

daily communion, and sacred living? Or are we "too busy" to be Christian?

At this Thanksgiving time let us give thanks to God as we are accustomed to do. But let us also include thankfulness for spiritual hunger and thirst, otherwise there is no hope for the world of mankind. The world is dark at present because of the sins of man, but God has given man a soul which can hunger after righteousness. An elderly man was visiting a memorial of a religious pioneer whose life spoke of the living Christ. So impressed was this man as he heard the story of the pioneer's life that he cried out, "O God, do it again! Do it again!" May this be the cry from our souls as we hunger after God—and be thankful for it! "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

#### DENOMINATIONAL "HOOK-UP"

##### Salemville, Pa.

Pastor Marion C. Van Horn and wife with several others attended General Conference at Battle Creek. During the pastor's absence Sabbath day, August 24, worship service was in charge of Deacon Albert C. Blough.

Sunday, September 8, the two Seventh Day Baptist churches held their annual picnic near Lafayetteville. The day was unfavorable to start with as it was rainy, but at noon the sun and blue sky came peeping through the dark clouds and made the rest of the day more enjoyable. Everyone wholeheartedly enjoyed the games and contests.

Prayer meeting has been discontinued, much to our regret. Some plans were talked of for meeting with the members of the Brick Church for prayer meetings once a month, but nothing definite has yet been done about it.

Our pastor and wife spent two and one half weeks in West Virginia. They met Sunday, October 13, with the Woman's Board at Salem, and spent about ten days at Middle Island, where Pastor Van Horn conducted a Preaching Mission. During our pastor's absence Rev. Edward E. Noll, pastor of the Reformed Church at Loysburg, filled our pulpit one Sabbath. The other Sabbath we met with the members of the Brick Church.

It was with deep regret that we released our pastor and wife from their duties to the church, so they might take up work in another field December first. We hate to see these dear folks leave us in so few weeks. We send with them God's richest blessing and wish them success in their new work.

Correspondent.

#### MARRIAGES

Randolph - Clifford. — Kenneth Randolph of Rye, N. H., and Nellie Clifford of South Bristol, Me., were married at the bride's home in South Bristol, October 19, 1940.

#### OBITUARY

Vandenburg. — Hannah Davis Petty, born at West Hallock, Ill., October 11, 1852, died at Nortonville, Kan., October 11, 1940.

She came to Kansas with her parents, Samuel and Eunice W. Petty, in 1857. In her early teens she was baptized and joined the Nortonville Church. On October 7, 1873, she was married to George Vandenburg, who died in 1883, leaving her with four small children, two of whom are still living—George in Portland, Ore., and Homer in Chicago.

"Little Aunt Hannah" will long be remembered by the many friends who knew, respected, and loved her. She had a good many hard experiences in life, but through it all she trusted in a never-failing Friend, who comforted, strengthened, and upheld her.

Funeral services at the Seventh Day Baptist church were conducted by Rev. Mr. Dennison, a friend and neighbor for years.

—Contributed.

"In the hills of life are two trails. One lies along the higher sunlit fields where those who journey see afar, and the light lingers, even when the sun is down; and one leads to the lower ground where those who travel, as they go look over their shoulders with eyes of dread, and gloomy shadows gather long before the sun is down."

A word fitly spoken is like apples of gold in pictures of silver.—*Proverbs.*

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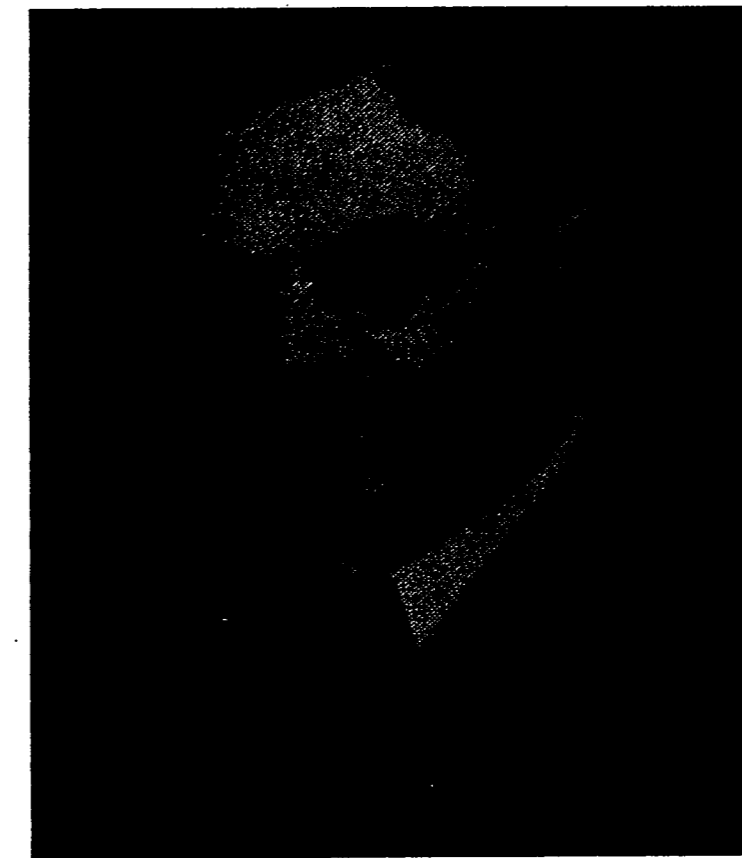
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THE RECORDER PRESS  
PLAINFIELD, N. J.

# The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., NOVEMBER 25, 1940

No. 22



Rev. Jay William Crofoot  
Pastor at Brookfield, N. Y.

(See Who's Who in this Recorder)

#### Contents

Editorials.—Leaners or Pillars.—"Known at the Gates."—Challenge of Difficulties	362
Among the Churches of West Virginia	363
Missions.—God Is Not Limited.—Universal Week of Prayer for the Churches.—Somebody? Yes.—Missions Are Not Optional	365
Daily Meditations	366
Woman's Work.—What Is It All About	368
Who's Who	369
Young People's Work.—Pre-Conference Camp Meditation.—How Christianity Has Influenced the Law	369-371
Children's Page.—Our Letter Exchange	371
Our Pulpit.—Water for the Neighbors	372-375
From Committee on Religious Life	375
Denominational "Hook-up"	375
Marriages.—Obituary	376

# The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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Mrs. Walter L. Greene Rev. Erlo E. Sutton

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## EDITORIALS

### LEANERS OR PILLARS

Pastor James W. Morton was secured, years ago, to teach a boys' and young men's class in Sabbath school. Once he illustrated a case with the anecdote of a man who imbibed too freely, propped against the door of the church. When asked if he belonged to the church, he replied, "No, but I lean that way."

There are many leaners in the world and sometimes there are leaners in the church—folks seen at special religious meetings or conventions, who mingle with the workers and supporters, but at home are never found at the church service or take an interested part in any kind of religious work or spiritual program. They are just leaners.

There are some in a parish who also are good folks, members, but indifferent to responsibility, half hearted, perhaps grumpy, sensitive, and critical of everybody — just enough religion to make them miserable; not enough to make them happy. They are leaners. They count, but not for much. In the game of "horseshoes," a "leaner" counts no more than the shoe near the peg. We would not infer that leaners do not count.

