THE SABBATH RECORDER

DANIEL IN THE CRICKETS' DEN

By Rev. Lester G. Osborn.

A cricket is a little creature who sits in the dark and chirps about something he knows nothing about. At least that is the definition I heard. In the past the critics have relegated Daniel to the realm of myth because of supposed philosophical and historical inaccuracies and errors—all because of the darkness of ignorance. There is no need to be in the dark today, for evidence has been discovered by archaeologists which has authenticated and corroborated those portions of the Book of Daniel which were subject to specific attack.

First, as to philology—the claim of the critics was that Daniel contained eleven Greek words, so it must have been written after the exile, and in the time of Alexander. But, modern research has discovered that eight of those eleven words are not Greek, but Syrian, which was the language of international correspondence at that time. The other three are names of musical instruments, Greek in origin. Such words penetrate quickly. Assur-bani-pal died twenty-five years after the invention of the seven-stringed harp. There is a picture of one on his monuments and it is said that one was buried with him.

Another claim was that Daniel 1:3ff could not be true, for Nebuchadnezzar always killed all the princes of the peoples he captured. But among the many buildings built by Nebuchadnezzar which archaeology has excavated is one which bears an inscription telling that it was the "palace of learning" where the captive princes were taught the learning of Chaldea.

The story of the fiery furnace in Daniel 3:19ff has been questioned. But in the excavations of archaeology is a kind of brick-kiln-shaped structure with this inscription: "This is the place of burning where men who blasphemed the gods of Chaldea died by fire."

Likewise has the story of the lions' den in Daniel 6:16ff been scoffed at by the critics. An archaeologist named Diculafay fell into what seemed to be an old well. When they excavated they found it a pit used as an open cage for wild animals. Upon the curb is this inscription: "The place of execution where men who angered the king died by wild animals." There was such a pit of execution as is mentioned in Daniel. And at Susian archaeologists have uncovered an inscription listing 484 great men who died in the den of lions, and Daniel's name is not among them.

Nebuchadnezzar's madness, as narrated in Daniel 4, has also been a subject of attack. Sir Henry Rawlinson has found a document of Nebuchadnezzar telling this event just as Daniel describes it.

The account of Belshazzar in Daniel five has been questioned. Some critics have said that there was no such person, as this is the only place he is mentioned. But excavators have brought to light the prayer-wheel of Nabonidus which has his name, and the name occurs other places in old recently-discovered documents. The other objection to this story is that Belshazzar made Daniel the third ruler in the kingdom, next to himself, who was king, and that the record should say second. Archaeology has again corroborated the Bible, in its discovery that Nabonidus was the emperor at the time, and his son Belshazzar was ruling as viceroy or regent, which would make him second in the kingdom, and Daniel third. Instead of disproving the authenticity and historicity of Daniel, this only proves its exactness in detail.

Don't let the chirping of the "crickets" bother you. Just wait long enough and archaeology will bring light upon the subject, and prove the Bible true.

M A R R I A G E S

Newey - Davis. — Miss Frances Davis, daughter of Roderick and Irene Campbell Davis, and Daniel Newey of Ogden, Utah, were united in marriage at the home of the bride's grandmother, Mrs. Edna Campbell, Hammond, La., June 11, 1941, Rev. R. J. Severance officiating.

O B I T U A R Y

White — Died, at Battle Creek, Mich., June 3, 1941, Miss Iona White, sister of Mrs. Alice Fifield.

General Conference
Denver, Colo.
August 19 to 24, 1941

"Are you content with a second best?"

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Our good friend, the Messenger, in a recent editorial approves heartily the efforts of organized church forces to increase the penalties for the violation of the "blue laws" of Pennsylvania in the desecrating of Sunday. The Messenger thinks Dr. Wm. L. Forney who is leading the religious forces in this matter quite right in urging that "The present enforcement of this law is most unfair to law-abiding citizens. It is a hindrance to the conduct of non-law-abiding business men."

We cannot see why a business should on six days a week be unlawful on the other. If it is lawful for a man to sell gas or ice cream, why is it not just as right for another to sell coal or a quarter of beef? If it is unlawful for a man to knock down a man on crowded highways to mountain or beach on Sunday, why is it unlawful for another to cultivate his fields that Sunday? We believe the "blue laws" of the states where they still exist are contrary to the Constitution of the United States. Sunday laws are a form of nationalism in a country of the separation of church and state. They should be rescinded, instead of enforcement attempted through increased penalties. We have love, low with the meases which give the disease: the other catches it. in other words, the other must be measly in order to do anything effectively in making the one so.

