

the work of a field evangelist promoted by the Women's Board of the denomination.

The visits of Elder Van Horn, Editor of the Sabbath Recorder, are always appreciated, and his messages listened to carefully. Though German-speaking, the audience with an exception or two can understand all he says.

—Contributed.

Plainfield, N. J.

Again this year the Plainfield and Piscataway churches united in holding a Preaching Mission. It was held on May 15-17 at Plainfield, with Rev. Albert N. Rogers of the New York City Church giving the messages; and at New Market on May 22-24, with Rev. Lester G. Osborn preaching. Splendid messages were brought by both visiting ministers. Members of the choirs of the two churches assisted with special music and hymn singing.

Sabbath Rally Day was observed May 30. The Rally Day program as given in the Sabbath Recorder supplement was the basis of our observance, with some alterations to fit our particular service.

We were happy to accommodate our mother church (Piscataway) by extending to them the use of our baptistry. On Sabbath eve, June 5, two young girls were baptized by Pastor Sutton. Also on Sabbath, June 13, the Irvington Church held a service of baptism in our church in the afternoon, when two women received the ordinance.

On June 14, our church people enjoyed a strawberry festival in the beautiful and spacious garden and home of Mr. and Mrs. Frank Lobaugh. We are very happy to have this new family among us.

The Women's Society has closed its work for the year and will observe its usual summer recess. On account of the prevailing hindrances to travel, many of our people will not be taking long summer vacations. Because of this and other exigencies of the times, it is thought best not to close our church services during August. Therefore our usual morning church service and Sabbath school will continue during the summer, and our Friday evening meetings will be held as usual.

—Correspondent.

OBITUARY

Burdick. — Oscar Maxson, son of Daniel Maxson and Sally Amelia Maxson Burdick, was born in Little Genesee, N. Y., December 2, 1855, and died at the Brunswick Hospital, Amityville, N. Y., June 13, 1942.

For seventy-one years he has been a member of the Little Genesee Seventh Day Baptist Church, a teacher of the Sabbath school, a superintendent of it, and for many years a trustee of the church; he was faithful in attendance until his health made it impossible. He was a teacher and superintendent of public schools for many years, and active in a number of community organizations.

He is survived by his wife, Mrs. Eva Coon Burdick; two sons, Leon and Raymond; two grandsons, and one granddaughter.

His pastor, Rev. Harley Sutton, conducted the funeral service, and burial was in the local cemetery.
H. S.

Davis. — Edgar C. Davis was born November 11, 1857, near Jackson Center, Ohio, and departed this life, May 5, 1942. He was the youngest of eleven children born to Luther L. and Jane Morris Davis.

At an early age Mr. Davis professed Christ, followed him in baptism and united with the Jackson Center Seventh Day Baptist Church, and continued a faithful and devoted member until the end.

Thirty-seven years ago he lost his eyesight, but he did not permit this misfortune to deprive him of the enjoyments of life or narrow his mental vision. Taking advantage of provisions to aid the blind, he kept well abreast with current events. For about thirty-two years he and Mrs. Davis have enjoyed their winter home at Sarasota, Fla., seven months each year.

His faithful companion for sixty-four years survives him, with nieces, nephews, and many admiring friends. Funeral services were held in the Jackson Center home, conducted by his former pastor, Wm. L. Davis, assisted by Rev. T. C. Davis, pastor of the local M. E. Church; burial was in the Jackson Center Seventh Day Baptist cemetery.
W. L. D.

Whitford. — Otis Benjamin, son of Abert and Ella Edwards Whitford, passed away at his home in Plainfield, N. J., June 20, 1942. (A more extended obituary elsewhere in this issue.)

The strength of a country is the strength of its religious convictions. — Former President Calvin Coolidge.

"A nation cannot sin and get away with it any more than an individual."

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., JULY 20, 1942

No. 3

FOR THOSE ABSENT IN TIME OF WAR

"Our Father, bless our dear ones who are absent from us this day. Especially do we pray for those in the armed forces, on land and sea, and in the air; for those in work camps and prisons in testimony against all war; for the multitudes of military prisoners; for men, women, and children in evacuation and concentration camps throughout the world.

"Protect all these from harm. Deliver them in temptation. Grant to them inmost peace, unwavering courage, and a buoyant hope. Bring them safe home in due time. And grant to thy world such victories of righteousness as will insure a lasting peace.

Through Jesus Christ our Lord, Amen."

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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

PRIMARY HELPS

For many years parents and teachers of the young have asked for Seventh Day Baptist helps for children. We have had no answer other than that we will have to do the best we can with what we can get from other publishers. Picture cards, therefore, have been secured from David C. Cook, Baptist, or other publishers.

There has just come to our desk a series of primary cards from the Bible Witness Press, Rev. Clifford A. Beebe, Fouke, Ark., publisher. We are favorably impressed by their appearance, material, and workmanship. Brother Beebe is being assisted in this work by his wife, Clara, Irene Mason, and Miss Bertha Fitz Randolph.

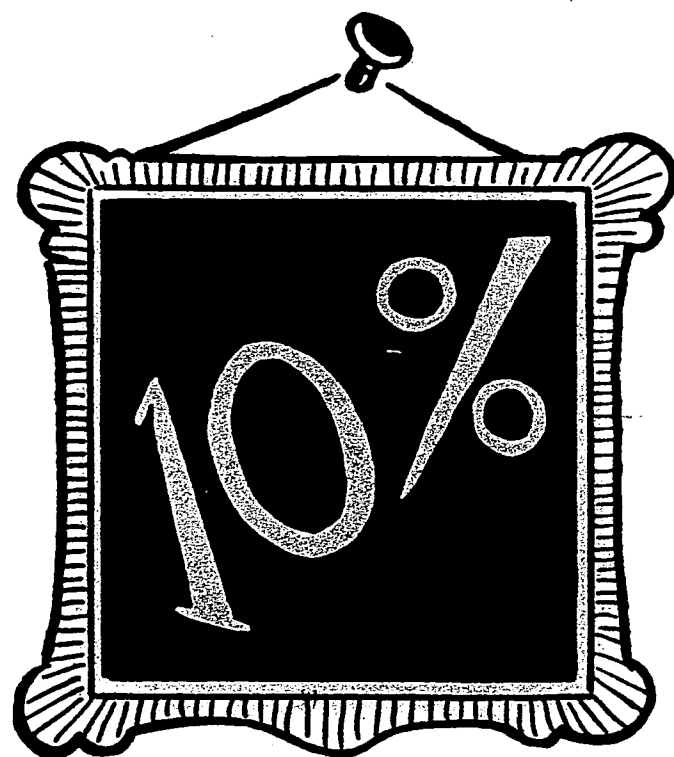
The series at hand is in attractive colors, covering the uniform lessons for the third quarter of 1942. In lesson one, a picture of various animals and birds, reptiles, and fish, occupies the front of the card, over the title, "God the Creator," with lesson references and the golden text. The reverse side carries the teacher's story in simple words, closing with "God finished his work of creating and rested the seventh day, and made it holy for the day of rest."

These earnest, qualified folks have done a good job and we are glad to commend their efforts to our Sabbath schools. These cards should be used by all Seventh Day Baptists who have little children in the home or Sabbath school; certainly, at least, until our Board of Religious Education can find the way to publish some officially.

The cards can be had at five cents per set, per quarter (thirteen in each set); or at four cents per quarter where five or more sets go to one person, by addressing the Bible Witness Press, Rev. Clifford A. Beebe, Fouke, Ark.

TEN PER CENT

Our government does not think it inappropriate to ask its people to support it by using ten per cent of their income to help win the war. Not only so, but it imposes heavy taxes on incomes above a low level,



**ARE YOU
putting Ten Per Cent of
your Income into U.S.
War Bonds & Stamps?**

besides imports and revenues on about everything that is bought or sold. Some taxes are seen, some are hidden, but all are there. Like death, they are sure—seeking out rich and poor alike. True citizens, regardless of how it pinches or changes methods, habits, and manner of living, loyally meet the obligations and take all the hardships in their stride.

If our government demands this, and we in loyalty bow in submission, shall we deem it more than is just or appropriate if the Lord expects of us one tenth of our income? Who has a better right than he to demand this of us? He has given all that we have to us: the health to earn, the ability to earn or produce, the sustaining universe in which to operate, the love of Christ, the liberty to worship, and all the other freedoms. All these things, with the soil, the rain and sunshine, and all else. Is one tenth too much to return in love and gratitude for all his benefits? "Prove me, herewith, saith the Lord."

His work and his kingdom's promotion, the support of those who "go," the evangelization of the world, and the peace and good will of all depend upon the support of his people through their tithes and offerings.

"All out for the war" is the prevailing slogan all along the line of production and prosecution of effort for winning the war.

Why not "All out" for winning the world for Christ? That means consecration of life and means, everything to Christ. The tenth is but one of the visible tokens of our love and decision for complete consecration. At least one tenth for God should be our motto.

OLD FRIENDS CELEBRATE

Two interesting items are found in the North Loup Loyalist of July 9. They will be of interest to many Recorder readers, but are especially so to the editor.

Charles P. Rood, "Uncle Charlie," celebrated his ninety-first birthday on July 4, by a family party given him by his daughter, Marcia, with some other friends whose birthdays also occurred on the fourth.

Charles Rood was one of the very first Seventh Day Baptist pioneers to see the North Loup Valley, when a scouting party was looking for a location for a colony from the old Dakota Church of Wisconsin. He was a young man then in company with his father,

who pushed a little farther on when others of the company had given up and were ready to return. But the elder Rood climbed the chalk bluffs on up the river and viewed the beautiful valley spread out before him like the "Promised Land." Later—and on his report—this became the home of the colony and of other Seventh Day Baptist settlers who followed. Often has this writer, as a boy and older, listened to the stories told by "Uncle Charlie." A visit back in the old home town is hardly complete without a call upon this Joshua of nearly three quarters of a century ago. Mr. Rood is a brother of the late Hosea W. Rood, known to Recorder readers as "Uncle Oliver."

Mention, too, is made of the quiet home celebration of the fifty-sixth wedding anniversary of Mr. and Mrs. Charles Barber. Mr. Barber was from Scott, N. Y., and as a young man early made a place for himself in the North Loup community, and engaged the affections of one of our fine young girls, Louise Davis. They were married by Elder George J. Crandall, second pastor of the North Loup Church. Elder Crandall was the father of our Dr. Grace I. Crandall of China. Charles Barber was for many years clerk of the church, and for longer years the leader of the band, widely famous in the state for the quality and rendition of its music. Members of the large band were mostly Seventh Day Baptists.

Congratulations and best wishes of the Recorder are extended to these people whose anniversaries have just been celebrated.

