

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

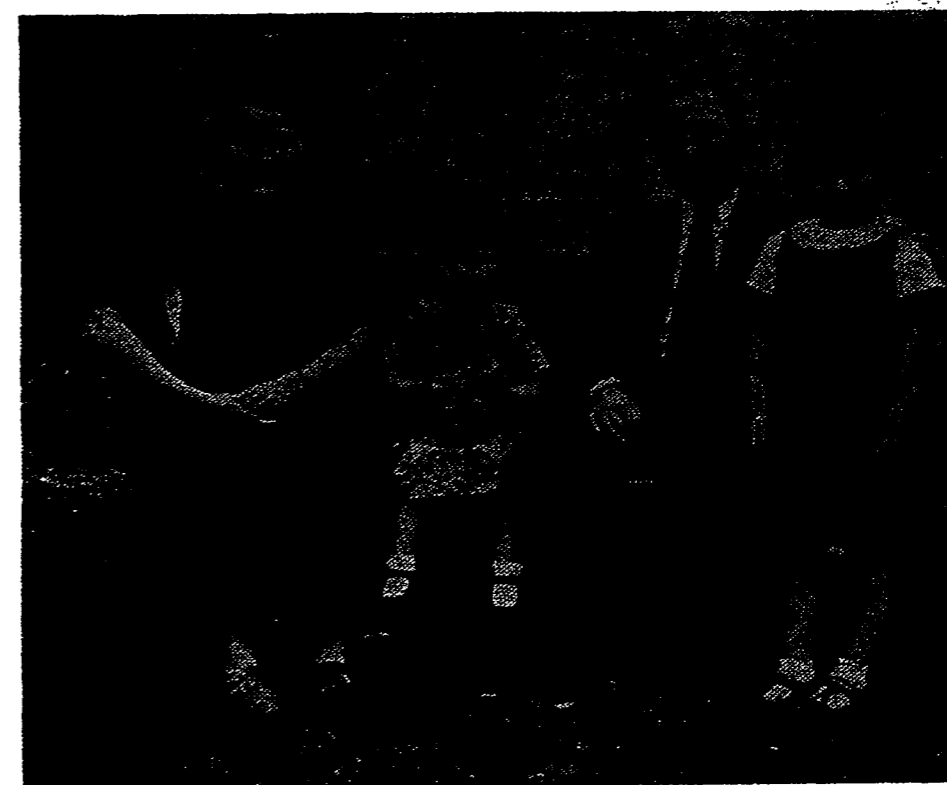
Willard - Lewis. — Elmer Willard and Bertha Lewis of Alfred Station, N. Y., were united in marriage in the Second Alfred Seventh Day Baptist church on Sabbath afternoon, August 3, by Rev. Elmo F. Randolph, assisted by Dr. Edgar D. Van Horn of Alfred. The bride and groom are teachers in the new Alfred-Almond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

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., OCTOBER 14, 1940

No. 16



Dr. Lincoln Pan and Family, Shanghai, China.

"A Noble Product of Christian Missions"

(See Missions in this issue.)

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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

SPIRITUAL FORCES MUST MOBILIZE

Today approximately 30 million men are mobilized in the armies of Europe and Asia. More than 100 million more, men and women, are engaged almost night and day in the production of death-dealing munitions of war. In our own country it has become necessary to mobilize our National Guard and to enlarge our Army and Navy. Peace time conscription law has been passed and by the middle or last of October, 16½ million men between the ages of twenty-one and forty-five will have been registered, liable to call for a year's training and service. Whatever number is actually called—it is estimated that in time of war, from fifteen to twenty-five behind the lines will be needed to every one actually in fighting service. Nations mobilize—we mobilize—for war. Billions of dollars are necessary to make this possible.

It is equally or more important that we mobilize our moral and spiritual forces to counteract, by the transforming power of love, the invasion of irreligion, greed, conquest, and war.

Too, this fall we are facing a great general election of no little importance. Leaders and parties are leaving nothing undone, no stones unturned, to mobilize the voters, to get every individual to do his duty to his country.

Are our churches, pastors, and laymen as ready to devote as much time, money, and laborious effort to a mobilization of the religious forces of the nation as political parties and leaders give to organizing for a party victory at an election?

There are great needs in this, our beloved country, today in the realms of political, social, and economic adjustments; the menace of outside forces may be as grave as many believe it to be. But the greatest menace to our nation today is just plain, personal sin—selfishness, greed, ambition, and strife in the individual human heart, which leads to war and ruin. The overwhelming need of America and of the world is a "turning to God," with a sincere recognition of his divine Fatherhood, and the essential brotherhood of man.

We believe great religious groups, denominations and churches, realize this—realize that Christianity has the answer to our greatest problems and needs, and are setting themselves as never before to the task of mobilizing all our moral and spiritual forces.

Special rally days and weeks are being zealously promoted. Loyalty days early in October are calling the multitudes—National Christian Preaching Missions; five year programs; a great universal communion service, when churches everywhere, large and small, are called to share again in the fellowship and suffering of our Lord and Savior, Jesus Christ.

We believe Seventh Day Baptists will mobilize. They will prove true to their calling and their Lord. There must be no black-out among us. "Lead on, O King Eternal."

RECORDER IN ALL HOMES

It is not enough to publish the Sabbath Recorder—not enough to publish ten thousand weekly, unless they are in circulation where they will be read.

THE SABBATH RECORDER

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We have said the Recorder is the pastor's faithful helper. We believe it is a helper that can ill be dispensed with. If it is to help the pastor it must be placed in the homes of his parish.

Now and then it has been urged that the Recorder be placed in all the parish homes and financed from the church budget, as the Helping Hand is furnished by the Sabbath school to all its members.

We would like to see some church try that plan. We believe others would be encouraged to follow a plan that works. We saw a statement recently of a testimony from another denominational paper that had tried such a plan. Every home received the weekly messenger, paid for out of the regular church budget. "It was no accident," said the writer, "that the members of that church were the best informed people I have known in Kentucky. Neither was it an accident that they were good stewards of their possessions, and a people who were personally concerned about the salvation of the lost."

We can truthfully say for Seventh Day Baptists, it's no accident that they who are most deeply interested in our work—missions, evangelism, education, publishing glad tidings, and the support of the local church—are found in the homes where the Sabbath Recorder is regularly taken and read.

Then why should not every pastor and interested officer and layman be deeply concerned in getting the Recorder in every Sabbath-keeping home in the parish? Should this not be a responsibility with which the pastor charges himself? Who else will help?

LEGACIES

An important matter was reported to the General Conference by the Commission, as appears on pages 6 and 7 of the revised Twenty-second Annual Report. Attention of our people should be especially called to it. We quote:

From time to time frequent and rapid changes do or may occur in the methods, as well as the objects, of our denominational activities. It has at times happened that the functions or work previously performed by one board or society, may, for what has appeared to be practical purposes, be transferred to another board or boards. Other similar changes may be made. In making gifts or bequests for any denominational or other activity or purpose, careful forethought should be exercised to avoid making the provisions so narrow that your bounty cannot be used for the objects you may desire to aid. Also, in view of the fore-

going, and other possible changes, it is suggested that, in providing aid for any particular work or activity in which you may be interested, an alternate provision for the use of your bounty be made to meet the contingency of a cessation of the particular activity in which you may be especially interested, or the shift to another board or agency of its performance.

This does not come as a theory, but out of actual experience. Certain funds left with income for a specific purpose have accumulated, while the needs for which the legacy was made have grown less and less. No doubt the donor, were he living, would gladly designate a new use of his bequest; but the law governing such things forbids the trustees of the funds using the money for anything else.

At the request of the Commission, Asa F. Randolph of Plainfield carefully worked out forms for gifts or bequests, which were recommended to and approved by Conference. People preparing their wills or making bequests in the fields of their lifetime interests would do well to study the suggested forms. They will be found on pages of the report as above named. Later, they will be printed in the Year Book.

"C. O." PROCEDURE

Regardless of how one may feel or think about the Burke-Wadsworth Bill, it is passed and conscription has become a law.

What shall be the procedure of the conscientious objector on Registration Day, October 16? It is greatly to be regretted that we have no clear direction in regard to this matter. Opinions vary as to what would be the result of one refusing to register, who had conscientious objections to bearing arms.

It would appear to the writer that all within draft age should fill out the forms, and if no provision is made there, that he write in his objection in the margin or at the bottom of the draft form. Under the liberal provisions of the law, conscientious objectors have the full right to declare their objections at the time they register.

Certainly any who fail to register, either on officially provided forms or in a personal statement, will be regarded as slackers and draft evaders, no matter what their conscientious scruples against war may be.

This would seem to be the sensible, the American procedure—though there may be many who will think differently—to be taken in registering at the appointed time and in

the regular manner, with the written in request for enrollment on the register of conscientious objectors.

Our Commission, we are sure, with our churches, will give every assistance and help possible to the "C. O."

WINE WEEK

The wine division of the liquor industries, we understand, is setting aside a week in mid-October for a huge drive for new customers, or what Mrs. Ida B. Wise of the W.C.T.U. terms, "selling 80,000,000 souls into slavery." The industry is encouraged by its last year's success, to redouble its efforts this year. So, for seven consecutive days we will be bombarded through press and radio, with lavish and deceptive propaganda intended to mislead millions who have never been caught before by the lure of alcoholic beverages. Billboards will blaze before our youth the pleasure of drinking American wines.

But wine is still a "mocker," as the Bible says. It is one of the greatest deceivers. "Look thou not upon the cup when it is red . . . for at last it biteth like a serpent and stingeth like an adder." Parents, homes, Sabbath schools, and churches should be alert in their teaching to counteract this baleful, hateful propaganda of the industry directed at the home.