Let the Seventh Day Baptist, the church, the denomination be indicative; it follows that the work in which we act will be distinctive of our mission.
I have almost finished the last chapter of the book. My own feeling of this leading. However, when I look back upon the events of our trip and note all the ways in which we were blessed and helped, I feel that the evidence is clear that this was God's will. Of course, I cannot expect that everything will be easy even though one is following God's will. In fact, I sometimes feel that I am being tested to the utmost. My hope is that I have seen the Lord's working in many ways since our trip was first planned, and I often wonder whether I am strong enough for it or shall be "weighed in the balance and found wanting." I hope that I shall have the prayers of all my friends and well-wishers, not so much for my physical well-being, but that my spiritual strength be equal to the task God has set me.

As I have already written you, we reached Poochow on the 21st of February. There we were held up until March 28, because the medical and personal blessings which we had sent by freight were not forwarded from Shanghai where we landed. There was some trouble with the customs, which was partially my fault because I had failed to make out correctly the lists of the contents of my personal boxes. Then there was trouble about transporting the goods to Poochow. Esther and I went to his office from mine one day when I was out of the office. Esther was the one who had to take the lead in all of this and she seemed to be especially successful in finding people willing to advise us and to arrange to have our things taken care of and to use their influence to help the matter along. Anyway, the things finally came through.

Even before our freight had arrived, we had made arrangements about transporting all baggage and freight on the same boat on which we were going up the Min River to Yening, a city near the center of the province. That had required trips to the customs office, the American consular office, the boat office, and American Consulate, not once but several times each. After things had arrived, we had a time getting tickets. It seems that many people wanting to travel there than are tickets available. You cannot buy ahead of time, but you go and try to get one for the boat to leave the day and then you must come early to get the ticket. In the meantime if anyone of influence comes along, your ticket may be sold or taken away. We waited three and a half days and then waited two and a half hours. Esther finally

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**M I S S I O N S**

A JOURNEY TO UNOCCUPIED CHINA

Rev. William L. Burdick, Ashaway, R. I., U. S. A.

Dear Mr. Burdick:

The continuation of my story of progress should have been sent you some time ago, as we have already been in Changtsun nearly a month and a half. We have been quite busy and our medical work only two days after our arrival and before we had moved into our house. It has taken all of our spare time since to settle the house and get things in running order.

Your letter of February fourth reached me in Poochow on the 12th of March. You see I had taken it for granted that the board was willing for me to go into Free China way from what Treasurer Stillman has taken all of our spare time since to settle the house and get things in running order.

"I am the light of the world. He who follows me shall not walk in darkness, but have the light of life."

I have been in Changtsun for a week and a half now, and I am doing quite satisfactorily, I think. I am very glad to have the opportunity to work among the Chinese and I am sure that the Lord will use my work here for His glory. I am very much encouraged by the reports I have received from the missionaries in other parts of China.

I am very glad that I have been able to come to this place, and I am sure that the Lord will bless my work here. I am very much encouraged by the reports I have received from the missionaries in other parts of China.

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The Lord has been very good to me, and I am very thankful for His blessings. I am very much encouraged by the reports I have received from the missionaries in other parts of China.

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the hills, and our path was often arched with long branches of flaming cedar. The Den is very welcome in the large building where they and a group of other workers live is a very large ancestral hall.

Mr. Den had rented a very good Chinese house for us. It had a few articles of furniture, among them two large beds without woven reed mattresses but with under-

neath, something like the old rope beds we used to sleep on in the early pioneer days in Nebraska. I remembered the straw ticks we used to use under our feather beds. Of course, we had no feather beds, but I made a straw tick and then things over it is still much softer than a board. I am getting so I sleep very comfortably on that. We live almost entirely on Chinese food. This is counted a great blessing.

The village is an old Chinese food. There are plenty of pork and rice and some vegetables. This is the great mush- room country so we have those, but variety of food is limited. There is almost no fruit now, though they say there will be melons and peaches later and in the fall small oranges. Prices are not nearly so high as at present in Shanghai, but they are much higher than in normal times. Sugar is very high priced so we do not use much. Either hard beds or the dice proved as good as a diet prescribed by a high-priced physi- cian, and I am lighter than for some years. That is all to the good as long as I feel well.

