

## O B I T U A R Y

vival services and I will show you some who are holding out." When he went home that night, he took down his family Bible; and, to the great surprise of his family, read a chapter, and then kneeled down and prayed. He did not miss another appointment and was one of my best workers. His ungodly neighbors saw what the Grace of God had done for him, and felt their own need of the same blessing.

Our meetings were announced for the forenoon and evening at the "early lighting of the lamps"; and before sunset, the house would be filled, the lamps lighted, and the service going on. I saw the sun above the tree tops several evenings after the prayer meetings were opened. (It has been my custom to begin service when the announced time came, whether I had a congregation or not. I remember opening the service when no one was present but the sexton, but the time announced had come. On another occasion I commenced before time when only two others were present, and they strangers to me, but they said they were Christians, and I took their word for it and called on them to lead in prayer). In this series of meetings, we not only began the evening service before sundown, but entered into covenant to pray wherever we were at a set hour in the afternoon.

One day I went to dine with an old school friend whose children had largely been converted in this meeting, but he had all his life been an opposer. When the hour in the afternoon came for prayer, I said to him, "Our hour for prayer has come." He hastily said, "I will have your horse got." I said, "I am not wanting the horse, but we have set this hour to pray." Again he proposed getting the horse and I replied: "That is not what I want. If you are willing, we will have prayer here in your house, but if you are not willing, we must go somewhere else." He did not like to say we could not have prayer in his house; and when he must decide, he gave his consent. His children and I had a splendid prayer-meeting, each of them in turn leading in prayer in that house, where the voice of prayer had never been heard before.

(To be continued)

Note.—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.

**Burdick.** — Rev. Leon DeLoss, eldest son of Henry DeLoss and Cornelia Armstrong Burdick, was born in the town of Lincklaen, N. Y., May 9, 1867, and died at his home near De Ruyter, N. Y., September 4, 1941.

On August 9, 1887, he was married to Rev. Experience Fitz Randolph and to this union was born one daughter, Genevieve, now Mrs. Arthur Penny. In 1912, he was married to Nellie Woodberry of Longwood, Fla., who survives him, with four sons and four daughters. He was a public school teacher and Seventh Day Baptist minister for over forty years.

The funeral was conducted by Rev. Neal D. Mills and interment was made in Hillcrest Cemetery, De Ruyter, N. Y. N. D. M.

**Cottrell.** — At her home, 20 Elm Street, Westerly, R. I., September 16, 1941, Harriet Elizabeth Cottrell, aged 88 years.

Miss Cottrell was the daughter of Calvert Byron and Lydia Whitman Perkins Cottrell, and was born at Phenix, R. I., in April, 1853. When she was about two years old her parents located in Westerly where her father and Nathan Babcock established a business under the name of Cottrell and Babcock. Upon the retirement of Mr. Babcock in 1880, Mr. Cottrell's sons became associated with him in the business. In 1893, the C. B. Cottrell and Sons Co., pioneers in the field of printing press manufacture, was incorporated.

Miss Cottrell was a lifelong member of the Pawcatuck Seventh Day Baptist Church. As long as she was physically able she was active in the Visiting Nurse Association and other welfare work. Her interest never lessened. She is survived by nephews and nieces and two sisters-in-law.

Pastor Harold R. Crandall officiated at her funeral on Thursday afternoon, in her home. Interment was in River Bend Cemetery.

H. R. C.

**Davis.** — Virginius L., son of James B. and Virginia Davis, was born May 23, 1857, at Salem, W. Va., and died August 2, 1941, at the home of his son Victor at Poughkeepsie, N. Y.

In November, 1882, he was united in marriage to Lilia O. Knight at Jackson Center, Ohio. To them were born five children, four of whom survive: Victor of Poughkeepsie; Mrs. Andrew Poole of Congers, N. Y.; Mrs. Carlos Camenga of Syracuse, N. Y.; Mrs. Otis Rockefeller of Baltimore, Md.; also eight grandchildren. Mr. Davis was a member of the First Alfred Seventh Day Baptist Church.

Farewell services were conducted at the grave by Rev. Everett T. Harris. Interment was in the Alfred Rural Cemetery. E. T. H.

# The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., OCTOBER 20, 1941

No. 16

### PRAYER FOR WORLD FRIENDSHIP AND PEACE

Thy kingdom come, O Lord, wide circling as the sun;  
Fulfill of old thy word, and make the nations one;  
One in the bond of peace, of service glad and free,  
Of truth and righteousness, of love and equity.

Speed, speed the longed-for time foretold by raptured seers,  
The prophecy sublime, the hope of all the years;  
Till rise at last, to span its firm foundations broad,  
The commonwealth of men, the city of our God.

—Frederick Lucian Hosmer.

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# The Sabbath Recorder

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

THE SABBATH RECORDER

263

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## EDITORIALS

### WELL DONE GOOD SERVANT

The other day a man died up in the sand hills of Nebraska. He was a humble man known to but few communities and to comparatively few people. He had no great means and his opportunities for education had been limited. But his life has been a kindly example and has been an inspiration to many who knew him and observed his daily doings. There is a phase of his life we would like to think about.

Dickens is not read so much today as his books deserve. But there is something about Dickens' books that never die. He made the common people of England of whom he wrote to live and breathe. He took ordinary people, limited and queer and commonplace, as one of our great preachers has recalled for us, "and made their story more thrilling than the life of kings. They walked across his pages filled with interest, gentleness, courage, and zest." It is true he gave to simple and unpretentious people a certain glory unrecognized, no doubt, by their fellows. But in every person there is an "everlasting spark" if we only know where to look for the "glow of quiet joy hidden beneath the ashes of the familiar."