Then there are those—"may their tribe increase"—who are upholders. They are like the "blessed" man described in the First Psalm, who are like the tree planted by the rivers of water. They are dependable, fruitful members. The pastor always knows where they are to be found and upon them can he depend to sustain the load, to carry the burden. Pillars, not leaners. Their re-

ligion fills them with joy, and strength is theirs to hold up and push—they do not have to lean.

The world, yes, the Church, is in need of such workers, whose religion translates life into joyful, active service. Any who knew Elder James Hurley, of sainted memory, remembers him as one whose religion made him completely happy. His messages shone out with love and his life radiated an inward peace. People said, "I would like to have a religion like that."

Well, a religion like that is found in faith in Jesus Christ, accompanied by a full surrender to him. Such faith and surrender insure the Church of a supporter, a pillar instead of a leaner. Where do we—you and I—classify?

### "KNOWN AT THE GATES"

In a letter from China appearing in the Recorder of October 14, Mrs. West speaks of the aid of various "passes," certificates, and other credentials in traveling about on their various missions and duties. But "woe betide," she says, "those who are not thus equipped unless one happens to be in company with someone who is provided these requisites and is known at the gates."

That sentence provokes some thought. One is reminded by that last clause, of what the Psalmist says. Speaking of children as a man's heritage and in figure calling them arrows in the quiver which will give the man confidence, he says such a man will not be ashamed, or afraid, (Psalm 127: 5) to "speak with the enemies in the gate."

Equipped with right credentials or accompanied by a well-known friend, one has confidence to meet whatever may come.

That is what we all need today. Surrounded by uncertainties and confusions, doubts and disillusionments, we need the strength and encouragement given by one's heavenly faith, and the presence by our side of One who has passed this way before—but undismayed exclaims, "Be of good courage; I have overcome the world." Thus fortified, we go on our way doing our tasks, working God's will in and through our lives—undismayed, for there walks with us one Holy One who is "known at the gate."

### CHALLENGE OF DIFFICULTIES

Man is not satisfied just to do the easy, the obvious things of life. There is something in him that rises to the challenge of the difficult. History is full of it and life about us bears constant testimony of the fact.

The Christian, too, finds this true. He sees the undismayed Christ pitting himself against forces and conditions with courage and perseverance. True to his calling and Lord, the follower of Christ will not flinch nor yield to trying circumstances or hard tasks.

Perhaps one of our most common temptations is to let down when weary. We make that an excuse from doing what ought to be done. But was Jesus never weary? Wearing with a hard day's work or travel, he climbed the mountain side to pray. Weary, he sat down by the well—too weary to accompany the disciples to the village for food, but not too weary to speak to a brokenhearted woman and tell her of the fountain of living water that would satisfy her and her neighbors. In our weariness we are satisfied to find recreation in places of amusement, or rest in early retirement. Why should we not be willing to find fellowship in Christ's weariness—since we are not often called to his fellowship in suffering?

Youth responds to challenges. We believe they are glad to answer the call to difficult things. We talk about holding our young folks. We arrange for their entertainment and furnish them playthings. Disappointment is our experience. Young people are not held by these things. Such things never hold. Young people like a contest. They

like a struggle. They like to tackle the difficult.

Let the church help them to a vision; let them see the glory in the cross; let them see the field white for harvest, the need of reapers; let them thrust in the sickle into God's harvest field. What a joy and a blessing they will find in meeting such a challenge of the Master.

Speaking of youth—there is the challenge, too, of preparation. Here sometimes people fail. The need of immediate workers here or there seems so great, the days of preparation long and hard; but youth must have vision here, clear and true. God does not want you in the field till you are ready. That hard hill of preparation is today your challenge. And as you climb you will find many an opportunity for helpful service among your fellow climbers.

### AMONG THE CHURCHES OF WEST VIRGINIA

If the Pennsylvania Turnpike with its magnificent dual roads and seven tunnels has reduced the hazards of winter travel through our eastern mountains, it has also robbed the traveler of some magnificent views and vistas from high passes and mountain approaches. However, it lessens the distance and time consumed between New Jersey and our churches in West Virginia.

Some busy days are being spent by the corresponding secretary of the American Sabbath Tract Society among the West Virginia Seventh Day Baptist churches in week-end missions and personal visitation in the homes on mountain sides, "runs," and valleys.

#### Berea

Hundreds of miles of good roads, built in recent years, have robbed West Virginia of perils and difficulties of travel and brought towns and villages with their churches and communities much closer together than in former years. Over a smooth "black top" from Pennsboro one now in a few minutes reaches Berea, a small village of three dozen houses that formerly was arrived at only after hours of foot work (no "thumbing"), horse-back riding, or "buckboard" with the mail transportation. The village can be approached now over such road from Salem via Pullman, or from Weston via Auburn and "Bone Creek." The view of the village from the



latter approach is one to linger long in the memory. From the high hill above the town one gets a striking view of the windings of the South Fork of Hughes River, with the village in its comfortable little bowl partly encompassed by the stream making its bow at the foot of precipitous embankments.

As one drops down the winding road, the site of the old Pine Grove church, the building long since removed, recalls the early days of Seventh Day Baptists in this community. Beyond the setting of the remaining pines the church farm of forty or so acres is contained within the elongated sweep of the river, with the upper end like a promontory facing the north. At this point the parsonage stands where have lived the families of pastors since the days of Elder Seager, who personally purchased the property and sold it to the church on his leaving the pastorate. From the front of the yard a strong, skilled arm can hurl a stone into the river on either side, a hundred feet below. Here Walter L. Greene, now a long time pastor and loved and staid theological professor, essayed this feat, with perfect success, if memory fails not. Certainly his was success in the special work he was doing at that time, evidenced by the baptisms he administered, the first in his ministerial experience.

Some years ago the first Ritchie church building on Otter Slide was burned. The new building, a credit to any village church or rural community, built and dedicated in the first pastorate here of Rev. C. A. Beebe, stands back of the parsonage and faces westward overlooking the village below. Berea is the town name, while the church itself takes the name of its county, Ritchie.

As now constituted, the Ritchie Seventh Day Baptist Church was organized in 1870, and has a present membership of one hundred, though many of its members are nonresident. Rev. James B. Davis was its first pastor, Rev. Clifford A. Beebe, its present pastor, but is leaving the pastorate here the last of November. Brother Beebe has done some splendid work during the years of his two pastorates, the influence of which will be felt more and more as the years go by.

The writer first visited the Ritchie Church early in his first pastorate at Lost Creek, beginning in 1905. It has always been a pleasure to him to return to this church to asso-

ciations, ordinations, evangelistic meetings, or other special services. On Sabbath evening, November 9, he preached here on the Power of an Overmastering Motive, and on Sabbath morning on the Future of Seventh Day Baptists. That future, he urged, depended upon Seventh Day Baptists going forward under the guidance and command of God with new experience, new vision and new dedication. In the afternoon the program of the denomination as represented by the Budget was presented with special emphasis on the Five Year Plan, the programs of the Missionary and Tract Board, their work and influence worldwide. The value and importance to these interests and our homes, of the Sabbath Recorder with its circulation problems, were also stressed. Interesting questions were asked and discussion followed. New Recorder subscriptions were taken, tangible evidence of the interest evoked.

