

few come to the afternoon service. We even got down to a congregation consisting of Brother Vane and the organist. Since then we have had a few more. This afternoon I took the service at the Westerfield Road Baptist Mission. There were only eight or nine there, and that was an improvement on the last time I took their service.

Tonight, owing to the bad weather, the Germans seem to be giving us a rest. It is now 10.30 p.m. Usually they are here before 7 p.m., but every moment we expect to hear the warning.

We are all deeply grateful for the help and sympathy coming to Britain from America.

Sincerely yours,  
James McGeachy.

. . . If . . .

If you drive,  
Don't drink;  
You might hurt some one.

If you walk,  
Don't drink;  
You might get hurt.

If you talk,  
Don't drink;  
You might be quoted.

If you think  
You won't drink  
Anyhow.

—WCTU of Egypt.

### OBITUARY

Davis. — Myrtie Leona Greene, daughter of Pardon and Caroline (Rogers) Greene, was born near Independence, N. Y., August 15, 1867, and died in Hornell, N. Y., November 23, 1940.

She was married to Charles S. Davis of Andover, August 15, 1886. Mr. Davis died in 1920. In early life she united with the Seventh Day Baptist Church of Independence, N. Y., where she retained her membership until her death. The most of her life she has lived in the town of Andover until after the death of her husband when she made her home in Andover village. About ten years ago she went to make her home with her daughter, Angie, Mrs. Ralph Taylor of Hornell, N. Y.

She was a regular attendant at the church services as she had opportunity to attend, and a supporter of the church and interested in spiritual things.

Funeral services were held in the Andover Seventh Day Baptist church, November 26, 1940, conducted by her pastor, Rev. Walter L. Greene. Interment in Hillside Cemetery, Andover, N. Y.

W. L. G.

Davis. — Walton E., son of Dickinson and Cecilia Clawson Davis, was born near Shiloh, N. J., February 12, 1853, and died at his home in Shiloh October 21, 1940.

His parents died when he was a young lad, and he was reared by his grandfather, David Clawson. Except for a few years learning and working at the machinists' trade in Westerly, R. I., his life was spent in and near Shiloh.

On December 22, 1883, he was married to Amanda Harris, who died in 1922. To this union were born two children: Mrs. Irene Ayars, who died in 1919; and Miss Franceil Davis, who survives. Also surviving him are a brother, Eber Davis, of Marlboro, N. J.; two grandchildren, and two great-grandchildren.

He joined the Shiloh Church in February, 1895, by profession of faith, having been baptized years previously.

Funeral services were conducted at the home on October 24, by Pastor Lester G. Osborn. Interment was in the Shiloh Cemetery. L. G. O.

Goff. — Mary V. Brissey, daughter of George W. and Pamela Van Horn Brissey, was born near Berea, W. Va., in 1883, and died at her home on Spruce Creek, near Hazelgreen, W. Va., September 13, 1940.

She was united in marriage to Joseph H. Goff, who survives her, together with the following children: Delva, Elnora, Ralph, Willa Mae, and Earl, at home; Willard of Marion, Ohio; Mrs. Iris Hinzman of Harrisville; and Mrs. Ruby Emery of Clarksburg; also six brothers: Albert of Beatrice, W. Va.; Amos and Reuben of Berea; Thurman and Grover of Salem; John of Long Beach, Calif.; and one sister, Mrs. H. F. Robinson of Lima, W. Va.

Mrs. Goff had been a member of the Ritchie Seventh Day Baptist Church since girlhood, and was loyal to her church, her family, and her God.

Farewell services were conducted at the late home by Pastor J. L. Skaggs of Salem and Pastor C. A. Beebe of Berea. C. A. B.

Summers. — Edna Grace Kelley, daughter of Ai G. and Charlotte Kelley, was born on Otter-slide Creek near Berea, W. Va., on March 3, 1893, and passed away at her home between Berea and Pullman, June 29, 1940.

She was married April 14, 1920, to O. B. Summers. For some time they made their home in Akron, Ohio, but later returned to the old Summers home, where she spent her last years. A daughter Roena and a son Robert survive, as well as her husband and six brothers and sisters: Lahuma and Miss Gertrude Kelley of Horner, W. Va.; Mrs. Nellie Collins of Fairmont; Garfield of Weston; Mrs. Orpha Davis of Akron, Ohio; and Jess of Berea.

Mrs. Summers was a loyal member of the Ritchie Seventh Day Baptist Church, although it was seldom her privilege to attend its services.

Farewell services were conducted at the Pullman Methodist Protestant church, in charge of Rev. Frank Osbourne. C. A. B.

# The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., DECEMBER 16, 1940

No. 25

## WHEN WILT THOU SAVE THE PEOPLE?

When wilt Thou save the people?  
O God of mercy, when?  
Not kings and lords, but nations,  
Not thrones and crowns, but men.  
Flowers of Thy Heart, O God, are they;  
Let them not pass, like weeds, away;  
Their heritage a sunless day;  
God save the people.

Shall crime bring crime forever,  
Strength aiding still the strong?  
Is it Thy will, O Father,  
That man shall toil for wrong?  
"No," say Thy mountains; "No," Thy skies;  
Man's clouded sun shall brightly rise  
And songs ascend instead of sighs;  
God save the people.

When wilt Thou save the people?  
O God of mercy, when?  
The people, Lord, the people,  
Not thrones and crowns, but men.  
God save the people; Thine they are,  
Thy children, as Thine angels fair.  
From vice, oppression, and despair,  
God save the people.

—Ebenezer Elliott (1781-1849)

—Contributed.

# The Sabbath Recorder

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

L. H. NORTH, Manager of the Publishing House

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## EDITORIALS

### WHY GRENFELL WENT TO LABRADOR

Much has been said and written about the humanitarian work of Sir Wilfred Grenfell and the personal sacrifices he made together with his devoted service. Too much praise and honor for such virtues can hardly be given.

What may be overlooked, however, by many is the chief motivation of the late doctor. The main purpose that inspired his work was to make Christ known to underprivileged people. Neither a mystic nor theologian, he was sure of Divine Providence and had a personal, experimental knowledge of Jesus Christ. Such faith buoyed him up constantly as he passed from one danger to another. Never did his faith fail him, nor did he falter as he serenely pursued his course.

His purpose, according to one who knew him, was clearly stated years ago before a university club where he had been introduced as the English doctor who worked miracles among the New England fisher folk, by giving sight to the blind, helping the crippled to walk, and saving life after death seemed certain.

The doctor replied by saying that he would have passed his days in a comfortable practice in London if he had been interested only in removing cataracts, grafting bones, and curing diseases. "Let me tell you frankly," he is reported as having said, "that I went to Labrador principally to take to its people the teachings of Jesus Christ, and in appealing for our mission to an audi-

ence where there may be those who do not sympathize with this motive, I must frankly put its spiritual aim first and medicine second." Of course each of these purposes helped the other, but in his mind evidently they never changed places.

Such example of faith and loyalty should encourage all of us, especially young people starting out in life and choosing a vocation. While we may not be placed where our lives may so spectacularly count as did his, we can, nevertheless, be inspired by the same dominant motive to practice and exalt the teachings of Jesus Christ. For Doctor Grenfell his religion, his faith, was a way of life.

### FROM THE GOLDEN RULE FOUNDATION

Madame Chiang Kai-shek, wife of the Chinese Generalissimo, has written "A Letter to Boys and Girls Across the Ocean" in words that any youngster may understand, and any adult will enjoy, giving "a true story of China for all of you who are trying to help our suffering war orphans."

The Golden Rule Foundation, which cooperates with Madame Chiang and her life-saving committees in China, has received 100,000 copies of the 40-page booklet containing the "Letter" and will distribute them throughout the United States.

Madame Chiang's "Letter" is a brochure 7½ by 10½ inches, with highly-illuminated cover and illustrated by striking photographs for fully half its content. It is printed in excellent form. The frontispiece is a gayly-decorated Christmas scene with the caption,

"Peace on Earth, Goodwill to Men." The book was produced under most adverse war time conditions, in English, on Chinese presses and Chinese-manufactured paper, by Chinese workmen in the far interior, nearly one thousand miles from the nearest seaport and more than three hundred miles from the nearest railroad.

The Wellesley College-educated Madame Chiang leads her readers through the sylvan existence of a formerly happy China down the years to the present. She tells of the children of China, their joys, how they play and what they play with, their customs and pastimes, some of which date from the time of Confucius. Then she tells of the uncounted thousands of orphans—"warphans" she calls them—who have died or who today face death under the guns of Japanese invaders. As the pages of text and pictures are turned, it appears that young Chinese are pretty much like young Americans, except in their present danger and destitution.

Madame Chiang in her "Letter" describes horrors inflicted by Japanese aggressors. There are photographs to illustrate the catastrophes of war; other pictures show conditions when peace reigned.

Soon after the war began, Madame Chiang took a leading part in helping various organizations establish orphanages in "safety zones," some of which, however, have been bombed and some of the inmates killed. There are now more than twenty-nine thousand "warphans" being given care in these homes.

"China's 'warphans' are only a phrase until one looks into the questioning eyes of a parentless child and feels the clutch of its hand as it seeks comfort," Madame Chiang wrote The Golden Rule Foundation.