ITEMS OF INTEREST

Dean Ahva J. C. Bond has recently accepted appointment on the Editorial Board of the Protestant Voice. We are glad to have him represent Seventh Day Baptists in this capacity. The Voice is filling most excellently a need in the world of a religious weekly newspaper, with Homer A. King, editor. It has been coming to the Recorder office on exchange throughout its more than six months' experience. It was with regret that the editor of the Sabbath Recorder felt he must decline the responsibility of a place on the board, and with a feeling of satisfaction that Dean Bond has accepted.

The International Council of Religious Education announces a nation-wide program

to provide Christian training for the children of war workers forced to live in house-trailers, overcrowded areas, or under other emergency conditions usually far different from those circumstances before they were transplanted by the nation's need of workers.

Defense communities are urged, where these conditions prevail, to make every effort to incorporate these new residents into the community, sharing the benefits and responsibilities which accrue to other residents of these areas.

The total income of the American people in 1941 was 91 billion dollars and will probably amount to about 110 billion dollars in 1942. Average weekly earnings in all manufactures have increased in round figures from \$25 to \$35 from February, 1940 to February, 1942, according to the latest reports available from the Bureau of Labor Statistics. The cost of living generally is estimated by the Office of Price Administration to have increased only fifteen per cent in approximately the same period.

"Recently the Compton Advertising Agency issued a study analyzing these estimates. They show a considerable shift in potential spending power. After deducting average living costs and estimated taxes, there will be left a huge increase in the margin of 'optional spending power.' This will be in the hands of a large proportion of American people in the low and moderate income brackets, the people who are the backbone of our church support.

"The government, estimating that purchasing power will be far in excess of the goods produced, fears inflation and is considering additional taxation and compulsory savings programs.

"What a challenge to the churches to provide adequate education in stewardship! Do our people comprehend the unprecedented needs and opportunities for the forces of religion today? Are they sensitive to the cries from the suffering and lonely in many lands whom the churches can help? Millions of American Christians are now in a position to demonstrate their belief that in this crisis, more than ever, religion is the answer. The churches must therefore assert a claim to a substantial portion of the 'optional spending power.'"

Federal Council Bulletin.

OTIS B. WHITFORD

In Memory

In the passing of our dearly beloved brother, Dr. Otis Benjamin Whitford, the Trustees of the American Sabbath Tract Society have lost not only a valuable member, but an untiring worker and efficient promoter of the interests of humanity, especially in relation to the functions of this board.

He became a member of the Tract Board in 1911, and has served in various capacities ever since. Especially has he rendered valuable assistance as a member of the Supervisory Committee, making himself familiar with the various problems connected with the publishing interest of the denomination.

He was untiring in his efforts to find employment for Sabbath-keeping young people where they would be able to be loyal to conviction. He was disappointed when places could not be found, or when the one helped failed to make good.

His friendliness and good will were contagious; his patience and faith unflinching.

We join his loved ones in mourning over his going from us, and express to ourselves and to them our appreciation of past fellowship with him and a blessed memory of his character and service.

Resolved, That we enter this appreciation upon our minutes, that a copy be sent to his family, and that it be published in the Sabbath Recorder.

—Voted by the Tract Board, July 12.

DAILY MEDITATIONS

(Prepared by Rex Zwiebel, Alfred, N. Y.)

Sunday, July 26

For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Hebrews 6: 10.

That which kindles the warmest devotion in a man's heart, and knits him most closely to God, is the greatest benefit he can receive at this present time; and hence the greatest good work a man can do is to draw other men to God, so that they enter into a union with him. And this is the best work of love to our neighbor while we are in this world.

Pray for the Seventh Day Baptist young people, that they may be true to the calling of God.

Monday, July 27

Six days shalt thou labor and do all thy work
Exodus 20: 9.
"Some toil for love, and some for simple greed;
Some reap a harvest past their utmost need;
More, in their less find truer happiness;
And all, in work, relief from bitterness.

"A toiler with his hands was God's own Son;
Like his, to him be all thy work well done.
None so forlorn as he that hath no work;
None so abject as he that work doth shirk."

Pray for our Seventh Day Baptist merchants, that they may have faith enough to keep holy the Sabbath.

Tuesday, July 28

Woe unto him who builds his palace on injustice, his chambers upon fraud, who forces other men to work for nothing, holding back their wages, who thinks to build himself a spacious palace, with roomy chambers and with windows wide, panelling it with cedar and painting it vermilion! Jeremiah 22: 13, 14 (Moffatt).

With these words ringnig in our minds we are reminded that there are rules governing all life. Only he who deals justly according to accepted standards will be free from woe.

Pray for the Seventh Day Baptists in Germany.

Wednesday, July 29

I believed, therefore have I spoken. Psalm 116: 10.
"Lord, I believe in man:
In the tear-stained courage with which he now seeks
To maintain his honor and his dreams in these black days;
In the traces of selfless sacrifice with which he builds,
Out of the wreckage of his day, a better tomorrow;
In that consecration to the destiny of his children
Which will be content with nothing less
Than a new world for them.

"Lord, I believe in man:
In the nobility which waits beneath pride and pomp
In the greatness which rags cannot hide,
In the Christ who strives with the worst
To release the best
In every life."

Pray for peace with our neighbors.

Thursday, July 30

But rather seek ye first the kingdom of God; and all these things shall be added unto you. Matthew 6: 33.

"Where men and women know thee as their Father,
And recognize thy presence in themselves and in each other;

Where men are consecrated to serve thy mighty purposes,
And all their forces of body, mind, and spirit are harnessed to that end,
While women share fully in their great emprise,
Standing beside them in the heaven-sent task;
Where flattery and scorn alike are dead,
But sympathy for one another's weakness,
And reverence for one another's strength, are quick;

Where motherhood and fatherhood,
And wedded lives, or single,
Alike are honored in their place;
Where human happiness is won—
Because, no longer the goal of endeavor,
It follows the striving to do thy will—
Draw us into that heavenly kingdom, O God!"

Pray for self improvement so that your inheritance will be inevitable.

Friday, July 31

Yea, all kings shall fall down before him: all nations shall serve him. Psalm 72: 11.

Even as David has written these words, Christians are coming more and more to know that a godless nation cannot exist prosperously. When all men receive and believe the Word of God, then bitter strife shall end and he will reign. May that day be hastened.

Pray for the churches of the world.

Sabbath, August 1

(Prepared by Mrs. F. G. Halladay)

Read Nehemiah 13: 15-22.

It was a great wall Nehemiah builded around Jerusalem; it was a much stronger wall he raised in reviving the law of God. If we could understand that the law is given by a loving Father to keep us in safety and shut from us danger and death, we would be more thankful and obey with gladness of heart.

Don't forget the Sabbath,
The Lord our God hath blest,
Of all the week the brightest,
Of all the week the best;
It brings repose from labor,
It tells of joy divine,
Its beams of light descending,
With heavenly beauty shine.
—Fanny Crosby.

Prayer—Dear Lord, may we this day draw near to thee and receive strength and wisdom for the duties of the morrow. Feed us with thy word. Amen.

SABBATH SCHOOL LESSON

FOR AUGUST 1, 1942

Abram: A Pioneer in Faith. Scripture—Genesis 12: 1-9; Hebrews 11: 8-12.

Golden Text—Genesis 15: 1.

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.



(Courtesy, Miss Miriam Shaw)

"Christmas Greetings from the West Trio," Shanghai, China

LEARNING FROM THE MISTAKES OF OTHERS

It is said that we learn by experience, and most people do. It is also said that fools will not learn any other way. When we were very young, we learned to keep out of the fire by being burned. When in advanced years, seeing many mistakes and having much to regret, we say, "If I had my life to live over, I would follow different courses at many places in the journey."

We ought to learn many lessons from our experiences, but there are other ways of getting light on the pathway of life, and one of them is the experiences of others. While profiting from our own experiences, we should be able to get much help from both the successes and failures of others. Moses, the great law-giver, whom God called to lead the children of Israel out of Egyptian bondage to the Promised Land, had had much experience from which he profited; but very soon his father-in-law, Jethro, the priest of Midian, taught Moses a most valuable lesson from his (Jethro's) experiences. Moses had the good judgment to learn from the experiences of others.

A large portion of the Bible is given to the recording of the experiences of others, showing the blessings which come from wise living, and the miseries which result from fol-

lowing wrong courses. This fact stands out plainly in Christ's parables, as well as throughout the entire Bible.

Human progress through the ages has come in no small measure because one generation profited from the mistakes of the previous. The pendulum of civilization has swung back and forth as one generation learned from the experiences of the previous generation and another generation ignored them.

The same principle holds true today. If we are even to hold our own, we must study what has been, and learn from the mistakes of the past. There is a tendency to shut the eyes to what has been, and then plunge ahead. Some do this thoughtlessly, others because they think they have nothing to learn, and others because they have a craze for something new. An illustration of the woe which comes from ignoring the lessons of the past is the deaths from automobiles, which occur at the rate of one every fifteen minutes on an average. If drivers, particularly young drivers, would remember this fact they would not drive as recklessly as some do.

The same principle applies in the work of the church. Many a church has gone down because the rising generation ignored the past. Many a minister has failed because he was not teachable and shut his eyes to the lessons of other days. Missions have achieved much in the last one hundred fifty years. This has been because those in every generation who administered missions studied the past and shunned the mistakes of those who had gone before.

It does not all depend upon learning from the mistakes of those who have gone before and building upon their successes. We must ever keep in mind that there is another source of guidance, and that source is the Holy Spirit. Christ told the disciples, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." If churches, ministers, and those who administer missions are to succeed, go forward and not backward, they must know the past, follow its teachings, and above all follow the guidance of the Holy Spirit.

W. L. B.

VACATION - STARVATION

Vacation. For us, bright and happy days when we store up renewed energy.

Starvation. For those millions under the heel of war, not strength enough to survive.

Don't give up your vacation—just share it. Send your gift to your church. Ask them to forward it right way. Do it today, won't you?

W. L. B.

TREASURER'S MONTHLY STATEMENT

April 1, 1942, to April 30, 1942

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

Dr.	
Cash on hand April 1, 1942	\$ 244.19
Memorial Board income	241.05
Jane Davis property, Milton, Wis.50
Walworth, Wis., For China	20.00
Clifford Lamson, Raynham Center, Mass., for missionary evangelistic work	4.33
Reta I. Crouch, Albuquerque, N. M., H. E. Davis Relief Fund	2.00
Reta I. Crouch, Albuquerque, N. M.	3.00
Julie E. H. Flansburg, Atlantic City, N. J., Sabbath emphasis	1.00
A Friend, China Relief	3.00
A Friend	2.00
Mrs. Mary C. Fairchilds, Portville, N. Y., home missions	5.00
Woman's Missionary Society, Nortonville, Kan.	2.50
Nortonville, Kan., Church	6.25
Nortonville, Kan., Sabbath school	10.00
N. Y. City Church, China	2.00
Independence, N. Y., Church	25.00
North Loup, Neb., Church	3.50
Milton, Wis., Church	25.00
Riverside, Calif., Church, for China	1.00
Riverside, Calif., Church, for native Jamaica workers	5.00
Marlboro, N. J., Church, for China Relief	10.00
DeRuyter, N. Y., Church, for China Relief	17.00
Battle Creek, Mich., Church, for foreign missions	2.00
Rockville, R. I., Church50
Milton Junction, Wis., Church	4.00
April share Denominational Budget receipts....	478.72
	\$ 630.16

Cr.