The church has interested groups, actively engaged, of Junior and Christian Endeavor. Following the Sabbath dinner in the basement, at which time over forty were served, the juniors met with their leader, Dortha Lee Bonnell. That night, the older endeavorers met, some forty-two people being present, and discussed the Church and War. At this meeting the secretary again spoke on one of the evening's topics.

The closing meeting of the week was held Sunday night when the words of St. Paul to the Romans were used as a text of an evangelistic message: "I am debtor . . . I am ready. . . I am not ashamed of the gospel of Christ; it is the power of God unto salvation to every one that believeth."

In the personal contacts made, practically every Seventh Day Baptist home in the village and community was visited. The visitor was encouraged and cheered not a little by interest manifested and cordiality and hospitality accorded. There are truly many hopeful signs in the Ritchie Church, the church that has given many workers in many lines of Christian service, including at least two prominent ministers of the gospel—Rev. A. Clyde Ehret and Rev. Erlo E. Sutton. It will be too bad if this church should go long without an active, resident pastor.

Corresponding Secretary  
of the Tract Society.

## MISSIONS GOD IS NOT LIMITED

The Father is not limited. This is markedly true regarding the means he uses, and would have us use, in leading men to the Christian life. All of man's endowments, "spirit and soul and body," may be used to establish the kingdom of his Son in the hearts of men and in all the world.

This fact is set forth in a book by Dr. Ambrose M. Bailey, which appeared two or three years past, published by the Round Table Press, Inc. The book is entitled, "Evangelism in a Changing World." The title of the first chapter is, "The Secrets of Successful Evangelism From Great Revivals of History." After a historical survey showing that "there has been no single century of Christian history when some significant outpouring of divine grace has not occurred," Doctor Bailey discusses the various agencies Christ has used through his followers, during the centuries, to promote missions and evangelism. The instrumentalities he mentions are significant and are as follows: "Evangelism Through Song," "Evangelism Through Prayer," "Evangelism Through Thought," "Evangelism Through Experience," "Evangelism Through Preaching," "Evangelism Through Sense of Duty."

As we study the history of the Christian Church we discover that the instrumentalities which Christ has used in winning men to the Christian life have been many. We also see that the agency he used depended upon the personality of the worker and that he had a work for everyone.

This is true today. Some are gifted in music, some in writing, some in personal work, some in exhortation, some in preaching, some in raising money for Christ, some in administering the affairs of the kingdom, some in making peace, and some are gifted in many things. It is required that we use whatever gifts we have. The fact that we are not gifted as others does not excuse us. The man with one talent was condemned because he had not used the gift given him. Everyone may well say, as we used to sing:

"Though I cannot sing like angels,  
Though I cannot preach like Paul,  
I can tell the love of Jesus,  
I can say he died for all."

It is a blessed privilege to be workers in the kingdom of our Master, and the Father wants

to and can use every one of us. He is not limited. Miss. Sec.

## UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

We are nearing the beginning of a new calendar year and doubtless many are already thinking about the Universal Week of Prayer for the Churches, which for many years has been observed throughout the world the first week in January. The booklet containing the topics and outlines for services was ready the fore part of November, and two weeks past copies were sent to all our churches. Accompanying the booklets was a letter of explanation which read as follows:

To the Pastors and Church Leaders  
Dear Fellow Workers:

The Universal Week of Prayer is observed each year throughout the world during the first week in January. The date for the 1941 series is January 5-12, inclusive, beginning on Sunday, the fifth, and concluding the following Sunday.

The Department of Evangelism of the Federal Council of Churches is fostering the Universal Week of Prayer in the United States, and the topics were prepared by Dr. Robert E. Spicer. The eight daily topics are built around the general theme, "Christ the Answer to the World's Need."

These booklets are sent you by the Seventh Day Baptist Missionary Society, which for many years has promoted the Week of Prayer as a part of its evangelistic program. They are sent early, that our churches may have opportunity to plan for its observance.

Trusting that the year's work of your churches is starting out in an encouraging way and that the Universal Week of Prayer may be a great blessing to our churches, I am, as ever,

Faithfully yours,  
William L. Burdick.

It should be remembered that while a strenuous effort should be made to secure the observance of the Week of Prayer on the part of churches, it can be, and throughout the decades has been, observed by individuals. This is very desirable where Christ's followers are so located as not to be able to meet with others. Copies of the booklet may be secured from the Department of Evangelism, 297 Fourth Ave., New York City; price 5 cents per single copy; up to fifty copies, 3 cents each; \$2 per hundred.

The Commission on Evangelism of the Federal Council has given helpful directions for the observance of the Week of Prayer, and among the suggestions are the following:

In many communities a group of churches may decide to unite daily for the Week of Prayer. Ofttimes these meetings are held daily in the same church building, and at other times the meetings are held in a different place each day.

The leaders for the eight meetings should be selected as far in advance as possible. The Week of Prayer topics are intended to serve only as an outline for each daily meeting, and may be developed as each leader thinks best.

If a special speaker is used, his message should not consume the entire hour. One half of the time, at least, should be spent by the congregation in worship and directed prayer. Instead of one special speaker, it may be advisable to use three or four speakers for six or eight minutes each. A sufficient number of programs should be ordered so that each person present may have a copy and thus take part in the service.

A World Fellowship of Prayer was begun with the Week of Prayer last January as a part of the Christian Mission plans. Since then thousands have enrolled by signing the prayer card. Those present in the Week of Prayer services should be given an opportunity to enroll with others in this fellowship of united prayer. Cards may be secured from the Department of Evangelism for this purpose. Samples will be sent upon request.

Miss. Sec.

### SOMEBODY? YES

We have been told that reading a book should be like a conversation between the author and the reader. Do we feel that way when we read the Bible? It adds to its value as our Father's letter to us who read it. At once you realize that you are somebody.

"A little lower than the angels" means almost equal with God's ministering spirits. Jesus was sent here, not for eleven disciples only. He prayed "not alone for these," also, for them that believe on him. That takes in you and me. It is well to feel that one is working for Christ, not only, but with our Lord. If we were worth saving we are of value as witnesses; and a witness is one who testifies.

A. S. B.

### MISSIONS ARE NOT OPTIONAL

By Dr. James Austin Richards

(Minister the First Church in Oberlin, Oberlin, Ohio.)

The most cancerous idea among Christians today is that the missionary enterprise is optional. How general is the assumption that it is beautiful for a church to support missions if it can conveniently do so after all its home and local needs have been comfortably met. The church is like a college student offered required courses and elective courses. The missionary enterprise is considered an elective.

The reverse is the truth. Christ was not born in America nor did he ever set foot here. The same is true of Europe. The Christianity of every last one of us is the gift of foreign missions. It came by no other path. Not to support missions is to deny our own history.

The heart of Christianity is quest and outreach even to the farthest off and the least of these. Christ came seeking. To say, now that we have been found, the quest can stop, we can give up the outreach, we can hug Christ to ourselves as our private delight, is to betray him. To attempt this is soon to discover that we have defeated ourselves, that the real Christ has vanished out of our sight.

The world needs the Christian ethic and the Christian spirit with the desperation of a drowning man. This requires no proving just now. Here is a broad platform for the one enterprise that transcends all hatred and division and sees and treats humanity as one. Foreign missions are the sublimest patriotism. But that is only one side of the matter. We need to further foreign missions for the inmost health of our own churches and our own souls. Missions are not an elective. They are a required course without which we shall be thrown out of college.—Taken from Laymen's Missionary Movement Booklet.