Easter is taking the leading part in the work, which I hoped she would do. In help in the clinics. That is three and a half months, and the doctor's soul is enriched by it.

Our long delay in Foochow was not without its compensations; it gave us a rare opportunity to get acquainted with many fine people. There is a large missionary Board, London Mission, Seventh Day Ad- ventists, the Christian Herald Mission, and the others. There are no known Catholics are also there and fraternize with the Protestants, more or less.

Recently we have heard that the number of American work we have is one half of what was expected. We have about three hundred families here and five hundred in Vung-tau, the other town where we hold clinics. This makes us a half or four days away. Most everyone walks, here, but Esther and I are finding that pretty hard. To walk both ways and hold a clinic is rather strenuous.

The language has been my greatest difficulty in doing work. The most of the work- ers speak Hunan Mandarin. We can speak Mandarin, so she gets along better than I. The common people, however, have a language all their own, which is not well understood even by the workers. The re- fugees are from other places, but the Kiangsi dialect all seems different. I am getting so I can understand a little of it and can make them understand a little. Am trying to learn Mandarin, but it is difficult to change from one dialect to another.

Our house is quite commodious with two courtyards in front and a back yard. There are open sheds in the back, enough to keep cows, horses, and some other animals. We do not keep any in the back yard because neighbors' cats catch chickens and we have a garden which the chickens like too well. The garden was a stone and brick path and the soil was mostly sand, but I have mixed in some soil and fertilizer and peaches later and in the fall small oranges. We have a fairly good patch. We have met a ten foot wall all around our place.

The village is a mountain town from which fifteen minutes' walk in any direction will take one to the hills. There are mountains only about ten miles away. The valleys have rushing mountain streams and all level land is tilled for rice or tobacco and some other crops. The hillsides is a natural irrigation system, so there is no pumping of water. The water on the side of the hill can be kept level by the height of the outlet which allows the surplus to flow to the field below.

The SABBATH RECORDER

DAILY MEDITATIONS

(Prepared by Mrs. Frank A. Lunnworthy, Plimothand, N. J.)

Sunday, July 20

Read Psalm 146. "Praise the Lord, O my soul.

Let us take as our topic for today A Thank- ful Heart. This may be possessed by every- one. Even though we cannot see through the microscope, yet the invisible presence of our heavenly Father is there if we but see him— ever interested, ever sympathetic, ever ready to cheer and help us. It is often true that our afflictions are blessings in disguise. Through them many are led closer to the Father.

Prayer—

WE THANK THEE LORD

For thy ministries—

For morning mist and gently falling dew;

For summer rains, for winter snow;

For whispering winds, for thunder's roar;

For the reft clouds that show the tender blue;

For dimpled laughter of soft summer seas;

For the sweet promise of the seven colors of the rainbow;

For the forked flash and long tumultuous roll;

For the earth's abundance and sky's vastness;

For all thy bounties, O our Father, we give thee thanks, for all we have, all we are, and all we hope to be.

We thank thee, Lord.

—John Oxenham

Monday, July 21

Read 2 Thessalonians 3: 6-16. "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." (John 9: 4.)

Work is a blessing. It is not a curse brought on by man's sin or disobedience. In the be- ginning God put Adam in God's beautiful garden "to dress it and keep it" (Genesis 2: 15). God has ever recognized work as healthful and contributive to man's happiness. This is the reason "six days shalt thou labor" (Exodus 20: 9). Much of the difficulty in the labor situation today comes from false standards of work. Both capital and labor need the gospel of Christ and the Spirit of God to bring about a reasonable and fair adjustment that will bring peace and blessing to all.

Prayer—Father, we thank thee for work. We would use it not only as a means of gaining a livelihood, but as a character builder. Help us to appreciate its blessings and be faithful stewards. Amen.

Tuesday, July 22

Read Jeremiah 17: 7-10. "The heart is deceitful above all things, and desperately wicked; who can know it?"

A young woman I know is my idea of what a Christian young person should be today. Our two books have impressed me is her readiness to review her own actions and words—first of all—if anything goes wrong with her personal affairs, she always feels she must have done or said some- thing to cause the trouble. Not many of us do that. We are apt to think we are right, the others must be wrong. It would be well if we all did more heart searching, especially with ourselves. Amen.

Prayer—"Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (Psalm 139: 23, 24.)