DENOMINATIONAL BUDGET

Statement of Treasurer, September, 1940

Receipts		
	September, 1940	Total for 3 mos.
Adams Center	\$ 38.60	\$ 38.60
Albion	20.00	44.72
Alfred, First	149.50	292.30
Alfred, Second		38.90
Associations and General Conference		211.00
Battle Creek		55.25
Berlin	10.00	10.00
Boulder		23.20
Brookfield, First		25.50
Brookfield, Second	28.75	28.75
Daytona Beach		27.70
Denver	11.30	34.30
De Ruyter	21.50	58.50
Dinuba		11.30
Dodge Center	9.00	9.00
Edinburg	10.00	22.00
Farina	40.00	40.00
Fouke	1.75	1.75
Friendship	4.30	12.55
Gentry	1.00	3.00
Hebron	5.44	10.80
Hopkinton, Second	5.00	5.00

Independence		35.00
Individuals	5.00	443.97
Jackson Center	5.00	9.00
Little Genesee	25.23	75.72
Little Prairie		39.00
Los Angeles	2.50	7.50
Lost Creek		82.60
Marlboro		38.30
Middle Island		5.43
Milton	97.33	312.33
Milton Junction	45.15	98.06
New Auburn		7.00
New York City	88.00	113.00
North Loup	40.00	40.00
Nortonville		10.00
Pawcatuck	250.00	756.50
Piscataway	21.73	21.73
Plainfield	158.80	289.04
Richburg		37.50
Ritchie	5.00	6.17
Riverside	35.00	122.10
Roanoke		5.00
Rockville		19.50
Salem	35.50	90.50
Shiloh	108.50	279.58
Verona		13.45
Waterford	10.00	23.40
White Cloud	28.61	38.56

Comparative Statement

	This year	Last year
Budget receipts—September	\$1,279.18	\$1,128.31
Special receipts—September	38.31	35.61
Budget receipts—3 months	3,676.41	4,125.77
Special receipts—3 months	347.65	2,173.78

Disbursements

	Budget	Specials
Missionary Society	\$ 587.60	\$ 31.31
Tract Society	149.50	1.00
S. D. B. Building	110.50	
Sabbath School Board	91.00	
Young People's Board	19.50	
Woman's Board	13.00	5.00
Ministerial Retirement	78.00	
Education Society	84.50	
Historical Society	10.40	
General Conference	156.00	
American Bible Society		1.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

NEWS FROM ENGLAND

To the Editor of the Sabbath Recorder:

Within the last few days I have received letters from Rev. James McGeachy, pastor of the Mill Yard Church in London, from Mrs. Gertrude E. Richardson, and other London friends, all containing news of interest to us.

The offer of homes of refuge for the children, with their respective mothers, of the Mill Yard Church, for the duration of the war, is deeply appreciated by all concerned, with heartfelt thanks. But the mothers,

without exception, are unwilling to leave England, certainly at the time of the writing of these letters.

Mrs. Richardson, with her grandchildren and their mother, is at Minehead, in Somerset, just south of the Bristol Channel, where the German flyers are distinctly heard on their way to south Wales; and Mrs. McGeachy, with her daughter, is with her brother at Darlington, in north Yorkshire.

Of the Sabbath service of the Mill Yard Church, the pastor writes, as follows:

The constant alarms and raids have greatly affected the attendance at the Sabbath services. Yesterday (September 14) only two members turned up at the afternoon meeting. . . . The difficulty is we are all so scattered, and when communications are damaged, it is difficult to travel; also, a warning may sound when they have to seek shelter. Besides, some who are getting along in years cannot stand the nervous strain of being caught away from home, and so they stay away from church. If it becomes impossible to carry on our services, I may go north myself with our books.

The pastor's home is in the north of London; and, at the time of his writing, that section had not been visited by the raids. He says, "I understand that Leman Street, near the site of the old Mill Yard Church chapel, has suffered severely. . . . Every one, however, takes it calmly and carries on. Britain is not going to crack under these blows."

Another London friend, not a member of the Mill Yard Church, who lost his right leg and a brother in the last war, says, "We are suffering in London now, but are by no means cowed. We intend to see this through to the bitter end." (This is a modified version of the last part of his remark.)

We are all shocked to learn that Thynne and Co., Ltd., publishers of Doctor Conradi's book, entitled, "The Impelling Force of Prophetic Truth," is bankrupt under most distressing circumstances. The manager is said to have misappropriated funds aggregating several hundreds of pounds. There were two thousand copies of Doctor Conradi's book printed, of which seven hundred copies are said to have been sold, leaving thirteen hundred copies in the hands of the publishers. Of these, Mr. McGeachy has been unable to get but forty-six. He learns that a lot of unbound sheets of this, as well as other books, were sold as waste paper. When Doctor Conradi was last in London,

he made definite arrangements with his publishers to ship a quantity of his books to our publishing house in Plainfield, N. J., for sale in this country. But no such books were ever received.

Letters by ordinary mail seem to require from three to four weeks to reach this country from England, air mail from ten days to two weeks, depending on weather conditions.

All the correspondence which I have received from England is most confidently hopeful of the outcome of the war.

Corliss F. Randolph.

October 4, 1940.

**MISSIONS
LEARNERS**

It is said, "a true man's education is never completed," and a little thought convinces us that this statement is true. There is always something to be learned about any subject. When we come to think or act as though there is nothing more for us to learn, our progress is ended and we become hopeless. Paul stated this truth in a different way when he said, "If any man thinketh he knoweth anything, he knoweth not yet as he ought to know." When a man thinks there is nothing more to learn about the subject under consideration, he shows his ignorance. The Father intends that we should have teachable spirits and learn continually.

This is true regarding missions, evangelism, church work, and denominational affairs, as well as other matters. Sometimes those who are well versed and have had much experience become "puffed up" and disdain any suggestions; while those who have had no experience think that something different is the quintessence of wisdom, and ignore what the past might teach them. The truth is that those who have been in the work all their lives have much to learn and those who have not, have more to learn. The wise can learn from the ignorant and the ignorant from the wise. All should approach the tasks of Christ's kingdom as learners.

Certain things are necessary if we are to be learners: (1) We must have teachable spirits; that is, we must recognize that there are things yet to be learned about missions, evangelism, work of the church, and denomi-

national affairs, and we must be more than willing to be taught; we must be anxious.

(2) We need to know the past. We should learn from the experiences of others and the church, as well as from our own experiences. This is why we are given in the Bible a history of men and women throughout the ages. Those who are to direct the work of Christ's kingdom ought to know the history of missions, evangelism, and the church.

(3) Above all else, if we are learners, we need the instruction of the Holy Spirit. Christ promised this to his disciples. He said, "Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak."

The tasks of Christ's kingdom and the problems they present are very great. They are beyond us; but if we have teachable spirits, use the light of the past, and seek the guidance of the Holy Spirit, we will not fail.

Miss. Sec.

DOCTOR LINCOLN PAN

A Noble Product of Christian Missions

On the cover of this Recorder appears a picture of Doctor Lincoln Pan and family. There are a goodly number in the United States who remember him as a student, but they may not be aware that he became a Christian and is now a successful Seventh Day Baptist doctor in war stricken China.

Docton Pan studied seven years in America, one year of which was in Milton College. He studied medicine in Milwaukee and took his internship in La Crosse, Wis. He returned to China in the fall of 1932. Among those whom he met in America were Doctors George Thorngate and Grace I. Crandall, who were home on furlough. Upon reaching Shanghai, he went to Liuhou to see Doctor Crandall and was employed as a physician in our hospital in Liuhou. He remained on the staff of this hospital till the work was wrecked by the Japanese hostilities three years past. From the first, he showed himself well adapted to his chosen profession, and his skill both as a physician and surgeon increased as the years passed. It was while he was at Liuhou under the influence of our church and missionaries that he decided to become a Christian, and he immediately took his place with the Christian workers. When the missionaries had to leave Liuhou, he volunteered as a doctor to

the unfortunate people. For some time he has been a physician in the Christian Hospital at Shao-Shing and is winning a reputation as a skillful surgeon.

Miss. Sec.

LETTER FROM MRS. NETTIE M. WEST, SHANGHAI, CHINA

Dear Sabbath Recorder Readers:

We would not have you think because of our silence this summer we had forgotten our plan of having a letter from China ready for the Sabbath Recorder each week. We have been quite conscious of it. But you know the old saying, "The best laid schemes o' mice and men gang aft a-gley." In this case it was the schedule plan that went a-gley, and everyone waited for it to turn up. Or perhaps some waited for their last letter to appear before writing another. But I have concluded these are poor excuses and am making another attempt to let you know something about our doings in this part of the world.

Although there is plenty of terrorism in the Settlements, here in our corner of the French Concession we have had only peace and safety, for which we give daily thanks. With the aid of passes of various kinds and cholera certificates we may travel where we will, but woe betide those who are not thus equipped, unless one happens to be in company with someone who is provided these requisites and is known at the gates.

Vacation days, while not so strenuous as in school time, have been busy ones. What with examination papers to pass upon, reports, accounts, questionnaires, entrance examinations, registration of new pupils, repairs on the buildings, etc., much time of the short two months has been occupied with school work.

None of us has had heart or desire to leave Shanghai this summer. Not that we have enjoyed the heat, but have endured it. There are those who say "Shanghai has been unusually hot this summer." Others remark on how comfortable it has been as compared with other years. Anna was persuaded to leave her Vacation School work and spend a couple of weeks down at the University of Shanghai. This is away from the heat and noise of the city and is a delightful place in which to rest. A few, only, of the families of the faculty have gone back to live, as the school still has to be carried in the city.

The two schools at Zia Jaw, which are to open in about two weeks, promise to be very full. As usual, many have had to be denied entrance for lack of room, even though the cost of board and tuition has risen to heights unknown before.

One of our teachers is convalescing in the Margaret Williamson Hospital from a case of typhus fever. This disease, though unusual for Shanghai, has been quite prevalent this year.

If the letters from China do not appear each week in the Recorder, please remember that Shanghai's outgoing mails are usually at least two weeks apart, and sometimes have been three and four.

Nettie M. West.

August 28, 1940.

ANNUAL MEETING OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church in Westerly, R. I., September 15, 1940.

Rev. Harold R. Crandall, the president, was in the chair.

Rev. William L. Burdick opened the meeting with prayer.

Voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, adopted by said board on July 28, 1940, is approved and ordered recorded.

Rev. Everett T. Harris, chairman of the Nominating Committee, moved that the officers and members of the Board of Managers be the same as last year, with the addition of Rev. Wayne R. Rood, pastor of the Rockville Church, and Earl Cruzan, student pastor of the Waterford Church.

