

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.

The Sabbath Recorder

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PLAINFIELD, N. J., JULY 27, 1942

No. 4

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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The Sabbath Recorder

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

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EDITORIALS

ON HOLDING CONFERENCE

In view of our Commission's decision to hold the annual General Conference as usual, it may be encouraging to note what other conferences and conventions are doing.

Information on which comment here is based comes from the New York Convention and Visitors' Bureau. Recently the bureau sent a questionnaire to 1,424 organizations of all types—commerce, trades, industry, fraternal societies, professional, scientific, engineering, educational, labor, financial, banking, insurance, medical, dental, hospital, athletic, sports, civic, religious, and others.

The result of the survey shows that the majority of associations have indicated a policy to proceed with plans to hold the regular national conventions. It should be said that the questionnaire went out before the appeal of Mr. Eastman—noted in a recent Recorder—was issued. However, the questionnaire plainly stated—"If there should be regulation or rationing of travel."

Under the regulatory or rationing conditions 69 per cent stated that they would hold their regular scheduled conventions, while 31 per cent would abandon their plan for convention.

A detailed analysis reveals a variation of from 50 per cent to 83 per cent—athletics, sports, rating 50 per cent, to the 83 per cent for church and religion.

Seventh Day Baptists are among those who feel that the annual Conference is of such importance to national and world welfare as to justify carrying out its usual schedule as completely as possible.

BE YOURSELF

Don't be a rubber stamp. Many of us have seen the clerk at a ticket office window hunt around for a rubber stamp when he could have saved some seconds at least by writing on the ticket the proper destination. But he must be merely a rubber stamp. The church, the world, business, are waiting for people with personality and initiative that dare write in their own destinations.

"Be somebody, Abe," the mother of Lincoln is reported to have said to him on her dying bed. By being himself, trained by hardship, patient labor, and hard study he became the savior of his country, the bearer of the black man's burden.

Being one's best self demands a faith in God and the giving of one's self to fellowship with Christ. The times need, as never before, personality, heightened by contact with Christ to that extent where it is independent, unafraid, and unselfishly active.

TUNG OIL

On the trip through the South, the editor first encountered the tung oil orchards in southern Mississippi and northern Florida. The tree was made known to us by a friend at Gainesville, a math. professor in the Florida State University. The trees had aroused some curiosity because of their peculiar growth. We understand that the oil from the seed or nuts borne by the tree is poisonous, but quick drying in nature, and is used extensively as a "drier" in high grade varnishes and lacquers.

The following clipping from the Alfred Sun furnishes us further interesting information:

Dr. David Fairchild of the U. S. Department of Agriculture first introduced the tung tree to California in 1905. Tung culture remained on a

TO THINK ABOUT

The items clipped from a recent number of the United Presbyterian are worth pasting in your scrap book for further studying.

Doctor Maddry, who was in Honolulu at the time of the attack on Pearl Harbor, has given a harrowing account of the mass funerals held, when four hundred were buried at one time. On the plate of one of the Japanese bombers shot down was the name of a New Jersey corporation. The number of American-made shells and flying planes which have been destroyed is startling. America has earned what she is getting. She sold these things to Japan to be used against struggling China.

small scale and experimental level for twenty-five years, chiefly because manufacturers could obtain all they needed from China. But in recent years the acreage of tung plantations in this country has been greatly extended, and today about 175,000 acres in southeastern United States have been planted in tung trees. Of this area only about 50,000 to 60,000 acres are in full production of the oil-bearing fruit. In 1940 the United States produced 5,000,000 pounds of tung oil, but imported nearly 100,000,000 pounds.

Tung oil because of its quick-drying and water resisting qualities is of great importance to war production needs, and by recent presidential decree is forbidden any other use in this country.

CHAPLAIN SCHOOL WILL MOVE TO HARVARD UNIVERSITY

The Army Chaplain School will be transferred from Fort Benjamin Harrison, Ind., to Harvard University, Cambridge, Mass., the War Department announced today.

Members of the class now in session, the fourth, will complete their studies at Fort Benjamin Harrison. The fifth session, scheduled to begin August 10, 1942, will convene at the new location. Facilities at Harvard are ample and no construction will be undertaken. Students will be quartered on the university grounds.

Chaplains newly-commissioned in the army of the United States, though well-versed in the doctrines of their respective faiths, are usually unfamiliar with the procedures and problems of military life. They are sent to the Chaplain School where they follow an especially designed course of study comprising the following subjects:

Practical duties of chaplains; leadership and administration; discipline, courtesies, and customs of the service; military law and military hygiene and first aid; topography; graves registration; military correspondence and surveys; money and property; investigation, interior guard duty, field service regulations, equipment; organizations of the army; recreation, education and music; administrative, co-operative and supervisory duties of division, army corps, and army chaplains; staff regulations; army morale; defense against chemicals.

There are eleven members on the school faculty, including line officers and officers of the several services. Chaplain (Colonel) William D. Cleary is commandant of the Chaplain School.

—War Dept. Bureau Pub. Relations.

The cigaret manufacturers spend over \$30,000,000 a year in advertising. Their favorite method is the picture of beautiful girls smoking cigarets. In 1937, Americans smoked 162,500,000,000 cigarets. The manufacturers cleared over \$75,000,000 on this amount. The president of the Lucky Strike company received in 1937, a salary of \$380,976. He is in favor of cigaret smoking. The injurious nature of cigarets is unquestioned. Nicotine excites the heart. In the course of twenty-four hours the smoker's heart may have suffered 30,000 extra beats. An expectant mother passes on to her unborn babe, and later through the milk which nourishes it this poison. The heart-rate of her unborn child is raised from five to ten beats a minute by her smoking of a cigaret. The investigations made upon white rats show the appalling injury to unborn children. This injury continues in later life. Charles F. Emerson stated that his classmates, in Dartmouth College, who used tobacco averaged 49½ years at death, the non-smokers 59 years and four months. Prof. Raymond Pearl, of Johns Hopkins University, studied 6,813 American men. He found that a man who at the age of 30 is a heavy smoker has 46 chances out of a hundred to live 60 years, while the non-smoker has 66 chances. These are but a small sample of the testimony of scientists and physicians on this subject.

As yet the government has done nothing to solve the domestic labor problem in which two men are now employed to do the work of one. For example, a truck of perishable vegetables arrives in the suburbs of New York. A union rule compels the driver to sit idle while another unloads the product and collects \$1.35 an hour for the unnecessary task. The driver may hold a membership card but he is helpless because only members of a Manhattan organization can touch the product. When a motor vehicle bringing flour reaches the city limit the driver is shoved aside and a fresh driver takes his place, even though the original driver knows the streets perfectly. The extra driver collects \$9. When a machine brings consignments of goods to two firms, a new machine must be hired to deliver the second part of the consignment. This is merely a hint of the duplication of jobs which the labor unions have forced upon the market.

PRESIDENT'S CORNER -- GENERAL CONFERENCE

God willing Conference will convene. No person or church has been ignored in reaching this decision, but rather the outlook of our denomination has been given careful and prayerful consideration. We pray the decision is according to His Plan.

