

tends church, and she liked them very much. He has one boy at home, a married daughter, and a son who lives with his sister.

Though it has been just a year since Pastor Osborn moved to Shiloh, N. J., the church has maintained regular services and has been favored with many fine sermons from neighboring pastors. Part of the services have been in charge of various members of the church.

—Nortonville News.

#### Dodge Center, Minn.

The church has been redecorated inside with new paint for ceiling and paper for walls. The church and the Ladies' Aid society are standing the expense. Lester Green did the work, donating his work on the paper hanging. The Sabbath school is paying for having the parsonage painted, which will be done as soon as weather permits.

At a special Sabbath school business meeting, it was voted to put on another tomato project this year, and Pastor Thorngate was elected as supervisor. He has already seen the factory official and signed up for one-half acre of tomatoes.

Dorotha Payne was elected last fall as delegate of the semi-annual meeting to the southern Wisconsin quarterly meeting, and she in company with Lorna and Donald Payne and David Thorngate drove to Milton, Friday, April 18, to attend the meeting, and returned Sunday, April 20, accompanied home by Mrs. Helen Thorngate, who has been visiting friends and relatives in Milton.

Hopeless? Life sordid?  
Just be still and know  
That out of the mire of things  
His lilies grow!  
Fearful and trembling,  
Hurt and afraid?  
Remember his message,  
"Be not dismayed."  
Sick and discouraged?  
Remember, he wept,  
Even while he assured them  
Lazarus slept.  
Down in the mire, friend?  
Haven't much show?  
Still out of the mire of things  
His lilies grow.

Correspondent.

#### Battle Creek, Mich.

Our church is happy in having a fine group of young people, over twenty above the age of fourteen. Recently they produced the play, "Little Women," adapted from the novel by Louisa May Alcott, with a cast of six girls

and four boys. Every part was well taken and ably acted under the direction of Mr. and Mrs. R. T. Fetherston. Those not in the cast helped on various committees. When we consider that it took over two hours to present it, we realize that hours and hours of time and effort went into the undertaking.

Most of these young people are also in an orchestra which gave a concert, April 15, of sacred and classical music. This group of sixteen members is under the direction of Dr. B. F. Johanson. The quality of the concert was shown by the many words of praise and appreciation heard from the audience.

For the present, the C. E. is not using the regular topics, but is having an eleven weeks' course in the Old Testament, given by Pastor Hargis.

We are all interested in the Sabbath school which has been organized at Adrian by Miss Florence Emery, assisted by the family of Mrs. Leroy Barber. They have rooms in a little-used Lutheran church building and hope in time to become a Seventh Day Baptist Church. Elder Holston and others have visited the group a number of times to give counsel and encouragement. Our Sabbath school has sent hymnals and lesson material and one class is providing kindergarten chairs.

We are glad to have Elder and Mrs. Holston, after their years of faithful service, remain in Battle Creek and continue to share in the work of the church. They have charge of the W.C.T.U. Home at 223 Capitol Ave., N.E. His duties as president of Conference will take him to many of our churches in the coming weeks.

Correspondent.

### OBITUARY

Satterlee. — Henry R., son of the late David G. and Nancy E. Davis Satterlee, was born in Berlin, N. Y., October 10, 1866, and died suddenly of a heart attack at his home in Berlin, April 6, 1941.

He attended the Seventh Day Baptist church and served as a trustee more than thirty years. Mr. Satterlee served the town as an assessor, justice of the peace, and supervisor.

His marriage to the former Miss Lany Sircing took place October 24, 1888. Her death occurred in 1910.

Surviving are three children: Mrs. Arlie C. Bentley, Mrs. Julia Dobbs, of Berlin; William B. Satterlee of Eagle Mills; and four grandchildren.

Funeral services were conducted by Rev. Paul L. Maxson, assisted by Rev. L. A. Wing. Interment was made in the Seventh Day Baptist cemetery.

P. L. M.

# The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MAY 12, 1941

No. 19

## MOTHER WISH

If I could only follow,  
Little son, little son,  
Your way by hill and hollow  
Till your long road's done!  
You have so many miles to go,  
So many things to meet  
Where I can never, never guide  
Your careless feet—  
Will they know the true and kind,  
The stranger-girls you find  
When you journey from your mother  
Where the world's roads wind?  
But I can only strive to build you strong and wise  
Before your path leads far from me and childhood dies.

If I could only find you,  
Baby girl, baby girl,  
When colored world lights blind you  
And world dances whirl!  
But you will only laugh to stand  
And greet the careless hour  
When love shall take your willing hand  
And show the world in flower—  
Will the man you love that day  
Keep you safe and glad and gay  
When you journey from your mother  
Down the old, new way?  
But I can only strive to build you fair and true  
Before you pass too far to heed my love for you.

—Selected.

# 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

### MOTHERS AND THE FAMILY

For many years we have noted Mother's Day and found joy and satisfaction in seeking to do her honor. We have worn the white or red carnation in her loving memory. We have written and sung her praises. We have remembered her, living, by heartfelt letters; and have been inspired to live more worthily of her.

More and more attention has been turning to some practical ways of carrying out the sympathy and outreaches of mother love. This year it has been suggested that thought be more particularly centered upon the family. This can be in perfect keeping with the sacredness of motherhood and Mother's Day, for family without mother is impossible.

Of the three great foundational institutions—the family, the state, and the Church, the family is first. Without the family neither church nor state could long endure.

In the family the first lessons of life are learned; here attitudes and ideals are caught. No delegation of responsibilities can be safely assigned to outside institutions. The home, the family, is responsible. We have given over to the state the large task of education, and to the Church, too often, sole responsibility for child training in religion and Christian life. But the Christian religion is caught, rather than taught.

In the family life the greatest ideals of character, love, unselfishness, service must be emulated if they are ever to become a part of the life of the coming generation. The mother in the home is the key to the situation. "Let France have good mothers,"

said Napoleon, "and she will have good sons." Give us good mothers, and we shall have a good land. Among some mother beatitudes by Wm. L. Stidger, we find this suggestive one:

Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human life. They have darned little stockings, mended little dresses, washed little faces, and have pointed little eyes to the stars and little souls to eternal things. Blessed are the mothers!

### FOR BETTER UNDERSTANDING

"Renewed in faith by our own experiences together, we express our conviction that if the problems which harass the world could be faced in conference by the leaders of the nations in the spirit of Christ, there is no obstacle that could not be overcome."

On this prophetic note ended the southern California conference of prominent Japanese and American Church leaders, called for the purpose of strengthening "the bonds of Christian fellowship so that the churches of both countries may carry on their work more effectively."

For six days beginning April 20, Mission Inn at Riverside, Calif., was the scene of this significant session between nine representatives of the National Christian Council of Japan and seventeen American Church leaders. Co-chairmen were Dr. Yoshimune Abe, Bishop of the Methodist Church of Japan, and Dr. Douglas Horton of the Congregational Church. The meeting was first proposed by the Japanese. Arrangements

were then carried out by the staffs of the Foreign Missions Conference of North America and the Federal Council of the Churches of Christ in America.

That this conference is of tremendous significance is felt by all who have had knowledge of it. Commenting in "Religion in the News," Dr. Walter W. VanKirk said: "You probably feel as I feel that the gospel embraced in this message is one of hope and cheer in an otherwise dark and dreary world. These representative Christians of Japan and the United States refuse to bend before the storm. They refuse to lower the standard of Christian love, forbearance, and forgiveness. I'm glad that I have lived to see the day when leaders of the Church of Christ in lands where the temper of war rises to fever pitch, can meet together not to blame each other, but jointly to seek forgiveness for the sins and wrongdoings of their respective countries. If, out of the crucible of today's affliction, a church is born whose leaders and people are purged of the last remaining vestiges of hatred and ill will, the future may not be without hope.

"Many decades ago the Christians sent their missionaries to Japan. And today our spiritual children across the sea have come to our shores to bear witness to their faith that the issues at stake between their country and ours can be resolved amicably if only the spirit of Christ is permitted to guide the thinking of the two peoples. If the missionary movement had done nothing more than to make possible this week's conference at Riverside, Calif., it would be worth all of the expenditure of time and money and sweat and toil that Christians of the United States have invested in the pilgrimage of the disciples of Christ from our own country to the cherry blossom lands of the outer rim of the Pacific Ocean."

### TESTIMONIALS

A new subscriber from Pierre, S. Dak., writes with his subscription check, "Send me the Sabbath Recorder. I have had a number of copies of the paper and have enjoyed it so much. Also, your literature is the best I have ever read."

From Nortonville, Kan., with renewal check, "Can't get along without the Recorder. It is a link between me and the rest of the denomination which is like the bonds of

acquaintanceship and friendship, and is a welcome visitor in our home."

From Stuart, Fla. (with a subscription renewal), "I do not know how I could get along without the Recorder. I always save it for my Sabbath day reading, which makes it seem more like the Sabbath. The editorials are instructive and inspiring; the Missions is full of interest, as well as the department of the Woman's Work. The Young People's Work is refreshing, and the Children's Page is especially interesting to me. I read the Daily Meditations, but as I send the paper on to my daughter I cannot make use of them daily. As I read the 'Hook-up' I can imagine I am attending some of our services. The sermon, of course, is the climax. I enjoy the Who's Who . . . and I could not leave out the Death and Marriages. . . ."

