

# The Sabbath Recorder

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No. 1



Thou too, sail on, O Ship of State!  
Sail on, O Union, strong and great!  
Humanity with all its fears,  
With all the hopes of future years,  
Is hanging breathless on thy fate!  
We know what Master laid thy keel,  
What workmen wrought thy ribs of steel,  
Who made each mast, and sail, and rope,  
What anvils rang, what hammers beat,  
In what a forge and what a heat  
Were shaped the anchors of thy hope!

In spite of rock and tempest's roar,  
In spite of false lights on the shore,  
Sail on, nor fear to breast the sea!  
Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with thee—are all with thee!

—Henry Wadsworth Longfellow.

# The Sabbath Recorder

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HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D. Mrs. Okey W. Davis  
Mrs. Walter L. Greene Jeanett B. Dickinson (Acting)  
CONTRIBUTING EDITORS

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## EDITORIALS

### SCREEN IMPROVEMENT

Unnecessary drinking scenes, over-emphasis on casual drinking, prolonged drinking, so frequently pictured in the movies, are receiving what they so much deserve—strong denunciation from Parent-Teachers' organizations, women's clubs, religious publications, church groups, and other agencies interested in the training of children and in the morals of the community.

Results of a survey show that of 275 films considered, 221 contained drinking scenes of which 67 were excessive. Drinking episodes totaled 915. Fifty-five per cent of these drinking scenes were presented in such a way as to imply approval.

We trust that the agencies protesting, and all right-minded individuals, will use every means possible to discourage the presentation of such films as feature the drinking curse. The reproduction of scenes in advertising often should warn people opposed to such things to stay away.

We are always glad when we see or hear of a movie free from this evil. A member of the family recently said, "You ought to see 'Random Harvest.' It is good and there is very little drinking or smoking in it." In that case, then, we might recommend it to movie-going people.

### IT'S A PROBLEM

(Guest Editorial)

"Now just what shall I do to keep that boy or that girl interested in a Sabbath school class?" This question has been asked by many a Sabbath school teacher, and all kinds of plans and projects have been worked out.

Often I have heard those of an older generation tell the stories found in McGuffey's Readers. Those stories with a moral have worked their way into the lives of these people. Today the readers have left life and its problems, and the stories which the present generation of students read are the wild dreams of someone's imagination.

Do children today enjoy stories with a moral? At present one of our Sabbath school teachers is keeping the interest of her class by using the old McGuffey Reader system with a modern touch. She is writing her own stories in rhyme, and the children can hardly wait for the next line. Would you like to read two of these stories?

### Victory Gardens

Three old men sitting on a bench in the bright warm April sun were talking about food rationing and what had best be done.

"You might make a garden," said Uncle Joe to Bill;

"You could raise a lot of eats if you but had the will."

"Ho—me make a garden? That would just be play,

When it comes to raising garden sass, I can beat you any day."

"You beat me? Well, I like that; why, man, you must be crazy.

Or are you just insinuating that I am dumb and lazy?"

"Ha, ha," said Jim, "I have to laugh to hear you fellows chatter.

You bristle up like fighting cocks and look madder than two hatters.

Why don't we all raise gardens and see which one can beat?

We'll leave the judging of them all to good old Uncle Pete."

"Now you have said it, Jim," said Joe, "I know Bill thinks so too.

We will all pitch in and then next fall you will see what I can do."

Then Joe and Bill argued hotly on how deep to plow, How much fertilizer to use, and what and when and how.

For a week those two debated on where to get their seed,

And just what vegetables to plant, and how much of each they'd need.

Bill said to plant in early morn . . . Joe said, just at night.

They argued 'til they both were mad, on when the moon was right.

And when they stopped to get a breath and rest a weary chin

They found Jim had his garden plowed and his peas and onions in.

Then the warm rain of May came down, to start those seeds to growing

And soon those garden plots were green and ready for hoeing.

The sun was hot, and by the hour Bill and Joe leaned on their hoes,

Cracking jokes at Jim because he had three crooked rows.

Jim had to turn his head aside to keep a smile from showing,

But paid no heed to what they said and just kept on a hoeing.

Then came the time of bugs and worms with short intervals between

To eat their cabbages and squash and perforate their beans.

Bill was sure the pesky critters came from far Japan;

Joe said their like had never before been seen by mortal man.

Jim turned a laugh into a cough, to keep them from mistrusting,

And left them arguing in the shade while he kept on bug dusting.

And so it went all summer, with now and then a pause;

Jim worked his garden with his hoe, the others with their jaws.

Jim's garden was much admired by all who chanced to pass,

But Joe's and Bill's were buried deep in all kinds of weeds and grass.

Jim sold garden truck all summer and had enough himself,

His cellar bins were rounding full, while canned goods filled his shelves.

Joe blamed his failure on the weather. Bill said he had poor seed;

But that Jim sure was a lucky guy, they both for once agreed.

Pete said it was no trick at all to tell which was the winner—

For there was not enough in the other two to make a good boiled dinner.

Will you work this summer for victory raising food to eat?

Or spend your time in idleness and help to bring defeat?

Our characters are like gardens, our habits are the seeds.

Good habits are the vegetables, bad habits are the weeds.

Good habits should be planted early, of this there is no doubt,

Before bad habits get a start and crowd good habits out.

If we will spend life's summer time working as we should,

Pulling out bad habits and cultivating good, We will find, when life's autumn nears and we leave this world of strife,

We shall live forever with the Lord a glad victorious life!

### Mrs. Greedy

There was an old lady quite charming, Whose appearance was far from alarming.

Her Q's and her P's she minded with ease, And her words were all mild and disarming.

She gave to the poor and the needy, Wore her coats until they were seedy—

But one failing she had— It was really too bad—

When it came to her eats she was greedy.

So when she heard talk of food rations That were coming to all of the nations,

The cutting down in meats And butter and sweets,

She arose in great indignation. She flew to the phone with a frown

And fairly tore the thing down, Ordered butter and meat—

More than she could eat— From every grocer in town.

Next day she started out shopping, Though it rained all day without stopping;

Bought sugar and canned goods, Twice as much as she should,

And came home dripping and sopping. This she kept up every day,

Both near home and in stores far away, Even bought candy and gum—

And bummed rides with her thumb— To get the stuff home without pay.

All her shelves she proceeded to fill. And her trunk, both the bottom and till,

While coffee in sacks was piled up in stacks Behind doors and on window sills.

But her coffee had a strong smell That her neighbors remembered so well;

Their noses they snifted And with eyebrows uplifted,

They all had great stories to tell.

One story at least it appears Soon came to the ration board's ears.

They arose up in wrath and took the warpath Demanding all the other stories to hear.

They searched from her attic to cellars, Needing no guide but their smellers.

Just what was her fine Is no business of mine;

But they surely had a plenty to tell her.