"Night-time is the worst time for the children," Mme. Chiang says in her "Letter," continuing: "While they are at school, or are playing, their little minds are able to forget some horrible sights. The shades of night stir their memories; they live again through terrible things; they whimper or sob or cry for their fathers and their mothers, and for their homes that they will see no more. All these little children suffer like that. . . . The homes of these and thousands and thousands of other children like them are no more. And their fathers and mothers, as we say in China, have mounted

the back of a dragon and have gone far, far into the skies for a long and peaceful sleep. Lots and lots of little children, caught in the shock and the thunder of war, have also closed their eyes in gentle slumber, and they, too, have gone away on the dragon, never to come back."

In connection with some of the photographs, Mme. Chiang writes:

"All of the children collected here are orphans. But they are only a few of the homeless ones who have so far been saved from the wide areas where the Japanese soldiers are destroying the helpless people and blowing up or burning down the homes of China. . . . Where many of them once lived, the bombing airplanes of Japan went across the skies, time and again, and as they passed, dropped dozens of bombs which blew up houses and shops with a noise the like of which you have never heard. . . . Out of the great roar and the flying pieces of houses red flames shot up, licked savagely at everything near by, filled the sky with great piles of black smoke, and burned and burned more and more of the houses which had not yet been smashed. . . . Only a miracle saved these children from being killed, or burned, or badly hurt. They escaped because, when they heard the planes coming they ran off, and when they heard the screeching of the bombs they fled screaming into ditches, dived into holes, crawled out of sight anywhere they could and hid. . . . When the sound of the planes died down, the poor little things came out, their teeth chattering with fear, their bodies trembling, to find the only world they knew full of smoke and heat, blasted into heaps of burning ruin. . . . No homes, no mothers, no fathers, only the raging flames. . . . It is because of the horrible cruelty that these little children remember, that they sob and are frightened in the dark of the night. . . . These orphans of but a few minutes ran away from death and destruction as fast as they could, fleeing into the country, in any direction, crying all the time, 'Mother, mother,' or 'I want my father.' But they never found them.

"Many of them starved for days. They tried to eat the bark of trees and the leaves of plants. They drank water out of the fields. They got dirty and very ill. But by and by people in distant cities heard of

their plight . . . went to the places where the war was going on, to collect those who were lost and alone and bring them back to homes in the mountains where they could be taken care of."

And that is only a small part of what Mme. Chiang writes in her "Letter."

Charles V. Vickrey, president of The Golden Rule Foundation, 60 East Forty-Second Street, New York, said copies of "Madame Chiang's Letter to the Boys and Girls of America" would be supplied at ten cents each covering the cost of postage and mailing.

"Any additional sums which may be contributed as a result of reading the book will be forwarded at once to assist Mme. Chiang and her life-saving committees in caring for the orphans and other refugees," he added.

James M. Ross.

60 E. 42 St., New York.

### AMONG THE CHURCHES OF WEST VIRGINIA

#### Salem

This morning, December 1, I stood beside the monument erected by the Lowther Chapter of the D.A.R., marking the Northwestern turnpike—on the old "Shawnee Trail." The bronze tablet says that one hundred feet south stood the old "block house." I tried to visualize those sturdy pioneers settling in the vicinity of this fortification against the attacks of Indians. Among those early comers from the old Shrewsbury and other New Jersey and Pennsylvania churches were some of my ancestors—and of my wife's. How one wishes they had had candid cameras to preserve for us pictures of groups at work; and the phonograph that could have recorded some of their conversations and songs.

What did they talk about and what did they sing? We feel sure, while they were seriously minded and in their conversation were things of spiritual nature—for one of their earliest endeavors was the erection of a house of logs for worship—that there was much of good natured raillery and wit. We note a native wit and humor as characteristic of their descendants.

While I looked at the spot where the block house stood, I found hard work to see what must have been there then. On that site now stand buildings, and in place

of virgin timber, now are many homes, business places, and scenes of activity. The hills are there yet on either side of the valley of Ten Mile Creek. Across to the south of the old site, Patterson Fork opens up another narrow valley, while opposite is the valley of another run. These with Jacob's Run and others coming into Ten Mile, a little farther west, make up the location of Salem—at first "New Salem," so called by the newcomers from South Jersey.

During the years the village has grown to city proportions and fine homes, business places, schools, and churches now line its streets. It has had its booms in oil and manufacturing, in land and coal. Fortunes have been made and lost.

Early its settlers established schools and envisaged a place of higher education. Out of their vision Salem College took shape and for half a century has been training young men and women for a better citizenship and more responsibility.

Since the time of John L. Huffman, its founder, the writer has been personally acquainted with its presidents: S. L. Maxson, Theodore L. Gardiner, Cortez R. Clawson, Charles B. Clarke, and S. Orestes Bond. He has known and knows many of its teachers and professors. They have been and are fine men and women. Many recollections were in mind as we stood by the monument in the yard of the Seventh Day Baptist parsonage property, one of the finest in the city, with the commodious church back and up the hill, not far from the site of its predecessor, a frame structure.

In this church the writer was nearly hidden on Sabbath eve and Sabbath morning, behind the pulpit built for big men. But he strove to be heard and occasionally seen as he emerged on either side in earnestly presenting his message. The people gave attention to the speaker as he sought to bring words of encouragement and facts of interest.

The spiritual outlook here is good under the wise and inspiring leadership of the pastor, Rev. James L. Skaggs.

Disappointment was felt in not being able to attend the young people's meeting in the afternoon. The meetings of the endeavorers are held in a nicely appointed room of the garage, recently built across the street from the church.

### MISSIONS

#### FURTHER EXPLANATION REGARDING THE EMERGENCY

A friend of our mission work, having read the article in the Missions Department, December 2, suggests that there should be further explanation regarding the financial emergency of the Missionary Board caused by conditions in China. He stated that he thought many people did not remember regarding the special funds contributed four years past that Doctor Thorngate might return to China. It is not surprising that these matters, though fully explained on several occasions, should become dim in people's minds, and it is well that they be explained as often as necessary.

When Doctor Thorngate and his family came home for his furlough in 1932, the depression had done its harmful work to contributions for missions and the Missionary Board was not in position to return Doctor Thorngate at the end of his furlough, but he held himself in readiness to take up the work in China as soon as funds were provided. As the years passed, circumstances made it more urgent that Doctor Thorngate return to the work in China, and a friend of missions contributed a special fund amounting to \$5,000 for that purpose. The funds were to be used for his passage and for his salary.

It was the hope of all concerned that when this special gift was exhausted, the Missionary Board would be in a position to continue his salary; but as there was no certainty of this, it was agreed that the board would hold in reserve a sufficient sum to return Doctor Thorngate and his family to America. This agreement has been strictly observed and this explains the statement in the Missions Department of two weeks past, page 381, which reads, "There are funds which have been given in the past by . . . and held in reserve to cover part of the expense."

In speaking of the fund contributed to return Doctor Thorngate and family to China and the reserve held for their passage home, it should be noted that last spring the rest of the fund was exhausted and there was no appropriation to continue his salary. Nevertheless, Doctor Thorngate's services were much needed in our mission, and for that reason the board has taken on this

The disappointment was partially compensated later in the evening by a meeting at the parsonage with a group of five young men looking toward the ministry, and their wives and lady friends. This is an earnest group, one promising new blood and strength of vision and consecration to our near future ministry. Three Salem students last year received their Bachelor of Divinity degrees from Alfred; the three in the School of Theology now were Salem students; and at least two new ones next year will be from Salem College.

Among the activities of the writer in this interesting community were preaching at Buckeye and addressing the college students at one chapel period.

It was a privilege to be one of two hundred or more at a dinner in honor of Floyd Giebell—an alumnus of Salem who brought honor to himself and wide acclaim by pitching the game that placed Detroit Tigers in the world series games. This he did—as baseball fans know—by defeating the famous Cleveland moundsman, Feller. Floyd Giebell was a good student, a clean sportsman, without drink or tobacco habits, a dependable chap, respected and liked by all who knew him. He bore the acclaims modestly, and spoke humbly and sincerely. Honorable Jennings Randolph, who flew from Washington to be present, bore him fine tribute in a fine, uplifting, Christian, patriotic address of the evening.

A tureen dish supper was served in the church on Sunday night, following which the secretary spoke on the work of the Tract Society, showing by the use of maps where its influence through publications and correspondence is being felt. Doors, as rarely before in its life of three hundred years, are open to the denomination. "Behold," said the Spirit to the angel of one of the seven early churches, "I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word." (Revelation 3: 8.)

Not knowing how much good he did on these various occasions, the secretary wishes to record the fact that no little good accrued to him in this visit at Salem and the other churches among the West Virginia Hills.

Corresponding Secretary of  
the Tract Society.

additional burden and paid his salary and children's allowance out of the general funds for six or eight months, though there is no appropriation for that purpose.

Two years past Dr. Rosa W. Palmberg reached the retirement age and has been receiving retirement allowance only. When a missionary goes on retirement he is no longer under the direction of the board and the board is responsible only for the retirement allowance. Doctor Palmberg chose to return to China. She has been doing good work, but she paid her own passage over and is caring for her return passage.

Miss Mabel L. West, though nominally considered an employee of the board, is supported by the Lottie Baldwin Association. Therefore, salary and steamer passage being provided by the Association, there is no appropriation on the part of the Missionary Board in her favor.

