

hope shortly to send good news of a great evangelistic campaign there, with the pastors of White Cloud and Battle Creek as speakers. Our Sabbath school makes monthly a contribution towards rental expenses, also many gift boxes have been sent by the Goodwill Class, whose leader is Mrs. Holston, and which class, by the way, holds a monthly sewing circle of its own. Most of the "white gifts" from the Sabbath school Christmas celebration also went to Adrian. Help has also gone to British Guiana, in the form of Helping Hands—this from the Emile Babcock Class—while the Fifield Class devoted theirs to the Ministerial Relief Fund.

The choir members enjoy their work, rehearsing on Friday nights after the group meetings, with Doctor Johanson waving the baton and Mrs. Fetherston at the organ. At Christmas a number of the singers participated in singing the "Messiah" twice in combination with two other local choirs, and again sang it in Kalamazoo with the massed chorus of fourteen hundred voices. Some of the solos were used in our own church: "O Thou That Tellest," and "He Shall Feed His Flock," by Miss Christine Kolvoord; "Come Unto Him," by Mrs. George Parrish; and "Rejoice Greatly," by Mrs. W. D. Millar. On November 22, the choir sponsored an all-church social, at which Doctor "Jo" was presented with a new radio, in honor of twenty-six years of faithful and able work as choir director. Our organist is accompanist to the choir of the Council of Church Women and to the Women's Lyric Club, and recently substituted for some weeks as director of the Presbyterian Church choir.

On January 31, the young people's orchestra presented a concert of classical and patriotic music, with Doctor Johanson as director and Mrs. Ben Kolvoord at the piano. The opening devotionals were given by Don Hargis, who is one of our valued vocal soloists. Regular rehearsals are being held in preparation for another concert.

A number of our women attended the World Day of Prayer, arranged by the Council of Church Women, of which Mrs. Elvan Clarke is president. Another of our women, Mrs. Paul Crandall, is president of the W.C.T.U., and has lately been very busy drawing up and passing round a petition asking for the removal of a huge "animated" beer sign, which dominates our main down-town street.

The Recorder Committee has "done it again." In other words, this church has re-endorsed the "Abbie Plan" for 1942, and so the Recorder will go to each of our families.

Movies are the thing these days, and Doctor Johanson has a large library of films he has made on various occasions. These include the dedication of the new fluorescent lighted bulletin board, to the memory of Frank J. Tappan; the choir party, which featured a couple of birthday cakes, as well as the radio; the orchestra presenting two of their members with a wedding gift; and many others. The wedding here referred to was that of Wilna (Crandall) and Merrill Van Noty, who, thanks to the same camera man, have a priceless record of their wedding ceremony and the "home building" operations. These and many other pictures are not only of intense interest now, but will be of considerable historical value in the years to come.

E. M.

Mr. and Mrs. F. C. Monroe observed their fifty-fifth wedding anniversary March 22, with relatives at their home in Hazel Street. They came to Battle Creek from Wisconsin, their native state, in 1907, since which time Mr. Monroe has been in the employ of the Sanitarium directly or indirectly until January 20, 1941. These friends are in good health for their age.

F. C. M.

OBITUARY

Turnbull. — At his home, Bradford, R. I., March 13, 1942, John Turnbull, aged 52 years.

He was born in Providence, R. I., October 6, 1889, son of the late John and Jane (McEwen) Turnbull. About forty years ago the family came to Ashaway to live.

Mr. Turnbull was a veteran of the first World War, having served as a private in the 326th Infantry, 82nd Division, for fourteen months in foreign service, and gaining an enviable record.

He leaves to mourn his sudden passing, his wife, Ethel Peabody Turnbull, to whom he was married April 24, 1926; two sisters, Mrs. Mary J. Coon of Westerly and Mrs. Alice Smith of Bradford; a brother Peter of Ashaway; and several nieces and nephews.

The funeral service was conducted by Rev. Harold R. Crandall. Interment was in River Bend Cemetery.

H. R. C.

The greatest work in the world is to touch a human life helpfully.—Paul Calvin Payne.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., APRIL 13, 1942

No. 15

COLLECT

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name; through Jesus Christ our Lord. Amen.

—Selected.

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The Sabbath Recorder

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EDITORIALS

SABBATH RALLY

Plans should now be made for Sabbath Rally in all our churches. While Sabbath promotion should be a part of the year around activity of the church, like other interests, there is value in special rally days and services.

May 16, this year, is the time designated as Sabbath Rally Day, while it is hoped that much of a week's activities within the church community may center in this interest. Should this date for any reason be inconvenient for a church, the week and Sabbath following may serve the purpose. However, there is comfort and strength in knowing that our denomination on this particular day is united in carrying out a definite program.

Preparation is being made of a rally program of appropriate Scripture readings and songs. It will be published as a supplement of the Sabbath Recorder for May 4. Prints of this supplement in pamphlet form will be made for Sabbath worship use. These reprints will not be sent out to any church unless ordered. Number printed will depend upon the number requested. No charge will be made for them, but if any pastor, church clerk, or Sabbath school superintendent wants this printed program—and it will be good—he must make his request and needs known at the Recorder office by May 1. Only the aggregate of the copies ordered will be printed. Paper shortages and increased costs of other materials forbid printing matter that will not be used.

It is hoped that a Sabbath message will be presented from every Seventh Day Baptist pulpit in the land.

Other matters of interest relative to the rally will be published from time to time. Let us make May 16 a real rally for Christ, the Church, and the Sabbath.

AMERICAN CONVICTIONS

(A Guest Editorial)

It is as senseless as it is useless for us to imagine that we can build a just society without men who believe in justice. We might as well try to build a literary society among men who know nothing about reading, writing, and arithmetic. It can't be done. A free democratic society, in which justice abounds, presupposes that the people who compose it have a passion for freedom that is born of knowledge and a devotion to justice which is rooted in their deepest convictions.

The deepest convictions of men are their religious convictions. America was founded, nurtured, and brought up on them. The Bible was our text book. It was taught and believed. It was loved and quoted. Men knew the revelation of God contained therein. And that's how America learned to desire freedom and justice and brotherhood. These things have their sanction in God. They are the will of God for men. In Deuteronomy (6: 5) it is written, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." In Leviticus (19:18) it is written, "... thou shalt love thy neighbor as thyself." And in Matthew (22: 37-39) it is written that Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." This is what our forefathers knew and believed. They were convinced that the only kind of society worth its salt was one in which these truths were recognized and practiced. They recognized them and sought to practice them. They suffered for them, sacrificed, and died for them. But they built something. They were gradually building something all the time. We call it America—something which is more than a country—more than a geographical area. It is the expression of a religious conviction, an ideal, an organic society in which men are striving to live together as brethren in obedience to the will of God.

