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

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

—Henry Wadsworth Longfellow.
The Sabbath Recorder
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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Subscriptions
Postage to Canada and foreign countries 50 cents per year additional.

Entered as second-class matter at Plainfield, N. J. Entered as second-class matter at Plainfield, N. J.

Vol. 135, No. 1 Established in 1844 Whole No. 5,040

EDITORIALS

SCREEN IMPROVEMENT

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

Results of a survey show that of 275 films consisting of 221 contained drinking scenes of which 67 were excessive. Drinking episodes imply approval. Why we tolerate them we don't know.

ومش جاهز البحر

often heard those of an older generation tell the stories found in McGuffey's Readers. Those stories have worked on the readers have left life and its problems behind. The modern touch.

We trust that the agencies protesting, and those responsible for the manufacture and circulation of such films as feature the drinking curse, will continue their work to improve the screen and the stories found in McGuffey's Readers.

IMPROVEMENT

One old-fashioned student, a regular member of our church, who had always been a good boy, and was not the kind of boy you would think of as a trouble maker, was caught one day with a bottle of liquor in his hand.

"What are you doing?" asked the teacher.

"I don't know," answered the boy.

"What do you mean?" asked the teacher.

"I—I don't know," said the boy.

"Well," said the teacher, "you can't keep a secret from me. You know as well as I do that you have been drinking.

"But I didn't know," said the boy.

"You know now," said the teacher.

"Yes," said the boy.

"Well," said the teacher, "you are going to have to go to the principal and tell him what you have done.

"But I haven't done anything," said the boy.

"Yes," said the teacher, "you have done something. You have been drinking,

"But I didn't know," said the boy.

--William L. Burdick, D.D.
The Sabbath Recorder

There is a rule we shall find very true. Although it is not at all new, we find it useful to state it. Use the time in which you live, and you shall be measured up to the time in which you live. While in this world you live, shall be measured your wisdom.

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

Little Genesee, N. Y.

Charles H. Bond.

Observations of the Corresponding Secretary

New Auburn, Wis.

Ten years ago, following Conference at Milwaukee, I spent two full weeks in the then pastorless Church at New Auburn, Wis. Those were pleasant days, happily spent with the people here. So it was with pleasurable anticipation that I looked forward to coming again. To the house of the recently installed pastor, Rev. Neal D. Mills, his good wife Martha, and little daughter Miriam we were brought June 13 by our friends, the Moores, from St. Paul, Minn. Here a few restful but full days were enjoyed and improved by contacts with various families, including three such as has been true in the New Auburn experience. These meetings began Sabbath eve, June 18, and closed Sunday night.

Sixteen people came from Dodge Center, while others arrived from Chipewa Falls, Eau Claire, Milton, Kenosha, Colfax, Saronia, and St. Paul. The sermons were given by Pastor Neal D. Mills, on "God's Minute Men," was a fitting introduction to the theme of the meetings—"Preparing for Conference in the Light of Experience." The writer continued on Sabbath morning with "Forward with Christ." In the afternoon Pastor Charles W. Thorngate of Dodge Center gave a message on "Peace of Country and Peace of Mind," and the corresponding secretary of the Sabbath School Society spoke on "How the Track Board Works." The splendid program of the young people with the consecration event will be reported in their department.

A strong woman's program arranged by Mrs. Arthur North consisted of two splendid addresses, one on "Reaching the World with Christ Through Temperance," by the other, "Reaching the World with Christ Through Missions." These were outstanding demonstrations of the ability of our women in public speaking. The information they brought was shown in its relation to the problem of the day — in both its theoretical and practical applications.

The music throughout was good and of splendid variety, showing gifts of voice and ability to interpret. Dinners were served on the lawn and opportunity for fellowship thereby afforded. The extremity of rainy weather prevailing for days was followed by lovely weather for the services. About eighty-five were present Sabbath eve, June 18, and dosed by Pastor Rev. Neal D. Mills, his good wife Ethel Greene, corresponding secretary-treasurer.