Wednesday, July 23

Read Jeremiah 44: 4-11. "Oh, do not this abominable thing that I hate." Do we really hate, sin—hate it as God hates it? For sin is sin, and its wages is death, no matter how it is indulged in, it poisons all we are ever going to do. Under the law, God's directions for dealing with sin in any and every form were stern, swift, uncompromising, and unappealing. There is no lower standard for Christians under grace than he had for Israel under the law. Let us look to Christ confidently for the miracle enabling us to do that which is right in the eyes of the Lord thy God." (Thoughts from an editorial in Sunday School Times.)

Prayer—Father, help us not to compromise with sin. May we see it in its true light, and give us strength to overcome it. Amen.

Thursday, July 24

Read Matthew 24: 44-51. "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2: 10.)
Faithfulness in all things is a good habit to cultivate. We need it constantly in our everyday lives.

The Sunday School Times tells the story of a young man who was engaged by a large hardware store. On his first day he was sent to the attic to sort the contents of a large chest and put it in order. In the gloom and dust of the attic he worked faithfully for three days, sorting the nails, screws, hinges, parts of tools, etc., and putting them in compartments. The work was uninspiring and seemed so small to him.

A few years ago, during the construction of a bridge across the Mississippi River, the workers in one of the caissons being sunk to form the pillars were trapped by the accidental ignition of gas. Quick work on the part of those above in extinguishing the flames saved the men, who were within a few seconds of death. Later, when questioned in regard to their reactions when they knew they were trapped, these men kept up singing the hymns of the church which they had learned in childhood.

Prayer—Help us, dear Father, to overcome temptations that would make us unfaithful in any of our work, and of all unfaithful to thee. Amen.

WOMAN'S WORK

By John Sutherland Bonnell

In the literature of the world there is no book that has contributed so richly to the building up of character and to the serenity of home life as the Bible. It is the only book that has proved itself of definite value to the church and church members. It has little real value as a practical guide to life. Here is a method for the daily reading of the Bible, which has proved of definite value to many people.

First: Commence with a book of the Bible, and continue to read in small instalments in that book until you have completed it. Then select another book, and read it through to the full length of the book. The Psalms and the New Testament are even more helpful.

Second: Keep on reading until you come to a verse that you can feel is God's 'marching orders' for your life today. It may be advisable to mark your Bible. Underline that verse, and let it search every area of your life. God's Spirit will reveal its truth to you, the one who will interpret this message of God's Word. For this purpose the Psalms and the New Testament are even more helpful.

One young woman, who is a church member, said to me recently, "I never read the Bible except when I am looking up a passage of which I have had an argument with someone." A young man confessed that his mother, who is now dead, had urged him to read the Bible. "I honestly tried to read it," he said, "but I couldn't make anything of it. I kept it now," he continued, "in the bottom of the drawer. I have helped some people, but it just doesn't do a thing for me."

Others make a practice of reading exactly one chapter a day; but, if you press them to tell you what help they get from this reading, they are vague and uncertain. In the case of one person who said to me, "The Bible is a wonderful book. I just wouldn't dream of commencing the day without reading one or two of the Bible pages." It is thus that one may learn. What message did you get from God?" She replied, "One can't read the Bible without getting a blessing from it. It is always instructing us." "Yes, that is very true," I said, "but would you mind telling me what particular instruction you received today?" But she couldn't recall anything from her reading, and confessed that that was true, not only on the day of the interview, but frequently during the week. She told me that she was accumulating merit by reading a chapter a day. It was the right thing to do she thought, altogether apart from whether or not she was helped by her reading. There are many reasons why one may read the Bible. I am concerned here, however, only with the Bible as a practical guide to life. Here is a method for the daily reading of the Bible, which has proved of definite value to many people.

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I train bound for Shelbyville, Tennessee, and given to Elder Jacob to bear his work for me, wrote a letter inquiring about the way to Belcher's bath, and that the Seventh Day Baptist Church here was to make the acquaintance of the worshipers, I spoke of the people I was to meet, and Elder Jacob and four other brethren who had descended from ancestors who kept the Sabbath, so that the Seventh Day Baptist Church house was to hold only about half the people that assembled on this tour. We stopped and could not last much longer. I could not bear the thought of the light of the Sabbath truth going entirely out in that great state, and urged them to raise and keep up one of his mules to ride, and said the horse I was to ride had been killed by lightning. His father wanted that I should have that one to ride, and I rode it while I stayed in that country.

