

At 5.30 a picnic supper was served, the open fireplace being used by several of the group.

The annual business meeting and election of officers of the Ashaway Christian Endeavor Society will be held at the parsonage on Wednesday evening at 7.30 o'clock. The nominating committee, Arthur Brayman, Harold Collings, Jr., and Louis Savy, will present a slate of officers for election.

The meeting Friday evening was attended by more than twenty young people, their leaders, and guests.

Articles pertaining to the subject, "Setting Christian Standards in My Friendships," were read by Hilda Maine, Arthur Brayman, Elsie Arnold, and Louis Savy.

A half hour of Bible study of the first chapter of the Book of John was conducted by Rev. Ralph H. Coon, who also gave a blackboard talk to bring out the main points for concentration. The study will be continued at the meeting Friday night.—Westly Sun (Aug. 25).

Washington, N. H.

Sabbath day, August 23, a meeting was held in the Seventh Day Adventist church in Washington, N. H., to commemorate the ninety-seventh anniversary of the day when a Seventh Day Baptist woman, Mrs. Rachel Preston, spoke the Sabbath truth to an Adventist group in that place. About two hundred people were present, mostly Adventists, at the morning and afternoon sessions. But for the gasoline curtailment, there would have been at least two Seventh Day Baptists present from Massachusetts to join in this service.

L. F. P.

Princeton, Mass.

New Market, N. J.

We again co-operated with the Vacation Bible School held at the Plainfield church this summer. Five from our congregation were in attendance. Pastor Sutton was the supervisor and Mrs. Sutton one of the teachers.

Two of our young people, Elaine Kellogg and David Lance, attended the Lewis Camp for Seventh Day Baptist teen-agers of the Eastern Association, at Ashaway, R. I.

Pastor and Mrs. T. R. Sutton attended the General Conference at Denver, Colo., in August. They feel that although the attendance was somewhat smaller than at some other places, it was a very good Conference filled with many fine things for spiritual up-

lift. Pastor and Mrs. Sutton spent their vacation in Colorado and Wisconsin, visiting their people. Mr. Sutton also assisted his father the latter part of July with the teenage group at the Rocky Mountain Seventh Day Baptist Camp near Boulder.

During the month of August our church schedule centered into one service, that of Sabbath school. The last two Sabbaths of July, while the pastor was at camp, the pulpit was supplied by Rev. T. D. Walker of the Dunellen Methodist Church, and Rev. M. R. Palmer of the New Market Baptist Church. Prayer services were conducted by two of our young men, Gordon Harris and Harold Kellogg.—Contributed.

Verona, N. Y.

Our sixth annual Home Coming Day was celebrated August 2. Pastor Davis preached the morning sermon on the subject, "Three Pillars of Christian Faith," followed by the Lord's Supper.

Dinner was served in the church parlors. The afternoon program opened with a praise service led by Raymond Sholtz, chorister. There were two selections by the young people's orchestra, and a solo by Kenneth Babcock of Milton, Wis. Dr. J. Nelson Norwood, president of Alfred University, gave the address, which was followed by a forum. The service was attended by about one hundred fifty people.

The Young People's Social Club met at Lewis Point, Oneida Lake, on the evening of August 9. After a sunset worship service in charge of Wm. Arthur and a short musical and literary program, a wiener roast was enjoyed.

The Doer's Sabbath School Class held their August meeting at the home of Mr. and Mrs. Orville Hyde. Officers for the ensuing year were elected. The Worth While Class was entertained by Mr. and Mrs. Floyd Sholtz on the evening of August 23. The class officers were elected.

The congregation was greatly surprised and saddened to hear Pastor Davis' resignation which he presented August 23. This was his first pastorate of five years' duration, and he has been with us for the past nine years, where he and Mrs. Davis have endeared themselves to the people. They have done very faithful and efficient work in the church and community and will be greatly missed.

Correspondent.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., SEPTEMBER 22, 1941

No. 12

CREDO

Not what, but whom, I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man can give;
Not what, but whom!

For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe, but whom!

Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illumine,
And bids me look beyond the tomb
The larger life to live?
Not what I do believe, but whom!
Not what, but whom!

—John Oxenham.

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The Sabbath Recorder

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

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EDITORIALS

DOCTOR RANDOLPH RESIGNS

Most reluctantly did the members of the American Sabbath Tract Society at its annual meeting in Plainfield, N. J., September 14, accept the resignation of Dr. Corliss F. Randolph from the presidency of the society. Doctor Randolph has been an active member of the society and board for fifty-one years, and president for twenty-seven years. Few realize, as many of the board members do, the vast amount of time, thought, and energy Brother Randolph has given to his office. His wide knowledge of our work, past and present, and wise understanding of moving events have made him an invaluable leader and adviser.

Before voting to accept the resignation several members of the board present expressed their deep regret, together with words of personal appreciation of the untiring service that President Randolph has rendered. He was unanimously elected president emeritus.

In his place, Dr. Lavern C. Bassett of Dunellen, N. J., was elected president. Doctor Bassett has been a member of the board for the past fourteen years, and for some time one of its active vice-presidents and chairman of its Investments Committee. He has the full confidence of his fellow members and we bespeak for him the support and co-operation of all members of the American Sabbath Tract Society.

SERVING SERVICE MEN

The Tract Board has been asked by Conference to continue and expand its work of contacting Seventh Day Baptist young men in army and navy service. Appreciation was expressed by the Conference for the work voluntarily begun by the board.

If the work is effectively to be done, full co-operation on the part of churches and parents, with others interested, must be had. Co-operation on the part of the men themselves will mean much.

From the very nature of the case the addresses are not permanent, and a list of names and addresses becomes obsolete almost as soon as compiled. The file built up by the secretary earlier in the year is without doubt now ninety per cent out of date.

Therefore will not the pastors or church clerks and parents or other relatives send at once the names and latest addresses of their members now in the training camps or other military service? We cannot do much till you do this. We believe everything possible should be done for our youth thus deprived of home and church privileges.

We will be glad to send the Sabbath Recorder one year to these men on receipt of \$1 per man.

Names should be sent to Secretary Herbert C. Van Horn, 510 Watchung Avenue, Plainfield, N. J.

THE SABBATH RECORDER

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SOLDIERS, REFRAIN FROM ALCOHOL

From national headquarters of the Woman's Christian Temperance Union we learn that a direct appeal by their recent convention is made to soldiers and sailors to refrain, voluntarily, from the use of beer and other liquors, "as your own answer to the question of whether alcohol has any justifiable place in military life."

Convention discussion revealed "reliable information that in many camps more trainees call for soft drinks than call for beer. We urge these young men to continue to observe the high principles which animated them in civilian life and to withstand social and other pressure to drink." It appears that appeals on scientific, medical, and moral grounds to Congress, to various state legislatures, to war and navy departments have gone unanswered.

The appeal declares: "We believe we speak for millions of American mothers and wives and sweethearts when we appeal direct to all soldiers and sailors. We ask them to do just one thing: Thing for a moment of what you know liquor (including 3.2 beer) does to you, of what you have seen liquor do to other men and women, and then ask yourself if a hangover has any place in the army or navy."