Voted that the officers and members of the Board of Managers as recommended be elected. They are as follows:

Albert S. Babcock, Rockville, R. I.; Karl G. Stillman, Westerly, R. I.; Corliss F. Randolph, Maplewood, N. J.; John H. Austin, Westerly, R. I.; Rev. William L. Burdick, Ashaway, R. I.; Robert L. Coon, Westerly, R. I.; James A. Saunders, Westerly, R. I.; George B. Utter, Westerly, R. I.; Dr. Edwin Whitford, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Rev. Harold R. Crandall, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly, R. I.; Mrs. Elisabeth K. Austin, Westerly, R. I.; Walter D. Kenyon, Ashaway, R. I.; Dr. Anne L. Waite, Bradford, R. I.; Morton R. Swinney, Niantic, Conn.; Charles E. Gardner, New

London, Conn.; Rev. Everett T. Harris, Ashaway, R. I.; John S. C. Kenyon, Westerly, R. I.; Rev. Herbert C. Van Horn, Plainfield, N. J.; Hiram W. Barber, Jr., Westerly, R. I.; Elston H. Van Horn, Westerly, R. I.; Lloyd B. Langworthy, Ashaway, R. I.; Rev. Albert N. Rogers, Yonkers, N. Y.; Asa F. Randolph, Plainfield, N. J.; Wayne R. Rood, Rockville, R. I.; Earl Cruzan, Waterford, Conn.

Voted that the president appoint a Nominating Committee for next year. He appointed Rev. Everett T. Harris, Mrs. Elisabeth K. Austin, and Robert L. Coon.

Voted that we adjourn to meet at the same place on the third Sunday in September, 1941, at 2 o'clock p.m.

The meeting was closed with prayer offered by Rev. Everett T. Harris.

George B. Utter,
Recording Secretary.

WHAT OTHERS ARE DOING

Boston.—Refusal to register for military service on October 16, would "flout the generous and wise action of the government" in providing legal status for the conscientious objector, Bishop G. Bromley Oxnam of the Boston area of the Methodist Church declared here in a special "conscientious objector" number of Zions Herald, independent Methodist weekly.

"Some conscientious objectors, almost arrogant in their assumption of being the only true Christians, are planning a call for mass refusal to register," he wrote.

"These should bear in mind that the church has already secured legal status for the objector. They should understand that such resistance is likely to jeopardize the very rights the church has won."

Omaha, Neb.—The Dakota presbytery of the Orthodox Presbyterian Church, representing fifteen churches in Nebraska, North and South Dakota, and Colorado, informally concluded here that war is justifiable in defense against invasion and that the conscription law should be obeyed.

Fond du Lac, Wis.—The Wisconsin Congregational conference endorsed "full legal protection" for conscientious objectors to military service at its annual meeting here.

Derry, N. H.—The United Baptist Convention at its annual conference here adopted

a resolution which placed the convention on record "affirming and supporting the right of any individual to object conscientiously to any participation in war."

Battle Creek, Mich.—An intensified two weeks' course in non-combatant military training will shortly open here at the Seventh Day Adventist camp near Grand Ledge, for young men of the denomination not at present enrolled in an eighteen weeks' course.

The new course will include instructions in first aid, basic military drill, and ambulance and hospital services. A total of 162 hours of instruction will be given.

New York.—The appointment of Dr. Paul Dwight Moody, president of Middlebury College, Vt., and former headquarters chaplain of the A.E.F. during the World War, to serve as "liaison official" between the churches and the Protestant chaplains of the Army and Navy, was announced here by the Federal Council of the Churches of Christ in America and the General Committee on Army and Navy Chaplains.

In making the announcement the Federal Council pointed out that Doctor Moody will serve as a civilian "ambassador-at-large" from the churches to the chaplains. His chief responsibilities would be to supervise the work of the chaplains and to give all assistance possible while, at the same time, strengthening their "spiritual work and religious activities."

The Roman Catholic Church, it was stated, has a similar official working in the interest of Catholic chaplains in the person of Bishop John Francis O'Hara.

—Religious News Service.

W O M A N ' S W O R K

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST LADIES' AID OF BATTLE CREEK

The Ladies' Aid of the Seventh Day Baptist Church has held regular meetings during the past year, with pot-luck dinner at noon, followed by business meeting. We have had a good year and are thankful for our many blessings.

We have added six new members to our roll and two have answered their call to the great beyond.

We have not followed any study for this year, but our program chairman has had very inspiring devotional programs each meeting.

Suppers have been held with the exception of the very cold months of January and February. These have given us financial support. Some new equipment has been supplied for the kitchen. In February, our group served supper for the First Baptist Church at a convention held there. Mrs. Hunt took subscriptions for the *McCall's Magazine*, as she has done in previous years. An apron sale was held before the Christmas season, also a rummage sale earlier in the fall. These activities help fill our treasury.

In answer to a call from the Woman's Board, we are continuing our support to the field evangelist, supplying \$5 per month. The tithe for the year amounted to \$53.60, which was sent to the Denominational Budget. The annual report of the treasurer shows \$664.18 taken in from July 1, 1939, to June 30, 1940. The suppers netted \$493.41.

Our council chairman, Mrs. Fetherston, attends the board meetings of the Council of Church Women, and the regular meetings are well represented by our society. We also have Mrs. Lewis representing our society at the meetings of the Council of Churches and Religious Education.

Our society answered the call for cookies for the Veteran's Hospital, with twelve dozen cookies. These are sent every year for Mother's Day.

The president appointed the nominating committee to pick officers for the coming year. The committee reported for election the following: president, Mrs. Lloyd Lukens; vice-president, Mrs. Oma Morley; secretary, Mrs. J. D. Langworthy; treasurer, Mrs. Albert Kolvoord.

We ask the full support of the organization to these officers and we hope for a big year spiritually and financially. Let us not forget that our aim is not to reap a harvest of coins, but of golden deeds, and the field is ready for each one to enter.

Hazel Langworthy,
Secretary.

MA HAD TO GET 'EM

By Dorothy Haskins

"Well, Mary, I can't understand why Mr. Charlton brought two of us here unless it is because of the apostolic injunction to go out two by two. Why, there isn't a house

for miles, and I've seen only one child, that little five-year-old boy at the gas station!" We were walking along the state highway toward the building where we had been told to hold the Daily Vacation Bible School. For miles the land stretched before us flat and level, reaching to the mountains which hemmed in the isolated valley of unending miles of sagebrush, gnarled Joshua trees, and cactus.

A small sand-scratched truck pulled up behind us, and the driver, a woman, asked if we were the teachers, and then continued, "I'm going to get the children. Willie has the key. He'll help you. He's going to Bible school. I'll peel my own apricots this canning season."

Willie walked beside us, embarrassed. He was a sturdy boy of fourteen. "Where will your mother ever find any children?" I pursued my original line of thought. "Oh, Ma will get 'em. She's been a-looking 'em up for months. She was sure set on having this Bible school so we could all learn the Bible. She'll get 'em."

Ma Brown certainly did get them. She returned that day with fourteen, and during the two weeks she brought in twenty children besides Willie. They were all ages, sizes, and descriptions, with one intent, to learn the Bible. Ma Brown ferreted them out.

Late Friday afternoon of the first week she stopped at the door of our cabin with a bag of potatoes from her garden. The wind whipped her hair back from her leather-tanned face, and rattled the fenders of the truck. I leaned against the car door and said, "There wouldn't be any school if it wasn't for you, and this the busy time of the year when you are canning."

"I gotta get 'em," she answered, and leaned forward, crossing her arms on the wheel. The furrows between her eyes grew deeper. Her mouth set in a straight line. "I gotta get 'em on account of Willie. About four years ago he was playing with a little neighbor girl, and a gun went off and shot her. I don't know if she knew about Christ. That's why I've got to get 'em. I want 'em to know Christ died for their sins. I can't tell 'em, but I can get 'em." Mary and I prayed much for Willie and the other children, prayed that they might understand God's wonderful Word, and accept the Lord Jesus Christ as their Savior from sin.

The desert sun beat upon the flat roof. The wind blew little piles of sand through the door. Slowly Mary told the eternal story of a Savior who died on Calvary for the sins of the world. At the conclusion she asked for decisions by the upraised hand. Small, timid hands went upward. I stood in the doorway and prayed.

Willie sat with his head bowed. Suddenly he rose to his feet, and strode past me out of doors. My heart sank as I hurried after him. He stood disconsolate leaning against the back of the building, twisting his heels in the sand, his head bowed. "Why, Willie, don't you want to accept Christ as Savior? You are older than the rest, and surely you understand." I stood pleading, with a decision for eternity hanging in the balance.

"He don't want me." Tensely the words were flung out between his teeth.

"Oh yes, Willie. He died for all the world. Why," I groped for words, "in the sight of God all sins are the same."

Quickly he looked up, eager. "You think so?"

"Oh, yes, Willie, there's no difference to God. Sin is sin. For all have sinned and come short of the glory of God. Will you accept him?"

He bowed his head for a second and then glanced up and murmured, "Yes." We knelt together in the sand, with the noonday sun beating hot overhead, and the wind bending the sagebrush flat on the sand, while Willie accepted Christ as his Savior.

We heard the truck rattle across the sand, and Ma Brown's cheerful greeting. "I sure thought I was going to be late today. My jelly seemed like it was never going to thicken, but I prayed because I knew I had to get 'em."—Religious Digest.

BURGLARS IN THE PANTRY: OR -- WHEN DO WE EAT?

By William H. Dennis

On June 11, 1842, the British man-of-war "Nemesis" dropped anchor at the mouth of the Yangtze River, and the next day proceeded calmly to blow the Chinese forts to kingdom come.

The only reason was that creative minds and patient hands had amassed wealth beyond dreams in the Chinese Empire. All of it, silks, satins, lacquers, tea, and tung,

was freighted by boat down the creeks and canals converging on the Yangtze and hauled to the coast. England picked the center of the spider's web where she could sit and collect the fat flies as they went past, and China, defeated in battle, handed over the site of Shanghai.

But the Chinese were laughing up their silk sleeves, for the spot was a mud delta, covered with water at high tide and much too unhealthy for habitation. But they hadn't heard of British stubbornness and Yankee ingenuity, and Shanghai was the result. Eighteen foreign burglars (of which America was number two) moved into China's front hall and sat down, and missionaries told the Chinese Bible stories while the business men systematically robbed them and sold them opium to drown their sorrows in. As long as the burglars had the audacity and power to sit there everything proceeded according to plan. True, the family tried to throw out the intruders in 1853, 1898, 1912, 1925, 1927, and 1932, but the burglars called in their police and the occupation not only went on, but the burglars moved into the parlor at Peking as well.

