

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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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."

The Sabbath Recorder

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L. H. NORTH, Manager of the Publishing House

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Mrs. Walter L. Greene

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EDITORIALS

BIBLICAL IGNORANCE

Why is it that so much ignorance of Bible facts, truth, and doctrine is evident among good church-going people? Not long since a fine class of adult Christian people—several members—regretfully admitted they knew little of the Bible. They were workers in the church, of more than ordinary intelligence and educational opportunity.

A preacher-editor of one of our contemporary religious journals asks, "Are we flunking the course?" At least three hundred thousand sermons, he says, are preached from the pulpit every week. Seriously the question is asked, How can we account for the ignorance of church-going people as regards the Bible, what Christians claim they believe, the real business of the church, and the like? Is it a fact, as he suggests, that after we have built churches and maintain them; after we support our preachers and our organizations, "church people get less for their money than any other class of Americans"? It is suggested that if such is the case, it is the fault of church people themselves.

The church offers a first class education in the Bible, doctrine, ethics, social principles, international ideals, and community service—to say nothing of evangelism and the direct urging to more faithful and fuller Christian living. If we sent a son or a daughter to a school several hundred miles away for such a course and paid about \$500 a year, we would expect him to come back with something after several years.

"But we go to church and Bible school," this serious-minded commentator continues; "we listen; we nod approval (or perhaps just

nod); we greet the preacher when he greets us; and we go away. . . . It does not seem to occur to us not only that a little effort on our part would make what we do get a good deal more profitable to us, but that such an effort would have a remarkable effect on the preacher, the Bible school teacher, and even the official boards."

It is urged that laymen could, if they would, make the churches much more influential as education centers than colleges and universities are. Who are the laymen to do this? We who sit in the pew from week to week, or sit in the Sabbath school class. It's a sad commentary on us that we have been "ever learning, and never able to come to the knowledge of the truth."

FAIRNESS TO ASIATICS

(Guest editorial)

According to the Christian Century, Dr. Walter Judd, formerly a medical missionary in China but now a member of Congress from Minnesota, is introducing a bill in Congress for the removal of the unfair discrimination against the immigration into the United States and the naturalization of those people who had the misfortune to be born in Asia. It is proposed that they be put on the same quota basis as those coming from other countries—i. e. the same percentage of the number already resident in the United States should be admitted. This would allow the entrance of approximately one thousand persons a year from all of Asia, of whom about one hundred would be Chinese.

A different bill has already been introduced proposing the granting of these privileges to Chinese only, apparently because they are our

OBSERVATIONS BY THE CORRESPONDING SECRETARY

At the time of the last contribution to the Sabbath Recorder I was leaving New Auburn, Wis., following the semi-annual meeting. Pastor Neal D. Mills, with all middle and upper Wisconsin as his parish, brought the writer on his way to Milton and Albion. A very pleasant call was made on Mr. and Mrs. Howard C. Stewart at Spencer. Later Mr. Mills was to stop on his return for supper with these loyal people, who placed in our hands a nice contribution for the tract and missionary work.

A brief call was made at Stevens Point on Mr. and Mrs. F. G. Halladay, who are always happy to meet any of us. My first visit with them was ten years ago, following the Conference at Milton. Mrs. Halladay, whose articles often are seen in the Recorder, is a member at Albion. Mr. Halladay thinks he never has met a more cordial and kind group of Christians than at Albion. But his contact with Seventh Day Baptist churches has been quite limited, which is by no means discounting Albion.

From this point we drove to Wisconsin Rapids for a train. At this place we met our first gas checkup. We were directed to the depot by a friendly policeman—who was there ahead of us to inquire why a New York car was so far from home at a time of serious gas restrictions. Pastor Mills was still using his old, out-of-state license plates. His explanation and credentials were sufficient, however, though he was warned to get local state plates by the first of July, which he was intending to do, anyhow.

At this point good friends had to part, and the hot journey was continued by two trains, a bus, and at last by my son's conveyance.

A Bit of Diversion

Oh yes! Fishing. But that was all it amounted to. Anyway Professor L. Milton Van Horn and his father had a few good hours together in boats and with bobbers and lines.

Then there was a half day—a hot one—spent on the bleachers in the 4-H Club Fair Grounds at Janesville at a horse show sponsored by the Janesville Rotary Club. The proceeds of this second annual event go to Camp Rotamer, near Milton, where "some six thousand youngsters have been able to have its advantages."

It was an excellent show, presenting sixteen different classes: hunters, five-gaited horses,

allies in this war. But that does not cover the point. It would be likely to confirm the other Asiatics—and perhaps even the Chinese—in the opinion that we believe all Asiatics to be inferior to ourselves, but we are willing to be nice to those who help us. It is a question of making our treatment of the peoples of Asia correspond with our professed belief in democracy and the equal rights of all men.

Doctor Judd's bill would, I believe, specify that Japanese shall not be admitted during the war, though it is hard to see the necessity for this unless similar laws are passed about Italians and Germans, and those from Balkan countries now allied with them.

Some of my friends will remember that I have been arguing for such a measure for many years—twenty or more. But the injustice of our present system was brought especially to my mind when we were in Palestine in 1926. Our guide for the week we spent there was a Mr. Nasr, a Palestinian, whom I should describe as a cultured gentleman. He had been in the employ of the British government in Africa for some twenty years before retirement. One evening he invited five of us to his home and among other interesting things showed us some trophies of his African hunting. It must be admitted that to some of us he seemed a trifle boastful. One of us said to him, "You can do anything, can't you?" "No," he instantly replied, "I can't get into the United States."

I believe he could have entered as a visitor for a limited time, but of course he could not become a citizen or even a resident. It was something of a shock to me that a man is considered by our laws as being unfit for entrance to the "land of the free," simply because he was born in "the Holy Land."

We accept the people of India, Korea, the Philippines, the East Indies, Thailand, etc., as students in our colleges and teach them about the blessings of democracy, but we refuse to share ours with them.

We find the doctrine of a superior race indefensible—even horrible—when advanced by the Nazis, but we do not hesitate to classify other races as inferior to our own. White men and black men may come in and become citizens, but not brown men or yellow men. With Thomas Jefferson "We hold these truths to be self evident—that all men are created equal. . . ." Or do we?

J. W. Crofoot.

children's horsemanship, junior fine harness, three-gaited saddle horses, amateur horsemanship, Shetland ponies (pairs), bridle path horses, yearling saddle colts, stock horses, novelty, and others.