From Grand Junction, Colo.—"I wish to commend your editorial in the Recorder of April 7, in regard to Conscientious Objectors. May our Lord continue to bless your influence for the right."

With a renewal of subscription from Boulder, Colo.—"don't want to miss even a copy of our excellent paper."

### AUTOBIOGRAPHY

Biography is always interesting. More, it is informative history. An autobiography goes even further, because of the intimate, personal relationship to events in the progress of time.

In this issue of the Sabbath Recorder we are beginning the autobiography of Elder Samuel D. Davis, pioneer missionary, evangelist, and pastor in West Virginia, widely known and greatly beloved by multitudes as "Uncle Sammy."

Dr. Corliss F. Randolph, president of the Historical Society, has gone carefully over the manuscript with Dr. Boothe C. Davis, oldest living son of the biographer, preparing it for the printer. Under this careful supervision the phrasing and inimitable style of "Uncle Sammy" has been preserved.

The services of "Uncle Sammy" as an evangelist were not confined to his own people and denomination, but were in demand by many who recognized his gifts and spiritual power.

Seventh Day Baptist churches were the results of many of his meetings, for he was

a good organizer as well as preacher of a convincing and saving gospel. Such groups continued to share his interest and prayers and were visited by him at stated times, though separated from his home by many miles of road and trail best traversed on horseback. It seems a pity, today, that we cannot have more such service as was given so untiringly and consecratedly by this devout man of God.

But the autobiography tells its own story, and will be read with keen interest and relish by the members of our Recorder family.

### DENOMINATIONAL BUDGET

#### Statement of Treasurer, April, 1941

| Receipts                     | Total for  |           |
|------------------------------|------------|-----------|
|                              | April 1941 | 10 mos.   |
| Adams Center                 |            | \$ 157.75 |
| Albion                       |            | 114.72    |
| Alfred, First                | 112.15     | 1,155.83  |
| Alfred, Second               |            | 138.80    |
| Associations and Conference  |            | 211.00    |
| Battle Creek                 | 23.10      | 481.65    |
| Berlin                       |            | 72.39     |
| Boulder                      |            | 126.60    |
| Brookfield, First            | 10.75      | 147.08    |
| Brookfield, Second           | 8.50       | 132.70    |
| Daytona Beach                | 15.20      | 183.50    |
| Denver                       | 11.00      | 122.95    |
| De Ruyter                    | 28.00      | 235.25    |
| Dinuba                       |            | 11.30     |
| Dodge Center                 |            | 30.75     |
| Edinburg                     | 7.00       | 64.50     |
| Farina                       | 30.00      | 170.17    |
| Fouke                        |            | 35.45     |
| Friendship                   |            | 17.25     |
| Gentry                       | 1.50       | 12.90     |
| Hammond                      |            | 20.00     |
| Hebron                       | 4.47       | 28.16     |
| Hopkinton, First             | 199.00     | 472.00    |
| Hopkinton, Second            | 1.00       | 18.00     |
| Independence                 | 31.00      | 220.00    |
| Individuals                  | 28.00      | 702.97    |
| Irvington                    |            | 200.00    |
| Jackson Center               | 6.00       | 51.00     |
| Little Genesee               | 24.52      | 279.85    |
| Little Prairie               |            | 57.35     |
| Los Angeles                  | 2.50       | 26.00     |
| Lost Creek                   | 21.00      | 188.10    |
| Marlboro                     | 56.26      | 284.99    |
| Middle Island                | 4.25       | 36.61     |
| Milton                       | 148.55     | 1,180.98  |
| Milton Junction              | 89.92      | 507.80    |
| New Auburn                   |            | 7.00      |
| New York City                | 108.60     | 420.56    |
| North Loup                   | 33.14      | 159.03    |
| Nortonville                  | 30.00      | 83.53     |
| Oakdale                      | 5.00       | 5.00      |
| Pawcatuck                    |            | 2,332.55  |
| People's - Washington, D. C. | 5.00       | 20.00     |
| Piscataway                   |            | 122.73    |
| Plainfield                   | 114.46     | 1,402.32  |
| Richburg                     |            | 71.50     |

|               |       |        |
|---------------|-------|--------|
| Ritchie       | 5.00  | 42.41  |
| Riverside     | 35.00 | 438.10 |
| Roanoke       |       | 5.00   |
| Rockville     | 9.34  | 107.10 |
| Salem         | 30.00 | 349.00 |
| Shiloh        |       | 678.28 |
| Stonefort     | 17.00 | 22.00  |
| Syracuse      |       | 15.00  |
| Verona        | 40.76 | 245.97 |
| Walworth      |       | 15.00  |
| Waterford     | 15.00 | 105.00 |
| West Edmeston |       | 30.00  |
| White Cloud   | 12.08 | 203.39 |

#### Comparative Figures

|                          | This year   | Last year   |
|--------------------------|-------------|-------------|
| Budget receipts—April    | \$ 1,170.71 | \$ 1,357.79 |
| Special receipts—April   | 153.34      | 78.08       |
| Budget receipts—10 mos.  | 13,069.83   | 12,833.65   |
| Special receipts—10 mos. | 1,706.99    | 3,086.69    |

#### Disbursements

|                              | Budget    | Specials  |
|------------------------------|-----------|-----------|
| Missionary Society           | \$ 522.24 | \$ 122.34 |
| Tract Society                | 124.08    | 20.00     |
| S. D. B. Building            | 78.36     | 1.00      |
| Woman's Board                | 10.44     | 10.00     |
| Ministerial Retirement       | 65.28     |           |
| Historical Society           | 8.52      |           |
| General Conference           | 166.32    |           |
| Board of Christian Education | 224.76    |           |

Morton R. Swinney,  
Treasurer.

Niantic, Conn.

### REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH \*

#### EARLY FAMILY HISTORY

I, Samuel D. Davis, am a son of Jacob Davis, who was a son of Elder Jacob Davis, who was educated at Brown University, ordained in Shrewsbury Township, Monmouth County, New Jersey; and moved with his church to Harrison County, Virginia, and settled in the village of New Salem, Va. (now known as Salem, West Virginia). Here they built a block house as a defense against the Indians who were still invading the country. They also builded a church house where they met to worship God, taking their guns with them that they might be ready to defend themselves if attacked by the red men of the forest. My grandfather, Elder Jacob, continued pastor of that church, which came in a body from New Jersey and located here, until he was called by death from his charge to the

\* Written by him from memory for his son, Rev. Boothe C. Davis, while visiting him at his home in Alfred, N. Y., during 1897 and 1898; and transcribed from the original pencil-written note-books forty years afterward. Edited for publication by Corliss Fitz-Randolph. Nothing has been deleted, and care has been taken to preserve the language of the author throughout, keeping it, as nearly as possible, as he would approve could he be consulted.

#### EARLY LIFE

I was born, July the sixth, in the year of our Lord 1824, in Lewis County, Virginia, (now West Virginia), on the farm where I now reside. My father died in February 1828, leaving my mother a widow with five children of whom I was fourth, and the only son, in the family. Father's death was quite sudden being caused by a fall from his horse. This occurrence is still as fresh in my mind as if it had occurred today. Thus my mother was reduced not only to a state of loneliness, but the cruel law of the state took from her two-thirds of the property she and her husband possessed at the time of his death, including the family Bible which has on it in gold letters my father, Jacob's, name. She had to take it at appraisal or have it sold to the highest bidder. (The Bible is now in my possession). My mother had to resort to weaving to support her helpless family. The God in whom she had learned to trust not only comforted her heart, but fully complied with the precious promise revealed in His word that He "will be the widow's God and a father to the fatherless children." A few incidents will serve to illustrate this blessed truth.

We always had plenty to eat and wear. At one time when grain was very scarce, and our supply was almost exhausted; and not knowing where the next was to come from, nor how to be obtained, my mother spent a sleepless night, evidently praying over the condition. A stranger next day rode up to our gate, called for my mother and inquired if she wove double coverlets, to which she replied that she did. The stranger inquired what the cost of weaving them would be and whether she would take any thing but money, to which my mother replied that she would like to take grain if she could have it right away. The stranger said that would suit him and he would send it at once. He wanted two coverlets woven but did not know just how long it would be before they could get them ready. The flax was not retted yet, of which the chain (or warp) was to be made. And so he brought the grain and we had an abundant supply that lasted until after harvest. The man was evidently moved by an unseen hand to do this very remarkable thing. He could not have known anything of the want he had supplied. The tedious process of retting the flax so it could be dressed; the breaking, swingling, hackling and spinning necessarily

church above. At the time of his death, he was on a missionary tour in Pennsylvania, and he was buried near Woodbridgetown, Pennsylvania.

Elder Jacob Davis was a chaplain in the American army at the time of the Revolutionary War, and his father, James Davis, being a Whig and deeply interested, (though an old man), in the success of the American army, when the battle of Monmouth was raging near his home in Monmouth County, New Jersey, insisted on going to see how the battle was going. My grandfather, Elder Jacob Davis, demurred, saying to him if he went the Tories would kill him. But he insisted that Roan (his horse), would bring him back; and so he did, but he was dead; for the Tories had shot him. Later Elder Jacob administered his father, James Davis's estate, and his papers are still in my possession.