The action of the North Loup Church together with quotations from other interested individuals has been taken up with the members of the Commission. The action came too late to be taken up as a referendum by the churches, so the president of Conference believes he states the general opinion that Conference should convene because:

First, the duration of the war is for an undetermined period. Failure to convene this year might mean several years without a meeting of Conference.

Second, matters of business should be so arranged that some body would have authority to act on behalf of General Conference should that body fail to meet annually or biennially as provided in the constitution.

Third, no body has been designated by General Conference to carry on in event General Conference should not convene.

Fourth, in these critical times the theme for General Conference, "Repossessing Our Religious Heritage," should be more nearly realized. Our need for spiritual grace to meet denominational, church and individual crises is not one whit lessened because of our national crisis.

The sessions of General Conference will open on Tuesday morning, August 18. On that morning all boards, societies, and committees which are to report to General Conference will present their reports. The afternoon will be devoted to committees and sections which will consider these reports. All who are in attendance are automatically members of some committee or section, and it is hoped that the various delegations may be present for all sessions.

Mr. Ross P. Seager is local chairman of the Rooming Committee for Conference. Please communicate with him at Salem relative to the delegation from your church. He will be glad to assist you in securing comfortable entertainment while at Salem.

Harley D. Bond.

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.

NOT SO EASY

It is not so easy as people think to do many things we are expected to do.

It is not an easy task for a denominational agency—say publishing house or a missionary board—to do all that is demanded of it. It is expected that a publishing house will furnish a weekly paper which will satisfy different tastes, give denominational news, and instruct in science and literature, as well as religion. It is expected that a missionary board will establish missions over all the earth, help support small churches, and solve most difficult problems of whatever nature. It is expected that they do all these things to perfection and with limited funds. Denominational boards do not have an easy job and mistakes are inevitable, but they give their time, and the value of their labors is beyond measure.

It is not an easy matter for a pastor to give a helpful and interesting sermon every Sabbath, and yet many expect it and demand it of him. How near he comes to meeting the requirements depends, among other things, on the effort he makes, the time he gives to general reading, his care in arranging his material, the omission of platitudes, and the heart he puts into it. But however careful and prayerful the preparation, he will fail to please all.

It is expected that laymen, not only be soul winners, but that they be prompt and faithful, kind and forbearing in all Christian work. That is the ideal at which they should aim, but one not easily acquired. It is difficult to work when criticized, to perform tasks regarding which knowledge is lacking, and to give for a cause when it means going without things one wishes; but the advancement of Christ's kingdom depends upon such service.

The members of denominational boards, the ministry, and Christian laymen have tasks that are not so easy; but the service they are rendering is indispensable, and though difficult, is the road to satisfaction and nobility of character.

W. L. B.

LETTERS FROM MISSIONARIES IN CHINA

Very recently two letters from China have come to hand. Though they are not the latest news, they give some information we have not received before and are of much interest. One of the letters is from Dr. Grace I. Crandall to Treasurer Stillman. The other is a synopsis of letters received by Mrs. Thorngate from Doctor Thorngate and Miss Ruth Phillips. Mrs. Thorngate has kindly shared the information received with the rest of us. They are given below.

W. L. B.

Mr. Karl G. Stillman,
Westerly, R. I., U. S. A.

Dear Mr. Stillman:

I am trying to get an air mail letter through to my sister and am enclosing this to be sent on to you. Pardon the paper. I use it because it is very light and we can send only five grams.

Since I have been here I have received six salary checks. In a letter dated July 14, you sent three drafts, May and June salary and a five dollar special gift from Stonefort. On August 4, you sent July salary, with special gift from White Cloud children. On October 7, you sent August and September salaries, with special gift from Michigan churches and First Alfred.

Now I had already received a check for \$11.25, which as I remember represented my June salary minus \$20 which I had asked you to send to my medical society for me. If that is correct, I should consider that I have already received my October salary. I have never known whether the salaries for December, January, February, March, and April were received in Shanghai or not. I intended them to be deposited there if they were.

I have not yet cashed any of these checks except the first June one, \$11.25, which was cashed in Hong-kong just before the Japanese attack. I expect to turn these checks in for collection at Chungking before long.

I would like it if acknowledgment of these gifts could be made through the Recorder, as I do not know when I can write. I do not know whether this letter will get through or not.

I am still ill, but better than I have been. I hear from Shanghai often. They seem to be getting on as well as they can. The schools are still in session. Doctor Thorngate is still able to keep up his practice, and they are all well except Anna, whose disease seems to be progressing. She suffers severely.

Doctor Esther is carrying on the work well here. With kindest regards to your good self and Mrs. Stillman.

Yours truly,

Grace I. Crandall.

Changtsun, Lichwan,
Kiangsi, China,
March 18, 1942.

Dear Dr. Burdick:

This week I received a letter sent by Ruth Phillips at Chungking, by way of India. It was written April 20, and enclosed letters from George written March 21 and excerpts from one written to her (Miss Phillips) after Anna's death, asking her to let us know about it.

Anna died at the hospital of the China Inland Mission, in Shanghai. There was a funeral service at the International Parlours, mostly attended by Chinese friends. Her school girls marched in front and behind the casket, carrying flowers, to Bubbling Well Cemetery Chapel. Here another service was held conducted by Mr. Hylbert, of the Baptist Mission, who has been a friend of the Wests and our mission group for many years. This service was largely attended by American friends, and emphasized mostly Anna's life of service and love. Then there was cremation, and the urn will be placed in a niche at the Bubbling Well Chapel, to be taken home later if desired.

In his letter George said the schools were full of children. Changes had been made, but not drastic ones, since the Japanese invasion. Due to pressure from authorities, the two schools had been combined with Chang Toong Ming (Theodore Chang) as principal. The letters avoided any mention of the Japanese or war conditions. The Davises were well. Apparently they were allowed to go about the city in the daytime quite freely.

The two schools being combined does not in any way lessen the need for an American woman teacher to take the place (if only anyone could) of Anna West. The girls need to be followed into their homes, helped into making new Christian homes, encouraged, helped through many difficult situations, and tied to the church. No one who has not been out there can appreciate the part that Miss Burdick and Anna West have played in the lives of so many Chinese women, or what a blow to the mission to have the one person who knew about them all taken away.

Sincerely yours,

Helen Thorngate.

Alfred, N. Y.,
July 12, 1942.

