unreached."

OF GENERAL INTEREST

New York. — Voicing the necessity for Christians to speak with "a united and unequivocal voice" in a world torn by war, the Executive Committee of the Federal Council of the Churches of Christ in America has issued a statement here declaring that it is the duty of the Church "to vindicate the right of conscience for all its members," whether they be pacifists or whether they, "though hating war," consider it their duty to engage in a war which they regard as just.

In the "effort to eliminate war," said the statement, everyone must share—"each in the way his conscience can approve."

"The pacifists should not be content simply to protest against war, but must accept their full responsibility for finding some form of positive program to prevent it. Those who advocate granting moral or material aid to the opponents of the Axis powers must assume their proper share of responsibility for the peace which is to follow the war."

"Above all," concluded the statement, "we must maintain faith that even though political and economic systems crash to ruin, the moral order of the universe still stands. The Christian Church emerged in a world dominated by a philosophy of might and challenged by a political system that totally disregarded the rights of Christian conscience. More than once since that time nations have turned their backs upon God, only to find God cannot be mocked with impunity nor his purpose for the world circumvented. It is man's failure to conform to God's order, as revealed in Jesus Christ, that has brought the world to its present chaos. Our supreme task, therefore, is to be his witnesses to a world that so largely repudiates the gospel. This we are determined to do in the knowledge that they who put their trust in him cannot be overcome."

—Religious News Service.

"Observe what others are suffering and drop a word of kindness."

DAILY MEDITATIONS

(Prepared by Rev. Neal D. Mills, De Ruyter, N. Y.)

Sunday, October 13

Matthew 5: 21, 22—Ye have heard . . . Thou shalt not kill; . . . but I say unto you, that every one that is angry with his brother shall be in danger of the judgment. (Read Matthew 5: 38-48.)

For the first time in American history our government has adopted military conscription in time of peace. Thousands of young men are forced to face the question of war as a method of dealing with our neighbors. Can it be harmonized with Jesus' command, "Love your enemies?" Can a soldier practice the Golden Rule? Can he love a man while killing him? Our young men deserve our full sympathy as they make this momentous decision.

Prayer—Dear Lord and Father of mankind, forgive our bitterness and ill will. Help us to forgive and love even our enemies, and to put our trust in spiritual rather than physical force. Amen.

Monday, October 14

1 Peter 4: 10—According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God. (Read verses 7-11.)

Peter urges the practice of prayer and love for one another, and the use of whatever gift one may have in ministering to others as good stewards. How far does my stewardship go? Does it apply only to the use of the wealth I have made, or does it apply to the methods by which I accumulate? Does it require me to take the co-operative attitude instead of the competitive one? Am I accumulating more than my share of what God intended for all?

Prayer—O God, forgive us for having taken our stewardship lightly, and help us to put thee at the center of our lives. Give us a sense of mission and a desire to make every talent count for thy kingdom. Amen.

Tuesday, October 15

Daniel 12: 3—And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Read Matthew 4: 18-22.)

Most of the effort in our churches goes to building up the faith of the members, but some time during the year most churches make a special effort to bring new followers to Christ. The Preaching Mission is such

an effort. Whatever method is used, it can be successful only as all the members work together with the pastor as "fishers of men." The church cannot grow or even hold its own unless those outside are continually being won. It is the duty of every Christian to win others to Christ.

Prayer—

"Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way." Amen.
—Washington Gladden.

Wednesday, October 16

Matthew 9: 9—He saw a man called Matthew sitting at the place of toll: and he saith unto him, Follow me. And he arose and followed him. (Read John 1: 35-45.)

There is no substitute for the person-to-person method of winning disciples for Christ. Jesus won Matthew as he walked by the sea. He invited Andrew and his companion to his home and spent the rest of the day telling them about his kingdom. Then Andrew told Peter, and Philip told Nathanael, and so it has gone on through the centuries. If all Christians now were as anxious to tell others as were the early Christians, it would mean not only the speedy winning of the whole world but a great enrichment to their own lives. Witnessing keeps one a growing and glowing Christian.

Prayer—O Father, forgive our indifference to the privilege of witnessing for Christ. Help us to express our gratitude for our Savior by becoming fruit bearing Christians. Amen.

Thursday, October 17

John 10: 10b—I came that they may have life, and may have it abundantly. (Read Galatians 5: 22-6: 5.)

She called from her cell,
"Let me give you a rose,"
To the cold tract-man
In his Sabbath clothes.

And the tract-man said
To the one gone mad,
"How can you give
What you never had?"

"As you give Christ."
The madwoman said,
"While love in your heart
Lies cold and dead."

—Harry Lee.

Before we attempt to witness for Christ let us ask ourselves: Do I really have the

abundant life so that I can speak from experience? Do I live up to the best light that I have? Do I really love those to whom I would witness?

Prayer—O God, help us to know by experience what the abundant life is. Forgive us our failure to produce more of the fruits of the Spirit in our own lives. Amen.

Friday, October 18

1 Peter 3: 15—Ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear. (Read Matthew 16: 13-16.)

What does Jesus really mean to me? Have I as definite an answer as Peter's? Jesus shows us the possibilities of human character. He is a revelation of God. We know what God is like because Jesus is God-like. He gives us a clearer spiritual vision and the courage to live by it. He kindles us to fight against evil. He gives us faith to believe that right will eventually conquer wrong, that love is stronger than hate.

Prayer—Our Father, help every Christian to find in Jesus the way, the truth, and the life. Amen.

Sabbath, October 19

Mark 2: 27—"The sabbath was made for man." (Read Exodus 31: 12-17.)

Mrs. T. J. Van Horn, who is known to most Seventh Day Baptists, once wrote a little story-tract in which she told how the Sabbath is like a wedding ring. A ring may be just like thousands of others, and yet those to whom it has a special meaning would not part with it for any price. So the Sabbath differs from other days because it is a sign between God and his people to remind us of our relation to him. That gives it infinite value. Let us observe it with loving reverence.

Prayer—O God, Creator of the universe and our Father, forgive us for having treated thy holy day thoughtlessly. Help us to realize the value of the Sabbath to us and to use it only for those high purposes for which it was given to us. Amen.