Rev. L. W. Crichlow, Salary	\$83.33	
Rent	20.83	
Workers	39.59	
	\$ 143.75	
Rev. R. J. Severance	33.33	
Rev. Earl Cruzan	25.00	
Rev. Clifford Beebe	25.00	
Rev. Orville Babcock	25.00	
Rev. Verney A. Wilson	16.66	
Rev. Marion C. Van Horn	25.00	
Rev. Ellis R. Lewis	25.00	
Rev. Wm. L. Burdick, Salary	\$112.50	
Rent	25.00	
Clerk	33.33	
Supplies	12.64	
	183.47	
Treasurer's expense—clerk	20.00	
China Payments:		
H. E. Davis	\$75.00	
Principal Boys' School	25.00	
Boys' School	12.50	
Incidental Fund	18.75	
George Thorngate, salary and allowance	59.15	
Dr. Rosa W. Palmberg	30.00	
Dr. Grace I. Crandall	31.25	
	251.65	
Transferred to permanent funds	879.80	
Gifts for special purposes	46.80	
Heinrich Chr. Bruhn, work in Germany	41.67	
Net overdraft April 30, 1942 (Amounts due missionaries and others for salaries and allowances but unpaid)	1,111.97	
	\$ 630.16	

There is a contrast for us to ponder. While we grow fat, they are growing thin. While we have plenty of fine wholesome food, they cannot still the awful pangs of hunger. Have we given a thought to those whose lives are blasted by war?

My dreams have been haunted by the simple story of a missionary in Africa. He visited in a French missionary family he had known well for years. At dinner, facing the meager fare, he thought of the meals he used to eat with them in happier times, well-cooked and abundant. Afterwards he overheard the children in the other room with their mother crying because they were hungry.

The people of Japan are impoverished while their government makes war on China. The people of China starve because of the invasion. Three hundred million people in Europe feel the slowly tightening pinch of rations, now more severe than in the last World War at its worst.

How quickly disease follows for undernourished bodies. The aftermath of the first World War may be partly responsible for today's new outbreak. Diseased and warped minds and depleted nervous systems cannot think straight.

Physical suffering is only a small part of today's misery. Loneliness and despair have stolen away hope and courage. Can humanity survive without faith?

These are vacation months for us. As we go away, do we leave behind our care for the depressing circumstances amid which others live? Can we shut from our minds how the rest of the world suffers? During these summer months the need goes on. Perhaps last winter you made a contribution. Did you think that was your whole Christian duty, completely satisfied? Probably not. You look forward again to helping this fall. But misery and hunger and need go on. Who will look after it?

As you plan or enjoy your vacation, why not share a small part of your savings for that enjoyment, for those who have and can have no enjoyment, unless they hear from you? I promise you it will make your own vacation seem much more satisfying. You will get more value out of your own free period of rest and refreshing because you have helped the child, or the mother, or the Christian worker, over there to keep alive and to maintain his faith in God.

DENOMINATIONAL BUDGET

Statement of Treasurer, June, 1942

Receipts	Comparative Figures	
	June 1942	Total for 12 months
Adams Center	\$ 219.46	\$343.38
Albion	79.00	209.53
Alfred, First	177.95	1,640.26
Alfred, Second		206.30
Andover		5.00
Associations, etc.		321.56
Western Association	36.04	
Eastern Association	50.00	
Battle Creek	104.75	655.26
Berlin		118.76
Boulder	115.10	159.15
Brookfield, First		163.00
Brookfield, Second	93.60	245.30
Carlton		5.00
Chicago	18.00	109.00
Daytona Beach	16.50	194.00
Denver	15.00	155.90
De Ruyter	69.00	403.36
Dodge Center	5.50	35.50
Edinburg	6.00	66.00
Fariya	15.00	227.70
Fouke	5.00	48.59
Friendship	2.50	23.55
Gentry	7.25	46.75
Hammond	20.00	40.00
Hebron	52.45	77.89
Hopkinton, First	10.00	459.25
Hopkinton, Second	2.00	10.00
Independence	55.00	251.00
Individuals	62.00	1,617.32
Irvington	100.00	350.00
Jackson Center	9.00	48.00
Little Genesee	91.91	477.73
Little Prairie		51.40
Los Angeles	20.00	110.00
Los Angeles - Christ's		17.50
Lost Creek	8.13	117.23
Marlboro	54.50	519.92
Middle Island	5.41	61.44
Milton	452.00	1,787.44
Milton Junction	174.35	670.70
New Auburn	20.00	55.00
New York City	105.07	706.17
North Loup	72.30	203.01
Nortonville		60.00
Pawcatuck	757.33	2,945.00
Piscataway	35.00	170.00
Plainfield	196.34	1,776.51
Richburg	41.50	133.50
Ritchie	6.00	71.00
Riverside	136.05	573.35
Roanoke	17.00	23.00
Rockville	16.00	137.15
Rosevale		10.00
Salem	50.00	562.65
Shiloh	206.00	1,055.00
Stonefort	15.00	15.00
Syracuse	25.00	25.00
Verona		312.65
Walworth	15.00	35.00
Waterford	23.75	141.75
West Edmeston		15.00
White Cloud	16.08	207.15

	This Year	Last Year
Budget receipts—June	\$3,318.64	\$2,461.20
Special receipts—June	587.18	776.81
Budget receipts—12 mos.	17,215.69	17,037.34
Special receipts—12 mos.	4,066.87	2,583.35

Disbursements		
	This Year	Last Year
Missionary Society	\$1,481.45	\$384.25
Tract Society	351.98	5.00
S. D. B. Building	185.18	5.00
Women's Board	29.62	83.00
Ministerial Retirement	222.29	92.43
Historical Society	24.17	
General Conference	470.78	
Board of Christian Education	638.60	10.00
United China Relief		7.50

Morton R. Swinney,
Treasurer.

Niantic, Conn.

REV. ROLLAND J. SEVERANCE

Rev. Rolland J. Severance, son of Thompson E. and Elnora Mills Severance, was born near Dodge Center, Minn., April 17, 1870, and died at his home in Hammond, La., on June 24, 1942. His father died when he was very small and the only father he remembered was his step-father, Deacon E. A. Sanford, whom the four Severance boys soon learned to love and respect.

His education was received at Dodge Center, Minn.; Milton, Wis.; and Alfred Theological Seminary. He served as student pastor at Andover, N. Y., a portion of the time while attending the seminary.

He was pastor of the First Brookfield Church at Leonardsville, N. Y., from May, 1910, to September, 1913; Riverside, Calif., from October, 1913, to June, 1919, when he accepted the call of the Missionary Board to become missionary of the Southwest and pastor of the church at Gentry, Ark. In the spring of 1925, he became pastor of the church at Marlboro, N. J. During the summer of 1927, he accepted a call to become pastor of the church at Fouke, Ark., where he remained eight years and then became pastor of the church at White Cloud, Mich. After four years with this church he became missionary-evangelist and was in the employ of the Woman's Board, his work being directed by the Missionary Board. He overworked, and an exhausted heart was the result. In the fall of 1940, he accepted a call to become pastor of the church at Hammond,

La., where he was still working when God called him home.

When a small boy he gave his heart to Christ, and has always been faithful in his service. He has said that he never asked God for an easy job, but for strength and wisdom to do the task given him to do.

He was married to Miss Mamie Saxton June 26, 1895. To this union were born two children. The boy died at the age of two and one-half years. He is survived by his widow and daughter, Mrs. Alberta Godfrey; two grandchildren, Rolleesa and Zale Godfrey; by two sisters, Mrs. O. D. Crandall, Mrs. W. L. Coalwell; four brothers, Walter Severance of Mt. Carroll, Ill.; Frank Severance of Dodge Center, Minn.; Bert Severance of Milton, Wis.; and Harry Sanford of Fresno, Calif.

Funeral services were held Sabbath afternoon, June 27, at the Seventh Day Baptist church, Dr. W. U. Holley of the Federated Church having charge of the services, assisted by Rev. J. W. Wood and Rev. T. H. Trotter. Flowers were many and beautiful.

—Contributed.

WOMAN'S WORK

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

WORSHIP PROGRAM FOR AUGUST

(Prepared by Mrs. Leslie B. Tomlinson, Marlboro, N. J.)

Hymn—(Suggested) "I Will Be True."

Prayer

Hymn—(Suggested) "Kind Words Can Never Die"

Scripture—James 3: 1-18

Meditation:

"Let the words of my mouth."

The tongue is a small member, but of great importance. When it speaks words of kindness, truth, and encouragement it is a blessing, but, if it is not guarded carefully, it can cause heartache and discouragement.

"Boys flying kites haul in their white-winged birds; You can't do that way when you're flying words."

"What greedy ears receive,
Loose tongues betray;
But no one can repeat
What you don't say."

"The greatest damage and the greatest good that have ever come to this world, have come through words."

—Roy L. Smith.

"And the meditation of my heart."
"Out of the abundance of the heart the mouth speaketh."—Matthew 12: 34.

We should try to keep our hearts pure so our words and deeds will not be stumbling blocks to those around us.

"The mouth does reveal what is in our heart."

—Stanley I. Stuber.

Let us make this our prayer:

"Make me sincere in word and deed.
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day."

All pray together:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Amen.

WHEN JEWS BECOME CHRISTIAN

By John Stuart Conning

Deep in the heart of the Church is the conviction that there is coming a day when the Jews will change their attitude toward Jesus and become his sincere and devoted disciples. Those who know the New Testament are aware that in teaching and outlook it envisages a destiny for the Jews in which Christ is central. That this future for his own people was in the mind of Christ himself is evidenced by his entire ministry and teaching. And what was in his mind was also in the mind of his first followers. The Apostle Paul in his letter to the Romans heralds a day when "all Israel" will bring to the service of Christ a zeal so phenomenal that it will cause a spring-time of blessing to spread across the whole world. And the Apostle John in his vision of the final triumph of Christ sees in the multitude "that no man can number," a vast company of his own race representing every tribe, and they have learned to sing a new song, not a song of Moses alone, but a song of Moses and the Lamb.