TREASURER'S MONTHLY STATEMENT

May 1, 1942, to May 31, 1942

Karl G. Stillman, Treasurer	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand, May 1, 1942.....	\$1,111.97
Mrs. Minnie Green, Cashmere, Wash.....	4.00
Clifford Lamson, Raynham Center, Mass., for missionary-evangelistic work.....	9.00
Mrs. Robert Lewis, Bridgeton, N. J., for Denominational Budget.....	20.00
DeRuyter, N. Y. Church, China Relief.....	3.00
Reta I. Crouch, Albuquerque, N. M.....	3.00
Reta I. Crouch, Albuquerque, N. M., Rev. H. E. Davis Relief Fund.....	2.00
Julie E. H. Flansburg, Atlantic City, N. J., Sabbath information.....	1.00
Healdsburg, Calif., Church, 1940 \$139.53; 1941 \$10.20.....	149.73

Riverside, Calif., Church	3.00
Riverside, Calif., Church, for China	1.00
Riverside, Calif., Church, for Jamaica worker ..	5.00
Riverside, Calif., Church, for China Relief	22.00
Shiloh, N. J., Church	10.00
North Loup, Nebraska, Church	5.00
White Cloud, Mich., Church	22.00
First Alfred, N. Y., Church	9.00
DeRuyter, N. Y., Church, for China Relief	3.00
Verona, N. Y., Church	2.00
Rockville, R. I., Church	2.82
Battle Creek, Mich., Church	2.00
First Hopkinton, R. I., Church	15.00
Clifford Lamson, Raynham Center, Mass., for missionary-evangelistic work	6.68
N. Y. City Church	10.00
Golda Gerat, Dwight, Ill.	25.00
Transferred from Debt Fund to apply on loan ..	500.00
May share of Denominational Budget receipts ..	783.36
Transferred from Permanent Fund income	435.54
	<u>\$ 942.16</u>

Cr.

Morton R. Swinney, treasurer, Mrs. R. I. Lewis gift for Denominational Budget	\$ 20.00
Payment on loan	500.00
Interest	115.33
Interest saved on notes transferred to Debt Fund Rev. Luther W. Crichlow, Salary	83.33
Rent	20.83
Jan. and Feb.	41.45
Travel expense Native workers	39.59
Riverside, Calif., gift	5.00
	<u>190.20</u>
Rev. R. J. Severance	33.33
Rev. Earl Cruzan	25.00
Rev. Clifford A. Beebe	25.00
Rev. Orville W. Babcock	25.00
Rev. Verney A. Wilson	16.66
Rev. Marion C. Van Horn	25.00
Rev. Ellis R. Lewis	25.00
Rev. Clifford A. Beebe, travel expense	15.67
Rev. William L. Burdick, salary	\$112.50
Rent	25.00
Travel expense	10.32
Office supplies	10.42
Clerk	33.33
	<u>191.57</u>
Treasurer's expense—clerk	20.00
China payments: H. E. Davis salary	\$ 75.00
Principal Boys' School	25.00
Boys' School	12.50
Incidental Fund	18.75
George Thorngate, salary	75.00
Allowance	37.50
Dr. Rosa W. Palmborg	30.00
Dr. Grace I. Crandall	31.25
	<u>305.00</u>
Heinrich Chr. Bruhn, work in Germany	41.67
George Thorngate, for China Relief, Riverside, Calif., Church gift	\$ 22.00
DeRuyter, N. Y., Church gift	3.00
	<u>25.00</u>
The Utter Co., printing letter heads	7.25
Debt Fund share of April and May Denomi- national Budget receipts	175.56
Net overdraft May 31, 1942 (Amount due mis- sionaries and others for salaries and allow- ances, but unpaid)	871.83
	<u>\$ 942.16</u>

CORRECTION

In the Missions Department, July twentieth, the article entitled, "Vacation—Starvation" should have been credited to Dr. Leslie B. Moss and not to the contributing editor. Doctor Moss for many years was the executive secretary of the Foreign Missions Con-

ference; but two years past, at the request of the Committee on Church Relief, he resigned that position to direct the work of China Relief, and he is rendering most valuable service in that field.

W. L. B.

DAILY MEDITATIONS(Prepared by Mrs. Eleanor Curry Franklin,
Lost Creek, W. Va.)**Sunday, August 2**

"Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11: 1.
Scripture—Psalm 27.

"No day can be too dark, no night too long, when my faith is based on the knowledge that God is Love." For each minute of living there is a reason that we may not know, but through faith we can accept our lot, hard as it may seem, because instinctively we know that if we do our best, God will take care of everything else.

Prayer—O God, may our insight be ever aware of the power of faith. May our strength ever increase because of this awareness of thy love. Amen.

Monday, August 3

"And Jesus said unto him, Receive thy sight; thy faith has saved thee." Luke 18: 42.
Scripture—Luke 17: 11-20.

As the beggar of Jericho was blind to the light of day and the life that moved about him, so are we often blind to the evidences of spiritual life. We have no better proof of the power of faith than the fact that terror and death cannot kill the love for spiritual, physical, and mental freedom. When other forces seem to fail to secure the peace we so desire, our faith must even be increased so the Christ may say to us, "America! Go thy way. Thy faith hath saved thee."

Prayer—Our Father, in this crisis of ideals, teach us to be as humble, as believing, as sincere as the blind beggar. May our faith never waver and when the great peace is ours may we use it to fulfill thy great commandment of Love. Amen.

Tuesday, August 4

"Faith without works is dead." James 2: 26.
Scripture—James 2: 14-26.

How many individuals have failed because of the lack of will power! How many nations have fallen because, even though they were based on good principles and great ideals, the population lacked the strength to work against great odds! We in America today have faith

in the foundations of our government, but without constant work, unlimited energy, and unshakable faith in the American way of life we cannot succeed.

Prayer—Our Father in heaven, give us strength to work against overwhelming odds in this chaotic world. May our faith in that which is right never fail us in our times of need. Amen.

Wednesday, August 5

"Let us draw near with a true heart in full assurance of faith." Hebrews 10: 22.
Scripture—St. John 14: 1-15.

When all other sources of comfort fail, we return to our faith in God. How much simpler it could be if we did not have to turn to God in time of trouble, but walked by him at all times. In these days when it seems our hearts cannot bear any more pain, our hope lies in the knowledge that no one needs to bear it alone. Once, in a period of great sickness, Elizabeth Barrett Browning said:

I smile to think God's greatness flowed around
our incompleteness—
Around our restlessness, his rest.

Prayer—Our Father, we are ever conscious of thy great love. May we be as faithful to thy trust as thou wouldst have us be. Amen.

Thursday, August 6

"Think soberly, according as God hath dealt to every man the measure of faith." Romans 12: 3.
Scripture—Romans 12: 1-12.

God does not love us according to our color, race, or wealth. He does not care about the power we possess. The use to which we put our creeds, ideals, and wealth is the important factor with God. Christ, himself, showed to the entire world that Christianity is not a religion of races but of men, and that the divinity of the soul is its goal. Our faith must enlarge to embrace all mankind equally, or our Christianity is nothing.

Prayer—Dear Father, forgive us, we pray, that we sometimes grow selfish with our religion as well as with the material things of life. Help us to minimize others' faults, and strive always to increase the good qualities not only of ourselves but of others. Amen.

Friday, August 7

"For none of us liveth to himself." Romans 14: 7.
Scripture—Matthew 7: 1-6.

The greatest danger we face in the present day is that of becoming "isolationists" in spirit. We are apt to draw within ourselves for fear of being hurt. Now is our chance to

prove the true value of our faith. Unconsciously, we have our sphere of influence and through a cheerfulness of spirit and an unwavering faith we can do a great deal towards increasing the faith of others.

Prayer—"O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee." Psalm 25: 20. Amen.