To sum up: The Missionary Board is financially responsible for Rev. H. Eugene Davis and family, Dr. Grace I. Crandall, Anna M. West, and Dr. George Thorngate and family. The board has a reserve fund to bring Doctor Thorngate and family home. Doctor Crandall advanced her passage to China last summer and she has not been reimbursed. The situation demands that the board send funds to assure the return of missionaries from China at any time, and they have asked that this be done. As stated in this department two weeks past, to insure the safety of our missionaries requires the providing at once from \$1,500 to \$2,000.

From whence is this emergency fund to come? Is it to be contributed by the people or is it to be taken out of the salaries of the workers, some of whose salaries are already over two months overdue? Surely Seventh Day Baptists are not going to turn a deaf ear to the challenge of this situation.

Miss. Sec.

### AN EFFICIENT MISSIONS PROGRAM - SOMETHING IT MUST CONTAIN

The Christian religion is a missionary religion. The religious system, individual or denominational, that is not missionary and world-wide, is not the religion of Christ, the apostles, and the New Testament Church. Had the Church retained the missionary purpose, activity, and spirit of the first century,

the world would have been evangelized and Christianized long ago.

For missions, the great work of the Church, to prosper there must be a definite program. Any great undertaking needs a well defined program; this is doubly true regarding missions. Without it all efforts are hesitant and inefficient. The program may be blazoned abroad or otherwise. Many times it is best not to say too much about a program and its purposes, but those directing the work in churches, boards, and all auxiliary organizations should have a very clearly defined missionary program and work to realize the things which it provides. It is well to review often the essentials of a missionary program.

First of all, there must be a supreme purpose and effort to lead men to Christ, meaning by this the getting of men to adopt the way of living followed by Christ. This is no perfunctory affair; it is accepting Christ and his way of thinking, feeling, and doing in earnest. To accept Christ's way of living in part or half-heartedly is worse than not accepting him at all; it misrepresents Christ and the Christian religion. That which will transform men, churches, communities, races, and nations is to adopt Christ's way of living without reserve. The purpose of Christian missions is to get men to do this.

The means used in carrying out the missionary program are men, property, and prayer. Beyond a doubt God might have arranged that the world be Christianized without men or money or prayer, but he did not. He has ordained that these should be the chief factors. We recognize more readily and clearly that men and money are needed than we do that there must be agonizing intercessory prayer; but prayer is the most important of all, and it may be the hardest to get. Christian missions had their birth in prayer, the prayer of the Master, and every revival of missionary activity has been accompanied with real prayer. God has linked the salvation of the world with the prayers of his children. If Christ's followers fail in their prayer life, missions and the Church will fail.

When we turn to methods of missionary activity, we must never forget that all missionary efforts should be based on sound business principles as well as on the Christ-like spirit and living. Missions and the

Church itself have often been hindered and sometimes disgraced by a failure to apply good brotherly business methods. Men think and say, "This is religious work and we can dispense with ordinary business caution and principles." Such a course is not Christlike, neither is it efficient. Take as an illustration the employing of workers of whose fitness we know nothing except what they write about themselves. It is like sliding down a steep precipice hoping to land safely somewhere. This is not Christ's method; it should not be that of his followers; and well meaning people do not usually ask that they be employed under such conditions. Another New Testament business principle which should be followed is in regard to the supervision of work and workers. Many missionary boards learned long ago that for efficiency all work must be systematically supervised. Any other course is not quite fair to the workers or to those who furnish the money to support missions.

A very great responsibility rests upon those who direct the work of world-wide evangelization, whether they be pastors, churches, or boards; but God has promised his guidance and sustaining grace to those who in humility and consecration bear the burdens of his kingdom.

Miss. Sec.

### TREASURER'S MONTHLY STATEMENT

October 1, 1940, to October 31, 1940

Karl G. Stillman, Treasurer,

In account with

The Seventh Day Baptist Missionary Society

Dr.	
Cash on hand October 1, 1940	\$1,588.12
Milton Junction, Wis., Ladies' Aid, towards Anna West's salary	25.00
Rev. W. J. Kimshel, Durham, Conn., for foreign missions	5.00
Clifford Lamson, Raynham Center, Mass., for missionary-evangelistic work	1.50
Memorial Board income	211.56
Dodge Center, Minn., Sabbath school, for Tract and Missionary Societies	6.33
Rev. and Mrs. C. W. Thorngate, Dodge Center, Minn.	2.00
Mrs. Minnie B. Miller, Lewisburg, Pa., for First Hebron, Pa., Church	5.00
Lost Creek, W. Va., Vacation Bible School, for Miss West, work with Chinese children	2.50
Battle Creek, Mich., Church, for foreign missions	3.00
People's S. D. B. Church, Washington, D. C.	5.00
Verona, N. Y., Church	4.00
White Cloud, Mich., Church	20.00
C. M. Crandall, Independence, N. Y., Church, for China mission	5.00
Riverside, Calif., Church	5.00
Boulder, Colo., Church	4.00
Boulder, Colo., for foreign missions	5.75

Share Denominational Budget receipts for October	522.24
Transferred from Debt Fund to apply on loans	250.00
	—\$ 505.24

Cr.

The Washington Trust Co., new check book	\$ 1.74
Interest saved on notes transferred to Debt Fund	18.91
Interest	47.25
Rev. G. D. Hargis, Pacific Coast Association	80.00
R. J. Severance, salary	33.33
Ralph H. Coon, salary	22.92
Wm. L. Burdick:	
Salary	\$ 112.50
Rent	25.00
Office supplies	12.27
Clerk	33.33
	183.10
W. L. Davis, salary	22.92
Clifford A. Beebe, salary	22.92
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	22.92
Ellis R. Lewis, salary	22.92
A. L. Davis, work in Syracuse	10.00
China Payments:	
George Thorngate, salary \$75, children's allowance \$37.50	\$ 112.50
Rev. H. E. Davis, salary \$75, allowance \$12.50	87.50
Principal Boys' School	25.00
Boys' School	12.50
Incidental Fund	18.75
Rosa Palmberg	22.50
Grace I. Crandall	31.25
Anna M. West	31.25
Cablegram	6.26
	347.51
American Sabbath Tract Society—½ Dodge Center, Minn., Sabbath school gift	3.16
Anna M. West—Lost Creek, W. Va., Vacation Bible School gift	2.50
Anna M. West—Ashaway, R. I., Vacation Church School gift	13.00
Rev. Luther W. Crichlow:	
Salary	\$ 83.33
Rent	20.83
Travel expense	25.61
Native workers	39.59
Riverside, Calif.	5.00
	174.36
Heinrich Chr. Bruhn—work in Germany	41.67
Foreign Missions Conference of North America	13.00
Treasurer's expense:	
Bond	\$ 50.00
Clerk	20.00
	70.00
Payment on loans	250.00
Debt Fund share Denominational Budget receipts	67.01
Net overdraft October 31, 1940 (Amount due missionaries and others for salaries and allowances but unpaid)	—\$2,001.38
	—\$ 505.24

### DR. ALBERT SYLVANUS MAXSON

Dr. Albert Sylvanus Maxson, son of Sylvanus C. and Mary F. Holcomb Maxson, was born near Milton, Wis., May 11, 1857, and died in Milton Junction, Wis., November 7, 1940.

Doctor Maxson was a descendant of Elder John Maxson, first pastor of the old West-terly, R. I., Seventh Day Baptist Church. He attended Milton public schools and Milton College, matriculated in Northwestern University in 1879, where he received the M.D. degree in March, 1882. He did post graduate work in Johns Hopkins University.

On April 4, 1882, he married Dolly Babcock of Milton. In 1885, they built their home in Milton Junction. For a number of years he was manager of the Milton-Milton Junction Telephone Company, president of the Milton Bank, and trustee of Milton College.

Doctor Maxson was baptized and united with the Milton Seventh Day Baptist Church at the age of twelve. Later he became a charter member of the Milton Junction Seventh Day Baptist Church, where he was a faithful member till death. For many years he was president of the board of trustees of the church, president of the Lottie Baldwin Association, and a strong supporter of the work of the Sabbath School Board.

His immediate survivors are his wife and daughter, Mabel, at Milton Junction; and an adopted daughter, Janet Newman, of Milwaukee. Farewell services were conducted in his home church by the pastor, Rev. John Fitz Randolph, November 9. Interment was at Milton Junction.

J. F. R.

## WOMAN'S WORK

### WOMAN'S BOARD MEETING

The Woman's Board met December 8, 1940, in the Salem Seventh Day Baptist church, following the installation of Rev. Marion Van Horn. The following members were present: Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. J. L. Skaggs, Miss Greta Randolph, Mrs. Homer May, Mrs. Ross Seager, Miss Lotta Bond, Mrs. E. F. Loofboro, Mrs. O. B. Bond, and Mrs. Okey W. Davis.

The minutes of the November meeting were read.

The treasurer's report was read and accepted, showing a balance of \$607.95.

Correspondence was read from Mrs. A. L. Davis, Mrs. J. A. Wilson, Mrs. T. J. Van Horn, Mrs. D. M. Andrews, Rev. Leon Maltby, and a special delivery letter from Rev. H. C. Van Horn.

A historical paper from Mrs. A. L. Davis was received by the board.

The Ways and Means Committee gave a report of progress, which was accepted by the board.