One likes to think of the western friend in the light of what has just been quoted. He knew where to find the unusual in the usual. His daily walk was unbroken by any anxiety lest he do no great things. He took to heart the teaching of Jesus to be faithful in little things. One who is thus trust-

worthy will find himself faithful in much and worthy of larger truth.

This, we believe, is one of the great needs of life and society today. By this will our commonplace living be elevated, dignified, and made more meaningful.

All honor to the life of such as our brother, Jay Davis. May his memory be cherished by those who knew him. May they exemplify the same spirit of the Lord whom this brother loved and followed and whose teachings became his guide and practice. Many times men said, "If I could be such a Christian as he, I would like to be one."

### WOMEN LEADERS MEET

A significant meeting was held in New York City, Monday, October 6, when more than one hundred fifty prominent women from a score of states, representing sixteen denominations and interdenominational organizations, gathered to make a more concerted effort than ever before toward putting into practice "the Christian and humanitarian principles on which our democracy is founded." Two women of the Plainfield church attended the meeting and will, doubtless, make some report through the Women's Department.

The purpose of the conference, according to news releases, was two fold: first, to survey the Church's program of services in the present emergency, with the view of determining what part of that program church women can best perform; and second, to consider the need of developing the spiritual resources of the people so that they will be "equal to the task of preserving demo-

cratic institutions in the midst of emergency measures, moral objectives in the midst of war efforts."

Among the principal speakers were Mrs. Dwight Morrow and Dr. Mary E. Woolley, president emeritus of Mt. Holyoke College. The opening address of the day was made by Dr. Georgia E. Harkness, professor of applied theology at Garrett Biblical Institute.

The following fifteen points summarize the program of action suggested at the meeting:

1. In the midst of war build for peace.
2. Do more missionary work, both at home and abroad.
3. Enlarge our war relief.
4. Interpret and extend Christian democracy by studying and attacking our pressing social problems.
5. Create an enlightened public opinion on race relations.
6. Help bring government action which will abolish racial discrimination in this emergency and beyond it.
7. Co-operate with social agencies, municipal administration, and the federal government in equipping downtown soldier centers.
8. Lead in the fight for decency in the communities near training camps, naval stations, and air bases.
9. Study the communities which have taken an influx of migrant defense workers, with the view of organizing church social work in those communities.
10. Include the problems of conscientious objectors in study group discussions.
11. Help furnish the six hundred new chapels which are being erected by the army and navy.
12. Help the soldiers and sailors to be treated as men, not "boys."
13. Follow up young men from their respective churches into the national service.
14. Encourage younger ministers in the churches to apply for commissions as chaplains.
15. Give more attention than before to regular army men, with special regard for the youngest among them.

### ALABAMA INTERESTS

What Is Being Done to Build a College in the Southland

By Rev. Walter E. Hancock

Incidental things turn out sometimes to be principal events. Incidental to my work here in the South, two years ago, I visited Keel's Mountain in company with Mr. Robert L. Butler, who owns considerable land on the mountain. I was struck at once with the fitness of that location for an industrial college, and spoke to him and others about it. Mr. Butler said he believed that others who

had property on the mountain would be interested in doing something to make it possible for such a college to be established there; but nothing more was done about the question at that time, except to talk about the idea from time to time during my stay. A few letters were exchanged with regards to the idea, after my return to Salem, W. Va.; but nothing was done about it, until in August of this last summer.

Mr. J. W. Paige came into contact, last spring, with those who had talked about this idea, and they told him of my suggestions. He had had some such idea for several years, and felt that he could do something to help carry into effect a plan to build such a school on the mountain. He wrote me about it, and as a result of some correspondence between us, I decided to come down to Gurley, Ala., and see just how much interest there might be in such a plan.

I met a group of persons from Paint Rock and Gurley, who had property on the mountain, and explained to them quite in detail the kind of college I was interested in building up. They were very much interested in the plan. A second meeting resulted in the offering of more than a thousand acres of land toward the realization of the plan. This land is located about half in Madison County and about half in Jackson County. It was felt that representative groups of persons of both counties should be contacted in order to determine whether or not there would be interest in this project in the larger centers of the two counties, as well as in other communities of the whole section. This was done, and we found a keen interest shown by representative groups with whom we met in both Scottsboro and Huntsville, the county seats of Jackson and Madison counties respectively.

In all these meetings it was the consensus of opinion that the ultimate success of the plan would depend on my coming down to promote the campaign in favor of it. I consented to do this on the condition that two thousand or more dollars be raised for promotion work, and that I could obtain a leave of absence of a year from my work in Salem College. I returned to Salem, and secured from the college board this permission. In company of my wife and baby, I came immediately to take up this work of promotion.

We are now in the midst of organizing the campaign. We are planning convention meetings in each county in order to select delegates to a general meeting of representatives of both counties, who in turn will choose a board of directors for directing the campaign with authority also to handle all funds and lay plans for the establishment of the college as soon as we have sufficient funds in hand to do so.

I am sure that the character of this school will interest a large number of our own people. It will be of special interest to our young people, who desire an all-round practical education, and do not have the means with which to pay the expenses for such an education. We plan to develop a number of industries, which will serve two important purposes: first, that of supplementing cultural education with practical education; second, that of providing a means of paying expenses through college by working in these industries. We expect to have a complete course in agriculture. A wood-working plant will be established. All the buildings will be put up by student labor properly directed. A printing plant will be installed, and also a new system of photoengraving sponsored and directed by Mr. J. W. Paige, who is the inventor and manufacturer of these outfits. Welding, blacksmithing, radio, photography, surveying, aviation, etc., will be given as fast as funds can be provided to install them.