Sabbath, August 8

"I have fought the good fight, I have finished my course, I have kept the faith." 2 Timothy 4: 7.
Scripture—Psalm 1.

To Christians today as to Paul, these words represent the highest tribute to a worth-while life. To live to the best of our ability, to feel we have accomplished the task that was ours on earth, and never to have wavered in our faith of God and mankind—these aims should be the goal of every individual. In the knowledge of a job well done, we find the dividends of a good life.

Prayer—May we live each day as though it were a lifetime, and strive to live each life to its fullest. Teach us to recognize the true elements of a good life, and guide us that we may not fail. Amen.

SABBATH SCHOOL LESSON

FOR AUGUST 8, 1942

Abraham's Intercalary Prayer. Scripture —
Genesis, Chapter 18.

Golden Text—James 5: 16.

WOMAN'S WORK

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

**ANNUAL REPORT OF BATTLE CREEK
LADIES' AID**

The Ladies' Aid of Battle Creek hold regular monthly meetings at the homes of the members. A "pot luck" dinner is enjoyed at noon, followed by the business meeting. The average attendance this year has been twenty. Three members, Mrs. Lloyd Lukens, Mrs. Albert Kolvoord, and Mrs. Ernest Babcock, have had perfect attendance.

A memorial service is held at the January meeting for deceased members of the previous year. This year Mrs. Holston conducted the memorial in memory of Mrs. Zella Rogers Kirtley. Recently we lost another beloved member, Mrs. Ed Willis. Both of these ladies had acted as president of the Ladies' Aid and had made themselves helpful in many ways. Two lives so full of beauty, cheer-

fulness, and patience should ever inspire us to greater service for the Master. We have lost one member, Mrs. Archie Moulton, by removal; the family moved into the hills of Connecticut. Seven new names have been added to our roll.

We have given much of our time to Red Cross work, part of which was done during our regular meetings, the rest on Thursdays, that being our day at the Red Cross sewing rooms. Work has also been done for the Charitable Union. As usual, we contributed twelve dozen cookies for the Veterans' Hospital on Mother's Day. Sixty-one quarts of canned fruit and vegetables were taken to the Starr Commonwealth for Boys last fall.

Our ladies take an active part in the work of the Council of Church Women and a goodly number are members and are active in the Woman's Christian Temperance Union. During the annual W. C. T. U. Flower Mission Day, recently, a large number who helped to make up the bouquets were from our church, and five of our ladies were among those who distributed the bouquets at the hospitals, each containing a Scripture verse.

There has been an unusual number of special projects this year. A special gift of \$14 was given to Doctor Palmberg for China; \$10 to the Rev. Mr. Berry for the work in British Guiana; \$5.25 to buy a stone for the Luna Church in Jamaica, the money for the last two being voted from our tithe. We have also helped with the work in Adrian. Two quilts were made for and sent to the young people's permanent summer camp at Boulder.

We are glad to do our share for special defense projects, such as packing travel kits for the soldiers, and making cookies for the U. S. O. Cookie Jar. Our ladies have made about eighty-two dozen cookies for this last.

A rummage sale, Christmas sale, magazine subscriptions, holiday paper plates, and other projects have been carried out to raise money, but by far the greatest source of finance has been our chicken-pie suppers which have made it possible for us to pay \$500 to the Church Building Fund. We sent \$75 to the Women's Board towards the support of the field worker.

Our tithe for the year was \$99.77, of which \$84.37 was sent to the Denominational Budget.

We are glad to have means of raising money to carry on the Lord's work. But much more important are those things which are done in the Lord's name but cannot be measured in dollars and cents. Our flower committee and relief committee have done splendid work along this line. Sprays have been sent for ten funerals and many of the sick and bereaved have been cheered by calls and by flowers.

The new officers are: president, Mrs. Tom Morley; vice-president, Mrs. Lloyd Lukens; secretary, Mrs. Roderick Moulton; treasurer, Mrs. W. B. Lewis.

May we never forget that our aim is to be a benefit to our fellow men and pleasing to our Lord and Master.

Mrs. Nettie Crandall,
Secretary.

THE NAZI PATTERN

By Rev. Wm. C. Kernan

There are some facts about the ferocious Nazi attack upon the helpless people of Europe which ought to be considered together, because together they form a pattern and constitute a warning to every Christian who loves freedom and wants to preserve it.

One million Jews have been murdered in Europe, five hundred thousand murdered or expelled from Germany. There were only six hundred thousand Jews in all of Germany before 1933. Uninformed and morally callous pro-Nazi people, who believed the propaganda falsehood that Hitler aimed only to crush the Jews, thought that the Nazi hatred which destroyed the Jews would protect everyone else.

But, now let these people ask themselves: Whom have the Nazis protected and where are the people who praise them for the greater freedom that they enjoy? One looks in vain everywhere in Nazi Europe for the answer to this question, for the very simple reason that what the Jews have suffered the rest of Europe is suffering too. There is not a Pole or a Czech, a Hollander or a Norwegian, a Greek or a Serb who does not know that every liberty his people ever had and every right they ever possessed has been taken from them by this unchristian social system called Nazism.

This is the pattern of Nazism as it has been woven over the years in Europe. Given the

assumptions underlying the Nazi creed it was an inevitable pattern because, for the Nazis, man has no inalienable rights while the State assumes that it has the authority to destroy individual freedom on the theory that it is divine. It must, consequently, protect itself against everyone's assertion of his own rights lest at any time some one should arise to challenge the State's authority. This it has done with a brutal disregard of human life unmatched anywhere or at any time in all the history of man.

There is a warning here for Christians to the effect that we who would remain free ourselves must protect the members of every class, and every race, and every creed against the attack of embittered and bigoted and hateful men. Our liberty, which was not easily won, can be eventually lost unless we value it sufficiently to defend it on the principle that liberty can never be safe or genuine until all men enjoy it.

New York City,
July 6, 1942.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

LETTER-A-MONTH CLUB

Dear Young People:

A little over a year ago, a few of us young people here in Milton started a "Letter-a-Month" Club. This club was to get young people to correspond with other people their own age in our denomination and in that way become better acquainted and have a better fellowship.

There was a grand response to the idea, and about eighty young men and women sent their names, ages, and addresses for exchange. However, we believe there are still others who might like to write to someone else in our denomination. It would be a wonderful thing if we could also get the names and addresses of our young men in the service. Possibly these could be printed in the Sabbath Recorder on the Young People's Page.

We are wondering how many are still corresponding with the person whose name they received, or if they never did write, and how many have met. We know there are some who have.

If anyone would care to send his or her name, age, and address to us, we will try to

give that person a "pen pal." We would also appreciate any information about the correspondence or any comments on the "Letter-a-Month" Club.

These cards or letters may be mailed to Letter-a-Month Club, c/o Thelma Pierce, Milton, Wis.

THE CHURCH

"We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions."

(S. D. B. Beliefs.)

About one month ago an article appeared on this page describing an Alfred Christian Endeavor meeting. The subject was, "The Church." Questions were asked of those attending the meeting and of you who read that article. Answers from you readers were few and far between, but here are the promised results from our first questionnaire.

Question One: The Church—What Is It?