Voted that the chair appoint a committee to secure stationery for the board. Mrs.

Edward Davis was appointed to look after this matter.

Voted that the promoter of evangelism be allowed \$10 for office supplies.

These minutes were read and approved. Adjourned to meet the second Sunday in January.

Mrs. E. F. Loofboro,  
President,

Mrs. O. B. Bond,  
Recording Secretary.

### DEDICATION OF PROMOTER OF EVANGELISM, REV. MARION C. VAN HORN

#### DEDICATORY PROGRAM

Violin solo—"Ave Maria" .....Schubert  
Anthem—"Sun Down"  
Quartet—Consecration Hymn  
Scripture from Joshua 1; 2 Timothy 1  
Vocal solo—"The Lord's Prayer"  
Service of Installation  
Charge  
Acceptance  
Dedicatory Prayer  
Choral Benediction .....Lutkin

The anthem and benediction were sung by the choir of the Salem Church, under the direction of Miss Leah Virginia Davis.

Mrs. Homer May presided at the organ.

The Misses Janet Dickinson, Elizabeth Parvin, Gertrude Dickinson, and Ethel Davis composed the quartet.

Miss Leah Virginia Davis and Mr. Clarence Rogers rendered the solos.

Mrs. Okey Davis read the Scripture.

Mrs. Orestes Bond offered the dedicatory prayer for Rev. and Mrs. Marion Van Horn.

Following the program Mr. and Mrs. Van Horn received in the church parlors with Rev. and Mrs. Eli Loofboro and Rev. and Mrs. James L. Skaggs.

A candlelit table with its centerpiece of silver gave a holiday touch to the occasion.

### CHARGE TO THE PROMOTER OF EVANGELISM

By Mrs. Eli F. Loofboro

The occasion which brings us together this afternoon is a happy one for members of the Woman's Board, because it is the starting point of a project that is particularly their own. A specific task has long been the desire of the board, and at the General Conference in Battle Creek that desire was realized when a recommendation from the

Women's Section of Conference was adopted and the board was asked to sponsor and direct a project in evangelism. Before that we co-operated with the Missionary Board in supporting a missionary-evangelist.

We have spent much time and thought putting into definite form our ideas and the ideas of others whom we have called in for counsel. The plan is not perfected in detail. It is a kind of skeleton plan that may be filled in as we gain experience, or that may even be changed with our experience.

We rejoice in the young man who has accepted the call to become promoter of evangelism for Seventh Day Baptists. We offer no apology for his youth or his inexperience. He has grown up in the home mission field; he has known the joys and sorrows of such work; he has experienced the compensations as well as the privations. Evangelistic zeal has become a very part of his being.

We hope and pray, Mr. Van Horn, that success may come to you, because your task shall be carried on in the spirit of co-operation with other agencies having their respective fields of evangelism. We want you to fit in with other leaders as your own good judgment dictates.

We feel that your very lack of experience may well be an asset. You have the vigor and enthusiasm of youth; you are well trained; you have had the discipline of a pastorate which has proved your resources.

We crave your patience with us as the directing board, for we, too, are inexperienced. Let us share with you not only the happy experiences, but also the perplexing problems; and let us work together for the winning of souls and the strengthening of our cause.

### STATEMENT BY PROMOTER OF EVANGELISM

Rev. Marion Van Horn

I believe that evangelism is an educative, character building process and must continue throughout the lifetime of the individual and the existence of a community. It is not enough to bring about the conversion of an individual or the consciousness of and the acceptance of Christ in a community. That is only the first step of evangelism. The successive steps must be characterized by

education, guidance, inspiration, and uplift in the new life, which is begun by conversion.

Evangelism for our day and its needs must have the passion of Dwight L. Moody, the heart gripping power of Charles H. Spurgeon, the world mindedness and world vision of William Carey, the shepherding spirit of Phillips Brooks. In and of himself, one man cannot realize these elements in his own personality, but with the consecration and great surrender characteristic of these great evangelists and with the grace and favor of God and the guidance of the Holy Spirit, anyone may become endowed with his share of them. I pray God that by his grace and guidance, I may be so endowed.

In this business of evangelism, I have the conviction that I may say along with Jacob Morley of Dicken's "Christmas Carol," speaking at the close of his life:

"Business! Mankind was my business. The common welfare was my business; charity, mercy, forbearance, benevolence, were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

It is my conviction in this matter of evangelism that whatever I am able to do in the capacity of "promoter," is but a very small amount in the program of the evangelism of the world, and I ask your prayers and interest and those of all our people that the blessings of God and his favor may attend my efforts.

### DAILY MEDITATIONS

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

Sunday, December 22

Luke 12: 6 and 7—Are not five sparrows sold for two farthings, and not one of them is forgotten before God? . . . Fear not therefore: ye are of more value than many sparrows. (Read Psalm 37: 23-29.)

For what seemed a very long time a certain small boy had been waiting in the railroad station for his grandfather. At last Grandfather came hurrying in. "Are you all right, Johnny?" he asked anxiously. "I got so busy talking over some important business I clean forgot you'd come to town with me. I'm sorry." It is possible for us to become so engrossed in our own affairs that we forget, but God never does, though

in these days of war and persecution, people sometimes ask, "Why doesn't God do something about these things? Has he forgotten us? No, our times are in his hands, and we must trust him.

"In dazzling day or blinding night  
God ne'er forgets us in the fight."

Prayer—Our dear Father God, we thank thee that thou art always mindful of us, in sunshine or in shadow. May we never forget thee. Amen.

#### Monday, December 23

Ecclesiastes 11: 6—In the morning sow thy seed, and in the evening withhold not thine hand. (Read Psalm 84: 5-7.)

It was during the settlement of the Middle West that Jonathan Chapman, called Johnny Applesseed, passed through the country, preaching the gospel, making friends with the white men and the Indians, and scattering the apple seeds that are said to have started the first orchards. We, too, are sowing seed of one kind or another as we pass through this world. The Christ whom we follow went up and down the country, leaving the lives he touched marvelously blessed—a sick man healed at a pool, the dead raised, ten lepers cleansed, the multitude fed. And now he is counting on us, whom also he has richly blessed, to sow the good seed, remembering that we shall not pass this way again.

Prayer—Father, help us to so live that the lives that touch ours this day may be happier because of that contact. May we sow only the good seed. Amen.

#### Tuesday, December 24

Luke 2: 7—There was no room for them in the inn. (Read Luke 2: 1-7.)

In a poem written by Amos R. Wells, "The Innkeeper Speaks," we have a picture of the excitement and confusion in that Bethlehem inn, the inn which was to go down in history as the inn where there was no room for the most precious baby ever born. Marcus Lucius and his scribes were there to take the census. High ladies and lords, the rabbis and the rich were also there. How could the innkeeper know that the man leading a donkey, and the pale, drooping woman were so important? People said there was a heavenly light, a sign of some wonderful event, but he had no time for stars. And the angels' songs, coming from the hills, were shut out by the noise

in the inn. If he had known, he would have sent all the great guests to the stable, but it was too late now. He had lost a chance to make his inn the chief of all inns—the birthplace of the Messiah. But it isn't too late to make room for Jesus in our lives.

Prayer—

"Oh Holy Child of Bethlehem,  
Descend on us, we pray,  
Cast out our sin, and enter in,  
Be born in us today."

#### Wednesday, December 25

Luke 2: 10—And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. (Read Luke 2: 8-20.)

What a blessed message this is! The angel didn't say, I bring you good tidings of great joy, which shall be to any special people of any particular creed or color—but to all people. Many have heard the story of the little girl whose mother had tried to teach her to look upon all children as God's children. One day the little girl said something against the Jews, and her mother, in a way she thought she would understand, told her the story of Jesus, closing with the statement that Jesus was a Jew. Undaunted, the little girl looked up and said, "Well, God is an American." Children and older people must learn that God is the Father of us all, and he so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Whosoever means anyone, anywhere, who will accept this gift.

Prayer—We thank thee, our Father, that in Christ there is no east or west, no north or south, but "All Christly souls are one in him throughout the whole wide earth." Amen.

#### Thursday, December 26

Proverbs 11: 30—He that winneth souls is wise. (Read John 1: 40-45.)

The lock on the back door was out of order, and a boy neighbor wanted to fix it. Somewhere he found a lock that looked just like the one on the door, but there was no key. However, he removed the lock and substituted his, feeling sure that my key would fit his lock, but it proved to be of no use there. Sometimes people remind us of the lock and the key. There doesn't seem to be any way to reach them. They appear to be encased in a hard shell of coldness and

indifference. Children are told that three little keys will unlock the door to happiness—Please, and Thank you, and Excuse me. It might be well to try three keys in reaching hearts—Love, and Sympathy, and Understanding. The heart of a boy who was causing no little trouble was won when his teacher discovered his fondness for music and began to take a real interest in him. Jesus said, "Follow me, and I will make you fishers of men."

Prayer—Teach us, O Father, how to win others for thee. Let not coldness or indifference discourage us. Help us to find the right key, we pray. Amen.

#### Friday, December 27

Philippians 4: 13—I can do all things through Christ which strengtheneth me. (Read Philippians 4: 8-13.)