The appeal continues: "If your personal decision is that you prefer sober judgment and sound thinking all the way down the line from Washington to the combat maneuver, there is only one thing you can do—the next time you go into the canteen or into the tavern down the street say, 'Make mine a soft one.'"

CONFERENCE REPORT

(Continued)

Sunday Morning

The worship service Sunday morning was arranged by Dr. Edgar D. Van Horn with Dean A. J. C. Bond preaching the sermon. The members of the Broadway Baptist Church were guests and their choir rendered the music—all of high order.

Doctor Bond's theme was "The Light of Mankind," with text according to Goodspeed: "The light is still shining in the darkness, for the darkness has never put it out." John 1: 5.

Quoting Bangs, "It is never so dark but there is a little light if you will strike a

match and find it," Doctor Bond declared the enduring, abiding presence of God in the world. God has not abandoned mankind; he has too much at stake in the world. He is standing by with solicitude and warning.

In the second place—God continues to offer man a plan of life which will succeed. But there are no "short cuts" to a good world. If we get God's mind at all we must think in terms of mankind. Man was made to be like God and to have fellowship with God, a fellowship and obedience which must be continued. God had to take the risk of man's choosing evil if he made man a moral being. Evil must be blotted out according to God's plan, which is a plan of love. There can be no other plan. The plan of God for man's redemption presented by Jesus, he will carry through. The wrong method never succeeds. We must help God to redeem the world.

The Sunday night service concluded the Conference. It consisted of a praise and song service, reception of accredited ministers, the presentation of the new Conference president, and a sermon by President J. Nelson Norwood of Alfred University, Alfred, N. Y.

Rev. Paul L. Maxson of Berlin, N. Y., received the hand of fellowship; Wayne Rood of Rockville, R. I., received it in behalf of Rev. Earl Cruzan, Waterford, Conn.; Rev. Herbert C. Van Horn, for Rev. F. S. Johnson of New Zealand; and Rev. Gerald D. Hargis, Battle Creek, for Rev. Charles L. Smellie of Jamaica. Doctor Bond extended the hand of fellowship.

Professor Harley D. Bond, Salem, W. Va., newly elected president, was inducted into office and responded with words of humility and sincerity.

President Norwood spoke helpfully and briefly on the "Sanctity of Covenants." Defining covenants and sanctions he said the covenant between man and God has no legal compulsion. The only compulsion is the inner urge of a moral personality.

God promises a better society if mankind will keep his laws and statutes. We can't prove this statement mathematically—but when it is the universal mankind's thought it must be so. This is the realm of faith.

"This is my Father's world,
And to my listening ears,
All nature sings, and round me rings

The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought."

Business Meetings

The business throughout Conference was expedited graciously by the president. No acrimonious or touchy speeches were made to mar a splendid meeting.

The amendment to the constitution concerning the Woman's Board—proposed at 1940 Conference—was adopted. (See 1940 Year Book, pages 57, 58.)

It was voted to try the plan to increase funds for ministerial retirement support as recommended last year. (See 1940 Year Book, page 48.) The plan is to begin to operate October 1, 1941. The churches and pastors will act voluntarily.

DAILY MEDITATIONS

(Prepared by Charles H. Bond, Alfred, N. Y.)

Sunday, September 28

Read Romans 12: 9-18.

"Bless them which persecute you." (Romans 12: 14.)

The first thing that most people think of when they have been wronged is apt to be, "He can't do that to me and get away with it," or "I'll strike back and my blow will be harder than his." If that is what you think, Christ has not yet come into your life. Paul says, "Bless them which persecute you," and Christ said, "Father, forgive them; for they know not what they do." The Christian way of life is love. Wouldn't this world be better if we looked for the good in others, forgetting their faults, the wrongs they have committed? None of us is perfect. One author who is unknown to me writes the thought like this:

I Know Something Good About You
Wouldn't this old world be better
If the folks we meet would say,
"I know something good about you!"
And then treat us just that way?

Wouldn't life be lots more happy
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too;
You know something good about me,
I know something good about you?

Prayer—It is so easy, Father, for us to pick out the weaknesses in others, but it is just as easy, if we would try, to look for the good. Come into our lives, O God, and continue to come in until we are filled with thy love. Amen.

Monday, September 29

Read Matthew 25: 14-21.

"Enter thou into the joy of thy Lord." (Matthew 25: 21.)

God meant for us to be happy or he would not have sent his Son to show us the way of righteousness and happiness. A doctor out West has found a new remedy for the "blues." His prescription reads something like this: If you keep the corners of your mouth turned up you can't feel blue. The directions for taking are: "Smile—keep on smiling—don't stop smiling." Do you think it would work? Try it. Regardless of your mood turn up the corners of your mouth. How does it make you feel? Now draw the corners down. What is the effect? Whatever you think of this doctor's philosophy, human experience bears witness to the fact that men and women who look on the bright side of life when things are bad and make the best of them may bring victory out of what seemed defeat. We can enter into the joy of the Lord only if we do his will.

Prayer—Father, even when the sky is cloudy and the rain is falling we feel thy presence with us. There is great joy in the fact that a never-changing Father rules. Our faith is increased as we smile and see others of thy people smile back. Amen.

Tuesday, September 30

Read 1 Corinthians 16: 10-13.

"Stand fast in the faith." (1 Corinthians 16: 13.)

These are days when we need men and women that are strong in the faith, people who believe in the power of love, sacrifice, honesty, and justice. We need men who believe in Christ so completely that they are willing to follow him even though at times the way may be hard.

Down through the ages the followers of God have had to face the terrors of evil. Are not we as strong as they? We have the same heavenly Father as our help and strength.

Prayer—O Lord, we will strive to build our houses upon the rock of thy Word; then the winds may blow and the rains beat in, but thy strength will sustain us. Amen.

(The following meditations were prepared by
Rev. Earl Cruzan, Waterford, Conn.)

Wednesday, October 1

Read Genesis 1: 27—2: 3.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

This is the record of the first gift of God to man after he had given him life. We as the descendants of the first man whom God created, have this gift as a heritage. Did we ever stop to think how great a gift this really is? We might sit down sometime, perhaps, and make an inventory of our inheritance. God gave man dominion over the birds of the air, the fish of the sea, the beasts of the earth. Not only did he give us these great gifts, he also gave us the vegetation of the earth for food.

Year after year, season after season, God sends us rain. He sends us sunshine that enables us to grow our crops and produce our food. This—a part of the gift to all mankind. Are we making the most of it, or are we selfish in our use of it? There is plenty for all, yet some are in hunger.

Prayer—Dear Lord, thou giver of life, we come before thee desiring that thou wilt reveal to us the right use of this great gift, that through the right spirit of sharing there may be plenty for all thy children. Amen.

Thursday, October 2

Read Genesis 2: 1-9.

"The sabbath was made for man . . ."

Yesterday, we thought about the gift of food which God gave to mankind. That is very essential to our well-being. God having created us realized that we need other food. God realized that man should not work continually. So he gave to us a day of rest—the seventh day of each week, a continuing symbol of God's rest from the work he had done. It is a definite time when we can gather together with others and feed our souls with the spiritual food which is so necessary to our welfare. It is a day apart from the gaining of physical food. Let us feast ourselves in spiritual communion with God—at church, Bible school, prayer meeting, young people's work, in our families, alone with God.