The school will be thoroughly Christian, but non-sectarian. A strong department of religious instruction will be developed. This will allow ministers and ministerial students who cannot attend the seminaries of their denominations to take a practical ministerial course along with their college degree. Sufficient religious instruction will be required of all students who graduate from the school to have a good grounding in the great facts and principles of the Christian religion.

The great educational objective of this proposed college is to give a well-balanced education to the young people who come to it. Such an education is needed today in order that the rising generations may be able to adjust themselves in an adequate manner morally, socially, and practically in a technical and mechanical age. This kind of education cannot be given, if we continue to go on giving little or no attention to the training of the heart and hand in our educational philosophies and methods.

The mind cannot function properly if it does not have the trained collaboration of the heart and hand. Our education of today is emphasizing cultural, professional, and technical courses, and giving for the most part little or no consideration to the importance of the practical things to be done by the hands, or to the training of the heart for the appreciation of the spiritual values of life. The harvest of such an education is a world distracted and mad, selfish and grasping, blindly destroying itself by the abuse of the very blessings which this education has brought into existence, but does not know how to use properly.

All this is taking place, let it be remembered, at a time when we boast of the greatest and most universal system of education the world has ever known. What is wrong with our great system of education? Is mass education breaking down, because we are educating too many of our young people? I think we are hardly ready to admit that. It is not in the quantity of education that we are giving where we find the root of the difficulty, but in the quality. More than ever we need universal education, but we must learn that universal education can never reach its highest objective unless it educates the heart, the hand, and the mind in unison.

It is with a definite purpose of creating such a center of education here in the beautiful Southland, dedicated to the objective of giving this three-fold training of the heart, mind, and hand, that we have set about to establish this college. We believe that it deserves to receive, and will receive, moral and material support from people everywhere who are interested in the greatest welfare of the young people of our country.

Scottsboro, Ala.

## MISSIONS

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

### THE SOUL OF MAN LONGS FOR GOD

The Psalmist cried out,

"As the hart panteth after the water brooks,  
So panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God."

What the Psalmist says regarding himself is true regarding all. Our hearts cry out for God.

Various things, such as adverse circumstances, biased minds, and atheistic teachings, may lead us to doubt the existence of God; but even when the skies are overcast with the darkest clouds of unbelief, our souls long for God. They cry out for one who can and will blot out mistakes, forgive sins, give peace and gladness, direct our ways, care for us whatever comes, help us to beautify our lives, perfect our characters, sustain us in every trial, and bring us to the glories of eternal life. "My soul thirsteth for God, for the living God."

That there is a God and Redeemer who meets every longing of the soul is the Christian message, and the only one that will ever satisfy man's soul. Other doctrines, such as everlasting punishment, annihilation, and agnosticism (the doctrine that we do not know), lead only to gloom; but the soul that is at peace with its Savior enjoys earthly pleasures and blessings more because of this fact.

Not only do our souls cry out for God as revealed in Christ, but it is ours to have the longing satisfied. This is brought about by our turning to God and living in fellowship with him. Paul says, "The Spirit itself beareth witness with our spirits that we are the children of God; and if children, then heirs, heirs of God and joint heirs with Jesus Christ." Millions have experienced this truth.

If we have found that which satisfies the soul, it is our privilege, as well as duty, to carry the glad message to others. This is the work of missions, evangelism, and the church.

W. L. B.

### ANNUAL REPORT OF REV. LUTHER W. CRICHLAW

Great Britain is still successfully engaged in a great war overseas, but as the war goes on things not absolutely necessary must be curtailed in favor of those things vital to the successful prosecution of the war. Jamaica, being a British colony, is feeling the effects of the war more every day. Thus our work in Jamaica is indirectly but very definitely affected in an adverse way by the war.

The writer has done his best to carry on the work to the best of his ability despite handicaps. He has visited as many of the churches throughout the island as often as a limited and irregularly arriving budget would

allow. These churches have been visited during the year: Albion Mountain, Bath, Bowensville, Brooksland, Luna, Post Roads, Spring Grove, Thornton (St. Elizabeth), and Waterford. Oracabessa, where there is a new work started that looks promising, has been visited twice; and Grant's Pen has been visited several times.

As corresponding secretary of the Jamaica Seventh Day Baptist Conference, the writer has conducted the correspondence necessary to the successful working of the field. Several circular letters were sent around during the course of the year, as needed. Individuals and individual churches have been corresponded with.

Meetings of the Central Committee, the body which serves to keep us in touch with one another and interested in the work, were arranged for and carried through successfully on November 6, 1940, and January 8, April 2, and July 2, 1941. Under the constitution for the Jamaica Conference which was adopted at our recent conference, the Central Committee will be known as the Advisory Board. The meetings of the Central Committee have helped in making our work successful. And a good deal of the credit for the success of the Central Committees is due to the efforts of Mrs. Crichlow, who planned the noon meal served at these meetings, and to the co-operation of several women of the Kingston Church, especially Sister Priscilla Senior, in cooking these meals.

In addition to his other duties the writer has had the pastoral care of the Kingston Church. Two efforts to raise funds with which to paint the church were successful. As a result of these efforts, the eastern and southern sides of the church building, most in need of painting and weatherproofing, were painted. Other business of the church has been carried through.

One of the real needs of the field has been for a full-time worker among our churches in the parish of St. Thomas. Plans were made and arrangements were put forward for such a worker. Brother W. J. Hawthorne, who a few years ago came to us from the Anglicans and became a member of the Luna Church, a man who feels he wants to be a full-time worker no matter at what personal sacrifice, was appointed to work in the field and has been working there since mid-June.