NOTICE

The annual corporate meeting of the Seventh Day Baptist Board of Christian Education, Inc., will be held at the Gothic, Alfred, N. Y., Sunday afternoon, October 13, 1940, at 2 p. m.

B. B. Crandall,
Recording Secretary.

MISSIONS WINNING MEN

We read in Proverbs, "He that winneth souls is wise"; and when Christ called Peter and Andrew his brother he said unto them, "Follow me, and I will make you fishers of men." In Christ's mind the mission of his followers is to catch men, or to lead them to adopt his way of living, and this is what they did. In Acts 2: 47, we read, "And the Lord added to the church daily such as should be saved"; and in connection with the work of Paul and his followers it is recorded, "And so were the churches established in the faith and increased in numbers daily." It is God's plan that the number of Christ's followers should increase daily.

In this connection the writer recalls one of our pastors who went to his reward some twelve or fifteen years past. As I look back over the years, he appears as one of the most efficient. There were many things in his ministry that impressed me as I watched his work. He was firm and courageous for the truth as he saw it, yet amiable in all his relations with men; he never sought to be in the limelight, yet he was always planning ways of work; but the thing in his life and service that impressed me most was that from the beginning to the end of his long ministry he was a winner of souls, a fisher of men, and he was quietly and efficiently adding to the churches he served. He seemed to take it for granted that his chief work as a minister of the gospel was to induce men to accept Christ's way of living, and to this all things else were made to bend.

The sainted brother's conception of the Christian ministry is the true one. This also is the true conception of the Church of our Redeemer. No pastor and no church should be satisfied unless they are winning men to Christ's way of living. As a rule the amount accomplished here, as elsewhere, is in proportion to the effort; and by effort I mean the thought given to this work, the work done directly for the purpose of winning men, and the agony of soul for men who are estranged from Christ and his way of living. There is never much accomplished as fishers of men without agony of soul coupled with work and wise planning.

The call of Christ is still to be fishers of men, and if this be the supreme passion of

professed followers of Christ, churches, and mission boards, they cannot fail.

Miss. Sec.

DOCTOR CRANDALL WRITES FROM SHANGHAI

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

Dear Mr. Burdick:

I think I wrote you of my safe arrival in China and of how I found the China family. I sometimes think I have written when I have not done so. Maybe if I took it as seriously as I do the keeping of accounts, I might be more sure of what letters I had written. In two more days I shall have been a month in China and the time has gone very rapidly as, of course, I have been busy with many things. Unpacking and receiving the many old friends and co-workers who came to see me occupied most of the first week or two. I have seen a large number of our old nurses and some former patients. Have two old patients whom I am treating as out-cases and one or two on the compound. Then after the first rush of meeting people I took over the clinic here to give Doctor Palmborg a rest. She has had no let-up since she returned and took over this work, which I started a couple of years ago or more. So I have kept that clinic since, but she will take it again next week.

I tried to get a pass to Liuhu soon after I arrived, but for some reason they did not grant it until Mr. Davis and I went to the military headquarters and asked about it. I finally obtained one for a year on last Friday, and Mr. Davis and I went out to Liuhu last Sabbath. They had expected us the week before, so there were not as many at the church as there were the week before, but still there was quite a group of the old church members and a lot of children. They were very glad to see us.

I had been debating whether I had better go out to Liuhu to stay and try to do some clinic work, but there were many objections to any such plan. Conditions are by no means settled, either in Shanghai or in the country about, and if I should live in Liuhu there would have to be some equipment for out-calls, even if I took in no patients. Then I would have to take a nurse to help me. There is none available excepting the one

who helps Doctor Palmborg in here. But while I was at Liuhu it came to me that I could go out once a week and hold a clinic. Doctor Palmborg has her clinic only every other day, and Sunday is a not too convenient clinic day because they hold church services until 4 p.m., and to see sixty to seventy patients after that time is a scramble. If Doctor Palmborg would consent to give up the Sunday clinic I could take the nurse and go out on Sabbath morning, help in the church services in the afternoon, stay overnight, and hold clinic all day Sunday; then we could come home Monday morning and be here in plenty of time to get ready for the afternoon clinic. The nurse was delighted to do it and Doctor Palmborg consented with the proviso that she would see on Sunday patients who especially needed treatment oftener. She has another helper here, so she would have help. Therefore, it is thus arranged as a tentative plan. If there are many patients, we may train a girl out there to help. There are plenty of girls who would like a chance to work as helper in a clinic.

Mrs. Thorngate, who was in the hospital when I came, having a series of rather trying operative procedures, has passed the last stage and seems now to be recovering nicely. She will be at home within a few days, which will be a glad occasion for us all, especially for her family. Doctor Thorngate is very busy and is doing numerous operations in the line of his specialty, tuberculosis. He is fast making a name for himself with both foreigners and Chinese.

Mr. Davis seems to be holding his own in health very well. He is busy and I am sure is very helpful to all who come in contact with him. I am sure that his return to China was no mistake. We hear frequently from Miss Ruth Phillips, who is now living on a tall hill some little distance from Chungking, so has not been affected by the many recent bombing raids. She seems to be finding opportunities to do much for her Master's kingdom and is happy in the work she is doing despite the inconveniences of life there.

The schools are making ready for their fall opening and have full enrollment in all departments. Prices are very high in every line, so living is very difficult for the Chinese whose salaries have not as a rule been increased in proportion to the fall of the value of the Chinese dollar. Although prices if put in U. S. dollars would not seem enor-

mously high, still the value of them in Chinese currency has such a frightening sound that I am sure it has a decided influence toward the use of economy with all of us. For instance, I went yesterday to buy fifty pounds of vaseline at the Standard Oil Company. The price when I last bought it was about \$7 Chinese currency, and now it is \$49.44. That would be seven times the former price, whereas exchange is about five times what it was when I bought before. Most imported things show such increased prices, due I suppose to the charges that are made for the landing of such imports in Shanghai. We therefore get along with few imported things.

I hope that both you and Mrs. Burdick are well and that denominational matters are going ahead well. I trust that the Conference was an extra fine meeting.

