

songs, readings, choruses, and a temperance play entitled "The Labor Day Parade," and closed with a humorous skit entitled "Our Gang at School." Mrs. W. D. Millar is in charge of the group, Mrs. R. T. Fetherston assisted at the piano, and several mothers of members served light refreshments. During the program the Legion presented to the church library, through the pastor, Rev. E. M. Holston, a copy of "Pilgrim's Progress," by John Bunyan. Those taking part in the program were Mary Crandall, Alan Crandall, Tommy Woods, Pauline Woods, Dennie Woods, Marilyn Moulton, Bernard Moulton, Bob Fetherston, Dick Beadle, Georgia Spells, Ralph Spells, and Errol Spells.

—Contributed.

OBITUARY

Gadd. — Albert J. Gadd was born March 14, 1868, at Whitchurch, Herefordshire, England, and passed away in the Presbyterian Hospital in Philadelphia, Pa., on February 27, 1941.

He came to this country when about three years of age. In 1902, he was united in marriage to Mame L. Fisher, oldest daughter of Charles T. and Elizabeth Fisher of Shiloh, N. J. As a boy, he was brought up in the Methodist Church, but on March 6, 1910, he joined the West Hope Church in Philadelphia, of which he was a faithful member for thirty-one years. Mr. Gadd was a fine Christian gentleman, highly esteemed and respected by all those who knew him.

After the farewell services in the Marlboro Seventh Day Baptist church, conducted by the pastor, Rev. Herbert L. Cottrell, the body was laid to rest in the Marlboro cemetery.

H. L. C.

Plemmons. — James Anderson Plemmons, born March 25, 1868, died January 16, 1941.

He was united in marriage with Georgia Easter Jackson, May 21, 1905. He accepted Christ early in life and was a loyal member of the Seventh Day Baptist Church. He was faithful in prayer and testimony. His godly example will be an inspiration and blessed memory.

He is survived by the widow; five children, Amanda Froman, Walton, Henry, Mamie, and Carl; and six grandchildren.

The funeral services were conducted by the pastor of the Nady Friends' Church, and burial was made in Hackenberry cemetery. M. P.

Staples. — Mrs. Emma, oldest daughter of Rev. Andrew J. Williams, died at the city hospital of Tyler, Tex., April 2. She was the mother of five children, who lived to adulthood. She was a devoted wife and mother. She died in sweet assurance of a glorious resurrection.

She leaves to mourn her loss, besides her aged father, her husband, Arthur Staples; sons, William and Rufus; and three married daughters, Mrs. Pearl Cox, Mrs. Lillie Thornton, and Mrs. Ruth McGlothlen; also one sister.

A. J. W.

IT'S UP TO YOU

You are the fellow that has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your mind
Whether you'll lead or will linger behind—
Whether you'll try for the goal that's afar
Or be contented to stay where you are.
Take it or leave it, here's something to do!
Just think it over. It's all up to you.

Nobody here will compel you to rise;
No one will force you to open your eyes;
No one will answer for you yes or no,
Whether to stay there or whether to go.
Life is a game, but it's you who must say,
Whether as cheat or as sportsman you'll play.
Fate may betray you, but you settle first
Whether to live to your best or your worst.

So whatever it is you are wanting to be,
Remember, to fashion the choice you are free.
Kindly or selfish, or gentle or strong,
Keeping the right way or taking the wrong,
Careless of honor or guarding your pride,
All these are questions which you must decide.
Yours the selection, whichever you do:
The thing men call character's all up to you.

—Selected.

LEARNING CHRIST'S WAY

Teach me, dear Lord, to keep sweet and gentle in
all the events of life—
in disappointments,
in the thoughtlessness of others,
in the insincerity of those I trusted,
in the unfaithfulness of those on whom I relied.

Help me to put myself aside—
to think of the happiness of others,
to hide my little pains and heartaches,
so that I may be the only one to suffer from them.

Teach me to profit by the suffering that comes
to me.

Help me so to use it that it may mellow me—
not harder nor embitter me;
that it make me patient, not irritable;
that it make me broad in my forgiveness;
kindly, sympathetic, and helpful.

As I go from one distraction to another, let me
whisper from time to time a prayer and a word
of love to thee. May my life be lived in thee,
full of power for good, and strong in its purpose
of sanctity and service.

—From the Civic Bulletin.

"Education is a process, not a finished
product."

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., APRIL 28, 1941

No. 17



PRESS ROOM
Where the Sabbath Recorder is printed

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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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EDITORIALS

PREACHING WITH CONVICTION

A young minister, it is reported, complained once to Dwight L. Moody that he did not get conversions with his sermons. "You don't expect a conversion every time you preach, do you?" said Mr. Moody. "Oh, no!" was the reply. "That is your trouble," declared the great evangelist. The truth of God's Word should be preached with all earnestness and conviction, and with definiteness and purpose—elements apparently lacking in many sermons. Too many sermons are gathered from books and magazines while the Bible, full of the most vital material, is largely if not entirely ignored except as it may furnish a text—or a pretext. Speaking of the need of sermons that may bring the conviction of sin in hearers, the Western Recorder quotes the Baptist Standard significantly:

"If pastors, missionaries, and evangelists desire the unsaved to turn to Christ, they should find the most powerful conviction truths in the Bible and proclaim them. Jonathan Edwards searched the Scriptures for conviction truths. He meditated upon them till they aroused his soul to its utmost. Then he went into the pulpit and preached those truths with such earnestness and power that men and women in the congregation grabbed the pews in front of them to keep from being swept into hell." Hundreds of conversions immediately followed.

We preach puny, emasculated messages, with little depth of power or conviction. But the power of God's Spirit in searching the hearts of sinners with the truth of the Word

of God is not less today than it was when Jonathan Edwards preached. The message is there: "Turn ye, turn ye, for why will ye die?" "All have sinned and come short of the glory of God." "O wretched man that I am! who will deliver me from the body of this death? I thank God through Jesus Christ my Lord." "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow." "Ho, every one that thirsteth, come ye to the waters." "And the Spirit and the bride say, Come." "Seek ye the Lord while he may be found, call ye upon him while he is near."

We realize, as the Western Recorder points out, that there are in these times obstacles in the minds of men that make it more difficult for God's truth to find access. Rationalistic training and environment have brought multitudes to doubt whether the Bible is God's Word. Hearts are barred to God and Christ through a waning sense of sin and need of a Savior, even among church members themselves. A comfortable, material life seems about all that is desirable, a life not unlike that lived by unbelievers. The faith professed is held to, but with little sense of guilt and the corrupting nature of sin and selfishness.

If the pulpit is not aware of this condition and with conviction does not call men and women to repentance and back to God, it is just too bad. If they do not, who will? "Let the preacher be on fire with a realization of God and sin and human guilt and need, and the undying passion to win men to Christ from the ruin of sin would break down the

hardness of men toward God today as it has done in the past."

Such preaching will find a hearing and a response, for "my word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

ARMY CHAPELS

Information is furnished by the War Department, Bureau of Public Relations, that six hundred four chapels are to be built within the next six months in military posts, camps, and stations throughout the nation, where soldiers of various faiths may make their devotions in an appropriate setting. An appropriation of \$12,816,880 has been announced for this project. Each chapel is designed to seat as many as four hundred men. Each will be equipped with an altar and electric organ. Under previous conditions chaplains have been handicapped in providing for the spiritual needs of the soldiers. Construction of chapels will enable the chaplains to develop a full time program, stressing religious activities and also providing a center for cultural and pastoral activities.

The magnitude of the project may be understood from the fact that the basic distribution will be one chapel for each regiment.

The new chapel will provide a proper place for worship and meditation and may be used for unit gatherings of an inspirational nature for which the recreation building is not deemed suitable.

In this program is reflected the army's concern for the moral and spiritual welfare of the men and its recognition of the spiritual qualities of true military character.

BIBLE PLANTS

Much interest was evinced in March at the International Flower Show in Grand Central Palace, New York City, in the exhibit by the New York Botanical Garden, of some seventy-five plants mentioned in the Bible.

We have received from the New York Botanical Garden the March Journal, which carries a very interesting article by Eleanor King on "Plants of the Holy Scriptures." In this the author gives some very interesting and helpful information of Bible plants viewed in the light of modern knowledge.

Many of the plants mentioned in the Bible are common to our present everyday knowl-

edge and grow in our own gardens and door-yards. Few of us, however, according to Miss King, "ever realize that we are growing some of the same plants that Moses looked upon as he led the Children of Israel to the Promised Land; the same plants that grew in Solomon's garden; the same plants of which Isaiah and Ezekiel, Amos and Hosea spoke in their prophecies; the same plants that Jesus and his disciples walked among." While there are many plants, trees, and flowers familiar to us about which there is no question, there are others about which we are less sure. The article quoted from discusses these and brings some light on the subject. For example, the rose and the lily. "Early translators had been unconcerned about whether they called a rose a lily or a lily a rose." Some have thought that the rose of Sharon may have been a mallow, a crocus, an amaryllis, or an anemone. And what kind of mustard was it that Jesus spoke of in his parable of the kingdom of heaven and the mustard seed? And were the apples mentioned, apples or apricots? What about the hyssop, about which much controversy has been stirred? With hyssop the blood on the Passover night was sprinkled on the lintel and doorpost. The Psalmist cries, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow."