Prayer—Our Father, thou knowest our needs more fully than we know them. We are indeed

thankful that thou hast given us rest and a day of rest and worship. Grant unto us the perseverance and the faith to hold to this Sabbath rest in spite of all odds. Amen.

Friday, October 3

Read Genesis 2: 15-25.

"I will make him an helpmeet for him."

God had already been good unto mankind. He had given to him an abundance of food; he had placed the earth under his dominion; he had given him a Sabbath rest. Still God knew the heart of man and realized that he was lonely, and he gave to mankind a great gift when he instituted marriage with the creation of the first woman. What greater gift can man have than the privilege of sharing his life with a woman who loves him, and who will work with him in poverty and prosperity, in sickness and in health? And what greater joy can come to the heart of any woman than the joy that comes from sharing her life with the man she loves, and who loves her and will remain true to her? It is a great gift; yet we have taken it so lightly. We rush into it, we rush out of it again—filling the world with heartaches, broken homes, homeless children, the degradation of marriage vows. Let us who are Christian bring marriage and the raising of families to such a high standard that those who look upon it so lightly may pause and see what that gift from God can mean to the world.

Prayer—Thou knowest, O Lord, the needs of mankind. How can we be grateful enough for this gift of companionship? Grant us, O Lord, more understanding, more patience and sympathy. Amen.

Sabbath, October 4

Read John 3: 16-22.

"For God so loved the world, that he gave his only begotten Son . . ."

God has always had the interest of mankind at heart. He has given him many fine gifts. Man has not always appreciated all that is given him, and we, mankind, have fallen short many times. The supreme gift of God was the gift of his Son, sent to earth that we might learn the Way of Life from a living example. He gave us this example to be buffeted about, scorned, ridiculed—for us, that we might see through the scorn and ridicule of the world, and that we might make his way of life our way, that we might

make his teachings a very part of us—that we might live for others as he lived for us.

Prayer—Dear Lord, our heavenly Father, we are not worthy of this great gift. We have fallen short of his example. Grant unto us the faith and the grace to be more worthy. Amen.

SABBATH SCHOOL LESSON

God Our Heavenly Father. Scripture—Genesis 1: 26-28; Exodus 34: 4-7; Isaiah 40: 27-31; Matthew 6: 24-34; 22: 35-38; John 4: 24; 14: 20-23; 1 John 1: 1-4.

Golden Text—Matthew 6: 9.

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.

MISSIONS TO PRODUCE CHRISTIAN CHARACTER

Some time past Mr. Jewett Shouse, in a magazine article, said: "The only excuse for the existence of a political party is public service." The same may be said of many another organization. There are organizations which were instituted for, and chiefly serve, their members, such as secret societies, but the better minded in these organizations claim the credit of serving the public.

The Church of Christ exists for its members, but it is equally true that it came into being for the purpose of serving the public, the whole world. This is pre-eminently the position of denominations and denominational boards. If a church or denomination does not render valuable service to the public, its existence is not justified. We may go further: the church or denomination that does not serve the public is on the road to extinction; Christ will let it die; he always has. Here may be found the secret cause of the death of many a church during the last nineteen hundred years.

What services are churches and denominations expected to render to the public? There are many services rendered by these organizations, and there are different ways of stating what their purpose is. The writer has long thought of the object of the church and Christian missions as the producers of the highest type of character, Christian character. He early gathered this impression from

Christ's words, "Ye therefore shall be perfect, as your heavenly Father is perfect." Babson made the assertion that if the majority, fifty-one per cent, of our American people were Christian, possessed Christian character, our problems as a nation would soon be solved. The same statement may be made of the whole world. The world's problems will never be permanently adjusted till they are settled according to the principles of the world's Redeemer. This requires Christian character and shows its imperative need. To produce this in the lives of men among all peoples is the work of Christian missions and the Church of Christ. "Go ye therefore, and make disciples of all nations."

There are three distinct processes in this work. (1) Men must be brought under the influence of the Holy Spirit that they may willingly accept Christ's way of life, his forgiveness, and his fellowship. This is sometimes called conversion.

(2) Furthermore, converts must be instructed in the ways of the Christian life. We are commanded to teach "them to observe all things whatsoever I commanded you." There is so much ignorance and error in the so-called Christian lands that there is great need that constant, systematic instruction be given to those who accept Christ. The need is increased many fold in connection with work among less fortunate peoples. To make converts and then leave them without means of instruction, in many cases, has been found to be sadly disastrous. Having been torn away from their old bearings and having been left in ignorance regarding the new way, they drift without anchorage to anything. The missionaries who lead men to accept Christ thereby assume a great responsibility; they are under obligation to instruct the converts in a Christian way until they have established Christian character. Neither the individual, the local community, nor the world is helped by getting men to profess Christ and then leaving them to drift. In all our mission work, especially among less favored peoples, systematic instruction should not be given second place.

(3) It is not enough in the helping of men to form Christian character to instruct them. They must be put to work and given responsibility in the work of the kingdom of Christ. To instruct men continually without giving them an opportunity to assume the responsibilities of the church and to conduct

its work is like overloading the stomach with food and giving no opportunity for exercise. Such a course produces disease and leads to death. There may be times when missionaries should do all the work and become dictators, but in this day such cases are rare. From every quarter of the great mission field comes the assertion that the converts to Christ must be put to work and be given the responsibility of directing the work, leaving those who would help them as advisers. All this is in accord with the great Young People's Christian Endeavor movement, in which the young have been given something to do and encouraged to direct their own Christian activities. This order is a part of Christian nurture and character building.

The ripened, the highest, the most glorious product earth ever offered to heaven is redeemed, Christian character. To produce this is the work of the Church and Christian missions. Christ bought the Church with his own great sacrifice; he has given it the trophies of the cross and the achievements of the ages, and is now calling upon it to dedicate all to the producing of Christian character in every land and among all nations.

W. L. B.

"TWO NEW DOCTORS ARE COMING TO US"

"Two New Doctors Are Coming to Us" is the title of a brief article in the August number of the Chinese Recorder, a missionary magazine published in China. The article was written last February by Rev. Kimber H. K. Den, Lichwan, China, and the doctors referred to are Dr. Grace I. Crandall and her daughter. We all read with much interest Doctor Crandall's description of her new work in Lichwan and her experiences en route last winter. Mr. Den is the head of the mission work there and his article shows how anxious they were to have Doctor Crandall and her daughter come to help them. The article reads as follows:

In our last Bulletin (January) we regretted that our work was very much handicapped by the lack of competent doctors to take charge of our medical work. Only four weeks after our Bulletin was issued, we were informed by wire from our friends, Doctors Carleton Lacy and Robin Chen, that two doctors were available for our work in Lichwan. One of them is an American

woman doctor named Dr. Grace Crandall who has recently returned from her furlough in U.S.A. and desires to spend her next term of service in the interior of China. Doctor Crandall has had many years of service in the Liuho Hospital of the Seventh Day Baptist Mission, and since the war began has been doing a good deal of relief work in Shanghai. The other doctor is a Chinese woman, named Esther Pan, who has worked for many years in the Methodist Hospital in Changsu, Kiangsu. Word has just come to us that they have already started from Shanghai and expected to come up to Lichwan by way of Foo-chow and Yengping, Fukien. It has been more than a month since they left Shanghai. So we are now expecting them both to arrive here at any time. When they come, it will be an answer to our long-felt need. Above all, we rejoice to hear that they will come with a good supply of medicine which is so badly needed for our work here.