After that for quite a long while All her neighbors within a square mile

Would give each other a dig And grunt like a pig

When they passed her with ill-concealed smile.

There is a rule we shall find very true,  
Although it is not at all new,  
The measure you give,  
While in this world you live,  
Shall be measured again unto you.

After the Sabbath school lesson is finished, this teacher tells her story with a Christian life application. We must touch upon these principles of clean living from many different angles in order to impress them upon the young people, and in order for them to become a part of their daily living. Use the Bible first—it is basic—but we must make sure that the child sees its teachings applied to life. When the Holy Word becomes living and vital, where is your problem?

Charles H. Bond.

Little Genesee, N. Y.

#### OBSERVATIONS OF THE CORRESPONDING SECRETARY

New Auburn, Wis.

Ten years ago, following Conference at Milton, I spent two full weeks in the then pastorless Church at New Auburn, Wis. Those were pleasant days, happily spent with the people here. So it was with pleasurable anticipation that I looked forward to coming again. To the home of the recently installed pastor, Rev. Neal D. Mills, his good wife Martha, and little daughter Miriam we were brought June 13 by our friends, the Moores, from Stacey, Minn. Here a few restful but full days were enjoyed and improved by contacts with various families, including three such at Exeland.

The semi-annual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches, however, marked the high point in the New Auburn experience. These meetings began Sabbath eve, June 18, and closed Sunday night. Sixteen people came from Dodge Center, while others were present from Chippewa Falls, Eau Claire, Milton, Kenosha, Colfax, Saronia, and St. Paul.

The sermon on Sabbath eve by Pastor Neal D. Mills, on "God's Minute Men," was a fitting introduction to the theme of the meetings—"Reaching the World with Christ." The writer continued on Sabbath morning with "Forward with Christ." In the afternoon Pastor Charles W. Thorngate of Dodge Center gave a message on "Peace of Country and Peace of Mind," and the corresponding secretary of the American Sabbath Tract Society spoke on "How the Tract Board Works." The splendid program of the young people with

the consecration event will be reported in their department. A strong woman's program arranged by Mrs. Neal D. Mills consisted of two splendid addresses, one on "Reaching the World with Christ Through Temperance," by Mrs. Arthur North; the other, "Reaching the World with Christ Through Missions." These were outstanding demonstrations of the ability of our women in public speaking. The information they brought was inspiring in its challenge and practical in application.

The music throughout was good and of splendid variety, showing gifts of voice and ability to interpret. Dinners were served on the lawn and opportunity for fellowship thereby afforded. The extremes of rainy weather prevailing for days were followed by lovely weather for the services. About eighty-five were present Sabbath morning. Because of many returning to their various homes the closing service was more lightly attended, but good interest was manifest in the theme presented by the writer on "Breaking Pitchers," or Letting Our Light Shine.

The officers next year are: Arthur Payne, moderator; Cecil Bird, recording secretary; Ethel Greene, corresponding secretary-treasurer. Next meeting, Dodge Center.

#### LOCAL PREPARATIONS FOR CONFERENCE AT ALFRED

Recently a bulletin of the First Alfred Church carried the announcement of a meeting of the General Committee on Entertainment of Conference. Soon after the date of the meeting someone called on the telephone and asked if the committee had decided whether we were to have Conference. Well, that was not the question before the meeting. Assuming that Conference was to be held in Alfred, as voted last year, the object of this meeting was to discuss ways and means.

The Alfred people have some appreciation of the difficulties involved in entertaining Conference this year. But the difficulties were accepted as a challenge, and the committee was in the mood for the adventure. Perhaps some report of the discussion of the work which will devolve upon the various committees, especially the added tasks due to war conditions, will reveal something of the spirit and purpose of the Alfred people.

**Hospitalities Committee, Ben R. Crandall, Chairman**

It is quite possible that just prior to the arrival of Conference delegates in Alfred, four hundred Army trainees will have arrived on

the campus. They will have taken over The Brick, where usually a good many delegates find rooms. We were told at this meeting that three or four fraternity houses will have been fitted up by that time for the opening of the fall semester of the university, and that these rooms will be at the disposal of the Hospitalities Committee. Of course, as has been true of The Brick in past years, these rooms but supplement our homes, where most of the delegates will be welcomed. It would seem that our rooming facilities will be sufficient.

**Commissary Committee, John R. Spicer, Chairman**

Perhaps this committee has the most difficult problem to face. But it is being faced with hope and some degree of confidence. In the first place it was decided to ask Alfred people to serve breakfasts to their guests. Someone suggested a very simple menu which does not call for the use of rationed articles of food. Of course delegates who desire coffee may bring their own coffee, and if they like sugar in their coffee, there is the same answer to that. It is hoped that breakfasts for those lodging in fraternity houses may be secured at the public eating places in town.

It was thought that a way might be worked out whereby delegates could share their ration cards with the committee for the purchase of food. This seems legitimate since the owner of the ration tickets, and not some other, eats the food. You may hear more about that. Anyhow, the committee is working on the problem.

**Transportation Committee  
Burton B. Crandall, Chairman**

Transportation is another difficult problem. The limited bus service from Hornell has already been reduced. However, it will serve to some extent. It may be possible for delegates from the west to get off at Wellsville and find better connections with the bus. Three members of the committee present, each agreed to try to have a tank full of gas in his car at the opening of Conference, to be used in getting delegates from and to the station. During Conference most of the delegates will be located near enough to the church to walk to the sessions.

**Music Committee, Ray W. Wingate, Chairman**

Many members of the Alfred choir will be absent from Alfred this summer, and during Conference. This will make the work of the director of Conference music difficult. Doubtless there will be a choir. But three

ways of supplementing the music by the choir were mentioned. As in the past it is hoped our Conference delegates will help out. Names of musicians who expect to attend should be sent in to the chairman of this committee. In the second place, the Brotherhood of the Seventh Day Baptist Western Association may be able to help out. Rehearsals cannot be held with all members of the men's chorus of the brotherhood together. It is proposed, however, to distribute books among groups of the men in the various churches, so that the practice can be done in sections. The third item in the musical program of Conference will be recitals on the carillon. Conference has not met in Alfred since those lovely-toned bells were hung on the hill whence the music floats out to all in the valley. It will be worth a trip to Alfred to hear these bells.

**Five Other Committees**

**DeForest Truman, Paul C. Saunders, Mrs. Margaret Wingate, David S. Clarke, Miss Flora Burdick, Chairmen**

The above five committees function during the Conference sessions, and perhaps it is not necessary to discuss their work here. Suffice it to say that some of them are already at work. And the rest will be as soon as they have work to do.

A. J. C. Bond, Chairman,  
The General Committee.

[The next day after receipt of this article at the Recorder office, Rev. Hurley S. Warren, president of Conference, submitted the article which follows, giving out the news that Conference has been postponed. However, we are printing the above article as planned partly to show the wonderful spirit of the Alfred people in accepting the challenge of entertaining Conference under adverse conditions.—Editor's office.]