### DAILY MEDITATIONS

(Prepared by Alice Annette Larkin, Ashaway, R. I.)

#### Sunday, December 1

Ephesians 5: 20—Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. (Read Psalm 100.)

Someone has said, "It is good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy." We are all very thankful this morning for the many things that money has procured for us, but for a moment let us consider some of the things that money cannot buy. Money cannot buy the gorgeous sunrises that thrill our hearts, or the equally beautiful sunsets. Money cannot buy the stars, or the sunshine, or the rain. Money cannot buy an earthly friend, or, what is worth more than anything else, the friendship of Jesus Christ. Our hearts should be filled with thanksgiving for these blessings, and there is only one letter's

difference between thanksgiving and thanksgiving.

Prayer—We do thank thee, our Father, for all the blessings thou hast bestowed upon us. May we show our appreciation by living our gratitude this day and every day. Amen.

#### Monday, December 2

Zechariah 4: 10—For who hath despised the day of small things? (Read Matthew 13: 31-34.)

Many years ago an invading army planned to attack a sleeping garrison in Scotland. In order not to awaken the soldiers, the invaders took off their shoes, but, when almost at their destination, one man stepped on a thistle and cried out. This warned the sleeping men and enabled them to drive off the enemy. A thistle is a small thing. There are many small things that bring big results, some bad, some good. We all know how much harm a small insect can do in a garden. So a little habit that seems quite innocent in the beginning may become alarmingly bad in a few years, just as a little good thing may lead to something far greater than we had dreamed.

Prayer—Dear Father, we thank thee that thou art ever ready to aid us in our choices between the good and the evil. Help us always to be watchful of the small things. Amen.

#### Tuesday, December 3

Isaiah 30: 18—And therefore will the Lord wait, that he may be gracious unto you. (Read Psalm 103: 8-18.)

Early in the fall a friend shared with me some carnation plants she had taken from her garden. They were budded, and every day we looked for blossoms, but they were very slow in opening. Other plants bloomed—still we waited. So God waits for us. Down through the ages he has waited for his people, and how patient he has been! He expects his children to bring forth fruit—fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—and so many times he has found only greed and hatred and intemperance. The carnations bloomed at last, lovely, fragrant blossoms, and our patience was rewarded. How long must God wait?

Prayer—Dear Father, we thank thee for thy patience with us—for the love that will not let us go. Forgive us where we have disappointed thee. Amen.

#### Wednesday, December 4

Proverbs 25: 11—A word fitly spoken is like apples of gold in pictures of silver. (Read James 3: 1-5.)

How many of us have treasured words of kindness or sympathy. Sometimes these words came when our world looked very dark, and we hardly knew which way to turn. Sometimes they came when success had rewarded our efforts, and someone had rejoiced with us. Far too often unkind words are spoken, and these result in heartache. Far too often we fail to speak the words that might bring comfort and cheer, thus losing an opportunity to help someone. A Methodist class leader spoke a kind word to Gypsy Smith when another person had said, "He's only a boy." In this way Gypsy Smith was led to Christ, and through him thousands of others were saved.

Prayer—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

#### Thursday, December 5

I Peter 5: 7—Casting all your care upon him; for he careth for you. (Read Psalm 23.)

Just to leave in His dear hand  
Little things,  
All we cannot understand,  
All that stings.  
Just to let Him take the care,  
Sorely pressing,  
Finding all we let Him bear  
Turned to blessing.  
This is all, and yet the way  
Marked by Him who loves thee best,  
Secret of a happy day,  
Secret of the perfect rest.

—Author unknown.

Prayer—Father, we come to thee this morning with all our cares. Grant us thy peace, and send us to our daily tasks with a song. Amen.

#### Friday, December 6

Psalm 27: 11—Teach me thy way, O Lord, and lead me in a plain path. (Read Psalm 25: 4-10.)

A young girl who has recently entered high school answered enthusiastically when questioned about the school, "Oh, I love it!" Occasionally one hears a pupil call his school a prison, and we have read of boys and girls running away to escape school. Life is a school in which many lessons not unlike those learned in the public schools have to be mastered. Here, too, we have to learn obedience and co-operation. We must learn



to respect the rights of others, and to work and play together in harmony. Sometimes we think we have learned all the lessons. We are like the small boy who said to his mother, after attending school a few weeks, "Mama, haven't I been to school long enough now?" Sometimes our work is so blotched and mused we would like to hide it, as would the pupil who has a poor report card to take home. But we have a teacher who understands us, even Christ Jesus, and we may freely call upon him for assistance.

Prayer—

"I need Thee every hour,  
Teach me Thy will;  
And Thy rich promises  
In me fulfill."

Amen.

Sabbath, December 7

Psalm 119: 11—Thy word have I hid in mine heart, that I might not sin against thee. (Read Psalm 119: 9-16.)

"All that I have taught of art," wrote John Ruskin, "everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." Wise is that parent or teacher who makes the Bible so interesting to the boys and girls that they will come to love its stories and promises. And here is an opportunity to make the Sabbath a blessing and a delight.

Prayer—Dear Father in heaven, we thank thee for the Bible. Bless us as we try to live according to its teachings, and help us to observe this Sabbath in a way that shall please thee. Amen.

## WOMAN'S WORK WHAT IS IT ALL ABOUT

Extracts From a Broadcast by Leslie B. Moss

The tragic events in Europe and Asia lay ever greater burdens on our minds and hearts. The idea of military conquests is a daily companion with us but Christians cannot accept this as a satisfactory purpose for life. In their conception there is an area of legitimate conquest. It is the overcoming of humanity's woes and handicaps to make real and satisfactory life possible.

I am going to help you understand this idea of legitimate conquest out of an unusual experience of this past week. A group of

very unusual people met together at Swarthmore, Pa., for several days in June, 1940. Some three hundred men and women of different denominations were housed on the beautiful campus of Swarthmore College. Some of them had come from other countries; several were there from Canada. Latin-America, China, Japan, the Philippines, Burma, India, Africa, the Near East and Europe, all were represented. Some of the delegates were natives of those lands. They have seen what Christianity is doing. They know how in China the devastation of war has uprooted fifty million people at least and set them adrift from their own moorings. They know the economic degradation of tens of millions of people in India. Our concern was as to how we could make people realize how absolutely essential to this situation is the life and power and love which Christ reveals and releases. . . . The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, all are part of the concern of the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly and appealingly as possible that the message of Christ is the only way to a peaceful world. For that is the only thing which will rout out the injustices which face us. It will alone give men the incentive to improve conditions for others and thus build a better world. It is not based on military conquest of human beings, but on moral conquest of the evils that beset our world.

The peak experience of those days at Swarthmore was the service at which a group of ninety-five young American missionaries representing fifteen denominations were commissioned to go out in service to twenty-one different lands. They will be faced by situations they have never met before, but as one put it, "I want to tackle the greatest task I can find." The total life service of these ninety-five missionaries will mean probably four thousand years devoted to demonstrate the Christian way of life.