W. L. B.

COURAGEOUS COMMITMENT

By Rev. Charles Franklin Parker

These are not days for defeatist timidity. The cautious Christian is an anomaly. Before we can challenge the world to Christ, we must have put on the whole armor of confidence, conviction, and consecration.

The witness for Christ is the open door for the salvation of the world, and is imperative at the present time.

Christian witness demands a sharing of talents or gifts. The great missionary enterprise of the Church is designed for this very process of Christian co-operative sharing. Missions are the embodiment of courageous commitment for construction in the name of Christ throughout the world. They are our organized efforts to share our talents, which is our privileged service under our Master.

"I thank God heartily and the friends of your church for having taught us their knowledge and pointed to us to serve the true God and enabled us to witness for our Master wherever we are." These words of thanks from an old Chinese gentleman of Hong Kong, who more than fifty years ago came to Christ in a little missionary church on our American frontier, were sent recently to that church on its sixtieth anniversary. They exemplify the joyous and triumphant spirit of the Christian witness.—Taken from Laymen's Missionary Movement.

TREASURER'S MONTHLY STATEMENT

July 1, 1941, to July 31, 1941

Karl G. Stillman, Treasurer,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand July 1, 1941	\$ 842.82
First Hebron, Pa., Sabbath school	12.00
Rev. W. L. Burdick, postage reimbursement from Java	10.00
Memorial Board income for quarter ended May 28, 1941	338.81
Reta I. Crouch, Albuquerque, N. M., H. E. Davis Relief Fund	2.00
Reta I. Crouch, Albuquerque, N. M., Missionary Society	3.00
Clifford Lamson, Raynham Center, Mass., missionary evangelistic work	4.00
Mrs. A. L. Burdick, Milton, Wis.	2.00
Central Association, bicycle for Rev. W. A. Berry	13.50
Mrs. Helen Ingham Barlow, Anderson, Ind., memory of Mrs. Nellie Ingham	5.00
Anonymous, for China relief work	5.00
Julie E. H. Flansburg, Atlantic City, N. J., foreign missions	2.00
Riverside, Calif., Church, Jamaica worker	5.00
Riverside, Calif., Sabbath school	50.00
White Cloud, Mich., U.B.S., Dr. Crandall's use among children	5.63
Gentry, Ark., Church	1.50
First Hopkinton, R. I., Church	5.00
Mrs. E. C. Persels, Farina, Ill., H. E. Davis, China relief work	2.00
July share Denominational Budget receipts	391.68
Transferred from Permanent Fund income acct.	500.00
Transferred from Debt Fund to apply on loans	250.00
	<u>\$ 765.30</u>
Cr.	
Grace I. Crandall, Stonefort, Ill., gift	\$ 5.00
The Utter Company, printing	9.00
Rev. Luther W. Crichlow:	
Salary	\$ 83.33
Rent	20.83
Native workers	39.59
	<u>143.75</u>
Rev. Luther W. Crichlow, Riverside, Calif., gift for native workers	5.00
Rev. R. J. Severance, Hammond, La.	33.33
Charles W. Thorngate, Dodge Center, Minn.	25.00
Rev. Ellis R. Lewis, Gentry, Ark.	25.00
Rev. A. L. Davis, Syracuse, N. Y.	10.00
Rev. Orville W. Babcock, Salemville, Pa.	25.00
Rev. Verney A. Wilson, Nortonville, Kan.	16.66
Victor W. Skaggs, Berea, W. Va.	25.00
Rev. W. L. Burdick:	
Salary and allowance	\$ 112.50
Rent	25.00
Office supplies	13.24
Clerk	33.33
	<u>184.07</u>
Treasurer's expense, clerk	20.00
China payments:	
H. E. Davis, salary and allowance	\$ 87.50
Principal Boys' School	25.00
Boys' School	12.50
Incidental Fund	18.75
Anna M. West	31.25
George Thorngate, salary and allowance	112.50
Rosa W. Palmberg	30.00
Grace I. Crandall	31.25
	<u>348.75</u>
Grace I. Crandall, White Cloud, Mich., U.B.S. gift for work with children	5.63
Rev. Heinrich Chr. Bruhn, work in Germany	41.66
Rev. Clifford A. Beebe, Fouke and Little Prairie, Ark.	37.50
Rex Zweibel, Jackson Center, Ohio	20.00
Interest paid	43.63
Interest saved on notes, transferred to Debt Fund	21.92
Payment on loans	250.00
Debt Fund share Denominational Budget receipts for July	54.68
Net overdraft July 31, 1941 (Amount due missionaries and others for salaries and allowances, but unpaid)	585.28
	<u>\$ 765.30</u>

W O M A N ' S W O R K

ANNUAL MEETING OF THE BOARD OF DIRECTORS

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in its first annual session in the Mrs. G. H. Trainer Sabbath School Room with the following members present: Mrs. E. F. Loofboro, Mrs. J. L. Skaggs, Mrs. Edward Davis, Mrs. Okey W. Davis, Miss Lotta Bond, Miss Greta Randolph, Mrs. S. O. Bond, Miss Evelyn Ring, Mrs. O. B. Bond. Rev. Marion Van Horn was present, also.

Mrs. J. L. Skaggs led the devotions.

The secretary read the August minutes.

Rev. Marion Van Horn read his report for August, which was accepted and placed on file.

Report of Promoter of Evangelism For Month Ending August 31, 1941

After delay because of illness, the summer trip to the South and to Conference began July 29. The first stop was made in northern Alabama, where five days were spent holding services and visiting in the vicinity of Woodville, Gurley, Athens, and Decatur. Here five sermons were preached, one on the mountain at the home of Rev. A. T. Bottoms, and others in the Cedar Point Baptist church near Woodville. The services were well attended and considerable interest was shown. The promoter spoke to about forty people on the front porch at the Bottoms home, and fifty-five to seventy-five people attended the services in the Cedar Point church. This is a field that is certainly a needy one, and one that furnishes large opportunity for work. The visit with Deacon and Mrs. T. J. Bottoms at the home of their son in Athens was very enjoyable. From Athens the promoter accompanied by Rev. A. T. Bottoms and Deacon T. J. Bottoms visited a newly found lone Sabbath keeper at Decatur, Mr. Luke Walker, whose coming to the Sabbath makes a very interesting story.

After leaving Woodville, one night was spent in Attalla at the home of the late Rev. O. S. Mills. The next afternoon was spent with Mrs. Cecil Wharton in Columbus, Miss. Mrs. Wharton is the lone Sabbath keeper whose letter was published some weeks ago in the Sabbath Recorder. Mrs. Wharton is conscientious in her Sabbath keeping and is trying to do what she can to promote interest in the Sabbath and help the children in her community to have a Sabbath school. The afternoon of the following day was spent with the Threlkelds and Seagers in Memphis, Tenn. Mrs. Ruth Threlkeld, her three daughters and two grandchildren, with Mr. and Mrs. Lloyd Seager and children, form a very conscientious and enthusiastic group of Sabbath keepers, and the visit with them will be long remembered.