Everything was just fine until another robber came along to hog it all for himself. And then, for the first time, China appealed to the occupants of the front hall and parlor for help, while the original scene of 1842 was re-enacted on August 14, 1937, when the Japanese man-of-war "Izumo" proceeded calmly to blow the rebuilt forts at Woosung to kingdom come.

And the new intruders moved into the pantry and the treasury.

This is the story of Shanghai.

When, in the middle of the nineteenth century, missionaries were needed in China to cope with the misery the new occupants had uncovered, the Seventh Day Baptists sent their own representatives over to heal, to teach, and to save. Among the first were members of my own family, Dr. and Mrs. D. H. Davis.

Their steamer landed in Shanghai during a heavy rain. The sewers and river had backed up, and water was two feet deep in the city. Typhoid and cholera had gone wild. Nearly everyone had tuberculosis. The first job was to find patients for the hospital, and the second was to try to accommodate them. And they dripped with sweat in the terrific summer heat.

The winters were just as impossible. Foreign consuls were awarded two years' credit for each twelve months spent in such a climate, and even then several contracted tuberculosis or just shriveled up to yellow parchment and bones. No such arrangement was made to protect missionaries.

But our work went on. We have built a hospital at Liuho, the only medical center within a radius of fifteen miles, where three million people crowd together in the fertile valley of the Yangtze. A school at Shanghai trains twelve hundred people to train others. One of our doctors works from morning to night chasing death and misery from the doorsteps of countless Chinese. At no extra salary he also serves as head medical man in Shanghai's largest tuberculosis hospital, where thousands are treated free until they can walk no longer, and then they are permitted bed space if there is room.

Nine people represent us in Shanghai. Nine people represent our group of six thousand. And their job is enormous. There are three and a half million people dependent on Liuho. Three and a half million more made up the pre-war population of Shanghai. Four and a half million refugees sleep in the streets—depending on foreign help!

Out of this population totalling eleven and a half million, it is not too much to suppose that our people are of some help to the five hundred thousand, directly or indirectly. But it does tax our imagination to visualize the conditions under which this work is done. The heat of summer is still there. I have typed just one letter for Doctor Thorngate, and my shirt could have been wrung out. The floods still come. I have been stalled in Doctor Davis' old Ford with the water up to the running board, on Nanking Road, the Broadway of Shanghai. Cholera and typhoid still run amuck. I have a calligraphic masterpiece informing anyone concerned that I have been vaccinated and inoculated and stabbed for every epidemic disease, so I might go in and out of the International Settlement without being stabbed again. All foreigners have them. The winters are as impossible as ever. As many as one hundred bodies are picked up in a single winter morning—refugees who have frozen to death. And our representatives still come home with tuberculosis.

These are ordinary conditions. Besides them there is a bombed hospital which must

be replaced. Every night the Ford is taken into the street, a dozen or more sleeping Chinese must leave their sidewalk beds to make room—right outside number 23 Route de Zikawei. Whether in Shanghai or Liuho, our missionaries must continually look into the emaciated faces of hungry friends, bones protruding, backs bowed with hard labor. They share their rice, and those who refuse to accept food without work are allowed to do unnecessary work for enough to keep them alive.

These are extraordinary conditions. But let us step up to the week of July, 1939. The burglars of the pantry have cornered the food and raised the prices fifteen times. They have gone into the treasury, and the Chinese dollar collapsed from a normal fifty cent value to seven cents. I was in Shanghai that week, and went hog-wild buying bargains. We are not rich, we Seventh Day Baptists, and when this favorable exchange reached our ears we saw a chance to save money and cut our representatives' salaries. There had to be a cut somewhere, and there it was.

This year I went back to Shanghai. Prices had gone up so high that it was far less expensive to shop in New York. Food was fifteen times the price of last year. The burglars in the pantry are putting on the pressure. They need the money, and the starving millions are superfluous anyway.

These are new conditions which we at home must face. A missionary is no less human for being a missionary. They want their children to be educated in an American school. The fee is in American dollars. They want American hospital care when they are sick. It costs American money. They should have the same nourishing food and the same amount of it that we in America take so calmly for granted. But being missionaries, they do not complain. In fact, the first objection to this appraisal will be from Shanghai.

We created this big job for ourselves. Our Guide Book does not permit our turning back. Conditions in China we cannot help. But six thousand of us hold a great deal of responsibility for the other nine.

For those of us who cannot contribute, there are other ways of making life in Shanghai more pleasant. They like to read magazines, too. "Good Housekeeping," "Life," "Better Homes and Gardens" are

keenly missed, but their price is too exorbitant for meagre salaries. The "Readers Digest" is published in a pirated edition at seven cents a copy; the rest must come from America. New copies are not necessary. Old ones bring as much pleasure.

Our representatives are still our neighbors, and the Guide Book has a passage about neighbors.

Alfred, N. Y.

YOUNG PEOPLE'S WORK

THE SABBATH

By Rev. Trevah Sutton

Why have any sacred day, why not serve God every day? Certainly we ought to serve God every day! But let us remember that God is wiser than we. If he has set aside a day for our good it is that we might better serve him each day. We may not understand why this is so, but this we know: the lack of any sacred day in each week seriously damages one's Christian growth.

Here is what may happen. There is carelessness in keeping the Sabbath. Then follows carelessness in attendance of worship services and in observing home devotions; then loss of interest in evangelism, in missions, in the church; then acceptance of popular opinions rather than the Bible, followed by denial of Christ as Savior and the Son of God; then the fatal step of spiritual death is not far away. Is this always so? Not in every case, but too often it is. Just observe it.

For those who keep Sunday the same can happen upon carelessness in Sunday observance. With them carelessness is greater than with Sabbath keepers, as there is no spiritual strength back of that day—no divine authority.

My young friends, I urge you to seek after an experience in Sabbath keeping which will become so real and such a joy that you will find in it an aid for your Christian growth. In Sabbath keeping you have nothing to lose except some material gains, and not always those. Your influence as a Sabbath-keeping Christian will help the world more than anything else you can do. Invest your Sabbath inheritance in Christ.

I shall not make a set of rules as to what you may do or not do on the Sabbath, but offer this one rule which I have found help-

ful: Do on the Sabbath that which will bring you closer to God and Christ, closer to your church, closer to your home; do nothing which would hinder you from worship, meditation, and service in your church, or would cause you to forget that it is the Sabbath—a day that is holy.

TODAY CHALLENGES TOMORROW

A Challenge to Seventh Day Baptist Youth

(Given by Earl Cruzan to the young people at Battle Creek.)

The theme for the Pre-Conference evening service is "Today Challenges Tomorrow." We usually think of a challenge as an invitation to join in a contest, usually the unknown challenging the known; but in this topic today the known challenges tomorrow, the unknown.

Life is a continuous contest between today and tomorrows. Today, young people challenge tomorrow to increase our responsibility for tomorrow; we become men and women, taking on the cares and duties of manhood and womanhood. Each today challenges each tomorrow to fit us more fully for the task.

The challenge which I wish to present to you is a challenge to Seventh Day Baptist youth. For today we are the young people of our denomination; tomorrow we will have the responsibilities of planning the programs of our denomination.

Today we are here for a good time—yes, by all means for a good time. We are here to fellowship together and to take part in our Conference meeting. Today we are learning what must be done tomorrow.

Tomorrow we will be the leaders of these meetings. Ministers from our ranks will be giving the messages which challenge the Christian faith. Men and women from our groups will compose the Commission. From us will come the leaders in music. From us will come the planning which makes a Conference possible.

And as we look at the records of the past, we can begin to realize something of the challenge which confronts us tomorrow. As we look back at the history of our denomination we see its roots in England, with such names as John Traske, John James, Joseph Davis, who suffered for the faith, some even losing their lives for it; of the Stennetts, who are known for their splendid hymns. We look at our leaders in this country—those

who had a hard struggle to start a denomination—Hubbard, Ward, Davis, Bonham, and others. As we look at the list of men on our ministerial staff today, we can see somewhat of the challenge that is before us.

To some it might seem quite a challenge to prepare men and women to fill the places vacated by our leaders who have retired because of age or who have passed on in the work. It might seem enough challenge to keep our membership from declining—a challenge to keep our program equal to what it is at the present.

But that is not challenge enough. If the disciples of Jesus had been willing only to have found men to replace them as they passed on and to have maintained a constant group, Christianity would not be here today. Each today for them challenged each tomorrow to bring more converts to Christ, to spread the Christian truth to still more distant parts, to help to strengthen those already in the faith—this in spite of persecution, martyrdom, and the opposition of the world.

And our challenge is not a challenge to stand still, but a challenge to grow.

As has been stated several times in the past, our only excuse for existence apart from other Christian groups is our belief in the Sabbath as a vital fundamental truth which comes as a commandment from God and which is sanctioned by his Son, our Lord and Master, Jesus Christ, by his observance of it during his ministry among mankind. This truth has been fundamental enough to warrant our forefathers in departing from the other church groups and in forming a Christian fellowship among themselves—this in spite of economic difficulties arising from worshiping on a day when the most of the world works.

The first challenge that today presents to tomorrow is, "Is the Sabbath truth still fundamental enough to warrant our existence apart from other Christian groups who worship on the first day of the week?" If the answer is in the negative, then there is no further use of my presenting the rest of this message, for there is no other challenge to Seventh Day Baptist youth apart from the challenge which is universal to all Christian youth.

But to me, and I am confident to you also, the answer is a very positive affirmative. And then, indeed, we have a challenge which

will stimulate our intellect to the use of its greatest resources.

The first challenge that comes to us under this decision is a challenge that comes to all Christian youth as they prepare for their tomorrows. That is the challenge of the gospel of Christ—the challenge to fashion our lives after the pattern laid down by Christ. It brings upon us the full responsibility of Christians. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." We must be filled with love for our fellow men.

In the judgment scene in Matthew, the twenty-fifth chapter, beginning with the thirty-first verse, a list is given of the things which have admitted men and women into the kingdom of heaven. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Summing it all up, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Thus we have the challenge to live, first of all, a vital Christian life.

Now let us face the challenge of Seventh Day Baptist youth more specifically.