The Foreign Missions Conference of North America representing the Protestant Church of North America, with thirty million members, found this a time of unparalleled opportunity. Men and women are in desperate need. That need reaches to the foundations of their souls. So the churches of North America through their mission boards are with determination maintaining that work of spiritual conquest represented by their foreign missions with 11,289 missionaries with an annual investment of more than eighteen million dollars. Few people of our constituency know to what extent these boards work together. The Foreign Missions Conference is the fruit of that co-operation and the means of it. Organized with field committees, with planning bodies to meet emergencies or make combined strategy possible, it is today drawing Protestantism closer together in effective service for humanity and making of it a functioning part of the ecumenical church.

## WHO'S WHO

Rev. Jay W. Crofoot  
Brookfield, N. Y.

Jay William Crofoot, born at Nile, N. Y., May 1, 1874; father, Rev. Alonzo G. Crofoot; mother, Elnora (Gardiner) Crofoot. Education obtained in Wellsville High School and Alfred University, where he received his B.A. degree in 1895, his M.A. in 1901, and Ped. D. (hon.) in 1932. Baptized in Alfred, March 10, 1884, and ordained there August 20, 1907, to the gospel ministry of the Seventh Day Baptist denomination.

Married August 2, 1898, to Hannah Lillian Larkin of New Market, N. J. Children: Alfred Burdet, teacher in Alfred University; Anna, wife of L. Harrison North, Plainfield, N. J.

After graduation from college taught school for four years, then became a missionary of the Seventh Day Baptist Church in Shanghai, China, and principal of Grace High School there, 1899-31, with the exception of 1927-29, when acting as pastor of the Seventh Day Baptist Church at Battle Creek, Mich. Supervised the building of new schools in Shanghai, 1929-31, and was chairman of the committee for building a new church in Battle Creek. Principal of

Short School, teaching Chinese language to new missionaries, 1912. President of Shanghai Missionary Association (interdenominational), 1914-15. Author: Localities in Shanghai (Chinese and English), and conversational lessons in Shanghai dialect (with F. Rawlinson), 1914. Contributor to Chinese Recorder. President Seventh Day Baptist General Conference 1934. President of Milton College for eight years, resigning July 1, 1939. Became pastor of Seventh Day Baptist Church, Brookfield, N. Y., September 1, 1940.

November 19, 1940.

## YOUNG PEOPLE'S WORK

### PRE-CONFERENCE CAMP MEDITATION

By Randall Palmiter

How remarkable it seems that everything I watch here beside the shore has a way of doing its own work as it goes about in this wondrous world, ruled by the Creator and Giver of the universe. I am thrilled when I watch a waterbug darting around among his fellows as though he were hunting a lost companion. There is the frog that comes up from the water and peers at me so queerly, making me think of curious people I have seen. I watch the wind that seems to have dominion over the waters and the reeds. They all bend before the invisible force behind them, like the force behind man to bring him closer fellowship with his Father in heaven. The water rolls onward like mankind in search of a leader. Everything bends before the invisible power of God.

Alfred Station, N. Y.

## HOW CHRISTIANITY HAS INFLUENCED THE LAW

By Frederik J. Bakker

(Given at the yearly meeting held in Plainfield, N. J., Sabbath afternoon, October 26, 1940, at the young people's hour, sponsored by the Pro-Con Group of the Plainfield and Piscataway Churches)

There are no sign posts which point out: Here you see wherein Christianity has influenced the law. It will be necessary to interpret and translate ideas into Christian terms.

I shall cover this subject under three heads: (1) the courts; (2) statutory law; and (3) legal philosophy.

The common law as we know it in the United States, with the exception of the law in the state of Louisiana which is based upon the Napoleonic Code, is based upon the common law of England. There are two types of law courts: courts of law and courts of chancery. Courts of law being restricted by the king's control over them became rigid in the administration of the law. For instance, in common law if I hit some one over the head with a stick, that was direct trespass and I could be subject to a suit for damages on the ground of trespass against the person. On the contrary, if I threw a log in the roadway and someone stumbled against it, I could not be sued for damages because such act was not a direct trespass against the person, and so the injured party had no legal redress.

The king was annoyed by such complaints, so he appointed the chancellor, who was the local bishop's assistant, to become the king's secretary to create new writs or authorities. Gradually the court of chancery grew out of this arrangement. This court of chancery came to be known (as still today it is known) as the court of conscience. I can best illustrate this fact by quoting to you some of the maxims used in deciding cases in this court: (1) He who is silent when conscience requires him to speak, shall not be permitted to speak when conscience requires him to be silent. (2) Equity rewards the diligent; (3) He who comes into equity must come in with clean hands; (4) Equality is equity; (5) Where there are equal equities, the first in order of time prevails; (6) Equity regards and treats that as done which in conscience ought to be done; (7) Equity imputes an intention to fulfill an obligation when the duty is imposed on a party; (8) He who seeks equity must do equity; (9) Equity acts specifically and not by way of compensation. I am certain that you will agree with me that these maxims appear almost to be quotations from the Bible. I shall use an illustration to indicate in what way a court of chancery determines a given set of circumstances with a remedy different from that in a court of law. Suppose I agree to buy a given piece of real property. At the time of passing of title the seller refuses to convey the title. At law I will recover the deposit I paid with interest. In a court of chancery I could compel the seller to convey that title and, if he still refused, the court decree would act as a conveyance of that title.

The procedure outlined in the court of chancery would appear to me to harmonize with Christian principles of justice and fairness.

Today, courts at law have adopted many equitable principles so that greater justice is obtained in courts of law. Procedure has been improved so that justice is being granted more speedily.

#### Statutory Law

I shall give a few examples of statutory law by way of illustration of the impact Christianity has had on the law. Before 1911, in New Jersey, if I were hurt by a fellow employee in a factory or were injured by some condition in the plant, I could not recover because the employer could defend respectively that I was injured by a fellow servant or employee, or I assumed the risk of working in that plant. New Jersey pioneered in Workmen's Compensation law. By this statute these defenses were abrogated and recovery was granted for many injuries which grew out of and in the course of employment.

Health laws were enacted to prevent the spread of infectious or contagious diseases. Vaccination requirements came into being. Such laws aimed at the control of suffering and spread of disease which are definitely influenced by Christian principles.

As society progressed from transportation by animal to that by machine of various types, traffic laws and regulations were promulgated. A reading of such codes will easily impress one that fair play and orderly ways are required which also show the influence of such Christian principles.

As society became more industrialized, the need for pensions became apparent. Such laws are definitely an adaptation of the principle, in part at least, of being our brother's keeper.

Thus we can see that many statutes have been promulgated to broaden personal rights, as means of protection and control, and to establish security.

#### Legal Philosophy

I was impressed by an article in a recent New Jersey Law Journal by Advisory Master Van Winkle. He quotes Chancellor Kent as having written to a friend: "I saw where justice lay and the moral sense decided the court half the time. I then sat down to search the authorities. I might once in a

while be embarrassed by a technical rule, but I almost always found principles suited to my view of the case." Judge Van Winkle points out that the unfortunate part of this quotation is the fact that it is stated in a letter to a friend and not in Kent's Commentaries.

Dean Pound is quoted as having written that jurisprudence (the science of the law) should embrace how judges decide and also how they ought to decide.