James Davis, my grandfather's father, was a son of Elder William Davis of Wales (by his second marriage), who was born in 1663, educated in Oxford University, and by reason of the religious persecution, left his native land and came to America to settle under the protection of William Penn. He arrived in 1684; and left Westerly, Rhode Island, in 1745, and died the same year in Shrewsbury township, Monmouth County, New Jersey, at the advanced age of eighty-two years. His history is found in the *Seventh Day Baptist Memorial*.

My grandmother, Mary Davis, the wife of Elder Jacob Davis, was a daughter of William Davis, and grand-daughter of Elder John Davis, who was a son of William Davis of Wales by his first marriage. Her grandfather, Elder John Davis, was born in, or near, Philadelphia in the year 1692; and ordained at Westerly in 1746.

My mother, Sarah Hoffman Davis, was the second wife of my father, Jacob Davis, and was the daughter of Moses Hoffman, of whom I know but little, save that he, having married into the VanHorn family, came with them from Pennsylvania to Virginia in an early day and settled with them on Lost Creek, Va., (now W. Va.) where some of their descendants still live. He was a school teacher, and a justice of the peace (his code of Virginia law is still in my possession). He was so opposed to the system of American slavery that he prophesied that the greatest calamity would befall this nation in consequence of this terrible sin that had ever befallen any nation.



made it months before it could be ready for the loom.

At another time when grain was very scarce in the community and our supplies were becoming short, there came a man who wanted to buy a cow and pay for it in grain. My mother had a cow she could spare; and in this way, she secured an abundance of bread grain to do us until after harvest. The man had come from another county, had evidently passed many families who would have been glad to make such an exchange, but the God who had promised to be the widow's God and a father to the fatherless children, evidently sent him to us.

That my mother's God was a father to me I can never doubt. The evidence of this is as follows: (1) From my earliest recollection I desired to be a Christian and my prayers were that I might live to be old enough to be one (it was supposed that little children could not be Christians). (2) Things that other children could do and not be disturbed about until they were corrected for them by their parents, I suffered for before my mother knew what I had done. To illustrate: when I was a small boy, a larger boy than I induced me to go with him to a blacksmith shop nearby and get some iron. Of course, we did not intend to steal it, but we picked up some little scraps of iron in the presence of the smith and then left the shop. They were of no value whatever, but they soon got heavy in my pocket and heavier on my heart, and I only got a few rods away when I returned, and as best I could for my crying and sobs, confessed what I had done, relieved my pockets of the scraps of iron, obtained forgiveness of the smith, and skipped across the field to my home which was in sight. The larger boy carried his about two miles and kept them over night, and when his father found the next day that he had them, though he knew that the scraps of iron were of no value, he punished the boy and compelled him to return them to the shop from which he had taken them.

When I became large enough to go to school, my teacher had all the pupils stand in a row and "spell for head," as he called it (head of the class). I was standing near the foot of the class, when some one above me failed to spell a word. It came on to the foot of the class and then went to the head and came down the class again until it reached me again. When I had tried to spell it the teacher said it was right, but a boy in the

class above me said I spelled the word just as he had. The teacher spelled the word himself and asked me if that was not the way I had spelled it. I assented and went up to the head of the class. Then we were dismissed and I was head, but my joy was soon turned to sorrow. I could not eat my dinner. The tears began to flow, and the sobs came. My poor heart was broken, and I could find no relief until I confessed to the teacher my sin of dissembling.

#### THE PRESIDENT'S CORNER

The quarterly meeting at Milton Junction, Wis., in April, appropriated \$50 for a Young People's Camp, to be used either for a camp near Milton, or for helping some of their young people to attend a camp near New Auburn, Wis., to be conducted by Rev. Albert N. Rogers the last of June. Pastors Greene, Hill, and Randolph are a committee with power.

The pre-Conference sessions of the Commission will be held in Boulder, Colo., beginning Tuesday, August 12, at 10 a.m. The members are Edward M. Holston, Battle Creek, chairman; Ben R. Crandall, Everett T. Harris, Alfred; Erlo E. Sutton, Denver, Colo.; Harley D. Bond, Salem, W. Va.; Harold R. Crandall, Westerly, R. I. The secretary is Courtland V. Davis, Plainfield, N. J. Pastor Harold Crandall was appointed to the Commission last December to fill the vacancy caused by the resignation of L. Ray Polan of Alfred. Any matters for the consideration of the Commission should be addressed to Secretary Courtland V. Davis, 510 Watchung Avenue, Plainfield, N. J.

That five, or ten, or, mayhaps, twenty-five dollars you've been thinking you would give to the Denominational United Budget—just slip it into that offering envelope next Sabbath, so your treasurer can remit it before July 1. Let's go over the top, anyhow 15 per cent. The president found the southern Wisconsin churches well up on their "Will Endeavor" quotas.

Edward M. Holston.

Roy Smith, editor of the Christian Advocate, says, "Too many Methodists take their opinions from the radio rather than from the New Testament." A commentator remarks, "The Methodists are not alone in this."

## MISSIONS

### IT IS NOT ENOUGH

As has been already stated, the developments in China since the Denominational Budget was adopted by the General Conference have made it necessary to provide for the return of several missionaries. This was not expected at the time of the last Conference and no provision was made for it. On this account the Missionary Board, some time past, made an appeal for funds to meet the emergency.

A few churches have responded liberally and certain individuals have been more than liberal. One church (not a large one) contributed over \$100. One woman contributed \$60 and another \$500. Other churches and individuals have sent in their contributions and the total has amounted to about \$1,160; \$520 of this has been used already for the return of missionaries. There are five more missionaries who are likely to find it necessary to come home very soon and we must not leave them stranded. Treasurer Stillman estimates \$1,000 more may be needed.

The Missionary Board, at its meeting two weeks past, instructed the secretary to call the attention of the denomination again to the imperative need for funds to meet the emergency. Surely Seventh Day Baptists are not going to turn deaf ears to the plight of our missionaries in war-stricken China. The Missionary Board is calling attention to the need once more, that both individuals and churches which have not already contributed may do so without delay.

W. L. B.

### WHY MISSIONS?

(Summary of a sermon preached by Rev. J. W. Crofoot at DeRuyter, N. Y., April 26, 1941.)

Today I want to discuss the reasons for missions, and especially foreign missions, under four heads. Perhaps someone may say, "Why give four reasons? One is enough. Jesus, when he was about to leave his disciples for the last time, gave them the great commission of Matthew 28: 18-20. When he said, 'Go ye,' what need have we of further reasons?" While the question seems reasonable I venture, if it be not too presumptuous, to ask what are some of the reasons which probably led him to give that command?

First—our need. The Church is not a culture club . . . even a club for moral and ethical improvement of its members. It may do that; but its duty, its privilege, its mission is much more than that. We may do well to remind ourselves again of the illustrations of the unused muscle that becomes atrophied, and of the stagnant pool that becomes a center of filth and ill health, while the flowing stream does good to someone.

A half century ago William James, the famous psychologist, was asking for something that should be "the moral equivalent of war." Now it seems to us that we can find nothing bad enough to be, in one sense, the moral equivalent of war. But of course James was speaking of something that should be the equal of war in its aspects of stimulating courage and self-sacrifice. A friend of mine, D. W. Lyon, a Y.M.C.A. secretary in China for many years, wrote a book on the subject, offering foreign missionary service as a moral equivalent of war. It is good for the home church to have and to send out such people as the Carpenters, Wardners, Davises, Susie Burdick, Ella Swinney, Peter Velthuysen, and time would fail me if I listed those still living.

Second—their need. When we think of non-Christian lands it is hard not to think of their economic needs. One of the most striking things to a visitor to China is to see how much work done in America by gasoline or by horses is there done by man's hands. The prevailing poverty distresses the observer. The sanitary need also obtrudes itself. One day one sees so many harelips; one day so many club feet; he hears of so many families whose children have died in infancy; there is so much of unnecessary suffering, one's heart is stirred. The educational need is also evident. While the Chinese are making commendable and heroic efforts to educate the people, probably three fourths of them are illiterate, and slaves of ignorance and superstition. The political need is important too. We speak of China as a republic, but Chinese officials are not elected by the people. Are these the needs that cause missionaries to go out? Partly, Jesus was interested in all of a man, and we should be too. Someone has put it this way: "God had only one Son, and he made him a medical missionary."

But after all, their great need is Christ,

the Way, the Truth, and the Life. Their physical needs are great and should be alleviated, but their spiritual needs are infinitely more important. Poverty, ignorance, and disease rouse our sympathy, but should be, to those who believe as we do, a symbol of greater need. Included in the great commission were instructions to make disciples, baptize them, and teach them all the things the Lord commanded.