Our meetings increased in numbers until the large church house in which we were assembled held only about half the people that assembled to hear. While in Tennessee we met three small Greek Churches with which we had been convinced that the Seventh Day Baptist Church (in their own language), was the "true church of Christ." The last sermon I preached on this tour was at Flat Creek in a large church house which did not hold half of the audience. The number on the shady side of the building were taken out and those outside congregated along the open windows and listened with interest. The point of my sermon was, that obedience is better than sacrifice. The day was very warm and I perspired so freely that my clothing was thoroughly saturated. I spoke about an hour. After speaking of the sacrifice God required in the prophetic age and the good they did the worshipers, I spoke of the sacrifices we were to make and how, if we get from making them and how much better it is for us to obey than make sacrifice. I called the church to and the Sabbath and urged all to keep it. The Holy Spirit sent conviction to many hearts as evidenced by the tears shed; and after the meeting closed quite a number of persons I had not expected to leave, but the weather had become so extremely hot that the Doctor thought it would not be safe for us to remain in that climate longer.

We who have youth have the future. The world will be what we make it. Therefore our decisions today determine what we will have tomorrow. Sir Andrew Barton said, "Fight on, my men. Though I am hurt, I am not at fault. I can never go back, without the help of Jesus Christ. He is my guide and my help, and we should always try to follow in his footsteps.

Note—Written by him from memory for his son, Rev. Belcher Church History and "learned of the organization, which had been planned. Nothing has been deleted, and care has been taken to preserve the language of the author through the entire book. No one can do it for us, and so he would not be able to find his place, and will not go back to it without the help of his father or mother. I am a Christian and a master. When a man has lost his place in life, or has stopped being a Christian, he can never go back without the help of Jesus Christ. He is our guide and our help, and we should always try to follow in his footsteps.

Prayer—Our heavenly Father, help us to keep our place in life and the wrong we do, but follow in your footsteps. Will thou guide us, and lead us wherever we may wander. Where 'tis best, I will follow. In Jesus' name Amen.

YOUTH IN THE TIME OF CRISIS

(Paper presented by Carol Keporise, Southeastern State Institute, 1897 and 1898; and during the time of the crises.)

The world today is building to a great turning point in which the life of youth is to play an important part. Life is the greatest factor in the universe, and it is important for youth to know we have life, but it is important for us to know how to use the life we possess. It is not the quantity of life's achievements, but the quality that counts. Youth must build that quality to the best that they are to face this world crisis in the best manner. Life seems so cheap today that a whole generation of youth is being wiped out.

But how is youth to build in the time of crisis? Can we do it all alone? No, we can do it with power and strength from God. The world today is building to a great turning point in which the life of youth is to play an important part. Life is the greatest factor in the universe, and it is important for youth to know we have life, but it is important for us to know how to use the life we possess. It is not the quantity of life's achievements, but the quality that counts. Youth must build that quality to the best that they are to face this world crisis in the best manner. Life seems so cheap today that a whole generation of youth is being wiped out.

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outside the church. Youth is failing to practice the words of Jesus.

In facing the present crisis youth must have unity. We should hold together with every race and church organization, all working in order to live the Jesus way. That is, "Love your enemies, do good to them that hate you."

"The church is to be the enemy fighter and darkened at times, but there is a light that shines from the face of Christ upon our unity in service. Youth must not fail in this time of crisis. We must help in the many activities in order to save the spiritual as well as the physical lives of many. In high school, students have a chance to help the spiritual side in the Hi-Y and Tri-Hi-Y clubs. College groups have Y.M.C.A. workers. Churches have young people's organizations which have an unorganized effort to relieve human suffering in war areas and to save and help war orphans. The churches have a growing unity, and church boards are helping achieve and carry out a service program to safeguard and guide the nation's youth.

Youth is on the march, facing the crisis with courage, speaking for the peace that will come with courage, speaking for the youth's groups of many. In high school, students have a must help in the many activities. Youth must not fail in this time of crisis. We must save the spiritual as well as the physical lives of our enemies, do good to them that hate us."

LOVE ONE ANOTHER

Jeanie was a dear little Scotch lassie who lived on a large dairy farm among the hills of old New York. She was a very tall, thin little body, and a very thoughtful one as well, so you may have a little trouble finding her in the crowd. All day long and every day she was a very busy, happy little girl, for many are the duties of a faithful little girl, both in the home and in the school.