#### GENERAL CONFERENCE IS POSTPONED

By the time many will read this the official announcement of the postponement of General Conference will have been made in our churches in this country.

For the information of those who may not have been reached by the pulpit notice, we repeat: "By majority vote of the Commission of the Seventh Day Baptist General Conference, the One Hundred Thirty-first Annual Session of General Conference, which was to have been held with the First Alfred Church, Alfred, N. Y., August 19-24, 1943, is postponed. Reason: The travel situation."

Of course we are all disappointed. Yet, in the considered judgment expressed by the majority of the Commission it does seem wise to postpone the Conference.

As you will recall, following the mid-year meeting of the Commission last December, and after considerable correspondence to determine the advisability of opening the Conference program on Thursday instead of Tuesday, and closing on Tuesday instead of Sunday, the date was changed from August 24-29, 1943, to August 19-24, 1943, thus to avoid, in the main, week-end travel by delegates. This decision surely was in line with the greatly increased demands upon trains and buses. Those who have gone a few miles from home in many areas during recent weeks realize how much more serious the travel situation has become.

Efforts have been made from time to time to assemble such information as would enable the Commission to base its decision upon the facts if the time should come for the Commission to vote on the matter of postponing Conference. This has been accomplished by polls, consultation with a number of informed persons, and by correspondence with Director H. F. McCarthy, Division of Traffic Movement, Office of Defense Transportation, Washington, D. C.

Director McCarthy in his last letter received, June 21, stated:

There has been no improvement in the general travel situation, in fact with the summer season at hand the demands on our carriers are heavier now than when I last wrote you. The demands for military and other essential war traffic are likewise increasing.

Under the circumstances I cannot escape the conclusion that the desirable thing for your organization to do is to forego their 1943 meeting. You may be sure that in making this sacrifice you will not only be contributing materially to the war effort, but will be setting an example in leadership that will be of tremendous help to us in our voluntary travel conservation program.

I would appreciate being advised of your decision.

Thus, the decision has been reached.

We realize that some folks may be critical. That cannot be helped. We only ask that they temper their criticism with thoughtfulness. We wonder what they would have done if they were members of the Commission? We do hope and pray that the decision is for the best in the light of present conditions.

It is in place to say again that the Conference committees of the First Alfred Church have consistently maintained that Alfred would have entertained Conference if it had been

held. This spirit backed by their progressive planning is altogether assuring and most commendable. It is revealed in their article in this issue of the Sabbath Recorder.

Hurley S. Warren,  
Conference president.

## 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.

### "PHYSICIAN, HEAL THYSELF"

There is an ancient proverb which says, "Physician, heal thyself." Christ used it in regard to his work as recorded in Luke 4: 23. It expresses a principle that is applicable in all activities of life. A physician dying with tuberculosis cannot well advertise a cure for that disease, for if he does people will say, "Physician, heal thyself."

When people hear preachers, teachers, and others tell of the wonders that can be brought about by prayer and faith, their listeners naturally say, "If this is true, why not demonstrate it in your own life and works?"

There is boundless power, however, in faith and prayer when the circumstances are right, and we should depend on them at all times; but we should also set forth the fact that there are limitations. Limitations may be in ourselves or other people or the circumstances surrounding us. Christ faced these limitations. His faith was perfect and no one ever prayed more earnestly; but his requests were not all answered.

Let those of us who preach and teach remember that those to whom we talk have a right to expect that the truths we proclaim be demonstrated in our lives and work. "Physician, heal thyself."

W. L. B.

### IS CHRISTIANITY LOSING GROUND?

It is being stated in different ways that the world is getting worse and that Christianity is losing its influence. Pessimistic statements should not be made unless true, and it is often a mistake to proclaim such facts, even though they are true.

In the March number of Church History, a quarterly magazine published by the American Society of Church History, the influence of the Church is discussed by Professor Kenneth

Scott Latourette. In this article entitled, "The Christian Church in the Last Seventy Years," Professor Latourette compares the influence of the Church today with that of seventy years past. Very few men are as well prepared to compare the influence of the Church today with that of the past as is Professor Latourette. He is professor of Oriental History in Yale University; is author of the five volume history entitled, "The Expansion of Christianity"; and is in close touch with what is taking place over all the world. In this article of seven pages, he presents both sides of the question regarding the waning influence of the Church. The facts he brings out prove that it is stronger today than ever before. To those interested in the present situation, the article is helpful, and a condensation of the points he makes follows:

#### The Dark Side

The losses suffered by the Christian Church are familiar to most educated people. Some of the most striking evidences of the apparent weakening of the hold of the Church upon Christendom are quickly enumerated. There is the waning share of the Church in the control of education. Most of the earliest European and American universities were children of the Church and for a time were under its parental nurture and control. Primary and secondary education was once largely in the hands of the Church. Today the overwhelming majority of university students are in institutions with no ecclesiastical connection. Most of those universities which owed their origin to the Church have either disappeared or have largely emancipated themselves from ecclesiastical dependence. There is the common impression, too, that the present generation of students is, from the Christian standpoint, religiously more nearly illiterate than any of its predecessors for at least a century. Moreover, the great masses of those employed as laborers in modern industry seem to be slipping away from the Church. What is styled labor, whether organized or unorganized, appears increasingly divorced from the Church. In the age-long conflict between Church and state, the tide of battle appears now to be in favor of the state. If this were the entire picture, the status of the Christian Church would be very parlous.

#### The Bright Side

There is, however, another side to the picture. One striking phase of that picture is the rapid geographic extension of Christianity. The Church is more widely spread geographically than ever before. This expansion has been in part by the migration of peoples traditionally Christian. It has also been through an amazing missionary movement, unequalled not only in the history of the Church but also in the history of all religion. The missionary movement has arisen primarily from an extraordinary revival of vigor within the Church itself. The revival has been in both the Roman Catholic and Protestant folds. It has been most marked in the lands in which the industrial processes of the nineteenth and twentieth centuries

have attained their greatest development. It is important to note, moreover, that this expansion is not slowing down. It has been continuing even during the vast disorders which have followed 1914.

As a second phase of the picture, Christianity is becoming more firmly rooted among more different peoples than ever before. Because of the association of the modern missionary movement with Western peoples, the Christian Church among non-Occidental peoples long tended to be a kind of Occidental ecclesiastical imperialism. It was largely staffed, directed, and financed by Occidentals. In the past two or three decades this characteristic has been disappearing. Increasingly the leadership is being transferred to "nationals," the natives of the soil.

In the third place, the non-Roman Catholic churches are increasingly coming together into a conscious world-wide fellowship. It is significant that in the past tragic years while the nations of the world have been pulling apart and international society has been moving toward the debacle of the most extensive of world wars, the Christian churches of the world have been coming together. Aware of the appalling and gigantic challenges to their existence, the churches have felt it necessary to make common cause. I am not aware of any other movement (except the Roman Catholic Church), secular, idealistic, or religious, which is so comprehensive racially, geographically, and internationally—or, better, supernaturally.