The outstanding need of this field is for a school where our boys and girls can receive a secondary education and where a theological department can be set up for the training of young men for our ministry. Every Seventh Day Baptist in Jamaica hopes and longs for the day when such a needed school will become a reality. Such a school will give employment to suitable young persons as teachers and as caretakers. So interested are our folks in such a project that during the past two years we have slowly but surely accumulated a little over sixteen pounds (about \$75). Our folks are very poor and they cannot do better than this, but it shows the deep interest.

Our annual conference was successfully held September 3-7 with our Wakefield Church, of which Brother C. S. Lyons is pastor. Wakefield is the church farthest away from the center of our activity and we feared that conference could not be held, especially in view of the difficult times in which we live. But we carried through, and it was the most successful conference of the three that the writer has seen since he has been in the island. One of the most important items of business was the adoption of a constitution for our Jamaica Conference. We thank God for his blessings upon us.

Kingston, Jamaica, B. W. I.,  
October 3, 1941.

**TREASURER'S MONTHLY STATEMENT**

August 1, 1941, to August 31, 1941

Karl G. Stillman, Treasurer,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand August 1, 1941	\$ 585.28
Helen S. Thorngate, Alfred, N. Y.	5.00
Reta I. Crouch, Albuquerque, N. M.	3.50
Reta I. Crouch, Albuquerque, N. M.,	
H. E. Davis Relief Fund	2.00
Dodge Center, Minn., Church	14.00
Milton, Wis., Church, H. E. Davis Relief Fund	2.00
Mr. and Mrs. Hal L. Drake, Shinglehouse, Pa.,	
Rev. H. E. Davis Relief Fund	15.00
Julie E. H. Flansburg, Atlantic City, N. J.,	
China missions	1.00
Mr. and Mrs. C. M. Crandall, New York City	50.00
First Alfred, N. Y., Church	15.00
Gentry, Ark., Church	1.75
Battle Creek, Mich., Church, foreign missions	2.00
Battle Creek, Mich., Church, Bibles	7.00
August share Denominational Budget receipts	304.64
Transferred from permanent Fund	
income account	310.78
Transferred from Debt Fund	
to apply on loan	250.00
	<u>\$ 398.39</u>
Cr.	
Treasurer's expense, clerk	\$ 20.00
Rev. Luther W. Crichlow:	
Salary	\$ 83.33

Rent	20.83	
Native workers	39.59	
		143.75
Rev. R. J. Severance	33.33	
Charles W. Thorngate	25.00	
Rev. Ellis R. Lewis	25.00	
Rev. Alva L. Davis	10.00	
Rev. Orville W. Babcock	25.00	
Rev. Verney A. Wilson	16.67	
Victor W. Skaggs	25.00	
Rev. Clifford A. Beebe	37.50	
Rex Zweibel, Jackson Center, Ohio	20.00	
Rev. W. L. Burdick:		
Salary	\$ 112.50	
Rent	25.00	
Office supplies	11.54	
Travel expense	74.66	
Clerk	33.33	
		257.03
China payments:		
Rosa W. Palmborg	\$ 30.00	
Rev. H. E. Davis, salary	75.00	
Principal Boys' School	25.00	
Boys' School	12.50	
Incidental Fund	18.75	
Anna M. West	31.25	
Grace I. Crandall	31.25	
George Thorngate, salary and allowance	112.50	
		336.25
Heinrich Chr. Bruhn	41.67	
Interest paid	68.25	
Interest saved on notes—transferred to Debt Fund	15.17	
Debt Fund share Denominational Budget receipts	42.53	
Payment on loan	250.00	
Net overdraft August 31, 1941 (Amount due missionaries and others for salaries and allowances but unpaid)	993.71	
		<u>\$ 398.39</u>

**DAILY MEDITATIONS**

(Prepared by Rev. Earl Cruzan, Waterford, Conn.)

**Sunday, October 26**

Read 1 Samuel 2: 1-11.  
"Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

We are all the Lord's and are all sons of God if we walk after the teachings of Jesus and place our trust in him. Yet it is needful to have certain ones set aside to devote their full time in God's service. It may be as a pastor, an evangelist, a missionary, a social worker, a teacher in religious education. It may be in other fields.

Hannah wanted a son very much, and when the Lord gave her the answer to her prayer she lent him to the Lord. Those of us who are blessed with sons and daughters might take a lesson from her. If our sons or our daughters want to devote themselves to full-time Christian service, let us give them all the encouragement we can, rather than to discourage them.

Prayer—Thou hast given all to us. May we give all the support we can when thou callest one of our sons or our daughters into full-time service for thee. Amen.

**Monday, October 27**

Read Deuteronomy 10: 12-22.  
"Love ye therefore the stranger."

God loves all men. Even those who do not follow in his way, God desires to bring to a knowledge of him. To him no man is a stranger. We, many of us, have been taught to fear and distrust strangers, and it seems many times that we must be on our guard against strangers. Moses said to the children of Israel, "Love ye therefore the stranger for ye were strangers in the land of Egypt." But the first meaning given to stranger is a foreigner. We might include those of other races. Christ sent his disciples to all nations. We are all brothers in Christ and we should give those of other races and other nations Christian love. We should not look on them with distrust or look down upon them. We are all equal in the sight of God if we follow Christ's commands.

Prayer—May we have within our hearts the love that is required to recognize in all races and nations the brotherhood and equality that exist in Christ. Amen.

**Tuesday, October 28**

Read 2 Corinthians 6: 1-10.  
"Giving no offence in any thing . . ."

We have considered the positive part of giving and we find this reference in Paul's writing to the negative side of giving. Paul in this epistle tells of his desire to give no offence in serving Christ, so that the ministry be not blamed. This requires patience, pureness, knowledge, longsuffering, kindness, the Holy Ghost, and love unfeigned. We may give of our time, our talents, and our money, but if we are continually giving offence we are not accomplishing much for Christ. We must work in harmony with others so long as we do not have to compromise the gospel of Christ to do so.