The March Journal is a beautiful and fine number. It can be secured for fifteen cents by addressing the New York Botanical Garden, Bronx Park (Fordham Branch P. O.), New York City.

HOME BIBLE STUDY COURSES

Rev. Lester G. Osborn is just now inaugurating a Monday night Bible study in the homes of the Shiloh parish. The courses, in series of ten lessons each, cover a wide range of subjects planned to help people to have a better understanding of the great basic facts of Christianity. The lessons may be studied in the home, individually, or in groups. The first course is entitled "From Death to Life," and the first lesson is on "How Sin Began."

It may be some of our readers outside of Shiloh will be interested in such study. If so they can be secured at twenty-five cents per set or series (cost of material, mimeographing, and postage) by addressing Pastor Osborn at Shiloh, N. J. They will be mailed biweekly as issued.

DAILY MEDITATIONS

(Prepared by Rev. Marion C. Van Horn, Salem, W. Va.)

Sunday, May 4

As thou hast sent me into the world, even so have I also sent them into the world. John 17: 18. Read Matthew 5: 1-12.

Even as God sent Jesus into the world to save from embarrassment the bridegroom at Cana; to save the fisherman from lifelong drudgery; to save the soul of Zaccheus and also to save from ruin the homes he had wronged; to save the woman taken in sin from the maliciousness of the Pharisees; to teach Peter self control; to teach Nicodemus the significance of the "new birth"; to teach the woman at the well the nature of God; to teach the lawyer who his neighbor was; to heal the blind, the deaf, the palsied—even so has Jesus also sent you into the world to do these things. In John's Gospel the parallel of the Great Commission is in the twenty-first chapter, verses 15 to 17, and the command is "Feed my sheep." Feed their spirits. Feed their souls. Fill them to overflowing with all the things Jesus brought into the lives of people to whom he ministered.

Prayer—Lord, may my life be so lived that it may ever feed thy sheep. In accord with my prayer, may my hands find deeds to do. Amen.

Monday, May 5

Neither pray I for these alone, but for them also which shall believe on me through their word. John 17: 20. Read John 10: 11-16.

In that great prayer of consecration and dedication Jesus did not only pray for those who then believed, but for all who should come under their influence. It has ever been true that the truth of God's redeeming grace must be revealed through human agents. Even Jesus had to be born; he had to be tempted as men are before he could reveal God to men. But we often make the error of thinking it is only some specially educated or peculiarly enlightened persons and not ourselves who are called to reveal the will of God. It was a group of slave boys who revealed to the Babylonians God's care for those who trust in him. It was a small boy who received God's message for Eli. Everyone who has received the breath of life has the power to become a son of God, and to reveal his redeeming love. "Neither pray I for these alone, but for them also which shall believe on me through thy word."

Prayer—O Lord, what might have the world been like if all Christians everywhere had revealed to men the God of Jesus? Help me now to be willing to reveal my God. Amen.

Tuesday, May 6

... that your joy might be full ... that ye love one another ... that a man lay down his life for his friends ... that ye should bring forth fruit ... that ye love one another. Read John 15: 11-17.

In these words Jesus has expressed a large part of the expectations he has for the outcome of our lives. As a starter he has made it possible for us to be filled with joy. Then he shows how that joy may develop and increase through love, neighborliness, mutual friendship, and tells why the fruits of such a life shall remain. It is because God is glorified in the fruit. It is because he has "chosen you and ordained you," to do his work while he is away. How like the story of the man who chose from his servants three men, giving them great joy in the fullness of his trust in them, and went on a journey. We talk a great deal about our trust in Jesus. So did the man with one talent trust in his master—with fear. But his master had entrusted to him important work to be done. Jesus has entrusted into the keeping of each follower of his a very real portion of his kingdom, and his desire is that ye bring forth fruit, loving one another.

Prayer—O loving Christ, help me to fulfill the deepest desire of my life—to be loved of thee and to share that love with others, for thy sake. Amen.

Wednesday, May 7

And ye also shall bear witness, because ye have been with me. John 15: 27. Read John 3: 30-36.

When Jesus was on trial before the high priest he was asked about his doctrine. In answering, he said he had spoken openly in the synagogue and in the temple and in the world and they who had heard would now bear witness. Have I been with Jesus? What is the witness I bear? Is it the witness of the Pharisees—selfishly and purposely misstating the truth? Is it the witness of the soldiers—indifferent to suffering and grief? Or is it the witness of Peter, who had been with Jesus but denied him because of fear? Someone has thoughtfully said that anyone can find Jesus the man by reading, but only those who

have walked and talked and lived with and understood him can find Jesus the Christ, and only these can bear witness of his saving grace.

Prayer—O Master, may I ever be true to thee and to myself. If at any time anyone has occasion to take knowledge of me that I have been with thee, may it be for thy name's sake. Amen.

Thursday, May 8

Keep thy heart with all diligence, for out of it are the issues of life. Proverbs 4: 23. Read 2 Corinthians 3: 2, 3 and Jeremiah 31: 31-34.

Out of the abundance of the heart the mouth speaketh. Yes, and as a man thinketh in his heart, so is he. How true it is when we stop to think—to self-inspect—that the things we see most in others and understand the best are the things we have experienced in our own lives. Is this also true of the criticisms we make? Is it because of the faults in us that we can see so much bad in others? Emerson has said it this way: "That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find it in poets and sweeps."

Prayer—Dear Lord and Father, forgive our unworthy thoughts and criticisms. Fill our hearts so full of thy Spirit that we may find something of goodness in all men, even from the greatest of them to the least of them. Amen.

Friday, May 9

Faith is the substance of things hoped for. Hebrews 11: 1. Read 1 Timothy 4: 8-12.

Faith is dependence on or reliance on the veracity of a person. Therefore it is trust or confidence in the truth of a promise. Now we can give our trust only to a person who responds to us and whose response inspires confidence. Faith in God is our positive reaction to those elements of our experience which make God real to us. As God responds to our fears, our needs, our joys, our anticipations, our yearnings and hopes, our trust is strengthened and our faith is broadened by new affirmative reactions. In other words, when God responds to us we respond to him—we meet him half way. When a minister says I will go into the pulpit and depend on God for a sermon, we do not say he has faith in God. We say he is lazy. When you say, God will raise up men to bring in his harvest of souls, he will say to you, I raised you up

for that purpose. Will you trust in me? Will you respond to the guidance of my Spirit?

Prayer—Give me a faith, O God, that will make me able to respond gladly to thy call, to whatever service I may give. Amen.

Sabbath, May 10

Faith ... is the evidence of things not seen. Hebrews 11: 1. Read James 2: 14-22.

For many people faith is merely assent to the principles of Christianity and the truths of the Bible. Jesus speaks of this kind of faith in the parable of the sower in Matthew 13, when he mentions the men who are like the stony soil. They assent to the truth, they approve it, they accept it with joy. Yet because it hath no root in their hearts when troubles come, it withereth away. Why is this? It is because faith is not mere assent. Yesterday we said it was trust. It is belief in the truth of God's promises and a hope that better things will come through them. We work for the attaining of those things for which we hope. We dare to stand up for those things in which we believe. Work, daring, trust—these having a place in our lives, give evidence of our faith—evidence of things yet to be. Does your faith give evidence in your life of personal and spiritual growth? Does your life anticipate that better things shall come to pass?

Prayer—I pray, O Lord, for consistency in my life. Wilt thou help me to make mine a living faith, a sincere trust, a hope that dares to do, to give, to live, for thy sake. Amen.

MISSIONS

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

LETTER FROM CHINA

(Doctor Crandall writes of her experiences en route to Free China)

Rev. William L. Burdick,
Ashaway, R. I.

Dear Mr. Burdick:

I have been feeling for some days that I should write to you, but I had hoped that I could wait until I reached the end of my journey before I wrote. But this journey seems to be so prolonged that, perhaps, it would be a good plan to make a report of progress.

As you know, before I left America I had had in my mind a hope that I could go to Free China and do some work, if conditions were such that nothing could be done at Liuho. I have written of my attempts to do something for the people in Liuho and of how I was repeatedly hindered in my efforts until I was convinced that as long as the occupation continued there would be no possibility of doing work there.

I had had in my mind right along the hope that the way would open for me to come to Free China, but I was waiting for some clear leading. Then when the order came that all Americans should be prepared to evacuate the Far East, I thought that, if I did not want to return home for the duration of the war, I had best prepare to go to Free China while the going was still possible. As you know, the whole China coast is supposed to be blockaded, but there are certain ports still open to coastwise shipping provided the Japanese are given sufficient encouragement to grant the ships permission to sail from Shanghai. The ships clear for certain designated ports and the Japanese gunboats wait near those ports and catch the ships if they can do so. If they block the ships from entering the ports for which they are cleared and landing their cargo there, then the ships attempt to sneak into some other port, and if they succeed all right and good, but they will be fined a good round fine if the Japanese find it out, and not be allowed to sail from Shanghai again until they have paid up. Sometimes the ships have been held up on the open sea for a week or two, until food and water have been exhausted and the passengers have suffered severely. Lately there has not been so much of that, but the fines have been growing heavier and heavier and the cost of travel correspondingly heavy.