We can go on that way—and we have a long, long way to go—if we cleave to the source of our convictions—the Bible. The most patriotic service that Christians can perform is to proclaim the truth of the Bible and to increase in America the number of people who love it and believe it. This is the only way to go on building a free and just society because a free and just society can only be built by men who have convictions about freedom and justice.

THE DAVIS AUTOBIOGRAPHY

The publishing of the "Uncle Sammy" Davis autobiography in book form is now an assured fact. Response to the advance subscriptions has been good—enough having now been received to justify publishing the book. No more copies will be put out than are subscribed for. These are times discouraging the binding of much material to lie upon the shelves of some depository.

Anyone interested in securing a copy of this thrilling story of the life of an experienced and successful missionary-evangelist of another generation should send in his order soon to Dr. Corliss F. Randolph, 83 Jefferson Avenue, Maplewood, N. J. Or, if this address is mislaid, send to the Recorder office. No money need be advanced. A statement will accompany the delivery of the book. But order now, and be spared disappointment later.

THE PASTOR'S SALARY

Everywhere salaries are being raised by city governments. This on the theory that the man with a fixed income is among the

first casualties in periods of rising prices. Schools are looking after the interests of their teachers, and are increasing their pay. Labor, in many places, is getting what seems to be an exorbitant wage, as compared with the wages of many others. Often young and inexperienced help is being paid unprecedented wages for untrained service.

The salary of the "under-shepherd" too often remains where it has been fixed during the years on a basis of just enough to meet present needs. So often such salary can with utmost difficulty be made to stretch around the needs of the family budget, to say nothing of meeting outside demands constantly clamoring for help.

Now, new demands are being made. Living costs have been steadily going up. Prices on vital necessities have advanced. For example, shoes of a well-known make that sold a year ago for \$3.15 per pair are now priced at \$4.20. Under the new conditions many pastors are driven almost frantic to meet their bills, and to "keep their heads above water."

It is assuring to observe here and there among us that the pastor's needs are being noted and provision made to increase his salary. This is really an important matter for the local church to do something about. It may not be out of place to suggest that church trustees, or the hiring committee, sit down together with the pastor and frankly face the facts involved; and then that the church rise up and do its part.

ITEMS OF INTEREST

All but about two per cent of the clergy of Norway have resigned their formal offices, though retaining their spiritual functions, according to "The Spiritual Issues of the War" (a London publication). This followed the dismissal from office, by the Nazi authorities, of the Bishop of Oslo, Doctor Berggrav, when he refused to make a pro-German, anti-Russian statement on the orders of Quisling.

The bishop has been consistently protesting against the infringements of the rights of the clergy, and also insistent concerning the decline in law and order through the excesses of the Quisling youth.

At a pro-Quisling ceremony conducted at the morning hours of worship in Trondheim Cathedral, February 1, but few attended. In the afternoon of the same day, a service

conducted in the cathedral by its Dean, Doctor Fjellu, was attended by huge crowds, not all being able to get into the building, according to the report. This service was interfered with by a force of the Quisling police, which seems to be the climax resulting in the wholesale resignation.

Another striking evidence of Christian resistance to Nazi domination is seen in the action of the Dutch Student Christian Movement, which has dissolved rather than accede to a rule that no Jews were to be allowed in its membership. It is a matter of regret that this forty-six year old organization must cease to exist. We are assured, however, that the spirit of the movement continues active among those who were once members. The retiring Dutch secretary is quoted: "We continue to seek each other and to support each other. We continue to feel our responsibility for our neighbor who should also become a soldier of that army (ecclesia militans) if he or she is to fulfill the destiny of his life. And we continue to feel ourselves united with those who in other countries and invisible to our eyes are part of the same army, know the same things, and act in the same way. May God grant that all this may be and remain alive in us."

If you read "The Fleet and Brother Joseph," by Alexander Woollcott in the February Reader's Digest, you will be interested to know that "Brother Joseph" was a student at Milton College and that he sent to the college a flag still preserved there which may possibly be the very flag referred to by the author.—New York City Church Bulletin.

The Christian Century Pulpit, published in Chicago, Ill., carries in its April, 1942, issue a sermon by Dean Ahva J. C. Bond, of Alfred, N. Y., on the theme, "The Words of Jesus From the Cross."

Recently there was received at the Recorder office a check of \$109 from the Battle Creek Church for the Sabbath Recorder, which will place it in every home of the Battle Creek Church where not otherwise taken. This is the second year the "Abbie" plan has been operating in this church. The Shiloh, N. J., people are trying a similar work.

More than \$65,000 was contributed last year by students of 324 colleges and universities for aid to students and professors who are victims of war in Europe and the Far East. The goal this year calls for \$100,000, and the service will likely be extended to Filipino students and to Chinese and other students stranded in the United States. Anyone especially interested may find information and opportunity by addressing the World Student Service Fund, 8 West Fortieth Street, New York City.

"A Letter to My Son" is the title of a little book by a soldier's mother, printed by E. P. Dutton and Co., 286 Fourth Ave., New York City. The mother prays that her son may have that "absolute faith in your immortality and your continual awareness of the reality of the Presence of God," and concludes, "And now, dear boy, to whatever destiny your duty leads you—go with God." But the mother forgot to mention Jesus Christ who reveals and guarantees immortality and fits us for immortality. Pastors for students will profit by reading this letter.

The New York Bible Society for the year 1941 reports the distribution in New York City of 867,930 Bibles, Testaments, and Bible Portions. For its 132 years of activity the grand total of distribution stands at 25,842,767. A fine showing, made possible by faithful, efficient co-operation of loyal officers, staff workers supported by generous contributions of devoted followers of the Lord. During the year generous help has been rendered the British and Foreign Bible Society.

Soldiers and sailors, marines and immigrants have been served; hospitals and hotels provided with the Scriptures. The blind have been assisted and city-wide distribution carried out.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptist churches will be held with the Milton Junction Church Friday and Sabbath day, April 17 and 18, 1942.

Robert Greene,
Secretary.

DAILY MEDITATIONS

(Prepared by Mrs. L. A. Wing, Berlin, N. Y.)

Prayer Thoughts for April

Sunday, April 19

Tragedy of Indifference

The hearing ear, and the seeing eye, the Lord hath made even both of them. Proverbs 20: 12.

God pity eyes that have not seen the dawn,
Twilight, or shadow, or a wind blown tree;
But pity more the eyes that look upon
All loveliness, and yet can never see.
God pity ears that have not caught the notes
Of wind or wave, of violin or bird;
But pity more, that daily music floats
To ears that hear, and yet have never heard.

God pity hearts that have not known the gift
Of love requited, comfort, and caress;
But, O God, pity more the hearts that drift
From love's high moment to forgetfulness.
This is the tragedy of common sense:
To dim all wonder by indifference.