Each Sunday morning, her first duty was to learn the golden text for the next Sabbath, and afterwards to explain its meaning in her very own words. Then during the week she tried to act out the truths contained in the text. When Sabbath morning came she was pretty sure to know her lesson perfectly, and oh, how much it meant to her.

One lovely day of May, Jeanie came dancing into the sunny kitchen shouting happily, "Oh, Mother, my golden text is ever so easy this week; so easy to remember and so easy to do! It is 'Love one another.' Did you ever see anything easier than that?"

"How do you show your love?" asked her mother with a loving smile.

"I'll show it by loving acts," answered Jeanie promptly.

"And to whom will you show it?" said her mother.

"Why, I'll show it to you and Daddy and to all my friends," said Jeanie.

"Is that all?" asked her mother, quietly.

The merry face grew suddenly very sober, and Jeanie stood thinking for a few minutes. At last she said, "I suppose I must show my love for my enemies, too. That isn't easy, Mother. It will be pretty hard for me to love the Smiths, the service, the war, and the magic wine."

"Have you seen the stolid hillside Splashed with the magic wine?"

"Have you seen the snow-robed mountains And the fiery sunset?

In the evening, as you mused, O'er the gleam of the day, Did you pause one broken moment And in silence humbly pray?

"Have you heard the birds at morning Chanting like a great church choir?"

"Have you heard the whispering pine?"

"Have you seen the stolid hillside Splashed with the magic wine?"

"Have you seen the snow-robed mountains And the fiery sunset?"

In the evening, as you mused, O'er the gleam of the day, Did you pause one broken moment And in silence humbly pray?

General Conference
Denver, Colo.

August 19 to 24, 1941

THE SABBATH RECORDER

CHILDREN'S PAGE

THE SABBATH RECORDER

O UR PULPIT

"ON THE WINGS OF THE STORM"

(Boonevillle Address by President J. Nelson Norwood, Sunday, June 8, 1941)

Text: Nahum 1: 3 (part). "... the Lord hath justice in the whirlwind and in the storm."

What should a baccalaureate speaker say? In times like these in which we live when life-long principles of faith have given way to total war, when news of the tragedies and sufferings of war-torn peoples has tended to numb our sensibilities, when we ourselves have come to the very verge of open war, when you young men and women whom I am addressing today are in the making of our new era of active war service, I ask, What should a baccalaureate speaker say? When you have been crowded into a few minutes. How best to use those minutes? If you are a bit pessimistic, I do not wish to intensify that mood. If you find some of the foundations of your developing philosophy of life crumbling, I do not want to give them an extra jolt. If you are badly confused, perplexed, and distraught, what can I do to add my own feel-
ing to yours? Shall I just keep still? Or shall we together try to find some rift in the clouds, some ray of light, some bit of sunshine, some rock of truth on which we can securely build? We must attempt the last mentioned; this is the task of the baccalaureate address.

A search for something fundamental naturally takes us into the realm of the spirit and particularly the realm of religion. This is a time of deep confusion, and variously in the whirlwind and in the storm. The Scripture lesson just read deals with the chastening the Lord visited on his people. Listen again: "... now shall no chastening" for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The hymn which we just sang says:
God moves in a mysterious way
His wonders to perform.
He plants his footsteps in the sea
And rides upon the storm.

Then look at my text: "... the Lord hath his way upon the sea. All of it is so strange that I thought I might say something illuminating and encouraging on my theme, "On the Wings of the Storm". The implication intended by that theme is that good and bad are even and the win of the storms—material, physical storms, and spiritual storms, even tornadoes.

Indeed, the concentrated quintessence of man's thought as he struggles with obstacles is that growth by struggle, by the surmounting of obstacles; and by suffering is a law of life to all levels, although at different levels it takes different forms. All forms of plant life have to their present established state through competition, overcoming adverse conditions, adaptation to surroundings through untold millennia. Millions of seeds sprout and the seedlings struggle with obstacles; few survive through inherent strength or good fortune. A lone tree on the wind-swept hilltop, buffetted by the storms and the winter's blasts, strikes its roots deeper or more firmly. It may not be beautiful, but it accumulates strength. The tree struggles through its kind in the forest needs less strength, but deprived of its protective neighbors, it is easily snapped off or uprooted.