With kindest regards,

Grace Crandall.

23 Route de Zikawei,
Shanghai, China,
August 27, 1940.

TREASURER'S MONTHLY STATEMENT

August 1, 1940, to August 31, 1940

Karl G. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand September 1, 1940	\$-903.30
Clifford Lamson, Raynham Center, Mass., Missionary Evangelistic Work	1.00
Woman's Executive Board, Rev. R. J. Severance, salary and expenses	
July	\$120.22
August	117.54
	237.76
Anonymous, De Ruyter, N. Y., China Relief "Bowl of Rice"	5.00
Anonymous, Westerly, R. I.	2.00
Rev. W. J. Kimshel, Durham, Conn., foreign missions	4.00
Reta I. Crouch, Albuquerque, N. M.	10.00
Battle Creek, Mich., Church, foreign missions	3.00
Riverside, Calif., Church, Jamaica native workers	5.00
Transferred from Permanent Fund income	462.37
Transferred from Debt Reduction Fund to apply on loan	250.00
Denominational Budget receipts	497.20
	\$ 574.03
Cr.	
Ralph H. Coon, salary	\$ 22.92
Verney A. Wilson, salary	33.33
W. L. Davis, salary	22.92
Clifford A. Beebe, salary	22.92
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	22.92
Ellis R. Lewis, salary	22.92
A. L. Davis, work in Syracuse	10.00
Wm. L. Burdick:	
Salary	\$112.50
Rent	25.00
Traveling expenses	58.78
Office supplies	9.27
Clerk	33.33
	238.88

China payments:		
Anna M. West	\$ 31.25	
H. E. Davis, salary and allowance	87.50	
George Thorngate, salary and allowance	58.24	
Principal Boys' School	25.00	
Boys' School	12.50	
Incidental Fund	18.75	
Rosa W. Palmborg	22.50	
Grace I. Crandall	31.25	
		286.99
George Thorngate, anonymous gift, De Ruyter, N. Y.	5.00	
Rev. Heinrich Chr. Bruhn	41.67	
Rev. Luther W. Crichlow:		
Salary	\$ 83.33	
Rent	20.83	
Travel expense	55.05	
Native workers	39.59	
		198.80
Rev. Luther W. Crichlow, Riverside, Calif., gift for Jamaica native workers	5.00	
Treasurer's expense, clerk	20.00	
Loomis, Suffern and Fernald, audit fee	258.32	
The Recorder Press, printing annual report	82.10	
Rev. Ellis R. Lewis:		
Work in S. W. Association	\$ 16.66	
Travel expense	38.20	
		54.86
Rev. R. J. Severance:		
August salary	\$100.00	
Travel expense	17.54	
		117.54
Payment on loans	250.00	
Debt Fund share of Denominational Budget receipts	63.80	
Interest	77.09	
Interest saved on notes—transferred to Debt Fund	17.13	
Net overdraft, August 31, 1940 (Amount due missionaries and others for salaries and allow- ances, but unpaid)	1,326.08	
		\$ 574.03

TRACT BOARD MEETING

The Tract Board met in regular session on Sunday, September 15, 1940, with Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Frederick J. Bakker, Mrs. William M. Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, Trevah R. Sutton, and L. Harrison North, manager of the publishing house.

Visitor: Albert N. Rogers.

Corresponding Secretary Herbert C. Van Horn submitted the following report which, with its recommendations, was adopted, and the recommendation concerning New Brunswick, Canada, referred to the Advisory Committee.

Since last report the corresponding secretary completed his vacation and attended the General Conference at Battle Creek, Mich. As editor he is reporting the Conference meetings in the Sabbath Recorder.

Since resumption of duties at the office many letters have been written, including correspondence in two different parts of England, Ceylon, New Zealand, Java, Jamaica, and Canada.

As a result of correspondence in New Zealand, over a period of about two years, a church has been organized at Auckland and was admitted to our Conference at Battle Creek, last month. The church, with J. S. Johnson as pastor, has accepted as their creed the "Statement of Belief of Seventh Day Baptists," and has organized according to methods laid down in our "Manual of Procedure," with regularly elected officers and pastor. The church is known as The First Seventh Day Baptist Church of New Zealand.

Tracts sent early in the year to Rev. Hubert Entwistle, Sunderland, Eng., were received with appreciation. Mr. Entwistle is now asking for information concerning the establishment of a Seventh Day Baptist Church in his community. A "Manual of Procedure" has been sent to him with the suggestion he advise with Rev. James McGeachy, whom he knows personally.

In Ceylon, work is being carried on against distressing odds but with apparently good heart. A brother and his wife continue to distribute our tracts of which we have supplied modest numbers. He expects to be called, at any moment, to "the colors."

The secretary notes with interest that early in August President Randolph sent a letter with enclosure of two pamphlets—"Building on a Sure Foundation," by Rev. Boothe C. Davis, and "The Founders of the Seventh Day Adventist Denomination," by the late Rev. L. Richard Conradi, to the subscribers of the Sabbath Recorder. A letter from Canada to the secretary expresses appreciation.

The Canadian writer has written on other occasions and has bought and paid for some of our books and other literature which he is personally distributing among his friends. He expresses the hope that we will send some one to his community as a missionary or colporteur, for a time at least, and promises home and board to such worker "for two or three months." Your secretary recommends that the board give some serious consideration to this suggestion.

Through its corresponding secretary, Mrs. O. D. Crandall, the Southwestern Association sends expression of appreciation of the Tract Board's representative, Rev. Trevah R. Sutton, at its session in Hammond, La., early in August. "His sermons, timely messages, and remarks were a source of inspiration to all of us." On his way south, at the request of your secretary, Mr. Sutton spent two days with the Yonah Mountain Church at Cleveland, Ga., visiting two families and holding one evening service. He was entertained in the home of Colonel J. B. Conyers. This, aside from his regular route, was made at an expense to the board of \$2. We are grateful to Mr. Sutton for this helpful service.