Paul certainly had proved these words many times. He had been tested again and again, sometimes almost beyond endurance—imprisoned, beaten, stoned, shipwrecked, in danger from his own countrymen and from the Gentiles, in hunger, and in thirst. Yet in Christ's strength he had been able to carry on his great work. "He that abideth in me, and I in him, the same bringeth forth much fruit," said Jesus, and Paul had been constantly abiding. On the fly leaf of Dan Crawford's New Testament was written:

"I cannot do it alone,  
The waves run fast and high,  
And the fogs close chill around,  
The light goes out in the sky;  
But I know that we two shall win,  
Jesus and I."

Prayer—Father, may each one of us abide so constantly in our Savior that we shall be able to say, "We two shall win, Jesus and I." Amen.

#### Sabbath, December 28

Matthew 12: 12—It is lawful to do good on the sabbath day. (Read Matthew 12: 8-13.)

Not long ago these words from the pen of Samuel W. Duffield were found in a little book of quotations: "Sabbath days—quiet islands on the tossing sea of life." Perhaps we don't always realize how many people are longing for some quiet island in the midst of life's storms. Last summer a letter came from a stranger in a distant state, telling an experience in her early life. One day, after church, she had felt that she should invite a lonely young bookkeeper to her home for dinner, but there had recently been

other guests, and the invitation wasn't given. The following day she was horrified to learn that the young bookkeeper had walked into the river and drowned. We may not be able to entertain as we would like to, but perhaps, some time, we may find a way to make the Sabbath a quiet little island on the tossing sea of someone's life.

Prayer—Our heavenly Father, keep us thoughtful and unselfish so no lonely person near us will be tempted to give up in despair. If we can do anything to lighten his load, show us the way to do it. Amen.

### YOUNG PEOPLE'S WORK

There has been no editor yet appointed to succeed Rev. Marion C. Van Horn's resignation. We trust this place will soon be filled. Meantime, we here present a paper, or talk by Bill Thompson of Coudersport, Pa.

Editor.

### THE CHALLENGE OF DEMOCRACY

By Bill Thompson

My topic is "The Challenge of Democracy," which seems to me a very important subject at a time of such unrest and discontent as there is in the world today.

If we were to turn our thoughts back to the time when the Pilgrims came to America, we might rightly ask why anyone would want to venture into an unsettled and practically unknown forest-covered country. Then we recall from our history that they were in search of freedom and a right to worship God as they desired, and as a result of the suffering and hardships that these brave and honorable men and women endured we have our freedom and democracy of today.

Speaking of democracy, we might say that was what our forefathers fought for back in the battles of Lexington and Concord—for the right to be free, for the right to talk and think and worship and work under the Golden Rule. This, it seems, is about what democracy really is.

It seems our freedom is challenged more than ever before by the "isms" of today. Those countries with dictatorial governments have no freedom as we have. If you live there you must believe only what your leader tells you to believe, read only what

he tells you to read, and in some cases you are supposed to believe he has more power than God.

In what other country on the earth do people have such freedom as they do here? In this country the poor have the same rights to develop their talents and grow as do the rich. In many countries a man does not voice his own opinions, because he is poor. In our country we believe as Abraham Lincoln said, in his noted Gettysburg address, "All men are created equal," regardless of wealth, color, or social standing. We still have the same rights and freedom.

Some people may say there is no opportunity today, but we know this is not true. As we look about us, on every hand are opportunities for us to grow.

Every invention that has been made has created new opportunities. Take the radio, for example. This gives opportunity for those people who have a natural talent to talk, act, speak, or sing, to carry their inspirations to the world. Not only does it afford entertainment for people, it is also important in time of distress, disaster, and great need. In countries where dictators reign, people are not permitted to listen to the radio unless it is a censored program.

We also have today those many different machines to take the drudgery out of labor. In this country of ours, more time has been spent to build articles which would help promote happy living rather than to build war machines to destroy and terrorize the lives of its people as well as the rest of the world. They do not have automobiles as we have in our country. Their time and money have been spent primarily for building war machinery, guns, bombs, and ammunition. Their people are never allowed to rise to power, except through the army. Mothers and children go hungry to feed and support these armies. After a boy is of military age he is put in training school. Here he is fed, and for the first time in his life he knows what it is not to be hungry. While he is in the army his body develops and he becomes strong, so he believes that this is the kind of life he wants. This is a great asset for the dictator or leader of the country for he can say, "See what I have done for you. Before you were starving, and now that you follow me and do as

I say, you have become a strong man and well worthy and able to defend your country."

There is nothing more important in this tragic hour in the history of nations than that every American citizen recognize the supreme challenge that confronts him individually, as a part of the body of our citizenship. We have no kings. We are our own governors. If we the people fail, representative free government falls.

As we look across the waters and see free government disappearing, we know that the people have been asleep and failed to govern themselves. They were not worthy of and competent for the responsibility placed in their hands. When men cease to love their government, cease to be willing to sacrifice to serve it, cease to be willing to die physically or politically that it may endure, when they look upon it only as a privilege and an instrument by which to promote self-interest and ambitions, then they end the possibility to be free.

No government fails by itself if it is not invaded by an aggressor nation, unless the people of that government have ceased each one to do his part, and by so doing has caused the fall of the nation.

The first great measure for defense of our democracy is for every man, woman, and child in the U. S. A. and under the Stars and Stripes, to be the best citizen he or she can in plain everyday life, by obeying the laws and by doing his best to help content his fellow citizens, because happy, contented families are the key to success in a democracy.

It is my belief that the cause of the fall of democracy in Europe today was because Czechoslovakia, Austria, Poland, and Hungary were too easily led away from their freedom by false promises. They were not willing to stand up for their rights and tell Nazi Germany they were not in favor of her form of government and would not under any consideration stand for it in their countries. They were not whole-heartedly citizens of their own governments.

We are threatened today by nearly the same situation as the countries just mentioned, and as American citizens it is our duty to stay wide awake and to love this freedom we have to the extent that we are

willing to give our last breath of strength for our freedom and democracy.

We must be constantly on our guard, because there are people from these foreign nations scattered throughout our country, trying to make way for the "isms" and socialistic forms of government, by preying upon the minds of discontented and poverty stricken people, by false interpretations of laws, and by telling the people what they might have if they were to adopt a dictatorial form of government. Not only do poor people with little education fall into the hands of these evil doers, but many young men and women who are just out of college are induced to join these organizations solely on the promises they are given. These young people do not look far enough ahead. They think that because they have failed to get work, this government has not given them what they deserve. They feel that they have been badly and unjustly treated. My belief is that if they were to live under any other form of government for just a little while they would be glad that they were Americans, and would more deeply appreciate and honor our freedom and democracy, where we have the right to say what we think about problems confronting our government.

Freedom of speech should not be looked upon only as a privilege, but it should also be greatly encouraged, for by so doing the world may receive many new ideas of immeasurable value. Only when the minds of the people are in action and working toward improvement is a democracy alive and in action.

Lord Baldwin, former British Prime Minister, said: "I would always stress the spiritual rather than the political foundations of democracy. It is a recognition of the dignity of man and of his individuality, and that dignity and individuality are his as a child of God. There is the unbridgeable gulf between democracy and the 'isms' that are for the time being in control of so large a part of Europe."

If only we the people of America could make our neighboring nations realize the privileges and happiness we have here, they might also acquire a desire for such freedom and happiness in their own countries.

We might ask, in what other nation or under what other form of government could

we hold such meetings as we have been holding here for the past week. We should be very thankful that the religious freedom which our forefathers came here in search of still exists.

It is a highly recognized fact that a nation or a government cannot prosper and serve its people without religion. I sincerely believe that we as citizens of the U. S. A. should devote more time to religious work, and by so doing set an example for other nations. Go to their religious assistance, for in the Bible it says, Go ye into all the ends of the earth and preach and teach the gospel. This, it seems, should be done because the Church is the bulwark and stabilizer of a nation.

As we study our Bible we find where various nations tried to exist and flourish without God, but those kingdoms were destroyed by God. I believe it would be the same today as it was then.

The real constitution of American democracy is unwritten. It consists of the people's customs, ideas, habits, opinions, tastes, standards, and religion. In our government many of our laws are based on the Ten Commandments and other teachings of our Lord and Master.

I would like to remind you of what Christ said, "Take up your cross and follow me." This I believe is a challenge that should keep ringing within the hearts and minds of every person throughout the earth. As we think about this it may seem hard or impossible, but we know Christ will not ask more of his people than they can stand. He merely wants each and every one of us to do our best. Let us as Christians at least try to do God's will and carry out the work and teachings of Christ to the best of our ability. Let us keep our nation from following in the footsteps of Germany and Russia, where churches and religion have been ground under the heels of the dictators as though they were but sand in the highway. These countries and their conduct are an example of what a nation is like that forgets religion and thinks only of military power.

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"The United States knows no higher boast as a nation than its pledge of the right to worship God according to the dictates of conscience."

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

Every week I look at the Children's Page to see who remembers or has time to write and send a letter. After a busy summer of passing weeks, I learned one day of one little girl who was looking for a letter from me.

That was pleasant—to be thought of in this connection—and nearly every day I have hoped to get that letter written. Now it is nearing Christmas and days are fuller than ever of things that must be done to keep well and happy in very cold weather. So I am up at six o'clock and beginning this letter. We all hope interruptions of the day do not prevent finishing and mailing it.

All I can do this time is to make a list of the interesting things that have happened during these busy weeks, which perhaps I can tell you about later.