In the fourth place, never before has the Christian Church had an influence upon mankind which has been so geographically extensive. This is not to say that the Christian Church and its faith are dominant in the world. Clearly they are not. However, in great reaches of territory and among vast peoples where seventy years ago the Church was scarcely represented, it has now become an important force.

In the fifth place, the Christian Church has not been so weakened within traditional Christendom as might at first sight appear. Indeed, it is not certain that it has lost ground. In proportion to the population the membership of the Christian churches is much larger in the United States than seventy years ago. The Christian Church has not become as negligible a factor in Europe as some would have us believe. It is becoming clear that it is far from dead in Russia. In Germany, the last reliable figures which we have indicate that the sales of Christian Scriptures have steadily outstripped those of Mein Kampf. In some of the countries occupied by the Germans, notably in Norway and Holland, the Church has been a rallying point of the national spirit in opposition to the invader. The modern missionary movement whose extent and influence we have hinted at in earlier paragraphs was born of the revivals of the eighteenth and nineteenth centuries in the churches of the Occident. Measured by the numbers of organizations to which they gave rise, these revivals were the most extensive and potent which the Christian Church has ever experienced. The past seventy years have seen them at their peak.

On the one hand, the Church has clearly lost some of the ground which once appeared to be

safely within its possession. On the other hand, it has become more widely spread geographically and, when all mankind is taken into consideration, more influential in shaping human affairs than ever before in its history.

W. L. B.

### ECHOES FROM MY CLASSROOM IN THE ALFRED SCHOOL OF THEOLOGY

It will be tragic indeed if we reach the end of the war without having laid most carefully our plans for the postwar period. Some of us remember back in 1918 when the bugle sounded the order, "Cease firing," how unprepared we were and with what confusion we took up the problems of reconstruction. It is just as important—and urgent—that we be prepared for the problems of peace as to be prepared for war. Past experience has taught us some of the immediate tasks that will confront us, and if we wish to avoid the mistakes we made following the First World War we must be prepared to act more intelligently.

When the war ends millions of people, including women and children, will be sick and starving and the cry will go up, "Hurry or we die." Famine and pestilence will be rampant. Agriculture will have degenerated under war pressure. Discipline will have collapsed, and industry will be under the necessity of shifting from wartime production to civilian needs. Commerce will be at a standstill. Blockades will have to be lifted and it is estimated that 30,000,000 tons of overseas imports of concentrated foods will be needed to meet the immediate demands in the conquered nations as well as in the conquering nation. Very likely the governments of the victorious nations will have to bear the burdens of shipping, credits, and distribution of supplies. Industry will be paralyzed and people will be insisting and clamoring for the resumption of work and living. These and a thousand other problems will be calling for immediate solution or the world will be plunged into a terrible chaos. We can easily see how complicated the social, economic, political, and national problems will be and how carefully plans must be made to avoid final disaster.

Hoover and Gibson in their book, "The Problems of Lasting Peace," draw this early conclusion, "Before this war ends, the war aims and the principles of peace should be reduced to more specific and practical terms

than those expressed in the Atlantic Declaration of President Roosevelt and Prime Minister Churchill. And there should be agreement now on the method by which the machinery of peacemaking is to be handled by the United Nations." And the next deduction is, "Any structure of lasting peace must consist of two parts. The first is its foundation of political, territorial, military, economic, and ideological settlements, which restores order and recovery in the world. The second is the erection thereon of some instrumentality to preserve the peace. The temple where the flame of peace is to be kept will not endure unless the foundations are more deeply and more securely laid than those of Westphalia, Vienna, and Versailles." They then proceed to develop the theory that democracy with its philosophy of personal liberty and representative government as opposed to totalitarian and dictator forms of government contain the essential principles of peace and good will among men. Democratic nations believe that the freedom granted by this form of government furnishes the most promising hope for lasting peace. Whereas dictatorships and totalitarianism are in their very nature aggressive, militaristic, and imperialistic in character.

Another fact which must be given due consideration in planning world peace is the pressure of economic issues. "Pressures of over-population to find outlets for men and goods play a striking part on the world stage today. The craving for security of supply of raw material and places to sell surplus products has led to incessant friction, hate, fear, and war. Insistence that 'trade follow the flag' has cost rivers of blood and untold sorrow. All these are part of the incentives to imperialism." Thus it will be seen that if we are to lay the foundations of a just and enduring peace we shall have to remove those economic injustices that engender fear of hunger, want, and social insecurity.

The so-called Atlantic Charter pledges the restoration of at least twenty-four small nations whose sovereignty was violated in the early stages of this war. To restore the old boundaries and rehabilitate those who have been driven from their homes will be a very perplexing problem. In some of these nations it may be unwise to do this; yet there will be a loud clamor for such restoration. If it is done, there will need to be better organization of them if they are to keep the

peace. National sovereignty and independence usually call for a large army, and for many of these small nations to maintain such would of itself lay an unbearable burden on a small country. Extreme nationalism as well as imperialism are both self-destructive. This observation seems amply demonstrated in the present world conflict.

One of the most perplexing phases of this peace question will be the matter of disarmament. On this question there will be wide disagreement. Many experienced statesmen feel that if the impoverished nations are to recover from the effects of this war, the matter of disarmament will have to be faced in a very realistic manner. Two plans are suggested: first, the disarmament of the militaristic or warlike nations; and second, the disarmament of the victorious nations. To disarm the former and not the latter would be to perpetuate all the forces that make for war. It is argued that the victorious countries having defeated militarism—the aggressive and warlike nations—at such infinite cost and sacrifice, are not going to melt their swords into plowshares and thus allow the enemies of mankind a chance to return to the practice of the last one hundred years of involving the human race in the practice of human slaughter. That blunder was made in the case of the First World War and is not likely to be repeated. Let me quote for you two brief paragraphs from Hoover's book:

"The complete idealistic view would perhaps be the total dissolution of the military establishment of all enemy nations and the substitution, for the purpose of civic order, of a constabulary of the police type, excluding the whole officer and military cast from such organization, and thus assuring their disappearing from the world.

"Human nature and national mores being what they are, all this"—the mistakes of the Treaty of Versailles—"will happen again unless positive measures are taken immediately while the world is sick of killing and wants action to end it. The opportunity for comprehensive action will be of short duration. Unless this opportunity is seized upon, all these same obstructions will grow again—nationalism, militarism, military alliances, and the witches of fear, hate, and revenge will mix a new brew."

In the space of one brief article it is impossible to treat the question with any

clearness or completeness. I hope, however, to have at least indicated the magnitude of the problem which the young men in preparation now for their life task will face as they take their place among the leaders of the world of tomorrow, which will be a world of reconstruction of a shattered world.