Prayer—May we have the patience and the unfeigned love that is necessary to give no offence and to endure the hardships which may come from following the way of life shown us by Christ. Amen.

**Wednesday, October 29**

Read Romans 14: 1-12.  
"He that eateth, eateth to the Lord, for he giveth God thanks."

In many of our homes it is the custom to give thanks at the table. It is a time to re-

member the blessings of God and giving thanks helps to develop in the family the feeling of dependence upon God. It is an opportunity to form a family circle. Some families use this time for daily meditations as found in the Recorder, the Upper Room, the Secret Place, or other such publication. Some use it to read the daily readings in the Sabbath school quarterly. It is an opportunity to bring others into a fellowship with us in serving God. Let us not hesitate to use it when we have guests present. One of the nicest ways of giving thanks that I have witnessed takes place in a home where I have been privileged to be a guest. The family joins hands around the table, and as you join hands with the ones next to you, it makes you feel as though you were one of the family more than anything else can. Whatever method we use, we should give thanks to God for our food.

Prayer—Thou who hast given unto us the food that nourisheth our bodies, we come to thee seeking forgiveness for our apparent ingratitude. Give us a more thankful spirit, we pray. Amen.

**Thursday, October 30**

Read John 17: 1-12.  
"For I have given unto them the words which thou gavest me . . ."

This is a part of Christ's prayer for his apostles. In communion with his Father, who also is our heavenly Father, he says, "I have given unto them the words which thou gavest me." He knew his time on earth was about over. He had carried out his mission by teaching the word of God to the apostles, by giving them an example by which to guide their lives. Much of his teaching has been given to us in the record of the New Testament. They are a very important part of our Christian heritage. It will be a great satisfaction if we can say, as Jesus said, "I have given unto them the words which thou gavest me." That will mean that we have carried the gospel message to all with whom we come in contact who will accept that message.

Prayer—Our heavenly Father, give us the ability to spread thy way of life unto all people. Amen.

**Friday, October 31**

Read James 1: 1-12.  
"If any of you lack wisdom, let him ask of God . . . and it shall be given him."

## WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

### OUTPOST MISSION WORK

In a hill suburb across the river from the city of Chungking is our farthest outpost, where as mother, teacher, and evangelist Ruth Phillips finds her place in spite of bombing of the city and the evacuation of many friends from all over China.

Her work has broadened. While formerly she had only the care of Rosemary, now a schoolmate of Rosemary's, little Lucy, is sharing the home. (The latter's parents moved to the city and are too far away for her to live at home and attend this particular school.) Rosemary rejoices in having someone near her age with whom to work and play. In addition, Ruth is teaching English in this little school. She has also helped to organize a Sabbath school for the children, a religious service for the grown-ups, and a P.T.A. The school is a small one of thirty-eight children; among the parents she has found some very congenial friends. She also meets interesting and prominent people. She told of the visit of Anna Louise Strong, a writer of some note, who is married to a Russian and lives in Russia except when she is traveling and lecturing in America. "She is most interesting in her talk about Russia, and we felt we learned a good deal of the rosy side of things, for her husband is a prominent Communist."

I would like to share with the Bulletin readers some extracts from Ruth's letter written the day after Easter.

"Today is Monday but not 'blue Monday' nor the 'day after the day before.' It has been a blessed Easter, and I want to tell you about it.

"You folks were, too, in my mind, and I wondered how you celebrated the happy day. Really as one of my Russian friends reminded me, it is the highest and holiest and happiest day of the year. She said she could not understand the great emphasis we put on Christmas and the comparatively little emphasis on Easter.

"Well, it was a wonderful day here, not the least of it being the weather. The day before was cold, raw, and rainy, and we had no other place than our porch and lawn for our children's program if it rained, but

All men seek after wisdom. Man has sought wisdom since he first began to learn. Solomon was considered great because he asked for wisdom above all else. Sometimes when we think we are in the search of wisdom, we are confused with the primary meaning of the word. We seek learning and scientific knowledge and think we are seeking wisdom. But wisdom is the ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct. This kind of wisdom comes from living and comes from God. James tells us that if we lack this great help in life, if we will ask of God he will give it to us. But we must have faith that our petition will be answered.

Prayer—Give us the ability, our Father, to grow in the faith so that we will come to thee for wisdom in dealing with the problems of the world. Amen.

[The meditations for November are prepared by Miss Bernice Brewer, Riverside, Calif., on the topic, "Serving Where You Are."]

Sabbath, November 1

Read Genesis 41: 14-16.

What a tangled web Joseph's life must have seemed to him! As it is given to us in the Bible story, it is almost a series of unfortunate events: sold by his brothers, taken to a strange land, maligned by a malicious woman, and finally imprisoned. Not even the honor and recognition implied in his position under Potiphar could have compensated for these unhappinesses. Yet our picture of Joseph is one of steadfast endeavor in the path which could not have been of his own choosing. And because he was in that path, and faithful in the tasks it presented, he was able to serve the great Pharaoh when he dreamed.

Prayer—Help us to be patient, our Father, when circumstances bind us to unpleasant duties. Help us to remember that along the way we may render services, the opportunities for which we would miss were we not in our appointed places. Amen.

### SABBATH SCHOOL LESSON

Sin and Its Consequences. Scripture—Galatians 6: 7, 8; 1 John 1: 5—2: 6.

Golden Text—1 John 1: 9.

"It is well to keep in mind that people take your example far more seriously than they take your advice."