To lovers of good horses this was a fine treat, and the writer thinks of some of his horse-loving friends in West Virginia who would have appreciated this show: Lee Bond, Harvey Van Horn, Alvin Bassell, to name but three. No races were run, competition being confined to conformation, style, manner, and way of going, horsemanship, reining, etc. In the novelty class, travel of other days featured a bit humorously by surrey, "Family Picnic—1943 style," and omnibus.

At Albion

A Sabbath spent at Albion was one of the hottest of the season so far experienced. Here about sixty were assembled for worship and the service was in charge of Kenneth Van Horn, middle-year seminary student at Alfred who, with his wife and little son, is acting pastor for Albion Church this summer. A successful Vacation School was finishing its second week, with one still to go. From all reports and observation this young man is winning a prominent place in all hearts. This is doubly pleasing to the writer since Kenneth is a young half-brother. How glad we are of the fine promise of a helpful and consecrated ministry.

It was no small pleasure to speak to an Albion congregation. From this pulpit my "maiden" attempt to preach a sermon was made, forty-five years ago. From this church I took my wife, and here I found some of my most loved friends. Happy, indeed, it makes one to bring a message of hope and a word of exhortation to such a group. Interest was manifest in the gospel message and in the explanation of some of the work of the Tract Board.

The trip to Milton, at this time, however, was made to persuade, if possible, a friend to go with me to Alberta, Canada—above Edmonton. Dr. Lester M. Babcock could not get away from his dental office. Many a time he has come to the aid of this writer, and again has generously made it possible for another to go. Tomorrow, June 28, if all is well this trip—a long contemplated one—will be undertaken, with Rev. John F. Randolph as a fellow missionary.

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.

AN OBJECT IN MISSIONS SOMETIMES FORGOTTEN

As we plead for missions men sometimes ask, "What do you hope to accomplish in missionary endeavors?" Not only do people have a right to raise such questions, but those of us who are giving our entire time to mission work should analyze our own hearts and minds till we have definite ideas regarding that for which we are working.

One may be led into mission work for the mental, social, or spiritual thrill which one hopes to receive, and may the good Father pity one engaged in mission work who does not get a spiritual thrill. Individuals and churches may enter the mission fields for the sake of building up their denomination. A denomination that is not missionary can never expect to thrive. Such objects as these, though legitimate in their proper place, are useless when they stand alone. The purposes which the foremost missionaries today are pressing to the front are, first, to make known to all the world the good God as revealed in Christ; and second, to transform all men and human society by bringing them into fellowship with the good God through Christ his Son.

There is another object which is overlooked, and that is that Christians must engage in mission work for their own sakes. It is God's purpose to redeem the world through the prayers and activities of Christians. But this is not the only reason why he wants us to give our best to missions, home and foreign. We need to do it for our own growth. It is not simply that we cease to be Christlike when we fail to be missionary, though such is the case. We are so constituted that our spiritual growth depends upon our uniting our hearts and our efforts with Christ in redeeming the world. "There is that withholdeth more than is meet but it tendeth to poverty." We beggar our own souls when we dry up our interest, withhold our money, and cease our activities for mission work in our own community, country, and all the world. Missionary activity as opportunity offers is a means of grace which no one can afford to neglect.

W. L. B.

INTERESTING LETTER FROM GRACE I. CRANDALL, M.D.

(This letter was written to Professor and Mrs. Lin B. Crandall, Storrs College, Conn. Mr. and Mrs. Crandall are kindly sharing it with the readers of the Sabbath Recorder.)

Dear Lin and Adelaide:

I am going to start a letter to you even though I do not feel much like writing. No, I am not sick. I am just lazy and feel heavy-headed. It has come off very hot for this time of year and it makes one feel like doing nothing and doing it strenuously. We have had a very early spring this year, so early that all the cabbages are going to seed and so did our winter Chinese cabbage, which was so good all winter. We-ze does not let anything go to waste, nor do I if I can help it. She has dried in the sun and salted the greens and is going to preserve the cabbage the same way. We take the stalks and make pickles of them and I also use the whole cabbage in my soups. You would be surprised that they are so good. We have a lot of mustard greens which are also very good and have not yet gone to seed. String beans and corn are up. My peas did not come well. I will be lucky if I have enough for seed. But when I think, "Now that is eaten up, I wonder what we shall eat next," something always comes before we are quite out of food. It is wonderful how the Lord has taken care of our needs right along.

Today is We-ze's birthday by the foreign calendar. Mine was day before yesterday, as you probably know. Mine was on Sabbath day. We-ze had a number of outcalls so could not play with me much; but I went off and climbed some hills all by myself and found such a lot of wonderful azaleas in bloom. I brought a bunch like a bushel basket home over my head to keep the sun off, and they are still very lovely out here on our living room table. The fruit trees are out, many of them, and the hills are very lovely in their spring green. The rice fields are being prepared for the planting of the early crop, but the greens have all gone to seed and the fields are covered with yellow blossoms, which make a pretty picture from the top of the hills.

I got only this far yesterday, but today we have had showers and it is much cooler, so I feel better. I feel a bit weaker than usual, I think. Maybe I have gone without my mosquito net too long and have a malaria bug or two, but they do not bother me much now. I take two or three doses of quinine and will be O.K. for months. I made bean milk this

morning and it tired me much more than usual. Another sign. I make my own bean milk, for I can get it so much cheaper that way and it is better and cleaner; but I have no mill and have to grind the beans by hand with mortar and pestle and it is rather hard work if I make much. I eat a good deal of soybean and it is good for me.

All winter we were able to get beef quite often, but in the summer there is seldom any. Of course, one must not inquire too minutely into how the animal died, nor how it was just before it died; but one can usually tell by the appearance whether the meat was killed or died a natural death. However, we cannot tell about disease for sure, but we cook it a long time and it tastes all right. We have not eaten dog yet, though most everyone does, but we have had wild game quite a number of times, deer and wild goat. Those were very good. Fish we can buy at certain seasons and it is good. Of course, there is pork to be had most of the time, but I cannot eat that, too much fat. It will be two months before we have any fruit, but we have some canned and some dried peaches. We get along. We are still eating eggs from our dead hens. I canned two cans of chicken, too, and we had one for our birthdays. Two of our hens survived the epidemic and one of them has laid thirty-four eggs right along, not every day but about four in five days. I call that pretty good. We are going to try to buy some young chickens. We set one of our hens on some eggs we got from a neighbor and not one hatched. Another neighbor gave us some to set this other hen on, if she ever stops laying. We have a nice big capon, too, that one of We-ze's happy fathers gave her. We shall eat him some day. Thus things come in before we are in need. Well, this is enough about food.

I wonder how you people finally made out without your furnace. You are also having to go without some of the things which have been very handy before. I expect the discipline is good for you, as it is always good for all of us not to have too easy a time and get too soft in our comfort. Certainly most of the world is not too comfortable these days. I hope it will soon be over.