The destiny of the Jews is not only definitely revealed in the New Testament, but the means by which it is to be realized. Jews are to be brought into accord with the purpose of God and fulfill their mission through the reception of the gospel. Jesus

so ordained. There is no other way. The beginnings were auspicious. At Pentecost the foundation of the Christian Church was laid in Jewish lives, and through Jews the "good news" of redemption was carried triumphantly through the whole Roman world. The extraordinary progress of the new faith among the Gentiles set off racial and religious conflicts which led to the great schism which has separated Jews from Christians ever since.

As we think of the Jewish people in the light of their destiny as disclosed in the New Testament, we are of necessity compelled to ask, why has the purpose of God been so long delayed? Long centuries have come and gone since Jesus walked the earth and fulfilled his redemptive mission for mankind and committed his gospel to his disciples. And yet the Jews as a people have not yielded allegiance to Christ. Why? Certainly not because of the inadequacy of the gospel to meet the needs of the Jews. It is still the "power of God unto salvation to everyone that believeth, to the Jew first." And countless thousands of Jews since Pentecost have borne glad testimony to the fullness of that power and to the blessings they have found in Christ that Moses could not give.

Some would evade human responsibility for the estrangement of the Jews from Christ by laying the blame upon God. They explain that in the mystery of the divine plan the set time for the redemption of Israel has not yet arrived. Others, with more reason, seek to lay the blame on the Jews, in their bondage to tradition and their stubborn refusal to give the claims of Christ a place in their thoughts. But does the key to the problem not hang at the door of the Church? Has the Church since the first century been really concerned with the evangelization of the Jews? Who that knows Christian history dare answer, "Yes"? For many centuries the Church was more concerned in suppressing the Jews than in giving them the gospel.

Even yet, and here in America, the task of winning Jews to the discipleship of Christ is largely ignored by the Church. Few denominations give it a place in their program. And what is of more vital importance to the life of the Church, there are those who seek to justify their indifference by questioning

the wisdom and value of any such effort. Some are saying, "If Judaism can produce men like Amos and Isaiah, and later worthies like Moses Maimonides, and Yehudah Halevi, and can point to an advanced religious civilization that was old when our European forefathers were living in savagery, what need is there to seek to win its followers to the faith of Christ?" Some go so far as to affirm that all faiths are good and lead to the same goal, and that a religion which has developed out of the noblest aspirations and ideals of a people is best adapted to meet the religious needs. Consequently, Judaism as a noble religion with a renowned record of spiritual achievement is regarded as adequate to meet the spiritual needs of the Jews, and they should be left undisturbed in the practice of it. But where do these utterances belong in the New Testament? How do they conform with the teaching and spirit of Jesus Christ?

Nevertheless, in spite of Christian failure and neglect, the purpose of God stands sure, and the day inevitably draws on when every Jewish knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. How Christ will get to be understood, honored, and accepted by his own people is not clearly revealed, but it is certain. That it will be brought about by slow and infinitesimal stages is quite improbable. History does not develop as a steady, plodding march of life. Neither does the kingdom of God. We have seen under the influence of a great leader, or some great human crisis, results accomplished in a day that centuries could not reach. And in the progress of the kingdom dreary periods of dearth and inactivity have preceded some mighty effusion of the Holy Spirit, when suddenly a mass of humanity has swelled and heaved with the ferment of new life, and the sickle has been thrust in because the time of harvest had come.

So with the fulfillment of the divine promise concerning Israel. The time of waiting has been long. But there are signs of quickening and upheaval. Over all the areas of Jewish life a new spirit is moving. The present world catastrophe has mightily affected the Jews. Ancient prejudices are being dispelled. The grip of tradition is being relaxed. A changing attitude toward Jesus is manifested by many Jewish leaders.

Faith sees in these things the tokens of the promised day.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent—flooding in—the main.
And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow—how slowly!
But westward—look! the land is bright!"

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

BABYLON IN OUR HEARTS

(Sermon given by Victor Skaggs, Alfred, N. Y.)

Babylon was the greatest city in the ancient world. Herodotus says it was fourteen miles square. It was built on a plain between the Tigris and Euphrates rivers, standing in line of trade from the Mediterranean Sea to the east. It had no stone buildings for they were all built of clay bricks. There were tremendous protecting walls, three hundred feet high, eighty feet across the top. It was a wall of defense against desert raiders and foes. The houses of ordinary citizens were three or four stories, but the palace quarter dwarfed these. This quarter was walled off—seven miles around. The palace gardens were one of the seven wonders of the world. Nebuchadnezzar had married a Median princess. He thought she pined for her native mountains, so he ordered wooded hills to be built. Masonry arches supporting the earth rose to a height of four hundred feet. Full grown trees were transplanted to this "hill"; thickets of flowering shrubs bloomed. There were summerhouses for the queen and cool streams—water lifted by hydraulic machinery. Great temples rose to undreamed of heights. There were systems of irrigation, canals, and bridges. That is the picture of the physical city of Babylon.

A city is not made by the height of its walls or the magnificence of its palaces and temples, or the wonders of its engineering feats. Rather it is made by the quality of its people, and the tenor of their life. Of Babylon's ordinary people there is little known. They worshiped idols that demanded immorality as worship. Of Babylon's royalty more is known. The king worshiped the idols that the people used. They had no qualms against immorality. They had a fine code of laws—

in some ways finer than that of the Jews. The king was supreme—he must be obeyed. He was tyrannical and overbearing. He was a lover of luxury and sumptuous palaces. The lives of the slaves depended upon whether or not they pleased their masters. The people ate and drank and played while their army won them fame and territory. Vice was rampant.

History pictures Babylon as the wicked city. "Put yourselves in array against Babylon." A prophet foretells the destruction of Babylon. Those who could were called upon to harrass the people. The Persian army came to destroy the city. The great wall crumbled. Towers, temples, and palaces were plundered and burned. Babylon was gone. Gone was the wall, the fine temples, etc. But the symbolic Babylon remained. It still remains. As Babylon was known as a wicked city, it came to represent: tyranny and injustice in government, cruelty and slyness in war, weakness, luxuriousness, and immorality as a way of life. The name Babylon came to mean all that is evil.

The clear call of the prophet was to "Put yourselves in array against Babylon." The call is still clear. It was not just for the people of that time, but for the people of all ages. Today it means: put yourselves on the side of good; join hands and hearts in the fight against evil. It means to work for peace and against war which maims and kills minds, bodies, and souls, and turns highest achievements to destructive purposes. It means to deny and expose immorality in any form: gambling, which is immoral because it is a waste of economic well-being; physical powers; sensuality. It means to array ourselves against vice. Rackets sap the strength and virtue of an individual or nation. We must not only have no part in them ourselves, but we must get a throat hold on them and choke them out of public life. It means that we must not get drunk ourselves, and also prevent the next fellow from drunkenness. It means that we must array ourselves against laziness and that our enthusiasm must carry to others and sweep them from their non-productive state to the peak of worth-while achievement. It means that we must array ourselves against everything that destroys beauty—life, and joy in life.

The way is not to denounce and do no more. The way is to live in opposition. Move—

ments have been growing for centuries and they are still rising, still growing in force, that strike at the roots of all evil. One of these movements is the Christian movement. The national and world-wide organizations that include all churches are onward steps of this tremendous program to destroy Babylon.

The way is to show by clean, virtuous, brave, kind, thoughtful, successful, happy living that Babylon is on its way out; out of your life and mine; out of our community; out of the world. The way is to show that the world today has no more room for the symbolic Babylon of evil that the ancient world had for the beautiful, cultured, wicked, destructive, tyrannical, physical city of Babylon.

Babylon is going. Even in times like these, we find numerous signs that men are rising to destroy her. Let us join in crumbling her walls. Let us join in destroying her temples. Let us "Put ourselves in array against Babylon."

SHILOH: A BIT OF HISTORY

(Authoritative data setting forth the circumstances in connection with the founding and naming of Shiloh; together with illuminating information, giving dates, places, and interesting personalities.)

The place is Swansea, Mass., some ten years previous to 1687, or to be more exact, about 1677. One of the citizens of this village was Robert Ayars, a fine young English gentleman. A very intimate friend of his was Stephen Mumford, who belonged to the Society of Seven Day Baptists. As their friendship ripened, Mumford finally prevailed on Robert Ayars to also become a member of the same sect. It was some three or four years later that Robert Ayars became enamored of and married Hester Bowen, who was also a member of the Seven Day Baptist Society. The colony of Swansea, Mass., up to this time, had been a Baptist colony. Some few contentions arose, and Robert Ayars and his wife moved to Hopkinton, R. I., where they resided for several years, living quite happily. Dissentions again arose to interrupt the daily life of the community, so Robert Ayars and his wife decided to migrate to New Jersey which was noted for its religious toleration, in the hope of establishing a sanctuary for Hester's (Mrs. Ayars) friends and kinfolk, as "a demon of intolerance" had sprung up in Swansea, Mass.

The plan for moving to New Jersey was taken up by Robert Ayars at once and arrangements made to go south by the first ship sailing for Philadelphia. A trip by sailing vessel in the sixteenth century was necessarily a very slow means of transportation and perhaps the best description of this trip and safe arrival can be obtained from a letter written by Hester Ayars to her sister Hannah Brooks, back in Swansea:

My beloved sister Hannah:

I take my pen in hand to tell thee, Robert and I spent many weary days on the sailing vessel—but it seems worth the time and effort now that we are safely established in a country richly blessed by God. Robert has bought 200 acres of land across the river from Cohanzick and expects soon to add a splendid tract of 600 acres more. We have been fortunate in finding good Quaker folk and Baptists, too. There are Indians here, but they're friendly because of fair treatment by Fenwick. We hope to see many of our friends and kinfolks in near future, for this land seems to be the answer to our prayers for a safe retreat from persecution. Robert has picked an unusually fine site for a home, quite near us, which we will save for thee, Hannah and thy husband Timothy.

With all love, Hester and Robert.

The arrival of Robert and his wife in the Cohanzick territory occurred in 1687. Three years later, after much correspondence between Hester Ayars and her sister Hannah, the large majority of the Seven Day Baptist Society migrated to join Robert and his wife in their new found haven of religious tolerance. This was quite an undertaking, as they did not come by boat, but made up a wagon train so that they could bring their household goods, horses, cattle, and some small personal possessions. They arrived in the year 1690. They were farmers mostly and at once set to work to improve the property of Robert Ayars, which had been parcelled out. They named the place "Bowentown," in honor of the Bowen family, which had been so instrumental in forwarding the venture. Their settlement was early connected by road to Cohanzick, later called Greenwich, and a road to Cohansey bridge, or Bridgetown (later Bridgeton).