—Helen Frazer Bower.

Monday, April 20

Courage

Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee. Deuteronomy 31: 6.

Forward, March!
Faces cheerful, eyes steady,
Feet willing, hands ready,
Mind clear, heart tender,
Love's service to render.
To the goal of the soul
Forward, March!

The Lord thy God,
He it is that goes before thee,
His the banner waving o'er thee,
Bright and broad.
When the fiercest foes assail thee
He it is that will not fail thee—
The Lord thy God.

—Havergal.

Tuesday, April 21

The Hilltop

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. Psalm 121: 1, 2.

"There should be a hill country in every life, some great up-towering peaks which dominate the common plains.

"There should be an upland district where springs are born, and where rivers of inspiration have their birth."

"The healing of the hills cannot be purchased with gold. It is free to all, yet it can only be had by individual quiet seeking. The glory still burns in the bush."

Wednesday, April 22

Prayer

Rejoicing in hope; patient in tribulation; continuing instant in prayer.

Romans 12: 12.

"Prayer opens our lives to the guidance of God. Implore his aid, in his decisions rest Secure; whatever he gives, he gives the best."

"We need real prayer efficiency that gets into the real presence of God, and lays hold on him for the things he would have us pray for."

The morning is the gate of day;
But ere you enter there,
See that you set to guard it well,
The sentinel of prayer.
So shall God's grace your steps attend,
But nothing else pass through
Save what can give the countersign,
The Father's will for you.

—British Weekly.

Thursday, April 23

Our Daily Bread

I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6: 35.

"He is a path if any be misled;
He is a robe if any naked be;
If any chance to hunger, he is bread;
If any be a bondsman, he is free;
If any be but weak, how strong is he;
To dead men, life he is, to sick men, health;
To blind men sight, and to the needy, wealth."

Give us this day our daily bread—
The Bread of Faith to lift us up;
The strength to quaff the brimming cup;
The humbleness to work, to share,
To sink down to our knees in prayer;
The hope that sees the good in man;
The love to help each one we can;
The truth that sets us free from dread;
O give us, Lord, our daily bread.

—M. J. Warren.

Friday, April 24

Faith

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy ways. Proverbs 3: 5, 6.

By the faith that the flowers show when they bloom unbidden;
 By the calm of the river's flow to a goal that is hidden;
 By the trust of a tree that clings to its firm foundation;
 By the courage of wild birds' wings on the long migration.
 (Wonderful sweet peace that abides in nature's breast),
 Teach me how to confide, and live my life, and rest.

—Van Dyke.

The Lord shall preserve thy going out and thy coming in from this time forth, even forever more. Psalm 121: 8.

Sabbath, April 25

Grace

And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. 2 Corinthians 12: 9.

"God is reigning; his steady grace is greater than all that opposes it."

"He giveth more grace when the burdens grow greater;

He sendeth more strength when the labors increase;

To added affliction, he addeth his mercy;
 To multiplied trials, his multiplied peace.

"His love has no limit, his grace has no measure;

His power no boundary known unto man;
 For out of his infinite riches in spirit,

He giveth, and giveth, and giveth again."

But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ.

2 Peter 3: 18.

SABBATH SCHOOL LESSON

FOR APRIL 25, 1942

Wayside Conversations (Perean Ministry). Scripture—Luke 13: 22-35.

Golden Text—Luke 14: 27.

MISSIONS

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

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
 Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

USING OUR ENDOWMENTS

People who are highly endowed are greatly blessed. This is true whether the endowments are physical, intellectual, or spiritual; but there is one thing which should fearfully sober those who have received exceptional gifts from the hands of the Father

of us all and that is, "For unto whomsoever much is given, of him shall be much required."

Often times, those who are especially gifted are called upon by duty to make the greatest effort, endure the severest hardships, and suffer the most heart-breaking privations. In all ages such have been called upon to serve the interests of their fellow men and advance human progress by their vicarious sacrifices. To be sure, many to whom great things have been committed have selfishly used their talents for themselves, but they are not excused and they always do so to their own terrible loss.

What we have has been given us that we may share it with others. "Moreover it is required of stewards that a man be found faithful." Whether the talents committed to us are five, three, or one, they are entrusted to us that we may share them. "Freely ye have received, freely give." There is no excuse that will be accepted. We may say we have done much, but the amount, whether small or great, does not excuse us till we have done what we can. We may say others have not treated us well, but we must toil on just the same. We may say that we have given many years and we can rest now, but the years are given that we may use our endowments till the strength is gone and time reaches into eternity.

Sharing our endowments is the way to peace and happiness, as well as the way by which the world is to be redeemed. The self-seeker and the shirker cannot be happy. We will realize the beatitudes by sharing.

W. L. B.

UNDOING A GOOD FOUNDATION

The first sentence in an editorial in the New York Herald Tribune, a few weeks past, reads as follows: "Twenty years ago the war was won upon the battlefields; the peace was lost in the conference rooms and parliaments and foreign offices afterward." There is real danger that this grave mistake may occur again, and it will unless party politics are supplanted by farsighted, unselfish Christian statesmanship.

The affairs of state are not the only place where a good work is undone. Sometimes the good work of a pastor is nullified by the business officers of the church; and pastors have been known to wreck the good work of the church by their unwise plans. The

labors of field workers and missionaries have sometimes been destroyed by the mistakes of denominational boards and commissions, and the best plans of boards and commissions have been nullified by the lack of co-operation on the part of missionaries and field employees.

This state of affairs may come about because of a desire for something new, or because of unwillingness to adapt the course to the needs of the times, or because of some other selfish purpose. Whatever the cause, it should be guarded against. No one and no board can afford to undo or hinder a good work. Christ pronounced woes upon those who stand in the way of the advancement of the kingdom of God. "For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." W. L. B.

IS THE PROMISE TO ME?

The Old Testament has much to say about punishments; the New Testament makes rewards quite prominent. Just what becomes of the "don't cares" we may not say; the promises should interest us, and yet, one who behaves well because of promised gifts to good people is not far ahead of the one who is just as bad as he dares to be. The good person is one who is intentionally good, thankful if rewarded.

Bible promises are to certain ones. Jesus is with all who, obeying his command, take his gospel to others. Am I either carrying or sending it? Can we claim some certain promise to the class in which we belong? When by yourself, think it over; you know our important decisions are made when alone, uninfluenced by the crowd. Claim some promise, but deserve it.

A. S. B.

CHINA'S SIGNIFICANCE TO THE WORLD

China's strategic importance in the world situation has become increasingly clear as the struggle has become more violent in the western Pacific.

If China falls, the whole of eastern Asia will fall, not merely because military resistance will collapse, but because there will no longer be any effective opposition to totalitarian ideas in that part of the globe.