I am afraid our folks in Shanghai are not too comfortable. We heard that all Americans in Shanghai had been sent across the river from the settlements into a concentration camp. There has been no word from them since we heard it, but Me-ling wrote us a letter, the last of January, in which she said she

was going to see her old teacher and did not suppose she would see her again for a long time. She said she hoped that the Lord would care for them, and that all she could do was to pray as effectively as her ability would permit. I expect she did not dare to write any more plainly than that, for letters are censored and she has been very guarded in the way she has written.

I wish, Lin, that when you get this letter, you would drop Secretary Burdick a note telling him this news so he can put it in the "Recorder." They knew nothing of this plan when they last wrote, only a week or so before Me-ling's letter was written. They had been getting along quite comfortably, all living together in the Davis house. We heard that one of the bishops of one of the denominations had been put in prison. We did not know why. I do not know as we shall be able to hear from them any more. Those who were already in concentration camp were not allowed to have visitors or write letters. Could only fill out blanks for things they wanted.

I am afraid this means the beginning of the looting and destruction of American property in Shanghai. We-ze said she was glad we were not in Shanghai, for she would feel pretty bad to have me go to concentration camp. I would not feel good about it myself. I feel pretty anxious about the folks, but all we can do is to pray, as Me-ling says. But, after all, prayer is the best help we have in any case.

I hope that God is blessing you and keeping you safe and well.

With much love to you and yours,

Grace.

Changtsun, Lichwan,
Kiangsi, China,
March 22, 1943.

NAZIS SHOCKED BY RELIGIOUS MOVEMENTS

A sense of shocked surprise marks the Nazi reaction to evidences of an upsurge of religious feeling reported to be developing among the German people. A Berlin Nazi paper, Die Weltliteratur, recently conceded that religion is "Taking hold among all classes, both educated and uneducated," and described this development as "A growing danger for Nazism." Asserting that "the flight of the German masses from reality" is daily becoming more marked, the Nazi organ declared, "We should set ourselves against this superstition. The in-

fluence of religion upon the life of the German people is becoming extraordinary." Another Nazi paper protested, "It is incredible. In 1942, the fourth year of the war, a German dares to praise the Old Testament."—Taken from Philadelphia Inquirer.

WOMAN'S WORK

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

MINUTES OF THE MEETING OF THE WOMEN'S BOARD

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session at the Seventh Day Baptist parsonage, with the following members present: Mrs. J. L. Skaggs, Mrs. Harley Sutton, Mrs. S. O. Bond, Mrs. Oris Stutler, Mrs. Ross Seager, Mrs. Joseph Vincent, Miss Lotta Bond, and Miss Greta Randolph.

Mrs. J. L. Skaggs led in prayer.

Mrs. S. O. Bond gave the treasurer's monthly report, showing a balance of \$841.13. Her report was accepted and placed on file.

Mrs. S. O. Bond gave the treasurer's annual report. This report was accepted; the treasurer was directed to have the books audited.

Miss Lotta Bond gave the annual report of the corresponding secretary. This report was accepted.

Voted that these reports be our annual report to the denomination and that a committee be appointed to plan the distribution of these reports. The committee named consisted of the treasurer and the corresponding secretary.

Voted that Mrs. Vincent write Rev. Hurley S. Warren, president of Conference, suggesting a Conference Sabbath in our various churches at the regular time of our Conference.

Mrs. Oris Stutler read the reports of the promoter of evangelism, Rev. L. O. Greene.

Monthly Report for May, 1943

To the Board of Directors:

Since my last report I have completed my work at Berlin, attended a meeting at Alfred, conducted by Rev. Oliver Black, and now I am in my second week of work with the Middle Island Church.

I found a number of very dependable people at Berlin, but the congregation is small. There are some who are not able to attend church, and there are very few young people or children. Whether this church can be strengthened to any extent by numbers will depend largely on whether the membership is willing to promote the Sabbath in their community among their friends.

I was very happy to meet with the group at Schenectady. Rev. Luther Wing preaches regularly for them. They are very well pleased with his preaching. He lives at Berlin and has no car, so, is evidently doing no pastoral work. A young man with vision who could live in the city should be able to build up a strong church. Many in the Seventh Day Baptist Mission are talented, both in music and in ability to do personal work or to preach. They are able to carry on their own services when necessary. They all tithe their incomes. My report for this month and last shows that they gave me \$29 for the two trips I made there. I am writing a personal note to the mission, expressing my thanks for their generous gifts.

I was very much pleased with the opportunity to meet with Rev. Oliver Black of the Federal Council at Alfred. Most of the pastors of the Western Association were present at a luncheon Friday night when Mr. Black presented his general plan of visitation-evangelism. Questions were asked and a discussion period was provided. He spoke Friday night and Sabbath morning at a general session. He emphasized the importance of this particular type of work for the church. He gave many details for carrying it on. At a supper meeting Sabbath evening he gave specific instructions to a group who had been selected to go out that night to make calls. I was able through all these meetings to get a good idea of the whole plan. I also had the privilege of talking to him privately. Our rural churches might not be able to follow the plan in every detail, but there is much in it that can be adapted to any community.

Since returning to Salem, Mrs. Greene and I have been living in the parish house at Middle Island, where we plan to work until the latter part of June. Pastor Skaggs and I spent several days calling on the people in the community, and I have since continued alone with the work. I shall give more details in next report.

Sincerely,

Leslie O. Greene.

Monthly Report for June, 1943

To the Board of Directors:

We have now spent six weeks on the Middle Island field, conducting meetings on Sabbath and Sunday and calling on the people of the community and surrounding territory. Nearly every home on Sugar Camp, Wolf Pen, Ibes Camp, and Lower Lick Run has been visited once, and many of them a second time. We have called at some homes in New Milton, Blandville, and Smithburg. We have been in at least fifty-five different homes.

Besides this, we attended a Club Women's picnic on Lick Run, met many people at the Sunday School Convention in Middle Island, June 19, and were present at two different meetings of the Farmer's Club. Mrs. Greene played the piano two weeks for the D. V. B. School and met for a club meeting at the church with the ladies.

I have conducted seven meetings in the Middle Island church with an average of twenty-two present, one meeting at Clarksburg, and showed Bible pictures one Sunday night when more than sixty people were present.

I have spent some time in correspondence. An article has been sent to the Recorder on my work at Berlin, N. Y. A number of letters have been received and replies made to President Hurley Warren in regard to denominational matters. Letters have been written to some of our pastorless churches relative to plans for future work. After consulting with your committee on June 7, at which time we agreed on the advisability of staying some time on each field, I wrote these churches of our plan and asked to hear from them, if interested in making arrangements for me to work with them.