There has been one way open right along and that was to go to Hongkong and fly from there inland. I did not want to take that route, however, because I did not want to go to West China. It has been my wish to go to some place reasonably near Shanghai, so that there could later be communication between the places if I decided that I wished to continue that work after the war is over. But after the consuls wanted us to leave the Far East and Hongkong had evacuated many women and children, the Hongkong authorities would not permit American women and children to land at Hongkong without their

consul's permission. Our consul in Shanghai would not grant such permission.

So I began to investigate the blockade-running routes. I had felt that I wanted to go to Kiangsi Province which is the province west of Fukien where Foochow is located. I found that that province was more destitute of medical help than most any other province in China, certainly more so than any other province in this part of China. I also found out that Rev. Carleton Lacy, who is general secretary of the Bible Societies of Shanghai, was making a tour of this territory and would soon be returning to Shanghai with latest information. He is a good friend of our mission and I knew would give me all the information he had.

In the meantime, I had been writing to my daughter, Esther, asking her what she thought about accompanying me. I knew that I could not do it alone because of language difficulties if for no other reason. She can speak Mandarin, so could get along where I could not with nothing but the Shanghai dialect, which is rather local. She had a good position with an American Methodist hospital at Changchow, about one hundred miles up the railway toward Nanking and in occupied territory. She was getting along very nicely and liked her work, therefore she was not so eager to change; but I felt that with the evacuation of the missionaries her position would not be too good, and for that reason, as well as for other reasons, I was anxious for her to go to Free China.

When Mr. Lacy came back and told of the great need of medical work in Kiangsi, I was more eager than ever to go. He was glad that I wanted to go and was willing to help me plan for it.

It did not seem wise for me to start for a strange place without knowing the language, if I had no definite destination. As there were a number of places where there was work already going on for the refugees and war sufferers where there were no doctors, I thought it best to go temporarily to some such place and work with them until I knew the language and was able to decide on the next step. I told Mr. Lacy frankly that my ultimate aim was to start some work for our own people.

There was one place up near the mountain ranges which divide Fukien and Kiangsi provinces where the Communists had been strong when they were overrunning Kiangsi prov-

ince some years ago. They had killed and driven out the inhabitants until there was a large area of farming land uncultivated. About five years ago a work was started there for the placing of refugees on this land and helping them to reclaim it. It was Christian work and was patronized in the beginning by Mrs. Chiang Kai-shek. Later she had so many things near home that she had to give up her share in it, and it became an interdenominational work. The China Christian Council, the Methodists, and some other groups were interested. At present, there are no foreigners there and Rev. Kimber Den is at the head of it.

Mr. Lacy suggested that we go there. I was afraid that they would not want a foreigner in a wholly Chinese work, but he found out that they very joyfully would welcome us. But they needed many medicines. So Mr. Lacy secured, through the China Christian Council, a good sum for medicines and supplies, all unbeknown to me; also for transportation and Esther's salary. It was most fortunate for us that he did so, for I had no idea of transportation difficulties and expense.

We left Shanghai on January 8, on a tremendously overloaded Moller boat, which is under the British flag, but had been leased to a Chinese business firm. The boat was not large, but it had twelve hundred deck passengers with trainloads of baggage stacked and tucked away in every conceivable corner on the decks. All the cabins were packed full and the service was abominable, but we survived for nine days on that boat, cruising up and down the China coast among the lovely islands which are so plentiful and beautiful. There is nothing more beautiful in the Inland Sea of Japan, but unfortunately the Japanese are also here and not so friendly as they are in Japan.

When we neared Foochow, it seemed as though every island we rounded was hiding a Japanese gunboat. We were boarded three times there. The captain finally went up to the northern corner of the province and landed nine hundred of the deck passengers, because he was afraid of running out of food and water. Then he went back and succeeded in getting by the gunboats in the night and getting into the harbor of Haikow below Foochow where we had planned to land. A small Japanese trawler followed us in and ordered us out of there in two hours. This boat had stopped us before and the comman-

der told us we could not go into the harbor, so he was pretty angry. However, in less than two hours he came back and said that his superior officer said we need not go; that the passengers could be landed, but not the cargo. The Japanese had not been gone long when planes came overhead and began to bomb the town, which was seven miles from where we were anchored. They bombed both forenoon and afternoon and burned up about \$3,000,000 worth of cargo that had been landed previously and not moved out of the godowns. Of course, while the bombing was going on the junks would not come to unload us, but the Chinese military did come on board and said we could not land. By that time coal and water were both getting so low that at five o'clock the captain started back to Shanghai, where we arrived on the seventeenth of January, rather crestfallen, I must confess.

Fortunately our freight had not been on this boat, therefore we were only out our passage money. On the twenty-fifth we started again on another boat with our freight this time. This boat landed us all right in a town about seventy miles north of Foochow. Esther was taken sick the night after we got on shore and we were held up six days there. Since reaching Foochow we have been held up by our freight which is still where it was landed. I got notice today that it is now through customs, and I hope that we can be on our way in another week. We still have twenty-four hours on a launch, two days by truck, and a fifteen mile carry at the end. The story of this must await another day for this letter is already too long.

We have been living with missionaries of the Congregationalist mission most of the time here. They have been grand to us and we have been able to help some in the Union Hospital, which is a fine institution. My long wait is simply due to a holdup, but I hope to get out of it before long.

We have air raid alarms nearly every day, but they have not bombed Foochow for a long time, although they did earlier in the war. But lately they have been bombing all about us in smaller towns. One day we saw thirty-four planes in two groups. But no one pays much attention to them.

I hope that all is well with Mrs. Burdick and yourself. Also that matters in the denomination are looking up. I know that political conditions are not good in many ways. I wish that matters could be justly settled

without our having to go to war. In fact, I have not much hope of justice ever coming in this old world either as the outcome of war or without war until people are ready to acknowledge God and follow his way of life.

When I reach my destination I will write you again.

With kindest regards to all,

Grace I. Crandall.

Foochow, China,
March 10, 1941.

TREASURER'S MONTHLY STATEMENT

March 1, 1941, to March 31, 1941

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

Dr.	
Cash on hand, March 1, 1941	—\$1,618.52
Grace Burdick, Lenoir, Pa., Missionary Emergency Fund	10.00
Mrs. E. P. Milks, Scio, N. Y. Missionary Emergency Fund	10.00
Miss Mabel T. Rogers, Milledgeville, Ga., Missionary Emergency Fund	10.00
Jane Davis property, Milton, Wis.	2.32
First Hopkinton, R. I. Church, Missionary Emergency Fund	2.50
New York City Church, Missionary Emergency Fund	10.00
New York City Church, Missionary Emergency Fund	50.00
Leon A. Potter, Washburn, Wis.	2.00
Shiloh, N. J., Junior Christian Endeavor Society	3.00
Chicago, Ill., Sabbath school	10.00
Rev. S. S. Powell, Princeton, Mass.	12.00
S.D.B. Society, Pawcatuck Church, special gift to China mission	65.16
Milton, Wis., Church, China emergency	2.00
North Loup, Neb., Church	5.00
North Loup, Neb., Church, return of China missionaries	12.00
North Loup, Neb., Church, in memory of Mary E. Clement	25.00
Riverside, Calif., Church, China	1.00
Riverside, Calif., Church, home missions	1.00
Riverside, Calif., Church, Jamaica	5.00
Farina, Ill., Church	5.00
Gentry, Ark., Church	1.65
First Alfred, N. Y., Church	10.00
Rockville, R. I., Church, return of missionaries	4.00
Plainfield, N. J., Church	4.00
Battle Creek, Mich., Church, foreign missions	1.00
Battle Creek, Mich., Church, for Bibles	10.00
Transferred from Permanent Fund income account	397.57
March Share Denominational Budget receipts	522.24
	—\$ 425.08

Cr.

Wm. L. Burdick:	
Salary	\$ 112.50
Rent	25.00
Office supplies	13.02
Clerk	33.34
	\$ 183.86
R. J. Severance, salary	33.34
W. L. Davis, salary	25.00
Ralph H. Coon, salary	25.00
Charles W. Thorngate, salary	25.00
Ellis R. Lewis, salary	25.00
A. L. Davis, work in Syracuse	10.00
China Payments:	
Rev. H. E. Davis:	
Salary	\$ 75.00
Child allowance	12.50
	\$ 87.50
Principal Boys' School	25.00
Boys' School	12.50
Incidental Fund	18.75
Grace I. Crandall	31.25

Anna M. West	31.25
George Thorngate	112.50
Rosa W. Palmberg	30.00
	348.75
Luther W. Crichlow:	
Salary	\$ 83.34
Rent	20.84
Native workers	39.57
Travel expenses	39.72
	183.47
Heinrich Chr. Bruhn, work in Germany	41.67
The Recorder Press—share Year Book cost	50.20
G. Zijlstra, work in Holland	125.00
Treasurer's expense, clerk	20.00
Interest	28.75
Interest saved on notes and transferred to Debt Fund	6.39
Debt Fund share Denominational Budget receipts for March	85.00
Net overdraft March 31, 1941 (Amount due mis- sionaries and others for salaries and allow- ances but unpaid)	1,641.51
	—\$ 425.08

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, April 13, 1941, at 2 p.m., with Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Trevah R. Sutton, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Rev. Trevah R. Sutton.