I cannot close this brief sketch without a word on the matter of the "WILL TO PEACE."

It would seem that in a world so saturated with fear, hate, and revenge, where multitudes live each day under the shadow of death, such Utopian dreams of "peace on earth and good will on earth" are so remote as to be little more than dreams. Yet we cannot escape the ever-present consciousness of the infinite suffering of war. "It kills or maims the best of the race. It brings the deepest of grief to every home. It brings poverty and moral degeneration. It brings these poignant ills to victor and vanquished alike." Nor must we forget that at the very heart of the Sermon on the Mount, spoken by the Son of God as he began his redemptive work on earth lies the concept of compassion, peace on earth, and good will among men. "Blessed are the peacemakers, for they shall be called the children of God." This concept epitomizes the deepest aspirations of mankind through many centuries. It has taken shape in many noble movements—the Holy Alliance, the Concert of Europe, the Hague Tribunal, all movements for the settlement of controversies by mediation, by arbitration, as in the League of Nations, the World Court, and in the present war.

"In the making of that peace will come a fleeting chance for the leaders of mankind to bind the wounds, to restore faith, and to bring new hope to the world. In the words of Washington to the Federal Government, 'Let us raise a standard to which the wise and honest can repair—the event is in the hands of God.'"—Hoover.

E. D. Van Horn.

Alfred, N. Y.

### NOTICE OF QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptists will meet at Walworth, Wis., Friday night and Sabbath day, July 23 and 24.

Allen Bond.

**WOMAN'S WORK**

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

**SOME POINTED STATEMENTS**

(These statements were made by J. C. Masee in his book, "Evangelism in the Local Church")

1. Christ's last words, "Go, baptize, teach," apply to every Christian today:
2. The tremendous significance of Christ's final commission is better understood when we realize he risked the entire progress of his kingdom upon obedience to his command.
3. Every thing in the progress of the kingdom depends upon making disciples.
4. It is tragic that the average Christian church has no organized group for soul-winning.
5. No new machinery is needed in the present setup of church organization for soul-winning.
6. There should be a rededication of the whole church for soul-winning.
7. If each one in the church will make for himself a reputation of concern for souls, the unsaved will come to him.
8. The manner of living of the average church member has left the world doubtful as to what it means to be a Christian.
9. There is too much motion without progress in the modern church.
10. The prospects of winning souls are as bright as the promises of God.
11. The ordinary and frequent experiences of everyday life provide the richest fields for helping people to find Christ.
12. We must "weep o'er the erring, lift up the fallen, tell them of Jesus the mighty to save."
13. The tactics of the fisherman may well be applied by the soul-winner.
14. Cultivate the habit of looking for and recognizing opportunities for soul-winning.
15. The compassion of Christ for lost souls should become our compassion.
16. The quest for souls offers a thrilling experience and satisfying labor not equalled elsewhere.
17. The soul-winning business offers an opportunity to pay off a great debt of gratitude.
18. When you undertake soul-winning be sure the Holy Spirit is your guide.
19. Never fail to pray for wisdom, tact, and guidance as to time and the circumstance of approach.

20. Make much use of the Bible—urge the unconverted to read it.

21. There are ninety million unsaved pagans in America.

22. Is it safe to leave a lost world to its own fate?

—Gleaned, reworded, and arranged by the promoter of evangelism.

Leslie O. Greene.

**MRS. FREDERICK F. STOLL**

Martha Sauter, daughter of Frederick and Ernestine Fackler Sauter, was born in Rhineland, Germany, March 19, 1863, and passed away at the home of her daughter, Mrs. Esther Schroeder, in Jersey City, N. J., June 12, 1943.

From childhood she wanted to be a missionary and was called by her brothers, "The praying sister." However, her parents prevailed upon her to follow in her father's footsteps by teaching school. This she did until her marriage.

She was united in marriage with Frederick Ferdinand Stoll July 8, 1887. To this union were born three daughters: Mrs. Martha Wray, Mrs. Ruth Neuland, and Mrs. Esther Schroeder.

Sister Stoll was a Lutheran until she and Brother Stoll embraced the Sabbath truth in 1890, and ever since has been a conscientious Sabbath keeper. At about the same time she came with her husband to this country.

It is written of her that, "She was a faithful and co-operative wife, assisting her husband in his church work. She had a deep interest in foreign missions and was an ever ready and willing servant in her Master's work. She lived for her home and her church. In her church she was a tireless worker and despite failing health she kept her zeal and interest. She had to be carried up church stairs at times in order to attend services, but felt that her place was in the church on Sabbath day. Friends and neighbors alike testify to her unselfishness and ready willingness to help and comfort. 'To know her was to love her.' As one friend said, 'She was the kindest person that ever lived.' Her home was open at all times and the uninvited guest ever welcome and was asked to share. True hospitality was known at her home.

"Her hands were never idle. She was a faithful wife, a devoted mother, and a friend to all. Her works will live after her. She was very patient in her last illness although her pain and suffering were terrific."

Sister Stoll united with the German Seventh Day Baptist Church of Irvington, N. J., at the time of its organization by Brother Stoll in 1933. She served as president of the Women's Club of the Irvington Church until her health failed at which time she was elected honorary president.

Her favorite hymn in German was:

"Take thou my hands and lead me,  
I cannot walk alone."

Her favorite English hymn was:

"Almost Persuaded."

"She praised God and thanked him for every blessing."

Besides her daughters she is survived by the sons-in-law; two grandchildren, Mrs. Martha Howard who grew up in her home as a daughter, and Aviation Cadet William H. Wray; a sister, Mrs. Ernestine Fassbender; two nephews; and a host of friends.

Memorial services were conducted June 15, by Rev. Hurley S. Warren. Interment was in Hollywood Memorial Park, Union, N. J.

H. S. W.

**YOUNG PEOPLE'S WORK**

Jeanett B. Dickinson, Acting Editor  
Pine Brook Bible Conference  
East Stroudsburg, Pa.

During July and August, please send all material to the above address.

**TEN BAPTIZED AND JOINED SHILOH SEVENTH DAY BAPTIST CHURCH**

During a very beautiful and impressive service at Rhoda Lake on Sabbath eve, June 18, 1943, ten young people were baptized by Rev. Lester G. Osborn. Each asked for membership in the Shiloh Seventh Day Baptist Church on Sabbath morning. They were welcomed by the church and each new member was presented with a beautiful Bible. There were five girls and five fellows as follows: Ruth Ayars, Janice Davis, Marylyn Osborn, Arlene Swing, Evelyn Trout, Derk Kuypel, Russell Oxley, Auley Parvin, Owen Probasco, and Leroy Rainear.