The new arrivals from Massachusetts were hardy and thrifty and flourished, but there were in the community those not of their faith. All creeds worshiped in the same church and were compelled to listen to other than their own preachers. In No-

vember, 1705, Robert Ayars acquired title to a tract of 2,200 acres of land for 240 pounds, and on this site a new settlement was made. Slowly it grew and gained as the Sabbatarian population from Bowentown district extended to the new Ayars' tract. In 1716, Robert Ayars deeded out tracts of this new site to different members of his family, also a plot designated for a church building.

The New England settlers continued to worship in the meeting house at Bowentown, which was far from satisfactory; so, on April 4, 1739, Caleb Ayars, Sr., arose in meeting—and made the following announcement.

"It is my privilege to bring to the attention of the Society, a gift; the building of a meeting house in a location nearby to new settlement at Cohansey Corners was close to my father's heart for several years. In order to secure the carrying out of his will, I do hereby present the Society one acre of ground for the meeting house, cemetery, and horse sheds. This ground lies on north side of my own land, conveyed to me by my father, Robert Ayars, in 1718."

The gift was accepted by the society and immediately a log meeting house was erected on the site. In 1771, a substantial brick meeting house replaced the log building, which was turned over to Brother Ayars for use as a work shop. In moving the building toward the end of the day they realized their work for the day was done, and as the building was then resting it was then called the "Corners," (where five roads crossed). Deacon Ayars told the men to go home, but to return in the morning. Pastor Jonathan Davis who was watching the work, talking more to himself than anyone else said, "The Ark of the Covenant, Resteth at Shiloh."

Deacon Ayars spoke up, saying; "Shiloh, Shiloh; what a good name for our little village. It would be particularly fitting to us, since we have always been so richly blessed in this promised land, even as the Children of Israel, when they reached the land of Canaan"; and Shiloh it remains to this day.

—Associated Boards of Education,
Cumberland Co., N. J.

"No matter how excellent a conviction, it is worthless until it converts itself into conduct."

BIBLE READING ON WORSHIP

By Rev. Wayne R. Rood

A. Public Worship:

1. Prayer, Luke 18: 9-14.
2. Reading Scriptures, Deut. 31: 11-13; Neh. 8: 1-8.
3. Praise, Psalm 100.
4. Music, 2 Chronicles 29: 25-30.
5. Giving, Mark 12: 41-44.
6. Preaching, Mark 1: 21-28; Matt. 13: 53-58.
7. Unity, Acts 2: 1-4; Matt. 18: 19, 20.

B. Private Worship:

1. Prayer, Matt. 14: 23; Luke 5: 16; Mark 1: 35.
2. Reading Scriptures, Deut. 6: 6-9; Psalm 119: 98-105.
3. Silence, 1 Kings 19: 11, 12.
4. Nature, Psalm 121.
5. Believing, 1 John 5: 4-10.
6. Regularity, Daniel 6: 10.
7. Humility, Isaiah 6: 1, 2.

C. The goal and reward, John 15: 1-11.

SHILOH VACATION BIBLE SCHOOL 1942

"What about transportation with tires rationed?" was the big question at the first Shiloh Vacation Bible School committee meeting at the home of Belford Trout, general chairman. With the committee sat Pastors Cottrell, MacKenzie, and Osborn. Mr. and Mrs. Daniel Davis, transportation committee, were instructed to canvass last year's drivers to find how many would be willing to use their cars one day each week for a two-week school. They found most of the people were willing to make the sacrifice, and use their rubber to help the boys and girls get to the school. Soon they had about half the usual number of cars signed up.

Then came gasoline rationing! Another committee meeting was called. The decision was, "No transportation can be furnished this year." A letter was sent out giving the dates of the school, and explaining the situation, urging people to do their best for the boys and girls. The publicity chairman, Mrs. Oscar Newkirk, with a corps of helpers, canvassed the town to enroll prospective students. Over fifty thought they could walk or ride their bicycles.

"What about teachers? Four of the last two years' teachers have new babies; three others have moved away; others are working this summer." Percy Davis, the member of the general committee in charge of this problem, and the pastor got busy, and when the

school opened there was a teacher for every class and two substitutes ready if they were needed.

The building and grounds committee, Daniel Davis and Oliver Dickinson, got on the job, took tables and chairs from the church to the schoolhouse to be used in the younger grades. "How many seats shall we arrange in the auditorium?" With the idea of having a lot too many rather than not enough, sixty chairs were placed. "We can leave the back two rows vacant," said the supervisor, Pastor Osborn.

Then came June 15, the opening day. Before the first bell rang, boys and girls began to arrive. Several who had not enrolled when the canvass was made appeared on the scene. At assembly time the seats were all full. When the final count of enrollment was made, there were seventy-nine pupils who had attended over three sessions. And the average attendance was seventy-five for the two weeks. One class, the fourth grade, had just one absence during the school, making them almost 99 and 44/100 per cent.

Miss Leona Hoffman taught a group of eight girls in our leadership training class, taking them through the book of Acts, and supervising them in assisting the teachers of the other classes part of the morning. Three of these girls "graduated" from the eighth grade, receiving diplomas. The other five were high school girls, all of them receiving their certificates for the second unit of the course. Two have been in the school for ten years, another eight, and the other two six each.

Miss Harriet Cottrell had the largest class—the intermediate group, fifth, sixth and seventh grades—with twenty-six enrolled. They studied the Gospel of Mark. Mrs. Alice Moore taught the fourth grade; Mrs. Mary Davis the combined second and third; Miss Katherine Davis the first; and Hannah Mason and Eleanore Scull the kindergarten. Miss Cottrell also conducted the music at assemblies. Miss Elizabeth Lupton was accompanist.

On the last day, just before dismissal, Mrs. Everett Dickinson, the "treat" committee, brought Choco-pops for all present. That night was the closing program, with over one hundred parents and friends present.

The expense of the school was \$23.88, a small matter of 31 1/3 cents per pupil. This

was more than met by free-will offerings by the parents and friends.

We feel that the attendance this year was an evidence of the value placed on the school by the community, since there was no transportation furnished. Our faith has been strengthened, and we praise the Lord for his guidance and blessing.

Supervisor.

CHILDREN'S PAGE

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

Dear Recorder Children:

There are many laws of right living for boys and girls and for men and women, but today I will talk with you about just one of these laws, *the law of fair play*, and how this law is very important on the school playground, the neighborhood playground, or any place where children gather to play games. The boy or girl who does not play fair is never popular with his companions. No one likes to play with a child who cheats to win the game, who will not be "it" when it is his turn, who slyly puts out his feet to trip a companion so that he himself may win a race. No, indeed, we do not choose that kind of a boy or girl to play games with us when we plan to have real fun. Now, do we?

When Claire and Eleanor were in high school they liked to play basket ball and I often attended the games and used to get almost as excited as the boys and girls. One night one of the boys was so anxious to have his team win the game that he slyly kicked one of the boys on the rival side to prevent his getting the ball into the basket. This did not escape the sharp eyes of the referee and the boy was sent out of the game in disgrace. The coach was overheard to say to this boy, "If you do not have any more self-control than that, you are not fit to play any game."

And here is a Bible verse on this very subject which I hope you will all commit to memory: "And every man that striveth in the games exerciseth self-control in all things."

I have a story for you which tells of one boy who played fair and one who did not. The title is:

Who Fouled?

(Adapted from "South American Stories")

Once upon a time there was an Indian boy named Mayta, who lived in a South American town. Mayta was a bright and ambitious

boy and was anxious to have a good education. He went to the principal of a boys' school near his home and asked to enter as a pupil.

"Boys have to pay something when they come to school here," said the principal. "Have you any money?"

Mayta held out his hand in which lay five dollars, saying, "I earned this myself, and if it is not enough, I can work and earn some more."

"But this is not a school for Indian boys," said the principal.

But Mayta kept saying over and over again, "I will work. I will earn my way."

At last the principal said, "We need someone to work in the kitchen, but we cannot take you into the school with such poor clothes," and he looked at the boy's bare legs and feet.

"I can wear my best clothes," said Mayta, and he unwrapped a package containing a short jacket and vest, a pair of long trousers, and stockings and shoes.

"Well, well," said the teacher, laughing, "you are so anxious to learn that you shall have your chance."

So Mayta entered the school where all the other boys were Spanish. In the class work he did as well as the other boys. But the boys did not treat him very well in the school yard. They were contemptuous of him because he worked. Someone called him "Slavey," and when he looked down and did not answer a boy named Fernando said, "Let's call him Dummy." Then they all shouted, "Hello, Dummy." Still Mayta said nothing and did not look up.

Time passed. One day Mayta watched the boys practicing soccer ball, getting ready for a game which was to be played between two teams. Suddenly the ball came toward him and fell at his feet. He gave the ball a kick and sent it sailing across the yard. When Fernando saw how well he could kick he asked him if he would play on his team, saying, "You know the rule—never to touch the ball with your hands."

At first Mayta was going to refuse, but he liked the game so much that he at last agreed to play.

The other team was better matched, but Fernando's team fought so hard that the score

was even. Then Mayta's chance came and he kicked the ball straight across the field and over the goal. Fernando's team shouted with delight and Mayta felt proud and happy.

The other side won the second game. Fernando's team were determined to win the third or deciding game. Two minutes before the end of the game the ball came slowly toward Mayta. But before he could kick there was a tangle of boys over the ball, each trying to drag it out with his foot. Suddenly the ball rose in the air and shot over Fernando's goal. "You cheated, Mayta," cried one of the boys. "You couldn't kick the ball in such a mess."

"I didn't touch the ball," said Mayta.

"You did, too," said another boy.

(Concluded next week)

AN ENCOURAGING LETTER

Dear Mr. Van Horn:

Your May letter to lone Sabbath keepers and its contents were greatly appreciated.

I enjoyed the eight-page Sabbath Rally program. Have read and passed on the folder, "Who Are These Seventh Day Baptists?" and placed one seal (Sabbath) each in the Bibles I gave to my second cousins who graduated from high school this year.

War brings many problems and one needs "the strength of ten" to carry on half that should be done. I've been pleased with the articles on temperance appearing in the Sabbath Recorder. I have six nephews and many friends' sons in the army and navy. Verbal reports from them are that beer sold in army canteens greatly increases drunkenness in the service. One strong six-footer, who does not drink, finds his evening camp duties are taking the wild drunks to the guardhouse.

We should send letters and telegrams to our senators and congressmen to take alcohol beverages off the radios, billboards, to close taverns, and use the breweries and distilleries for defense factories.

We have been busy this year with our Red Cross instruction classes, which is a perfectly splendid work.