The secretary read the minutes of the last meeting.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was accepted:

Outside the usual round of duties your corresponding secretary during the month has preached five times, given an address, and conducted two forums as follows: three sermons and a forum in the union week-end Preaching Mission at Plainfield-Piscataway churches; a sermon and forum at Marlboro; a sermon at Lost Creek, W. Va.; and an Easter address at the Trinity Reformed church, Plainfield. The trip to Lost Creek was at no expense to the board. An offering from the Plainfield-Piscataway meetings of \$5 was received and handed to the treasurer of this board.

As editor of the Sabbath Recorder I attended the annual meeting of the Associated Religious Press in Boston March 10-12.

Thirty-four letters, pertaining to our work, have been written. Letters with copies of the Recorder have been sent to eight young men in the camps, men whose names have been received during the month.

A mimeographed letter concerning plans for Sabbath Rally, May 17-24, was prepared and

mailed with return self-addressed envelope to sixty-three pastors or church clerks. Appreciative responses are being received with requests for copies of the program sufficient to meet needs of various churches.

A corrected, up-to-date LSK mailing list has been prepared with the help of Pastor Trevah R. Sutton, and mailed to President Edward M. Holston of the General Conference. A copy of the same also has been mailed to Rev. Marion C. Van Horn, promoter of evangelism.

At the request of President Randolph, copies of a recent inventory of our tracts were mailed to the members of the Committee on Denominational Literature.

Correspondence has been received from Africa, England, and South America.

Owing to certain circumstances and recent information, it seems wise not to carry forward at present any plans being proposed for work in New Brunswick, Canada. Meanwhile our correspondent there is carrying on the distribution of our tracts and doing personal work in a promising way.

I attended the bimonthly meeting of the Executive Committee of the Federal Council of the Churches of Christ in America in an all-day session, March 28.

Secretary Van Horn spoke informally also of other correspondence and contacts, and of the increase in Recorder subscriptions as a result of the special campaign in Battle Creek.

The following letter from Corliss F. Randolph, chairman of the Committee on Denominational Literature, was read by Secretary Van Horn:

Dear Brother Van Horn:

In reply to your letter of March 19, last, containing a statement of the condition of the tract depository, which, according to the minutes of the March meeting of the Tract Board, was "referred to the Committee on Denominational Literature for action," I beg leave to say as follows:

While there has been no meeting of the Committee on Denominational Literature, the chairman has had some correspondence with the various members of the committee concerning the contents of your communication.

A careful study of the report of the committee which was adopted by the Tract Board at its January meeting after a discussion participated in by all the members of the board and, specifically so, by all the members of the committee, will show the following:

1. A comprehensive and logical outline of literature deemed adequate to present the various phases of our beliefs and activities to those unacquainted with us, is now in course of preparation.

2. That some time will be required to prepare this literature for use—a period possibly not so long as might appear on first thought, however.

3. That the committee realizes that some reprints of our present tracts may be required to

meet current needs while new ones are awaited; but that the number of titles of such reprints, and the size of their respective editions should be very conservatively estimated.

To meet present needs, the members of the committee recommend the following reprints:

Pro and Con, in an edition of 1,000.
The Sabbath and Seventh Day Baptists, in an edition of 500.

What Do You Find?, in an edition of 1,000.

The members of the committee recommend that, pending the preparation of the new publications, tract distribution be conducted on a very conservative basis.

The committee is planning a meeting immediately following the Ministers' Conference at Alfred, N. Y., the second week in June next.

It was voted that the recommendations contained in the letter be adopted.

The report of Leader in Sabbath Promotion Ahva J. C. Bond was read by the secretary as follows:

When the constitution of the World Council of Churches was adopted at Utrecht in 1938, it was hoped that the first meeting of the assembly might be in 1941. That hope was blasted long since by the war in Europe. In order to keep alive the spirit of Christian co-operation and to prepare as far as possible for a meeting of the World Council as soon as it is found possible to hold such a conference, a Fellowship Conference of the Christians of the Americas is to be held in Toronto, Canada, June 3, 4, and 5 of this year. I have been appointed by Rev. E. M. Holston, president of our General Conference, a delegate to represent Seventh Day Baptists at that meeting. I am planning to attend.

The Federal Council of Churches has approved the creation of a Commission to Study the Bases of a Just and Durable Peace. Mr. John Foster Dulles of New York has agreed to act as chairman of the commission. Mr. Dulles has for years been active in international affairs. In 1907, he was a secretary of the Hague Peace Conference, and following the World War served on the American Committee to Negotiate Peace, and at the Reparations Conference.

As defined by the Federal Council it will be the task of this commission: (1) To clarify the mind of our churches, regarding the moral, political, and economic foundations of an enduring peace. (2) Prepare the people of our churches and of our nation for assuming their appropriate responsibility for the establishment of such a peace. (3) Maintain contacts with the Study Department of the World Council of Churches (now in the process of formation). (4) Consider the feasibility of assembling a representative gathering of Christian leaders, lay and clerical, as soon as practicable after an armistice has been declared in any of the wars now being waged, for the purpose of mobilizing the support of the Christian people of all lands in the making of a peace consonant with Christian principles. The commission will be made up of approximately one hundred churchmen, lay and clerical.

I have received notice through Dr. W. W. VanKirk, secretary, of my appointment to membership on this commission. Ever since reading about the conference of British church leaders held at Malvern to study the question of peace, I have been hoping that the American churches could undertake something similar. The appointment of this commission fulfills my own hope and desire. I am glad that Seventh Day Baptists are to be a part of such a movement.

It was voted that the report be accepted.

The quarterly report of Treasurer J. Leland Skaggs was read by the secretary and accepted as follows:

For the Quarter ending March 31, 1941	
Dr.	
To balance on hand, January 1, 1941:	
General Fund	\$ 566.41
Denominational Building Fund	2.61
Reserve for Hist. Soc'y rooms	35.89
Maintenance Fund	16.88
	<u>\$ 621.79</u>

To cash received since as follows:

GENERAL FUND	
Contributions: individuals and churches	\$ 90.75
Denominational Budget	413.60
Income from invested funds:	
Through A. S. T. S.	543.52
Through Memorial Board	782.13
Receipts from Sabbath Recorder	1,007.25
Receipts from Helping Hand	336.10
General printing and distribution of literature	39.02
Check returned unpaid	50.00
Refund—liability insurance—209-11 Prescott Place	3.80
Maintenance Fund—account 3 mo. taxes	75.00
Receipts from real estate:	
207 W. 6th Street	345.00
612 W. 7th Street	140.00
209-11 Prescott Place	71.55
	<u>3,897.72</u>

MAINTENANCE FUND	
Rent from publishing house	\$ 225.00
Income from D. B. Endowment	3.33
Plainfield Savings Bank—Transfer of funds (renovate editor's office)	248.00
	<u>476.33</u>

PERMANENT FUND	
Bequest of Wm. L. Clarke, Westerly, R. I.	\$ 5.00
Account proportionate share in Westerly mortgage	170.10
Bogas—mortgage paid in full	2,000.00
Transferred from savings account for investment	1,910.00
A-NY & B-NY Realizing Corp.—payment account principal of bonds	50.00
	<u>4,135.10</u>

DENOMINATIONAL BUILDING ENDOWMENT FUND	
Gift of L. H. North, Plainfield, N. J.	\$ 15.00
	<u>15.00</u>
	<u>\$9,145.94</u>

To cash paid out as follows:

GENERAL FUND	
Sabbath Promotion Work—salary of leader	\$ 22.50
Expenses of Sabbath Recorder	1,719.20
Expenses of Helping Hand	368.45
General printing and distribution of literature	196.08
Corresponding secretary: salary	356.50
Travel expense	21.78
Office supplies	1.15

Recording secretary—mimeographing	3.50
Treasurer's expense: auditing reports	5.00
Clerical assistance	52.00
Travel expense	6.60
Stationery	4.95
Expenses of representatives to conferences, associations, etc.	38.55
Life Annuity payments	150.75
Recording tax sale certificate—Thorpe property	1.00
Express on Recorders for rebinding	6.99
Rebinding 28 volumes Sabbath Recorder	49.00
John C. Dilts, collector: 1st quarter 1941 printshop taxes	240.50
Legal expense—closing sale—209-11 Prescott Place	38.70
Legal expense—rent collection—1382 Bellevue Ave.	5.00
Check returned unpaid	50.00
Account Recorder subscription—John S. C. Kenyon	1.30
Account income of Sarah A. B. Gillings Gift for Recorder Fund	.50
Collection cost of coupons	.20
Expense account real estate and investments—Fee of special agent	90.00
Real estate: 209-11 Prescott Place	3.57
207 W. 6th Street	224.69
612 W. 7th Street	242.32
	<u>\$3,900.78</u>

MAINTENANCE FUND	
Account 1st quarter 1941 printshop taxes	\$ 75.00
Janitor	33.00
Removal of ashes	9.93
Renovate editor's office	248.00
Half cost of repairing furnace	43.50
Board of Trustees of S.D.B. General Conference—income from D. B. Endowment	3.33
	<u>412.76</u>

PERMANENT FUND	
Account contract—612 W. 7th Street	\$1,910.00
Transferred to savings account	2,225.10
	<u>4,135.10</u>

DENOMINATIONAL BUILDING ENDOWMENT FUND	
Transferred to savings account	\$ 15.00
	<u>15.00</u>

By Balance on hand, March 31, 1941:	
General Fund	\$ 563.35
Denominational Building Fund	2.61
Reserve for Hist. Soc'y rooms	35.89
Maintenance Fund	80.45
	<u>682.30</u>
	<u>\$9,145.94</u>

J. Leland Skaggs,
Plainfield, N. J.,
April 10, 1941.
Treasurer.

Examined, compared with books and vouchers, and found correct.
J. W. Hiebeler,
Plainfield, N. J.,
April 10, 1941.
Auditor.