How fortunate it is that China's 440,000,000 citizens—the greatest reservoir of man

power on earth—are passionately devoted to freedom, both for themselves and for everybody else; that they believe in human dignity and the sacredness of treaties; that they want to co-operate with other nations and not to dominate them.

How significant it is for the future of civilization that the Chinese believe in intellectual liberty and free inquiry, and thus provide a setting in which science and philosophy and art and religion can develop without interference from censors and the secret police.

Before it is too late, we must take steps to strengthen and renew the spiritual resources of the Chinese people, by showing that we understand the heroic quality of their struggle and sympathize with their aspirations and ideals. The least we can do is to furnish the means for alleviating their physical sufferings, thus demonstrating to millions of individuals that we really care.—Church Committee for China Relief.

THE CROSS IN LIFE

A young friend complained that the road of a Christian life is hard. That is true, but the road of a sinner after a short while is still harder than any cross sin may lay upon our pathway to the throne of God's eternal life. We need but think of the horrible trials the sinner must bear sooner or later upon this road to destruction—the trial of the conscience without peace; the trial of the body abused with over-indulgence; the trial of the soul starved of spiritual strength; the trial of knowing the ultimate eternal death.

You say the Christian is the only one who must bear a cross? No, the sinner must bear one, too. The first bears the cross of Christ as a torch of life and light; the latter bears the cross of sin, the sign of death and darkness. The difference between the two crosses is this: the cross of Christ, though heavy and burdensome at first, becomes lighter and lighter as we grow in the likeness of Christ; but the sinner's cross, though at first so light and easy that it is not even noticed, becomes heavier and heavier until it finally crushes its bearer into eternal death. What a tragic cross to bear when it can so easily, by faith in the living Son of God, be turned into a cross triumphant over sin and death.—Taken from the Sabbath Observer, London, England.

THE DELAWARE CONFERENCE

Three hundred seventy-four delegates from more than forty states, appointed by denominations, councils of churches, and other religious organizations, met at Delaware, Ohio, March 3-5, for an intensive three-day study of the responsibility of the Church with respect to the post-war world. For Seventh Day Baptists, Dean Ahva J. C. Bond, Rev. James L. Skaggs, and Rev. Hurley S. Warren appeared. They will likely have some observations or reports on this important meeting.

We understand the delegates spoke only for themselves, not for their churches; neither did the conference as a whole speak for the Federal Council which through its Commission to Study the Bases for a Just and Durable Peace was responsible for convening the conference.

The conference accepted a statement of guiding principles previously prepared by the commission. Briefly these guiding principles are:

WE BELIEVE:

1. That moral law, no less than physical law, undergirds our world. . . . If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order.

2. That the sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share in responsibility for the present evils. . . .

3. That it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict.

4. That the principle of co-operation and mutual concern, implicit in the moral order and essential to a just and durable peace, call for a true community of nations. . . . The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all peoples. . . .

5. That economic security is no less essential than political security to a just and durable peace. Such security nationally and internationally involves among other things the use of material resources and the tools of production to raise the general standard of living. . . .

6. That international machinery is required to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing. . . .

7. That that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man. This requires that we seek autonomy for all subject and colonial peoples. Until that shall be realized the task of colonial government is no longer one of exclusive national concern. . . .

8. That military establishments should be internationally controlled and be made subject to law under the community of nations. For one or more nations to be forcibly deprived of their arms while other nations retain the right of maintaining or expanding their military establishments can only produce an uneasy peace for a limited period. Any initial arrangement which falls short of this must therefore be looked upon as temporary and provisional.

9. That the right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color, or creed. . . .

10. That in bringing international relations into conformity with the moral law, a very heavy responsibility devolves upon the United States. . . . We must be ready to subordinate immediate and particular national interests to the welfare of all. . . .

11. That a supreme responsibility rests with the Church. . . . The Church may be used of God to develop his spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. . . .

12. That as Christian citizens, we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living. . . .

13. That the eternal God revealed in Christ is the Ruler of men and of nations and that his purpose in history will be realized. . . .

While the delegates represented a wide range of theological, economic, and political thought, and often engaged in animated debate, we understand the final recommendations were adopted by large majorities, in most instances by unanimous votes.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

FAITH NEEDED

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by and we miss half the sweet flavor, and all for want of faith in him who provides for the tiniest insect the sunbeam. Oh, when shall we learn that sweet trust in God our little children show us every day by their confidence in him! We who are so mutable, so faulty, so irritable, so unjust; and he who is so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into his each day, walk trustingly over that

day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?

—Phillips Brooks.

TIMELY QUOTATIONS

(Quotations from the annual report of the Home Missions Council of North America)

"That Christianity in the United States faces a new imperative was the emphasis in the annual reports of Secretaries Mark A. Dawber and Edith E. Lowry. It is the imperative of a civilization that is in peril in the world, and to which we in the United States have an obligation incomparable in its grandeur, unparalleled in its demands, unequalled in its opportunity. It is the obligation to establish in the United States, and hence in the world, an economic, social, and spiritual order that will have some semblance to the kingdom of God. In establishing a Christian social order in the United States we would be making the greatest contribution that we could ever make toward such an order in the world."

"In confirmation of that idea were comments quoted from some of America's outstanding Christian leaders. Dr. Edward L. Mills has said, 'The only kind of Christianity that is going ultimately to succeed anywhere is the kind that works here in America. What the world has been waiting for, through the centuries, is a sample Christian Nation. America has the best chance of being that sample. Consequently, every movement which better expresses Christian ideals in American life makes easier the task of the missionary board. On the other hand, any custom that is unjust makes more difficult the task of our foreign workers.' Dr. John R. Mott was quoted as saying, 'Unless the impact of America upon the world can be Christianized, during these troublesome times, the major objectives of our world-wide missionary enterprise are impossible of realization.'"

"What the new age will be like depends upon who builds it. If the Church of Jesus Christ can take the dominant place which it ought to take in building that new age, it may be made Christian beyond anything that history records. The Church must recognize its responsibilities and rise to them, or cease to be deeply significant in human lives. The Church dare not follow where the common currents of life may lead. The

Church must make sacrifices that will give it the right to be heard. It must incarnate and manifest the spirit of Christ to such an extent that the world will become aware of its differentness. For this purpose it was called into being. For this purpose it must live today or must surrender its right to the respect of men."

"Disruption of the normal lives of so many people has already created difficult problems for the Church and mission boards. In the post-war world, it will be necessary to solve the problems of millions of people who will have to be restored to a normal life. Ways and means must be found to prevent the sad experiences following the last war. The home mission agencies have a primary responsibility to plan now for the adjustments that will be entailed. The problem of dispossessed people is part of the basic task of home missions. Now is the time for home missions to do some serious thinking about the new America that is to take its place in a new world; the new America that must stand as a bulwark of defense against all enemies who take away the rights that are supposed to be the heritage of free American citizens."