LOCAL PREPARATIONS FOR CONFERENCE AT ALFRED

Recently a bulletin of the First Alfred Church carried the announcement of a meeting of the General Committee of the Conference. This announcement stated that the meeting would be held in Alfred, as voted last year, the object of this meeting was to discuss ways and means. The first Alfred Church, with its inherent spirit of the difficulties involved in entertaining Conference this year. But the difficulties were accepted as a challenge, and the committee was in high spirit for the work. Assuming that the Alfred people are printing the above article as planned partly to show the wonderful spirit of the Alfred people in accepting the challenge of entertaining Conference under adverse conditions.—Editor's office.)

Transportation Committee
Burton B. Crandall, Chairman

Transportation is another difficult problem. The list of names of Conference delegates are already been reduced. However, it will serve to some extent. It may be possible for delegates from out of the city to reach Alfred by means of a new scheme of bus service. This scheme is being planned by the bus companies. Three members of the committee, each agreed to try to have a tank full of gas in his car at the time of Conference, to be used in getting delegates from and to the station. During Conference most of the delegates will be located near enough to the church to walk to the sessions.

Music Committee, Rev. W. Wingate, Chairman

Many members of the Alfred choir will be absent from Alfred this summer. Many members of the choir will be present to perform during Conference. This will make the work of the director of Conference choir difficult. Doubtless there will be a choir. But three ways of supplementing the music by the choir were mentioned. As in the past year, we shall depend on the Music Committee to aid in making it possible for all those who desire to sing to do so. Names of musicians who expect to attend should be sent in to the chairman of this committee. In the post of the President of the Seventh Day Baptist Women's Association may be able to help out. Rehearsals cannot be held with the choir, but they may be held with the singers who will travel with the choir.

The above five committees function during the Conference sessions, and perhaps it is not necessary to discuss their work here. Suffice it to say that some of them are already at work.

And the rest will be as soon as they have work to do.

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

[The next day after receipt of this article at the Recorder office, Rev. Harley S. Warren, president of Conference, submitted the article which follows, giving out the news that Conference will take place at Alfred. The following items are printed in the above article as planned partly to show the wonderful spirit of the Alfred people in accepting the challenge of entertaining Conference under adverse conditions.—Editor's office.]

GENERAL CONFERENCE IS POSTPONED

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

For the information of those who may not have reached by the pulpit notice, we repeat the summary vote of the Conference of the Seventh Day Baptist General Conference, the One Hundred Thirty-first Annual Session held in Alfred, N. Y., August 19-24, 1943, is postponed. Reason: The travel situation.
THE SABBATH RECORDER

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

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

Efforts have been made from time to time to assemble such information as would enable the Commission to base its decision upon the facts of the time should come for the Commission to vote on the matter of postponing Conference.

This has been accomplished by polls, consultation with a number of informed persons, and by correspondence with Director H. F. McCarthy, Division of Travel, Office of Defense Transportation, Washington, D. C.

HURLEY S. WARREN, Conference president.

MISSIONS


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 O. Dillingham, R. I.

"PHYSICIAN, HEAL THYSELF"

There is an ancient proverb which says, "Physician, heal thyself." Christ used it in regard to his own life and work in Luke 4:23.

"There is a principle that is applicable in all activities of life. A physician dying with tuberculosis cannot well advertise a cure for that disease, for if he does people will say, 'Physician, heal thyself.'"

When people hear preachers, teachers, and others, they often wonder that can be brought about by prayer and faith, their listeners naturally say, 'If this is true, why not demonstrate it for yourself?'

There is boundless power, however, in faith and prayer when the circumstances are right to expect that the truths we proclaim be practiced in our own lives.

"Physician, heal thyself."—W. L. B.