Four days were spent at Nady, Ark., and vicinity. Many visits were made to the people of the Little

Prairie Church and to Sabbath keepers in the vicinity of De Witt. There is still a growing interest here in the Sabbath and its observance. The Adventists have played themselves out in this community, and the interest that has been developing slowly for several years is still very much alive. With wise leadership and tactful organization, I am sure that a prosperous work could be carried on here.

Mrs. C. C. Van Horn, the mother of the promoter, accompanied him to Conference. The first stop was at Gentry, Ark., the birthplace and old home of the promoter. To facilitate meeting as many as possible of the old friends, the people of Gentry planned a gathering at the home of Mrs. Knight, where about twenty people gathered. A pleasant evening was enjoyed at which discussion of the work of the Woman's Board was entered into with interest.

At Conference the promoter of evangelism attended and participated in the meetings. He was secretary of the section on Ministerial Relations and Retirement. All the meetings of Conference were of vital interest and inspiring. All, I think, reveal an awakening on the part of our ministers and people to the place personal evangelism must have in our work.

It seemed advisable and necessary that immediately following Conference, the promoter return home for medical examination and treatment. The great amount of traveling during the month was more than he should have attempted. On the homeward journey a Sabbath was spent at Farina, Ill. The Sabbath eve and afternoon were spent visiting with friends and explaining and discussing the work of the Woman's Board. Their pastor was attending the Northwestern Association en route home from Conference, therefore the pulpit of evangelism was asked to fill the pulpit Sabbath morning, which he did with pleasure.

I am very sorry that the visit to Scottsbluff, Neb., which was planned to follow Conference could not be made, and that other points scheduled for visits were necessarily passed by.

Respectfully submitted,

Marion C. Van Horn.

Voted that the treasurer's report be accepted as read and placed on record.

Mrs. J. L. Skaggs read the report of the Ways and Means Committee. This report was accepted and filed.

To the Board of Directors:

Your Ways and Means Committee would summarize briefly its work to the time of this annual meeting.

Last September and October the board was very busy studying evangelism for Seventh Day Baptists and securing a man to become promoter of evangelism.

Rev. M. C. Van Horn was the man called to this position. He accepted the call and began this work December 1, 1940. He has been in the employ of the board nine and one half months. The salary of \$85 per month and \$15 per month toward house rent, beginning with June, has been

faithfully supplied by the women of the denomination.

This has been a year of problems to be solved, of difficulties to be overcome. The serious illness of Mr. Van Horn's mother necessarily took some weeks of his time, but we may rejoice with him in that she was able to attend much of the General Conference at Denver.

Mr. Van Horn's uncertain health has more recently caused anxiety and still continues to menace his active efforts. Plans for the future seem rather uncertain.

Your committee is certain a very commendable progress has been made in laying the foundation for this work of evangelism in the denomination. A real inspiration to Christlike living and to activity for Christ and the Church has been accomplished in several communities.

As a board we can hope and pray for the health of our evangelist, that he may be able to carry on this great work of evangelism for Seventh Day Baptists.

Since the August meeting, one letter has been received from Rev. L. M. Maltby with suggestions for future effort.

Respectfully submitted,

Mrs. J. L. Skaggs, Chairman.

The Christian Culture Committee gave a very full report of their activities. This report was accepted and placed on file.

To the Women's Society:

Your Committee on Christian Culture would report its work for the year, now ending with this September meeting.

We would first call to mind the full report given in May on the completion of the work and mailing of the folder "An Invitation to Meditate." (See Sabbath Recorder June 9, 1941.)

Our high hope has been "An Invitation to Meditate" in the hands of each woman and teenage girl in the Seventh Day Baptist denomination. Then may it go out to others. Free copies are ready to answer any call. We are trusting the women of the societies, or local church groups where there is no Ladies' Aid, will be most zealous this new Conference year in seeking to place these folders wherever they may be received as a help to Christlike living.

The committee selected four leaflets on Bible reading from the literature of the American Bible Society and enclosed samples to the societies. Orders have been received from fifteen societies and individuals calling for 5,500 leaflets at ten cents per hundred. The summary of this effort is as follows:

Purchased 6,600 leaflets	\$6.60
Manila Envelopes	.52
Post office money orders	.15
Postage	1.48

Total expense	\$8.75
Money received from sales	\$6.24
Supplies on hand	1,100 leaflets

This shows the receipts have not quite covered the expenses, and the extra mailing expense of \$2.51 has been taken from the fund voted for the work of the Ways and Means Committee, as the postage for the correspondence of both committees.

One letter of inquiry this month has been answered with a sample packet of this literature.

We would conclude this report with this thought which has grown in the consciousness of the committee. We feel that the Board of Directors has a great field of opportunity—even responsibility along the line of Christian culture. We recommend this field of effort to other members of the board. It will bless the committee members even as those whom they seek to serve.

Respectfully submitted,

Marion C. Van Horn,
Frances Edwards Davis (Mrs. Okey),
Mrs. J. L. Skaggs, Chairman.

Voted that the bill of \$7.65 for printing the Woman's Board report for Conference be allowed and ordered paid.

It was voted that the secretary cast a unanimous ballot in favor of the list of nominees for the Board of Directors of the Women's Society as submitted by the General Conference in session in Denver, Colo., August, 1941. The list follows:

President, Mrs. Eli F. Loofboro; vice-president, Mrs. James L. Skaggs; recording secretary, Miss Greta Randolph; corresponding secretary, Miss Lotta Bond; treasurer, Mrs. S. Orestes Bond; editor, Mrs. Okey Davis; Mrs. Edward Davis, Mrs. Eldred Batson, Mrs. Orville Bond, Mrs. Homer May, Mrs. Ross Seager, Miss Evelyn Ring.

Correspondence was read from Olia Green, secretary of the Missionary Society of the People's Washington Seventh Day Baptist Church; W. G. Cram, executive secretary of the Board of Missions and Church Extension of the Methodist Church.

Voted that we advance \$5 for the editor's expenses.

Voted that the corresponding secretary take steps to learn who have been enjoying the Woman's Board scholarships known as the "Mary F. Bailey," Milton College; "Sarah G. Davis," Salem College; "Susie M. Burdick," Alfred University; moreover that the names of the recipients each year be recorded in the minutes of this board.

Voted that Mrs. Loofboro, Miss Lotta Bond, and Mrs. O. B. Bond be a committee to study and suggest goals for the year and report at the next meeting.

Voted that Mrs. Skaggs, Mrs. S. O. Bond, and Mrs. Edward Davis be the Ways and Means Committee for the coming year.

Voted that the Christian Culture Committee be Mrs. Hallie May, Miss Evelyn Ring, Mrs. Ross Seager, Mrs. Okey Davis, Miss Greta Randolph, and Mrs. O. B. Bond.

Voted the Committee on Histories, Lotta Bond and Mrs. O. B. Bond, be continued for another year.

Voted that Mrs. Skaggs, Mrs. Alberta Batson, Mrs. Loofboro, Mrs. S. O. Bond be a committee to study a just and durable peace.