There was a fox that came and stole a hen from our flock in broad daylight. Another sunny afternoon another fox was digging for crickets or mice in our field, where we could see him from our windows. One day we saw ants fighting on our doorstep, reminding us of the men fighting in Europe.

Yesterday, as I was about to begin this letter, two men, a woman, and some children came in an auto and cut one of our fir trees, without saying, "Please" or "Thank you," a tree which we had set out six years ago. We need not have been disturbed, perhaps, but at least time to write was disturbed.

Then I would like to mention a lady I met in the nearby city, who was born in a Seventh Day Baptist home but isn't in one now, and thinks the Seventh Day Baptists aren't any more. As she is an old lady, I did not say very much, but to tell her I knew some very active Seventh Day Baptist people and churches.

But I wondered and am still wondering why people leave so beautiful a gift as the Sabbath, and bury themselves in the lesser things, till they can't see the Sabbath any more. I meet these people around in different places I go on business, and I cannot understand them.

You see what a list of interesting things I run across, just working around, and prob-

ably you find just as many. I hope I can write more fully later, and I hope the children can too, but probably you will like to have me say, "Happy Christmas and New Year and good-by for this time."

Lois F. Powell.

Princeton, Mass.,  
December 5, 1940.

Dear Mrs. Powell:

I am sure all the Recorder boys and girls join me in saying "Thank you," to you for your good letter. Perhaps, too, it will spur them on to write more often themselves.

While I have been busy at my typewriter for the last fifteen minutes I have been listening to a true dog story coming over the radio. In this story an old gentleman had died and left a will, leaving to his only son his home and over nine thousand dollars. This son had run away eight years before in a fit of anger because he wanted his own way, and his father had never seen him since. The lawyer who had drawn up the will advertised for the missing son and two young men came, both claiming to be that son.

Now the father had left behind him an old dog who had been the friend and playmate of his son from childhood. Since the lawyer did not know which one of the young men was the heir, he thought to himself, "Perhaps the wise old dog will remember his old playmate." So he took them both out to the old home and had them come into the kitchen where the old dog lay beside the fire. At the first one he growled and snapped, but ran joyfully to the other and tried to lick his face. "You do know me don't you, old fellow," said the young man as he patted the shaggy head. "And there is the very buckle I fastened to your collar over eight years ago." Touching a spring he opened the buckle and showed the lawyer a photo of himself which he had placed there those many years ago. Though the pictured face was much younger, there was no doubt as to which young man it resembled.

"Get out of here," said the lawyer to the protesting impostor, "if you know what is good for you." And get out he did with the greatest of haste.

"How I wish I had come back while Father was living," said the son sorrowfully. "I often wanted to, but pride kept me away."

These "Dog Chats," as they are called, come over WBEN, Buffalo, at 3.45 every Sunday afternoon. I often listen to them and realize how wise dogs can be.

Sincerely yours,

Mizpah S. Greene.

Andover, N. Y.,  
December 8, 1940.

## OUR PULPIT

## HOW TO BE THANKFUL IN 1940

(Preached at union Thanksgiving service  
November 20, 1940, De Ruyter, N. Y.)

By Rev. Neal D. Mills

What shall I render unto Jehovah  
For all his benefits toward me?  
Psalm 116: 12.

There is a right kind and a wrong kind of thanksgiving. "It is a good thing to give thanks unto the Lord," wrote the Psalmist, and there is altogether too little of sincere and humble thanksgiving. But there is much undesirable, unchristian thanksgiving in the spirit of haughtiness, pride, and exclusiveness. Many good people are unconscious of such a spirit, yet nevertheless, in varying degrees that hypocritical spirit of superiority is there.

It is the spirit of the Pharisee in the story that Jesus told for the benefit of certain self-righteous people among his listeners. "The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican." That spirit of egoism comes from a belief that those who have more wealth, or power, or prestige, or good fortune than others are in favor with God. It is the spirit of the proud and selfish aristocrat, but it is an attitude into which any of us can easily fall, particularly in these days.

When the Israelite looked back over the history of his nation he felt that surely God had especially chosen and favored them. But he often failed to see that God did not choose them to favor them, but to use them. When Jeremiah preached that Jerusalem, temple and all, would be destroyed by their enemies, the people would not believe that

God would ever permit his temple or its worshipers to perish. But it happened. Defeat and captivity taught them a lesson in humility, but by the time of Christ some had forgotten it. The Pharisees and others bitterly opposed Jesus because they could not bear the contrast between his sincere, honest humility and their hypocritical, selfish pride.

Never did the Pharisees imagine that their very name, of which they were so proud, would be made into an adjective, pharisaical, to be used two thousand years later to describe the haughty spirit by which they would be remembered. Of course, not all Pharisees were like that. Gamaliel, for one, was a noble character and there were probably others. Gamaliel, we remember, counseled the Sanhedrin not to condemn Jesus to death. He was the teacher of Paul and no doubt was responsible for some of the fine traits in his pupil.

The attitude of many a modern American Christian could be expressed in the words, "God, I thank thee that I am an American and not as the rest of men. I keep my church appointments faithfully; I give a tenth of all I receive, etc."

How then shall we thank God? Well, since we trace the origin of Thanksgiving day to the Pilgrims, let us see how they observed it. Can we imagine the Pilgrims saying, "God, we thank thee that we are not as other men, nor even as these ignorant Indians. We raised a better crop of corn than they did. We have built better houses than they have; and we worship the true God. We thank thee that we are not as they, nor even as our stupid countrymen back in England who couldn't understand our religious views and drove us out of England?"

No, it is quite a different story. To the beat of a drum they marched, singing, "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." Into the cornfield they marched to where the last shock of corn had purposely been left standing. At the word from Governor Bradford each person picked an ear, one at a time, and placed it in a basket draped with ribbons.

Again to the tune of "The earth is the Lord's," they marched to the granary and knelt while Elder Brewster offered a prayer of gratitude. Then, ear by ear, the corn



was taken from the basket and placed in the granary. Priscilla Alden was chosen to carry in the last ear and then lock the door.

The feast which followed was generously shared with the Indians. And when Massasoit and his men bade farewell and went back to their wigwams, the Pilgrims closed the festivities by singing again, "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

Many Americans, I fear, have lost the spirit of that first American Thanksgiving. They are eager to defend Plymouth Rock against American traditions and love to force other people to salute the flag and take the oath of allegiance. They can point out the heretics among their neighbors, but they haven't the slightest interest in perpetuating the moral and spiritual qualities of their forefathers. The Pilgrims attended church regularly and worshiped God daily in their homes. They stood for the supremacy of the individual conscience. What a battle it was to get any kind of recognition of conscience in the recent conscription law! The Pilgrims stood for economic equality, but we are a long way from that now.

It is easy to be thankful that we are Americans today. As we look about the world and see the hunger and suffering and sorrow due to the stupidity of men, we are tempted to say in effect, "God, we thank thee that we are not as those Japanese or Chinese or Europeans." But we must remember that "we are members one of another," and we suffer and prosper together. The World War and the depression taught us that. And we must remember that added advantages bring added responsibilities. We Americans have responsibilities to Europe and the rest of the world which looks to us for leadership. A little serious consideration of those responsibilities will make us want to say, in the mood of the humble publican, "God, have mercy upon us," for our share in the sins that have brought Europe where it is today, and for the callous indifference and selfishness that kept us from doing more to prevent Europe's catastrophe.

We have no right to accept our blessings as Americans unless we are willing to show our gratitude by doing something for those who are less fortunate. There are two things

which we must do if we are to play the part of a Christian nation and of Christian individuals. First, there is the matter of relief. There are more people suffering today than ever before in modern history. We must give to the Red Cross and to the various other agencies that are caring for suffering humanity. If we have no surplus out of which to give, let us do without something, let us go without a meal once a week if necessary, that we may share with those who have nothing.

Second, there is the matter of reform or prevention. The doctor is old-fashioned indeed who doesn't believe that prevention of disease is worth far more than the cure of individual cases. We must do something to prevent the terrible devastation that war always brings to innocent people. Thousands have joined the War Resisters and refuse to promote or take any part in war. Many think the best way is to aid the British in every way "short of war." A few think we should go into the war ourselves and add our bit to the destruction and misery. We did fight one "war to end war." God forbid that we should ever do that again!

Whatever we do, let us do it in the spirit of Jesus, who always took upon himself the burdens of others and who loved even his enemies. Eugene Debs revealed that spirit when he said, "While there is a lower class, I am in it; while there is a criminal class, I am of it; while there is a soul in prison, I am not free." So let us say, while there are people in Europe under military domination, we are not free; while there are refugees without homes, we cannot fully enjoy our homes; while there are hungry children, we must share; and while there are those who suffer the horrors of war, we cannot be at peace!

There are people who see little to be thankful for today. They see the tottering of old institutions and governments. They envisage the fall of the British Empire and with it all that is worth while in civilization. Like St. Jerome who lived through the decline and fall of Rome they say, "The light of the world has been put out."

But there are others who realize that war is man-made not God-made, and that makes all the difference in the world. This war is evidence that we live in a moral universe

and that God still reigns. "God is not mocked; whatsoever a man soweth, that shall he also reap." Given the conduct of the nations of Europe for the past twenty years, and what else could we expect but war?