The answers to this question are not all alike. They fall into three general classifications—place, local, universal. Before you read this summary think of your own answer to this question.

The first group took the word church to mean the building which we see in each village. This group said the same thing in many ways: "The church is a place which is reserved for the worship of God."

The second group thought of the church as a local body. "The church is a body of people who have declared their intentions to serve God through Christ." "The church is a group of people united in loyalty, fellowship, and faith. . . ."

The third group thought of the Church Universal. "The Church is the body of Christ, that is, all those who believe in him as Savior."

Question Two: The Church—What Does It Do for Me?

Most of the answers to this question emphasized three ways in which the church serves us—fellowship, worship, and service. One answer is so complete that I cannot help but quote it in full.

"It gives me fellowship in spiritual things. It gives me help in all my relationships—with the physical world, others, God, and my own conscience. It is the group of people with whom I find opportunity to express my religious feelings and thoughts. It has given me ideals, has supported those people who hold high hopes for me; therefore, it has given me external and internal powers to follow Christ's example."

That is a real confession of faith. It is a thrill to read it. One of our friends among those who are older in years writes: "When young, it invited me to its shelter. As an adult, what it does for me depends upon what I have done for the church; for it is waiting to bestow fellowship and care upon me in life, and blessing in death."

These are thoughts to be long remembered and pondered in our minds.

Question Three: The Church—How Can It Serve Me Better?

Many of the answer sheets sent in had nothing to offer here, but again, three main thoughts stand out: "It can serve me better only as I dedicate myself further to serve it." "It can broaden the week-day fellowship that makes Christian living possible." "It can give me more specific work to do."

Question Four: The Church—How Do I Serve It?

Question Five: The Church—How Can I Serve It Better?

We will take these two questions together. Essentially one emphasis was made in all these answers. Attending services, singing in the choir, and many other small but essential services were mentioned, but primary in the minds of most of those who thought deeply on this matter was the idea that we serve now and can serve better "by trying to live conscientiously in accordance with Christ's teachings." One writer amplified this: "Thus, my duty in the church is to help in a minute way to do the church's duty to the rest of the world."

That is our duty; that is our faith. The Church may well be proud of the young people whose thoughts these are, for with them the Church must spread the influence of its Christ over the far reaches of the world until his peace is in the hearts of men.

"It's not how much you have but how much you enjoy that makes happiness."

FROM THE SHILOH CHURCH

Dear Sir:

The Shiloh Church sends a request that the following resolution be printed in the Sabbath Recorder prior to Conference:

The members of the Shiloh Seventh Day Baptist Church go on record as opposing the Federal Council's activities in regard to the following items:

The Council is too modernistic and does not stand firmly for Bible authority and we Seventh Day Baptists do not feel we should be a member to such a group.

The Council's tendencies appear to be undemocratic. The Council does not function democratically, speaking without consulting the constituent bodies; for example, sanctioning the sending of a representative to the Vatican.

There seems to be proof that certain members of the Council show tendencies toward Communism by being members of the Communistic organizations.

We believe the money could be used more wisely in printing of tracts, in publications, salaries of missionaries, and other definite Seventh Day Baptist work.

In fact, that this item of our Budget is in the preferred account means that our dues must be paid even before our missionaries' salaries and other more worthy Christian obligations can be taken care of.

Thanking you for your co-operation, we are

Sincerely yours,

Members of the Shiloh S.D.B. Church.

(Signed) Mrs. Daniel W. Davis,
Church Clerk.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have been thinking about writing to you for a long time, but never got to it. I am nine and a half and soon will be in the fifth grade.

My grandmother is living with us now. Her name is Mrs. L. D. Seager.

I am going to write you a story now, so here it starts:

It Was Anna Lee's Fault

Once there was a little girl named Anna Lee. One day she thought she would paint her cart. So she asked her mother if she could paint it, but her mother said no, because it was damp and the paint would not dry.

Anna Lee said to herself, "I am going to paint that cart whether Mother says yes or no," and she got out her paint. She did not notice that one of the lids was off of the bucket, and when she picked it up the paint fell all over the porch.

She just stood there and thought, "It was my fault. I should have minded my mother."

(The End)

Gleneva Sue Lord.

Chestnut St.,
Buchhannon, W. Va.

Dear Gleneva:

Yours was the only letter I received this week, and believe me I was pleased to get it and your very good story as well. I think all boys and girls find out sooner or later that Mother usually knows best. I found that out when I was quite small, one time especially, when my brother had dared me to get into a barrel and roll down hill, and my mother said decidedly, "No, you would hurt yourself and tear your clothes."

But into the barrel I crawled and down the hill I rolled. But sad to relate, there were nails inside that barrel which scratched my face and hands and tore my perfectly good dress. I said, like Anna Lee, "I should have minded my mother."

I hope you will write often and send me more stories, I mean not only you but all my Recorder boys and girls.

Sincerely your friend,
Mizpah S. Greene.

Who Fouled the Ball?

(Concluded)

The boys were all looking accusingly at Mayta, the little Indian boy, and Fernando said, "We play fair in this school. We don't want any cheats."

"Did you use your hands, Mayta?" asked the teacher.

"No, I didn't," answered Mayta.

"Somebody did," said the teacher, sadly. "I am sorry to know that one of my boys has forgotten our playground motto, 'To tell the truth and play fair.'" He left them and went into the schoolroom.

The boys began to talk angrily and to call Mavta, "Cheat." Mayta looked all around for Fernando, for he had seen this boy who had first called him "Cheat," take the ball slyly in his hands and throw it over the goal; but he was not in sight. "Fernando is the

cheat and he's a coward, too." He was wandering outside the school grounds when suddenly he saw Fernando climbing a tree. "Now I've found him alone, I can fight it out with him," thought Mayta, and then he shouted, "Coward!"

Fernando turned suddenly, lost his balance and fell to the ground.

He did not get up. Mayta thought, "It serves him right," and started to walk away. But he thought better of it, tried to rouse him, then took him on his back and carried him into the schoolroom, saying, "He fell." Then he went quietly to his room saying to himself, "What's the use? The boys will never like me; they think I'm a cheat."

"Mayta, Mayta, Mayta," called his teacher and Mayta went in where the doctor had been bandaging Fernando's hurts.

"It was I who fouled today, because I wanted my team to win so much. Mayta always plays fair. Then I was ashamed of myself. I fell from a tree and Mayta brought me home," said Fernando.

"I didn't want to carry him back," confessed Mayta. "But, somehow, I had to."

"He is the best and fairest player in our school," said Fernando.

(The End)

JANEY SHAMES ME

Just an old blind mare, this Janey,
Weary and worn and spent;
Yet every day that I watch her,
A lesson, God-given, is sent.

Being blind, her pathway is darkness,
Her master she cannot see;
Still she listens and hears and answers
His low spoken "Haw" or "Gee."

Being blind, she responds to the guiding
Of the least little pull on the line;
It seems if she could but speak then,
She would say only, "Thy will is mine."

One day I went back to the pasture,
Called only, "Here Janey, come here."
With uplifted head, though feet stumbling,
Her effort superb, brought her near.