THE SABBATH RECORDER

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

The Dark Side

The losses suffered by the Christian Church are familiar to the students of history. Some of the most striking evidences of the apparent weakening of the hold of the Church upon Christendom are quickly enumerated. There is the waning share of the Church in the control of education. Most of the earliest European and American universities were children of the Church and a large part of these institutions were controlled by the Church, or at least were under its parental nurture and control. Primary and secondary education was once largely in the hands of the Church and was taught largely by the clergy. It is far from dead in Russia. In Germany, the last quarter of the century has seen a pronounced effort to strip those of the influence of the Church. The Church has not been so extensively organized as in the past, because of the challenges to its existence, the churches have felt it necessary to make common cause, and to make it clear to the world that the Church is not a mere.addView("Christian Church", "Christian Church").

In the fourth place, the non-Roman Catholic churches are increasingly coming together into a conscious world-wide fellowship. It is significant that in the last tragic years while the nations of the world have been fighting and inter­ferring with one another, the non-Occidental peoples long tended to be a kind of spiritual family. This close cooperation and understanding of the leadership is being transferred to that which the nationalists, the natives of the Phil.

In the third place, the non-Roman Catholic churches are increasingly coming together into a conscious world-wide fellowship. It is significant that in the last tragic years while the nations of the world have been fighting and interacting with one another, the non-Occidental peoples long tended to be a kind of spiritual family. This close cooperation and understanding of the leadership is being transferred to that which the nationalists, the natives of the Phil.

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

W. L. B.

ECHOS FROM MY CLASSROOM IN THE ALFRED SCHOOL OF THEOLOGY

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

When the war ends millions of people, including women and children, will be sick and starving and the cry will go up, "Hurry or we die." Famine and pestilence will be rampant. Agriculture has been so devastated under war pressure. Discipline will have collapsed, and industry will be under the necessity of shifting from wartime production to civilian needs. Commerce will be at a standstill. Blockades will have to be lifted and provision made for the overtures of overseas imports of concentrated foods will be needed to meet the immediate demands in the conquered nations as well as in the conquering nation. Very likely the government of the victorious nations will have to bear the burdens of shipping, credits, and distribution of food. Industry will be paralyzed and people will be insisting and clamoring for the resumption of work and living conditions. Problems will be calling for immediate solution or the world will be plunged into a terrible chaos. We can easily imagine the complications of the social, economic, political, and national problems will be and how carefully plans must be made to avoid final disaster.

Herald of Gibbon in their book, "The Problems of Lasting Peace," draw this early conclusion, "Before this war ends, the war aims and the principles of peace should be reduced to more specific and practical terms than those expressed in the Atlantic Declaration of President Roosevelt and Prime Minister Churchill. And there should be agreement now on the method by which the aims of peace, as embodied by the United Nations." And the next deduction is, "Any structure of lasting peace must consist of two parts, its foundation, and its realization. The second is the erection thereon of some instrumentality to preserve the peace. The temple where the flame of peace is to be kept will not endure unless the foundations are more deeply and more securely laid than those of Westphalia, Vienna, and Versailles." They then proceed to show that democracy with its philosophy of personal liberty and representative government, as opposed to totalitarian and dictator forms of government contain the essential principles of peace and good will among men. Democratic nations believe that the freedom granted by this form of government furnishes the most promising hope for lasting peace. Whereas dictatorships and totalitarianism are on the contrary aggressive, militaristic, and imperialistic in character.

Another fact which must be given due consideration in planning world peace is the presence of economic issues. "Pressures of over-population to find outlets for men and goods play a striking part on the world stage today," say the writers. "The increasing demand of raw material and places to sell surplus products has led to incessant friction, hate, and war, and was responsible for the flag's cost rivers of blood and untold sorrow. All these are part of the incentives to materialism. Thus it is seen that if we are to lay the foundations of a just and enduring peace we shall have to remove those economic injustices that engender fear and war."