Judge Van Winkle summarizes his position as follows:

"My point is that not only should a judge recognize ethics or morality as a source of law, as a part of the law, and as a ground for decision, as far as he may under existing law, not only that he should assimilate morals, but also that he should exalt ethics or morality in his decision when he may do so under existing law, that is, by openly ascribing his decision to ethics or morality."

In closing it can be noted that it is important that men and women who are admitted to bar and become our judges should have a firm Christian background so that the administration of the law will be conducted on a higher plane than heretofore.

### CHILDREN'S PAGE

#### OUR LETTER EXCHANGE

Dear Anne:

I am very sorry you have been having such a time with your appendix and sincerely hope that old appendix has stopped making trouble by this time; I haven't much use for that organ, have you? We never know we have one until it begins to make trouble. I'm glad to say I haven't found mine yet.

I am very glad you sent me such an interesting report of the Southeastern Association Summer Camp. It surely must have been very enjoyable and inspiring. These summer camps are a fine thing and I hope they will grow in number and attendance all over our denomination, so that our boys and girls may grow in love and knowledge of God and his own dear Son, Jesus.

I congratulate you on your pleasant trip to Plainfield and New York City. Of course you enjoyed every bit of it, and it was nice you could visit the World's Fair. I wasn't able to see it, I am sorry to say.

Your true friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

When Grandfather and Grandmother Bond were here a week ago, I showed them a story which I had written for a magazine which my room in school had printed to sell. We gave the money to British children. Grandfather suggested that I send it to you for the Recorder, so here it is:

#### The Fair

Once upon a time a man named Mr. Ball had a dog. Mr. Ball went to the fair. He took his dog, too. When he got to the fair and started through the turnstile, a man said to Mr. Ball, "Dogs are not allowed at the fair."

Mr. Ball and the dog went home. Mr. Ball dressed the dog like a little girl. Then he went to the fair again. The man said once more, "Dogs are not allowed at the fair."

Mr. Ball went out of the fair. He found an open place in the fence. He took the dog into the fair. They rode on the merry-go-round. The dog's hat and coat blew off. The people were so surprised they fell off the merry-go-round.

Judy Spicer (eight years old,  
Horace Mann School, N. Y. C.)

November 12, 1940,  
509 W. 121st St.,  
New York City.

Dear Judy:

I think your Grandfather Bond's suggestion was a very good one, and that you are a pretty good story writer. I hope you will write other stories and not forget to send them to me for the Recorder. I wish other boys and girls would write stories for the Recorder, too, don't you?

When I was a little older than you, I think I was about ten or twelve years old, I tried to write a true story in rhyme. It was rather funny, so I'm going to send it to you.

#### Going to Church

On Sabbath day I went to church;  
I walked two miles and more.  
I went across the grassy fields  
And over fences tore.

My cousin Beulah went with me,  
And we were very late,  
And so we did not stop to play,  
We knew we must not wait.



As we came to the highest fence  
We heard an awful roar,  
And looking back we saw a bull  
And, my, how he might bore.

How we did run and how we climbed  
That tall fence in a hurry,  
And fell together in a heap,  
Oh, worry, worry, worry.

Then up we got and ran and ran,  
I don't remember how,  
But how we laughed when someone said  
Our big bull was a cow.

Your true friend,  
Mizpah S. Greene.

I have written this from memory so it may  
have a little more rhythm, but no more rhyme  
than the original. M. S. G.

## OUR PULPIT

### WATER FOR THE NEIGHBORS

(Sermon by Rev. Loyal F. Hurley of Riverside, Calif.,  
preached Sabbath morning at General Conference,  
Battle Creek, Mich., August 20-25, 1940.)

Text—"a well of water springing up,"  
John 4: 14.

Jesus, our Savior and Lord, often drew his lessons and illustrated his truths by the use of the simplest and commonest of human experiences and observations.

The chapter from which our text is taken records an experience beside a well. Jesus used the water in the well as a symbol of another kind of water that was not in the well. There is a rather jingling chorus that describes the story thus:

"Jesus gave her water that was not in the well;  
Jesus gave her water that was not in the well.  
She went away singing, and came back bringing  
Others for the water that was not in the well."

The point of the story is that when the Samaritan woman had received the water Jesus offered her she not only found the thirst of her own heart satisfied, but she possessed an overflowing fountain for others. She had "Water for the Neighbors."

As clearly and simply as I can, let me tell the story of a modern well. When we went to Adams Center, N. Y., to live, there was no well on the parsonage lot. It is a hard job to carry water from the neighbor's well for the house and some hens and a cow, especially over snowbanks four to six feet deep. So the trustees said they would dig us a well.

The man they secured as a well-digger first went over the ground with a forked stick in his hands "witching" for water. He located one vein near the barn and traced it across the garden directly toward some bushes behind which the neighbor's well was located. (He didn't know it was there, either, until we told him.) Of course, we didn't want to dig another well that would rob the neighbors, so he hunted further. He found a vein on the other side of the barn, toward the house, that he said was a very promising source of water. "If you dig a well here," he said, "it will never go dry." And there we decided to locate the well.

Joel, our well-digger, had a strange method. The first day of his labor he dug a well four feet across and two feet deep. It didn't take him long. Then he took a piece of sheet steel a foot wide and long enough to make a form inside that hole. He bolted it together with stove bolts, placed it in the bottom of the hole, and filled in behind it with concrete. Another like it made the form complete to the top, and when the concrete was placed behind that, his day's work was done. Joel had a well four feet across, two feet deep, and walled with concrete level with the ground. Not every well can claim to have been curbed from the top down.

The next day he dug two feet and four inches deep. Then he loosened the bolts in the form and placed his pieces of sheet steel in the bottom of the well. Again he filled behind them with concrete. But now he had a space of four inches without concrete. Mixing some rather dry, he packed it into the opening with his hand covered with a leather mitten. Then he had a well four feet and four inches deep curbed from top to bottom.

Every day he dug another twenty-eight inches and curbed it as he went. The deeper he went the harder became his day's work, since he had often to climb up and down from top to bottom. But Joel found the vein a little quicker than he expected; fixed the bottom of the well for the pump; made a concrete cover which he cemented to the curb; then plastered the entire interior with a cement wash until it was as tight as a jug; put in the pump; and we had a well of sparkling water.

That was in 1930. That summer I was delegate to the Southwestern and Northwestern Associations. And while I was away the well went dry! This well that was to be in-

exhaustible! What a time the minister's wife had!

Well, when I got home Joel was sent for again. He took off the cover, put down his ladders, and dug twenty-eight inches deep, putting in the curbing just as before. Some three or four feet deeper he struck a vein of water that was like a fire hose. The first one he found was about the size of a man's thumb; but this one was like one's arm—a gushing stream flowing from northeast to southwest across the well bottom.

When Joel had finished the well as before and placed the pump back again, we found that he had what he had told us we would find—a well that would not go dry. Pump as fast as he could he was unable to lower the water in the well. Here was an unfailing supply.

In 1934, after a year in California, we returned to New York. That was one of the very dry years of our recent history. Other wells in the vicinity were dry and folks were getting water from the parsonage well. Again in 1935 and in 1937, we visited Adams Center—to find the well as constant as ever. The last I knew seven families were using its cold, sparkling water in their homes. Truly, "a well of water springing up."