Third—the world's need. What we have been speaking about is the need of what we sometimes call "mission lands" or non-Christian lands—we do not say heathen or pagans any more. But it is not only those people who need missions. There is no such thing as a Christian land. The whole world, as brought to our ears by radio every day, shows a woeful need. Millions of boys are not only butchering each other, but butchering women and children too. Hate is being stimulated everywhere. An *Ersatz* religion dominates almost all of both Germany and Russia—in fact controls almost all of Europe. We seem to have gone back to the days of pagan conquerors—Napoleon, Caesar, Alexander, Sardanapalus, Nebuchadnezzar.

Some people seem to have the opinion that conditions are worse than ever before, but I do not remember that any modern dictator has ordered that all male children of the subject race be thrown into the river, as we read in the Bible. Our own boys are being taught mass killing, and also being taught, directly or indirectly, that beer drinking is expected of them by their government. How can any one who looks out upon the world today doubt that it is of utmost importance to heed the great commission?

Fourth—God's need. But does God need anything? In one sense he does not, but being what he is, in another sense he needs our help in his greatest enterprise. What do I mean when I say "being what he is"? Let me quote a few lines by Carl S. Weist:

If I were God  
And man made a mire  
Of things: war, hatred,  
Murder, lust; cobwebs  
Of infamy entangling  
The heart and soul—  
I would sweep him  
To one side and start anew.  
(I think I would.)  
If I did this,  
Would I be God?

We hear people ask, "Why doesn't God sweep all the Nazis off the earth?" We don't know why; but as has been pointed out, if he were to do that he would be just the kind of dictator we despise so much. No, our God is not that kind of a God.

Consider Jonah's complaint against God. (Unfortunately we have argued so much about the first part of the book of Jonah that we have neglected the real teaching of the book—its condemnation of exclusiveness.) Jonah was apparently disappointed that Nineveh was not destroyed. So he said, "I knew that thou art a gracious God, and merciful, slow to anger and abundant in loving kindness, and repentest thee of the evil." But God said, "Doest thou well to be angry?" and added that Nineveh was a great city of many people, and seemed to say that he had pity even on the cattle. What Jonah complained about is what we rejoice in—God's loving kindness.

If any other way would do, would the Father have given his only Son? It was because the Father loved the world that he did it, not because he loved white men or Aryans or Jews, or any other class. God needs men to take the gospel to the polished Anglo-Saxon agnostic, to the skilled Teutonic scientist, and to the poor, ignorant "natives" who live on the banks of the Ganges, the Yang-tse, and the Congo.

Is it not likely that he needs most those who will go to the most needy places? Here we build finer churches, employ better choirs, call younger and more eloquent preachers, yet the fashionable heathen will not come. In China they are more eager to hear than ever before. Someone who has pointed out these things says that we should follow the apostolic order and turn to the Gentiles.

There is an old story or parable that seems to me to fit just here. I don't know who first wrote it or said it and it is of course imaginative, but does not, I think, do any violence to truth.

It says that after Jesus had risen and gone back to his Father, he was talking with an archangel. The angel said to him, "Now that you have done your work in the world, what plan have you for the finishing of the work you have begun? How are people to learn of salvation?" Jesus replied, "I have left that task to my disciples." "But," said

the archangel, "have you forgotten what kind of men they are? Peter denied you. All of them deserted you. Is it safe to leave it to them? Have you no other plan?" "I have no other plan," said Jesus. "I am counting on them." Friends, it is still true. He is counting on us.

### DAILY MEDITATIONS

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

#### Sunday, May 18

The heavens declare the glory of God: and the firmament showeth his handiwork. Psalm 19: 1. Read Psalm 19.

The ancient idea of the universe with its terms and phraseology permeates much of our religious literature. But a "world view" or cosmology is not essentially a matter of faith. It is more a matter of personal responses. Copernicus said: "I do not wish to show how men go to heaven, but how the heavens go round the sun." How truly do the heavens give evidence of the glory of God. But those religions of the past which revered and worshiped the heavenly bodies were cruel and sensual, and we have left only the ruins of their handiwork. There must have been something more fundamental than the material heavens. They must have only reflected the glory of the wonderful and truly loving personality of the Creator-God. Shall we, like them, catch only the gleam of reflected glory? Let us find the deeper glory in a personal response to the Creator of the heavens.

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

#### Monday, May 19

God is Spirit and they that worship him must worship him in spirit and in truth. John 4: 24. Read John 4: 19-26.

In a discussion at the Amsterdam Youth Conference a young man declared, "I find God in nature, but I find the nature of God only in Christ." The evidence of God is all about us—the return of the birds, their songs, the appearance of green on the dark branches, the haze on the horizon, also in people and in the books they write and the pictures they paint. But the nature of God is revealed in Christ. Through him God is brought near to us. The most divine thing in the Bible is his testimony of the loveliness

and holiness of God. Christ has shown us and is ever showing us, as the ever-living Christ that God is the loving heavenly Father. That and that alone is sufficient to satisfy the yearning hearts of men. Yes, God is revealed in nature, in human relationships, in the Bible. These are the vitamins of our faith; but Christ is the life and breath of it.

Prayer—May we, O Lord, so atune our lives to thy ways that we may see the evidences of thee in all things around us. But let us never lose contact with thy most divine revelation. Amen.

#### Tuesday, May 20

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16. Read John 3: 11-17.

Ours is a God of love. He inspires trust. He would have us live, work, play—all in response to his love. In other words, the vital experiences of our lives ought to be the result of responding to him. It has been said that "orthodoxy" is that spirit of conservatism which asks persons to subscribe to statements of belief without first making them a part of their vital experience. When I was growing up as a youngster, I learned to know my mother by trust. I gained confidence in her through emotional responses. This was real experience. Later I went to college and studied biology. I had a good teacher and the scientific information came as a part of my progressive experience, and Mother did not become to me just a human thing, but a glorified creature of the Creator. Any new truths that come to us, if they become a part of our vital experience, do not break down or destroy faith or trust in God or in our fellow men.

Prayer—Open our eyes and ears that we may see and hear, and open our minds to receive thy truths. And above all, O Lord, open our souls that we may truly experience thy will. Amen.

#### Wednesday, May 21

It is good that a man should both hope and quietly wait for the salvation of the Lord. Lamentations 3: 26. Read Lamentations 3: 22-26.

Who is there among us who does not hope for better things? It is because we somehow believe in the goodness and justice and love of God that we have this hope. A wholesome hope is farsighted. It sees the ultimate consummation of God's goodness, but never loses sight of the significance of the



step by step experiences. Sometimes our experiences may seem disastrous. At such times we may have to look far into the future and hope in order to keep the faith. But we must ever keep the faith, for the waves that would seem to destroy the boat will bear it up and carry it along if the helmsman pilots the boat with faith. Although the Prodigal fed upon the husks, he still had within his soul that spark of hope which brought him back into fellowship with the Father. Do our hopes lead us to our heavenly Father?

Prayer—According to thy abundant mercy, O God, grant us a lively hope in the salvation thou hast made possible for us through the giving of thy Son. Amen.

#### Thursday, May 22

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Corinthians 10: 31. Read Colossians 3: 12-17.

True religion does not admit a faith that recognizes life as being divided into secular and sacred acts. True faith will lead us to practice the presence of God in our whole life. Life is not the series of pools along the beach—each one alone and to itself. We could not keep it so even if we would, for some great tidal wave of joy and gladness, or of fear or of sorrow, would overflow the little pools and bring all into one unity. Life is truly like the ocean in its unity. "I must be about my Father's business" in the home, in the school, in the church, in business; "whatsoever ye do, do all to the glory of God." Our religion is not practical nor is it real if it does not affect our whole life. Paul writes to the Corinthians that even he who plows and threshes should do so hoping in God.

Prayer—Father in heaven, help us to be consistent in our life. Help us to bring the whole of life under one guiding purpose, in thy name. Amen.

#### Friday, May 23

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matthew 25: 40. Read Matthew 25: 34-45.

What is service? Deeds, words, a cup of cold water, a visit, a kindness—these are service. Often we feel that we have given service when we have gone and worshiped. This is not true. Are praying and singing service to God? These are for our own good and enrichment. They are meant to lead us and to inspire us to perform all the acts

of our lives "in his name." No, only perverseness of spirit would cause us to stop with praying and singing, and call that service. There is the legend of the saint of God who because of the severity of the persecution forsook his duties in the city and fled. As he hurried along the road in the dusk he saw a familiar figure coming toward the city. Soon he recognized the Savior, and expressed his surprise, knowing that he had ascended to his glory. In reply the Master said, "I could only go to my glory when you served the needy in my place, and since you have left the work I had to come back and do it." Have you met your Master with your back to the service you should perform?

Prayer—Lord, lead us each day to do the little deeds of service that come our way, and to do them in thy name. Amen.

#### Sabbath, May 24

For where two or three are gathered together in my name, there I am in the midst of them. Matthew 18: 20. Read Matthew 18: 19-22 and Exodus 16: 5 and 1 Samuel 7: 3.

Practice the presence of God through public worship. Do you make any conscious preparation for the Sabbath morning worship? Do you strive to put from your mind any thoughts of malice, envy, jealousy, or pride you may be harboring? Do you search out the words and deeds of selfishness and unkindness, and seek forgiveness? This preparation is necessary, for, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart." So I would suggest preparation as the first essential in practicing the presence of God in worship. It is said of Gladstone, that he always walked to church in order to be prepared for the worship. The second essential is expectancy. Go to worship with the attitude of hope, desire, yearning, and need. The third necessary element is fellowship. Share with others in the service. And the last is communion. Seek the response of the divine Will to your hopes and needs.