On June 13 was held a big celebration in Chicago, as "Mac Arthur Day." Prominent among the speakers were a Roman Catholic archbishop, a Protestant bishop, and a Jewish rabbi, representing the three religions having the largest number of followers in the U. S. A. Expressions of the fact that all believed

in the Fatherhood of God and the brotherhood of man were made. It seems to me that now is the time for gifted Seventh Day Baptists to go about proclaiming that all three faiths have in their Bibles the same Ten Commandments. Now is the time to return to the seventh-day Sabbath, that was changed to appease the pagans who hated the Jews. Also if we expect God to give us victory over the nations making wars, we should cease worshiping the god of wine, "Bacchus," and "Nicotine." After twenty-seven years of nursing I regret to say that there is an increasing number of patients suffering from alcoholic drinks.

The enclosed \$10 is partly for your L.S.K. expenses and the rest for sending the Sabbath Recorders to men in service.

If I were good at writing you would hear from me each week, for every Sabbath Recorder has many inspiring messages for me.

Sincerely,

LETTER FROM CAMP

(From a personal letter written by J. Leland Skaggs, treasurer of the American Sabbath Tract Society, recently inducted into army service).

Dear Mr. Van Horn:

I believe that when I last saw you I was still uncertain whether I was to be in the army or navy. But today I finish two weeks in the army and one week at this post where I will receive basic training. For some reason I was assigned to a signal company and, at present, to the radio section, but the latter may be temporary.

We are very busy with some drill and study of various phases of our work. Today, Sunday, is comparatively free. This morning I attended the Protestant service in the nearby chapel. A young Lutheran chaplain, Harold O. Bomhoff, led a very nice service. I was surprised at the furnishings and attractiveness of the chapel which will seat about three hundred. . . .

I am rather pleased at the assignment to a signal company, and am enjoying my work.

Sincerely yours,

J. Leland Skaggs.

CHRISTIAN EDUCATION ADVANCE

(Stressed at Western Association)
Reported by Rev. Harley H. Sutton

"Reaching the Unreached" was the theme for the 1942 session of the Western Association held at Nile, N. Y., June 12-14.

Rev. Elmo Randolph as Chairman, Rev. Everett Harris, and Rev. Harley Sutton led a discussion Friday night, at the young people's program, on the theme, "Youth Reaching Unreached Youth." Young people present took active part in the discussion. Need for a higher level of spiritual life for the groups trying to reach the unreached was stressed. Suggestions as to how young people's groups can bring other young people to Christ who already attend, and those who do not attend, were made.

Dr. W. T. Clemens of Albany, who is general secretary for the New York State Council of Churches, spoke Sabbath afternoon about the Advance and the work of the Council of Churches.

Under the theme of Reaching the Unreached the following addresses were also given Sabbath afternoon: Through the Sabbath Schools, by Rev. Harley Sutton; Through the Community, Rev. Everett T. Harris; Through World Peace, Dr. J. Nelson Norwood; Through the Home, Rev. Walter L. Greene.

Discussion of these same topics was conducted by appointed leaders at the morning and afternoon sessions on Sunday. Those present responded well to the plan for discussion.

"Reaching the Unreached Through the Sabbath School"

The goal of the "Christian Education Advance" is to reach every person with religious teaching. We are to remember that the work of the Sabbath school is not to be considered as altogether separate from the total program of the church. It is the work of the Christian Education Committee of the local church to correlate the work of the Sabbath school and church.

There are two groups of the "unreached," with which the Sabbath school will deal: those in the classes who have not accepted Christ, and those outside who never attend Sabbath school or church.

From questionnaires received from over one hundred Sabbath school teachers, the

following methods of leading people to accept Christ were outstanding: through personal conversations; trying to make every lesson lead to some spiritual emphasis; by teaching the principles of Christian living, and living a life that would be a good example for the children; trying to form the foundations of love for Christ so that they will accept him and the desire to serve him will last through their life; always emphasize the basic teaching of salvation.

Reaching does not mean simply getting a decision for Christ and membership in the church. It means providing the environment in which true Christian personality is developed through worship, study, and service. It is an ongoing work and the Sabbath school is fitted to do this by its program covering these needs. The work of the teacher is certainly of vital importance in the total program of the Christian Church in reaching and training children for future church citizenship.

No matter how unattractive, how little response we get at first from efforts to help, every child outside the church, that group which never attends, is our responsibility. The first step in reaching them may of necessity be a casual one. It may be through a recreation program, that first visit to Vacation Church School, or week-day class held by churches at the public school, or church for public school children. Friendly interest and fellowship may become the foundation for the deeper spiritual instruction which is to follow. It is a difficult problem to interpret life correctly for all children, but especially for those who are to be reached. They are to be led through this interpretation to the place where they will commit themselves to Christ. For children and young people there should be follow-up opportunities for commitment to higher forms of service and consecration. It is the work of the Sabbath school to provide these experiences which mean so much to spiritual development of children and young people.

Reaching the unreached for Seventh Day Baptists means reaching them with the Sabbath truth. In many of our classes are those who do not know this truth. It is the opportunity of the Sabbath school teacher to bring this message so that these children understand the truth and are convinced of its place in the Christian life and of their

need of acceptance of the Sabbath as their own conviction.

Every Christian should consider himself a missionary and, as a teacher or member of a class, pray for guidance in being instrumental in bringing the unreached to Christ.

H. S.

OUR PULPIT

AMERICA'S MOST DANGEROUS SABOTEUR

By Dr. Ira M. Hargett

(Pastor Fourth Avenue Methodist Church, Louisville, Ky.)

Text—Habakkuk 2: 15.

I indict the American liquor traffic as our most dangerous saboteur because it is a wanton waster of essential war materials. It is a wanton waster of food, gas, rubber, trucks, and man-power, and that at a time when we need them most to win this war.

"Food is an essential war material" — so spoke President Roosevelt on January 7, 1942. This essential war material is being used up in large quantities in the making of alcoholic liquor that does nobody any good and does everybody harm that uses it. Abraham Lincoln was right when he said, "Liquor might have defenders but no defense." He himself could lift a barrel of whiskey high enough to drink out of the bung-hole, but he never drank. On December 9, 1869, the great and good Robert E. Lee, speaking to the students of Washington College said, "My experience through life has convinced me that, while moderation and temperance in all things are commendable and beneficial, abstinence from spirituous liquors is the best safeguard to morals and health."

The principal raw materials used by the United States distilleries and breweries in making alcoholic liquor in 1941 were as follows according to the Alcohol Tax Unit—

—corn and corn products 783,989 tons or 315,717,034 bushels (and corn is food, good food)

—rye 180,979 tons or 6,463,535 bushels (and rye is food, good food)

—wheat 41,866 bushels (and wheat is the best of food)

—(I do not have the figures on barley).

Total corn, rye, wheat, 38,076,429 bushels of grain, grain food, good grain food, and some of our allies and friends are starving in Greece and Europe and in China and in Asia. Beside that the distilleries used 3,528,000 gallons of molasses and the breweries used 67,766 tons of sugars and sirups. Molasses and sugar and sirup are food, good food, and some of our friends and allies in Greece and Europe and in China and Asia are starving.

Vast quantities of food stuffs, wheat, rye, barley, rice, corn, molasses, and sugar are being used to make booze to make our soldiers and workers drunken, to befuddle their brains and reduce their efficiency at the front and in the factory.

I

"Food," says the President, "is an essential war material" and it should be conserved, not wasted. When anyone wastes food in war-time and by that wastage weakens manpower, isn't such an one a saboteur and a traitor to his country?

Rubber, gasoline, trucks, and cars are essential war materials too, so essential they are being rationed to our people that they may be conserved for war use and yet the American liquor traffic is using up vast quantities of rubber, gas, trucks, and cars in their business which is not only non-essential but positively harmful to our soldiers, our sailors, and war workers. It irks and irritates me terribly to see these big beer and whiskey trucks on our streets fully equipped with new rubber tires while some of our honest, God-fearing citizens are having to put their cars up for the duration.

In the name of democracy I ask why should the breweries and distilleries be given priority rights to use essential war materials in this national crisis while the rest of us are rationed?

Tens of thousands of women are being taken out of their homes and put into industry while their husbands and sons are going to war. At the same time the liquor traffic is employing half a million people in its business of wasting vital food products and manpower. Let the wanton waste of food and men through the liquor business be stopped. I'm in favor of drafting the liquor business too.

At a time when the Secretary of Agriculture and other government officials are making impassioned pleas against all food wast-

age I say it is a high crime for the liquor traffic to use up billions of pounds of food stuffs, countless numbers of trucks and cars, and hundreds of thousands of men in their nefarious business of wanton waste of men and materials. I don't wonder that just this week the General Assembly of the Presbyterian Church voted to ask President Roosevelt to close immediately all distilleries and breweries and all establishments for the wholesale and retail distribution of alcoholic beverages for the duration of the war. Why not?

II

I indict the liquor traffic as America's most dangerous saboteur on the charge that it is a dispenser of poison to our men in the service and to those working in the factories.

"You don't mean it!" Yes, I do mean it. Alcohol is a poison. It has poisoned and killed millions, some quickly, some slowly.

How do I know alcohol is a poison? The scientists and chemists and laboratories so declare.

Dr. August Ley, famous Belgian scientist, says, "Without doubt alcohol is a poison."

Sir Victor Horsley of London says, "Alcohol acts as a direct poison on the protoplasm of heart muscles just in the same way as chloroform does."

The late Sir Andrew Clark, M.D., said, "Alcohol is a poison; so is strychnine; so is arsenic; so is opium; it ranks with these. Health is always injured by it, benefited never."

Professor W. Lee Lewis of the Chemistry Department of Northwestern University says, "To intoxicate means to poison. Some poisons are instantly fatal, others slower, and others only accumulatively so."

The great scientist Thomas A. Edison said, "I have better use for my brain than to poison it with alcohol. To put alcohol in a human brain is like putting sand in the bearings of an engine."

Sometimes alcohol causes quick death and then the doctors write in the death certificate "death caused by acute alcoholism." More often alcohol acts as a slow poison which lowers the vitality of the body, reduces resistance to disease, and opens the way to death. Dr. Arthur Hunter, actuary of the New York Life Insurance Co., after studying the records of sixty large companies involving over two million persons, finds that even moderate drinkers of alcoholic liquors reduce life's ex-

pectancy from four to six years. Doctor Hunter figures that every drink costs the moderate drinker, not only the price on the counter, but twenty minutes of life. That reminds me of the fable of the man and the magic skin.

Alcohol is a poison. That poison weakens the vital organs, shortens life, reduces efficiency of brain and muscle, lowers moral standards, undermines self-control which opens the way to vice and crime and destroys spiritual values. Is there anyone here in this great audience who is so naive as to think a drunken or drinking soldier or sailor or airman or workman is as efficient as one who does not drink?

Alcohol is a poison whether in beer, wine, whiskey, or what-not, and poisons weaken and destroy. "Preacher, didn't you know beer is a food? The beer ads say so." No, I didn't know it. When the beer ads come in on my radio I shut 'em off, pronto. I won't keep listening to the same old lies over the radio. If beer is a food it is a poison food. So are toadstools food but poison food. Better leave both alone.