The so-called Atlantic Charter pledges the restoration of at least twenty-four small nations whose sovereignty was violated in the early stages of this war. To restore the old boundaries and rehabilitate those who have been driven from their homes will require the aid of these small nations in order to save the mistakes of the Treaty of Versailles—"will happen again unless positive measures are taken immediately which will prevent its recurrence." And thus assuring their disappearance from the world.

"Human nature and national mores being what they are, there is no such thing as putting the victories of war into a box and forgetting them. The peace will be signed, the treaties made, and the world will accept it just as we accept a tax, and thus assuring their disappearing from the world.

"Treaty of peace. National sovereignty and independence usually call for a large army, and for many of these small nations to maintain such would be a financial burden beyond their small country. Extreme nationalism as well as imperialism are both self-destructive. This is clearly demonstrated in the present world conflict.

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

"The complete idealistic view would perhaps be the total dissolution of the military establishment as established in the divisions and the substitution, for the purpose of civic order, of a constabulary of the police type, excluding the whole officer and military caste from the substitution, for the purpose of civic order, of a constabulary of the police type, excluding the whole officer and military caste from

"The making of that peace will come a fleeting chance for the leaders of mankind to bind the wounds, to restore faith, and to bring not only the small and the great nations to the peace table, but the nations of Washington to the Federal Government, "Let us raise a standard to which the wise and honest and the good will flee," and thus assuring their disappearing from the world.

"Nationalism, militarism, military alliances, and the wishes of fear, hate, and revenge will mix it all up together, never to be separated again.

The space of one brief article it is impossible to treat the question with any clearness or completeness. I hope, however, to have at least indicated the magnitude of the problem which the young men in preparation now for their life task will face as they take their place among the leaders of the world of tomorrow, who will bear a world-shaking and nation-making burden.

I cannot close this brief sketch without a word on the matter of the "WILL TO PEACE." It would seem that in a world so saturated with fear, hate, and revenge, where multitudes live each day under the shadow of death, such utopian dreams of "peace on earth and good will on earth" are so remote as to be little more than dreams. Yet we cannot escape the realization of the infinite suffering of war. It kills or maims the best of the race. It brings the deepest of grief to every home, a permanent maiming and degeneration. It brings these poignant ills to victor and vanquished alike."

Nor must we forget that at the very heart of the Sermon on the Mount, given by the Son of God as he began his redemptive work on earth lies the concept of discontent and the comfort of Christ among men. "Blessed are the peacemakers, for they shall be called the children of God." This concept epitomizes the deepest aspiration of the human heart. It has taken shape in many noble movements—

The Holy Alliance, the Concert of Europe, the League of Nations, the Congress of Vienna, the Washington Conference, and the general self-sacrificing spirit of the League of Nations and the United Nations has been a small country. Extreme nationalism as well as imperialism are both self-destructive. This is clearly demonstrated in the present world conflict.

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

MRS. FREDERICK F. STOLL
Martha Sauter, daughter of Frederick and Ernestine Packler Sauter, was born in Rhine­land, Germany, March 19, 1863, and passed away at the home of her daughter, Mrs. Esther Schuler, in Jersey City, June 12, 1943.

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

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

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

It is written of her that, "She was a faithful and co-operative wife, assisting her husband in all church work, and was ever ready and willing servant in her Master's work. She lived for her home and church. In her church she was a tireless worker and devoted to missions, and was an ever ready and willing servant in her Master's work. She lived for her home and church. In her church she was a tireless worker and devoted to missions."

She had to be carried up church stairs at times.

During a very beautiful and impressive service at Rhoda Lake on Sabbath eve, June 18, 1943, there was reported a service held as vespers the night after the Sabbath. But the special service of young people was held as vespers the night after the Sabbath.