The nations are sunk down in the pit that they made:

In the net that they hid is their own foot taken. Jehovah hath made himself known, he hath executed judgment:

The wicked is snared in the work of his own hands.

Psalm 9: 15, 16.

In striking contrast to the gloom of St. Jerome in those dark days of the fall of Rome stands the faith of St. Augustine as revealed in his book, "The City of God." With keen insight he saw in the destruction of Rome the golden opportunity for the Christian Church. So may we see in these days of upheaval the working out of the laws of God! God, give us faith to believe that all is not lost, but that man will yet learn the laws of the spiritual universe even as he has mastered the laws of the physical universe. May our gratitude this year be in harmony with these lines by Thomas Curtis Clark:

Not for our lands, our wide-flung prairie wealth,  
Our mighty rivers born of friendly spring;  
Our inland seas, our mountains proud and high,  
Forests and orchards richly blossoming;  
Not for these, Lord, our deepest thanks are said,  
As humbly glad, we hail this day serene;  
Not for these most, dear Father of our lives,  
But for the love that in all things is seen.

We thank thee not for prestige born of war,  
For dauntless navies built for battle stress;  
Nor would we boast of armies massed for strife;  
These all are vain, O Lord of kindness.  
What need have we of swords and bayonets,  
Of mighty cannon belching poisoned flame!  
Oh, woo us from the pagan love of these  
Lest we again defile thy sacred name.

We thank thee, Lord, on this recurring day,  
For liberty to worship as we will;  
We thank thee for the hero souls of old  
Who dared wild seas their mission to fulfill.  
Oh, gird our hearts with stalwart faith in good,  
Give us new trust in thy providing hand,  
And may a spirit born of brotherhood  
Inspire our hearts and bless our native land.  
—Christian Century Pulpit, November, 1940.

Oh, that we might all see America's great opportunity—the greatest opportunity that she has ever had! The world lies at our feet as never before. Europe is prostrate. We can conquer the whole continent without

a single battleship or bombing plane! There is one language that all the starving millions of Europe can understand, it is the language of food. We can win the eternal friendship of the people of Germany, France, Belgium, Italy, and all the rest if we speak to them in the language of mercy. If we minister to them now in the time of their need out of our abundance, no dictator, no power on earth can drive them against us in war. Is America big enough, wise enough, and Christian enough to rise and meet the challenge of this hour? God, gird our hearts with faith equal to our task!

### DENOMINATIONAL "HOOK-UP"

Milton, Wis.

In its modernism, brought out by complicated rhythms and melodies and in its text, which varies from ordinary oratorios, the "Requiem" not only was a new undertaking for the Choral Union but differed from the more famous choral works usually sung such as Handel's "Messiah" and Mendelssohn's "Elijah."

Chalking up another brilliant success, the Choral Union under the direction of Professor L. H. Stringer presented Brahms' "Requiem" at the gymnasium Tuesday evening, November 26, before a capacity crowd. It was one of the most difficult choral works ever attempted by the Choral Union.

Unlike the older oratorios, which employ simpler melody, Brahms' "Requiem" uses complex melodies brought out with difficult rhythmic effects. Director Stringer said, "The rhythm tends towards syncopation and combines with unique melodies to bring out the modern musical effects. The composition is brilliant, rather than somber. Because the music is written with extraordinary intervals in the melody, the piece is difficult for singers to master."

In the text of the poem, Brahms' "Requiem" is not a requiem mass; it is rather a cantata, the words chosen from the Bible and forming a sort of funeral ode setting forth the brevity of life and hope of immortality.

Assisting the chorus of one hundred voices were Miss Helen Bickerton, soprano, and Mr. Raymund Koch, bass. The Milton Civic Orchestra of fifty pieces, under the direction of Bernhardt Westlund, accom-

panied the chorus. Mrs. Ellen Place was concertmaster and Betty Daland was pianist.

—Milton College Review.

#### Salem, W. Va.

Dr. H. C. Van Horn, editor of the Sabbath Recorder, official paper of the Seventh Day Baptist denomination, corresponding secretary of the American Sabbath Tract Society, and member of the board of directors of Salem College, was present and spoke at the chapel exercises, Friday morning, November 29.

Doctor Van Horn emphasized the importance of building on a firm foundation. "If the United States is to continue to enjoy its blessings as a democracy," he said, "it must go back to character training. When men become all right, the world will be all right."

Mr. T. Aubrey Morse, visiting counsellor of young people, conducted the devotions. He had previously declined his invitation to speak, in favor of Mr. Van Horn.

This particular Friday happened to be the "morning after" the alumni banquet honoring Floyd Giebell. Mr. Giebell was present and was called to the platform. After a hearty applause by the student body, he expressed his appreciation of their tribute and said he was proud to be an alumnus of Salem College. Crosby Rogers, also a graduate of the class of '37 and classmate of Giebell, acknowledged an introduction. Mr. Rogers is employed in Pittsburgh.

Rev. George B. Shaw, former pastor of the Salem Seventh Day Baptist Church, spoke in chapel, Monday morning, December 2. As he conducted the devotions, he gave the Scripture, the Twenty-third Psalm, from memory. His interesting talk consisted mostly of reminiscences from his life work. "Every place I went was better than the place before," he said.

The Floyd Giebell dinner, sponsored by the Salem chapter of the Salem College Alumni Association and by the Salem Kiwanis Club, was a success. The large dining hall at the Tip Top restaurant was filled to capacity on Thursday evening, November 28. The members of the 1940 football team were honor guests at the banquet.

Dean E. Grant Nine delivered the invocation. After the dinner, Clarence Rogers,

president of the local chapter, spoke words of welcome and introduced Dr. Cecil Post. James Casey, president of Salem Kiwanis Club, and George Davis, captain of the football team, spoke. Harry Smith rendered a marimba solo. Coach T. Edward Davis gave a tribute to Floyd Giebell, and Mr. Giebell gave a modest response.

Guest speaker for the evening was Jennings Randolph, U. S. representative from West Virginia. Mr. Randolph built his speech around the idea of citizenship responsibility suggested by Mr. Casey. The congressman said that West Virginia was excelled by no other state in having the largest percentage of eligible voters cast ballots on election day.

Then he made a somewhat ominous statement, "Very shortly we are going to have to come more closely associated with events happening in Europe." But in conclusion he said, "We meet in a good land, close to the gates of heaven."

—From Green and White.

#### Alfred, N. Y.

##### From the Haymow

The Alfred Sun  
Dear Friend:

At the opening of school last September, President Norwood gave an address on "Propaganda."

He said, if I remember correctly, that he was in favor of propaganda, but with some reservations.

He distinguished education from propaganda largely by the fact that the latter was under cover, while education is out in the open.

Regardless of what dictionaries may say we think of propaganda as a subtle, organized effort to change public opinion, and accomplish some selfish purpose. This letter which you are now reading is propaganda. You do not know what is back of it and below it. If you did know this it is quite likely that you would not read any further, but since you do not know you will very likely read on. Some of you now think that you will keep your ear to the ground, and if you smell a rat that you will nip it in the bud before you get your foot in it.

I am having published in a booklet a reprint of thirty letters from the Salem Herald

and the Alfred Sun. These letters from "The Bramble Bush" and "The Haymow" were mostly produced in the night, which may account for some dark sayings, but the author never lost any sleep on this account. How could one lose that which he had never had? If everything between the lines were written out it would be a book, and if all the camouflage were removed it would be a pamphlet.

How am I to get this booklet in the bag without letting the cat out?

Reference has been made to my silent influence in the community, which reminds me of a certain noiseless nocturnal quadruped that prowls about and shows the white feather just before you do.

The "dedication" of the booklet of which I spoke is as follows: "To my wife, whose continual oversight and destructive criticism have kept me from doing anything worse."

Apologetically yours,

Geo. B. Shaw.

—Alfred Sun.

#### Verona, N. Y.

Several young people from the churches of the Central Association attended our church service November 16. A basket lunch was served at noon and a young people's service was held in the afternoon. A heavy snow storm prevented the Adams Center young folks from attending.

A union Thanksgiving service was conducted in our church on the evening of November 21. Rev. T. A. Schrader, pastor of the Lutheran Church, delivered the sermon and the music was furnished by the combined choirs of the two churches.

The ladies' society realized fifty dollars from the chicken pie supper they recently sponsored.

The Worthwhile church school class was entertained at the home of Mr. and Mrs. George Stone in Canastota, on the evening of November 23, and the following Sunday the Doers class met with Mr. and Mrs. Howard Davis in Oneida.

Rev. and Mrs. Leon Maltby and children of White Cloud, Mich., were present at the morning service November 30. Mr. Maltby assisted Pastor Davis in the morning worship.

The annual church meeting was held in the church December 1, at ten-thirty, with

Raymond Sholtz moderator. Reports were given and officers for the coming year elected. A call was extended to Pastor Davis to remain another year.

A bountiful dinner was served at noon, and at 2 p.m. the annual society meeting was called to order by John Williams, moderator. Besides other business it was voted to raise money for repairs on the church and parsonage.

Susie Stark,  
Correspondent.