At General Conference a resolution was passed relative to a plan for augmenting the Ministerial Relief Fund. The resolution provides for consideration of churches and pastors for the year, final action by Conference to be taken in 1941. The resolution asks for voluntary contributions, yearly, from the pastors and from the churches, amounts equaling two per cent of the pastor's salary, and on the part of the church an amount equal to four per cent of the salary paid the pastor.

Of the amounts contributed, fifty per cent would go into the permanent fund administered by the Memorial Board for Ministerial Retirement, and the remainder used for current distribution. The following is quoted from the resolution: "Ordained ministers who are employees of a denominational board or other agency, and ordained ministers in the School of Theology of the denomination, might be included, if the agency desires to co-operate in this plan."

Your secretary recommends that this matter so far as it concerns the Tract Board be referred for consideration to a committee, appointed by the president of the American Sabbath Tract Society.

The committee appointed in accordance with the recommendation in the corresponding secretary's report was the Budget Committee.

Secretary Van Horn also spoke informally concerning his work with lone Sabbath keepers and concerning other correspondence.

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

The Committee on Distribution of Literature recommends to the Tract Board that college and seminary students away from home be permitted to subscribe to the Sabbath Recorder during the college or seminary year at the special rate of one dollar per year.

The report with its recommendation was adopted.

After the annual meetings, the board reconvened and elected the following standing committees:

Advisory Committee

Asa F' Randolph, Chairman, Esle F. Randolph, James L. Skaggs, Courtland V. Davis, Karl G. Stillman, Herbert C. Van Horn, Mrs. Herbert C. Van Horn.

Committee on Distribution of Literature

Courtland V. Davis, Chairman, Lavern C. Bassett, George R. Crandall, Hurley S. Warren, Herbert C. Van Horn, Frederik J. Bakker, Everett C. Hunting, Donald E. Lewis, Frank R. Kellogg.

Supervisory Committee

Nathan E. Lewis, Chairman, Orra S. Rogers, Otis B. Whitford, Karl G. Stillman, Irving A. Hunting, Howard M. Barber, James L. Skaggs, George B. Utter.

Committee on Files of Denominational Literature

Corliss F. Randolph, Chairman, Asa F' Randolph.

Investment Committee

Lavern C. Bassett, Chairman, Otis B. Whitford, Orra S. Rogers, Mrs. William M. Stillman, Marcus L. Clawson, Nathan E. Lewis, J. Leland Skaggs.

Committee on Young People's Conferences and Summer Camps

Franklin A. Langworthy, Chairman, Nathan E. Lewis, Otis B. Whitford, Hurley S. Warren, Trevah R. Sutton, Albert N. Rogers.

Budget Committee

J. Leland Skaggs, Chairman, Asa F. Randolph, Nathan E. Lewis, Corliss F. Randolph, Lavern C. Bassett, Franklin A. Langworthy, Irving A. Hunting, Courtland V. Davis.

Mrs. William M. Stillman was requested to cooperate with this committee.

Courtland V. Davis,
Recording Secretary.

WOMAN'S WORK A VISION OF OUR HERITAGE

You will recall that the Woman's Board was organized in 1884, at the Lost Creek Conference—just fifty-six years ago.

Through conversation and correspondence a desire had been growing in the minds of many of the most active and progressive of our women that we, like the women of other denominations, might be organized; that we, too, might have a Woman's Board, believing that by this means our women would be more universally enlisted in the work carried on by our people.

Rev. and Mrs. L. A. Platts, then secretaries of the Conference, drew up a very simple plan of organization which was presented to the Conference by Miss Mary F. Bailey, and which the Conference adopted.

The first board was located in Alfred, with Mrs. L. A. Hull, Mrs. L. A. Platts, and Miss Susie M. Burdick as managing officers. After two years an urgent request was sent to the Conference at Milton, Wis., that the board might be located there, with Miss Mary F. Bailey, who was a strong and leading character, as corresponding secretary.

Miss Bailey filled the position of corresponding secretary with extraordinary ability until a few months before her death in 1893. Miss Bailey's untiring efforts, her self-sacrificing and optimistic enthusiasm persisted through those early trying years.

In 1888—four years after organization—our Department of Woman's Work was opened in the Sabbath Recorder, conducted by Miss Mary Bailey, and her fertile pen furnished most of the material for the page.

Women who worked with Miss Bailey and on whom her mantle fell were: Mrs. L. A.

Platts, Mrs. Sherill Clarke, Mrs. O. W. Whitford, Mrs. J. B. Morton, Mrs. A. B. West, Mrs. Albert Whitford, Mrs. C. M. Bliss, Mrs. E. M. Dunn, Mrs. E. D. Bliss, Mrs. M. E. Post, Mrs. Nellie G. Ingham, Miss Elizabeth Steer, Mrs. E. B. Saunders, Mrs. A. E. Whitford.

These all have labored and have entered into rest. Many others, still with us, have given freely of their time and talent to carry on the work.

How long did the board remain in Milton?—just forty-three years—forty-three out of fifty-six years of its history. It was in 1929 that it came to its present location in Lost Creek and Salem, W. Va.

The first report of the Woman's Board to the Conference—in 1885—was made as a part of the business meeting on Wednesday evening. The second report, in 1886, was given on the evening of the first day of Conference, and was accompanied by a program in which Mrs. A. H. Lewis treated ably "How the Woman's Board Can Aid in the Work of the Tract Society"; and Mrs. O. W. Whitford, "What Can the Woman's Board Do for Missions?" On the adoption of the report, Dr. A. H. Lewis spoke, emphasizing the importance and possibilities of woman's work for the Master. Thus began the series of Woman's Board sessions in the Conference, to which the women delegates have a right to look as a means of information, inspiration, and encouragement in their special program of service.

We are looking backward and the details of this vision may be filled in from these reports to the Conference from year to year. But that is not all—discerning eyes discover in this history the delicate tracery of the anxious planning, the painful solicitude, and earnest prayers for the loyalty of the women to the board and to the denomination; for co-operation in denominational enterprises, and to overcome criticism and the handicaps along through the years—the careful, discerning vision does detect these delicate tints that fill the picture with meaning and real inspiration for women today.

A vision of our heritage, a challenge to keep faith—a call to carry on.