A most interesting program of music, including Scripture reading, prayer, and songs, was presented. There were choirs, solos, duets, and quartets. Those taking part were as follows: Helen Pederson, Vila Church; Barbara Fox, Juanita Loofbourrow, Delores Church; Mary Thorngate, Douglas North, Nor­ris North; Loyola; Paul Pederson and Clayton Coyle. These were only about half of the young folks present. Early in the program a service flag with stars representing the boys from our church was dedicated by ap­propriate remarks by Pastor Mills. Silent prayer was offered, followed by a consecrating prayer by Pastor Charles Thorngate of Dodge Center.

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

This was a helpful and impressive service.

A Covenant for Youth — Consecration Pledge

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

It is our purpose to begin with ourselves by strengthening ourselves with faith and prayer, and with the gifts that living brings — abound. Amid the trival things that daily perish, your spirit lifts us up to fairer things.

THE SABBATH RECORDER

WOMAN'S WORK
Mrs. Okey W. Davis, Salem, W. Va.

YOUNG PEOPLE'S WORK
Jeanett B. Dickel, Acting Editor
Pine Rose Bible College East Stroudsburg, Pa.

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

Sister Stoll united with the German Seventh Day Baptist Church of Irvington, N. J., at the time of its formation by Brother Stoll, in 1913. She served as president of the Women's Club of the Irvington Church until her health failed at which time she was elected honorary president.

Her favorite hymn in German was: "Take thou my hands and lead me, I cannot wander.

Her favorite English hymn was: "Almost Persuaded."

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

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

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

H. S. W.

YOUNG PEOPLE AT SEMI-ANNUAL MEETING

The young people at the semi-annual meet­ing of the northern Wisconsin and Minnesota Seventh Day Baptist churches were truly good to look upon. They were at every service and rendered valuable services throughout the seven sessions held over the week-end of June 20. But the special services of young people was held as vespers the night after the Sabbath.

A most interesting program of music, including Scripture reading, prayer, and songs, was presented. There were choirs, solos, duets, and quartets. Those taking part were as follows: Helen Pederson, Vila Church; Barbara Fox, Juanita Loofoobourrow, Delores Church; Mary Thorngate, Douglas North, Norris North; Loyola; Paul Pederson and Clayton Coyle. These were only about half of the young folks present. Early in the program a service flag with stars representing the boys from our church was dedicated by appropriate remarks by Pastor Mills. Silent prayer was offered, followed by a consecrating prayer by Pastor Charles Thorngate of Dodge Center.

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

A Covenant for Youth — Consecration Pledge

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

It is our purpose to begin with ourselves by strengthening ourselves with faith and prayer, and with the gifts that living brings — abound. Amid the trivial things that daily perish, your spirit lifts us up to fairer things.

THE SABBATH RECORDER

TO OUR FOREFATHERS

You who have handed us life's torch, new kindled, We are your own, in us you live again. To the grandeur of the life you thus did lend— Our strength and vigor, boundless, for ever more, That earth holds yet a sturdy race of men! You who have given us all that we cherish— All that we hold, our wealth, our heritage— And who have given us all that we have— Amid the trivial things that daily perish, Your spirit lifts us up to fairer things.
We are your children—citizens or sages. Sharing your race, your likeness, thought, and guarding life’s spark, to hand it down the ages. And make earth somehow fairer than we came.

—Frances Hobey Hamlet

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

Above the turmoil of war and the greedy scramble of our time we can hear, if we listen, a voice coming down through the centuries and ages, a voice calling to us and prophesying, "Thy kingdom come, thy will be done on earth as it is in heaven." (Matthew 6:10.) That voice is coming from the past, from people who met the challenge of their day, and its message is for us. Our challenge comes to us in this generation. The young people of this generation are challenged, perhaps as no other generation, to help bring about the end of war and to make the world ready for the kingdom of God. We are all united in this challenge.