I had a quiet assured sense that God would give us a good day and he did. It really was an ideal day, not too hot and not too cold. The children came, and we had a simple Easter service given by the children, six songs and some Scripture verses, the Easter story told by one of the teachers, and a simple little Easter play by the children, with lots of flowers which were put about the cross to show that Jesus is living. We had a small audience as we had not invited many. We served oatmeal cookies and date sticks which I had made and tea and peanuts, and the children had a colored egg-hunt, more than two hundred having been colored. Everybody was happy, and the program did not have too many hitches, although I realize I am not a very good manager about all the little details. The other teachers helped, too."

Then she tells of the guests present; among them was the American ambassador and other prominent people who were guests of Rosemary's father. "On such occasions," she says, "I do not make myself too prominent, as they are Mr. C's friends and I am a mere governess in the family. But when he sat with them he called me over to them and told them I had asked him why he did not invite my ambassador, and the latter replied he had wondered the same thing himself. Then Mr. C., in a nice way, spoke to him as though he were telling a member of my family that he very much appreciated my affection for Rosemary and he wanted to tell him so, and that he now considered me a member of his family. I had quite a chat with the ambassador, especially about conditions in America."

"Then before four o'clock I went to the new library where we held our service. Mrs. H. had fixed it up so that it looked pretty and nice, quite like a little chapel. Major Bagley of the Salvation Army spoke in English, which practically all could understand. There was only a small number present, but the important thing was that Mr. H. was there."

This man had been in the employment of the government, but because of what he fancied was "unjust treatment" had resigned his position and was brooding much over it.

Some time before this when Ruth was trying to start the "afternoon service," he had promised to do what he could to help it along. She had reminded him of this

on Easter morning and his wife had got him to come.

After the service she saw him and in the course of the conversation he asked what plan she had for getting the speakers.

"I told him I had none, but was trying to get whom I could. He then suggested that there be a committee to get well-known speakers, not necessarily clergymen, but professors, etc., and then he and Mr. T. proceeded to make suggestions. I was just delighted for I could see that God was taking charge of things and was really working with them. It has been my guidance all along to make no aggressive moves about church, and I have gone only as fast as the people have pushed me to do. But when they take responsibility themselves, it is ever so much the better. Mr. T. never professed to be a Christian, but both men consented to be on the committee and wanted Mr. C. to be too, and several others including myself, for they insisted that I be on it, too. Then they began to talk of other plans for it, a name for the church, a choir, financial committee, etc., although nothing was directly done about it. I was so grateful to God for working the matter out in a way I had not foreseen and so out of my hands altogether. Then Mrs. T. said she would get the women together from the church to form her mothers' club. A Y.W. secretary had been trying to get me to do this, but I told her it would be ever so much better for the Chinese ladies to make the start and push it, and I would help in every way I can, and so she suggested it to Mrs. T., who immediately accepted the challenge. I am so sure this is the right way, for the Chinese will respond to their own people better than to foreigners, and when it comes from their own people spontaneously it is so much more real and vital to them. Well you just don't know how happy I am about it all, for I feel God is here with us."

She told, too, of another nice thing that had happened over that week-end: How Rosemary's brother and his wife both wanted to be baptized as Christians before he really begins his career as a doctor.

"I had not been preaching to them nor pushing the matter in any way; I had merely asked her if she was a Christian and later gave her a Bible, which she very much appreciated. I asked them if they were willing for me to write a note to a clergyman in

the city whom they had met, to see if he had time to give them some instructions about what the principles of Christianity are before they joined the church, and they consented.

"So you see that this is all God's work, and if I had done any aggressive pushing, things would have been spoiled, I am sure.

"The world here is so beautiful. Where I am sitting now, I can see a large spreading bush of wild single white roses about four inches across, and these bushes in bloom dot the hillsides, making them beautiful. The azaleas will soon be in bloom. The locust trees are blooming, and the snowballs on our neighbor's bushes are almost in full bloom."

"Mrs. F. gave Rosemary and me a lovely Easter basket with hand-colored eggs, candy, dates, and crackers, all fixed so prettily. One egg was decorated like an American flag. She made an interesting remark that she had thought of American ladies as she had seen them in the movies, but she thought Mrs. Sun and I are not at all like that, that she felt more at home with us than with many other women. Mrs. Sun remarked that it was not because we are Americans, but because we are Christians together."

"One thing that may surprise you is that in the list of speakers who were suggested, some were not even Christians, and one was a Roman Catholic bishop."

The last year Ruth was in Shanghai she was active in preparing for the service of the World's Day of Prayer. Last year and this she has been instrumental in holding such a service there.

"We are more than busy these days. My school work takes a good deal of time. I usually teach from 8.30 to 12.15, and three afternoons a week from 1.30 to 4.00 except for one period. Then I have been very busy getting ready for the World's Day of Prayer. We had a little meeting on the hills with thirteen women attending and most of them having some part on the program. I was grateful for their interest and co-operation. That came right after the Y.W.C.A. campaign which kept me busy, too. But the ladies were all very co-operative. We have fifteen women members here on the hill, I believe, or maybe more, and we hope to do some things together such as child study."

In all these extracts you will understand her vital interest in all about her, and that

her earnest endeavors to win others to Christ make her a true missionary.

A. M. W.

—From China Mission Bulletin.

## YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

### THE BIBLE MEETING THE CHALLENGE OF THE OPPORTUNITY

By Alton Wheeler

In accepting such a topic as this I can very appropriately frame it in the form of a direct appeal or challenge to each of us as working Christians living in a land of religious freedom. In spite of the intensive and extensive missionary progress that has been made, these religious truths which you and I hold dear are probably being challenged in this present crisis as they have never been challenged before—the world over. In Soviet Russia the church has temporarily been overthrown; in Nazi Germany, stern governmental opposition and persecution have been hurled against the efforts of Christian organizations. These facts are serious, and yet with only these in mind the picture of the challenge to us is not complete. Perhaps the time element enters into the solution of these problems—I do not know.