The minutes were read and approved.
The president announced that because of the lack of a quorum it would be necessary that the minutes of this meeting be approved also by the next meeting of the board at which a quorum may be present.

Adjournment.

Corliss F. Randolph,
President,
Courtland V. Davis,
Recording Secretary.

W O M A N ' S W O R K

MINUTES OF WOMAN'S BOARD MEETING

Salem, W. Va., April 13, 1941

The Woman's Board met in regular session in the Mrs. G. H. Trainer Sabbath school room with the following members present: Mrs. Edward Davis, Mrs. J. L. Skaggs, Mrs. S. O. Bond, Miss Greta Randolph, Miss Lotta Bond, Mrs. Eldred Batson, Mrs. Okey W. Davis, Mrs. E. F. Loofboro, Mrs. O. B. Bond; and Rev. Marion C. Van Horn was present.

The president, Mrs. Loofboro, led the devotionals, reading from 1 Corinthians 13: 1-13; prayers were offered around the circle.

The secretary's report for March was read. The treasurer read her report, showing a balance of \$712.72. The report was accepted as read and is filed with this report.

The promoter of evangelism read his monthly report which was accepted and is placed on file. The board spent some time in questions and discussion of this report. This report follows:

Since the last report the work has been continued and brought to a close at Berea. The plan was that the evangelistic work should be carried out by the laymen of the church, directed by the promoter of evangelism. However, the month of March was the worst month of the year for bad weather and bad roads. This made it impossible for the people of the community to visit one another, and some weeks impossible for the promoter to do other than conduct services at the church. Even the first week in April the road conditions made it impossible for personal visitation, and until the last week before Easter little could be done along any line of evangelistic work. It was even impossible for half of those who normally attend the services in good weather to be present at the meetings until the week-end of Easter. The Easter services began on Thursday evening, April 10, and continued through Sabbath night, April 12, with three services on that day. These were all well attended and a large group enjoyed dinner in the church basement.

There were no decisions for Christ or for the church resulting from the work done. There were several small children who would have come forward in decision and for baptism if they had been urged. However, these were very young and the sentiment of the people and feeling of the promoter was that they should not be urged at this time. Some of these made request that they might receive baptism and church membership at the close of Bible school or camp this summer. It is probable that there will be a large class of children ready to be received into the church with them.

The people of the Ritchie Church have felt the need of a pastor and have extended a call to

Victor Skaggs to come to them for a summer's work. He has accepted the call, and all the people of the church are enthusiastic about his coming and are making special preparation, both in church life and in a material way for receiving him and his wife. The young people, especially, are looking forward to his coming.

The church has adopted a budget system of church finance and the treasurer has already announced satisfaction in the results thus far attained. The church voted, at the suggestion of the promoter of evangelism, to ask different individuals from Salem to conduct their Sabbath services each week until the arrival of their pastor, and to pay the traveling expenses. A committee on evangelism is now working in the church as a permanent committee and will be ready to work with the new pastor in evangelistic enterprises when he comes.

Many of the people of the community expressed their appreciation of the service the Woman's Board has allowed them in the work of the promoter of evangelism, and are trying to carry on in the best way they can the work that has begun. Even some of those in the community outside the church, have expressed the feeling that the community as a whole has become more church conscious, and all are living in expectation of good that may come to the community through the work of their summer pastor.

Respectfully submitted,
Marion C. Van Horn.

April 13, 1941.

The corresponding secretary read the resignation of Mrs. G. H. Trainer as a member of the board; it was accepted and the corresponding secretary was instructed to express our appreciation to Mrs. Trainer of her help and work through the years with the board.

The letter from the corresponding secretary of the Commission was re-read and it was voted that the president appoint a committee to work on the proposed budget for the coming year.

The Ways and Means Committee gave a report of progress, which follows:

To the Woman's Board:

Your committee on Ways and Means for carrying on the project of evangelism would report progress in completing the plans and carrying on the program very much as outlined at the March meeting of the board.

Our promoter of evangelism is closing his active work at Berea, but with a sponsoring care for its welfare until the summer pastor arrives for the first Sabbath in June.

The period from the middle of April into May has been definitely arranged, so Mr. Van Horn will go to Jackson Center, Ohio, this week, to work with that church.

Mr. Van Horn has received an invitation to be guest speaker at the Western Association.

This fills in the month of June with four associations, and the ministers' meeting at Alfred.

Further plans for the summer and fall seem to be working out about as charted last month.

Ten dollars was added to the office fund of the promoter of evangelism as voted last month, and he has secured the proposed stationery.

Letters have been received from the following: S. Curtis Groves, Cor. Sec. W. L. Burdick, Rev. A. Clyde Ehret, Cor. Sec. H. C. Van Horn, Mrs. Clara Loofboro, Mrs. A. L. Davis, Rev. L. G. Osborn, Rev. N. D. Mills, Mrs. Hattie Lane, Mrs. R. L. Butler.

We are rejoicing that the women of the denomination are keeping the funds coming sufficiently to meet all expenses. We are definitely depending on them.

Committee.

The Christian Culture Committee presented a report indicating that they will soon have printed material ready for distribution. Their report was accepted.

It was voted that an order on the treasury be allowed the Christian Culture Committee to pay their printing bill to the Recorder Press.

The Committee on Inspirational Reading made a report of progress which was accepted. The following books were suggested as good reading:

- Religion
 - Link's, "Return to Religion"
 - Browne's "This Believing World"
- Biography
 - Gamael's "Damaged Souls"
 - Louis Adamic's "My America"
- Plays
 - Galsworthy's "Justice"
 - "Silver Box"
 - Ibsen's "A Doll's House"
- Philosophy
 - Thoulous' "Straight and Crooked Thinking"

Each board member was requested to bring some suggestion to the next board meeting for inspirational reading. The reading may be a book, a magazine article, a passage from the Bible, or otherwise.

These minutes were read and approved.

Adjourned to meet at the regular time and place in May.

Mrs. E. F. Loofboro,
President,

Mrs. O. B. Bond,
Secretary.

RELIGION IN MEXICO

Dear Editor:

It may seem a bit presumptuous to write of life in Mexico after a sojourn in that country of only a few weeks. But there are some things that are easily discovered, namely, the poverty and ignorance of the majority of the people. It is also easy to see that the poorer classes, and they are in the great majority, work very hard for their very existence. This is especially true of the women and children. The moral standard is very low. Education of the great mass of the people is the great need. At first thought this hard labor with small remuneration seems bad. But is it? With their low standards and ignorance, too much leisure time would, no doubt, work to their harm. We have not in this country learned how to use our high wages and leisure time to the best interests of ourselves and others.

In spite of the restrictions placed upon the Catholic churches by Benito Juarez, the Mexican Lincoln, and by the late president, Cardenas, the numerous churches and cathedrals are used extensively for worship, and the poor people are still giving their few hard earned centavos to buy salvation. From the earliest times of the Spanish occupation the Indians were forced as slaves to build churches and cathedrals on the sites of the Aztec temples. The idea was that the natives would come to the places where they were accustomed to worship, and worship as Catholics instead of continuing their idol worship. Human sacrifice was discontinued, but some of the worship was not greatly different, and when the churches were closed by Cardenas the Indians brought their idols.

Besides the many churches in Mexico City there are two notable cathedrals, one at the north end of the Zacola (the national square which the palace faces from the east) and the Guadalupe cathedral and shrine in the northeast corner of the city. These cathedrals were built in the early fifteen hundreds by thousands of slave Indians. The cathedral on the Zacola is built on the site of the destroyed Aztec temple. The roof is supported by immense stone cylindrical columns, sixty or more feet high and two feet or more in thickness. The individual stones placed one upon the other were cut and fluted some fifteen miles distant and brought by hand to the cathedral site. The many altars are covered with leaf gold or eighteen carat gold ham-

mered thin by these same Indians. The cathedrals are in bad repair. The wooden floors are broken, wavy, and full of holes. Parts of the floor are of stone flagging. The walls are in poor condition, but with it all you are impressed with the wonderful figures of Christ, the Virgin Mary, and the saints, carved out of wood, and the paintings of religious subjects, many of them done by these same Indians.