But times have changed. Today there seems to be a widespread conviction that an old epoch has come to a close in the world, that a new epoch is in its beginning. There

is a feeling that in our generation the old physical frontiers are gone, and there has been a very evident impairment of the pioneering spirit as a result.

Yet, even now, discerning minds begin to discover that flung across our contemporary world are the most commanding frontiers yet faced by any generation of people—social, political, moral, and spiritual frontiers. There seems to be an increasing conviction that if civilization is to make progress in the future, the Church of Christ, with its imperial message of righteousness, justice, and peace must find and lead the way.

The Christian Church must meet the challenge—or—what—?

A cynic is said to have remarked, "I believe in the Church Universal, and regret that it does not exist." Dr. Georgia Harkness says in a recent article, "I have attended four ecumenical gatherings and I know that the Universal Church exists." "The Church is the only functioning international organism today, international because it believes that above all nations is humanity, and above all humanity is God." This Christian Church is one in worship, one in fellowship, one in faith. Think of the World's Day of Prayer in its fellowship of worship and giving as it encircles the earth through the hours of a day set apart.

"When one remembers that there are, yes, hundreds of millions of believers in Christ across the world, that his philosophy of life is being taught today in over a thousand tongues, and that his message finds welcome in almost every nation of the earth; when one takes into account the cumulative wealth of Christian culture, faith, and service coming down to us through sixty generations; when one recalls the vast personnel and the material equipment of this kingdom-building movement then must stir within him or her again the spirit and the vision of the pioneer."

In the epistle to Diognetus, written in the second century, the author says that Christians "hold the world together." Those are true words in these troubled days. May the Christians of our Seventh Day Baptist churches be fully awake to the challenge.

The world Church, the achievements in service today of the world Church, should make all Christians proud to be a part of it as it goes on spreading brotherhood and healing

in this stricken world; as it endeavors to bring peace on earth.

The churches of America may soon be the only institutions left to plead with America to hold steady and keep her head.

Mothers, women of America, the challenge is to all, but peculiarly to you today—the greatest challenge that has come to women of any day.

It is over against this sense of a new epoch in the progress of Christianity that the women of your board are seeking to envision the present.

YOUNG PEOPLE'S WORK

WESTERN ASSOCIATION S. D. B. CAMP - 1940

Willing the Will of God

By Donald Sanford

(A camper's interpretation of the camp theme: I Will to Will the Will of God.)

What is God's will? In the twentieth chapter of Exodus we find the Ten Commandments which might well be called the "will of God," and I believe as a camper that we must obey God's will.

In living the will of God we must not take one step toward breaking God's will. I once heard a good illustration of why a person should not even take the first step toward disobedience of God. If we crack a dish we often say, "Oh, well, it's just cracked—it's still good." Then a little later, because of the weakness of the dish we may break it and then say, "No harm done, it was that old cracked one." The same is true of a commandment of God. We may just crack the law, but we are so much weaker that it takes very little to break the commandment. How much better it is, then, not to weaken or crack the law, but to obey it fully.

Here in camp it is somewhat easier to will the will of God, for everyone is doing about the same things and there is not that need for choice as much as when we are alone. Also, there are not so many temptations which weaken us and prevent the removal of some of our many weights and sins.

Many times I have temptations to do a certain thing and I sometimes fail to do as God would like me to do, but on many occasions I think of what the will of God is and think also of the people who do the will of God—remembering that they have profited by their

obedience and that it is easier for me to do as God would have me do.

I believe that truly to obey the will of God we must first find out what the will of God is. This we may find in prayer and meditation. Second, we must have the desire to do it. Third, we should have the will power and perseverance to stick to the will of God until we succeed. If we follow these steps our profits will be great and it will be much easier to do the right the next time. Grandpa Shaw's interpretation of our camp theme has helped me to understand what it means, and I truly want to will the will of God and become a true Christian.

Little Genesee Church.

CHILDREN'S PAGE

Dear Recorder Girls and Boys:

For a number of weeks we have been studying about the Sabbath, the seventh day of the week, and have reviewed in our Bible study the reasons why we can be sure the seventh day is the true Sabbath, the Sabbath of the Bible, a precious gift from God, our heavenly Father, the Sabbath Jesus taught by precept and example, and which his disciples kept even after his death.

Today let us answer the question, "When does the Sabbath begin and end?" Our Bible verse is short this time, only the last part of Leviticus 23: 32—"From even unto even, shall ye celebrate your sabbath."

So, as true Sabbath keepers, when the sun sets on the sixth day of the week we should lay aside most of our week day duties and strive to keep the Sabbath faithfully until the sun sets at the end of the Sabbath.

Someone may ask, "What does it mean to keep the Sabbath faithfully?" So here are some Sabbath-keeping rules:

1. "Remember the sabbath day to keep it holy," in our homes.
2. Try to be regular in attendance at church, Sabbath school, and other services of the church.
3. Worship God in prayer, praise, song, and good deeds.
4. Try to be like Jesus, not only on the Sabbath but every day in the week.
5. Give in Christ's service all we are able of time, talents, service, and money.

6. Remember that the Sabbath is a day of rest, and only necessary work should be done, and deeds of sympathy, healing, and love.

The Sabbath should be the happiest day in all the week for girls and boys, with the pleasant bustle of getting ready for church in the morning, the helpful children's sermon which so many of our pastors give, the interesting Sabbath school period, the "extra-special" Sabbath dinner at home, perhaps Junior C. E. to attend in the afternoon, and later Bible stories, songs, and games in the home. Yes, the Sabbath can be a very happy day for boys and girls.

Sincerely yours,
Mizpah S. Greene.

P. S.—Please notice that we have no children's letters this week. Recorder boys and girls, please, please do not let this catastrophe happen again. In the meantime I have a short story for you.

M. S. G.

The Lesson the Feathers Taught

Little Jane had one very bad fault which grieved her dear father and mother very much. She was a sweet tempered little girl, always helpful in the home, and would have been a great favorite among her schoolmates had it not been for this one fault; she talked about her neighbors and sometimes the things she said of them were not quite true. The people she told would tell others and soon the story would be all over the country and a great deal of harm would be done.