On the other hand, there are other instances where the harvest is ripe and demands our immediate attention. There are many other countries whose natives, during the present crisis, are looking to us for help. They cry simply for food, for clothing, for doctors, or for missionaries; they want more Bibles and other religious materials.

Perhaps we do not realize that "three fourths of the supply of Scriptures for missionary service and for the younger churches in Asia, Africa, Latin America, and the Pacific islands have been produced by the subsidies and the work of the British, Scottish, and Netherlands Bible Societies. The Bible Societies of Germany, France, and Scandinavia are essentially Bible publishing houses doing little or no missionary work. The only other large society is the American Bible Society." Three fourths of the world's supply which has come from the British Isles and Holland is now gravely imperiled. The Netherlands Society cannot send funds to its work in the East Indies. Yet here are a

million and a half of Christians and over two hundred languages. The British Society under war restrictions has ceased its work in at least seven European areas and is on the point of closing out in two or three more. Then, too, terrific war taxes have been levied, publication costs have risen, paper is rationed, printing plants are bombed, shipments are lost at sea. The British Society's work extends to nearly a hundred countries; translations in more than seven hundred languages are on their list. The British people have through that society in the century past supplied five times as much per capita for promoting the distribution of the Scriptures as have the American people. Even under war conditions they are putting up for the cause 50 per cent more than the Americans, though Americans outnumber them two to one. This is a challenge to you and to me.

But besides these calls, what of the challenge to China? Our denomination is deeply concerned with the Chinese people. Many of our missionary efforts have been spent in that country, yet the work is but begun. Quoting from the July issue of the Bible Society Record, "China, the most populous nation on earth, out of a tragedy—for the extent of its frightfulness is unmatched in all recorded history—is eagerly turning to the gospel of Christ and finding victory there. To be sure it is only a tiny fraction of China's people who have discovered Christ, but that fraction includes so many persons of influence in the nation's life and so many students who are being trained for the leadership of the new China, that it far transcends its mere mathematical significance."

The demand for the Bible in China is simply enormous. Under date of March 17, Secretary Hudspeth of the China Bible House writes, "It may interest you to know that within the last few days we have shipped five and a half tons of Scriptures to Rangoon, whence, we trust, they will find their way to Yunan and other west China provinces. During this same period of time we have sent by post five tons of Scriptures to a point from which we hope they will find their way into the northwest." The motto of the society is, "Christian Literature Must Go Through." Transport is by truck and train, by steamship and post, on coolie back and in personal baggage. In any way, and in every way, constant

streams of Bibles are pouring into all parts of China despite bombed railroads, torn up bridges, and destroyed highways. The elements of time, money, and effort must not be allowed to halt such a life-giving crusade. How great is this challenge to you and to me! Our thought and our prayers, or our moral support, is not enough. We must make some material contribution if this missionary work is to go on. We must give more loyal support to our missionaries who are abroad. They are human, and cannot live on faith alone. We can give to the American Bible Society, and can join in its endeavor to meet the calls for Scriptures here and in other countries. One dollar will supply at least one hundred gospels where Chinese are anxiously awaiting them. China calls; what is our answer?

Alfred, N. Y.

## CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

Dear Recorder Children:

I'll not need to tell you what is missing from our page this week and has been missing for several weeks now, for you can look and see for yourselves. What I want to know is, What are you going to do about it? When you have thought this question over carefully, here's hoping your answer will be satisfactory both to you and to me.

This week I have another story for you which I have taken from the most wonderful Book in the world, the Book we all know and love, the Book that tells us how to live in the best and wisest way. I do not need to tell you the name of this Book of all books, for you all know it, and I have spoken about it to you only a short time ago. My story this week is about—

### The People Who Grumbled

Once upon a time a large company of people were traveling through a lonely wilderness or desert looking for a new home. They had been very unhappy in the land from which they had come for they had been the slaves in an enemy country and very cruelly treated.

But the desert was hot and sandy and the people grew very, very tired for their journey

was a very long one. There were no homes along the way where they could stop and rest, only lonely wilderness all around them. There were not even rivers or lakes or springs at which they might refresh themselves with a drink of pure, cool water; there were no automobiles or trains or airplanes or even horses to carry them. Some rode on camels, but most of them had to walk.

Their food and water they had to carry in leather jugs and baskets, and after they had traveled many miles and many days their supplies began to give out. All became hungry and thirsty and the little children began to beg for food and drink and to cry because they were so tired. The fathers and mothers and the children who were old enough kept looking and hoping and praying that they might find a spring or river of cool, sweet water to drink, but though they traveled for many miles they could not find the tiniest stream and they grew more hungry and thirsty every minute. What would become of them if they could not find food and water soon? When they had almost given up, to their surprise and joy they came upon a stream of water. Quickly they stooped down and tasted it, but it was so bitter they could not drink it. Then they began to whine and complain to their leader, Moses, crying out, "What shall we drink?"

Moses cried unto the Lord and the Lord showed him a tree. When Moses had cast it into the bitter water the people stooped down and tasted it and found it sweet. They drank and drank until they were cool and refreshed and ready to continue their journey. Soon they came where there were twelve wells of water and seventy palm trees growing near. And there they pitched their tents and rested for awhile, but not for long for they were anxious to hurry on to find their new home.