Mrs. Loofboro and Mrs. Skaggs gave a report of their trip to Conference.

These minutes were read and approved.

Adjourned to meet the second Sunday in October.

Mrs. E. F. Loofboro,
President,

Mrs. O. B. Bond,
Recording Secretary.

September 14, 1941.

CHURCH WOMEN TO CONFER ON EMERGENCY

To consider how the women of the Church can best serve in the present emergency, nearly one hundred leading church women from over the country will convene in New York October 6th for an all-day meeting, which is being called by the Women's Co-operating Commission of the Federal Council of Churches through affiliated women's groups.

Mrs. Henry Sloane Coffin, Chairman of the Co-operating Commission, emphasized that it is not the purpose of the meeting to establish any new organization or committee. But rather it is to survey the present work being carried on by the churches in the emergency and to see how women may best further this program. The conference is part of a program to draw together leaders of religious organizations for co-ordinated action on the vital problems of the Church.

Leaders who will be present at the all-day meeting will represent denominational boards and councils of churches, in addition to such organizations as the National Council of Church Women, the National Committee of Church Women, the Home Missions Council of North America, and others.

YOUNG PEOPLE'S WORK AN OPEN LETTER TO CHRISTIAN YOUTH

(A letter written by the former Miss Emily Parker.
It is reprinted by permission.)

Dear Friends:

Because of the number of letters from young people I have received during the past few months, I feel called to write the following open letter to all Christian youth.

The letters I have received have differed only to the extent of the difference in the personalities of those who wrote them. The question and expressed concern have been fundamentally the same in each. Everyone expressed a growing consciousness of world conditions made conspicuous by the war and a growing restlessness with his own lot which seemed to him much too incidental for such times as these. Let me quote from some letters!

"... As the world grows messier and messier, I'm growing more and more dissatisfied with my relatively soft life."

"... I feel called to do something more constructive out in the thick of things."

"... I've had a completely soul-stirring experience which results in my being on the point of resigning my job, selling my car, pulling up all roots, and plunging right into the one hundred per cent active fields of Christianity. What can I do to help?"

The letters were directed to me because of my participation in the relief work of the Quakers in Spain and of my continued interest and work on behalf of war children. It is the kind of obvious work which is easy to understand in times like these. I answered as conscientiously as possible all of the questions about organizations doing war relief work, possible programs of reconstruction and rehabilitation.

The tasks, tremendous as they are, need young people who realize their responsibility to the millions who now suffer, strangers in a strange land, homeless, hungry, desolate. Interest in this work is to be commended and encouraged. It is not of this that I would now write. There are other, and to me more important, questions which have been raised in my mind by these letters.

What is one hundred per cent Christianity? What comprises the constructive life? What would be the greatest contribution out in

the "thick of things," or, for that matter, where is the thick of things? Are the major values of life being determined by what is happening in Europe, China, Japan, England, on battlefields, in the air, on the seas, or in homes, schools, churches, business, or university campuses?

I understand the feeling which has prompted the questions of these people. I have had those same feelings myself. I realize that there are times of emergency when the only thing one feels it possible to do and still maintain one's own integrity is to give up everything, job, security, and plunge into something that has the satisfaction of being obviously Christian. I, who had occasion at times to wonder if I had not set my arm in perpetual circular motion by stirring all those gallons of cocoa, have never questioned the activeness of that kind of life and work nor the rightness of feeding the hungry and finding care for the sick. However, I did and still have many occasions to question the basic character of a work (important as it is) that is occasioned by the failure of men and women, young people, and even little children to do the many daily tasks of living—wisely and well! War relief, feeding the children who starve, building shelters for children to hide from that which man's intelligence and imagination have wrought, taking in temporarily those who are homeless, replacing dead parents with foster parents—all poor substitutes indeed for that which was needlessly lost—is only a mopping-up job at best. I know—I've done it. And I will continue to participate in such work in so far as I am able because I feel a great responsibility for all those who suffer from humanity's failure. I also believe it does have some power of reconciliation and that it carries with it the germ of good will. There are many ways in which we can help to make this work possible. We can speak for and support those organizations working in behalf of these people. This we must do!

But it is not the fundamental job. Much more basic is the need for all of us to dedicate our intelligence, our skills, our spirits, to building the structure of society where peace based on justice becomes the norm, and the kind of situation in which millions now find themselves becomes forever impossible. This means building over a life time, not a few years out to drive an am-

balance. It means living in a community where one earns his right to speak. It means people learning to live together co-operatively, where each is concerned for the good of all. It means helping to provide decent housing and living conditions for the people in "our town." It means a concern for education, the kind that helps people learn how to think—not the kind that degenerates into propaganda concerned only with telling people what to think—recreational facilities for all who need them, more adequate hospitalization for all, steady work and living wages for all. And churches—certainly the churches—where the spiritual life becomes an intelligent and active force for good in the community. This kind of living needs not professional Christians, but men and women of all professions who act like Christians, both in and out of both church and work.

To this end we need teachers, doctors, nurses, lawyers, business men, social workers, housewives, who live and work motivated by the ideal of living as if the kingdom were now here. We need students who act like Christians on the campus, who are instrumental in reducing race prejudices and hatred now running rampant through our university life.

In these fields which represent the total life, not one phase where a few well-meaning people fan the air with good works, there is need for all to be one hundred per cent Christian.

The world will be built anew when every area becomes the thick of things, when we find ways—we who have the imagination and intelligence to build roads, bridges, cables, planes, conquer distance and disease—understand that war, atrocity that it is, is only the result of many other bad things, and give ourselves, where we are, to discovering the means of building into society, that society of which we ourselves are a part, in every community across the land and throughout the world, that which removes the occasion for war.

All of this is constructive living—and it goes on. The constructive life demands the most consecrated efforts we can expend on it—now and through all our days. The "mopping up" must go on, but all the while the building must go on—this is basic. Again we realize: these things ye ought to have

done—but not to have left the other undone!

S. Emily Parker.

[Your editor has printed this in the hopes that it may help some of us to find our way more clearly marked in this hour of turmoil and indecision.]

ORPHEUS S. MILLS

Rev. Orpheus S. Mills, the sixth of nine children of Samuel T. and Sarah Greene Mills, was born near Wautoma, Washara County, Wis., August 23, 1857, and died at the home of his son, Rev. Neal D. Mills of De Ruyter, N. Y., July 31, 1941.

In 1863, the family moved to Minnesota and settled near what later became Dodge Center. At the age of fourteen Orpheus was baptized and joined the Dodge Center Seventh Day Baptist Church. At seventeen he began teaching school and after four or five years he went to Milton College, Milton, Wis. He studied two years at Milton and five years at Alfred University, Alfred, N. Y., receiving his Ph.B. in 1886, and B.D. in 1888.

He was married April 16, 1885, to Adellah Green, daughter of Deacon James L. Green of Berlin, N. Y. She died in April, 1887. On October 17, 1888, he was married to Josephine L. Coon, daughter of Rev. Amos W. Coon.