1. To promote the program of our denomination tomorrow. This is a challenge to expand it, to make it grow under our leadership. This does not mean that we disparage that which is being done today, but that we must build on it for the future. This means that we must be loyal ourselves. It may necessitate a sacrifice or sacrifices on our part. We may have to sacrifice good jobs with good pay, in some instances, for less pay and an opportunity to keep the Sabbath as we feel it should be kept. We must stand back of our convictions for the Sabbath truth. It may be hard to do when good jobs are hard to get and in a civilization in which a high standard of living and the fulfillment of earthly pleasures seems to be the highest goal in life. But it is essential if the challenge today flaunts before tomorrow. We must come to the realization that financial success does not necessarily mean happiness or peace of mind, but that these two essentials to a Christian life are found in standing firm for our convictions and in the service to our fellow men.

2. This may mean that we will have to become a more compact unit among ourselves; and in the past we have been accused of being too self-centered. This accusation has been true in a sense, but far from true in another. The way, as I see it, that we must become more compact is through providing employment for our members, especially young people, but older people as well, where they will not be required to work on Sabbath day or Friday evening, and in a community in which they will have the opportunity to worship with others on the Sabbath. That sounds like quite an undertaking, but I do not advocate the handing out of jobs to those who are unworthy or unqualified for them. The challenge is twofold: the challenge to our young people to prepare themselves for positions that will enable them to keep the Sabbath; and, on the other hand, the challenge to the whole denomination to be on the lookout for positions which are open to our people who are qualified for them.

The first step has been taken—the challenge has been thrown out to us by Doctor Ben, with his vocational guidance plan—the blanks for which have been sent to all our young people's groups. His is an attempt to find the job, find the person qualified for the job, and get them together. The agency is established. It is up to us to send in the necessary information. If in search for a job or if we know of a position open, we should make it known to Doctor Ben. He doesn't promise a job to each and every one, but will act as a co-ordinator in bringing the two together.

And I challenge you, young people, to back him to the fullest extent, so that tomorrow it will not seem so necessary to many of our young men and young women to accept positions that require work on the Sabbath, but rather that they will be in constant contact with the vocational guidance program, that they will be on the lookout for a job in a Sabbath-keeping community which will enable them to keep the Sabbath.

This will mean that we must be ready, if necessary, to leave the community in which we have grown up, leave our boyhood and girlhood friends, families perhaps, in order to be true to the truth for which we as a denomination stand. Christ said, "He that loveth father or mother more than me is not worthy of me." Matthew 10: 37. And I think we are justified in adding, "He that

loveth a certain place more than my truth is not worthy of me."

3. But that challenge is not enough. Today challenges tomorrow in a still greater form. The above challenge will enable us to keep our young people within our ranks, but it will not cause us to expand and grow. The challenge that comes next is to so live that others may see that we have a truth which makes for spiritual peace. It means that we must not be ashamed of the Sabbath, but rather be proud that we are Sabbath keepers, not to the extent that pride covereth up essential Christian truth and Christian living, but that in whatever group we find ourselves we are willing to speak of our Sabbath convictions. Nor must we let our devotion to the Sabbath truth cover up or overshadow other essential Christian teachings. We must recognize truth wherever we find it, but must not be satisfied with less than all the truth that can be revealed to us.

And the challenge comes to us today to send out tomorrow the Sabbath truth to those who are hungering and thirsting to hear more of it. You can talk to Secretary Van Horn or Secretary Burdick and find that they are constantly getting calls for Sabbath literature and demands for workers to be sent into various places to help organize Sabbath-keeping groups. And today that demand cannot be fulfilled, because we do not have the money or the workers to be sent to such groups.

Can you see what that challenge means to Seventh Day Baptist youth? That means that from our ranks today there must come consecrated men and women who are willing to devote their lives to full time Christian service—not just enough to supply the pulpits in our already existing churches, and not just enough to take the places of our already established missionaries, but enough to go out to meet these demands that come to us. And we are the group from whom they must come. They can't come from the older group, but must come from us who, today, have time to fully prepare ourselves for that type of work.

But the challenge doesn't stop there. For what good will come of men and women prepared to fill this part of the challenge if there is no means of supporting them? There comes the challenge to the rest of us—those of us who do not give our lives to full time Christian service in the form of ministers,

missionaries, Bible teachers, etc. It is still a life of full time Christian service, for any life can be given to full time Christian service regardless of occupation or profession. The challenge to us is to support those whom we send out to these needy fields. It challenges us to prepare ourselves today for the full support of the program of our denomination tomorrow, when we are the wage earners of our denomination.

Today challenges tomorrow: first, that we live vital Christian lives—this is essential to any further program. Then, that we be loyal to the Sabbath truth and help the Vocational Guidance Committee to make possible positions for Seventh Day Baptist youth in Seventh Day Baptist communities; that we send out from our ranks consecrated youth prepared for full time Christian service—enough to supply the demands for them; and that we co-operate together to financially and morally support them in this work.

Let us meet this challenge so that tomorrow the Sabbath truth, backed by sincere Christian men and women, will be a source of comfort and inspiration to those who are lost in a world of religious indifference.

Dear Young People's Editor:

I read the Sabbath Recorder regularly and have noticed that lately the Young People's Page is very short. It was my pleasure to act as representative of the Milton Church at the Young People's Leadership Training Camp. One of the things which I noticed was that we young people have to get off away from our own people and by ourselves to realize the nearness of God.

My camp experience certainly did a great deal for me. The fact that we were by ourselves and in close contact with nature was a great help. The program was planned so that each of us individually had lots of time for meditation and close contact with God. I enjoyed the vespers every evening. The commitment and communion service was the high point of camp.

One of the requirements was that we write a meditation. I wrote mine on Sabbath morning while I was watching the sunrise. It is about the setting for our vesper service on Sabbath eve.

Sincerely,
Thelma Pierce.

Milton, Wis.

MIRACLES OF GOD

By Thelma Pierce

On Friday evening, while at the Seventh Day Baptist Camp in Michigan, we went up into the hills to watch the sunset of the sixth day and the dawning of the Sabbath. We were very uncertain as to whether or not there would be a sunset, because of the black clouds rising so fast. However, another one of God's miracles was performed. As we came up on the hill the sun seemed to break up the clouds and turn them inside out. The sun gave the clouds an edging of silver and later broke through them to shed its light upon us.

The black clouds represent many of our own problems, and the action of the sun upon them is a good example of God's work upon our problems. He first sheds his light upon us through some means. Later he comes into our souls and gives our hearts an edge of light. By means of our confessing and sacrificing ourselves to him, he can enter our hearts completely and give us his light to shine upon others through us. Many of our ways are dark, but if we can find ourselves and our mistakes, he will make his light to shine upon us and through us.

THE CONSCIENTIOUS OBJECTOR AND THE SELECTIVE TRAINING AND SERVICE ACT OF 1940

By Rev. Hurley S. Warren

This is the title of a pamphlet which is being issued by the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The pamphlet includes: "(1) Text of Sections of the Act which deal with the conscientious objector; (2) Regulations as prescribed by the President and the Administrator of the Act; (3) Analysis of the Act and Regulations with respect to the conscientious objector."

For example, under an "Analysis of the Act and Regulations with respect to the conscientious objector," we find (in part) the following sample of the type of copy:

A. The law provides no exemption for the conscientious objector whose opposition to military service is strictly political, humanitarian, social, or philosophical. The law recognizes conscience only on the basis of religious training and belief.

B. The law does not provide for total exemption for those unable to accept combatant or non-combatant military service or work of national importance under civilian direction.

C. All male citizens between twenty-one and thirty-five must register with local draft boards on the date proclaimed by the President. Conscientious objectors must register. There is nothing in the Act which excuses any male citizen within the specified age limits from registering.

D. The Act delegates to local draft boards the responsibility of passing upon the sincerity of the convictions of any person applying for exemption as a conscientious objector.

E. Local draft boards may:

1. Find that the convictions are sincerely held and direct the conscientious objector to perform service in those units of the army which the President will list as being noncombatant in their functioning; or

2. It may find the conviction against war to be sincere and instruct the conscientious objector to perform work of "national importance under civilian direction";

3. Find that the conscientious objections are not sincerely held and assign the person in question to military duty.

As soon as copies of the pamphlet are received, one will be mailed to each pastor for his use.

Any conscientious objector who does not have access to a copy may procure one by sending a self-addressed stamped envelope to the Corresponding Secretary, Seventh Day Baptist General Conference, 510 Watchung Avenue, Plainfield, N. J.

Remember, the Selective Training and Service Act of 1940 affects male citizens between twenty-one and thirty-five years of age.

Please Note: The pamphlet mentioned will be entirely devoid of editorial comment. "It will carry a statement to the effect that its contents are not to be interpreted as an argument for or against the position of the conscientious objector."

CHILDREN'S PAGE

Dear Recorder Girls and Boys:

Since another week has gone by, and a visit to the post office at least twice a day has failed to bring me one single letter from my Recorder children, it behooves me to write you another partnership letter. Then, you see, every single one of you will owe me a letter. Please do write, for our Children's Page is never complete without at least one or two children's letters.

No doubt most of you are enjoying beautiful autumn weather, just as I am, and hate to miss a single minute of it writing letters, when you might be out of doors enjoying it to the full. I remark over and over, every time we are out driving, on the beautiful coloring of the trees along the way—their greens, reds, yellows, and browns. And do you know, I have the same colors in my kitchen, so you may be sure I am partial to them. About twenty ladies from our neighboring county of Steuben visited my kitchen a week ago Thursday and they seemed to like my colors, too. Is a kitchen a funny place to visit? How about that cookie jar, boys and girls? I'll bet you visit Mother's kitchen quite often for that.

Are you looking for that last list of Seventh Day Baptist churches? Well, you shall have them now:

31-33. Three other churches connected with water—Daytona Beach, Riverside, and Middle Island.

34. What America achieved—Independence.

I hope you have enjoyed guessing the names of these churches. I wish there were more of them to guess, don't you? Perhaps you can think of some more to add to the list. Ask your parents to help you try.

I have just been looking over some back numbers of the Recorder, especially the Children's Page, and have just read the compositions written by Kenneth Davis and John and Alfred Hunting of Plainfield, on the theme, "What the Sabbath Means to Me." You will find them on the Children's Page of the Recorder for August 12. I have been hoping some of the rest of you thoughtful boys and girls would write and tell me what the Sabbath means to you, this day which God has given to us for rest and worship.

Sincerely yours,

(Mrs. Walter L.) Mizpah S. Greene.
Andover, N. Y.,
October 6, 1940.