Prayer—Lead me, O Lord, into a deeper feeling of reverence in worship by a conscious preparation of my mind and heart to enter into thy presence. Amen.

"Sitting behind a wheel of an automobile, watching the trunk on the car ahead, is about the poorest way imaginable to spend the Sabbath day."

## W O M A N ' S W O R K

### SUMMER SUGGESTIONS

Summer is the time of abundant living. The world of nature blooms in summer: cowslips in the swamps, cactus and yucca in the desert; crocuses when the snow is hardly gone and Michaelmas daisies when the snows of fall have started; flamboyant magnolia blossoms and demure violets; Dutchman's breeches in the shady glens and dandelions on sunlit lawns; mammoth lotus and tiny chickweed; poison ivy and balm of Gilead; morning glory and night blooming cereus; crawling purslane and climbing wisteria. From the first frog up from his chill winter mud to the last bear into his snug winter den life takes on myriad forms of expression.

The life of the spirit ought to bloom and bear fruit in the summer months. This is no plea by inference for church services as usual every Sabbath morning. Rather it is an attempt to open wide the shutters of our spirits, to take our stained glass religion out into the sun and air, to plunge our cloistered theology into the human venture like an exuberant youngster into the old swimming hole.

"What can we do in summer? Farmers are busy, people are away on vacation, and it's so hot that just a handful come to church." Then perhaps this is the time for the church to go to the people. If each community could do one of the things "we wished we could do this year but of course there wasn't time"—

As Mrs. Edward Gebhart suggests: "Summer is not a vacation time for either the country woman or the rural church, as it is to many of our city friends. The long days are filled with the hardest and happiest labor of the year and on Sabbath the church pews are the fullest.

"Yet summer offers unique opportunities to the rural church. A Children's Day service on a lake shore; outdoor evening services at farm homes; Vacation Schools in school houses and neglected churches bring new enthusiasm not only to children but to whole communities.

"One women's society enriches the life of its summer program by bringing the outdoors in. In August when gardens are a riot of warm color, the meeting is a flower

show. Every woman brings of the wealth of her garden, either an arrangement of cut flowers or a flowering plant. These are displayed with artistic skill and the guests are judges of the contest. The winning arrangements are displayed in a prominent window of the bank for the enjoyment of the community. The other flowers are distributed by the Sunshine Committee among the sick and shut-in where they bring immeasurable joy."

Some of the best meetings one busy farming community has ever known were where after the morning chores were done everyone brought picnic dinners to the lake shore or river bank. The Living Word was spoken to the accompaniment of living water and trees and clouds overhead, and the Bread of Life was broken for people sitting on the earth that brought it forth. People practiced neighborliness, boys and girls learned the truth that servants of all are really the greatest—that works out at a picnic!

Summer is the ideal time to develop a real community beautification program. One village turned a vacant lot back of the church, cut by a deep ravine and used as a dump, into a wild life park. Literally thousands of wild seedlings, shrubs, flower clumps, and plants were brought in and transplanted. The particular glory of the spot is a great bank of wild roses salvaged from a road construction job by a gang of near-hoodlum boys.

A young married couple, because of financial reverses, had to give up their summer vacation trip. With amateur enthusiasm they set about studying the stars through the summer evenings. Some of their not-yet-married friends joined them and this group, when fall came, was the nucleus of a new study class in the church, "Founding a Christian Home."—The Church Woman.

### WANTED

Copies of the 1940 Conference Year Book

If any of our churches have copies of the 1940 Conference Year Book that are not being used, a real favor would be conferred by returning them to the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

Corresponding Secretary.

"How adventuresome for God are you?"

## YOUNG PEOPLE'S WORK

## OUR GUIDE

(Contributed by Allen Bond)

Recently I read in a magazine a description of the manner in which army tanks are controlled. The one who does the actual driving is seated low, with only a narrow slit through which to look, while above him sits another man who has a good view of the conditions ahead. He then guides the driver by touching his head and shoulders in certain ways with his feet, thus showing what move should be made next. No doubt there are times when the man below, judging from what little he can see, would think it wise to follow one course, but the man above, who can see all the conditions signals for a contrary course. There has to be submission and unquestioning obedience on the part of the driver in order to be of value in a battle.

How much this is like the Christian in his relationship with God. We see "as through a glass darkly," but God sees it all. Although we are the controls down here in regard to what we do, yet if we are to work smoothly and to the best advantage, we must heed the direction given to us by God, as he reveals it through his Word, circumstances, and the inner witness of a still small voice.

## THE PRACTICAL LIFE

(Paper written at the close of a study of the life of Christ during a course in religion in Alfred University.)

This study of the life of Jesus has crystallized, for me, a good many undeveloped opinions that I formerly held, and has reformed some of those which once seemed to be fairly solid. I think that the church today would help more in the formation of a conception of Jesus if it treated his life from the angle at which we have attacked it. To me, after having studied his life as the gospels present it and as our text interprets and explains it, Jesus has become a more human person—one who lived a life much as other men until his last four years, and who then encountered a great deal of opposition when he attempted to pass on to others his personal experiences that arose from a close association with God. Christianity becomes more personal and seemingly more tangible with such a study than ever before.

To interpret his thoughts, actions, and associations with other people is to make a study of his life at once subjective and objective. I would venture to say that this interpretation of his character that we have evolved in class work and reading, and the study of what he did during those last four years have given me a much better understanding of Christianity. (It seems, in a way, a little strange that college has given me something in one semester that I never obtained in a good many years of attendance at church, Sunday school, and Christian Endeavor.)

One of Jesus' basic teachings was the love of one's neighbor and enemy. In view of this principle it does not seem consistent that those countries of the world that are maintaining Christianity in their midst (theoretically) at the same time are dropping bombs and using all the other weapons of "civilized warfare," on the people of those countries which have renounced Christianity in the name of aggression. One does not kill one's enemy because of a love of him. Thus, from the beginning it seems wrong that Christian countries should offer resistance to Nazism and its fellow "isms." And it seems equally irreconcilable that we, as a Christian, peace-loving nation, should provide the means by which such a war is to be carried on. As Chaplain Genne once said, "God is never on the side which has the most guns and the largest navy." Neither does it seem logical that he could be on the side with the fewest guns and smallest navy. All that goes with war is destructive. Not even a professed democracy is worth war—especially in view of the fact that no democracy even exists in the world today in the form of a major nation. Thus, the "spirit" of war, a professed Christian spirit, is not even existent, except as a means of duping army to attack army. The results of wars fought thus far have invariably led to other wars, no matter who or what side wins.

If we cannot reconcile Christianity and war (and I have yet to see or hear it done), and war is the important thing in the world today, how can we ever expect as a world to bring the idealistic teachings of Jesus into effect even in so small a matter as individual daily life? And even if the latter could be successfully accomplished, of what use is one individual Christian in a vast nation at war and working its destruction in an exactly

opposite manner from that which Christianity implies? In the light of the evils of war (as representing but one of the faults of our modern world), it is difficult for me to see that the idea of Christianity **actually** has been lived anywhere in the world. In fact, it is much easier to point out that Christianity today is theory only and either too difficult to become universal or too impractical. And yet, it is perhaps, as exemplified in the life of Christ, the most beautiful thing the world has even known. It is a paradox that is hard to understand.

## ATTENTION: ASSOCIATIONS

1941

Central Association, June 6-8, Brookfield, N. Y.  
Moderator, Mrs. Clark Stoodley, Adams Center, N. Y.

Eastern Association, June 12-15, Plainfield, N. J.  
President, Frank R. Kellogg, 412 Center St., Dunellen, N. J.

Western Association,  
Moderator, Wayne Crandall, Canisteo, N. Y.

Southeastern, July 3-6, Lost Creek, W. Va.  
Moderator, Urso B. Davis.

Northwestern, At call of moderator, Milton Junction, Wis. Moderator, Robert E. Greene, Milton Junction, Wis.

Southwestern, August 7-10, Fouke, Ark.  
Moderator, Rev. Ellis R. Lewis, Gentry, Ark.

Pacific Coast, April 10-12, Riverside, Calif.  
President, Robert E. Hurley, 4446 Mulberry St., Riverside, Calif.

N.B.—For local reasons the Central is preceding the Eastern Association this year. For fuller information concerning these important meetings see 1940 Conference Year Book, pp. 219-222.

## NEW STUDY MANUAL

By Courtland V. Davis

The committee appointed by Conference to prepare a manual for the study of the Statement of Belief of Seventh Day Baptists has completed its work and its manuscript is now in the hands of the publishing house for printing. The committee, consisting of Dean Ahva J. C. Bond, Rev. Erlo E. Sutton, and Rev. Alva L. Davis, has done a careful and complete job. Detailed Scripture references supporting each of the items in the Statement have been prepared. Explanatory material has been provided. The completed manual is scholarly and thorough, yet so well written that its use in classes of junior high school age boys and girls will be highly profitable.