The lesson? Oh yes, aren't we like her?
Isn't our pathway dark ahead?
Yet won't our Master guide us,
Even as of old, those he led?

The lesson? I ask myself daily,
Do I such willingness show?
Such trust in the call of my Master?
Too often I have to say "No."

S. D. B. Farmerette.

A BIBLE STUDY

By Rev. Neal D. Mills

The Church in a World at War

The Delaware Conference declared: "We believe it is the purpose of God to create a world-wide community in Jesus Christ, transcending nation, race, and class." God's agency for achieving that purpose is the Church, which is a spiritual entity, universal and indivisible. It cannot be a party to war, but holds a unique position to heal the wounds of the world and bind it together in a true and durable peace.

The task of building the kingdom of God is no easier than to establish Soviet Russia or Nazi Germany; it requires at least as strong a devotion as those enterprises demand. In time of war the Church is in particular danger of having its strength sapped by the demands of the nation and of losing sight of its high purpose. Four things the Church and its members must do unceasingly:

1. Pray.

In penitence for past failure. Rom. 3: 23.
Penitence preliminary to progress. Acts 3: 19.
For the kingdom. "Thy kingdom come, thy will be done on earth."
For strength to serve. Psalm 119: 133.

2. Point the Way.

Can the blind guide? Luke 6: 39.
With humility. Gal. 6: 1.
To the whole world. Acts 1: 8.

3. Practice the Way.

In active service. Luke 6: 46.
In unselfish service. Gal. 6: 2-8.
In love for all men. 1 John 3: 13-18.

4. Never despair.

Be not weary. Gal. 6: 9.
Be steadfast, always at work. 1 Cor. 15: 58.

OUR PULPIT

THE CHURCH AND THE SPIRIT OF PENITENCE

By Rev. Everett T. Harris

(Given at the First Alfred Church July 4, 1942)

Scripture—Amos 5: 4-15; Micah 6: 1-9.

The National Study Conference on the Churches and a Just and Durable Peace stated certain guiding principles toward attaining that goal.

Primary among those principles was stated the necessity for a spirit of penitence to be in

the hearts and spirit of all church-going Christians. They said: "We believe that the sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share in responsibility for the present evils. There is none who does not need forgiveness. A mood of genuine penitence is therefore demanded of us—individuals and nations alike."

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

It is in regard to this matter of a spirit of penitence in our country, beginning in our own church and our own hearts, that I wish to speak this morning.

For a Biblical background to this theme let us think of the situation which the prophet Micah confronted in his day. Forget for a while our day and our troubles, and go back through the years with me to the time of Micah.

The sun was shining warm and bright upon the hills and upon the homes in the little village of Moresheth in southwestern Judah. It was the year 735 B.C., and the two kingdoms of Judah and Israel were in a flourishing state, at least it would appear so to an outsider. Everything was peaceful and quiet in the little village on this particular morning and it seemed impossible that cruel, heartless, grasping men could exist and that even now a terrible doom was creeping upon this quiet village.

As one has seen a thunder storm creep up over the horizon, and in the blaze of the sun it was hard to detect the storm clouds, then suddenly the clouds covered the sun and the storm could be seen sweeping over in all its fury—so was the peace and quiet of the village of Moresheth. Far off to the northeast a country called Assyria was gathering its might. There was one man in the village who could foresee the impending doom and that man was having trouble to get a hearing. Very few would stop to listen to this queer, countryfied prophet who claimed he had a message from God; and those who heard were indifferent. But Micah would be heard. He was not deceived by the seeming prosperity of his country. He saw how the poor people were oppressed. He had seen the

judge take a bribe and saw the case go against the poor man. Afterward he said with biting sarcasm, "The judges render judgment according to the size of their bite." He called them cannibals—living on the life blood of the poor people. He had seen the people worshiping idols and forsaking the worship of the one true God, led by the wicked priests.

And so Micah would be heard, for he believed that God would not abide evil and that when his laws were broken, either by individuals or nations, there would be punishment. He loved his land and he was desperately afraid for it. And so he would be heard, and as God poured out his Spirit upon him, Micah preached to the people in powerful, soul-gripping, convincing condemnation of their sins.

The people cried out as they realized the truth about themselves and as Micah pictured the hordes of Assyrians that would soon be pouring over their fair land. He made them to hear the rumble of the chariot wheels like distant thunder, and to see the flashing of their swords like streaks of lightning. And this, Micah concluded, is because you have forgotten God, you have driven children from their homes in your efforts to increase your wealth. You have stuffed yourself like a glutton on your ill gotten gains; your land is full of graft, sin, and injustice. God is weary of being patient with you. At last judgment is coming.

And then the people cried out, "What shall we do? How can we appease the wrath of God? Shall we give rivers of oil? Shall we kill whole flocks of rams on the altar? Shall we sacrifice our children? The fruit of our bodies for the sin of our souls?"

And then Micah answered them simply and truly. "That which God requires of you is that you live justly, temper your justice with mercy and kindness, and walk humbly with Jehovah God. That is his requirement."

But the people were disappointed. They wanted to do something big. They wanted to make a great showing. They would like to have paid a great sum to the church and to have been made right with God quickly and easily, then they could have been free to carry on as they pleased again.

Either they would not follow Micah's way or it was too late to avert a national tragedy,

or else Micah never meant that it could be averted. At any rate, the Assyrian forces swept over the land and the people were carried into captivity. The land was devastated even worse than Micah prophesied.

What did Micah hope to accomplish by his preaching, anyway? Did he hope to avert a national calamity or just to convert a few wicked people here and there among his listeners before the storm struck? Or did he have faith that by bringing the village of Moresheth to repentance and new spiritual life, the movement would extend outward to the nation, and God would save the nation?

By the preaching of Jonah, the city of Nineveh was saved. When the people repented in sincerity, God gave them another chance.

I think Micah believed (and certainly I believe) that the destiny of nations lies in the hands of Jehovah God, and that he can cause new elements to enter into any situation that can avert tragedy, even at the eleventh hour.

If the people had heeded Micah's warning—had repented of their ways, had built up their nation and their relationship to other nations, in justice and mercy, and had walked humbly with God, a different story would have been written regarding the Hebrew nation. But there is no indication that they were penitent or that they changed their ways. A remnant carried in their hearts the message of Micah, even into captivity, and God used that remnant to accomplish his purpose in later years.

This Biblical background has been used as a basis for considering the subject of the Church and the spirit of penitence, because there are many factors in the account of Micah's experience that may help us as we consider the situation prevailing today in our nation and in the world.

1. Certainly ours is a peaceful village and it is difficult to realize that tragedy lies all about us, as we have been told by many religious leaders, or that we are in any way responsible for it. But if it is true, we should realize it, and unless we do realize it how can there be any real spirit of penitence among us?

What would Micah think of the prosperity of our country today? A young fellow just out of high school received a week's pay of \$72 last week. Perhaps Micah would rejoice that some of the poorer, untrained people are receiving better wages, but he would

certainly see that it is a prosperity built upon shifting sand—the manufacture of the weapons of war. He would certainly call for a spirit of humility in the heart of any people that profited by such a business.