Joseph, the Beloved Son

Nearly every week, from Monday to Friday, at 2.45 p.m., I turn on my radio and listen to "The Light of the World," a story of the Bible, given over WBEN in Buffalo, N. Y. For some time it has been on the "Life of Joseph," Jacob's most beloved son. So let us take for our story this week some events in the life of Joseph.

Now Jacob had twelve sons but he loved Joseph best of them all; no other son was so loving and obedient. Joseph was very sad when he saw his brothers doing wrong, disobedient things, and tried to persuade them to do better. He talked with his father about their evil ways to see if something could not be done to get them to do better, but this only made them angry.

Jacob was not a very wise father for he was always showing this favorite son, Joseph, special favors, and even made him a little coat "of many colors" to show how much he loved and trusted him. Of course this made his older brothers jealous of him because they could see that their father loved him more than he did them. They began to hate Joseph.

One night Joseph had a wonderful dream and the next morning told it to his brothers. He said, "Behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright: and, behold, your sheaves stood round about and made obeisance to my sheaf."

This made his brothers hate him more than ever for they thought this dream meant that their father would place Joseph in a very high position where they would have to honor and obey him. They spoke to him in anger, saying, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?"

In another dream Joseph saw the sun, moon, and eleven stars bowing down to him, and again he told his dream to his brothers and to his father; and Jacob scolded him, saying, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

Jacob thought God was speaking to Joseph in these dreams, for had not God spoken to him in the same way? But because he knew how jealous of Joseph his brothers were he hid his thoughts and scolded Joseph.

(To be continued.)

DAILY MEDITATIONS

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

The meditations for this week are condensed from seven meditations thought out in prison by Philippe Vernier, the young French pastor who was in solitary confinement from 1933-1935, for refusing, as a Christian, to take military training. They

were translated and published in the magazine "Fellowship," September, 1940.

Sunday, October 20

Ye have been called unto liberty.—Galatians 5: 13. (Read verses 13-17.)

There are two liberties, one where we are, the other to which we are called. Liberty is first of all a crossroads. We ourselves must choose our road.

But choosing a way means renouncing all others, thus ceasing—it seems—to be free. So some people stay at the crossroads, never choosing. The surprising thing is that you can leave the crossroads and still be "free": liberty is also a road, the one to which you are called by the Master. You choose it not that tomorrow you may turn back for another. The crossroads are left behind. But the whole country which you enter is "Liberty."

Prayer—God, help us to choose the road to that kingdom where, walking joyously in a deeper freedom, we will not regret the abandoned crossroads. Amen.

Monday, October 21

What are these among so many?—John 6: 9. (Read verses 5-12.)

You look at your feeble resources: those of your faith, of your church; then you plumb the infinite needs of the world, the sick world that refuses remedies. What are these for such a number? Like five loaves for five thousand men!

Only a child is simple enough to bring his bread and not feel ridiculous. He doesn't calculate. Bread is needed; he has some; here it is! It is this simple gesture that the Master awaits; the giving of whatever you have, little as it is. God could do without us, but he chooses to use our resources, to clothe with his power our frailty, to build his house upon the pebble that you give him.

Prayer—Our Father, we would ever remember that though our gift may be worth nothing in itself, if we give it sincerely, the Master can multiply it till it meets the need. Amen.

Tuesday, October 22

Love your enemies.—Matthew 5: 44. (Read verses 43-48.)

There are two kinds of force or courage within you: one that strikes and one that endures and loves. Though both are used in the service of justice, one is superior and,

in the end, alone effective. This your Master used and commands you to employ. The cross is its symbol. The other—its symbol is the sword—tends to destroy evil with more evil; it returns blow for blow. The force that endures receives the blow, absorbs it, and exhausts it in love. It really stops evil, extinguishes it, rather than simply returning it.

Here is an infinitely rich principle to put into action. Occasions will not be lacking to prove the effectiveness of this "Method twice blest," as Gandhi says, "since it is a benediction for whoever practices it and for him against whom it is practiced."

Prayer—O God of love, teach us thy patience to endure, and give us grace to use the Master's method of heaping "coals of fire" on the head of our adversary. Amen.

Wednesday, October 23

We have toiled all night and have taken nothing.—Luke 5: 5. (Read Luke 5: 1-7.)

Of your whole life he wants to make a miraculous draught. Up to now you have often thrown out your net but caught nothing. You took advice from a friend or chose your own location, the interest that should fill your heart; but an ungrateful sea offered only deceiving hopes. The brief joys you drew were like the little spiny fish that fishermen throw back. You brought up slimy seaweed and bits of rock. Now you repeat the cry of the disillusioned, "Vanity of vanities! . . . What profit hath a man of all his labor which he taketh under the sun?"

But with clear gaze the Master recognizes your distress and will reveal to you the treasures that in vain you pursued, the task that does not deceive!

Prayer—Father, give me courage and faith to rise and throw out the net as the Master of Life guides my arm. Amen.

Thursday, October 24

Laborers together with God.—1 Corinthians 3: 9. (Read verses 6-10.)

God alone does everything and yet appears to do nothing. That is why so many people omit him from their scheme of things. The honor for this beautiful tree is due to so-and-so who planted it; someone else manured it; another watered it. But one forgets the power which out of the tiny seed drew a trunk, branches, and leaves.

It is so with all our work. We are proud as creators, when we have only dug a hole or carried a watering pot. Now if you had manufactured the seed. . . . But he gave it already made. Or the water! . . . But it fell from his heaven.

Well, you will no longer be proud of your labor but proud to be a laborer with God. And your co-operation, however insignificant, is indispensable. You could have thrown the seed into the fire or pulled up the bush.

Prayer—O Master Workman, help us to see how small is our part of the task compared with thine, and yet how essential, for thou dost depend upon us for it. Help us to do it well. Amen.

Friday, October 25

The kingdom of heaven is at hand.—Matthew 3: 2. (Read verses 1-6.)

It is at hand if you go straight toward it, but if you take by-ways you will never get there. The kingdom of God is to replace your will by his. As one throws himself into the water, so the kingdom is entered by a leap: repentance with faith.

But wanting not to surrender until the last possible moment, men have sought oblique ways to reach the kingdom by longer routes without a jolt, evading the leap by faith. Busying one's self with societies and the means of being fed, clothed, and educated, one wishes to draw near to God. It is as though, having to get into the sea, one walks at length along the beach. Why the useless journey? If it is for fear of getting wet, it will be the same, no matter where.

Prayer—O Father, give us the desire to leave our selfish ways, and the courage to let go and enter the kingdom by the direct and only possible way of repentance. Amen.

Sabbath, October 26

Sing unto the Lord. Psalm 96: 1. (Read Psalm 96.)

"What are the servants of God," said Saint Francis of Assisi, "if not sort of singers whose task is to lift up the heart of men and urge it to spiritual joy?" He asked his brothers to live in joy as well as in poverty and humility. They were always singing.

Perhaps you think it isn't always appropriate to appear joyous. Isn't it forgetting the afflicted? And haven't you more to cry about than to laugh about? All that does not prevent one from "singing unto the

Lord." Little Saint Francis was severe with himself and had great compassion for the suffering; he wept often but sang afterward. Suffering and joy are mingled in the real disciple. We need not be satisfied with the world to sing the glory of God.

Prayer—Our Father, we would forget neither our own sin nor the suffering of others, but we would sing of thy glory, remembering the Master's words, "That my joy may be in you" and "that your joy may be full"! Amen.

OUR PULPIT

"GO, TEACH ALL NATIONS"

(General Conference address, by Rev. Erlo E. Sutton, for the Sabbath School Board program.)

The Church has never faced a more critical period, and at the same time perhaps never greater opportunities for service, than those by which she is confronted today. The world struggle which is now going on, so far confined to wars among the countries of Europe, but keenly felt in the whole world, is shaking men loose from the conventional bonds by which in normal times they are held in restraint, and launching them on a sea of adventurous radicalism, such as has almost no parallel in human history. Everything now is in a state of flux, and nothing is regarded as fixed beyond the possibility of rather sudden changes. Out of this chaos a new world will have to be made after the terrible conflict is over. What kind of world it is to be will depend largely upon the Christian forces of the various countries directly involved, and perhaps aided by Christian forces in countries not involved.

If these Christian forces fail to show themselves equal to the occasion, there may follow a long period of confusion and uncertainty. If the Christian forces of the world prove themselves equal to the test, they may succeed in helping to reorganize society upon a democratic and Christian basis, and help inaugurate an era of brotherhood and co-operation in which the world may find some compensation for the agony of this horrible struggle.

Whether or not this is to be the outcome will depend in a large measure upon the kind of leadership the Church now has or can raise up in the very near future, at least within a few years after the present struggle ends, which it is estimated may be from three to five years. No one knows.

There is urgent need for men and women who have an understanding of the times to "know what Israel ought to do," and who have been definitely prepared by wise training for the tasks to which they are called. To this end every church in every community should long have been a training school as well as a recruiting station.

Courses of study have been outlined and textbooks have been carefully prepared by individuals with a world vision, with a special view to fitting young Christians for just the demands which the present situation is making upon them. But the Church has not fully sensed her responsibility for a living Christianity that is sufficient to meet all situations, and has not availed herself even of the opportunities at hand, at least not to the fullest extent possible. But it is no time to bemoan the past; however, it is possible for the Church to have a program of work and a system of instruction that will promote universal peace and meet the urgent call for intelligent social interest and united social action.

The seed of Christianity cast upon the earth has in it the prophecy and purpose of the "full grain in the ear," no less than the promise of the "first blade" that comes from the soil. Those who would belittle Christianity and the Christ, sometimes say that he had no program, and that the Church likewise has not. It is true that he left no carefully catalogued body of teaching; he formulated no complex church organization; nor did he hand down any detailed instruction regarding the application to be made of his teachings to all the problems that should arise in the ages to follow. It would have been too complicated, for the problems arising differ so widely from age to age. He spoke simply and directly to the hearts of men, and left his words in the keeping of his disciples, with the injunction that they should teach them to all the nations.

There are no codified rules by which the kingdom is to be built, but there is a law according to which it must grow. The seed is cast upon the earth, and out of the forces of the seed and of the soil the kingdom of God springs into being and grows; it grows by an orderly and consecutive process determined by the principles of life within and by the conditions of the world without, going unerringly toward the final and complete stage of the "full grain in the ear."