At last her father called her to him and said, "My child, you do very wrong to say untrue, unkind things of others and I am going to help you to cure yourself of this bad habit. Here is a chicken I bought for you in the market. Take it and walk out of town, and as you go along the road pick out the feathers from the bird and scatter them. When you have plucked every feather come back and tell me."

Jane thought this was a very queer punishment but she did just as her father had told her to do. Then she came back and told her father what she had done.

"Now, my child," said her father, "go back the way you went and pick up all the feathers."

"But, Father, I cannot do that," said the little girl in dismay. "By this time the wind has blown all the feathers away. I might

be able to find some but I could not possibly get them all."

"That is so, my child," said her father. "The same is true of the untrue, unkind stories you have told. They have gone this way and that, carried from mouth to mouth. Could you bring them all back however much you wanted to do so?"

"No, Father," said Jane, weeping.

"Then, dear child, when you think of telling unkind things about others, close your lips tightly. Do not scatter such evil feathers by the wayside."

OUR PULPIT

"CHRISTIAN CONSTRAINT"

By Rev. Everett T. Harris

(Pastor of the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I.)

Scripture—Hebrews 4: 12—5: 9.

Text—"For the love of Christ constraineth us." Second Corinthians 5: 14 (a).

Constraint may mean that one is either held back or compelled to go forward. The love of Christ may keep us from doing some things we would like to do and it may compel us to do other things that we would not like to do if we followed our natural tendencies. His love in our hearts is both a restraining and a compelling force.

We are told of the consequences of sin since the beginning of time, in our Bibles. We should profit by the mistake of Adam and Eve to resist temptation and flee from evil. But, somehow, in our own personal struggles against evil, these lessons from old time are insufficient. They leave us cold and weak and fearful. There is no power to resist evil in them. But the love of Christ in our hearts is warm and vital. It gives us confidence to struggle on and on against evil, until that great love displaces evil. Not fear but love constraineth us to overcome evil with good.

In the Scripture reading of the day we read that Jesus was tempted in all points like as we are, yet he never yielded to sin. There are some who take offense at the mere thought that Jesus was really tempted to sin. They would not admit that he might have yielded or that temptation was real to him. But the writer of Hebrews was careful to bring out this very fact. "He knows our infirmities, for he himself was compassed with infirmity,"

he writes. Jesus knows how hard the battle is with us, because he knows how hard it was for himself. In this fact lies the power of Jesus to help men today, because he can sympathize and can love them back into the way of life when they have made mistakes. He came not into the world to condemn the world, but that the world might be saved through him.

To say that the temptation in the wilderness was not real would be to put Jesus in the same class with two newspaper men who were going "slumming." They gave up their jobs to live among the "down-and-outers" so as to "get their point of view." But when they were really hungry and the cold winter wind was blowing about them and they had no place to sleep, one man said, "Never mind, I have a hundred dollar bill in my shoe." Now there are those who think that Jesus had "a hundred dollar bill in his shoe," so to speak—that he never really experienced temptation, hunger, suffering, fear of death, and other human ills.

But when we see him kneeling in the Garden of Gethsemane, with great drops of sweat like blood running down his face in his agony, we know as well as we know anything in this life that this is not play-acting. This is stark reality. This is one like as we, who sees death before him and does not want to die—who is tempted to give it all up and flee to the hills of Galilee.

He knows our weaknesses; he knows how hard the temptations may be, because he went through them first. But with this difference—he never yielded an inch. He was tempted in all points like as we are, but we will never be tempted as he was. A man would have to be built on Christ's scale to face his trials. "On the summit where he stood there were gales of temptation that would have blown us off our feet."

The fact that he came among men, starting at the bottom, that he lived among sinful men and felt the force of our temptation—this fact has a wonderful, constraining power for us. His abiding Spirit is with us every step of the way if we accept it. It is a spirit of love that does not condemn, but pities and loves and draws upward and onward out of evil and sin.

Satan and Christ do not dwell in the same heart. When Christ comes in, Satan goes out. Let us remember that when we are

sorely tempted. Let the love of him fill our hearts until that love becomes a constraining force, holding us back from evil and filling us with vision, courage, and zeal to do good.

Some time ago this thought-provoking epigram appeared in our Recorder: "Won't power is often more useful than will power. Learn to say 'No.'"

To speak of restraint and self-discipline is not popular today, but it certainly is timely. It may not be popular to turn the glass "bottom up" and say "No," but the need is great to develop a group of young people (and I might add old people) who have "won't power" as well as will power. This is a day when we are reaping the results of that school of psychology which said, "Never cross your child. Let him give free rein to his desires in the interests of self-expression." This is a day when tens of thousands of young people are facing a world of temptation far more powerful in its appeal than older people faced a generation ago. Parental restraint is either gone or fast going, and who is going to put a check on this swing-mad generation of lovable young people?

The Church, the home, and the school must teach restraint—"won't power"—the desire and the nerve and the intestinal fortitude to say "No."

Learn a lesson from the lowly tomato plant. When the branches are trimmed off and the strength goes into the main stem, which is trained up a strong pole, it will grow as tall as a man and bear large luscious fruit in the sunshine. But let it sprawl out according to its own wishes, its fruit lies on the damp ground and often develops black rot and other diseases. Just so the young life that trims off certain activities and says, "I will not do this," and "I will not do that," but I will direct my strength, my energy, and my life into that one thing which is good, that I may grow tall spiritually and bear fruit as God meant that I should. But what a tragedy to see a young man with two feet of spaghetti for a backbone, who gives free rein to his lusts and appetites without restraint. Of course the fruit of his life will be tragedy, despair, and spiritual death.

Restraint is like a rudder on a ship. It holds back in one direction so that the ship may go in the right direction. It is absolutely necessary to use restraint if we are to find real

happiness in this life and if we are going to have the blessing of God upon us. Let us think for a few minutes of why this is true. For the sake of many things we should use restraint. When we are thoughtless we may say, "It is no one's business but my own what I do with my life." A little thought shows that to be false. No one lives to himself alone. How well I remember the heart-breaking words of a mother whose son had disgraced her, "I'll never dare show my face in public again." How could a son say, "It is not my own mother's business what I do." She will make it her business; so for the sake of loved ones use restraint.