Birds, beasts, fishes, reptiles, and insects are subject to a damage even when ordeals. We see this in our own experiences. One son died in the night. He kept the news from the others; stood alone in the garden and wiping the tears from her eyes went back to the house and breakfasted in silence.

The others gradually recovered. And what happened to Cousin Abigail. Dorothy Canfield tells the story. Her cousin "had almost willed her life. She had a devoted husband, an excellent cook, and a nurse for her healthy children. Everybody thought this was providential, for Abigail was extremely delicate. It was in the days when firefighting was approved of and Abigail fainted easily.

Then typhoid fever struck the town. The children came from all directions to report to her own sick family, the nurse fell ill, and the worst of it was that so did Abigail. Inextricable, nobody to care for five dangerously sick people except Abigail who had always had her breakfast served in bed.

For weeks she sponged fevered bodies, gave medicine, sucked at wounds, looked after the sick, and was changed and changed by fire and flood, ice and wind, survives or perishes as it may. What survives is likely to become bitter by the ordeal.

We saw on our campus a few years ago an ice storm which tested tree life to the limit. Every weak or defective shub, shrub, tree, branch, and twig was destroyed. A chance effort of its vital forces was necessary to repair the damage, and the first time we walked the hills the brown and the white and the green were gone.

The others gradually recovered. And what happened to Cousin Abigail? She quite soberly walked back to the Lord and thanked him for his wisdom and for his love.

This struggle and travail of soul renews us to the larger community. What a freight for the Lord humans.

Let us look a little further at this spiritual growth which comes through the severe struggle and development. If it is all the same, if it is all the same, if it is all the same, if it is all the same, if it is all the same, if it is all the same.

It stiffens and toughens morale. Morale is a spiritual commodity. High morale is commendable. It is a means to an end. It is a step toward determination, and courage. Just as a storm may destroy a tree instead of strengthening it, so a disaster may bring spiritual death, or it may bring an upsurge of energy and a more determined effort. Triumph over the difficulty strengthens the individual or the community for the next test. Men and women who have had more than the usual ills of life to contend with are likely either to have made a company of them, or to have been chastened into the sweetest and strongest spirits of their generation. Strength has been handed down.

It restores a truer perspective. At moment it may seem to some of you that the present world stress, inner struggle, tragedy destroy perspective. To have to turn aside from your long-time life plans and serve in immediate war preparation, even branch of the armed forces of your country or in some industrial defense program, shortens perspective, you say. In the sense that there is always the possibility that plans once set aside may never be resumed, you are right. But in the sense that the crisis lifts you out of yourself and makes you to realize yourselves to the larger life of that world of which you are unavoidably a part, a world with the future unknown, so did Abigail, and with all those other things intertwined, that presents you with a broader, longer, and more far-visioned perspective. The hurricane, the tornado, the storm, and the wind, the presence of such a call if it is properly accepted and the needed adjustments made. To be poised for the unexpected, and to be ready to seize the cause bigger than but containing yourselves is to have grown into permanently bigger per sons.

And this struggle and travail of soul renews us in your own private plans as you could have done without this testing, grinding, crucible of life.

Also the structure and travail of soul renews us to the values of the spiritual life. We are so busy ordinarily with the frills and gad grements of life that we lose sight of its deeper currents. The disasters of the past year, the threat to our own way of life have worked a revolution in the values of millions of Americans. Whether ardent intervention...
The consummation of these stronger for it. Alfred has offered you much. On of all the earth. The stormy way is His way. life through deeper and that I and by the race, through the travail of soul. It is on the nature - of myself, my phy of life and try to adjust myself to the storm. He will have his for a week of worship, study, and recreation. Association, registration for the people formerly of Ashaway will appeal to all. Wayne Rood of Rockville will direct camp charge - of the meals at the camp and Rev. registration, Miss Martha Bottoms; assistant recording secretary, Miss Hilda Clarke; corre- sponding secretary, Mrs. Edna Pierce; and treasurer, Elmer F. Cowles.

—Andover News.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will be held with the Walworth Church July 23 and 26. The young people of the Walworth Church will provide the program Friday night. N. N. Bartel, acting pastor of the Walworth Church, will preach Sabbath morning. Dinner will be served at noon, and the business session will be held at 1:30 p.m. A program is being arranged for 2 o'clock, and the young people of the quarterly meeting will arrange the program for 3 o'clock.

Robert E. Greene, Secretary-Treasurer.