In this sense Jesus had a program, but it was without exact details, and there was nothing artificial about it, because he thought in terms of personal relationships and national relationships, not in terms of exact sets of rules of conduct or of methods of procedure. We are, therefore, to look for the plans of Jesus in the fundamental principles of his teaching and in his utterances of purpose and of outcome.

The program of Christianity will vary in detail with the growth and conditions of the kingdom. The seed, cast into the earth, bears within itself the living germ of the religious and moral transformation of the world. The Christian religion is to create the kingdom of God, and that kingdom will appear in all of its stages of development from the moment of planting the seed until the time of the harvest.

There are, in the kingdom of God, both the changeless and the ever-changing. The truth of God's character and of the salvation he offers through his Son is ever the same. But men's apprehension of this and the consequent manifestation of the truth in their own lives and in the life of society are necessarily a process of continuous unfoldment. Therefore, the kingdom of God, as we know it in this world, itself must necessarily be incomplete and imperfect in its manifestations so long as it is composed of an imperfect membership in all stages of intellectual, moral, and religious development.

The kingdom of God in the world at any given time represents a sum total of the living principle of Christian truth combined with the human elements into which it is cast. Men are changed, lifted, transformed by this new power which comes into their lives; but they are not immediately made perfect or set free from all the results of their previous training, thinking, and living. The citizenship of the kingdom of God in the world is thus made up of those who imperfectly understand the teachings of Jesus and but partly exemplify the true spirit and character of the Christian religion. Therefore, it is the duty of the Church, through the best trained leadership it has, to continue to teach those who have accepted the way of Christ and are trying to walk therein.

As director of religious education for our people for more than fourteen years, it has been my privilege to organize and teach a number of classes in leadership training in

our churches. Subjects most frequently taught have been "The Message and Program of the Christian Religion" and "The Teaching Work of the Church." The aim of the first of these studies is "To lead to an understanding and appreciation of the message and program of the Christian religion, and to creating a desire to have a vital share in making the program effective in bringing about a Christian world."

One will not make preparation for teaching this unit, or teach it long, until he discovers that any attempt to state the program of the Christian religion must take into account the entire task confronting the followers of Jesus Christ in the world today. This task in its nature ranges from the first work of the pioneer missionary in the land where Christ is not known, to the duty of Christian people in the most advanced Christian communities, and to the attitudes of Christian people as a whole to their world task. It must take full account of both the individual and the social application of the gospel. It must consider the demands of the kingdom, both intensively and extensively.

Christianity must "Go, teach all nations," for the gospel of Christ is the gospel for all nations, because it is the gospel for every man; and it is the gospel of social and national redemption, because it saves men in all their relations. Being a gospel for the individual, and being a gospel of social and national redemption, does not mean, as is sometimes made to appear, that the individual and social aspects of the Christian religion are in opposition to each other. They are not in opposition, but are the necessary counterparts, the one of the other.

In speaking of Christianity, one writer says, "Religion is the life of God in the soul of man," and that life will bring forth its flower and fruitage and varied manifestation in a right attitude and conduct toward all men. We need to go forth and teach the world that he who loves "God whom he hath not seen," will surely love "his brother whom he hath seen," whether that brother be in his own country or across the sea. Love cannot in sincerity stop short of genuine concern regarding all the conditions that affect the life, happiness, and destiny of a brother.

The present world situation constitutes an opportunity and a call to assert the leadership of the living Christ, that ought to be the solemn and compelling inspiration of his

followers. The time has come when that leadership in the reshaping of human affairs is called for which Jesus alone can assume. Through the teaching and work of the Church in the nations of the world he must go forth conquering until the kingdoms of the world are his. His cross, which is the symbol of peace through righteousness, must be lifted above the red battlefields of earth. He must lead in the struggle for industrial freedom, in the reshaping of commercial ideals, national and international, in the solution of all the social and moral problems of the age, in the religious thought and life of the whole earth.

No religion can meet the demands of the world today except a religion that embraces all humanity and bows before the Creator of the universe. Religions and morals alike, that are bounded by national frontiers, must pass. Henceforth a world life stands in need of a world religion, and we believe the Christian religion is sufficient for these things. We believe in the ultimate victory of the Christian faith because of its universal truth, which, when tested in life, satisfies the religious need of the world; and we believe this to be true of no other religion.

The fundamental truths upon which we base our belief in the world-conquering power of the Christian religion are these: the Fatherhood of God; the Saviorhood of Jesus; the friendship of the Spirit. In speaking of God, Jesus chose a word that represented authority, but very much more than that. It represented tenderness and compassion; it represented love and providence; it represented kinship and fellowship. It was of "My Father," "your Father," and "our Father" that he continually spoke.

It is hardly possible to speak of the Fatherhood of God without anticipating the thought of the Saviorhood of Jesus. On the one hand, the very conception and character of God's Fatherhood are revealed in him who is our Savior, and on the other, the Father whom Jesus has made manifest cannot be otherwise thought of than as putting forth every effort to save those whom he loves.

The heart hunger of the world for God is not satisfied that the Father, however good and loving, and however desirous of saving humanity, should be withdrawn behind the veil of his universe. The cry of the soul is for light, for understanding, for a close fellowship with God himself. The very heart

of religious desire is for fellowship with God, and communion with God is a great fact of life.

In these three great facts of the Christian religion—the Fatherhood of God, the Saviorhood of Jesus, and the friendship of the Spirit—we have reason to believe that the deepest religious needs are met. It represents God to men as just and good and understanding, and undergirds the universe with righteousness, and makes of humanity one common brotherhood.

To be intrusted with such truths as these, truths that have in them hope and life for the world, is to be under the utmost obligation to give them to the world. The fact that the gospel of Christ offers the only adequate basis of hope for the religious and social life of mankind, its unexampled power to meet the needs of all people, irrespective of race or condition, is itself an unanswerable reason why it should be given to all as their right. The message given the Christian Church bears upon its face the image of man universal, and as such it belongs to all men; and no one dares deny the right of all to possess it.

Our commission is still, "Go, teach all nations." We are too likely to make this commission so general that it means little; too apt to apply it to the Church in general and forget its application to the denomination, the local church, or our own individual lives.

We are gathered here in a great Seventh Day Baptist General Conference. Let us say to ourselves, "Go, teach all nations"; use all the forces at our command for this great task. Let all the educational agencies bend their energies to preparing men and women for this task. May our colleges and seminary prepare young men and women in mind and heart for this great task, then say to them, "Go, teach all nations, perhaps beginning in the little church back home, then to other communities, and even across the sea. May those who have thus been prepared in a special way in our schools gather about them other kindred spirits in their churches and teach them, that they in turn may "Go, teach the nations," beginning in the Bible School, the Vacation School, the Christian Endeavor, and similar agencies.

Long has the board I represent at this time tried to carry out the commission, "Go, teach." Now, after more than a generation

of faithful services it gives way to an enlarged program of religious education, a program in which all our educational interests are centered. With all the resources, unification of interests, and simplification of organization, the new board will have a larger, more workable program than the combined programs of the boards being merged or combined. With renewed energy and with an enlarged program will it hear the command, "Go, teach all nations"; and because of our obedience to that command, greater blessings will come into our lives and into the lives of those to whom we carry the gospel message.

SOME SUMMER CAMPS OF 1940

By Rev. Ahva J. C. Bond

California

On a Sunday morning in the latter part of June we alighted from the Santa Fe in San Bernardino, Calif., where we found awaiting us P. B. Hurley and H. M. Burdick. We had rather expected to be taken to a home in Riverside before going to camp, where we might treat ourselves to a real bath and leave some of our luggage. Without (we hope) making this desire too obvious we gladly revised our requirements when we learned that Riverside was in one direction and the camp in the opposite direction. Our good friends had our bedding in their car and were on their way to camp, and were just stopping to pick us up. So we went with them, up and up and up. It was a thrilling experience.

We enjoyed this camp in the California mountains, under splendid leadership, with twenty-five interested and interesting campers. Courses were taught by Rev. Loyal F. Hurley, Mrs. Henry, Miss Bernice Brewer, and Dean Bond. Besides the regular classes there was a daily chapel service, a vesper service, and a campfire. A helpful feature of this camp, as with many other camps, was the "alone hour," a period, variously named in the different camps, spent by each one alone in meditation, reading, and private devotion.

Miss Brewer took the camp idea back with her to Riverside some years ago after a few years' residence in Plainfield, N. J., where she was employed by the American Sabbath Tract Society. The whole idea is utilized more completely here perhaps than anywhere else in the denomination. They have camps for par-

ents and children, for older people, and for young people. It was the young people's camp that we were in, and which we enjoyed very much. Don Henry expressed it to our satisfaction when as he was leaving on the morning we broke camp, looking out of the car window, he called out, "Good-by, Mr. Bond, I'm glad you met me, you lucky guy." We were lucky to have the opportunity to be with these young people and their leaders. Besides those already mentioned other helpers in the camp included Dee Hurley, Ted Stillman, Mrs. Stillman, and Mrs. Helen Ring Hurley.

On Friday evening, just before bedtime, Mrs. Bond had a conference with the girls in front of the open wood fire and Dean Bond had a talk with the boys in their sleeping tent. This camp was not so well attended as in some other years, but the spirit was fine, and the leaders who have been in camp for a number of years seemed to think this one measured up to the best tradition of our splendid California camps.

Colorado

After going six miles on a "one-way wagon road," making turns that required the total capacity of the car to negotiate, and then retracing that distance back down the mountain and starting up again, this time on the right road, we arrived with Brother Erlo Sutton and his son-in-law at Lee's Hill at two-thirty, when we were supposed to be there at noon. Our mistake was in going through "Jimtown" instead of continuing up Lefthand Canyon. But the view from that camp more than a mile high would repay a much more hazardous journey.

Fifteen young people greeted us here, under the direction of Pastor Ralph H. Coon, Betty Rood, and Mrs. Hooker. Pastor Coon taught one class, Mrs. Bond taught a class, and Dean Bond taught two classes. Mrs. Rood led a brief study of the hymns of the church. Mrs. Hooker was camp mother and cook. Here again "quiet time," chapel services, and vesper services on "sunset rock" were helpful features of the camp.

The site of this camp is on Paul Hummel's ranch, and the Boulder Church helped to put up the buildings. It is therefore owned jointly, in a sense. As we understand it the ownership will likely pass to the church for a permanent camp site. And what a wonderful spot it is! The view of the plain with its

fields and lakes and towns, just as far as the vision will carry, is superb. And it is ever changing, under cloud, in sunshine, at morning, at evening, in the moonlight. The sunsets are beautiful, and we saw many; the sunrise is beautiful—we saw one.