And is such a spirit of penitence or humility evident today among these people that are making quick wealth? You would think that such a spirit would result in increased giving to the work of the church—missions, etc. But there is no noticeable increase among members of our denomination at least. We are forced to conclude that there is no noticeable spirit of penitence.

Some people are not yet convinced that we have any reason for penitence. Recently one of our good church people remarked that those responsible for this war should be brought to justice, and it was America's ordained privilege to do that. But it was pointed out to her that America has a share in the responsibility in causing the international situation which brought on this war. And now the question is: Who is going to bring America to penitence and justice?

In the light of Micah's experience, do we realize what this means for our country? Unless the spirit of penitence starts among church people, do we ever expect it to reach the nation as a whole?

And so the question is pertinent, wherein did our beloved nation fall short? For what should we be penitent? Does it mean me?

1. I believe our nation fell short when she would not take her place in the League of Nations or some form of world organization after having built up the hopes of friend and foe that a world order was about to be established along the lines of Wilson's fourteen points. Whether or not the League was practicable, the fact remains, we did not do our part in trying to make it more workable. And we did give the world a tremendous push toward bitter cynicism when we withdrew into our shell of isolationism and let their high hopes be shattered. Now we are paying for it with world anarchy.

2. Again our high tariff walls set the stage for World War II. I will read an article from the September issue of Time Magazine, to bear me out in this:

Death of a Woodcutter

One of the most enormous acts of isolationism in United States history was committed in June, 1930: passage of the Smoot-Hawley Tariff Act. Its purpose was to give U. S. producers a non-

competitive monopoly of the U. S. market, regardless of the consequences abroad. It was the brain-child of Utah's Senator Reed Smoot, a Mormon apostle, and of Oregon's Willis Chatman Hawley, a slow-witted, powerful man, once a champion woodcutter in Oregon, who had risen from the post of principal to the chairmanship of the House Ways and Means Committee. . . .

The bill raised tariff rates on more than 650 articles, some of them to the highest level in U. S. history. As the bill passed, a Tennessee Congressman named Cordell Hull, famed for his persistent 23-year-long losing fight for freedom of trade, wept.

Thirty-three countries protested, then took revenge by erecting their own trade barriers. Austria's Credit-Anstalt failed. Foreign credits began to be called. U. S. gold imports increased. The Republicans lost their House majority for the first time in fourteen years. The Young Plan fell apart. England abandoned its historic free-trade policy. European nations set up quotas, licenses, exchange controls, other trade barriers. The depression was immeasurably deepened.

In 1931, nineteen nations went off the gold standard, thirty-four by 1933. "Buy British" became the Empire slogan. The New York Stock Exchange's new long-term foreign issues shrank from 1928's billion dollars to 1932's nothing. England went off gold. In the U. S. men sold apples on street corners; the Bonus Army marched on Washington. Into power in Germany came a nervous, harsh-voiced, twisted genius named Adolf Hitler. Economic nationalism, forced into full flower by the Smoot-Hawley Tariff, became the physical basis for the ideology of Fascism. The lines were written, the stage was set for World War II.

Last February, in St. Petersburg, Fla., died Apostle Reed Smoot, still isolationist, still bitter at Cordell Hull's reciprocal trade agreements, which partially nullified the still-existing Smoot-Hawley Act. And last week, in Salem, Ore., death came to Willis Hawley, seventy-seven, the Oregon axman who had helped chop down the economic foundations of the world.

3. Should such an article cause a spirit of penitence among us in America? Or have we any responsibility in the matter? Can we wash our hands by saying we could not influence our senators? After all, didn't most of us fall in line with the "Buy America" plan? Did we protest the selling of scrap iron to Japan which she rained down on the Chinese for several years? Did we protest that our cheap rubber was made possible because native labor in the East Indies and Burma could be had dirt cheap? Did we care if they lived in squalor and poverty, just so we got our tires and gas? Is it not revealing of something desperately wrong that so many of the Burmese turned to the Japanese as their liberators—poor and deluded though

that way will be? And India in a desperate situation still struggles for her independence.

These thoughts should stir a feeling of penitence in some one—certainly in the Church.

4. And what of the people in the nation at large? Is there any indication that a conscious spirit of penitence is abroad among us?

An editorial in the last Christian Century points out that the war aims being set forth by Secretary Wallace and others are but an indication of the spirit of penitence among us. Morrison points out that we did not enter this war to establish the four freedoms, but rather that we purpose these things, now that we are in it, as a sign that we are penitent. I hope this is true. I hope that a realization of our share of blame has made our leaders humble enough to make them see our responsibility in helping to build a world order that will insure justice for all people. I hope that this feeling will burn so deeply into us all that we will not swing back to isolationism and selfish nationalism when the war is over.

Such a spirit of penitence will take no glory in the prosecution of this war. It will keep us humble in the time of victory.

The story is told of a Chinese woman watching from the house top with some Americans as the Japanese and Chinese planes were fighting. A Japanese plane crashed—the Americans cheered as though they were at a football game. The Chinese woman only covered her face and wept and murmured, "He was a young man, like my boy."

Chiang Kai-shek is praying daily for the Japanese—those poor, deluded pawns of the militarist machine. We of America can learn much from our Christian brethren in China these days.

And shall the Church go along cheering the killers and building morale, that they may fight the better? Or if she goes along at all, will it not be because she will not be left out of any part of men's lives, and she will go along only in a spirit of penitence and humility?

In an editorial of the Hornell Evening Bulletin, last Sabbath, the account of the systematic destruction of Lidice was noted; then the editor commented, "Now we may hate the Germans, they are a people that must be exterminated and not permitted to live among decent people."

This is what we have feared would come. This is a leaf out of Hitler's book. This spirit must not be permitted to gain control of our people, and the Church has a tremendous responsibility to keep it down. Hatred is as foreign to the American mind as it is to the English mind. It is unnecessary and it is deadly. Like a forest fire, it sweeps on and on when it gets started. The Church can have no part in a campaign of hatred. Is not the injunction of Isaiah as timely as it was when given: "And what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" This is a very personal injunction for a tremendous social problem. Will you give heed to it in your own thinking, praying, and living?

O God of earth and altar,
Bow down and hear our cry;
Our earthly rulers falter,
Our people drift and die;
The walls of gold entomb us,
The swords of scorn divide;
Take not thy thunder from us,
But take away our pride.

Tie in a living tether
The priest and prince and thrall;
Build all our lives together,
Smite us and save us all;
In ire and exaltation
Aflame with faith, and free,
Lift up a living nation,
A single sword to thee.

G. K. Chesterton.

DENOMINATIONAL "HOOK-UP"

Nortonville, Kan.

It was suggested at a recent meeting of our Ladies' Missionary Society of the Nortonville Church, that inasmuch as we enjoy, through the Denominational "Hook-up," reading of the activities of other churches, it might be well to send a summary, in part, of our past year's doings.

Meetings have been held mostly at the homes of members and light refreshments served, but it has been decided to dispense with the refreshments.

Ten-cent teas have been held, where each hostess invited in ten guests.