The Commission has authorized the Tract

Board to solicit advance subscriptions to the Statement of Belief and Manual in the hope that sufficient orders will be received to warrant its immediate publication. This is now being done. A cloth bound edition in boards and substantially bound is being offered now at one dollar per copy postpaid. A cheaper edition, in paper, is to be printed later for class use and for stock. Won't you, who have read this far and who are Seventh Day Baptists because of your belief, send now for your copy of this document which with the single exception of the Bible itself presents your faith more strongly and more completely than anything which has heretofore been available?

Just send a dollar bill with your name and address to L. H. North, 510 Watchung Ave., Plainfield, N. J., and he will do the rest. But if you are to help in getting a prompt printing of the book, please do it now. It is hoped that it may go to press by June 15. Chairman, Distribution Committee.

## EDITOR'S MAIL

(Fair Criticism)

I am not a little surprised to see the poem, "Easter Morning," on the front cover of the "Recorder" for April 14.

Phillips Brooks was a great evangelist and a powerful preacher, but this poem is full of propaganda for the resurrection of Christ on Easter Sunday, which we as Seventh Day Baptists do not believe. The last line of the first stanza says "Christ will rise on Easter Day." That was before Easter was instituted. It is traditional and of pagan origin, being the personification of the goddess Ostara or Eastere.

Again, the last line of the second stanza says, "Christ has risen on Easter day," which is Sunday.

It looks as if the "Recorder" gives sanction to the belief that the resurrection took place on Easter Sunday.

Easter is the culmination of Lent, a Catholic institution, which at first was supposed to represent forty hours that Christ lay in the tomb; but from Matthew 12: 40, we know it was seventy-two hours. Not being satisfied with that reasoning they (the Catholics) had it represent his forty-day fast in the wilderness. However, that does not work: for counting backward from Easter to Ash Wednesday is forty days, leaving out Sundays.



Counting Sundays, Lent would be forty-seven days. The whole conglomeration is confusing. . . .

Sincerely yours in the Master's name,  
Wm. R. Vester.

Battle Creek, Mich.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sorry that I have not written sooner, but I have been reading the Children's Page.

I am in Boulder, Colo., now with Grandma, Aunt Gladys, and two cousins. Daddy and Mother and my little sister are in Manhattan, Kan., and are coming out Sabbath night, and Daddy is going back Sunday morning. Aunt Beulah and Uncle Erven are coming out with Daddy and will leave with him. Mother and Gladys are coming out to stay for awhile. Daddy is coming out this summer.

Everybody is fine. There is not much more to say, so good-by, with love,

Mary Brackett.

2455 Twelfth St.,  
Boulder, Colo.

P.S.—I am getting along all right.

Dear Mary:

Since you are already in Colorado, perhaps you will be able to go to Conference this year. I am looking with longing eyes towards Colorado and Conference in Denver, but you see it is a long, long distance from Andover, so I have only the faintest kind of hope that this Greene family will be able to make the trip.

If you do attend Conference you must write to us, the Recorder children and me, all about your experiences there, especially about the children's meetings.

We are having delightful spring weather here now, though it turns cool by night and nearly every morning everything has a coating of white frost. In fact our weather is too pleasant, and we need rain badly. Everything is so dry that grass and forest fires are altogether too frequent, so that in some parts of this state and other states many homes are burned down.

Here's hoping that you write again soon.

Sincerely your friend,

Mizpah S. Greene.

Dear Rolleesa:

Now to answer your letter, which space would not allow last week. I hope your kitty and puppy are good friends and do not carry out the old saying:

"Dogs and cats do quarrel and fight  
It is their nature to."

Our kitty does not interfere with either dogs or cats if they keep off our dooryard, but he strongly objects to the trespassing of either one.

Thank you for sending me the article about Hammond College. I was very glad to get such full information on the subject. I hope I'll hear that you are attending college there some day before many years.

I'm afraid we will not be any more likely to go to Conference this year than you are, so we'll have to get all our enjoyment about Conference out of the Recorder.

I'll complete our page today by sharing with you a little poem sent by "Aunt Hattie."

Your sincere friend,

Mizpah S. Greene.

### Dimple Darling

Little Dimple Darling was sitting in the sun  
Blowing pretty bubbles, one by one.  
Little Dimple Darling blows a big one bright,  
Sees it on the breezes—soaring high and light.  
Up it goes still higher until Dimple Darling cries,  
"Oh, it's gone where May lives, up in the skies."  
May is the little sister who went to Heaven one day,  
And ever since wee Dimple has missed her in her play,  
And often asks her mama, "How much longer  
will she stay?"  
Now the bubble dances—still higher in the air,  
Upward little Dimple lifts her face so fair,  
And eagerly she's shouting, "Oh, it's almost  
there!"  
But presently her bubble has disappeared from  
view.  
Has it burst, I wonder? Ah, but the watching  
eyes of blue  
Have seen it soar to Heaven, where Dimple says  
it's true  
That her precious bubble was caught by sister May  
Who even up in Heaven with Dimple loves to play.  
"But Mama," she questions sadly, "How much  
longer will she stay?"  
Dimple's thoughts of heavenly pleasure were a  
childish fancy gay,  
And I'm glad Heaven seems so real and not  
near so far away,  
As we older folks take it by what we do and say.

"A faith that does not help in times of  
trouble, is no faith."

## NEWS FROM ENGLAND

President Norwood of Alfred University has recently received a letter dated March 30, 1941, from Rev. W. T. Whitley, D.D., a Baptist historian, whose home is in Brentwood, a town some thirty miles northeast of London, England. The following extract from this letter may be of interest to readers of the Sabbath Recorder:

Our conditions here vary greatly. Today I have met people from a dense suburb of London, who gave pathetic stories of their neighbors; yet this month (March) I deliberately took a bus going eight miles out from the centre, most carefully scrutinizing for damages: at one point a church had been burned out and eight houses wrecked, nothing else the whole way, with houses everywhere. A story comes to me via New York of a Scotch woman with seventeen pounds of butter a week; I suspect some colossal error, ounces for pounds; and no mention of the size of the household. We are indeed rationed, and cannot always get every article we happen to fancy, but there is no shortage. For instance I breakfast regularly on porridge and toast with nearly a pint of milk, dined today on tinned Canadian salmon made into potato pie, rhubarb and dates stewed together, with custard. At a committee to which I walked three miles, we had scones, little home-made cakes and tea. Have just supped on an egg, brown bread, butter. We have good soups from our joint-bones and our garden produce. Londoners evacuated to the country often shock us by their ignorance and shiftlessness—caricatured in a girl complaining that she can't get good milk in a bottle, "They squeeze it out of a cow,"—and their spindled forms. I have to do with a rest home which for many years has taken London children for a fortnight, and sent them back heavier and happier. Our work today has been planning their special treats in June and July.

Doctor Whitley is a trustee of the fund established in 1707, by Joseph Davis, a wealthy merchant in London, for the benefit of the Seventh Day Baptist Churches of England, of which there were several at that time. Now there is but one, the Mill Yard Church, of London, which receives a small portion of the income of the fund. The larger part is diverted to the Baptists, who claim that Seventh Day Baptists are virtually extinct in England, and that they (the Baptists) are entitled to the benefit of the fund as "next of kin."

As a representative of the Davis Fund, in 1936 Doctor Whitley attended the celebration of the one hundredth anniversary of the founding of Alfred University.

Corliss F. Randolph.

## OUR PULPIT

### PORTRAIT OF A MOTHER

By John Field Mulholland

Proverbs 31: 10-31.

James McNeill Whistler's portrait of his mother is the classic portrait of motherhood. Mother is a person of gray hair, gowned in black. She sits in the earned idleness of her twilight time and repays our love with tenderness. Her smile reassures the anxious and her presence is solace to the sorrowful. On Mother's Day we turn aside from the currents of our lives and remember her. Yet she has passed from being an active influence in our lives to being a passive goodness.

But artists have painted other pictures. The greatest artists of all time have painted portraits of young mothers whose eyes are star-bright because the glory of God has come to them. The greatest Madonnas are those which have captured most strikingly the flaming pride of a young mother over her firstborn son.

Portraits of motherhood thus range from Madonnas who in the joy of young motherhood reflect hope and pride, to portraits of aged mothers whose serenity still shows forth hope and pride. But neither age nor youth is typical of the mothers who are so efficiently accepting the responsibility of home and church and community. Still young, but with the maturity of viewpoint which responsibility brings, they have no portrait, no effusive tribute. Yet they are the mothers who are especially worthy of honor.

### A Mother of Old

An ancient word portrait from the book of Proverbs may help us. "She seeketh wool and flax and worketh willingly with her hands. She is like merchants' ships; she bringeth her food from afar. She riseth also while it is yet night and giveth meat to her household and a portion to her maidens. She layeth her hands to the spindle, and her hands hold the distaff."

Not a very good picture of the mothers of our time, is it? Yet in a vital way it is. The hour of rising and the use of a spinning wheel are not tests of the perfection of a mother's love. But in an ancient land or in a modern apartment, the mother's care of material things is the first test of her love.



The father may be the provider for the family but the mother must take those provisions and from them create a home. Her care for the home means happiness for the household.