"There is always a place in the world for one who comes to serve and save! . . . Certainly home missions for many years to come will be operating in a sober world, a world which, as soon as war ceases, will be busy binding up its wounds and readjusting itself to new conditions. Hard work is likely to be the order of the day. The gaiety, the luxurious living and easy comforts which have characterized much of life in America will, in all likelihood, give way to a more frugal and serious existence. Such an America, as it faces reconstruction, may be more appreciative of the spirit of home missions than was the self-confident world of pre-war days."

"In the hope and prayer that all the home mission agencies, now burdened with terrific problems, may be wise enough and consecrated enough to do their full share in creating this new America, the council adjourned."

A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on rapid down grade.—Theodore Roosevelt (former President).

DENOMINATIONAL BUDGET

Statement of Treasurer, March, 1942

	Receipts	
	March 1942	Total for 9 mos.
Adams Center	\$ 10.50	\$123.92
Albion		96.36
Alfred, First	144.25	1,138.43
Alfred, Second		129.30
Andover		5.00
Associations, groups, etc.		235.52
Battle Creek	127.25	460.51
Berlin	18.00	94.76
Boulder		35.05
Brookfield, First	8.50	115.75
Brookfield, Second	21.20	127.60
Carlton		5.00
Chicago	10.00	81.00
Daytona Beach	5.00	141.00
Denver	12.40	114.90
De Ruyter	35.00	236.86
Dodge Center	9.00	30.00
Edinburg	5.00	48.50
Farina	15.00	142.70
Fouke	5.70	41.71
Friendship	13.00	21.05
Gentry	11.75	25.00
Hammond		20.00
Hebron		25.44
Hopkinton, First	143.00	332.00
Hopkinton, Second		8.00
Independence	11.00	150.00
Individuals	11.00	1,543.32
Irvington	100.00	250.00
Jackson Center	9.00	27.00
Little Genesee	32.69	290.23
Little Prairie		26.40
Los Angeles		70.00
Los Angeles - Christ's		12.00
Lost Creek		66.35
Marlboro	54.50	346.42
Middle Island	9.52	45.46
Milton	205.95	1,103.64
Milton Junction	104.77	435.95
New Auburn	10.00	25.00
New York City	25.33	548.91
North Loup		53.01
Nortonville	20.00	50.00
Pawcatuck	575.00	1,413.00
Piscataway		125.00
Plainfield	237.42	1,350.72
Richburg		71.50
Ritchie	6.00	53.00
Riverside	33.05	342.65
Roanoke		6.00
Rockville	19.80	98.33
Salem	45.00	447.65
Shiloh	140.00	691.00
Verona	57.45	270.85
Walworth		10.00
Waterford	10.00	98.00
West Edmeston	15.00	15.00
White Cloud	13.36	147.43

Comparative Figures

	This year	Last year
Budget receipts—March	\$ 2,049.34	\$ 1,258.31
Special receipts—March	291.05	96.65
Budget receipts—9 mos.	10,962.21	11,899.12
Special receipts—9 mos.	3,056.97	1,553.65

Disbursements

	Budget	Specials
Missionary Society	\$ 870.40	\$119.55
Tract Society	206.80	
S.D.B. Building	108.80	
Women's Board	17.40	45.00
Ministerial Retirement	130.60	115.50
Historical Society	14.20	
General Conference	276.60	
Board of Christian Education ..	375.20	
Fellowship of Reconciliation		11.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

MISS EMMA C. MONN

By Corliss F. Randolph

Miss Emma C. Monn, daughter of Andrew S. and Isabella (Cook) Monn, was born at Quincy, Pa., October 1, 1861. She was one of two sisters, of whom the other had passed away before Miss Emma's birth. Her father died on October 23, 1903; and her mother, February 14, 1920.

Reaching adulthood, she fitted herself for teaching in public schools by attending State Normal School, now Normal College, at Lock Haven, Pa., at the same time that Mrs. Ella Burdick Stearns, and Mrs. Minnie Burdick Miller, sisters of Rev. William L. Burdick, were in attendance there. Following her study at Lock Haven, she taught near her home in Quincy for a period of about eight years, when she gave up teaching to take charge of a farm near Quincy belonging to her aunt. Here she remained until after the death of her mother. Subsequently, she removed to Waynesboro, Pa., where she made her home till her death.

Miss Monn was a devout, life-long member of the Snow Hill German Seventh Day Baptist Church at the Nunnery and was devoted to all its interests. Never robust, as the years passed she grew less so, and in the latter years of her life was quite frail. But, even so, she never flagged in her zeal to promote the welfare of her church and denomination, so dear to her heart. For a number of years immediately preceding her death, she was secretary of the Missionary Board of the German Seventh Day Baptist General Conference, (U.S.A.), and constantly magnified the duties of that office.

She was actively interested in the history of the churches of the General Conference, and may fairly be called their recognized historian, practically if not officially. The historical material which she amassed she

devised to the secretary of the General Conference for safe keeping, and her estate to the same body for the promotion of its interests.

For many years, through the present writer, she supplied the data concerning the General Conference, for our Year Book, appearing immediately preceding the index.

Grounded in her own faith beyond the peradventure of a doubt, and jealous of all its prerogatives, her gentle courtesy and broad sympathy welcomed those of other faiths to her fellowship and to her home. Acquaintances made at the Normal School and at the sanitarium in the City of Washington where she spent many months because of ill health, as well as other experiences, all gave her a rather wide outlook upon life, and something of an insight into universal human problems.

She was gracious to all her "English Seventh Day Baptist" friends, always eager to see them. In 1920, she realized a life-long hope of visiting Alfred, N. Y., and greatly enjoyed attending our General Conference in session there at that time.

Her death was a profound loss to the church activities with which she was associated, and a keen one to all her friends. The present writer has lost another good friend.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I always read the Children's Page in the Recorder and do enjoy every letter and story. I heard a sermon recently that gave me the idea of taking someone to heaven with us, so was prompted to write the enclosed story.

Sincerely,

Mrs. Minnie Green.

Cashmere, Wash.

Millie's Dream

Millie had been very sick for a long time, so sick, in fact, that the doctor had nearly given up the struggle of trying to save her life. But she did recover and one morning, some weeks after, she said to her mother, "Mama, I had such a queer dream last night. I dreamed that I went to heaven and Jesus met me at the gate and asked me what I

wanted. I said I wanted to come in and live with Jesus. Then an angel spoke up and said, "Why do you want to live with Jesus?" I said, "Because I love him."

"The angel then asked me if I had ever done anything to prove my love for him. I said, 'Sure I have. Don't you know I most always go to Sabbath school and sometimes stay for church services; only I don't stay for church services very often. The preacher talks so long and I get tired.'