I made application to the local Ration Board for gas to go to Hebron, but this has been denied. I am waiting for a reply to an appeal from Charleston. I am also waiting to hear from Hebron people to whom I wrote several weeks ago asking if they would like for me to come there about July 1. In the meantime I intend to remain at Middle Island at their request, until I hear from there.

I took the committee of the Women's Board June 18 to Lost Creek to arrange for the Conference program. At their request I agreed to have a place on that program. I have also consented to take a part on the program of the Southeastern Association at Salem this week. At a later time I will try to evaluate the work at Middle Island.

Sincerely,

Leslie O. Greene.

These reports were accepted and filed.

Mrs. J. L. Skaggs gave the report of the committee to plan the Conference program. This report was accepted.

To the Board of Directors:

Your Committee on Program for the General Conference met at the home of Mrs. O. B. Bond on June 18.

Through correspondence with President Hurley Warren it was learned that the program scheduled for Sunday evening of Conference would not be given. That time was very well suited to the program we had in mind and so the time was to be ours.

The program planned was as follows:

Vesper	20 minutes
Sermonette, Rev. L. O. Greene	15 minutes
Picture, "Power of God"	50 minutes

Friday, 4.15. social tea, with committee work of the board.

Friday, 4.15, men's meeting, forum on Evangelism with Rev. L. O. Greene.

Committee,

Mrs. J. L. Skaggs, Chairman,
Mrs. Ottis Swiger,
Mrs. Ross Seager.

These minutes were read and approved.

Adjourned to meet at the regular time in September in annual meeting.

Mrs. J. L. Skaggs,
President,

Greta Randolph,
Secretary.

Salem, W. Va.,
July 4, 1943.

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.

HOW CAN WE USE OUR TALENTS?

Matthew 25: 14-30

By Leland Davis

Not all of us are blessed alike in the material things which we may possess. Neither have we been gifted alike in our capacity of doing for others. We may be compared to that servant who was given only one talent, in that we are expected to make the best of what we possess. Some of us may be gifted slightly; while others may be exceedingly gifted. Even though the things which we may be able to do are few, we are instructed to do them well.

There are many ways in which we can put to use that which we have. Not all of us can be missionaries or even preachers. Yet, the service we can render is immense. We can begin our work at home or wheresoever we are. Kindness alone can do much. "She openeth her mouth with wisdom; and in her tongue is the law of kindness." (Proverbs 31: 26.) If we could be just like that, in that all we say may be tinted with kindness. By doing that, people will begin to take stock of us and use the goodness within us as a measuring stick or as something which they, too, would like to attain. Jesus said, in Matthew 25: 45, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." If we expect Christ to love us, we must first love our fellow men.

It was my privilege one evening to visit the National Broadcasting Company in New York City. I sat in on the program of "We Who Fight"—a program on which those boys who actually had fought through close experiences had the honor of broadcasting it to all the boys in service. During this program two boys, one from Canada and the other from Australia, told how they had been stranded on the Sahara Desert for twenty-seven days. To the finish those boys were willing to use what little energy they had left in dismantling and destroying German equipment. We should have a fighting spirit of determination to give as much to our Master as they were giving to their country.

As this war in which we are now engaged rages onward, we must awaken ourselves to the thought that there is much work to be accomplished. So busy are we that we have not stopped to realize the seriousness of this world of ours. Our spiritual material is much more important than our visible material. The spiritual light which is within us should shine out as it did in Christ Jesus. It must shine so brightly that all shall see. "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." (Matthew 5: 16.) At that showing we can sing these words, "Let the beauty of Jesus be seen in me, all his wonderful passion and purity. O, thou, Spirit Divine, all my nature refine, till the beauty of Jesus be seen in me."

You may say, "Oh! I am too old any more to do anything like that." But are we too old or are we too young in undertaking anything which pertains to man's spiritual welfare? Remember how Jesus sat in the middle of learned men when he was yet a child and taught them many things which they did not know concerning the kingdom. Or of Moses who lived to be a hundred and twenty years old. "Moses verily was faithful in all his house as a servant." In Hebrews 3: 5 we are told this. We should be willing to minister to the needy from the earliest of our childhood to our death. Only will we be preparing ourselves and others for that great day when all who are righteous shall be taken into life eternal and not into everlasting punishment. For what more is our life here on this earth than for a preparation for the hereafter? Oh yes, I know there are other vital things for which we are living. But I am thinking of that one important item. "For ye know neither the day nor the hour wherein the Son of man cometh." *Let us be ready!* Let us so use our talents that we will be ready. Even though we have but one talent, let us not have it taken away from us and given to him who has ten.

"For he shall at that time separate us as a shepherd separates the goats from the sheep."

I should like to read a poem which is fitting to that thought of kindness. Have you given any crumbs today, or has anyone passed to you the smallest crumb?

ONLY A CRUMB

'Twas only a crumb last evening,
In the form of a kindly word,
That I spoke to a weary companion;
Only he and the dear Lord heard.

TRY THIS WITH YOUR JUNIORS

Encourage the juniors to get new members by giving each one bringing a visitor a cardboard fish to put on a string. At the end of three months have them bring in the strings, to see who has done the most fishing.

Geo.

A CHRISTIAN CARES FOR OTHERS

Standard C. E. Topic for Senior Meetings
of June 24, 1943

By Mr. and Mrs. Charles Swing

"Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." 1 John 4: 7-12.

We must not be content to sit idly by, thinking our soul is secure. We are assured of our salvation—what about our neighbors and friends? Our concern should be so great that our hearts burn within us, and remember, the essential thing in Christian profession is not how you talk about Christ, but how you walk in obedience to his commandments.

In our testimony to others, care must be taken that Christ will be glorified, and not ourselves. A young man who had recently been converted was asked what he had done for Christ since his conversion. He said, "I am just a learner yet." Then he was told, "Do you light a candle for comfort or light?" The young man answered, "To give light, of course." And he expected it to give light at once. He was told to go and do likewise. As a result of the young man's effort some fifty people accepted Christ in that community. Are we shining for Christ? Are we concerned when we see a person ruining his life, and when we hear others denouncing Christianity? Let's do something about it.

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

Shiloh, N. J.

'Twas only a pleasant good morning
To one whose life is drear,
But he understood its meaning
And knew that I meant to cheer.

'Twas only a crumb at noonday,
In the coin I gave to a child;
But I gave for the sake of Jesus
And he understood and smiled.

'Twas only a crumb at evening,
When after a tiresome day,
I gave up my seat in the street car
To a woman, old and grey.