Civilization is a feminine achievement. The most important discovery for civilization was not the discovery of the use of fire, but the discovery that planted grain would yield a harvest. The nomadic tribes with their herds and flocks lived precariously. At times during the year, the meager fare would be supplemented by wild fruits and wild grain. Then the great discovery was made that if grain were planted, a harvest would result. The planting of the grain rooted the tribes to one place and they were no longer wanderers on the earth. Each generation could build upon the inheritance of the past and the arts of civilization came into being. I believe it was a woman who first planted grain. One spring as the tribe moved north she scattered grain upon a mud flat and harvested the grain as they moved southward. She had planted in hope, remembering a time when her children had been hungry.

#### Man and Woman

It has always been so. Women have had to preserve the material gains. Men have sought for the new, for the exciting, for the distant venture, for the thrill of the chase, for the glory of war. Women have cherished the old, the calm, the opportunity at hand, the harvest of the fields, the benefits of peace. Our civilization speaks loudly of man and his doings. The color and glamor of history is man's, the startling inventions are his, his are the great pictures and the stories of surpassing grandeur. Women have performed in the arena of man's achievements and have shown their talents to be equal to those of men, but the pattern of their achievements has been a pattern which men have set. The tapestry of civilization has been woven by men into patterns of their own design. The thread which went into that tapestry was spun by woman, but men have taken woman's contribution and have woven it according to their own fancy.

This woman of old recognized that if the fundamentals of life were to be maintained, someone had to see to their maintenance. If there was to be food for her household, someone had to rise in the dim gray of

dawn. If there was to be clothing, someone had to spin. If life was to have continuity, someone had to plan—plan even as the merchants who brought their food from afar. This woman did not account herself great, but she saw that life consisted of innumerable small events, not a few sudden events. Life may have fluctuations but must not depend upon the fluctuations. A purpose greater than any fluctuation must guide. Women have planned according to the purpose, as men have planned according to the fluctuations.

#### The Planning Genius of Woman

How perfectly this woman of old fits into this picture! She planned because she accepted without question the responsibility of finding material benefits for her family. She considered a field and bought it. She planted a vineyard. The purpose of purchasing was for use. It was not to speculate upon the sudden boom in land values but to receive the slow gain of the yearly yield. Her planning, as is the planning of all true mothers, was for certain returns rather than for nebulous profits.

This mother was also vigilant. "Her lamp goeth not out by night." The lamp which this woman kept burning was not the lamp for late toil, but the watch lamp ever ready for the emergencies of the night. Vigilance and readiness are the inescapable duties of true motherhood. The woman of old was the physician of the family and also the caretaker. The burning lamp was the token of her vigilance.

#### Giving Thought to the Poor

Industrious, intelligent and vigilant, her concern did not end with her family. "She stretcheth forth her hand to the poor, yea, she reacheth forth her hands to the needy." This woman thought of others less fortunate than herself. Doing good may be a gesture of charity, the demonstrating of one's ability to do good, but this woman had the impulsive goodness of a mother who recognizes that the needs of others are part of her own need. Knowledge came intuitively to her that as long as little children cried in hunger, the food she prepared for her own children would not be sweet to their lips.

Because this woman had made provision within her own household, and had thought of those without provisions, "she was not afraid of the snow for her household, and

she laughed at the time to come." Security is not the raising of walls, it is making walls unnecessary. Unconcern for the future can come only when the present is lived with courage and intelligence. To laugh at the time to come when you lack in industry is foolhardy. But if the labor has been thorough and provision has been adequate, the heart laughs with its own joy at the thought of fearing a tomorrow. Security is the reward of one who has lived her life with a recognition of its duties.

#### Kindness Is a Law

"She openeth her mouth with wisdom and in her tongue is the law of kindness." Wisdom in speaking and kindness in living are the basis of true security. The law of kindness is not being kind at times, but is the principle of action, the binding law of living. The law of kindness is impartial, being neither a pose toward those who will aid one, nor a patronizing attitude toward those whom one is helping. Generous in action, this woman of old seasoned her charity with the law of kindness reflecting her own life.

"Her husband is known in the gates when he sitteth among the elders of the land." Part of the praise awarded to every woman is the position of her husband. The respect shown her husband is part of her glory. Every woman knows that the man who is honored in the gates is in a measure the creation of her own wishes. A man might stand about the great, but unless he has a wife whose influence is worthy of the place he occupies there will be neither poise nor security in the place he occupies. There is a great strength which comes from the unity of two people who, having forsaken all others, build two lives into a home with one purpose. Divorce is an evil because thereby that unity is lost. Divorce is tragic to children because thereby they have lost the stability of a background where parents move with honor and dignity. The centuries have changed many things since this woman of old lived, but now, as then, every true mother knows that if she does not support and honor the father of her children so he may stand before men unashamed, she has jeopardized the security of her children.

The reward of such a mother is definite. "Her children rise up and call her blessed; her husband also and he praiseth her, saying, 'Many daughters have done worthily but thou

excellest them all.' " However varied may be the attitude of children toward their mother, her own heart will tell whether or not they call her blessed. The mother who is pre-eminently a mother working for her children and for her husband is the one who excels, who is blessed of them.

#### "Strength and Dignity"

Poise is the quality in woman which is most admired. This woman of old was described in these terms: "Strength and dignity are her clothing." She was not one of the weak who felt it necessary to make a display to the world. Her life had been rich in her personal life, in her home, in her relationships with others. She walked in the strength of the richness of life, and the knowledge of her strength gave her dignity. There is no strength like the knowledge of work well done. There is no dignity comparable to the dignity of a woman who has measured her life in terms of manifold responsibilities and knows she is worthy.

Is the portrait completed? She was a woman who had poise, who had the trust of both husband and children. A woman who was intelligent and vigilant in the things of the home, and concerned about the needs of others, surely needed little else said of her. "A woman who feareth the Lord, she shall be praised," was also said of her. Is that but an incidental part of the description?

A clergyman was listening to a friend describe a certain woman. She was pictured as exceptionally charming, happily married to a successful man who was highly esteemed, and having children both talented and handsome. Her own interests were great. She had rich musical talent and a gift for writing; she had intellectual interests; she gave of her thought to community affairs and world problems alike. The clergyman expressed his conviction that such a woman would be interesting to meet. His informant added, "And she's interested in religion, too."

The clergyman smiled at so evident an anticlimax spoken for his benefit. Is being interested in religious things an afterthought, an "addition" to a life that has abundant satisfactions? Is the interest shown by a fine woman in religion merely a compliment paid to an institution in the community? Is it not a fact that her "fine" quality is a fruit of her religion? Does not her fineness spring from the religion that is essentially her life?

**The Completing Touch**

The same questions might be asked of this woman of old. The description of her as a woman that feared the Lord comes after most of the description is complete. It was not an afterthought, nor an anticlimax, but the completing touch to a great portrait. A mediocre artist might paint a portrait of a woman and say, "I want to show that she is religious, so I shall paint her with a Bible in her hands." That would be a technical prop to show a fact that a greater artist would have shown by the character whom he portrayed. This woman did not need to have it said of her that she feared the Lord. A woman who day after day had worked in her home with so deep a devotion to her task that her husband and children were blessed by her work, knew that there was a reality which gave meaning to her work. She knew that life had gifts of righteousness and noble living which were not of a single hour or of a day, but which were timeless in their worth. If these things for which she worked were timeless in their quality, they must have their source in some eternal reality.

Such a knowledge lifted her life so that every duty became an act performed in the sight of God, and every expression of love was a part of the great eternal love. She feared the Lord, and her entire life was lived in the light of that fact.—From *Christian Century Pulpit*, May, 1941.

**EASTERN ASSOCIATION — RECORD BOOKS**

The Eastern Association is desirous of learning the whereabouts of some of its early record books. From the year 1845 through the year 1877, the original records are lacking.

Perhaps they have been packed away in some one's attic and forgotten. Please make a search for them.

Communicate with the engrossing clerk, 510 Watchung Avenue, Plainfield, N. J., if you can assist in locating them.

Evalo St. John,  
Engrossing Clerk.

**A CORRECTION**

I have been guilty of carelessness in a recent article in the Recorder. In writing on "Birds and the Bible" I mentioned that the meadow lark laid only two eggs, with

no nest, and when alarmed she took them in her long, ugly, horny feet and carried them to a new location.

Brother George B. Shaw was kind enough to send me a leaf from a bird book describing the nest of the meadow lark, and the several eggs therein.

My mistake was in not mentioning that this is the English meadow lark, which is a different variety from the American meadow lark, of which the above mentioned bird book spoke.

Dr. Walter L. Wilson has referred me to Dr. C. J. Rolls, an English naturalist, for information concerning this bird.

Sorry for the oversight!

Lester G. Osborn.

**DENOMINATIONAL "HOOK-UP"****Rockville, R. I.**

The Preaching Mission which has been in session at the Rockville Seventh Day Baptist church since Tuesday evening, closed Sunday evening with the hymn sing of the South County Baptist churches as guests of the Rockville Church. Rev. Wayne Rood and Rev. Harley Sutton of Little Genesee, who has been conducting the mission, were the speakers.—*Westerly Sun* (April 30).