**YOUNG PEOPLE AT SEMI-ANNUAL MEETING**

The young people at the semi-annual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches were truly good to look upon. They were at every service and

rendered valuable services throughout the seven sessions held over the week-end of June 20. But the special service of young people was held as vespers the night after the Sabbath. A most interesting program of music, including Scripture reading, prayer, and poems, was rendered. There were choir, solos, duets, and quartets. Those taking part were as follows: Helen Pederson, Vila Churchward, Barbara Fox, Juanita Loofbourrow, Delores Churchward, Mary Thorngate, Douglas North, Norris North, Loyal Pederson, Paul Pederson and Clayton Coaty. These were only about half of the young folks present. Early in the program a service flag with stars representing the boys from our church homes was dedicated by appropriate remarks by Pastor Mills. Silent prayer was offered, followed by a consecrating prayer by Pastor Charles Thorngate of Dodge Center.

The earnest address given by Pastor Mills, which will be found in this department, was followed by a beautiful consecration on the part of youth. To the following pledge the young people present responded one hundred per cent. This was a helpful and impressive service.

**A Covenant for Youth — Consecration Pledge**

Conscious of our failures and sins, we Christian youth, firm in our faith in God and Jesus Christ, and with hope for the future, declare our purpose to work through the Christian Church and with other worthy agencies to build a world of brotherhood, where God-given resources shall be used to serve all mankind, where co-operation shall replace unfair competition, where peace shall abide instead of war and violence, where special privilege shall give way to justice and equal opportunity for all, and where God shall be honored by all men.

It is our purpose to begin with ourselves by striving to eliminate from our own heart all hate, envy, and selfishness, and to live truly Christian lives. We shall endeavor to fit ourselves for our task through the study of human problems, private and public worship, and the spiritual observance of the Sabbath day.

—Contributed.

**A CHALLENGE TO CONSECRATION**

Rev. Neal D. Mills

**To Our Forefathers**

You who have handed us life's torch, new kindled,  
We are your own, in us you live again.  
Oh, may we prove your influence has not dwindled,  
That earth holds yet a sturdy race of men!

You who have given us all that we cherish—  
Life, and the gracious gifts that living brings—  
Amid the trivial things that daily perish,  
Your spirit lifts us up to fairer things.

We are your children—citizens or sages,  
Sharing your race, your likeness, thought, and  
aim,  
Guarding life's spark, to hand it down the ages,  
And make earth somehow fairer than we came.

—Frances Crosby Hamlet.

We rejoice in the achievements of our forefathers—heroes who met the challenge of their day. We owe much to them. The same challenge comes to us in this generation. The great achievements are not all accomplished; great tasks call to us. A sick and distressed world torn by war, hate, greed, fear, and ignorance waits to be made over. After nineteen hundred years the world is not yet won to Christ. The world of beauty has been marred; beautiful cities have been bombed into shambles; modern science has blessed mankind, but it is also a curse. Inventions that might have brought happiness have been turned to destruction; the resources of the good earth are hoarded by the idle few, while a third of the world goes hungry to bed every night. Youth are denied the normal privileges of making homes and starting their careers. Instead, they are set against each other in mortal combat. The First World War left an aftermath of moral standards among youth at which the older folks would stand aghast if they knew about it.

Above the turmoil of war and the greedy scramble of our time we can hear, if we listen, a voice coming down through the centuries saying, "I came that they might have life, and have it more abundantly." And the prayer of the Christian Church grows louder, "Thy kingdom come, thy will be done on earth." That kingdom has not yet come because men aren't yet ready for it; we have failed to do our part. The youth of this generation is challenged, perhaps as no other generation, to help bring in this kingdom.

We Seventh Day Baptist youth have a unique opportunity because we have the Sabbath of the Bible and of Jesus to use for our spiritual upbuilding and to recommend to others as a powerful aid in the spiritual preparation for the task of building the new world of brotherhood and good will.

I challenge you, Seventh Day Baptist young people, to the difficult, dangerous, discouraging, but glorious and worth-while task of building that kind of world. Will you accept the challenge?

### THE CHRISTIAN ACCEPTS RESPONSIBILITY

Standard Christian Endeavor Topic of Meeting  
for July 17, 1943

#### 1. To God:

By giving him all—loving him above all else. Christ asked Peter three times if he loved him. (John 21: 15-17.) Our first responsibility is full-hearted devotion. Before service can be rendered there must be a right relationship to God.

#### 2. To the Church:

After the Christian has given God first place in his life, he will want to serve him through the Church by accepting both physical and financial duties. Are we too busy doing our own pleasure and going about our own business to do God's work? How many times people have been asked to do some labor for the Lord and they say, "Oh, I won't have time for that or I'm not capable." There would be a way and they would have the ability if only they would take it to the Lord in prayer. God doesn't ask us to give all of our material wealth, just a part. Some say, "Oh, I can't give because I have so many bills and expenses." God doesn't keep asking for payment—no, God doesn't beg for money, but he does love a cheerful giver. (2 Corinthians 9: 7.) God also says in his blessed Book to "Seek ye first the kingdom of God; and all these things shall be added unto you." (Luke 12: 31.)

#### 3. To his Fellow Men:

Christ told Peter to feed his sheep. He still wants us to do that today. He also said, "Go ye therefore, and teach all nations." (Matthew 28: 19.) "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28: 20.) The Christian must tell others of the love of Christ and his saving power through his precious blood shed on Calvary. After he has told others he must help them in all ways through prayer and encouragement and help in time of trial. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1: 7.)

Shiloh, N. J. Mrs. Charles Swing.

### TRY THIS WITH YOUR JUNIORS

One Junior superintendent finds a scrap book a great help. She collects Bible puzzles, Bible drills, poems, and any good suggestions for the Junior meetings. Geo.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

Enclosed is a poem written by one of my good friends here in honor of her daughter, whose name means "Springtime." She has been a worker with Junior Christian Endeavor and is still much interested in children and young people.

#### "Springtime"

By Mrs. J. N. Pierce

Spring has awakened from her long, long nap,  
All shrubs and trees are full of sap,  
The return of the woodpecker, with his tap-tap-tap,  
He has escaped the cold winter snap.

Violets and bluets cover meadow and hill,  
Dooryards are lovely with daffodil,  
And the cheery little sparrow on the window sill—  
He has forgotten the winter chill.

The gay little lad and smiling lass  
Go skipping along on the new green grass;  
Their daddy would go fishing and catch a fine bass  
If he weren't rationed on auto gas.

What's cooking for breakfast? Let me see—  
We'll have hot cakes, and syrup from the honeybee,  
One cup of coffee, and plenty of tea,  
One teaspoon of sugar for you, and for me.

There is not one of us who would complain;  
We are all united in this "big game,"  
With its loss of lives, misery, and pain,  
But we hope to win this war in Jesus' name.

I thought perhaps Recorder children might  
enjoy this as much as our twins did.

Sincerely yours,  
Mrs. C. A. Beebe.

Fouke, Ark.,  
June 23, 1943.