"Then the angel said to me, 'But whom do you take to Sabbath school with you? What about your girl friends, Mary, Louise, Anna, and the rest of your school girl friends; why did you not bring some of them with you? I am sorry, my dear girl, but I really cannot let you in all by yourself, for I'm sure you would be much happier if you bring someone with you. So, I think you had better go back to earth and see if you cannot find some of your friends who would like to come to heaven with you.'

"Mama, that dream has troubled me and I feel that I must do something to prove my love for Jesus. What can I do?"

"Well," said her mother, "what about that little Italian girl that lives over in the next block. I have noticed that she goes by here all by herself. None of the girls pay any attention to her."

"But oh, Mama," Millie said, "she is so queer we girls just don't like her, and if I chummed around with her the other girls would laugh at me."

"Yes," said her mother, "I presume they would. Well what about little Mary who lives down by the corner grocery? I never see her in Sabbath school."

"Oh, Mama, she is so dirty! She never combs her hair or cleans her teeth, and her breath is so dreadful!"

"Yes, I know," said her mother. "Perhaps Jesus won't want dirty girls to go to Sabbath school, and I'm sure there will be no dirty girls in heaven. Well, Millie, perhaps we had better drop the subject for the present, and in the meantime I suggest that you take your Bible and read the first sixteen verses of the fifth chapter of Matthew, and then ask God to show you what to do. I'm sure he will give you the right answer for his promises to us are always fulfilled, when we have done our part."

A few days after Millie's talk with her mother, she came home from school seeming

very happy. She exclaimed to her mother, "Oh, Mama, I walked home with that little Italian girl today, and she does feel very lonely, 'cause they haven't lived in America very long and she hasn't any friends. And, Mama, she promised to go to Sabbath school with me this week. She doesn't know anything about the Sabbath and she doesn't even know about Jesus. I'm sure when she knows more about Jesus she will clean herself up a little. And Mama, I am going to see Mary and some of the other girls right away. May I, Mother?"

"Of course you may," said her mother. "But be sure that you keep yourself humble enough so that you can take rebuffs in the right spirit. And I am sure if you take Jesus with you, you will be blessed. He will help you to win these girls to him."

Dear Mrs. Green:

Thank you very much for your story. It is very helpful.

Sincerely,
Mizpah S. Greene.

Dear Mrs. Greene:

I am eight years old. I am in the third grade. All of the children like school very much. We write with pen and ink. I like arithmetic best of all in school. I have a sister named Barbara.

I take piano lessons and I am going to be in a recital April the twentieth.

I am sorry that your Skeezics died. I had a pretty Persian kitty named Buffy and he ran away. Barbara and I have two pretty gold fish named Skippy and Frisky.

My Grandmother Seager has come to live in West Virginia. I am glad for I can see her often.

I buy defense stamps.

Your new Recorder friend,
Janice Seager.

Salem, W. Va.

Dear Janice:

I was so glad to hear from you. I will answer next week.

Sincerely,
Mizpah S. Greene.

THE BASES OF A JUST AND DURABLE PEACE

By Dean Ahva J. C. Bond

Twenty-five years ago the Church in America went out whole-heartedly to help win the war. The Federal Council of the Churches of Christ in America called a meet-

ing in May of that year in Washington in order to try to find a common mind with respect to the responsibility of the Church.

In the present world conflict the Church seems no less conscious of the issues involved, or the desirability of a victory for the Allies. Four or five new commissions have been set up by the Federal Council for the purpose of co-ordinating the activities of the Church and of co-operating with the government as it prosecutes the war. It is very evident, however, that the Church is not willing to turn over its facilities to the government to be used as the latter shall suggest.

The Church recognizes the responsibility of the government to protect its citizens and to adopt policies necessary to check aggression and to destroy evil forces which endanger the welfare of mankind. But the Church is conscious of the fact that its highest acts grow out of a higher allegiance than its duty to the state. Certainly it has a responsibility to the state. But the Church itself determines the extent of that responsibility in the light of its own nature as the Body of Christ. The Church today manifests a unity and a universality which make it conscious, as it has never been before, of its supranational character, and its responsibility to mankind.

While, therefore, the Federal Council has set up commissions to take care of specific wartime responsibilities of the Church, the conference called to meet in Delaware, Ohio, March 3-5, had before it the particular task of studying the bases of a just and durable peace. A year ago the Federal Council set up a commission which is known as the Commission to Study the Bases of a Just and Durable Peace. It was this commission that called the conference at Delaware. Three hundred seventy-seven delegates were present, appointed very largely by the denominations. By appointment of the president of the General Conference four Seventh Day Baptists attended.

In order to facilitate discussion the conference was divided into four sections. This afforded the opportunity for each of the Seventh Day Baptist delegates to attend a different section. The discussions in the sections on the Church were based very largely on the premise that acts and attitudes even now on the part of the Church will help to determine the kind of peace that will be secured at the end of hostilities.

DENOMINATIONAL "HOOK-UP"

The Fouke (Ark.) Church

Since the organization of the Fouke Church, in 1884, it has always been their practice to observe the Lord's Supper annually, on the Passover night. This is always a much anticipated occasion, when the members of the church gather and many of the absent members send messages to be read.

The observance this year fell on Wednesday night, April 1. Correspondence with absent members had brought messages from a considerable number. Preparatory services were held on the Sabbath preceding; as the pastor was at Little Prairie, Brother Nathan Monroe conducted the Sabbath eve prayer meeting, and Deacon Wardner Fitz Randolph brought a good message on Sabbath morning. A preparatory prayer meeting was held after the pastor's return, on Tuesday night; and on Wednesday night, the night of the Passover, a goodly number of our members at Fouke, as well as two car loads from Texarkana, joined together to remember our Savior by taking his supper. A helpful and moving covenant meeting included messages from nine of our absent members. We feel stronger for the battle of life because of having thus communed with him.

The Fouke Church is larger in membership and stronger in many ways than it was twenty years ago; yet there is much to be done here, especially in reaching out into nearby communities where there is an interest. Anyone acquainted with the Fouke Church will realize that it stands spiritually above the average; but our aim is to go forward and outward, to build up inward spiritual life, and to bring others in.

Pastor C. A. Beebe.

The Little Prairie (Ark.) Church

At Little Prairie, folks are looking forward with great anticipation to the meeting of the Southwestern Association there, July 30 to August 2. Although war conditions may prevent a large attendance, we hope for a number from other churches and outside the association. Already plans are being made for entertainment; the church people are to plant nearly an acre of the church lot in garden truck to be canned for use at that time; and the pastor and family hope to

Ambassador Hu Shih of China declared in an address at the conference that it is not war that engenders lasting bitterness, but rather, bad peace terms. This conference was devoted to the study of the bases of world peace. Christians of the United States are very conscious of the fact that the peace of Versailles was not based on the principles for which the Church stands. The following excerpts from the report of the section on the Church and a Just and Durable Peace will indicate something of the spirit and temper of the Church with regard to the present world situation.