'Twas only a crumb at nightfall,
When instead of a concert hall,
I went to the house of mourning
To comfort and help them all.

They are only crumbs, but without them
There could not be any bread,
And the bread will always return to us
For so the dear Lord said.

—Author unknown.

By permitting our light to shine forth we will be using our talent wisely. We will not be putting it under a bushel, but allowing it to beam out with a wide circle. We are Christ's lamp. The oil within is the goodness which we are burning constantly. May we always have an excess of oil that at anytime we can use.

HIS LAMP AM I

His lamp am I, to shine where he shall say,
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth
Where shame and crime and wrong have birth;
Or for the murky twilight grey,
Where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after him.

And as sometimes a flame we find,
Clear, shining through the night,
So bright we do not see the lamp,
But only see the light;
So may I shine—his light the flame—
That men may glorify his name.

—Author unknown.

Bethany College,
Bethany, W. Va.

WILLING TO SHARE BOOK

Allen Bond of 4431 S. Ellis District 15, Chicago, Ill., has several copies of an excellent book on Prayer, by Evangelist John R. Rice, which he is only too glad to loan out by mail to any one who would care to read and return it. Allen writes, "I would like to share freely with others the blessing which I received from this book."

WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE?

Leland Davis

Birthday, September 22, born of S. D. B. parents, joined Jackson Center (Ohio) Church in 1935. Entered Jackson Center High School '34, specializing in vocational agriculture. President of freshman, sophomore, and junior class, editor of School Annual in 1937. State farmer of Ohio in F. F. A. 1938, president of F. F. A. in 1937-1938, was graduated from high school as valedictorian of class of 1938, started full-time work on farm. Superintendent of Jackson Center Sabbath school in 1942, president of Jackson Center C. E., 1941-42. Entered Salem College 1942 as a ministerial student, president of Salem C. E. society. Entered Bethany College, Bethany, W. Va., for pre-chaplain training in the U. S. Navy (active service) on July 1, 1943. Main interests and hobbies are reading, music, and working with young people.

HISTORICAL SOCIETY

By Corliss F. Randolph

Bailey's Dictionary

In "Seventh Day Baptists in Europe and America," Vol. I, p. 64, may be found a brief biographical statement about Nathanael Bailey, a member of the Mill Yard (London) Seventh Day Baptist Church, who compiled an English Dictionary, published in 1721, which formed the basis of Johnson's Dictionary, published in 1755; which, in turn, gave way to that of Noah Webster, published in 1828.

Besides Johnson, Bailey's Dictionary has been a rich mine of information for other literary workers. For example, it is one of the sources from which Thomas Chatterton, an English poet (1752-1770), drew the archaic words for his noted Rowley Poems, written in 15th century style and spelling.

Then, in 1883, there appeared the book entitled, "English Dialects of the Eighteenth Century, as shown in the Universal Etymological Dictionary of Nathanael Bailey. Edited, with an Introduction, by William A. E. Axon, F. R. S. L. London: Published for the English Dialect Society. xix—213 pages." From this list of dialect words, may be noted a very few examples, as follows: Backster, a Baker. To Eckle, to aim at, to intend. Gin, give. Haga, a Mansion or Dwelling-house. To Kaw, to fetch one's breath with much difficulty; to gape for breath. Mob, a Woman's Night-

Cap. Nether'd, starved with cold. Priggs, Thieves. Queed, the Devil. Wimly, quietly. Zest, an Afternoon's Nap or Sleep, or to go to one's Zest.

This book is reviewed at considerable length in "The Sabbath Memorial" for April, 1884. Dr. Wm. Mead Jones, editor of "The Sabbath Memorial," and pastor of the Mill Yard Church, was well acquainted with Mr. Axon, to whom he gave material aid in the preparation of this book.

For many years, the present writer has kept a copy of the seventh edition (Axon lists thirty-one editions, besides four editions in German) conveniently at hand for use when modern dictionaries fail him.

Received

A series of bulletins from the Battle Creek Church.

A program of a special service, dedicating new hymn books, by the Lost Creek Church.

A copy of the program of the "Fiftieth Anniversary" of the Boulder, Colo., Church.

IN MEMORY

The Missionary Society is again called to mourn for a sister who has gone before.

Evelyn West was for many years, as long as health permitted, a faithful worker in our midst, and her loss will be keenly felt.

We extend our sympathy to her relatives, and express our appreciation of her life among us.

We direct that these words of appreciation be placed upon the minutes of the society and that copies be sent to her kindred and to the Sabbath Recorder.

The Women's Missionary Society
of Nortonville, Kan.,

Edna Stillman,
Alena Bond,
Committee.

SABBATH SCHOOL LESSON

FOR JULY 24, 1943

Bible Teachings on the Cost of Drinking.
Scripture—Deuteronomy 21: 18-21; Proverbs 23: 20, 21; 1 Corinthians 6: 9-11.

Golden Text—1 Corinthians 6: 9.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written to you for a long time. I will be in fifth grade next year. I attend Junior Christian Endeavor. I read the Children's Page in the Recorder. I like to come to church and Sabbath school. The name of my class is God's Helpers. We had a play this Sabbath. The name of it was, "Hiding the Baby Moses." I was the princess.

I have a brother whose name is Orlo, and a sister named Eileen. Our teacher's name is Mary Blough.

We have four hundred chicks and thirteen cows. I have a garden and Orlo has one, too. I am ten years old. Orlo and I take our dinners out. We go over to Granddaddy's place. My aunt and uncle, who live with Grandma and Granddaddy, have a little baby boy named Steven Allen. Eileen likes him; not saying I don't.

I will close for now.

Truly yours,
Lois A. Kagarise.

New Enterprise, Pa.

Dear Lois:

It is nice to get such a fine bunch of letters from New Enterprise. I want to get them all in the Recorder this week, so I'll have to make my answers very short. It pleases me to know that you like to attend church and Sabbath school. Those are two of the places where we may learn to be good Christian Americans.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have a brother and a sister. My brother's name is David and my sister's name is Jeanie. I am six years old. I will go to school this year, and I want to go to school.

I go to Sabbath school and church in the morning and then to Junior in the afternoon.

Yours truly,
Barbara Ann Robinette.

New Enterprise, Pa.

Dear Barbara Ann:

Your name sounds very familiar to me, for there are two little girls here in Andover named Barbara Ann and Shirley Ann Ordway. They are twins, eight years old, but not quite as tall as my little granddaughter, Joyce

who, like you, is six years old. I am glad you go regularly to Sabbath school, church, and Junior C. E.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am nine years old and will be in fourth grade. I have twenty-seven ducks and eleven geese. I like to go to school. I ride on a bus. I go to church Sabbath morning and in the afternoon I go to Junior.