Gifts were presented to a number of our girls who became brides during the year. A handkerchief shower was given a departing member and a shower was given in honor of a recent bride. Donations of cooked food and a comfort bag were given to members who were ill, and a gift of money to a member moving to a distant home.

A traveling basket added a substantial sum to our treasury.

Our sunshine committee has taken in \$6.76, and fifteen persons have been remembered with fruit and ice cream, and a goodly number with cards.

Money has been expended for redecorating the parsonage and for a couch.

Our annual bazaar and food sale was held in December.

A box of bedding was sent for the Lee Hill Young People's Camp at Boulder, Colo.

Money was raised to pay for cleaning the church ceiling, and our Denominational Budget has been promptly met.

Many things have been done, almost too small to mention, but even small things are important in the Lord's work and we feel our efforts have not been in vain.

Myra Maris, Secretary.

Dodge Center, Minn.

Since we sent the last news we have had rain and then more rain, so much it has bothered farmers a great deal about their farm work and damaged some crops, but now things have snapped out of it and are growing fine.

Our Sabbath school voted to paint the parsonage and pay for the paint with the money they earned from the tomato project they put on last year. Lester Green was put in charge of the paint job, and they made three painting picnics. Everybody came and brought picnic lunch and we have the third coat almost all on. It looks like a new parsonage, all nice and white, with the window sash, screens, and storm windows in black.

The A. D. Payne family motored to Boulder to attend the wedding of their son Don, and Dean Rood. On returning they held open house for Don and Dean, with fifty guests present.

Derwin Bird has enlisted in the Naval Air Corps, and last Sunday evening there was a party held for him at the Bird home. The yard was lighted with electric lights hung from the trees on the lawn. The guests played volley ball and croquet. They then retired to the house and with Derwin at the piano they all sang songs. Ice cream, cake, and cookies were served to thirty young people.

Pastor Thorngate's daughter, Margaret Clapper, who recently lost her husband, has

moved her household goods here and has had the upstairs rooms on the farm finished off into a nice apartment, where she and her two sons and daughter are comfortably located. We are happy to have them with us, and they are going to be very helpful in our church.

Pastor and Mrs. Thorngate and their daughter Mary were the only ones from here to attend the semi-annual meeting at New Auburn in June. We hope to entertain the meeting in October. Correspondent.

Milton Junction, Wis.

Quarterly church night and business meeting of the Milton Junction Seventh Day Baptists was held at the church Sunday night, July 5. A bountiful "pot luck" supper was enjoyed by about sixty people, after which Moderator Carl B. Gray called the business session to order. The treasurer's report showed the best quarter in many years. Delegates to the Northwestern Association at Battle Creek, Mich., and the General Conference at Salem, W. Va., were provided for. Both gatherings will be in August.

After the business meeting, Prof. L. C. Shaw introduced Prof. Fay B. Coon who, after a few introductory remarks regarding pleasant memories of his early days in the Milton Junction Church, showed beautiful colored slides of scenes about southern Wisconsin. This is one way to "See America First," and your own state first of all.

—Milton Junction Telephone.

OBITUARY

Hurley.—We laid Mrs. May Hurley, wife of Pastor Loyal Hurley, to rest Friday, July 10, 1942. May Van Horn was born at Garwin, Iowa, in 1885.

She came of Seventh Day Baptist stock, and in her youth became a member of the Garwin church.

Besides her husband, she leaves two daughters, two sisters, and three brothers.

May and Loyal were united in marriage thirty years ago. They both had part of their education at Milton College, Wis. Brother Hurley was called as pastor to the Riverside Church nine years ago, where both of them have been very active in church and religious community work. Mrs. Hurley was a great sufferer for many months before her passing, which she took very patiently and expressed herself as ready to lie down to rest.

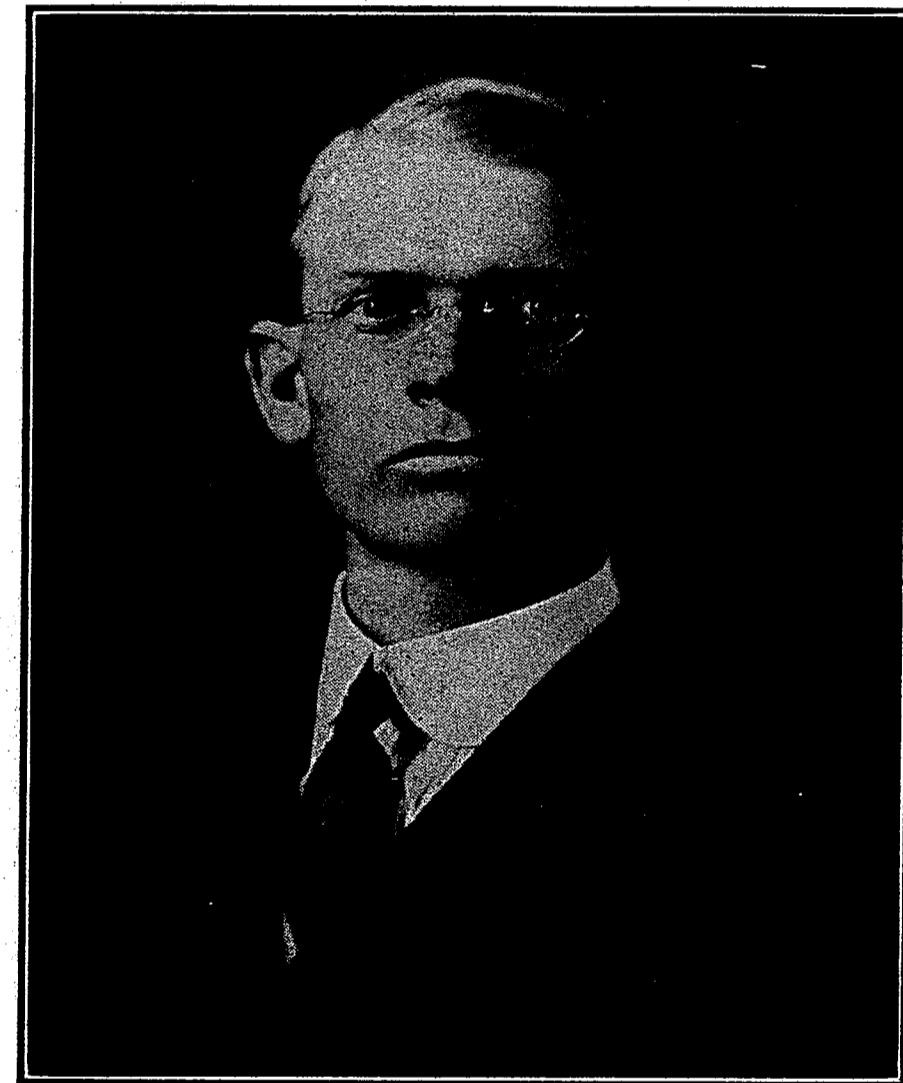
Funeral services were conducted by Rev. E. S. Ballenger. E. S. B.

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No. 5



REV. LESLIE O. GREENE
Pastor Albion (Wis.) Seventh Day Baptist Church
Promoter of Evangelism elect
(See Woman's Work.)

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