Again, for the sake of success in whatever we undertake, use restraint. When we read the rules of conduct which Benjamin Franklin set for himself we can well understand why he was successful in business. He disciplined himself. He set certain limits for himself, and stayed within them.

Everyone must know the power of public opinion as a restraining influence. "A good name is more to be desired than great riches." Why? Because it will bring more real satisfaction and happiness. What if you have millions and are known as a scoundrel and crook? Yes—perhaps the most powerful restraining influence in our day is public opinion, for the sake of good business. Many a man is good just because he has to be—he knows it will pay in dollars and cents to be decent and honest and honorable.

But Christian restraint goes deeper than the desire for self-advancement and consequent fear of the criticism of the world.

Christian restraint is built upon love for Christ and his love in us. We want his divine approval and the sense of his nearness. There are some things we know he would not approve. If we cannot take him with us, there are some places we will not go.

But he not only holds us back from evil, he encourages us to do good. He would have us do so much good there is no time or desire to do evil. Jesus told a parable of a house cleansed and set in order and left empty. The evil spirit that had been driven out came again and, finding it empty, moved in, with seven others—and the last state of that house was worse than the first. So, too, with the heart cleansed by his constraining love. Never leave it empty and untenanted, but fill it with good. We will not quarrel with our neighbor

over the cherry tree on the line fence if we are busy helping him with his work when he is sick, or doing some thoughtful act of courtesy or kindness. Good really does overcome evil when given a chance.

For the love of Christ constraineth us, and if we have never felt that constraint we may well ask ourselves if we are Christ's and he is ours.

But many times a day his constraining power is felt by me. I hear of someone who is very ill—the doctor says he cannot live. But I do not care to go into sick rooms that are stuffy and smell of medicine. I try to justify myself by thinking of many things to do. But the love of Christ constraineth me. He that had compassion on men urges me to go. I know that he would have found time to go—so I must go. Then having gone and having done my best to bring the Spirit of Christ to that sick man, I am happy beyond words. I say a silent prayer to God, "Thank you, God, for sending Christ to constrain me—to keep me in the way of life and happiness—for I am weak and human and need some greater power and strength than my own to keep me in line. Hold me back from evil, and thrust me forth into the fields of service. Let the love of Christ constrain me always. Amen."

DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

Wanted—men (and women) who are willing to give their lives wholly into Christ's hands, for whatever and whenever he chooses.

Applicants must be willing to give up all sin and worldliness, to sacrifice self and selfishness, and to consecrate completely. They must be willing to be laughed at, scorned, and persecuted; but in the face of that to stand constantly for their convictions and show the Christ spirit. The job is a lifetime job. There is no pay but the free gift of God's love and eternal life to the faithful. There is no unemployment compensation but the inheritance of sonship in the kingdom of God. All who are interested, apply in faith at the throne of God, through the shed blood of the Lord Jesus Christ, and receive a pardon, full and free.

Found—A lot of people who were loyal to Christ and the Church even though they were too tired to come. They came anyway.

Lost—Several choir members. Some will be away for several months. Who will take their places?

Laymen needed—to help the preacher! To pray, to boost, to work, to encourage, and thus to inspire him.

Help wanted—to fill those empty pews on Sabbath morning. Come and bring someone with you.

—Pastor's page in Church Bulletin,
(Sept. 2F.)

Marlboro, N. J.

Interesting reports of Conference were given by Mrs. Howard L. Davis, Mrs. Robert Gibe, Miss Emerald May Stillman, and Miss Carolyn Davis.

Miss Harriett Cottrell has returned to high school at Anawalt, W. Va., where she continues as music director. Paul G. Davis is located at Boonton, N. J., High School, as instructor in mathematics. Norman, Philip, and Ford Lewis have left for Salem College, the last named as professor of history and social science. James Bivins is a junior at Rutgers.

Summer visitors in the church community have been Mr. and Mrs. Roscoe Lawrence, recently married; Mr. and Mrs. Henry Ring of Nortonville, Kan., with their daughter Evelyn, who teaches English in Salem College; and Mr. and Mrs. George Ellis of Madison, Wis.

Plans are being made for Rally Day and Harvest Home, October 12.

Correspondent.

Berlin, N. Y.

Tuesday night, September 24, a surprise party was held at the church in honor of Mrs. Lena Crofoot, who will leave the first of October for her winter home in Daytona Beach, Fla. Words of appreciation of her work here during the summer and regrets of having her leave were given by Mrs. L. A. Wing, who then presented her with a dozen rosebuds. She responded and her surprise was very evident. Two short talks were given by former pastors, E. A. Witter (who together with his wife was visiting Berlin) and L. A. Wing, followed by a brief word of appreciation of Mrs. Crofoot by the pastor, Paul L. Maxson.

An informal get-together of the young people was held at the parsonage Sabbath night, September 14. Thirteen were present.

Fudge and cake were served. The group met Sabbath night, September 28, at the home of Robert Bentley.

Correspondent.

Rockville, R. I.

Several of the young people enjoyed a hike with Mrs. Wayne Rood Wednesday afternoon, and in the evening they were invited to the parsonage for a "weenie" roast.

—Westerly Sun.

Brookfield, N. Y.

A community social and reception to Mr. and Mrs. Crofoot was held in the Seventh Day Baptist parish house on the twenty-first of September. Mrs. Howard Fitch and Mrs. D. J. Frair were the committee from the Ladies' Aid society who had charge. Mrs. Frances Palmer assisted in the program, and a duet was sung by Misses Muriel Curtis and Agnes Jones, and a cornet solo was played by Margaret Burdick, accompanied by Muriel Curtis. A quantity of canned goods and other provisions was left for the use of the new pastor.

—Brookfield Courier.

Princeton, Mass.