**Shiloh, N. J.**

Shiloh, April 17.—A testimonial dinner was held Tuesday evening in honor of Mr. S. V. Davis, who has retired from the office of church treasurer after having served in that capacity for thirty years.

The tables, which filled the church dining room, were beautifully decorated with candles and Easter baskets of forsythia, pussy willows, and daffodils.

Miss Gertrude Davis, a daughter who teaches English in the Moorestown High School, and Miss Emily Davis, another daughter who is a teacher in the Hanover School, were present and contributed to the testimonials which were an interesting feature of the evening.

Thurman Davis, a son, who is associated with his father in business, and Mrs. Davis and their daughter, Janis, were among the honor guests. Mr. Davis and Janis each gave greetings. A letter was read from another daughter, Mrs. Lucian Burdick, of Idaho. Rev. Herbert L. Cottrell and Mrs. Cottrell, of Marlboro, were present. Mr.

**Verona, N. Y.**

A special Easter service was held in our church April 12. Pastor A. L. Davis' subject was "The Empty Tomb, the Cradle of the Christian Church"; text, 1 Corinthians 15: 17. The anthem, "Easter Morning," was given by the choir. The church was decorated with Easter lilies, hydrangeas, and daffodils.

In the evening following, church night fellowship supper and program was held. The general theme was, "God Is at the Organ." Three addresses were given by the following speakers: Mrs. Almira Warner, Mrs. Gerald Lyng, and Mrs. George Davis. Alfred Davis of Rochester sang "The Lost Chord," with Miss Agnes Smith at the piano. The stories of the following hymns were told before they were sung: "This Is My Father's World," Dorothy Williams; "Evening Prayer," Garth Warner; "The Old Rugged Cross," Olin Davis. Floyd Sholtz was toastmaster and Alva Warner, song leader.

The annual meeting of the Verona Town Council of Religious Education was held in the Verona Presbyterian church Thursday evening, April 17. Rev. A. L. Davis, president, presided. The address, "No Competitors," was given by Rev. E. G. Dyett, pastor of the Presbyterian Church of Rome. The program included two anthems by a vested choir of twenty voices from the several churches in the unit. As Pastor Davis had held the office of president for three years, he did not feel he could take it longer. Those elected from our church were: president, Mrs. Iva Davis, and secretary, Mrs. Eula Sholtz.

The Young People's Social Club sponsored a farewell party held in the church parlors for Allison Smith, who has been called to the service. At the close of a very interesting program Raymond Sholtz, teacher of the church school class of which Allison is a member, with a few appropriate remarks presented, in behalf of his many friends, a military kit and a Testament containing the Psalms. He responded, expressing his surprise and sincere appreciation of the gifts. A cafeteria supper was served and games followed. Allison also received a generous gift of cash from the employees of the Kent Company in Rome where he was employed.

April 26, was the Sabbath for exchanging pulpits in the Central Association. Rev.

Cottrell, who was a small boy when his father came to Shiloh fifty-one years ago to take up his duties as pastor of the Shiloh Church, told of Mr. Davis' father, the late Albino W. Davis, being treasurer of the church at that time. John Harris gave some interesting reminiscences of school days when he and Mr. Davis were boys.

**Greetings From Ministers**

Messages were also read from the ministers who were pastors of the church during Mr. Davis' term as treasurer. These included Rev. James L. Skaggs, of Salem, W. Va.; Rev. Erlo Sutton, of Denver, Colo.; and Rev. Leon M. Maltby, of White Cloud, Mich. Greetings were also sent by Rev. H. C. Van Horn, of Plainfield, secretary of the Tract Society of the Seventh Day Baptist denomination and editor of the Sabbath Recorder, and Rev. Everett T. Harris, a former Shiloh boy, who is pastor of the First Alfred Church, Alfred, N. Y. Dr. and Mrs. Milton Davis, of Milton, Wis., also sent greetings.

The present pastor, Rev. Lester G. Osborn, spoke entertainingly.

Mr. Davis was presented with a beautiful gold pencil, the presentation being made by Mrs. Lora Harris, in behalf of the church, to which he graciously responded.

**Merriment, Music**

Much merriment was created throughout the evening through the efficient handling of the program by the toastmaster, B. B. Sheppard, and the occasion was enlivened by the singing of old songs led by Mrs. Sheppard. One of the songs which was sung was "Stepping in the Light," one of Mr. Davis' favorites.

Special musical features consisted of several selections by the ladies quartet comprising Mrs. Martie Hitchner, Mrs. Sheppard, Mrs. Lora Harris, and Mrs. Ruth Harris. Instrumental music, furnished by Mrs. Anita Harris, violin; David Davis, flute; and Louis Schaible, clarinet, was also enjoyed.

Mrs. Olga Fogg was chairman of the committee responsible for the beautiful decorations.

The dinner was served by the ladies of the church and there were attractive favors.

—Bridgeton paper.



Neal D. Mills of De Ruyter delivered an interesting sermon in Verona church and Pastor Davis occupied the pulpit in the Leonardsville church.

The "Worth While Class" was entertained at the home of Mr. and Mrs. Stanley Warner for their April meeting. As the occasion was Mrs. Warner's birthday, she was guest of honor and two prettily decorated birthday cakes were in evidence on the supper table. After the worship program a social hour was enjoyed.

On the evening of April 20, the Ladies' Society sponsored a Virginia baked ham supper. From that and the sale of aprons and fancy articles they realized \$72.

Correspondent.

#### Denver, Colo.

Denver, the City of Conventions

Attend Conference August 19-24, 1941

The friends of Mr. and Mrs. Guy Thorngate gave them a surprise party for their twenty-fifth wedding anniversary and presented them with a lovely set of silverware and many lovely gifts, showing the appreciation of their family in the church. The hostesses were Miss Mary Thorngate, daughter of Mr. and Mrs. Guy Thorngate, and Mrs. Lola Thorngate. Guy Thorngate has been our treasurer for several years.

Rev. Ralph Coon of Boulder preached a very inspiring sermon for the Denver Church, Sabbath morning, April 19. Rev. Erlo E. Sutton of this church preached in Boulder, this being the Mission Sabbath.

We are enjoying new "runners" in the church donated by the Ladies' Aid and the Christian endeavorers. Also the parsonage is being improved.

May the first, was an outstanding birthday. Mrs. Harrison Davis, of Denver, celebrated her 84th anniversary at the home of her son, Orsen, Mrs. Orsen Davis being hostess. Mrs. Davis, otherwise known to her friends and relatives as Grandma Eliza, is the mother of six living sons, Eugene of Shanghai, China; George of Summit, N. J.; David, Orsen, and John all of Denver; and Ross of Battle Creek, Mich. There were about twenty-five ladies of the church and friends of the neighborhood present. She presented a reading, which she said she gave once when she was a girl, once again later when Mr. and Mrs. Eugene Davis were in Denver at a tea.

Correspondent.

#### Auckland, New Zealand

From March 2 to May 2, the Auckland Seventh Day Baptist Church conducted a mission in the Auckland Girls' Band Hall, Karangahape Road, C 2 (opposite Newton Post Office). The cover of their publicity leaflet bore also the words: "The Commandments of God and the Faith of Jesus." A quotation on the back was from Revelation 11: 15: "The kingdoms of this world are become the kingdoms of our Lord, and his Christ, and he shall reign for ever and ever." Weekly themes presented were: "Fact or Fable, The Bible of Today?" "Universal Empire: When?" "The Coming World Dictator: Hitler or Who?" "Why I Am a Seventh Day Baptist," "Christendom Astray," "The Last Reformation," "The Faith of Our Fathers: What?" "What Will Become of the World?" "Christ or Barabbas?" "What Is Your Decision?"

Two hundred dollars was contributed by the church for publicity which consisted of posters, newspaper advertising, and radio broadcasts.—From correspondence.

#### MARRIAGES

Petrunis - Olsen. — On Sunday, April 27, 1941, at the Marlboro Seventh Day Baptist church, Marlboro, N. J., Mr. Anthony Petrunis of Bridgeton, N. J., and Mrs. Joan L. Olsen of Chester, Pa., were united in marriage, Rev. Herbert L. Cottrell officiating.

#### OBITUARY

Davis. — Lura E., daughter of Milton and Elsie Westfall Davis, was born at Lost Creek, W. Va., May 23, 1875, and died in Parkersburg, W. Va., February 1, 1941.

Her mother died when she was five years of age. Her father and stepmother passed away several years ago. She is survived by three brothers and one sister: Eli F., Dodge City, Kan.; Lon C., Cheyenne, Wyo.; Ahva, Parkersburg, W. Va.; and Mrs. James A. Saunders, Westerly, R. I. After the death of her father and stepmother, she kept a boarding house for students at Salem College.

She became a member of the Salem Seventh Day Baptist Church when about fourteen years of age, and throughout her life she was a devout and faithful member of the church. She became blind and her health failed about six years ago.

The funeral service, held at the Salem church, was conducted by Pastor James L. Skaggs, and the body was placed in the family lot at Lost Creek, W. Va.

J. L. S.

# The Sabbath Recorder

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No. 20



MR. L. HARRISON NORTH  
Manager of the Publishing House  
(See "Who's Who" in this Recorder.)

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