Yours truly,
Shirley Boyd.

Woodbury, Pa.

Dear Shirley:

You have quite a poultry project, I'm thinking. It must keep you busy to take care of them. I used to think a flock of chickens kept me busy enough when I was a girl on the farm, but one lone duck was all I ever owned, and that my brother and I had in partnership. It is nice that you, too, can attend church and Junior.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am six years old and I live on a farm. I like to help my daddy. I gather up the hay that the loader doesn't get. I have five dogs and five little puppies.

I have two sisters. The oldest, whose name is Shirley, is nine years old, and the smallest, whose name is Mary, is five years old.

My Junior teacher helped me write this letter. I go to Junior almost every Sabbath afternoon.

Yours truly,
Joe Boyd.

Woodbury, Pa.

Dear Mrs. Greene:

I live on a farm. My brother and sister wrote to you today, too. I like to go to Junior and go about every Sabbath afternoon.

I like to play with my dolls and also I like to play house.

This is the first time I have written a letter to anyone. We decided in Junior that we would each write you a letter. My teacher helped me.

Yours truly,
Mary Boyd.

Woodbury, Pa.,
June 26, 1943.

Dear Joe and Mary:

I will answer your letters next week.
Sincerely yours,
Mizpah S. Greene.

OUR PULPIT

THE STRONGEST AND WEAKEST LINKS IN A NATION'S DEFENSE

By Rev. Neal D. Mills

(Received too late for last week's issue)

"Righteousness exalteth a nation;
but sin is a reproach to any people."
Proverbs 14: 34.

Eight score and seven years ago "our forefathers brought forth upon this continent, a new nation conceived in liberty and dedicated to the proposition that all men are created equal." It would be fitting upon our birthday to look back over our history with a somewhat analytical eye and draw what lessons we might find in the experience of nearly a century and three quarters. There have been glorious times when liberty, justice, and equality have prevailed, and times when tyranny and special interests have seemed to gain the upper hand.

But it is hard to turn our eyes to the past, for the present moment is heavy with events and possibilities of great importance to the future welfare of our country. We all have great hopes for a righteous and peaceful world after the war. The mistakes and blunders of the last war and the Versailles Treaty are not to be repeated. This time we must win the war and the peace, too.

Alas! Here we enter an area of great confusion—the ethics of international relations. Just what were the mistakes of Versailles? What determines right conduct for a nation? And can a nation act morally? Moral considerations tend to stop at national boundaries. We can easily see the speck in the enemy's eye, but fail to see the beam in our own eye. It is commonly assumed that if the leaders of a nation or the majority of its people are Christians, then that is a Christian nation and it will be guided by Christian principles in all its relations. Unfortunately, that is not so.

There are those who insist that, since a state is not a person but a legal abstraction with certain limited functions, the ordinary moral standards which should control the conduct of individuals simply do not apply to a state. It is reasoned that the primary purpose of a nation is self-preservation, which outweighs any obligation to any other nation. By that principle even the so-called Christian nations, when they are particularly hard pressed, justify the repudiation of national debts, the breaking of treaties and international law, and even the

use of poison gas and the bombing of defenseless women and children.

A secondary purpose of a state is to promote the welfare of its own people. It is therefore wrong for a state to sacrifice the welfare of its citizens for that of any other group of people. Ernest F. Scott says, "The state at its best is concerned with earthly ends which must be attained by earthly means. It has to insure its own security and assert its might. It must aim at enriching itself, if need be, at the expense of others. All this is contrary to the gospel teaching, and is yet necessary."

Many Christian men responsible for national policy hold to such a view. In fact, while much higher standards for individual conduct are commonly held, the law of the jungle still plays an important part in international relationships. E. Stanley Jones tells how in those fateful days of negotiation before Pearl Harbor, he pleaded with the State Department to let sound democratic principles determine our policy with Japan instead of letting our course be determined by whatever the Japanese might do. But the responsible men continued to plan their strategy saying, "If the Japanese do this we will do that; if they do that, then we will do the other." Thus with no policy except that of expediency, our State Department simply dared Japan to do her worst and then acted accordingly. With the disastrous results we are all familiar.

But the real difficulty is not so much the belief that moral standards do not apply to nations, as that the standards applied are so low and so inconsistently applied. Since they are composed of individual persons and since their conduct is determined by individual persons, nations are personified in the minds of all of us. And in practice nations are continually being judged by moral standards, and praised or condemned. There is indeed honor among nations. For instance, in the First World War England went to the defense of Belgium because her national honor was at stake. Of course her own interests were also at stake, and it is not at all probable that she would have gone to the aid of Belgium if France had attacked Germany through Belgium.

The ancient Hebrews had no misgivings as to the moral responsibility of nations. One of their wise men said, "Righteousness exalteth a nation; but sin is a reproach to any people." In the days of Jeremiah his people faced a national crisis. Beyond their borders the enemy was approaching. Within, people were dissipated with godless living. Leaders

had no conscience, and corruption ruled in high places. The king and his generals were determined to go out and fight, but Jeremiah counseled against it and predicted defeat and doom upon his people because of their weakened spiritual foundations. Tragic events proved the soundness of Jeremiah's warning.

Such a warning is sorely needed in America today. What better time could there be to sound that warning than upon the birthday of this republic? Our most dangerous enemies are within our own borders. With liquor drinking in Washington, about twice as much per person as in the wettest state, our capital is the wettest city in the world; with the liquor industry pushing its wares into military camps and defense communities, our country is fast becoming the wettest nation in the world. Votes in Congress and public offices are freely bought and sold. Civil liberties are being denied to certain groups, and the Constitution is disregarded with brazen boldness. While we cross the oceans to fight the fascist countries, Fascism here at home makes steady progress, and with the support of the very people who cry loudest for the defeat of the Axis powers. Race prejudice burns hot against Jews, Negroes, Japanese, and Mexicans, and with all our talk about friendship for the Chinese we haven't yet repealed the Exclusion Act.

The prophets of the Christian Church have warned us, and the National Education Association adds its witness in these words: "If in the process of achieving the military and economic objectives of their program, the American people should abandon the ways, the values, the ideals of democracy; if they should abolish the civil liberties, embrace the spirit of bigotry and intolerance, engage in persecution of minorities, force the individual into submission to the state, and establish the pattern of dictatorship; even if they should do all these things in the name of democracy—they would be achieving the speedy triumph of totalitarianism in the land."