III

I say anyone who dispenses alcoholic poison to our soldiers, sailors, airmen, and workmen in the most terrible war in our history is a dangerous saboteur and a public enemy because alcohol slows up our war effort and reduces our striking power at a time when we most need one hundred per cent efficiency from farm to factory to front.

What amazes and angers me is that the government has put beer in the canteens in the soldiers' camps. I know one camp that has eleven such places dispensing this poison to young soldiers. It's too bad we haven't got men running our war and navy departments like Josephus Daniels, head of the navy in the other World War. He made the American Navy dry overnight.

The "Brewer's Digest" of May 1941, said: "One of the finest things that could have happened to the brewing industry was the insistence by high ranking officers to make beer available at army camps . . . Here is a chance for brewers to cultivate the largest beer consuming section of our population . . ."

Let me give you a shock. I take you to Washington, D. C., home of our government, the place where the leaders of our nation reside, the men who are piloting the ship of state through this storm. Washington is the

wettest spot in the nation. The per capita consumption of alcohol in the District of Columbia is almost twice that of the wettest state in the Union. In 1940, 4.26 gallons were consumed for every man, woman, and child. Nevada, the wattest of all our states, consumed 2.65 gallons per person. There at Washington where they need the clearest heads, the steadiest nerves, and the highest morals, they are drinking the most booze. This war can be lost in the barrooms and cocktail parties of our national capital as well as on the battlefields of Europe or Asia. God pity us.

Dr. Peter Marshall, pastor of the New York Avenue Presbyterian Church, Washington, D. C., in an address at Fort Knox recently said, "The congressmen at Washington are too busy to go to church, but they are not too busy to attend the cocktail parties."

IV

I declare to you that history indicts the liquor traffic as a saboteur and a traitor of men and nations. In the study of the struggles of nations and people since time began it is positively startling to discover that alcoholic drink has played an amazing part in undermining and defeating practically every nation that has gone down.

The Bible tells us in 1 Kings 20: 16-21, that Ahab surprised and defeated Benhadad, King of Syria, when he found him with thirty-two kings "drinking themselves drunk in their pavillions." That was 2,800 years ago.

The Bible tells us in Daniel 5 how Cyrus conquered Babylon on a night when Belshazzar and a thousand of his lords were having a big cocktail party. That was 2,500 years ago.

Alexander the Great conquered the world and then booze and vice mowed him down at the age of thirty-three. At first he was a temperate man, but as his victories piled up they turned his head and he became a drunken beast. Plutarch, the historian, tells the sad story of his downfall through liquor. Alexander's end came in a carousal. Plutarch says, "there he drank all the night and the next day till at last he found a fever coming upon him." And so he died in his debauch, one of the geniuses of history. He died of acute alcoholism at the age of thirty-three. That was 2,265 years ago.

When I was a boy I was taught that the Roman Empire was destroyed by the Goths and the Huns and the Vandals from the

north, but I have learned better since. I have learned that Rome was drowned, drowned in her own booze vats. That was 1,500 years ago.

History tells us the Normans spent the night in prayer before they won the battle of Hastings, while the Anglo-Saxons devoted the night to drunkenness and debauch. That was 875 years ago.

It was on Christmas eve, 1776, that our brave American patriots, led by George Washington, crossed the Delaware and won the Battle of Trenton when they surprised the Hessian soldiers who were celebrating the season with drinking and feasting. That was 166 years ago.

The Battle of Waterloo was fought near Brussels in June, 1815, and brought to an end the career of the bloodiest butcher of his time. History tells us that Marshal Ney, retiring to his headquarters on the eve of the battle, "fell into a deep and prolonged sleep," after imbibing his favorite Burgundy too freely and "when he awoke . . . he found himself apparently unable to give orders or to reach any decision." That was 127 years ago.

"In March 1918, when the German forces were near enough to Paris to see the towers and that city seemed doomed, all at once the spearhead of the advance suddenly broke. No one could tell why. . . ." What transpired, as afterwards reported by Prof. Hans Schmidt of Halle, a commanding officer on the west front, was that "the French had left a great supply of alcoholic drink as the surest means of retarding the German advance. Two whole divisions were found drunk ready to be cut down by the Allied troops . . . the wine-drenched German troops were simply mowed down by the enemy machine guns." That was twenty-four years ago. In the other World War, David Lloyd George, Prime Minister of Great Britain, said, "We are fighting Germany, Austria, and strong drink, and the greatest of these is strong drink."

Reports in the press during recent months reveal the verdict of the French government in August, 1940, that alcoholism was the chief cause of the French armies' moral collapse and the worst of France's four greatest problems. That was two years ago this coming August.

Alcoholic liquor has defeated more men, more armies, and more nations than anything

else from the dawn of history down across the centuries to the present time.

It does seem that the lessons of history should serve as a warning to this generation against the greatest of all our enemies.

When I see drunken soldiers staggering down the streets of Louisville or riding on the trains it makes me afraid, afraid for them and afraid for my country.

When I hear Secretary Knox insisting the men of the navy must not be denied their booze, it frightens me about the outcome of this war.

V.

Don't you think it's a pitiful take off on our so-called Christian civilization that the barbarian Japanese made their treacherous attack upon our Pearl Harbor on Sunday morning because that was the time the Fifth Column had told them the officers and men at Pearl Harbor would be recovering from their Saturday night cocktail debauch?

Miss Ethel Hubler, editor of the "National Voice" of Los Angeles, who gave an address in this church on Wednesday evening, told a touching story that was told her by a Travelers Aid Lady in a railroad station in El Paso, Tex. She said, "A boy came in here on his way to the navy. He was so young, he looked almost like a child. He said to me, 'Where am I?' She said, 'You are in El Paso, Tex.' 'Where is that?' I never knew this country was so big."

"She got a map of the United States and pointed to El Paso. He said, 'I'm from Tennessee. I was never away from home before.' He told her the name of his home town in Tennessee and asked her if she would show it to him. She pointed to it on the map. He put his hand down on it and kept it there. When she walked away a moment later, she saw him lift his head, put his lips down on his home town and she heard him say in a low voice, 'Mom, I'm coming back. You be there when I get back.'"

I say we ought to protect such innocent country boys from the female vampires of whoredom and from the ravages of alcoholic liquor.

Is any sacrifice too great for the American people to make to protect innocent, pure boys like that while they are at the front fighting terrible battles to preserve our liberties, our freedom, and our homes?

EVANGELISM FOR CHILDREN

Evangelism among children is the new concern of two agencies of the Northern Baptist Convention—the Home Mission Society, through Dr. Walter Woodbury, secretary of Evangelism, and the Council on Christian Education, through Miss Pearl Rosser, of the American Bible Society.

The first conference on evangelism among children ever to be held under the auspices of denominational leadership was at Philadelphia, April 16. It is expected that a manual for pastors will eventuate from this conference and later another one containing materials for leaders.

Miss Dorothy A. Stevens, secretary of missionary education, calls this new development "a milestone in the program of evangelism for children."

Two seminary presidents, a state representative, several pastors, religious educators, missionary educators and editors, as well as workers with children, participated in the conference.

—Protestant Voice.

I am in favor of closing and padlocking every distillery, every brewery, every saloon, every cocktail lounge, every booze joint, and every house of shame for the duration of this war and do it on the ground of necessity as a war measure.

If the American people are not willing to make the sacrifices necessary to this sort of thing, then we are not worthy of victory.

The very heart and soul of democracy is the willingness of the citizens to sacrifice their own personal wishes and pleasures for the common good. If we are not willing to do that, our democracy is doomed.

Great moral questions are never settled until they are settled right. The question of alcoholic liquor has not been settled yet in this country. Thank God we are settling it in Kentucky. Sixty of our one hundred twenty counties have voted dry. Let the good work go on.

—From Western Recorder.

WORD ABOUT CONFERENCE

By President Harley D. Bond

The theme for General Conference is "Repossessing Our Religious Heritage." As time goes on and our nation utilizes every resource for the successful culmination of this war, it becomes increasingly apparent that spiritual growth and stamina are required of each of us. To recapture the determination and inspiration of our fervent forefathers would create in us those qualities essential to our liberty. Let us pray that this theme may be realized, that Conference may be a spiritual blessing to all of us, and that from it may come guidance in attacking both current problems and those of a post-war world.

On August 11, the Commission will convene with the Lost Creek Church. The following Tuesday, August 18, General Conference will meet with the Salem Church. Gasoline rationing and the scarcity of rubber will no doubt prevent some from making the trip by car as they normally would do. In anticipation of this condition the chairman of the transportation committee of the Salem Church is ready to be of service to any one who wishes his assistance in arranging train or bus schedules. Anyone desiring such help should communicate with Mr. Clarence M. Rogers, Salem, W. Va.

GUIDANCE

By Rev. William J. Kimshel

"Thou shalt guide me with thy counsel, and afterward receive me to glory." Psalm 73: 24.

While life's dark maze I tread,
And griefs around me spread,
Be thou my Guide.

—Palmer.

What a glorious thing it is to have experienced this! Life, so full of uncertainties, can become a pathway of assurance and peace; for we may cast all our care upon him, for he careth for us. Just stop a minute here and ponder this question. Do you know that he cares for you? Whether you know it or not, whether you believe it or not, he does. Believe it, my dear brother and sister, for it is so; and your faith in this truth will forever soothe your aching feet upon life's rugged highway. "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." Psalm 62: 8.

The future to our God is as yesterday to us. All that shall befall us in an hour, a day, year, or decade, all is already known to him. Therefore, why not trust so all-suffi-

cient a Guide—especially since he is a God of infinite love? As godly parents plan and sacrifice for their children's future welfare, so will our God, but with a love surpassing that of human parents.

The testimony of saints in all ages is the same. Here are the words spoken by Polycarp to his executioners, "Eighty and six years have I served Jesus of Nazareth, and he hath never forsaken me." A saint of more recent time, our greatest and most godly of Presidents, Abraham Lincoln, declared, "I have been brought to my knees daily by the overwhelming conviction that there is no where else to go. My own wisdom and that of all about me seem insufficient for the day." The Scripture truly declares, "In all thy ways acknowledge him, and he shall direct thy paths."

The God who implanted parental love and care, not only in the human heart but also in that of the animal world, shall surely exercise the same love and care for me, and you too, my dear friends, in guiding us through the dark and fearsome terrain of our lives.

When I wake to life immortal,
Wing my flight to realms of day,
This my song thro' endless ages—
Jesus led me all the way.

—Fanny Crosby.

Durham, Conn.

LOVE YOUR ENEMIES

(Contributed by Harley Sutton, Little Genesee, N. Y.)

"Love your enemies." Does that apply in war time?