Rev. and Mrs. S. S. Powell had an interesting experience September 18, when calling by special invitation at the home of Mrs. Caroline Slater Washburn, a near-by summer resident. The object of the call was to see the Hebrew inscription over the fireplace in that home, which is on an elevated bluff above the village. It is a curious fact that each of Mrs. Washburn's three houses contains a Hebrew inscription over its hearth. On the shore at Narragansett, R. I., the reference is to the rolling of the waves. In the Worcester, Mass., home the inscription is rendered, "At evening time it shall be light," and here in the Princeton home the translation is, "Whither the tribes go up." These three rare and unique mottoes were installed through the initiative of Rev. Philip Washburn, now deceased. The charm of the inscription in the Princeton home appears in the abbreviated idiom for "whither" and the perpetual inclusiveness of the words "go up," added to the affectionate application to the ascent of visitors to that hospitable home.

Correspondent.

Verona, N. Y.

On the evening of September 7, church night fellowship supper was held in the church parlors. Pastor Davis presided with Alva Warner "pep song leader" and Miss Doris Lennon at the piano. The program was Echoes from Conference. Short reports were given by seven of the delegates who attended, which showed that the sessions were interesting and helpful.

Alva Warner gave an account of the work done in the Young People's Pre-Conference Camp. All who listened to this report could appreciate how worth while these camps are.

William Lennon, who was home for a short vacation before entering the University of Virginia, gave a short talk telling his appreciation of his home church and our activities here. Brief remarks by Pastor Davis and a song closed the program.

The Verona Youth Council met at our church Monday evening, September 9. The meeting was in charge of the president, Alva Warner. The young people of the Verona Presbyterian Church conducted the worship service. Mr. and Mrs. Herbert Pritchard, members of the council, were presented a gift in honor of their recent marriage. Following the meeting, games were the order of the evening.

Pastor and Mrs. Davis, who have recently been visiting their children in Rochester and East Aurora, are spending a few days in Salem, W. Va., where Pastor Davis as chairman of the Religious Life Committee was invited to attend a special meeting of the Woman's Board in Salem to consider aggressive evangelism for Seventh Day Baptists.

The Young People's Social Club was entertained by Miss Doris Lennon in the church parlors on the evening of September 14. Following the program and business meeting all enjoyed games.

MARRIAGES

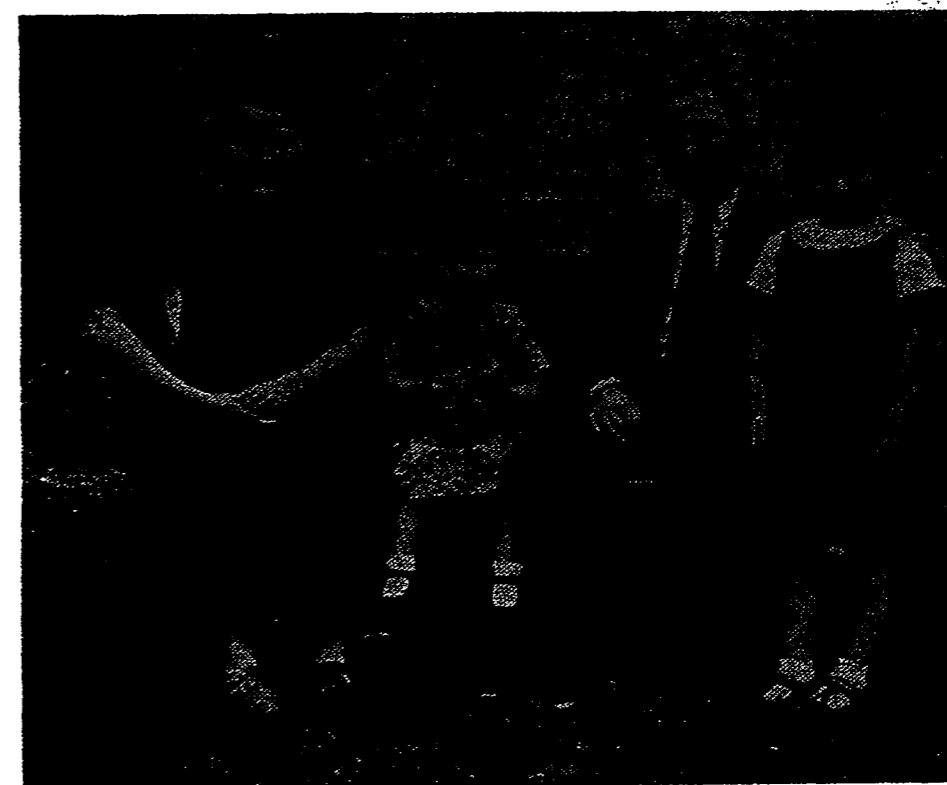
Willard - Lewis. — Elmer Willard and Bertha Lewis of Alfred Station, N. Y., were united in marriage in the Second Alfred Seventh Day Baptist church on Sabbath afternoon, August 3, by Rev. Elmo F. Randolph, assisted by Dr. Edgar D. Van Horn of Alfred. The bride and groom are teachers in the new Alfred-Almond Centralized School and are at home in Alfred Station.

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Dr. Lincoln Pan and Family, Shanghai, China.

"A Noble Product of Christian Missions"

(See Missions in this issue.)

Contents

Editorials.—Spiritual Forces Must Mobilize.—Recorder in All Homes.—Legacies.—	254-256
"C. O." Procedure.—Wine Week	256
Denominational Budget	256
News From England	256
Missions.—Learners.—Doctor Lincoln Pan.—Letter From Mrs. Nettie M. West, Shanghai, China.—Annual Meeting of the Seventh Day Baptist Missionary Society	257-259
What Others Are Doing	259
Woman's Work.—Annual Report of the Seventh Day Baptist Ladies' Aid of Battle Creek.—Ma Had to Get 'em	260
Burglars in the Pantry: or—When Do We Eat?	261
Young People's Work.—The Sabbath.—Today Challenges Tomorrow.—Miracles of God	263-267
The Conscientious Objector and the Selective Training and Service Act of 1940	267
Children's Page	268
Daily Meditations	270-273
Our Pulpit.—"Go, Teach All Nations"	273
Some Summer Camps of 1940	275
Denominational "Hook-up"	275
Quarterly Meeting	276