It was one of our happy experiences at the Conference at Battle Creek to meet again several of the young people who were in these camps, both at Riverside and at Boulder. Some of them were attending their first Conference. They are glad the Conference is to go west next year.

These young people, and others like them, many of whom have been in camp, are our hope for the future. We hear good reports from the Western New York Camp, and from the West Virginia Camp. We are hoping for successful camps in these same regions next summer. And we are expecting, also, that Rhode Island Camp will be revived and take its place again next year among the successful camps for Seventh Day Baptist young people.

Michigan

The Pre-Conference Training Camp held at Fair Lake near Battle Creek, Mich., was different from the other camps. Its purpose was not exactly the same. The campers were older young people, who had come for special training in Christian leadership in the churches. They represented a much wider territory.

When the committee of the Young People's Board was considering the proposition of having such a camp, it was felt that it was more important to have several churches represented, than to have a great many campers, but representing only a few churches. Their hopes in this regard were more than fulfilled when it was learned that sixteen churches were represented. And the young people came from Los Angeles, Calif., and from Plainfield, N. J., from Dodge Center, Minn., and from Little Prairie, Ark., and of course from twelve other churches in several other states.

The leaders here were Rev. Elmo F. Randolph and Rev. and Mrs. Harley Sutton. Classes continued through five days, and the work was of such a character as to merit credit from the International Council of Religious Education. Dean Bond got in in time to meet the campers during three periods for study of "Seventh Day Baptist Beliefs." Mrs.

Arnold and Mrs. Babcock were the pleasant, co-operative, and efficient cooks.

At this camp one young man finally made his decision to enter college and prepare himself for the ministry. Since camp, Dean Bond has received a letter from another young man who is seriously thinking of making like preparation for the same sacred calling.

It is hoped that the camp on Lee's Hill near Boulder can be sufficiently enlarged by the addition of new buildings so that a training camp may be held there next year during the week preceding Conference at Denver. These buildings can be erected at moderate cost, since the work will be donated by interested men in the Boulder Church.

It is hoped that all these good camps will be reported by others, not only California and Colorado and Michigan, but New York and West Virginia. If there are others, let them speak up. And may there be more next year.

DENOMINATIONAL "HOOK-UP"

Little Genesee, N. Y.

Following a very successful Vacation Church School, with enrollment of sixty-one, ten of our young people attended the camp sponsored by the Western Association. Outdoor life under trained, consecrated leadership has been most beneficial to those who attended.

The Young People's Camp, followed by General Conference at Battle Creek, seems to have brought a higher vision and feeling of greater loyalty to the Sabbath to the two young men who attended as delegates of our young people's group. Their reports, followed by those of Pastor Sutton and wife, who served as adviser and teacher, have created an enthusiastic response from others, so that already plans are being made to start a fund whereby other young people may be sent as representatives next year.

The Alfred Station C. E. members were recent guests of our society. Three of our young people conducted the worship service, and after the meeting a good time was enjoyed by all.

On a recent Sabbath, baptism was administered to four boys of junior age. On the night preceding this, at the regular prayer service, a special dedication service was held, led by the pastor and assisted by the young people's group.

Various groups of the Sunshine Society are diligently working on projects for the annual bazaar and supper to be held in the late fall. The women recently accepted the invitation of Mrs. De Pew of Nile, to meet with her for an all-day's meeting. An impressive worship service was conducted by the president, followed by the annual business meeting and election of officers. There were over forty present and the time was well spent chatting, eating, and sewing carpet rags. The rugs woven by our faithful weaver are becoming quite popular in this part of the country. The society greatly appreciates her untiring service.

Twenty people of this vicinity were present at various sessions of the two-day Bible School Conference held last week at Wellsville. Many helpful suggestions were received for enriching our program.

An executive meeting composed of representatives of various organizations recently met at the parsonage to formulate plans to be presented at the annual business meeting following the supper to be held next Sunday night.

E. B. S.

Adams Center, N. Y.

The many friends of Deacon Will Jones will be sorry to learn of his serious illness.

During the summer our church united with others of the community in a Vacation Bible School and other young people's activities. In August the young people of this area met at the cottage of Mr. and Mrs. S. F. Bates on the St. Lawrence River, for a devotional program and social time. This was chiefly a celebration for college young people and others who would soon be leaving for autumn activities elsewhere.

September church night was a "Home" program, and celebrated birthdays of July, August, and September, as well as Mr. and Mrs. Gilbert Horton's twenty-fifth wedding anniversary.

Sadie K. Whitford.

Milton, Wis.

When college opened on Wednesday morning of this week a total of 190 students had been registered, Registrar O. T. Babcock announced. On the corresponding day last year 155 had been enrolled. As usual, the freshman contingent is the largest with 94 enrolled in that class. Sophomores number 39, and the juniors and seniors are listed as having 28 in each class. The total reported this morning is 196.

Old and new students saw many, many changes on the college campus. The social rooms in the basement of Main Hall, although not yet ready for occupancy, attracted much comment. Within a few days the interior trim in these rooms will be finished and painting and other last steps will be under way. On the ground floor of this building, which has been entirely rebuilt this past summer, will be a large social hall, a lunch room, a private dining room, and the necessary service rooms, including a large and modern kitchen, locker space for out of town students and toilets.

—Milton Junction Telephone.

Fouke, Ark.

There are twelve young people in the Fouke Church who have willingly taken turns in arranging the worship services and reading sermons or other religious articles at the regular Sabbath morning services. The Sabbath school and two societies of Christian Endeavor have kept up their usual work.

Rev. Trevah R. Sutton visited Fouke on his way to Conference from the Southwestern Association, and preached two sermons.

We are in hopes that we can have a pastor soon. Hazel Scouten.

Plainfield, N. J.

Church services were resumed on September 7, after the August vacation. A number of our people had attended Conference and these brought interesting reports to us at that service. We enjoyed especially hearing the younger members of the Courtland Davis family. Their short talks showed that it pays for Conference to make a place for the children and young people on its program. These young folks had gained much and it was interesting to hear them express their point of view. The grownups who reported gave us much meat for thought.

On September 14, the Commission's report was ably presented by Mrs. H. C. Van Horn, Courtland V. Davis, Sr., and Pastor Warren. At several Friday night meetings Conference matters were considered, and on the evening of September 20, a basket supper sponsored by the Women's Society was held at the church, after which the Commission's report was discussed.

The Women's Society held a flower and harvest exhibit in the Sabbath school room on the afternoon and evening of September

19. A large number of our people cooperated and the result was a very beautiful and interesting exhibit. A silver offering was taken.

Rally Day was observed in the Sabbath school September 28, by a program and the promotion of three children to the intermediate department.

World-wide Communion Service of Sabbath-keeping Christians was observed October 5, at the morning service.

On the evening of October 5, a social was held in the Sabbath school room, sponsored by the social committee of the Women's Society. Each family brought enough sandwiches for its group; salad and coffee or cocoa were furnished at the church. Each family was supposed to bring snapshots or postcard pictures showing something of their vacation time. These were projected on the screen and a member of the family explained them or told unusual experiences they had. All was very informal and much fun and laughter resulted. One family seemed to get the greatest applause by their original skit portraying the head of the house as a fisherman and their plans for company with one small fish for dinner. Songs were sung with great spirit and a general good time was had. Correspondent.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will be held with the Albion Church October 18 and 19.

The program as tentatively arranged is as follows:

Friday—7.45 p.m., vesper service by the Albion choir; sermon, Rev. John F. Randolph.

Sabbath—10.30 a.m., worship in charge of Pastor Leslie O. Greene; sermon by Rev. C. Burchar Loofbourrow, alternate, Rev. Carroll L. Hill. Dinner at noon.

At 2 p.m., sermon by Rev. Carroll L. Hill, alternate, President J. G. Meyer. At 3 o'clock, program arranged by representative of the young people, Miss Virgie Nelson.

At 7.45 p.m., business meeting, Pastor L. O. Greene, presiding; 8 p.m., program by Mr. and Mrs. Donald Gray.

Robert Greene,
Secretary.

Spin cheerfully, not tearfully,
Though wearily you plod.
Spin carefully, spin prayerfully,
But leave the thread with God.

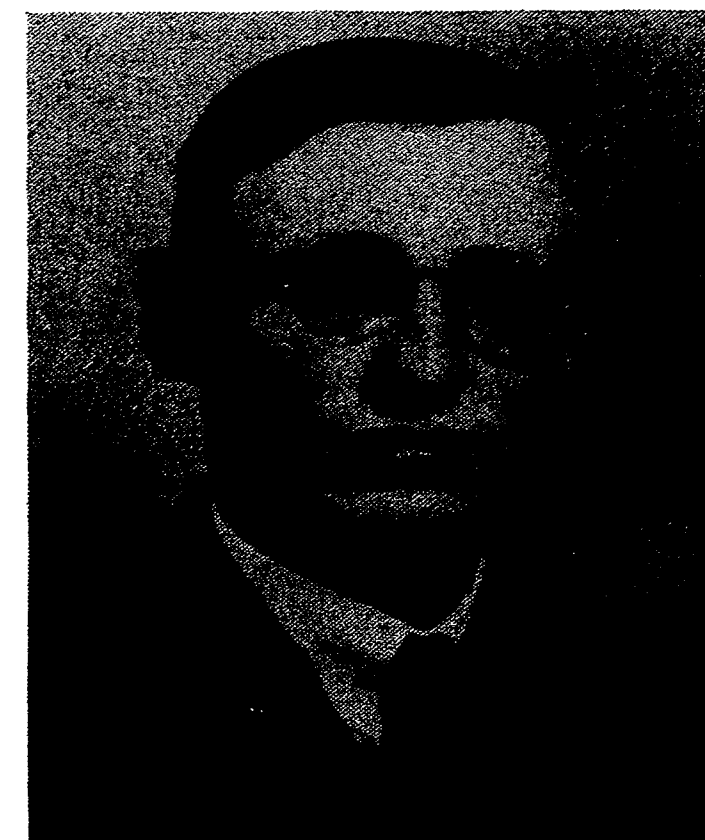
—Author unknown.

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No. 17



Rev. Trevah Randolph Sutton
Pastor at New Market, N. J.
(See Who's Who in this Recorder)

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