Now when the well first went dry Joel didn't start to dig a new well. He just dug deeper where he had felt the original pull. He seemed to sense the fact that the living stream was just a little deeper.

Often young people go to Conference or summer camp, have a real experience of Christ, and then in a few months they lose it all. Many of us older folks say that they didn't have any experience. We have no right to say that. Often it is very real, but not permanent. Why, I know older folks who had a blessed experience with the Lord once, but all they have now is the memory of something very lovely that happened maybe twenty years ago! Both young and old find that the water in their heart well may go dry. Even churches "lose their first love," as John writes in the Book of Revelation. Denominations may "go dry," also.

Seventh Day Baptists have a fine "well." And the water is very good—what there is of it. The well has been dug a long time. It was dug down into the bedrock of certain simple truths and principles like these: (1) The Bible as the Word of God. (2) Salva-

tion by the cross of Christ. (3) Believers' baptism. (4) The Sabbath of the Bible. (5) Liberty of the individual conscience. (6) Independence of the local church. But a study of our statistics will show clearly that we have scarcely enough water for ourselves, with practically no "water for the neighbors." Study and see!

Now we do not need a new well. We have no necessity of digging into Christian Science, or Jehovah's Witnesses, or Pentecostalism. But we do need to dig deeper where we first felt the "pull" of Christ and the "tug" of spiritual truth. There is a "living stream" deeper down.

And we have neighbors who are seeking water. Thirsty people are looking toward Seventh Day Baptists very inquiringly. Some of them we cannot help. I know from personal contacts and correspondence that some folks are just cranks and fanatics who cannot seem to fit in anywhere. They are disgruntled where they are—and would be just the same with us.

But there are others we could help if we have enough of the living water to offer them. Some of them are here at this General Conference to find out what Seventh Day Baptists are. They are sitting among you good people in front of me this morning. Some have crossed the continent just to study Seventh Day Baptists. They are seeking water. Do we have it?

That you may know more accurately about these hungry and thirsty people I shall quote a few paragraphs from actual letters written just a short while before this Conference.

"I am looking for a people who have not only correct theories, but people who have primitive godliness, for people imbued with love, who have the baptism of the Holy Ghost."

"In one of your letters you spoke of various sects in L. A. (Los Angeles) keeping the Sabbath. What do you know of these sects? I am particularly anxious for a reply to this question. What about the Seventh Day Baptists? What have they? Without exception, churches seem fast in spiritual slumber. Is there to be an awakening—if so, how and where?"

One who knows the writer of the above says, "There are many, many just like . . .; not satisfied, so hungry, and can't find the remedy. As truly as God's Spirit put that

hunger there, just so surely will he satisfy that longing. We are to expect it." But I am anxious that Seventh Day Baptists should be able to satisfy such folks. May God help us to have "water for the neighbors"!

Now read this quoted paragraph: "In a way I am deeply interested in the Seventh Day Baptist Convention in Battle Creek. Mostly I would like to observe them. If they really had a vital experience there would be a real solution for dissatisfied. . . . On the other hand, if they have a nominal experience only, all they have that is different from other Protestants is a theory of the Sabbath. . . . I should like to meet the Seventh Day Baptists. . . . need something when they cut loose. I don't know what the future holds for me. I am more interested in the spiritual life than in anything else." Is our well deep enough for this thirsty neighbor?

In the last few years it has been my privilege and duty to arrange for group contacts of Seventh Day Baptists with Sabbath keepers of other connections, or of no connection. Sometimes, as at Boulder, it was made up of regular Seventh Day Baptists with others who had recently become Seventh Day Baptists. On the Pacific Coast the groups have consisted of both ministers and laymen, and in number were just a few to several dozens. Over the years I have tried to check as carefully as possible the reaction of other people after they meet with our folks. Sometimes it is very favorable; sometimes disappointing. At times they say, "That is just what I am looking for." Again they say, "Rich, and increased with goods, and in need of nothing!" How can we answer that? They are repelled by what seems to them just smug complacency. Some of those who thirst for a deeper spiritual experience say we are just blind, or we would thirst for it too. Nobody ever got a vision of it who didn't want it, so we must be blind. How would you reply?

And it matters little what may be done on the Pacific Coast or in any other single place. These neighbors want to know about the whole denomination. "How many pastors among you do outpost work?" they ask me. "How many of your laymen have a faith and experience that they must share with others?" "Just how much zeal do you have as a denomination?" They are wanting to know if there is water in the Seventh Day Baptist well!

By this time some of you want to know what we should do about this whole matter of providing "water for the neighbors." At least this much:

1. We should seek a deeper experience for ourselves. We cannot give away what we do not possess. We cannot share what we do not have. We need a fresh experience of the gospel of salvation. President Emeritus Booth C. Davis told us two years ago in his Sabbath morning sermon at Conference that the gospel was more than a scheme of social amelioration. The gospel is the good news of what God has done for mankind, not merely the good advice about what mankind ought to do for God. The social gospel, so-called, is a part of the gospel, all right, but it is the result of the gospel; an effect, rather than a cause. We need a new experience of salvation.

Such an experience ought to include three elements, at least:

(a) A clear recognition of, and trust in, the fact that God has reconciled the world unto himself. "There is therefore now no condemnation to them who are in Christ Jesus." "It is finished," cried our Lord upon the cross. The gospel is something that is done.

(b) A clear recognition of, and trust in, the fact that God has a plan for every life. A plan for the whole includes a plan for the parts. If we have a plan for an automobile there is a definite plan for each tire, and the steering wheel, the brake, and the carburetor. If God has a plan for the world he has a plan for your life. You may know it, too.

(c) A clear recognition of, and trust in, Christ's victory provision for the daily life of every Christian. The sorrows and trials that come to all of us are not meaningless. If rightly used they are the Lord's polishing materials. The shield of faith will still quench all the fiery darts hurled against us. "More than conquerors" we may still be in Christ.

The God revealed in Jesus is more than an august Being to be worshiped and adored. He is a Friend to be used.

2. We should seek a vision of a greater God and a greater Christ. Our modern scientific studies give us the vision of an infinite Creator, and that is fine. But we need a clearer vision of a sovereign Ruler, also. When the world falls in around our ears it is easy to become pessimistic. In September,

### FROM COMMITTEE ON RELIGIOUS LIFE

At the last meeting of the Committee on Religious Life, there was mentioned the matter of increasing the number of subscriptions to the Sabbath Recorder, as a means of promoting the religious life of our people. The thought was expressed that although it is not in the province of this committee actively to engage in any definite plan, yet it was felt that the opinion should be expressed. The committee would urge, therefore, that every means possible be used in each church to promote the wider use of the Sabbath Recorder, as a means of being informed concerning the denomination and its interests, as well as an avenue of inspiration and fellowship.

Orville W. Babcock,  
For the Committee.

### DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

The fall meeting of the Central Association was held with the Adams Center Church, Sabbath, October 12, with about one hundred fifty present.

The theme for the session was Loyalty. The morning sermon by Rev. H. L. Polan was entitled, "Lessons From Nehemiah," and his text was, "So we built the wall; for the people had a mind to work."