The following February he was ordained at Alfred and went to Berea, W. Va., where he served as pastor for three years. He was then pastor at Lincklaen Center, N. Y., for five and a half years, serving also the Otselic and Preston churches a part of the time. He was pastor at Richburg, N. Y., for two years until Mrs. Mills' health began to fail and they moved to Dodge Center, Minn., where she died January 10, 1901, leaving two children, Neal aged four years and Elma aged one and a half.

For several years Mr. Mills served as a missionary pastor in central Wisconsin and then in the Rock River Church near Milton Junction, Wis. On December 24, 1902, he was married to Lorena Cottrell, daughter of Mrs. Rebekah Cottrell of Milton Junction. The next several years were spent at part time missionary work, carpentering, and farming until the death of his wife, Lorena, in April, 1918. He then went to Battle

Creek, Mich., and was employed in the sanitarium for nearly seven years.

On August 14, 1919, he was married to Mrs. Maude Hawkins, daughter of John Wilson of Attalla, Ala. They made their home in Battle Creek until they moved in November, 1924, to Attalla. During the later years of his life he was invited to preach many times in the churches of his community. His keen understanding of the Bible was recognized and he taught a large men's Bible class for several years. He promoted the religious life of his neighborhood and his interest in young people was reflected in the fact that many young couples came to him to be married.

He is survived by his wife; her daughter, Mrs. Ewell Whorton; his son, Rev. Neal D. Mills of De Ruyter, N. Y.; his daughter, Mrs. Charles Johnson of White Cloud, Mich.; three grandchildren; a brother, Rolla J. Mills of Hammond, La.; and by many nephews and nieces.

Funeral services were conducted in the De Ruyter Seventh Day Baptist church by Rev. Jay W. Crofoot, and in the Attalla home by Rev. W. C. Kirk, pastor of the Baptist Church of Attalla. Interment was made in the Shiloh Cemetery near Attalla.

N. D. M.

CHILDREN'S PAGE

Dear Recorder Children:

I know you are as sorry as I am that there are no letters this week. Let's hope some girls and boys will say, as they often do, "I noticed there were no letters, so I decided I would write to you." In the meantime here is another story.

THE WELCOME OF THE FLOWERS

Once upon a time there were two dear little children who lived in far away Japan. Their names were Mitsu and Taro. "Were they boys or girls?" perhaps you will ask, since to Americans their names might sound like either one. Well, Mitsu was a tiny girl and Taro was her kind older brother.

Mitsu and Taro were very happy in their homeland of sunshine and flowers, but one day, a few weeks before the Flower Festival, one of the most loved celebrations of the Japanese, they came with their dear parents

to a big, big city on the west coast of our own America.

One morning when they awoke they said to each other, "This is the day of the Flower Festival in our beautiful Japan," and their poor little hearts fairly ached with homesickness. Of course Taro didn't cry, for he was a big, brave boy, but Mitsu was almost a baby and so she cuddled up to her brother and sobbed.

"Let's go for a walk after breakfast," said Taro, patting his little sister's hand. "Perhaps we can find some pretty flowers in this America, too."

Mitsu smiled through her tears and cried, "That will be nice, my brother."

So in a few hours they were trudging along the wide street near their new home, hand in hand. On either side were brick walls; not a flower was in sight, "not even a cherry blossom," thought Mitsu sadly, and more than ever she longed for "The Land of Flowers."

Behind them they heard the sound of merry voices, and then a group of American children ran by them, shouting and laughing happily. They hurried into a beautiful church building just ahead, and Mitsu and Taro were left all alone. Again the lonely little girl began to cry, but Taro held her hand tightly and bit his lips, for of course it wouldn't do for him to cry.

Then the little girl felt a soft hand in hers and she looked up into one of the sweetest faces she had ever seen, and a tender voice spoke to her. It was a motherly looking American lady. The children could not understand a word she said, but she smiled at them so kindly that Mitsu wasn't one bit afraid and allowed the lady to lead her into the big church building and through a side door into a large yard, with big brother close at her side. Happy children were sitting around on the grass singing the sweetest of songs, and on every hand flowers were waving and nodding in the fragrant breeze. Pink cherry blossoms and purple iris seemed to say to them, "Welcome, welcome little ones, we came from Japan, too," and the voices of the little American children seemed to say in their merry song, "Welcome, welcome, dear children, welcome to you."

It was a long time before Mitsu and Taro could tear themselves away from this wonderful place, and when at last they were

ready to go home, a kind lady who could talk to them in their own language went with them. They were very happy, for cried Mitsu, "Pretty flowers grow in this America, too, and people love us here as well as in Japan."

They learned that they had been in a mission school, and the missionary obtained their mother's consent to let them come to the school every day. There they soon learned to speak English and to love and serve the dear Jesus. They were now very happy in this new land which was no longer strange to them, but they will never forget the day that the flowers nodded their first welcome to them in a strange land.

Mizpah S. Greene.

JESUS CHRIST AND ME

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 tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

We are the only Bible
A careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Written in deed and word—
What if the line is crooked?
What if the type is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
The things his lips would spurn?
How can we hope to find him
Unless from him we learn?

—Anna Johnson Flint.

SPECIAL NOTICE

The annual meeting of the corporation of The Seventh Day Baptist Board of Christian Education, Inc., will be held at Alfred, N. Y., at the Gothic, Sunday, October 12, 1941, at 2 p.m., for the election of directors of the board and the transaction of such other business as may properly come before the meeting.

Edgar D. Van Horn,
President,
David S. Clarke,
Secretary.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

SALEMVILLE, PA.

Later I was invited by a minister and deacon of the German Seventh Day Baptist Church at Salemville, Pa., to go there and hold a series of meetings with them. As my time was not all taken up in the employ of our Missionary Board, I accepted this invitation only to find these people were simply Dunkers (some of whom kept the Sabbath), that they did not as a people believe it was necessary to have a religious experience before baptism; and I was there to insist on conversion to God. The situation was one new and perplexing; but He who said, "Lo, I am with you always," and in whom I had trusted for years past, did not fail to fulfill His promise. There were a few happy converts, and quite a number were quickened. Some six or eight were baptised by Elder David C. Long, who had for years been holding out to our people, for selfish purposes, "That he wanted his people to unite with us." I was convinced before I left him that he was trying as best he could to keep them from uniting with us, and that the people who had enjoyed my preaching would not go on in the cold and formal way in which they had been led.

I wrote up an account of my visit there and of the number of nominal Sabbath-keepers in that section, for the Sabbath Recorder. I wrote to a number of our ministers, asking whether they would require applicants for membership in their churches, who had been baptised by immersion, to be baptised again; and I got a negative answer in every case.

Later I received a letter from Salemville which caused me to feel that I ought to visit that people again. I wrote the Missionary Board asking the privilege of going there under its order, feeling it would be better for our cause that I should go as an employee of them. But before receiving an answer, I was all suddenly impressed that I should go at once to that field, and obeyed the Divine call. I found when I reached Salemville, Pa., that Elder David C. Long had forsaken his followers and they, through misunderstanding among themselves, were as sheep without a shepherd. The Adventists were building a church house in their midst and had drawn away a few of their members. With God's

blessing on the work, after a few days of visiting, there were twenty-five persons organized into a Seventh Day Baptist Church, with pastor and deacons and other officers. I believed then, and do yet, that the call was from God; and that the opportunity to do the work then accomplished never had been, and most likely never could have been done so favorably as it was then. The Board promptly gave permission to go under their direction, but I did not receive it until the work was done.