We saw many worshipers, especially Indian women, at both cathedrals. Some were moving up the long aisle to the altar, on bare knees, holding candles in front of them, doing penance. Many were barefooted, with cracks in their heels fully half an inch deep. Just why they should feel it necessary to do penance may seem queer. A native Mexican, Missouri Lutheran missionary, said that when he visits people in their homes and tells them they are sinners and need salvation, they say "No! no! the sinners are in jail." This missionary is having some success, but is being persecuted. During the ten months he had been at work, he had been obliged to move three times with his family. As soon as the landlady told the priest she had a Lutheran minister in her house, the priest made her turn him out even though he had a contract signed.

Benito Juarez had laws passed curtailing the church, and now the law is that there may be but one church and one priest for a thousand people, but it is not enforced. Juarez gave the Methodists a city block in Mexico. Services are held in Mexican and there is also a Mexican Baptist mission in the city. The American language is preached in an Episcopal, and in a union church. Aside from these services everything is Catholic. Many seem to be getting out of church habits. Sunday is largely a holiday. Everyone is on the street or at a park or at the bullfight. There are many parks and playgrounds, some very beautiful. An addition may not be made to the city except playgrounds have been provided for. Sidewalk vendors and beggars are always in evidence.

H. N. Wheeler.

MINISTERS' CONFERENCE

The Annual Ministers' Conference will be held at Alfred, N. Y., beginning Monday evening, June 16, and will continue through Wednesday, the 18th.

A. J. C. Bond.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TODAY AND TOMORROW

(Talk given by Norma Wheeler of Nortonville, Kan., at C. E. celebration in Salem, W. Va.)

Christian Endeavor has spread greatly since it was organized by Father Clark. From the local societies have developed county unions, district unions; and from these came state, international, and world unions. These various unions bring young people of the same cause closer together, thus strengthening the work of Christian Endeavor. These unions make it possible for young people to work together on common enterprises and also stimulate Christian Endeavor work.

Today there is in practically every state a functioning state union which supports a field secretary, whose work is to visit societies within the state and in doing this to help C. E. leaders to "reach, hold, train, and inspire young people in Christian living and Christian service."

There are over four million members in the International Society, which consists of all societies of the North American continent. There are eighty thousand societies representing eighty-seven denominations. The president of this society is Dr. Dan Poling.

Today we have C. E. societies in every country of the globe. Next to the United States the movement is especially strong in Great Britain, Germany, Canada, Brazil, South Africa, Australia, India, China, and Japan.

Were it not for the principles set forth by Doctor Clark, Christian Endeavor would not probably be alive today. These principles have been accepted and practiced by young people in the past, and still challenge us today.

We can class these principles under four main headings, namely, Confession of Christ, Service for Christ, Loyalty to Christ's Church, and Fellowship with Christ's People.

Let's consider each of these separately. What do we mean by confession of Christ? To me it is telling others about him, letting them know just what he means to us. In 1 John 4: 15 we read, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Jesus promises us that if we will confess him before men, he will confess us before God. David surely must have been an inspiration to the people

living near him, for he unceasingly praises God in his Psalms.

Whenever we confess that Jesus is the Christ, the Savior of the world, we begin consecrating our lives to him and to live more closely to him. We will let him be the ruler of our lives and will consecrate our time, talents, and money to his use. When we enter the Christian life, worldly cares do not seem so interesting to us. In fact, we find ourselves questioning our actions if we have any doubt if Christ would do the same. We need to be more closely consecrated to him. Often we are too lax in living up to what we know is right. Of course we can't live a flawless life, but we can strive toward higher living.

To help us in this we must turn to God for help and strength. We can do this only through observance of a quiet hour daily, as set forth in our pledge. Included in this is reading of the Bible, prayer, and meditation. When we fail to turn to him daily, we will find ourselves slipping gradually away from him. Can an athlete play a good game if he does not keep in regular practice and training, and observe helps his captain gives? Even so, we cannot be in good condition to bring others to eternal life if we do not turn to our Captain regularly for instruction, strength, and encouragement. Christ sought strength and guidance from God while on earth. How can we, weak as we are, expect to live Christian lives if we don't turn to him?

As we think of serving God, we think of 1 Timothy 4: 12 which says, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." We must be strong in our convictions. Surely there is a great work for youth in the world today. Only last Sabbath, Pastor Van Horn told us of labor union meetings in which leaders of them have said they had never had a prayer given in a single meeting. What are we doing about this?

One who is to serve must possess certain qualities. We must be willing to serve. It is our duty to show people in need of a Savior the way of salvation. A servant must be faithful and dependable. If we're going to serve God, we must give up anything which would hinder our service. Jesus said, "Ye cannot serve God and mammon." The least we can do is to be an example to the world of what we believe to be right.

We should realize the importance of going to church. It is here we come to strengthen our spiritual lives, to draw nearer to God. Others will look to us as examples if we are loyal to the ideals of the church, in our business and daily lives. We should give of our money to help to further the work to be done.

In our socials we have fellowship with Christ's people. It is here that we gain Christian friendships that will remain with us throughout our lives. We also have fellowship with people of other churches and races.

Through sacrificial service, humility, and deep consecration of Doctor and Mrs. Clark, we young people are challenged to better lives. Today we face responsibilities which must be accepted. In our society and church there are offices to be filled. We should train ourselves in leadership so we can accept these responsibilities. There are people who need to be brought into the church. Surely we need not look far to see this.

There is a desperate need for trained consecrated workers to help cure the social ills of the world. Are we doing anything about this?

Christian Endeavor is calling young people who will be Christian in their profession, who will be true to their convictions no matter what the cost, and young people who will give their lives to the winning of others. Putting our lives and trust in God's hands, let's try to do something about the needs we see about us.

In closing I should like to read "My Creed" by Jeanette Gilder, which would do well as a creed for our lives.

I do not fear to tread the paths that those I love long since have trod;
I do not fear to pass the gates and stand before the living God.
In this world's fight I've done my part; if God be God he knows it well.
He will not turn his back on me and send me down to blackest hell
Because I have not prayed and shouted in the market place.
'Tis what we do, not what we say, that makes us worthy of his grace.

A man went into a drugstore to buy a fountain pen. The young saleswoman gave him one to try, and he covered several sheets of paper with the words "Tempus Fugit."

The saleswoman offered him another pen, saying, "Perhaps you'd like this one better, Mr. Fugit."
—Boston Globe.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am glad for this opportunity to write this letter. I trust that this will find you in the best of health. I am sorry that I have not written more often, but I promise to write more letters in the future.

This is Sunday afternoon, and yesterday we had Children's Day at our church.

Every three months all the children take part in the church program, and we sing, play on our musical instruments, and some of the children recite poems and others quote verses of Scripture. We all enjoy it very much. The older folks enjoy it, too. I wish that you could be here sometime and I am sure that you would enjoy it also. Maybe some day the Lord will open a way to make it possible.

I am still studying the piano and I want to give all my talents to the Lord.

This is all for now.

Yours for Jesus,
Anna Marie Fatato.

550 Manhattan St.,
Schenectady, N. Y.,

Dear Anna Marie:

My health is very good, thank you, but Pastor Greene has just recovered from a month's severe siege with the "flu." He is back at his usual tasks now, but I notice that he still tires easily. However, this lovely spring weather ought to improve the health of man, woman, and child. We have had nearly a week of it, but the weather prophet tells us that it will grow colder tonight, and perhaps snow tomorrow, which is hard to believe when now, at 2 p.m., our thermometer stands at 80° F.

I am sure your children's programs must be very inspiring for young and old alike, and I, too, am hoping that in God's own good time I may be able to enjoy these services with you. In the meantime I enjoy receiving your letters and hearing about the fine work your church is doing.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am eight years old and in the second grade. I live and go to school in Westmoreland, New York, but go to church and Sab-

bath school in Brookfield. We hold our services in the parish house now, because we are going to repair the church. My grandma says you and Pastor Greene used to live in the parish house.

I have a sister, Nancy, who is seven years old. We are spending our vacation with Grandpa and Grandma Curtis in Brookfield.

I hope you will have a lot of letters this week.

Yours truly,
Carol Lou Curtis.

Brookfield, N. Y.,

Dear Carol:

Yes, Pastor Greene and I lived two years in what is now the Brookfield parish house, but which was then the parsonage. It was a very nice home we thought and makes a fine parish house, but I still think of it as "our first parsonage."

I'm sure your vacation spent at Brookfield must have been a very pleasant one. We have been back there at least five times since the happy two years we lived there, and are always glad to get there and sorry to leave. We miss many dear people we used to see there.

Nearly every day since it has been warm and pleasant, a fat robin red breast has come hopping along under my dining-room window as if begging for something, so I have just stopped to give him a few bread crumbs, though I'm sure he could find some fat worms if he dug for them; perhaps he has a special appetite for bread crumbs, however.

I must close now to leave room for a little message from that good friend of Recorder children who calls herself "Aunt Hattie." Perhaps you remember her interesting bird stories.

Sincerely your friend,
Mizpah S. Greene.

Dear Recorder Children:

Not long ago I was in a city in Kansas where there were a lot of nice trees—there are not so many here in Nebraska. And the birds sang—oh, so lovely to me—mocking birds, all kinds of warblers—but the ones that were the most interesting were a pair of little wrens. They had a nest in a bird house on a clothes-line post, and would fly out and in building and singing. They often flew real close to me as though they were not afraid. There, one day, two little girls tore up their

nest. Destroyed it! Think of it, little girls! But those dear little wrens flew back to their house nest every little while, singing and singing. Weren't they brave? The girls turned out to be real nice girls, too; but I felt "kinda funny" about them, wouldn't you? Tell me, how do you like my bird stories?