The afternoon session was opened by a meditation on "Loyalties," by Rev. J. W. Crofoot, and made a fine background for the group of talks which followed. The talks included "Loyalty" in the Home, in the Church, in the Denomination, and World-Wide Fellowship, and were presented respectively by Miss Geraldine Thorngate, Mr. Francis Palmer, Mrs. Arthur Franklin, and Mrs. S. F. Bates.

Special musical numbers included the organ prelude, "Hour of Devotion," by Mary Ellen Green, a solo, "Ave Maria," by Mrs. Nathan Whitford, and (in the afternoon) several selections by the Adams Center Junior Choir of the Baptist Church, conducted by Mrs. Jessica Brown Davidson. This choir of forty-eight young people in their white robes gave a wonderful rendition of "The Hallelujah Chorus," from Handel's "Messiah," and also several other classical selections.

After a supper at the Bates cottage, the young people met at the church where a

1937, the Christian Century said: "What causes the hearts of men to fail them in this trying hour of international strain and actual war is not the bare fact that some nations are at war and others threatening war, but the oppressing consciousness that nothing apparently can be done about it. The whole fabric of peace, woven with great devotion and hope during the past two decades, has been torn to shreds. The League of Nations, the Pact of Paris, the World Court—all these are held in cynical esteem by statesmen and public opinion in all nations." And so "nothing apparently can be done about it"? Well, much as we would like to do something, the statement is probably true of us humans. But God is still sovereign on the throne of the universe, "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," saith an Old Book. Men are looking for a church with such a faith.

And we need a greater faith in an infinite Redeemer. We have preached a very great Creator, and a very little Redeemer. Too frequently we have presented redemption as an after-thought in the plan of creation, and as a kind of side-show to the main event, instead of the very warp and woof of being. Here are mixed metaphors in plenty, but we trust the idea is clear. Redemption is as far-flung as creation, and an integral element in it. The Bible is full of breath-taking statements which many of us can scarcely believe. Read Colossians 1: 15-20; Ephesians 1: 10; and 1 Corinthians 15: 24-28, for a few samples. Not many people believe them, but not many believe what the Bible says about the Sabbath, either. Truth has never yet been decided by majority vote. Let us believe in a great Redeemer.

3. We should seek to share the faith we have. This Conference has been full of this challenge. Alva L. Davis' letter in the Report of the Commission is one sample, and Everett Harris' sermon on "Power for Witnessing" is another. Our boards and ministers, our laymen and young people should all share in making this our denominational business.

Great witnessing is dependent on a great experience, and a great experience is dependent on a great faith in a great God. Let us dig deeper, that we may have "Water for the Neighbors." Not a trickle of water dying down, but "a well of water springing up."



social time was enjoyed, and a union of the young people of this association was formed. Officers of this new organization include the following: president, Mary Ellen Green, Adams Center; vice-president, Francis Palmer, Brookfield; secretary, Esther Burdick, Leonardsville; treasurer, Wendall Burdick, De Ruyter; counsellor, Mrs. S. F. Bates, Adams Center.

An early meeting of this group is scheduled to be held at Verona, at which time a name will probably be chosen for the new organization. Sadie K. Whitford,  
Correspondent.

#### De Ruyter, N. Y.

Eight from the De Ruyter Church attended General Conference at Battle Creek, Mich. Rev. O. S. Mills returned with his son, Rev. Neal D. Mills, and family. Before Mr. Mills returned to his home in Alabama, he preached at the De Ruyter church.

On October 12, a number from this church attended the fall association held at Adams Center. The next day, October 13, we held our annual church and society meeting, an all-day meeting with a picnic dinner at noon. All regular business was attended to. At this meeting it was voted to name the new room, The York Memorial Room. The Ladies' Benevolent Society contributed furnishings, and a stove is to be put in.

On October 30, the young people held a Hallowe'en party at the home of Mr. and Mrs. Oscar Blowers. After many games a light lunch was served. The young folks report a fine time.

Sabbath afternoon, October 26, some young people attended the Youth's Retreat at Georgetown; some attended the Tioughnioga Sunday School Association held at Cuyler; others attended the Seventh Day Adventist meeting at Lincklaen, N. Y.

The churches of De Ruyter waged a strenuous campaign to rid the town of liquor and drinking places, but they lost by a small margin. Corresponding Secretary.

#### Brookfield, N. Y.

November 7, the Ladies' Society served a harvest supper in the parish house. As it was a snowy night it was feared there might be few who would come, but over eighty dinners were served, the largest number served within recent years.

On the twelfth Dr. and Mrs. E. E. Whitford began their trek to the Sunny South. They will remain in Brooklyn till after the holidays.

Pastor Crofoot is to preach the Thanksgiving sermon at the union service Wednesday evening. Correspondent.

#### Waterford, Conn.

Prayer meeting on November 8 varied from the usual procedure. The topic was "Religious Loyalties." The pastor gave a short talk on some of the difficulties that had encountered those who had followed Christ. Some of the persecutions of our own denomination during its early history were given. Following this talk the film of "The Pilgrims," put out by the Yale University Press from the Chronicles of America Series, was shown. During the showing of the picture the congregation was asked to think of the question: Would we be willing to endure such persecutions and hardships for our religious beliefs today?

The advisory committee of the church met at the parsonage on November 22, to discuss how we might best put the Five Year Plan to work. Correspondent.

### MARRIAGES

Greene - Furby. — Harold B. Greene, oldest son of Rev. and Mrs. L. O. Greene of Albion, Wis., and Verla Furby, daughter of George Furby of Cedar Rapids, Neb., were united in marriage October 25, 1940, by Rev. Mr. Beckman at Albion. The new home will be at Farnam, Neb., where the groom is teaching music in the public schools.

### OBITUARY

Scott. — Hattie Clare, daughter of Joseph and Mary (Nobles) Clare, was born in Hebron, Pa., May 31, 1868, and died at her late home in Hallsport, N. Y., November 7, 1940.

She was the widow of James Scott, who died in 1924, and is survived by two daughters, Mrs. Richard Billings of Hallsport, N. Y., and Mrs. John Jacoby of Richburg, N. Y.; a son, Raymond Scott of Hallsport; a brother, Edgar Clare of Hornell, N. Y.; and five grandchildren.

She was a member of the Second Hebron Seventh Day Baptist Church, where she was highly respected as well as in her home community. Since her marriage she has lived in Coudersport, Pa., and since 1916, at Hallsport, N. Y.

Funeral services were held at her late home, November 10, 1940, conducted by Rev. Walter L. Greene of Andover. Interment at the Five Corners cemetery, Hebron, Pa. W. L. G.

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Family of Deacon Elva and Minnie Maxson, Berea, W. Va., with exception of three or four friends—"Believe It or Not" (See editorial)

### Contents

Editorials.—"He Leadeth Me."—Tuning Up.—Economic Slants.—"Believe It or Not."—	378-380
Universal Bible Sunday	380
With the Churches in West Virginia	383
Missions.—Missionaries Leaving China.—The Work of the National Christian Mission.	381-383
—Letter Giving News From Our Brethren in Holland	383
Daily Meditations	385
Woman's Work.—Women of Salem on Trek	385
Excerpts From Letter to the Churches	386-388
Young People's Work.—Christianity in Business.—Christ in Everyday Life	388
Good Literature	389
Children's Page.—Our Letter Exchange	390
Our Pulpit.—Worship Address	391
Denominational "Hook-up"	391
Obituary	392