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The Christian accepts responsibility

Standard Christian Endeavor Topic of Meeting for July

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

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

3. To his Fellow Men: Christ told Peter to feed his sheep. He also said, "Go ye therefore, and teach all nations." (Matthew 28: 19.) Jesus is teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28: 20.) The Christian must tell others of the love of Christ and his saving power through his precious blood shed for all mankind. (Calvary.) After he has told others he must help them in all ways through prayer and encouragement and help in time of trial. If we wait till the light is in the life, we have failed one with another, and the blood of Jesus his Son cleanse us from all sin." (1 John 1: 7.) Shiloh, N. J. Mrs. Charles Swing.

Try this with your juniors

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

We will have tickets for the 8th Annual Day Camp to be held at CAMP LEWIS, near Ashaway, R. I., is to be in session August 3 to 12, 1945. The camp is for teen-age young folks (twelve years and up). Camp this year will be shorter, so a youth may be away from home only five days of the week. The fee will be $8, which includes all meals.

Correspondent.

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Correspondent.

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

By Rev. Herbert L. Cottrell

Text—Revelations 5: 11. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." "Untouched I left it. While the wheel was rolled on; Today I seek it. But my gift is gone."

But there are few people who have beautiful crowns which excite the envy of their friends, yet they are incomplete because some essential jewels are lacking, the jewels of salvation, eternal life, and peace with God. These precious jewels can become set in our crowns not only by a conscientious act of ourselves. We must choose to surrender ourselves to our God as Lord and Master, as the Savior and Redeemer of our souls, and accept his will for our lives. It is only then that we can see our crowns those imperishable jewels of salvation, eternal life and peace with God. Oh, think of the privilege which we possess of having a complete crown!

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

Why does a man lose his crown? It really starts in his heart. It may be he nourishes unclean desires and ambitions. Impurity of thought, life, and deed deals the mortal wound. The throne upon which we stand is the life of Christ, and sin which defiles our vision of Christ, raises a wall of separation between us and God. A man loses his crown when he fails to realize that in the Bible he misinterprets the Bible, or refuses to follow, its teachings when it does not harmonize with his ideas and beliefs, or listens to the demands of his selfish will instead of the "still, small voice" of conscience.

When does a man lose his immortal crown? When he refuses God's gift. He begins to lose his crown the moment he refuses to accept him as the Master of his life, and his will as his rule of action; when he buries his God-given talents and ignores the God-given opportunities all around him. He begins to lose his crown when his heart becomes the citadel of evil thought and deeds. As the Scripture says, "As a man thinketh in his heart, so is he." His thoughts blossom out into wrong deeds; his deeds give shape to his character, and his character fixes his destiny. We do not usually lose our crowns all at once, but they only gradually slip out of our grasp and we realize, sometimes too late, that they are gone. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown."
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 the society, and that copies be sent to the Bcl. of Temperance, Methodist Church.

Hannah L. Crofoot,
Merletta L. Frait.

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 conviced cannot get entirely away from that conviction. He may depart from our society, and that copies be sent to the Bcl. of Temperance, Methodist Church.

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

Burick. — Daniel F. Burick, son of Charles F. and Tacy Ann (Palmer) Burick, 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 Ashaway. He and his wife have made their home for some time with their son, Earl D. Burick of Ashaway. He is survived by his wife, his son, and his sister, Mrs. Charles T. Whitley of Westerly, R. I.

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

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 Mountains, Malone, N. Y., on June 14, 1944.

For some years she was a teacher in the public schools of New York. In 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 service at the home of her brother in Little Genese at 2 p.m., conducted by her pastor, Walter L. Game. Interment is in the Wells Cemetery at Little Genesee. W. L. G. Stodd.

Stodd.—Mrs. Frederick F. Stodd 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.

Beside her husband, Justin Sweet, she is survived by her three children, Missie B. Baker, 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 Monticito.

RECOVER 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 land west or north of Monticito. Will buy or rent your mili­cent. F. Mahoney, 631-B Fischer St., Glendale, S-Cal.

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 vouch­safted to me. I strive with all that is within me to averter 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."