3. We declare as the major premise that the Church is a spiritual entity, one and indivisible, which as such is not and cannot be broken by human conflicts. Therefore the Church is in a unique position to heal the wounds of war and bind the world together in a just and durable peace. We recognize the particular rights and responsibilities of the state in connection with the secular order. But we reaffirm the Christian truth that the Church in its essential nature is an ecumenical, supranational body, separate from and independent of all states, including our own national state. The spiritual responsibilities of the Church and the spiritual service which it may render derive not from the claims which the state may make but from the freedom and autonomy of the Church itself under the Lord Jesus Christ who is its Living Head.

4. We believe that each local church will do much to create the mood out of which a just and durable peace can grow, and make its own message of Christian brotherhood real to itself and its constituency, if it will give itself to specific acts of service and reconciliation within its own community.

The practice of acts of interracial good will, aid, and friendship for new Americans, assistance to refugees and to bewildered but innocent aliens, a ministry to the victims of war at home and abroad—these and other such immediate acts of helpfulness will be the best educational experience for the church group itself and will build the community attitudes upon which the peace we seek may later come.

The other Seventh Day Baptists present at the conference will report on other phases of its work. In this way it is hoped that readers of the Sabbath Recorder will become sufficiently interested in this vital matter to read the full report of the conference when such report has been published and distributed. Indeed it is hoped that groups will make a thorough study of these pronouncements, and that the principles set forth therein may find their way into the peace council following the war.

come from Fouke to spend several weeks in the parsonage prior to the association.

The Little Prairie Church has gone through some hard trials during the past few years, and the membership is much smaller than formerly—a number having been lost by death and removal, and none having been added in the past ten years. However those who remain, though very few, are very loyal and determined that the work of the church shall go forward. Conditions during the winter and while the Powells were at Little Prairie made it difficult for many to attend the services. Deacon Mitchell, son Preston and family, and Irene (McKay) Mason live on the opposite side of Maresec Lake, several miles from the church, and Lee Monroe lives over twenty miles away. Nearer the church are the McKay and Searcey families, Paul Mitchell and family, Mrs. Plemons and daughter. Regardless of these scattered conditions, the Sabbath school maintains its organization and the members have the lesson helps in their homes.

On the Sabbath that Marion Van Horn held services there, the folks from across the lake all came in a wagon and stayed for two days, and on last Sabbath (March 28) when the pastor was there to conduct the Lord's Supper, they came; and we had a helpful evangelistic service at night, following. Brother Lee Monroe also came from De Witt.

At a business session, John H. McKay was appointed to serve with Lee Monroe as a trustee, to care for the church and parsonage, which are the property of the Missionary Society.

The church was much helped and encouraged by the visit of our missionary secretary in November, when he and the pastor spent several days on the field, visiting all the members of the church and being hospitably entertained in the McKay home.

Pastor.

Kansas City, Mo.

Rev. and Mrs. S. S. Powell have left Hammond, La., where they spent an enjoyable month in the home of Mr. and Mrs. R. J. Mills. Pastor Severance was convalescing from a heart attack and unable to occupy the pulpit, so Elder Powell preached three Sabbath days. The services each week were made cheerful by representatives of the

families who have moved from Hammond to New Orleans to join in defense work.

Some of us wish the Recorder calendars might testify to the Sabbath truth in some such way as the enclosed sample. [Sabbath dates in red.] L. F. P.

Salem, W. Va.

One hundred thirteen members and friends of the Salem Seventh Day Baptist Church attended the fellowship supper given at the church Tuesday evening from 6.30 to 8.30.

Group singing was enjoyed following the supper, after which Dean O. S. Ikenberry sang two selections.

Harley D. Bond, president of the 1942 Seventh Day Baptist Conference which will be held in Salem in August, outlined some of the Conference plans.

Pastors and their wives from the Methodist, Baptist, and United Brethren churches were especially invited guests. Those who were present were Rev. and Mrs. F. V. Williams, Rev. and Mrs. Vernon Cutright, and Rev. Edgar Drumel. Mrs. Drumel was unable to attend.

The Ladies' Aid of the Seventh Day Baptist Church was in charge of the supper.

—Salem Herald.

Westerly, R. I.

Stainer's, "The Crucifixion," will be sung by a community choir of sixty-five voices under direction of Rev. Wayne R. Rood this evening in the auditorium of the First Baptist Church. The choir, which is composed of members from Westerly and neighboring communities, sang the cantata first in the Hope Valley Baptist Church last Sunday evening.

The soloists will be George D. Howard, tenor, of Calvary Baptist Church, and Roger A. Gould, baritone, of First Baptist Church, Westerly. The accompanist will be Harry S. Lawton, organist and choir director of Calvary Baptist Church, Westerly, and Mrs. James Waite, pianist, of Bradford.

The choir is composed of members from Hope Valley, Ashaway, Rockville, Wyoming, Potter Hill, and Westerly.

—Westerly Sun (April 3).

THE PERFECT LABOR LAW

By George A. Main

Individuals and governments are continuously worried over the labor problem. Much legislation has been devised, but there seems to be as much trouble over the matter now as ever. There is one labor law, however, that may contain the solution to the problem.

The Psalmist declared that the law of the Lord is perfect. Paul in his letters to the early churches exalted the law so emphatically and often that the summation of his evaluation of the law was that it was nothing less than perfect.

Some of the greatest jurists, we are told, turn to the Ten Commandments or even to the lesser Mosaic laws in search of principles or precedent when baffling problems arise. Surely there can be little of error in a group of laws having such commendation over so long a time. Let us examine this labor law.

The fourth commandment is frequently referred to as the "sabbath," or the "seventh-day" commandment. Such designations are very misleading; in fact they imply but one seventh of the whole truth. For the fourth commandment is not merely a seventh-day law, but a seven-day law, for it records the only rational routine not merely for the holy Sabbath, but for the other six days as well.

This labor law is preceded as well as followed by commands applying to the Sabbath, just as the six working days, as Ezekiel calls them, follow as well as close with the Sabbath.

"Six days shalt thou labor and do all thy work." This is an unconditional and universally applicable injunction to all mankind. No exceptions are made or implied. Neither old nor young, the infirm nor the ailing, are excused from its obligations, from which we must conclude that the intention was that all should do their share of the world's work within their reasonable capacity and endurance.