Your Aunt Hattie.

OUR PULPIT IN DEFENSE OF THE MASTER

Acts 4: 1-23

(Preached by Rev. Wayne Rood in the Piscataway-Plainfield Preaching Mission at New Market, N. J., Sunday night, March 23, 1941.)

Text—Acts 4: 13, 14—"Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man that was healed standing with them, they could say nothing against it."

One of the institutions which has changed the least through the centuries, is the court of law. Today we might drop in at any court of appeals in the United States, or find a place in the chamber of the Supreme Court in Washington, and witness a procedure with ages of precedent.

At the front of the courtroom there is a long bench behind which the judges sit, solemn in the robes of their high office. There is no jury; the judges are specially trained men, and the cases which come before them are matters of relation to the law of the land, not of justice between individuals. Before the judges' bench are the tables for the prosecution and defense attorneys. There is the stand for the witnesses. The attorney for the prosecution (or the state) presents a brief, the defense replies, witnesses are summoned, sworn by the court clerk, questioned and cross questioned, appeals are made, questions are declared out of order and sustained, the judges ponder the evidence. Out of that kaleidoscopic whirl of legalities and debate the judges calmly extract the truth, and justice is declared. On this system is based justice. It has long been that way.

Nineteen centuries ago two of the apostles of Jesus Christ were hailed before a state court. They had been standing in the public square, preaching to the people who had

gathered after the miraculous healing of a lame man at the temple gate. But then the Sadducees had descended upon them like police upon a criminal. They had been listening in the crowd. This was dangerous propaganda that was being preached! It threatened their own political positions as temple authorities. It declared a new kingdom! Why, what if Rome should hear of this? Moreover, these two uneducated preachers had flatly denied a part of the Sadducees' own teaching. So the Sadducees laid their hands on the speakers and put them away in prison to hold them from the crowd until the next day.

Now this was a delicate situation; there was evidence that the speaking of Peter and John was in support of a movement that was beginning to grow popular. Five thousand men in that crowd had already accepted their teachings. Any messianic enthusiasm meant breach with Rome, and to the officers of the Judean government that would be fatal. The chief priest, the captain of the temple guard (second in command only to the priest), and those political philosophers the Sadducees, were all incensed. These two men they regarded as crude religious demagogues. That they were haranguing the people at all within the temple was embarrassing!

So early in the morning the judges of the court were called from their homes in the suburbs of the city, to the general meeting at Jerusalem to hear the case of the seditious preachers, poor followers of the Galilean. The rulers, probably the president and vice-president of the Sanhedrin, were on the bench. The chief priests of the temple were there, representing the position of the state religion. The elders, men in especially good standing, were there. The scribes, professional lawyers and expounders of the sacred law, were there, too. These were the experts of the law who sat in the Sanhedrin—the Supreme Court of Judaism. Thus the court, gathered together on that morning to try a special case, represented office, practical experience, and legal learning of the highest order in the country.

But *this* was a special case! Annas, who had been high priest, was there in person. He had been retired from active office, but his word was still law in Jewish courts. Caiaphas, the son-in-law of Annas, was there, too. Alexander was probably the Roman representative. John, the son of Ben Zachai, was in attendance. It was the most impressive legal

array of the land: the rich robes, the great courtroom, the important people, the mass of learning represented, the solemnity of the Sanhedrin; these would certainly strike fear into the hearts of two lonely fishermen!

Cleverly the lawyers set Peter and John in their very midst, and fired the opening question, "By what power, or by what name have you done this?" It was a subtle question; it was intended to catch the unschooled defendants in a fatal trap. It was an attempt to bring the apostles to admit the use of some magical name or formula. And that would be considered a violation of the Deuteronomic law, or some part of the traditional law. It was a clever subterfuge; the defendant could hardly open his mouth without saying something incriminating. But Peter, filled with the Holy Spirit, arose and spoke with divinely inspired power and simple eloquence. He addressed the assemblage properly: "Ye rulers of the people and elders of Israel," he said. Then, coming fearlessly to the point: "If we this day be examined of the good deed done to this impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised up from the dead, even by him doth this man stand before you whole." Then, invading the stronghold of the scribes and elders themselves, Peter quoted from Exodus, and from the one hundred eighteenth Psalm: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

Peter's brief and impregnable defense had a remarkable effect upon his distinguished hearers. They marveled that unlearned and ignorant men should have such forensic power, and should have such confidence. The logic was simple and telling; it had no flaws; argumentatively it was correct; it cited authority; and these were ignorant men, in common dress, speaking with a Galilean accent! Small wonder that, as the dignified court members whispered among themselves in astonishment, they began to take stock of the men themselves: the circumstantial evidence.

Luke says in telling the story, "They took knowledge of them, that they had been with Jesus." They could not but see in these men the same quiet reserve and patience that

Jesus, himself, a few short weeks ago, before this same body, had shown with such originality and boldness. The unusual quality of these plain men set them thinking, and they found in these men a bit of that strange power of their Master, the artisan prophet of Nazareth. They were radiant, calm, upright, fearless, impregnable in their strength, because they were his companions. The circumstantial evidence presented by the defendants was infallible.

Turning from the prisoners, the judges beheld "the man which was healed standing with them, and they could say nothing against it." The direct evidence was conclusive. The case was ended when the court turned its attention to the thing which had been done, and found it good, even on the witness stand. So, at a loss for further prosecution, realizing that the evidences had been reviewed, the court ordered the prisoners removed, and went into a council among themselves, saying, "What shall we do with these men? for that indeed a notable miracle hath been done is manifest to all them that dwell in Jerusalem; and we cannot deny it."

Even in the secrecy of their own council they cannot deny the facts; and facts are unfortunately stubborn things! What shall they do? "Let us silence them," they say, and so they bring the two unlettered men before them again, and charge them with all their authority and all the dignity they can muster, "not to speak at all, or teach in the name of Jesus."

How well they were able to enforce their command, history tells. The very command was a confession of their weakness in the face of strength. You cannot silence witnesses. And so they let them go; it was all they could do. The case was closed—but it wasn't closed.

The Sanhedrin wasn't trying two apostles for healing a lame man in the temple, or for preaching afterward. What they were really doing was trying Jesus Christ, the Master of these men; this was just a "test case." Now Jesus had been tried before, by this same court. They had sentenced him to death on a cross; but even that case wasn't closed. The members of the Sanhedrin knew it wasn't. It wasn't closed when they let Peter and John go. The case of Jesus Christ is still open. The fire which is in men's hearts cannot be smothered by the authority of courts, civil or ecclesiastical. The truth of God will over-

come at last, but it is still being questioned. The case of Jesus Christ is being tried today. The fundamental truths of Christianity are being challenged in all the world. Your friends and mine are sitting in judgment on us and our profession of faith. The case is still wide open, and we are being made test cases for Christ. You and I need to build a case for our Master.

Peter and John proved their case in three points of evidence. First, they presented what lawyers call "moral or probable evidence," evidence which comes from reasoning or logic. The Scripture says that the Sanhedrin "perceived and marveled."

Second, the apostles presented their circumstantial evidence: the judges "took knowledge of them that they had been with Jesus," and they were persuaded.

In conclusion came the direct evidence, "and beholding the man which was healed standing with them they could say nothing against it."

How shall we go about building our case for Jesus in a modern world? What kind of defense can we make for the Master?

First, we may present logical argument. Simple reasoning about the facts of Scripture will often convince our non-Christian friends. "For God so loved the world, that he gave his only begotten Son. . . ." "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. . . ." "But as many as received him, to them gave he the right to become sons of God, even to them that believe on his name. . . ."

But sometimes we may reason with doubting philosophers, and with heartless cynics, and our argument will utterly fail. You cannot reason about the factors in a sphere which men refuse to recognize. What can we do then? All there is left to do is the most effective thing we could possibly do. We can oppose our faith to their unbelief, our confidence to their incredulity. We can give our ringing testimony to that which we know. That was exactly what Peter and John did before the Sanhedrin. Simple testimony will often win the day for Christ when reasoning fails.

Second, we must present our circumstantial evidence. The Sanhedrin saw clearly that morning that Peter and John had been with Jesus. The apostles came into the temple and were accosted at the gate by a beggar, crying for alms. Peter looked down upon him and

said, "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus Christ of Nazareth, rise up and walk." Peter did not have much to bring to the Master. He was a common fisherman, uneducated, impetuous, but he gave everything he did have to the Master. That day when Jesus saw him laboring over the great catch of fishes, He said, "Follow me, and I will make you a fisher of men," and Peter left all and followed him. His impetuosity became tempered with kindness; his self-assertion grew into meekness; his cowardice became fearless strength. Peter brought all he had, and out of it was hewn with skillful hands the rock, the strength of the Church. Jesus called Peter and John away from the best catch of the season there on Galilee's shore, and they left all to follow him.