Dear Mrs. Beebe:

I think the children *will* enjoy this charming little poem. I have. Thank you for sending it.

Yours sincerely,  
Mizpah S. Greene.

Dear Recorder Children:

I have for you this week a fairy like story I used to tell my school children long ago. I'll call it

#### The Discontented Goldenrod

"Oh!" sighed a tall branch of goldenrod.  
"Just see all these daisies, buttercups, and violets growing near me; how I wish that I could

be covered with flowers, like these; here I am, just a homely, green branch, with not even a promise of any blossoms; it is very hard."

Day by day it watched the flowers, and grew more discontented, as it saw the children pass it by without even a glance, and gather the daisies growing near. Not even a butterfly lighted upon it, and the poor goldenrod felt lonely, indeed.

All summer long it saw the flowers bloom and die, one by one, until at last not even a daisy was left.

One day it noticed, on the ends of its branches, some little green bunches; these bunches grew larger and larger every day, and the goldenrod wondered what they could be. The days passed swiftly by, and the summer had gone; it grew cooler and cooler, and the poor branch thought it must soon die; but one morning it was much surprised to see one of the little bunches which it had noticed begin to open. It watched closely, and soon saw a beautiful little yellow star, bright as the sun; more and more came, and soon the little branch was covered with the bright yellow blossoms.

"Oh, see that beautiful bunch of goldenrod!" exclaimed a lady who was passing. "It is more beautiful than all the flowers I have seen this summer." So saying, she took the branch and carried it home, where it blossomed for many days in a beautiful vase.

"I never dreamed of such happiness as this," said the branch to itself; "how I wish I had not been so discontented."

Think of the goldenrod, Recorder boys and girls, if you ever become discontented and think other children have more to be proud of than you, and believe that some day you may become a blessing to your family, to your friends, and to God, if you try hard enough.

M. S. Greene.

### CAMP LEWIS

Camp Lewis, near Ashaway, R. I., is to be in session August 3 to 12, 1943. The camp is for teen-age young folks (twelve years and up). Camp this year will be shorter, so all traveling can be done near the middle of the week. The fee will be \$8, which includes all meals.

Correspondent.

"No one can preach salvation through the cross with power until he has experienced a crucifixion of self in his own life."

## OUR PULPIT

### KEEPING MY CROWN

By Rev. Herbert L. Cottrell

Text—Revelations 3: 11. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

This particular message in which our text is found is to the Church of Philadelphia in Asia Minor. There are placed before her great opportunities which she has power to accept and make the most of if she will. "Behold, I have set before thee an open door, and no man can shut it." What an encouraging outlook it is to a church who has before her, at her very doors, great opportunities for service. And how true it is that no one can close our doors of service except ourselves. If we fail to make the most of our lives, we ourselves are to blame. It is just as true of a church as a whole. Thus how careful should each individual church member be, lest he place even a straw or rock of hindrance before the church, preventing her from entering that God-given door of opportunity. But while Philadelphia had opportunities, she also had temptations which vexed her sorely and threatened her very life. But because she had kept the Word of God, he had promised to keep her in the hour of temptation. But there was always that implied condition that she must be faithful. How it calls for every nerve and sinew of our strength to be faithful, to rise above the subtle and deceitful allurements of the world. There came to the church of Philadelphia the warning, "Behold I come quickly; hold that fast which thou hast, that no man take thy crown." Here is suggested the moral possibility that she might lose her crown. That crown doubtless referred to her spiritual character, salvation, and eternal life. This indeed was a crown too precious to lose.

What is the value of such a crown? How great is the value of an earthly crown? We need only to refer to some of the crowns of the kings and queens of Europe to know that their monetary value goes up into the millions. The crown of the former Czar of Russia, together with all the royal regalia which included the scepter set with the famous Orloff diamonds, was estimated to be worth \$150,000,000. But the crown had something more than a monetary value to the king and queen. It was symbolical of a value which was of far greater worth than dollars and cents. It

stood for a priceless heritage, reaching back for centuries, of blessed privileges, education, the aptitude and capacity to rule, and limitless opportunities.

But real crowns are not limited to kings and queens. You and I are blessed with crowns. This crown may not be a monetary one, a crown standing for wealth. It has many times proved true that such a crown has been only a curse to its owner. Our crown consists of a priceless heritage, a spiritual background, without which our lives would be meager and bare. It consists of fathers and mothers, grandfathers and grandmothers, a spiritual ancestry, which has made the Marlboro Church and many other churches possible. This noble ancestry bravely toiled, sacrificed, took their places in the communities in which they lived, in the church, and in the home. The world has been made better because they lived.

But our crown consists not only in our spiritual heritage but in that God-given talent which can bring us happiness, contentment, and sometimes distinction. Every one is born into this world for a purpose. And the question comes to us, "Will we use our talent to accomplish our God-given tasks or will we let it go to rust?" One has said, "God breaks the pattern at every birth." He makes only one "you." Are we going to fill our niche, honor the crown God has given us? There is usually one thing that we can do and enjoy better than another. Farming, teaching, preaching, music, business, making a home—what is it? What are you doing with the crown of a God-given talent?

Those who opened the tomb of Tut-ankhamen estimated that the wealth enclosed approximated fourteen million dollars. This vast accumulation of gold and works of art had been buried for more than thirty centuries, and practical men of today have estimated that if this treasure had not been buried, but invested in such a way as to have returned interest at 6 per cent, by this time it would have amounted to \$4,800 . . . (or a number which I think some of us would have trouble in reading, but the figures are 4, 8, followed by eighty-nine naughts). It was a losing game to bury the fourteen millions. Some day when it is too late we may realize the awful disaster we brought upon ourselves when we buried our God-given talents.

"A talent was mine  
Long years ago.  
'Use it,' the Giver said,  
'Twill brighter grow.'

"I used it; how it shone!  
And then one day,  
For just a whim,  
I laid my gift away.

"Untouched I left it  
While the years rolled on;  
Today I seek it,  
But my gift is gone."

But there are many people who have beautiful crowns which excite the envy of their friends, yet they are incomplete because some essential jewels are lacking, the jewels of salvation, eternal life, and peace with God. These precious jewels can become set in our crowns only by a conscious act of ourselves. We must choose to surrender ourselves to God as our Lord and Master, as the Savior and Redeemer of our souls, and accept his will for our lives. It is only then that he only can set in our crowns those imperishable jewels of salvation, eternal life and peace with God. Oh, think of the privilege which we possess of having a completed crown!

But when we have this completed crown, there is the implication in our text that we will lose it if we are not on guard. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Man, our friend, our companion or associate, by his wrong influence, suggestion, or guidance, may be instrumental in taking our crowns away from us; but, in reality, there is only one person who will be to blame if you lose your crown, and that person is yourself.