Of course it does. It would be wildly absurd for Jesus to give a definite command, "Love your enemies," allowing such a modification of it as this, "except when you have enemies."

If a Christian is so unfortunate as to live in a country that is at war with another, all the more for that fact must he love those against whom his country is fighting. That does not involve approving their acts, or hoping they will win, or failing in loyalty to his own land if in his conscience he feels that his country is right.

But it does involve readiness to think and believe the best, not the worst, about those enemies; care not to be unjust to them or misled by baseless propaganda; constant

prayer that they (and we) may see and choose and do the right.

"But men cannot fight if they really thus love their enemies."

Very well; if that is so, then Christians cannot fight. No Christian can have anything to do with war, if war forbids him to love the enemy.—(From "The Way," by William Pierson Merrill.)

THE SUBSCRIBER'S LAMENT

Oh, it's great to be remembered by a dear friend far away,

It's great to be remembered on a fair or cloudy day.

It's great to get a letter and hear the Manager say: Pay up for your Recorder and walk the narrow way.

Oh, it's great to have a Manager to keep the books aright,

It's great to have a Manager and each year to him write.

To have him send his post card faithfully through the years,

Announcing very brazenly: Rev., Sir: You're in arrears.

Well, bless his great intention; also his troubled heart.

(When I think what he has done, it makes the tear drops start.)

Who could be so cruel as to add anguish and pain? I'll do as I have always done—send a check again.

But when the planets cease their flight and moons shall shine no more,

When he and I have also passed and walk the Golden Shore,

I think that I shall hear him say, as we walk along together,

Let's see; was your subscription paid? How about it, brother?

—"From the Man That Writes Poetry."

HOLY BIBLE

By Nannie Blain Underhill

Holy Bible—Book divine!

Filled with blessed truth sublime:

Full of warning for the proud,

Full of comfort for the meek,

Sounding message long and loud—

Calling home his wandering sheep:

God's sweet message to his own—

Prone to wander—bound to roam.

God would have his children near:

Every one to him is dear.

Thus he shows us all the way,

And points out the wrong way too—

Calling gently, "Come today;

Choose the way that's straight and true."

Walk with Christ: he'll lead you home.

Precious lost one—hasten—come!

DENOMINATIONAL "HOOK-UP"

Lewis Camp, Ashaway, R. I.

The opening of Lewis Camp in Tomaquag will take place Wednesday, July 22, and according to the program which has been mapped out by the directors, there will be much of interest for the young people during their stay of twelve days, including two week-ends.

Lewis Camp is a religious camp, sponsored by the Seventh Day Baptist denomination with the purpose of combining instruction and fun in a realistic manner that will help toward a wholesome life.

The staff that will lead the campers this year has had experience in the Seventh Day camps from coast to coast and is comprised of Rev. Wayne R. Rood, director and instructor in "Christian Living"; Rev. Ralph H. Coon, registrar and instructor in "Sabbath Study"; George B. Shaw, guest instructor in "Parables of Jesus" and leader of the "Story Hour"; and Paul L. Maxson, leader in recreation and instructor in "Emergency First Aid."

The camp was successfully held in July last year when it was in session for one week after having been idle for five years. The twenty-four campers and six staff members so enjoyed camp life that it was unanimously agreed upon to hold camp a longer period this year, for religious training and fellowship.

Among the features of real camp life will be chapel, classes, story hour, campfires, sunset services, hikes, good food, nature, singing, worship, new friends, first aid, alone hour, badminton, swimming, inspiration and fagot meeting, stunts and rest.

Several young people have signed up for the twelve days and are anticipating a good time. A cordial invitation has been extended by the staff to all friends to attend the Sabbath worship, July 25, and August 1, at 3 p. m.—Westerly Sun.

Boulder, Colo.

The church program moves forward under the able leadership of our pastor, Rev. Earl Cruzan, who with his family came to us in February. We feel that God has been with us in allowing this man with his wife and baby daughter to come to labor with us. Pastor Cruzan was elected to the office of secretary-treasurer at the January meeting of the Ministerial Association.

The Vacation Bible School was held from June 8 through 25, under the leadership of Mary Margaret Hummel and Pastor Cruzan, who had to take most of the supervising for the last two weeks as Mary Margaret had entered classes at the University of Colorado. While our enrollment was not as large as in former years because of the tire shortage, the children were eager to come. The interest was good and the closing program on the night of June 25 was one of the best ever presented. We paid bus fares for some of the little folks who had a long distance to come. The expenses were all met by gifts and the collection taken the evening of the closing program, and we have money on hand with which to buy some new supplies for the school next year. Some of the kiddies have been in our school three years and are looking forward to next year's school. They are not from our church group. How little we know what the harvest will be, from seed sown in the minds of our children who are eager to be told the truths of the kingdom.

Plans for our Rocky Mt. Young People's Camp are well advanced. While here, too, the number who will be able to attend will be fewer than in former years, the young people who are going are looking forward to it with much pleasure. And we feel confident a worth-while session will be held. Some of the young people with Pastor and Mrs. Cruzan plan on a week-end retreat, and on Sunday giving the kitchen and dining room and the two dormitories a good cleaning, in order to have all in shipshape for the camp, which will be held from July 9 to 19. Some of the men from the Denver and Boulder churches went to camp one Sunday and replaced the roof on "Old Rusty," which was badly needed.

Paul Hummel, who is secretary-treasurer for the joint committee of the Denver and Boulder churches, asked this correspondent to express to the women of the Jackson Center Church, the Milton and Milton Junction churches, the Nortonville Church, and the Battle Creek Church our thanks and deep appreciation for the lovely bedding sent for use at the camp. This is to be used by those coming from away, and not by the young people of the Boulder and Denver churches. This movement was started by Mrs. Myra Marris of Nortonville, Kan., who when she saw what a responsibility it was for those who had in

O B I T U A R Y

charge the task of borrowing bedding and at close of the camp returning it to the owners, decided to ask the women in the churches of our association to help provide bedding in order that it need not be brought by those coming from a distance. The women of the church in Boulder voted to buy needed furniture. Last year we provided springs and mattresses, as did the church in Denver.

The young people are faithful in the work of the church and did their full share in raising the money for our Denominational Budget.

The women keep busy earning money to meet our part of the church program. Aside from quilts finished for money, we have made many to present to our girls who have married and made homes in other states. We have given several suppers, which were well attended. We have done Red Cross work and made articles for the county hospital, sent flowers to those who were ill, and been more than busy helping in ways that fall to the lot of women.

Our pastor and family, with a group of young people, plan on attending Conference if the gas shortage does not prevent.

As yet, none of our young men are in the service, but two may go later unless deferred because of taking important courses at the university.

Our pastor will leave soon for the trip to the lone Sabbath keepers on the Colorado field. He goes at the close of the camp.

We are praying that the coming session of Conference may be a great spiritual blessing to all who are fortunate enough to attend.

Correspondent.

Little Prairie, Ark.

The Little Prairie Church is making plans to entertain the Southwestern Association, July 30 to August 2, and invites all who can under present restricted travel conditions to attend, and entertainment will be provided. Those who have been to Little Prairie in the past will be delighted to find that there is a good gravel road all the way from Tichnor.

The theme of the association is "Life's Opportunities," and the program will be in charge of the vice-president, Deacon M. M. Mitchell, due to the recent death of our beloved president, Pastor R. J. Severance.

C. A. Beebe, Pastor.

Crandall. — Abraham Lincoln Crandall was born in Fulton Co., Ill., November 10, 1886, and died at his home in Farina, Ill., June 17, 1942.

When a boy eleven years old he was baptized and became a member of the Seventh Day Baptist Church of Farina, and has served the church as Sabbath school teacher, church trustee, and as deacon, being called to the latter office July 18, 1914. When he offered his resignation as trustee of the church (because of failing health) he was, by vote of the church, made trustee emeritus as a reward for faithful service.

November 2, 1892, he was united in marriage with Ida L. Hoops, and to this union two boys were born, Leroy and Raymond. Raymond died when he was ten years of age, and the wife and mother on February 8, 1929. February 12, 1930, he was joined in marriage with Mrs. Ella Burdick, who has in his declining years faithfully and tenderly cared for him.

Funeral services were conducted by the pastor, Rev. C. L. Hill, and burial was made in the Farina Cemetery. C. L. H.

McDaniel. — John Wesley, eldest son of Charles H. and Sarah Bradbeury McDaniel, was born October 6, 1867, in Virginia, and passed away May 31, 1942, at his home near Edinburg, Tex.

He was surveyor of Cherry County, Neb., six years, before coming to Edinburg in 1935. Brother McDaniel attended the services of the Edinburg Seventh Day Baptist church, showing considerable interest in Bible study.

He is survived by his wife, five brothers, four sisters, nine half-brothers and sisters, and five step-children.

Farewell services were conducted by Rev. A. H. Cummings of the Nazarene Church, assisted by Rev. Angeline P. Allen of the Seventh Day Baptist Church. Burial was made at Hilcrest Memorial Park, Edinburg. A. P. A.

Severance. — Rev. Rolla J., April 17, 1870—June 24, 1942. (Extended notice elsewhere in this issue.)

Willis. — Ethel Edna Davis was born in Jackson Center, Ohio, June 26, 1875, and died at her home in Battle Creek, Mich., June 28, 1942.

She spent her girlhood days in Jackson Center, and in 1899 was united in marriage to Ed Willis of Middle Island, W. Va. This union was blessed with five children, four of whom survive the mother—Marjorie, Adrian, Roger, and Virginia. One sister, Mrs. Charles Sutton, and one brother, O. W. Davis, also remain.

In early life she united with the Seventh Day Baptist Church and remained faithful until her death.

Farewell services were held on June 29, in charge of Pastor G. D. Hargis. Interment in Memorial Park cemetery. G. D. H.

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A PRAYER FOR THE TIMES

By GEORGIA HARKNESS

O God our Father, it is good to know that when fear and disaster encompass us, thou art strong and loving and secure. These are evil days; deliver us from evil. But to know that thou art near, that thou wilt not leave us in the dark, that nothing can defeat thee—this is deliverance.

It comforts me to know that thou knowest our frame, thou rememberest that we are dust. When I am sick or weary thou dost understand, and dost not exact of me more than I can do. When I am lonely, thou art waiting to cheer me with thy presence. When I am tempted, thy firm voice speaks in warning. When I sin, and fall into moods and ways of doing that are unworthy of thee, thou dost in thine infinite mercy forgive.

Give me, O Lord—and what I ask for myself I ask for all—courage, patience, understanding, gentleness, humility, self-restraint, power. Help us throughout this storm-tossed world to love one another and to do justly, that peace may come.

And so, Father, into thy hands I commend my spirit. Do with me as thou wilt; through Jesus Christ our Lord. Amen.

—In Christian Advocate.

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