We may not have much to bring to him; it may seem to be but a little. But if we lay our talents at his feet, he will re-create them for his service. He can use our lives and wills if we will make them his. It is by giving him what we have that we may enter into that same priceless association with him, that persuaded the Sanhedrin. There was something in the clear glance of these men as they stood before the court, in the openness of their faces, that told of an inward power. They had been with Jesus Christ, the Son of God. They had seen Lazarus raised from the dead; they had seen demons cast out of epileptic boys; they had seen him transfigured in glory. They had heard him say, "Blessed are ye when men shall revile you and persecute you for my sake," "Love your enemies, and cleave to them that despitefully use you," "In my Father's house are many mansions." They had felt the touch of his hand, had followed along the dusty paths of Palestine in his footsteps. They knew whereof they spoke. Something of the Master's divine nature had clung to them, and looking upon them, the Sanhedrin saw that they had been with Jesus!

What a wonderful opportunity was theirs, we think! But association with him is not impossible today. Anyone who has ever watched Gypsy Smith, or E. Stanley Jones, or any one of the thousands of other evangelists, can see in their happy faces that they have been with the Master.

To have read of Jesus or heard of him is not enough; we must be with him; walk with him in a consenting will; love him as having first loved us; be joined to him in one Spirit.

That blessed association was the apostles' source material for their defense—yes, and for their lives!

But it was the demonstration of their faith that added the final, clinching point to the case of the disciples. The man that they had healed, who couldn't even stand up the afternoon before, walked into the courtroom and stood beside Peter and John! The most conclusive evidence that we can bring in building our case for Jesus today is the evidence of a life lived with him, lighted by love, pure in its worldly relationships.

"Have you ever heard the gospel before?" asked an Englishman at Ningpo of a respectable Chinaman whom he had not seen at the mission house before. "No," he replied, "but I have seen it." The world would rather see a sermon than hear one—any day. Fine counsel may be confusing, but example is always clear. Argument may persuade, but a life will convince.

If our hearts are witnesses in this modern defense of the ideals of our Master, it is inevitable that our lives show forth the same truth: "As a man thinketh in his heart, so is he." Our lives are many times indictments of our hearts. To every one of us who feels in his heart the warming touch of confidence in the eternal Christ, it is a blessed privilege to live that men may know that we live, "yet not we ourselves, but Christ liveth in us," and that "the life which we now live in the flesh, we live by the faith of the Son of God, who loved us and gave himself for us."

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count our time by heart throbs, not by minutes. He lives most who thinks most, who believes most, who feels the noblest, who acts the best. He whose heart beats quickest for those about him, lives longest!

It has been said that the most powerful force in the world is the human voice. Jesus spoke to Andrew, and Andrew said to Peter, "Come and see," and Peter said to the thousands, "This Jesus hath God raised from the dead, whereof we all are witnesses." Often times a kind word, a sympathetic expression, an understanding explanation, will show the way of Christ to someone. But many of us hardly feel capable of going out into the street to pick out every likely looking person that happens along, and say, "Are you a Christian?"

No one is too reticent to live a life—for Christ! No one is too uneducated to live for Christ! We may be too busy with pots and pans and things to be a saint by doing lovely things, or too tired after a day's work to pray late into the night, or too imperfect to storm heaven's gates, but we can be saints by getting meals and washing up the plates, by plowing fields or working in a shop—for him!

No task is too commonplace to be a channel of blessing. No life is too uneventful—it will be full when lived for Christ! The commonplace sun in the commonplace sky makes up the commonplace day. The day on which Christ arose was a commonplace day until the angel rolled back the stone from the door of the tomb. Peter was a commonplace man until Christ entered his life.

"The moon and the stars are commonplace things,
The flower that blooms, and the bird that sings:
And dark were the world and sad our lot
If the flowers failed, and the birds sang not;
And God, who studies each separate soul
Of our commonplace lives makes his beautiful whole."

Our task is to live in this important hour, with its complex society, its poverty, its war, its personal problems. Our task is to defend our Master by living a simple life amid complexity, a rich spiritual life in the midst of poverty, if need be; to defend the Master by keeping a peaceful spirit in the midst of strife, to be confident in God's competence to meet personal problems. Now is the time to work, the time to arm the soul with the noblest thoughts. Now is the time to love and to serve our loved ones.

"Live Christ; and thy life shall be
A highway of Delivery—
A Royal Road of goodly deeds,
Gold-paved with sweetest charity.

"Live Christ! and all thy life shall be
A sweet, uplifting ministry,
A sowing of fair white seeds
That fruit through all eternity."

Our Master is on trial, and we are witnesses in his defense. Let us review today the evidences our lives are bringing. Let us resolve to build a stronger case for him who came and died that we might have life. The importance of the defense we present cannot be overstated; it is a limitless opportunity laden with rich privilege, for

"We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;

We are the Lord's last message
Given in deed and word.
What if the line is crooked?
What if the type is blurred?

"Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongue
To tell men how he died;
He has no help but our help
To bring them to his side."

DENOMINATIONAL "HOOK-UP"

Salem, W. Va.

Nearly two hundred fifty former students of Salem College attended a dinner given Tuesday evening at the Waldo Hotel in Clarksburg, when the college launched a campaign to raise an emergency fund of \$50,000.

Speakers on the dinner program included Representative Jennings Randolph, an alumnus of Salem; Dr. J. Lowrey Fendrich, special lecturer on the faculty staff and pastor of the Metropolitan Presbyterian Church at Washington, D. C.; and Dr. S. O. Bond, president of Salem College.

Congressman Randolph urged his hearers to "keep the doors of Salem" open if the principles of American democracy are to be observed.

Doctor Fendrich voiced a strong plea for the support of the alumni in the campaign to lift the indebtedness and make improvements at the college.

President Bond described in detail the school's financial needs and asked for the support and co-operation of the alumni in organizing and carrying through the campaign.

Miss Elsie Bond, Salem College registrar, who has known personally every Salem College student since she became associated with the college more than fifty years ago, was introduced as an honored guest. Geo. H. Trainer, president of the board of directors, and Mrs. Trainer, were also introduced as well as other members of the campaign committee. —Salem Herald.

Hopkinton, R. I.

The Second Hopkinton Church entertained the members of the New England churches at a social hour in the Ashaway parish house in the evening, so all might meet Harley H. Sutton informally. A supper of salads, sandwiches, cake, coffee and cocoa, was served at 6.30. About sixty were present, coming from

Rockville, Waterford, Westerly, and Plainfield. Morton Swinney of Waterford acted as toastmaster and called for greetings from the churches. Mrs. Dorcas Van Horn spoke for Westerly, Rev. Wayne Rood for Rockville, Rev. Earl Cruzan for Waterford, Miss Ruth Kenyon for Second Hopkinton, and Mrs. Margaret Collings for Ashaway. Songs were enjoyed, led by Mr. Rood, who also sang a solo. Mr. Swinney introduced Rev. H. C. Van Horn, editor of the Sabbath Recorder, who gave an inspiring message to young people, followed by a talk, "I shall not pass this way again," by Evangelist Sutton, who followed with a consecration during which each member wrote out his own way in which he wished to go farther along the Christian way. The service closed with prayer by Mr. Sutton.

Those present expressed a desire to reorganize the New England Union, which flourished a few years ago. It was voted a committee consisting of the pastors of the churches, Mrs. Margaret Collings, and an additional member from each church be appointed by the pastors to consider the reorganization of the union.

Pastor Earl Cruzan of Waterford was appointed chairman. —Westerly Sun.

OBITUARY

Davis. — Ernest O., son of Edgar and Jane Mearns Davis, was born at Lost Creek, W. Va., February 23, 1871, and died March 12, 1941, at Salem, W. Va.

Mr. Davis had lived at Salem for sixty years. From youth he had been a devout and active member of the Seventh Day Baptist Church. For many years he had served as chairman of the Board of Trustees of the church. He was long a member of the Board of Directors of Salem College and a member of its executive committee. Throughout his active life he had been prominent in the business life of the community.

He was married December 28, 1893, to Miss Ruby Randolph. To this union were born three children: George Warren Davis, Los Angeles, Calif.; Lucile, now Mrs. Orville B. Bond, Lost Creek, W. Va.; Anita, now Mrs. Charles Harris, Port Norris, N. J. He is survived by these children, also by one brother, Earl W. Davis, Salem, and by one sister, Mrs. Stella Thompson, Shinston, W. Va. He is also survived by eight grandchildren.

After the death of his wife, he married August 8, 1929, to Miss Laura Ford, who also survives Mr. Davis.

Farewell services were conducted by Pastor James L. Skaggs and President S. O. Bond. The body was laid to rest in the Odd Fellows Cemetery at Salem. J. L. S.

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Sabbath Rally Number

THE SABBATH

"The sabbath was made for man." It reminds him that he is in a world which God created and sustains. It bears witness to the gracious and loving providence of God. At the setting of each sixth day's sun we are reminded of the ever present God and of our abiding relationship to him.

The Sabbath means much more since in Jesus Christ men may behold God in clearer light, and experience him in a more intimate fellowship.

The Sabbath ever beckons the Christian on to a deeper and more joyous experience in a richer fellowship with Jesus Christ who is Lord of the Sabbath.—Adapted from "A Sabbath Motto for Every Week in the Year."