No exceptions were made such as "unless, endowed with exceptional ability, you are able to live without work," or "unless, by driving good bargains or by special economy, you have investments enabling you to forego work." In this masterpiece of wisdom, brevity, and completeness we may be sure that neither the impossible nor the unrea-

sonable was intended. Yet it must have been given for a reason and is unmistakably all inclusive.

Religious individuals and bodies are continually charged with selecting from Scripture only those instructions pleasing to them, and passing by or rejecting those which they do not wish to follow. Is this labor law one of the unpopular injunctions of the Bible? Some may attempt to reduce it to absurdity, by saying that the tiniest bit of work each day meets its requirements, or by saying that it does not mean what it seems to say, for it is unreasonable to assume that all should work every day to even an approximate limit of their capacities.

Whether the Decalogue is a record of ideal principles already existing, or whether upon promulgation they changed from non-entities to laws, pure, righteous, just, etc., as Paul evaluates them, is a small matter. The fact is that right in the heart of this greatest of all moral codes lies the injunction, "Six days shalt thou labor." No scriptural subject is exalted so highly or often as the law. Every exaltation of the law in Scripture is another testimony to the wisdom of the Lawmaker in his requirement that we shall work regularly each day of the week from Sunday morning till Friday night.

If there is the remotest doubt in your mind as to the wisdom in commanding men and women, young and old, rich and poor, all to work according to their strength and ability, here is a convincing procedure:

Make a tabulation with three columns. Column No. 1 to list the good and the bad things that you have known of in the past. Column No. 2 to record by "X" those things done by workers, and column No. 3 to record the things done by those who would avoid work by acquiring undeserved wealth or power.

Your tabulation will disclose two significant facts: first, that overwhelmingly, the world's benefits have come from those who have done their own and others' shares of the world's work. Second, that most of the world's wickedness has been promoted by those who have sought to avoid the obligations of work by acquiring unearned wealth or power.

Recall if you will the words of the late George H. Babcock who, when told that he had but a short time to live, replied something to this effect: "How can I die now?"

I have twenty years of work planned ahead." Nor were his motives either individual need or selfishness, for his wealth was far beyond his needs and his benefactions bespeak unselfishness, while the products of his mind through invention and discovery have benefited civilization the world over.

Would obedience to the Biblical labor law result in overwork? One of the great thinkers of our present day, Charles Evans Hughes, is authority for the assertion that "Worry may be overdone, but work, never"—an assertion seemingly supported by the ills so widely chargeable to lack of exercise. Two and one half hours a day of work by each individual, we were told by the editor of the "Philistine," Elbert Hubbard, some years ago, would do all the world's work. What, then, in the expansion of the comforts of life for all could be accomplished if each individual did nearly three times as much as the average now being done?

Does not consistency require that we place at least as much emphasis on the labor law as we do on the command to rest?

Atlanta, Ga.

OBITUARY

Campbell. — Edward Ellsworth Campbell, son of Dennis and Rebecca Ayer Campbell, was born at Walworth, Wis., January 18, 1862, and passed away at his home in Douglas, Ariz., March 24, 1942, after an illness of several months.

He was graduated from Milton College in the class of 1888, and from the Hahnemann School of Medicine, Chicago, in 1891. On November 26, 1891, he was married to Miss Mary Dell Burdick, daughter of Delos and Mary Bond Burdick, and started the practice of medicine at Walworth. He was a physician at Walworth and Milton, Wis., for forty years, retiring because of ill health, and moving in 1928 to Douglas, Ariz., to be near a daughter, Mrs. Herbert J. Lewis. Mrs. Campbell died February 5, 1936. Besides the daughter and three grandchildren, Doctor Campbell is survived by a son, Howard D. Campbell, teacher in high school work, whose home is in Oak Park, Ill.

Farewell services were held at Douglas at the Porter and Ames mortuary with Rev. C. Lee Mills in charge, and burial was in Calvary Cemetery by the side of his wife. E. B. S.

Gamble. — Hannah Elvira Stillman, daughter of Chester Benton and Melissa Jane Burdick Stillman, was born at Alfred, N. Y., September 8, 1876, and died at Cleveland, Ohio, March 20, 1942.

She was a direct descendant on her father's side of George Stillman, First, of Steeple Aspen, County of Wiltshire, England (1654), and of John Rogers, the martyr, of London, and on her mother's side, of Robert Burdick, First, of Newport, R. I., and of Samuel Hubbard and Tacy Cooper.

She was a member of the First Alfred Seventh Day Baptist Church and for many years active in its various services. On June 27, 1900, she was married to William Lee Gamble, oldest son of Rev. James Lee Gamble, and to them was born one daughter, Hazel Virginia.

She is survived by her husband of Cleveland, Ohio, her daughter, Hazel Virginia, of Plainfield, N. J., and two nieces.

Services were conducted in Cleveland by Rev. William Spurgeon Ross. Committal services at the Alfred, N. Y., cemetery were conducted by Dean Ahva J. C. Bond. H. V. G.

Greene. — Roy D. Greene, son of William DeFrance and Dora Maxson Greene, was born June 2, 1879, at Greene Settlement, near Adams Center, and died in this village February 28, 1942.

On February 27, 1907, he was married to Miss Clara Emma Hull, daughter of Mr. and Mrs. Joseph E. Hull. He lived an active life until a few years ago when ill health overtook him. He was a member of the Adams Center Seventh Day Baptist Church, having joined April 23, 1892. He was also a member of the Adams Grange.

There survive him his wife and a sister, Mrs. Ida G. Rich of this village. Funeral services were held in the home on March 3, and were conducted by the pastor, Rev. Paul Burdick. Burial was in the Union Cemetery. P. S. B.

Monn. — Miss Emma C. Monn, at her home in Waynesboro, Pa., on January 25, 1941, after an illness of two weeks. The funeral service, on January 29, was conducted by her pastor, Rev. Benjamin F. Miller, and burial was made in the Nunnery Cemetery. (For further particulars, see elsewhere in this issue.) C. F. R.

Williams. — Ellis H. Williams, son of Frank H. and Clarinda Smith Williams, was born in the town of Verona, N. Y., September 30, 1877, and died at Hornell, N. Y., March 24, 1942.

He lived in Alfred, N. Y., and Plainfield, N. J., before moving to Hornell thirty-three years ago. While living in Alfred he was baptized and joined the First Seventh Day Baptist Church.

He married Miss Ida Smith of Alfred, and to them were born three children: Francis Williams of Hornell, Professor Leland Williams of Alfred, and Mrs. James Blackmer of Hornell. There survive also his mother and his brother Rollin, both of whom live in Plainfield.

Funeral services were held at the family home in Hornell, conducted by Dean Ahva J. C. Bond of Alfred. Interment was made in Alfred Rural Cemetery. A. J. C. B.

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RHENISH MISSION, CHINA
REFUGEE WORK IN TUNGKUN

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