Why does a man lose his crown? It really starts in his very mind and soul. It may be he nourishes unclean desires and ambitions. Impurity of thought, life, and deed destroys the very texture of our minds and souls, blurs our vision of Christ, raises a wall of separation between us and God. A man loses his crown when he does not think straight and true, when he misinterprets the Bible, or refuses to follow its teachings when it does not harmonize with his desires and beliefs, or listens to the demands of his selfish will instead of the "still, small voice" of conscience.

When does a man lose his immortal crown? When he loses God and refuses to choose him as the Master of his life, and his will as his rule of action; when he buries his God-given talents and ignores the God-given opportunities all around him. He begins to lose his crown when his heart becomes the citadel of evil thoughts and ideals. As the Scripture says, "As a man thinketh in his heart, so is he." His thoughts blossom out into wrong

deeds; his deeds give shape to his character, and his character fixes his destiny. We do not usually lose our crowns all at once, but they only gradually slip out of our grasp and we realize, sometimes too late, that they are gone. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown."

## THE SABBATH

*The Sabbath was made for man (Mark 2: 27a)*

By Paul Mahoney

Question—By whom was the Sabbath made?

Answer—"By him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: . . . and by him all things consist." Colossians 1: 16, 17. "God, who created all things by Jesus Christ." Ephesians 3: 9.

Question—Who and what was Christ?

Answer—"In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh and dwelt among us." John 1: 1, 14.

Question—Who will judge the world?

Answer—"The Father judgeth no man, but hath committed all judgment unto the Son." John 5: 22.

Question—For whom was the Sabbath made?

Answer—"The sabbath was made for man." Mark 2: 27.

Question—For what were the other six days made?

Answer—"Six days shalt thou labor and do all thy work. [That takes in all but the Sabbath.]

631 Fischer St.,  
Glendale, Calif.

## SABBATH SCHOOL LESSON

FOR JULY 17, 1943

God Encourages Moses. Scripture—Exodus 3: 13—4: 31

Golden Text—Exodus 3: 12.

Man's primary allegiance is to his vision of truth, and he is under obligation to affirm it.—Jane Addams.



## RESOLUTIONS OF RESPECT

We, the women of the Missionary Aid Society of the Second Brookfield Seventh Day Baptist Church, desire to express our sorrow and deep feeling of loss in the death of our beloved member, Mrs. Lilla York Whitford. From the time of her becoming an active member of the society until the time of her death she manifested a deep interest in its affairs. She was a woman of unusual character, strong in the faith of her fathers, and having the blessed gift of friendship. She was a loyal worker and a willing giver; and it will be hard to find any one to fill her place.

We desire to express our sympathy to her immediate family, and direct that these words of appreciation be placed upon the minutes of our society, and that copies be sent to the family, the Sabbath Recorder, and the Brookfield Courier.

Hannah L. Crofoot,  
Merletta L. Frair.

## EDUCATION

"We can change the world in one generation," said Benjamin Kidd. That is to say we can change it for better or for worse.

Education writes principle into life itself. Its works cannot be undone. The child or youth once convinced cannot get entirely away from that conviction. He may depart from it; his life may go far astray but, depend upon it, he can never fully forget or forsake the principles of truth and righteousness which guided him in formative years. There is a line in Storm's Immensee which should never be forgotten: "Da stand das kind im wege"—"There stood the child in the way." The child who has been properly instructed will stand in the way of the adult who is turning himself toward destruction.

So let us depend upon education as a fundamental solution of moral and social problems—never-ceasing education. A solemn obligation of the Church is to facilitate education of the child, education of the youth, education of the adult in the fundamental principles of righteousness, which, among others things means moderation in the use of all which is good and total abstinence from all which is harmful.—The Voice of Bd. of Temperance, Methodist Church.

## OBITUARY

**Burdick.** — Daniel F. Burdick, son of Charles F. and Tacy Ann (Palmer) Burdick, was born September 23, 1853, at Ashaway, R. I., and died June 7, 1943.

He was married October 11, 1884, to Carrie D. Still. He was a painter and paper hanger by trade. He lived in Ashaway practically all of his life. He was one of the oldest members of the First Seventh Day Baptist Church of Hopkinton. He and his wife have made their home for some time with their son, Earl D. Burdick of Ashaway. He is survived by his wife, his son, and his sister, Mrs. Charles T. Whitley of Westerly, R. I.

Farewell services were conducted by his pastor, Rev. Ralph H. Coon. Interment was in the Oak Grove Cemetery, Ashaway. R. H. C.

**Kenyon.** — Winona Champlain, daughter of John and Esther (Adams) Champlain, was born in the town of Genesee, N. Y., January 29, 1870, and died at the Mountain Clinic, Olean, N. Y., June 15, 1943.

For some years she was a capable teacher in the public schools of New York. October 12, 1896, she was united in marriage with George H. Kenyon. Mr. Kenyon died in 1937. She united with the church at Little Genesee in early life and became a member of the Independence Church in 1907, of which she remained a member until called by her sudden death.

She is survived by her son, Hugh, and his wife and two grandchildren of Canisteo, N. Y.; two brothers, Lewis A. Champlain of Little Genesee, N. Y., and Frank Champlain of Shingle House, Pa.; and several nieces and nephews.

A prayer service was held at the Mulholland funeral home in Wellsville, N. Y., Friday morning, June 18, and funeral services at the home of her brother in Little Genesee at 2 p.m., conducted by her pastor, Walter L. Greene. Interment in the Wells Cemetery at Little Genesee. W. L. G.

**Stoll.** — Mrs. Frederick F. Stoll passed away June 12, 1943. (A more extended obituary elsewhere in this issue.)

**Sweet.** — Mrs. Metta Sweet, daughter of Newton and Jane Davis, was born at Welton, Iowa, November 8, 1872, and died at the Loma Linda Sanitarium, June 18, 1943.

Besides her husband, Justin Sweet, she is survived by her three children, Mrs. Bessie Babcock, Mrs. Marie Rich, and Lawrence Sweet.

Mrs. Sweet was a most capable, community-minded woman. She was outspoken and sincere, most resourceful, and generous of her time and abilities in all the causes that appealed to her heart. She had come into a blessed sense of the presence of God with her.

The farewell service was held June 21, and burial was at Montecito. L. F. H.

## RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

**WHEAT LAND.**—Would like to rent several hundred acres wheat land. Will buy or rent your equipment. P. Mahoney, 631-B Fischer St., Glendale, Calif. 7-5-3t

# The Sabbath Recorder

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PLAINFIELD, N. J., JULY 12, 1943

No. 2

## In a Time of Personal Anxiety

In thee I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrow or loss, illness, death or calamity of any sort. I accept with joy and gratitude all escapes and mercies and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil; but having done all, I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages and through the mysteries of the spirit thou makest all things to work together for good to them that love thee. Out of my darkness a great light shineth. I am still and know that thou art God.

James Myers,

In "The Moravian."