"Righteousness exalteth a nation; but sin is a reproach to any people." The strongest link in a nation's defense is uprightness in its dealings; its most vulnerable point is its own moral shortcomings. No nation can be stronger than the character of its people. America's problem is not military or economic or even intellectual, but moral and spiritual. That throws it squarely in the lap of the Christian Church. McAuley once said that social calamities result from a union of high intelligence and low desires. The Church then is chal-

lenged to be a mighty spiritual force to elevate and Christianize the standards of conduct for nations and to inspire men and women to more consistent and Christ-like living. Let the churches never become military recruiting centers or bond selling agencies, but let them rise strong and fearless in the defense of humanity and the protection of the spiritual values. Let there be no blackout of the heart in these days of warped mentality and bitter hatreds! We need a double portion of the humility of Jesus Christ to meet the temptation to clothe our enemies with horns and ourselves with haloes. Let Christians everywhere witness to the world for Christ and his better way, not in word only but in service of love and mercy to suffering peoples, regardless of who they may be. Science has made the world a neighborhood; let us help make it a brotherhood of men and of nations. God grant that America may be fit to lead the world along that path, and may we not forget that "righteousness exalteth a nation; but sin is a reproach to any people."

New Auburn, Wis.

AN ALLEGORY

When God was about to create man, say the rabbis of old, he called together before his throne, a council of the angelic hosts. "Create him not," spoke the Angel of Justice, "he will be unjust toward his fellow man. He will injure and oppress the weak, and cruelly ill-treat the feeble."

"Create him not," said the Angel of Peace, "he will stain the earth with the blood of his brethren; the first born of his race will be the murderer of his brother." "Create him not," said the Angel of Truth, "Thou mayest create him in thine image, after thy likeness, and stamp the impress of truth upon his brow, yet he will desecrate with falsehood even thine own sanctuary."

Then Mercy, the youngest and dearest child of the Eternal Father, stepped before the sapphire throne and knelt before God and spoke, "Father, O Father, create him, pray. Create him after thine own image, as the favored child of thy goodness. When all others forsake him, I will be with him. I will lovingly aid him and turn his very errors to his own good. I will touch his heart with pity, and make him kind to others weaker than himself." The Father of the Universe listened to her voice and, with the aid of Mercy, created man.—Selected.

DENOMINATIONAL "HOOK-UP"

Milton, Wis.

The enrollment at Milton College for the year, 1942-43, exclusive of duplicates, was 161 regular college students. The War Training Service program included five groups of twenty each. The total for the entire year, including the summer students, was 275 students.

Approximately a hundred of the regular college students withdrew during the year. Included in this number were the sixty-five who joined the armed forces of their country. The others were attracted into well-paying positions of one kind or another.

The Glee Club was considerably handicapped, especially during the second semester. Only twelve of the original twenty-four were left in college on March 28, the time of the home concert. Nevertheless, the home concert was greatly enjoyed. After a short program by the twelve members of the Glee Club, about forty "Old Timers" came to their assistance and together they rendered an exceptionally worth-while program.

The Treble Clef had a most successful season under the efficient direction of Bernhardt H. Westlund. The home concert, on April 20, was of unusually high quality. It was among the very best, if not the best ever given at Milton.

The Shakespearean play, "A Mid-Summer Night's Dream," under the leadership of Professor L. H. Stringer, was fully up to the standard, even though the number of students from which to select those who were to take the leading and difficult parts was greatly limited.

During the year Rev. Anton Hatlestad, of Mayville, Wis., remodeled and redecorated a suite of rooms in Goodrich Hall in memory of his daughter, a much honored former student and graduate.

The donor furnished the rooms with the complete furnishings of his daughter's room at home. He added several additional things so as to make the rooms perfect for study and rest. Mr. Hatlestad put the finishing touches on by placing a plaque on the door. The inscription reads, "Friendship Rooms in Memory of Grace Frances Hatlestad, Class of 1931."

The amount of money paid on Century Fund and Loyalty Maintenance pledges during the year amounted to \$6,260.57. Between twelve and fourteen thousand dollars was

saved for the institution from the War Training program which the government put on during the year.

One of the most encouraging movements that has come into the recent history of the college, is the movement on the part of leaders from nearby cities and towns to back up the college and to guarantee its continuance during this difficult period.

Milton College has justified its existence over the years. It has weathered the stress and strain for ninety-nine years. We are confident that the college will find its way through this difficult period and grow in influence and usefulness as the years come and go.

Correspondent.

Farina, Ill.

The church financial year at Farina closed with the last of June and it has been a good year, one of the best in its history. All bills have been paid, a substantial sum given the denomination, and contributions made to all appeals for help to relieve the hunger and privation growing out of the war.

"Victory gardens," the best I ever saw at Farina, are in evidence everywhere. They have meant a lot of hard work, but will make their contribution to the food need of the world, which is a pressing problem at this time.

There are eighteen stars upon our service flag and all but two represent membership in our church. At the present time our attendance at church, Sabbath school, and Christian Endeavor is depleted because of the number absent upon duty or in the armed service.

We are looking forward to the celebration, in the near future, of two golden weddings. Mr. and Mrs. C. E. Persels will observe theirs July 26, and Mr. and Mrs. E. F. Randolph in September. Should these events occur it will be three brothers and sisters of the Silas Randolph family who will have celebrated golden weddings. The three are: Mrs. Inez Wells, Mrs. Lura Persels; and Mr. E. F. Randolph. Can any Recorder family equal this record? Mrs. Persels informs me that Secretary W. L. Burdick was present fifty years ago at the time of her marriage.

The writer had the pleasure of meeting with the Stone Fort Church at the time of their mid-May meeting, and serving as moderator at the ordination of Brother Oliver Lewis. There was a good attendance and a good interest in all the proceedings. As usual, a splendid and abundant dinner was served

at the noon hour. A report of the ordination has already appeared in the Recorder.

The membership of the Farina Church is not as large as it once was, but the quality was never higher. Our attendance at our services is good and the interest in the work is apparent. We press on, trying to carry out the commission of our Lord—to preach the gospel to all nations.

C. L. H.

Salem, W. Va.

A two weeks' session of Vacation Bible School at the Salem Seventh Day Baptist church ended Friday, June 11, and a program was given Sabbath morning at the time of the church services at 10 a.m., in which the pupils conducted the services. The school was in charge of Mrs. Oris Stutler with Mrs. Ross Seager, Miss Margaret Ellen Bond, Mrs. Harley Bond, Joseph R. Vincent, and the pastor, Rev. James L. Skaggs, assisting in the instruction.

Hand work was on display both upstairs and in the church basement.

The school was conducted in two divisions this year—grade school and high school.