#### GOD ON ALFRED'S CAMPUS

By President J. Nelson Norwood

A brief account of Alfred University's religious program will undoubtedly be of interest to Recorder readers. The coming of a new chaplain this fall offers a convenient occasion for such an account. The fact also that a new pastor was installed in the First Alfred Seventh Day Baptist Church at the same time adds interest to the new chaplaincy. Rev. William H. Genné, a Baptist coming from similar work at Michigan State College, is the new chaplain, and Rev. Everett T. Harris, coming from Ashaway, R. I., is the new pastor.

The university's religious program is quite extensive and has been greatly enriched during the past eleven years under the leadership of Chaplain James C. McLeod, who has now gone to participate in religious leadership on the campus of Ohio State University. The chaplain conducts the voluntary chapel service four days each week in the chapel room in Kenyon Memorial Hall. This is a twenty-minute devotional service and in the course of a year touches probably more than half of the six hundred students of the two colleges—Liberal Arts and Ceramics. He is also minister of the Union University Church which occupies the edifice of the Seventh Day Baptist church on Sundays. This is a fully organized church with membership, governing committee, excellent surpliced choir, organist, director, and pastor. It has a carefully worked out worship and preaching program and is very well attended.

Another duty of the chaplain is that of adviser and guide to the Alfred University Christian Association and the Young Women's Christian Association. In this work he

is ably assisted by both student and faculty aids. These organizations have in recent years been increasingly active and influential. The former chaplain was also the chosen adviser to the Hebrew national fraternity chapter on the campus and to the Newman Club (Catholic).

Episcopal students enjoy a Sunday afternoon vesper service conducted by a visiting minister from Hornell; while Roman Catholic students attend weekly Mass Sunday mornings in the chapel room, a priest from nearby St. Bonaventure College conducting this service.

Courses in Bible and various phases of religion and religious education are offered to college students in the School of Theology and in the Department of Religion in the College of Liberal Arts. The School of Theology conducts a chapel service one day a week for its own students and faculty. The services of the Seventh Day Baptist Church, its Sabbath school classes and its young people's groups welcome Seventh Day Baptist student participation and membership. An organized class of college age young people, most of them college students, meets every Sabbath morning in the Community House near the church; and a worship service for Seventh Day Baptist young people is held every Friday evening at The Gothic chapel, in the building of the School of Theology, conducted by the young people themselves.

These organized activities represent the obvious manifestations of "God on Alfred's Campus." At least of equal importance is the influence of the quiet, unadvertised activity of the chaplain, the pastor, the Christian Association leadership, the dean of the School of Theology and his staff, and the head of the Department of Religion, as they daily counsel with, comfort, and encourage students who need their friendship and wisdom in meeting the varied problems of personal and campus life. In this close relationship God can become very real.

### OBITUARY

Hill. — Ella Greene, daughter of Stillman R. and Amie Crandall Greene, was born August 3, 1854, at Dakota, Waushara County, Wis., and passed away at her home in Milton, November 20, 1940.

She was married to Ellery B. Hill of Dakota on March 29, 1874. A year later they moved to Berlin, Wis., where they made their home for thirty-nine years, coming to Milton in 1913. She was baptized at the age of fourteen and was a member of the Seventh Day Baptist churches in the three communities in which she made her home.

She is survived by a daughter, Ellen, of Chicago; and a brother, George, of Milton. She was preceded in death by her husband, on April 26, 1931.

Funeral services were conducted by Pastor Carroll L. Hill and Rev. Claude L. Hill of Farina, Ill. Interment was in Milton cemetery.

C. L. H.

Maxson. — Dr. Albert Sylvanus, born May 11, 1857, died November 7, 1940. (More extended notice will be found elsewhere in this issue of the Recorder.)

Van Horn. — Orel Van Horn, son of Obadiah and Arminda Van Horn, was born near Welton, Iowa, October 9, 1865, and died in West Palm Beach, Fla., October 24, 1940.

On April 9, 1891, he married Carrie Elnora Babcock, who died November 21, 1928. To this union five children were born: Miss Rua Van Horn of Washington, D. C.; Mrs. Andrew Kull, Lake Mills, Wis.; Mrs. Carl H. Anderson, Milton, Wis.; Ivan L., Belle Glade, Fla.; and Clifton W., Yuma, Ariz.

Early in life he was baptized and joined the Seventh Day Baptist Church at Welton, Iowa, later transferring membership to North Loup, Neb., where he still belonged though having lived in Florida since 1913.

Services were conducted October 27, 1940, at the Johns Mortuary Chapel, Stuart, Fla., by the pastor of the First Baptist Church of Stuart. Burial was in Fern Hill Cemetery at Stuart, beside his wife.

Contributed.

Witter. — Anna Maltby Witter, daughter of Monroe and Sophronia Lee Maltby, was born in the town of Rodman, N. Y., May 25, 1867, and died at her home in Adams Center, N. Y., November 20, 1940.

Early in life she was baptized and became a member of the Adams Center Seventh Day Baptist Church, and has served as deaconess for the past several years. She taught school for many years in New York City, retiring in 1925. On June 28, 1937, she was married to Rev. E. A. Witter and they made their home in Adams Center, N. Y., and Daytona Beach, Fla.

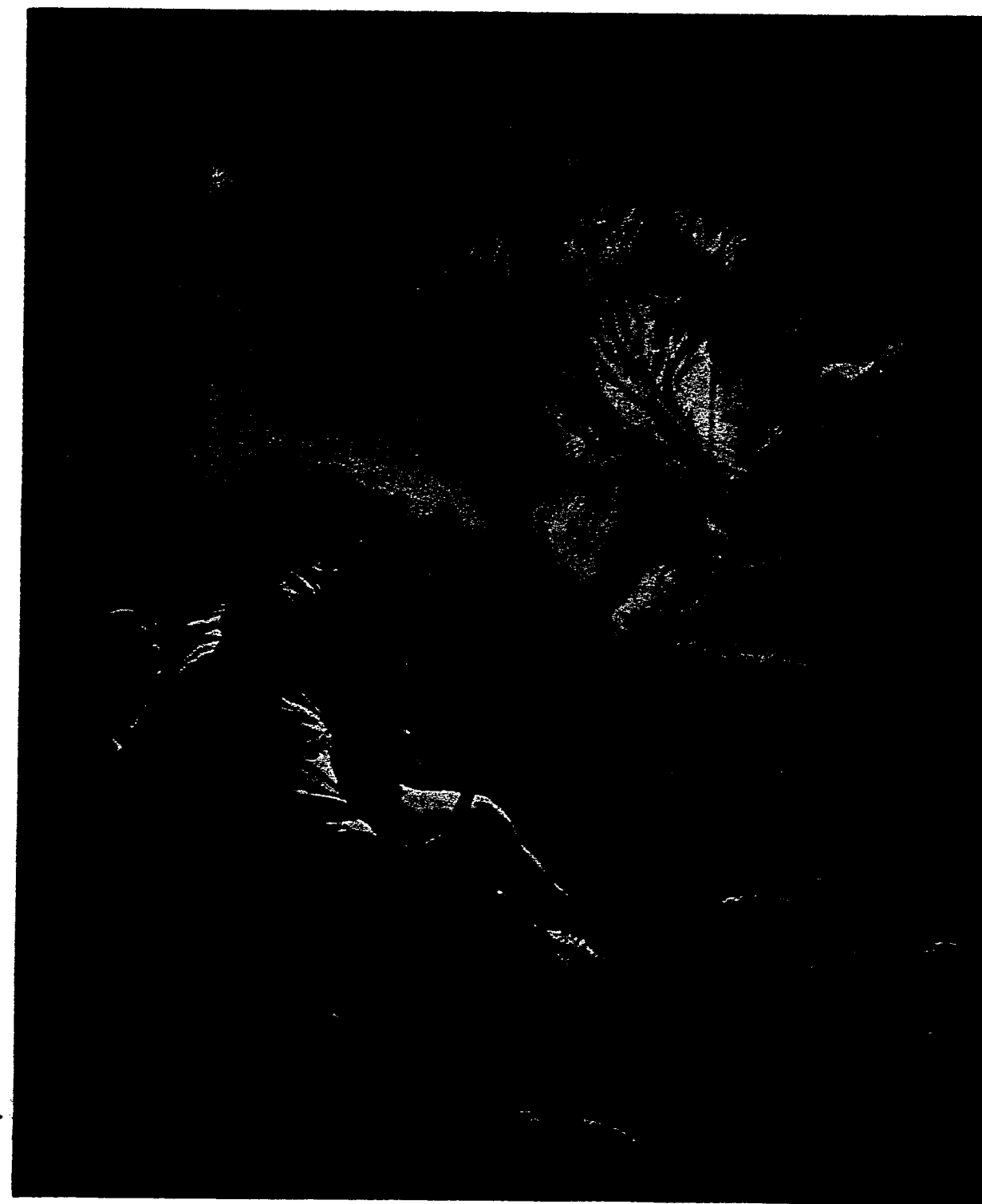
She is survived besides her husband, by four nephews: Calvin and Wilson Maltby of Washington, D. C.; Rev. Leon M. Maltby of White Cloud, Mich.; and Jay Maltby of Fernwood, N. Y.; also by a niece, Mrs. David Davis of Shiloh, N. J.

Funeral services were conducted by her pastor, Rev. Orville W. Babcock. Burial was made in Union Cemetery.

O. W. B.

# THE SABBATH RECORDER

Peace on Earth, Good Will Toward Men



For unto you is born . . . a Saviour, which is Christ, the Lord.

Christmas 1940