(To be continued)

* 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.

OUR PULPIT

TRUE WITNESSES OF THE TRUTH?

By Emerald Mae Stillman

Text—We all are witnesses. Acts 2: 32b.

There is a well-known essay in circulation today which has for its theme "Success," and that achieved by this key statement, "Act as if it were impossible to fail." Such an idea is hardly new to the reader of the Bible, whether he reads in reverence or for curiosity or criticism; for the Bible is filled with the philosophy of belief of faith in a definite although often unseen conclusion. Paul states this confidence in his letter to the Philippians by saying, "I can do all things through Christ which strengtheneth me." Philippians 4: 13.

Christ showed that every success in his healing was due to faith—not only his own but that of the healed. Mark 5: 9.

We wonder why the gospel has been of so little influence in the world; why so many nations are without the knowledge of Christ's saving grace; and why so many of the nations which have had the tidings preached to them are today in armed conflict; and yet our ministers preach, Sabbath after Sabbath, without expecting more than a tiny percentage of the congregation so much as to hear what they say.

We are ever seeking for satisfaction in our deeds, and never doing those things which bring lasting satisfaction. What a force of

power would go out across our land if every pastor of our denomination believed his message would be accepted by the majority of his congregation, and if, at the same time, every member of every congregation assembled with a belief that there was something of great value for him to receive from that day's message as presented by his pastor.

Do we as Seventh Day Baptists believe there is anything more vital in our denomination than in any other? If so, what? Is this an active belief or a passive acceptance of something which we were taught as children and which we haven't quite outgrown yet?

How can we as Seventh Day Baptists be proud of a defeatist attitude? How can we be reconciled to the fact that so many of our ministers have filled the pulpits of other denominations without arousing some interest toward Sabbath keeping? Is that minister a true witness of the truth who enters into any pulpit, and especially that of another denomination than his own, not expecting to present something that will cause them to think and to act? Truly, it is Christ and not the Sabbath which is the center of our faith and our only hope of salvation, but can one have Christ without going all the way? Christ said, "Ye cannot serve two masters." We may have a semblance of Christ, but are we truly Christlike if we follow not his teachings in all things? Certainly, I do not mean to infer that we are or ever shall be on this earth perfect, but our attitudes must lead us to desire perfection. While we are covetous by nature, if we diligently seek to be selfless, God through Christ will supply us strength and forgive our weakness; but if we willfully ignore any of God's commandments—the fourth is most common—and teach men so or fail to teach them otherwise, are we justified? Will God forgive?

Lo! the harvest is plenteous, but the laborers are few. Pray therefore the Lord of the harvest that he send forth reapers into the field. Everyone who has heard the call and accepted the Savior must accept the responsibility of laboring while it is yet day. God calls for true witnesses of the truth, whether these be pastors or laymen.

Brooklyn, N. Y.

DENOMINATIONAL "HOOK-UP"

Salem, W. Va.

Dr. W. E. Hancock has asked for a year's leave of absence from Salem College which has been granted, and expects to leave the last of this week for Huntsville, Ala., where he will assume the task of establishing an industrial school. He has been asked to come there for that purpose.—Salem Herald.

Nortonville, Kan.

A reception was held at the Seventh Day Baptist church, the night of September 6, in honor of Mr. and Mrs. Henry Ring, who expect to leave on Sunday to make their home in California.

After a welcome by the pastor, greetings were given from the church by W. L. Van Horn, from the Missionary Society by Mrs. Orla Kenyon, from the Sabbath school by Edgar Wheeler, from the public school by Mrs. Craft, and from the bank by Miss Bessie Webb, who spoke of the wise counsellor and stalwart aid that Mr. Ring had been in the trying hours at the bank after the fire, and in the panic and the depression when over half of the banks in Jefferson County closed, but the First National remained open. She spoke of their pleasant relations with never a discord during over twenty years.

Original poems of appreciation were given by Mrs. Alena Bond and Mrs. Maude Burdick. Miss Lois Wells played a Chopin number, Ansel Crouch sang a solo, Mrs. Wilson and Mrs. Walter Stillman sang a duet, and the Stephan quartet sang "Goodnight."

—Nortonville News.

Farina, Ill.

We often hear it said "Opportunities for Seventh Day Baptists to engage in business and be able to keep the Sabbath are rare." I am bringing an opportunity where the Sabbath will not be a problem or a liability. There is an 80-acre farm for sale at Farina, Ill. It lies adjoining the city limit and within a mile of a new community school (opened this year), a good grade school, and a Seventh Day Baptist church. There is a good house, a good barn, chicken house and well and the land is level and of good quality; it can all be farmed. While the price is not quoted in this article, it is reasonable and one that anyone desiring a farm home in a good community can afford to pay.

This part of Illinois is not a paradise and in common with all other localities has draw-

backs. However, small grain, corn, fruit, hay and kindred crops do well. Poultry and dairying are adapted to this locality and can be extensively engaged in. The winters are not as severe as in the north and there is a longer pasture season than common.

This is written in the hope that some renter with enough money to make an initial payment down, or some farmer wishing to change location may be attracted and investigate this proposition before it is too late. If interested write Harry Howel or Rev. C. L. Hill, Farina, Ill.

Alfred, N. Y.

Friends will be interested to learn that Mrs. Geo. Thorngate and sons have rented an apartment in Alfred, N. Y., and plan to make their home there indefinitely. There has been no recent word received from Dr. Geo. Thorngate, who is at present in Shanghai, China.—North Loup Loyalist.

MARRIAGES

Cruson - Getchell. — At the Waterford Seventh Day Baptist church, on June 8, 1941, Mr. Daniel Cruson of Bridgeport, Conn., and Miss Brenda Getchell of Waterford, Conn., were united in marriage by Rev. Paul S. Burdick of Leonardsville, N. Y.

Parrish - Lewis. — At the home of the bride's parents, Dr. and Mrs. Welcome B. Lewis, 367 West Champion St., Battle Creek, Mich., on August 24, 1941, occurred the marriage of their daughter Madelene to George E. Parrish of Battle Creek. Rev. Henry N. Jordan officiated.

Sisson - Briggs. — Miss Emily Briggs and Mr. Ralph Sisson, both of Waterford, were united in marriage at the church, June 24, 1941. The ceremony was performed by Rev. Albert N. Rogers, the former pastor of the bride.

OBITUARY

Mills. — Orpheus S. Mills, August 23, 1857 - July 31, 1941. (Extended obituary will be found elsewhere in this issue of the Recorder.)

Pearson. — Little David, second son of Mr. and Mrs. Leonard Pearson, passed away after a very short illness early Sabbath morning, August 2, 1941.

Funeral services were conducted by his pastor from his home in Dodge Center, Minn., Sunday afternoon, August 3, on his fifth birthday. He leaves his parents, an older brother, two sisters younger, grandparents, and other relatives to mourn his going.
C. W. T.

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ORDINATION COUNCIL—EARL CRUZAN
Waterford, Conn.

(Mr. Cruzan's Daily Meditations are running in our October issues)

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