Bible school closed with a picnic lunch on the church lawn. As an added surprise during the picnic hour, Mrs. Joe Vincent was kind enough to bring a pony so that each child had a pony ride, adding much to their enjoyment.

Special mention is here made of the guidance of Mrs. Okey Davis, who has aided in the Seventh Day Baptist Bible school for over twenty years.

—Salem Herald.

Alfred, N. Y.

The Children's Day church service held last Sabbath morning, was in the form of a pageant depicting a summer garden. . . .

Mrs. Luella Straight and Mrs. Robert C. Place directed the pageant. Songs and readings were interspersed throughout. Mrs. C. M. Potter accompanied on the piano. Colorful caps and tree branches were worn by the children to indicate what they represented.

After the pageant the following children were brought forward for the consecration service: Richard Allan Crandall, son of Mr. and Mrs. Edward Crandall of Canisteo; Camille Crandall, daughter of Mr. and Mrs. Wayne Crandall of Canisteo; John Charles Percy and Ann Percy, children of Mr. and

Mrs. Evert Percy of Dansville; and Theodore Jack Glover, son of Mr. and Mrs. Robert Glover of Alfred.

Pastor Harris gave the prayer of consecration and presented each child with a Certificate of Dedication to the Lord, and with a red rose bud as symbol of God's love and of the inner, unfolding beauty of childhood.

—Alfred Sun, June 24.

Rockville, R. I.

At the close of our services on June 12, we adjourned to the nearby mill trench where the service concluded with the ordinance of baptism. Eight young people were baptized by Pastor Sutton. Two weeks later, June 26, all of these young people requested church membership and were received into the church.

Rev. William J. Kimshel, pastor of the Pine Street Gospel Chapel, Middletown, Conn., was the guest preacher at a community service Friday evening, June 18, and at our Sabbath morning service. After meeting with the Second Hopkinton Church in the afternoon, he was present at open house at the parsonage. He also brought us inspiring messages in song, accompanied on his guitar. The fellowship with Pastor and Mrs. Kimshel was deeply enjoyed.

Correspondent.

MORE NEWS OF THE CHURCHES IN GERMANY

In the March issue of the Courier we reported on the formation of a "united front" of Protestantism in Germany, under the leadership of Bishop Wurm of the Confessional Church. We have recently received from most reliable Scandinavian sources additional facts which confirm our earlier report and add many details of importance. The following is a brief summary: The Christian Church in Nazi-land, threatened with extinction as an entity, has succeeded in not only preserving itself but has grown markedly in influence and power during the last months. The Protestant united front is working in close harmony with the Roman Catholic Church, especially in protesting against the treatment of the Jews and non-Aryan Christians and in protecting and feeding them. Evangelistic services, with thousands in attendance, have been held in German cities. In the army and navy, despite the government attitude, there is a great deal of chap-

laincy service maintained. There is a new interest in the Church among labor groups. Meetings of Church leaders are being held to discuss post-war problems and what the Christian position should be as to a just and peaceful world. An active program of religious education is being carried on for youth and also for adults. By no means have all youth been lured into the Hitler Youth Movement—there is still a Christian Youth Movement. Even lads enrolled among the Hitler youth have insisted on being allowed to attend church services.

Obviously, we have not been able to *particularize*, but the above facts will indicate how—in spite of much that could be written about the failures of the Church in Germany—there is a hopeful side to the picture. God bless this "saving remnant" in its heroic struggle against paganism.

—World Council Courier.

NOTICE OF QUARTERLY MEETING

The quarterly meeting of the Southern Wisconsin and Chicago Churches will be held with the Walworth Church, July 23 and 24. Pastor K. B. Van Horn of the Albion Church will preach the Sabbath morning sermon. Services will start Friday evening and continue through Sabbath day.

Robert Greene,
Secretary-Treasurer.

NOTICE OF SOUTHWESTERN ASSOCIATION

The Southwestern Association will meet at Fouke, Ark., August 13-15. The theme is "Christ Our Strength," and the theme Scripture is Psalm 73 and Acts 3: 1-16. Zack White, 187 W. Main St., Salem, W. Va., is president; and Mrs. Earl Mason of Tichnor, Ark., is corresponding secretary.

Corresponding Secretary.

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

OBITUARY

Pentz. — Ulcey A. Pentz, son of John A. and Ida A. (Monn) Pentz, was born at Fox Hill, near Quincy, Pa., February 7, 1881, and died at his home, the Nunnery, near Waynesboro, Pa., June 13, 1943.

He had been ill for nearly two years and was thought to be improving when a thrombosis developed and he passed peacefully away within a few hours.

Though possessed of but a common school education, and of a retiring disposition, he was noted for his modest leadership, not only among the farmers and business men of his immediate community, but throughout the surrounding countryside as well. The wide esteem in which he was held was attested by the large throng attending his funeral, which was conducted in his late home by Rev. Frank R. King, pastor of the Salemville German Seventh Day Baptist Church. Burial was made in the local cemetery.

In March, 1915, he was baptized by his father, the late Rev. John A. Pentz, and joined the local church, the Snow Hill Church, sister church of the Salemville Church. Here he was faithful in his attendance at both church service and Sabbath school, as long as he was physically able to do so.

On October 20, 1908, he was married to Miss Nora Emma Fitz, and brought her to the old Nunnery, of so many hallowed memories, where they lived happily together until his death. His wife and his aged, invalid mother survive him.

The church and community have lost a stalwart pillar, and this writer has lost a valued personal friend.
C. F. R.

West. — Miss Evelyn West, daughter of the late Francis and Mary Stillman West, was born February 24, 1888, near Nortonville, Kan., on what is known as Seventh Day Lane, where she lived until about fifteen years ago when she moved to town. She was called from this life on May 21, 1943.

She accepted Christ as her Savior and united with the Nortonville Seventh Day Baptist Church, to which she remained a faithful member until her death. She loved her church and worked for its interest.

She is survived by one aunt, Mrs. William Vincent, one uncle, Dennis Stillman, both of Nortonville, and five cousins, together with many other more distant relatives and a number of friends.

Miss West was a good Christian woman, and was thoughtful of others. She leaves behind her a worthy life, and will be greatly missed by her people, her church, and community. She was one of the directors of the First National Bank of Nortonville.

Funeral services were conducted by her pastor, Rev. Verney A. Wilson, Sunday following, at the Seventh Day Baptist church in Nortonville, and interment was made in the Nortonville cemetery beside her parents.
V. A. W.

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THE INNER LIGHT

If I covet one high grace,
It is this — upon my face
Just to show the inner light,
To illumine another's night.
Give me such a look — so high
That the saddest passer-by,
On a sudden, glad shall say,
Somewhere shines the sun today.

—Whittier.

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