They left the twelve springs and seventy palm trees behind them and traveled on. But again the wilderness was hot and sandy and there was no water or food. And again the people began to whine and complain to Moses, saying, "Would to God we had died by the hand of the Lord in the land of Egypt where we did eat bread to the full." They began to think he had brought this whole crowd of people into the wilderness to kill them with hunger. Moses told

them that they were really complaining against God not against him.

Again Moses prayed to God and God promised that in the evening and the morning there should be food. Then Moses called the people together and told them that God was taking care of them for in the evening and the morning there should be food.

When the evening came, large flocks of quail flew by. The people caught them and cooked them and were no longer hungry for they had plenty of food that night.

In the morning when the dew was gone the ground was covered with small, white, round things, as small as hoar frost on the ground. The people said, "It is manna," which was the same as saying, "What is it?" And Moses said, "It is the bread which the Lord hath given you to eat. Gather as much as you want."

Morning after morning they gathered it, God's gift of bread. For five days they gathered just enough for each day, but as God directed, on the sixth day they gathered enough to last them over the Sabbath. So the people rested on the seventh day, the Sabbath.

We know that God is the one who cares for us, too, and sends us our bread day by day. Our bread comes from flour, our flour comes from wheat, our wheat comes from God.

Don't you think the people in this story were ashamed because they grumbled when they had to wait for food and drink? We must not grumble when our prayers are not answered at once, but trust God to do what is best for us.

Sincerely yours,  
Mizpah S. Greene.

## OUR PULPIT

### WHICH DO WE WANT, NEW DICTATORS OR AN OLD GOD?

(Sermon delivered by Rev. Paul Maxson at Southeastern Association, Lost Creek, W. Va., June 29, 1941.)

Scripture reading—Acts 7: 37-50; Exodus 32: 1-7.

In order to eliminate any doubt as to what I mean when I use the term, an "old God," may I define the word "old"? It is used in the sense of a supreme God, a God

who has lived since creation in the lives of humanity, an everlasting God, one who is the same yesterday, today, and will continue throughout eternity.

I like to think of him as an active God, one who has been active from the beginning, and whose plans are going forward and accomplishing his desires, even if we think that he is slow, or almost inactive. It is not God's fault that things don't move along rapidly; rather, it is our fault in receiving the commands from him. We hesitate and falter when it comes to carrying out his plans.

He is always alert; he is always stirring about. His movements are within us, and we must not retard his plans by our slowness of action in doing his commands.

#### Stephen's Message

The Scripture that is taken from the Acts deals with the last words of Stephen. He is severely rebuking the Jews for their disobedience to the laws of God, their ingratitude toward the leaders, sighting them back to the Children of Israel. He showed them how they returned to the worship of idols, worshiping the art of their own hands rather than worshiping God, the Creator. People are in a very bad state when they renounce the living and true God, for there is no telling to whom they may turn to honor and worship.

Israel sinned in spite of their great leader, Moses. His influence was for the righteousness of God. It is also true that men falter and sin today, notwithstanding the presence of God with them the same as it was with Moses and the rest of his followers and those who testified concerning him, to say nothing of the influence, the striving, and the convictions of the Holy Spirit.

#### Good Samaritanism

In making a present day application of the parable of the traveler who fell among thieves when he was on his way from Jerusalem to Jericho, we know that the man was robbed and beaten, and left half dead. We know that a priest came down that way, seeing him by the side of the road, and passed by on the other side. Also a Levite came by, passing by on the other side and leaving him. The character of the Samaritan is known to all. He stopped and bound up his wounds and put him on his beast of

burden and took him to an inn and paid for his care until he recovered. We as Christians traveling along the road of life see young men or young women making unwise choices in life and we let them go as the priest and Levite did the traveler, and condemn them after they have fallen, rather than being the good Samaritan. We should be ready and willing to reach out a helping hand to them or give them some word of warning or encouragement for righteousness. It is a good deal easier to find fault, kicking them down lower, rather than helping them find the higher ways of life.

The will of God has been and still is being revealed to men throughout the centuries, and yet men sin and doom themselves to death.

To be sure the Christian's way of life is not an easy way to travel; neither is the transgressor's. Some might say that we are wandering in the wilderness similar to the Children of Israel. When they were wandering about in the wilderness, they were continuously murmuring about their food and water. They were afraid that God would not care for them. They lacked faith, as many of us lack faith in him.

They also had those who murmured against God's dealings with them. They never seemed to realize or see the many blessings that came from their burdens. You know that we have that kind of people in our own times.

The advantage of the Christian way of life is that we have the presence of God with us all of the time, while the transgressor is always lacking in the presence of God with him. The Christian always has the presence of God because he is continually submitting himself to the will of God and the ways of God.

Probably Stephen was reverting back to the time of the bondage of the Children of Israel in his talk while he was thinking of the present time. Here Stephen implies that the Jews who reject God as their Savior were turning away from the true meaning of God's revelation to Moses, a turning almost to darkness; a letting down of their mental and moral abilities for righteousness.

#### Attractions of Egypt

Let us see if we can determine the fascination that they found in Egypt. As they were moving out of Egypt they were leaving

rich, fertile lands, and going out into the dry desert land. Their thoughts were turned back to their old burying ground where their parents probably for generations had been buried. And now just the thoughts of dying and being buried in this wilderness made them shudder. They say it would be far better to have stayed and died in bondage than to come out here and to starve in this wilderness.

Probably another reason for their looking back toward Egypt was that the great Nile River ran through this land, carrying down from the highlands of Abyssinia very rich deposits of soil. It is true that they were going to a land flowing with milk and honey, but the journey was a hard, long one, and they were becoming discouraged.

When the way of life seems long and tiresome, may we try to keep our courage as well as to encourage those about us to carry on the Christian life that is so dear to us and that brings so many blessings to us.

Again we might see the Hebrew people regretting to leave the Egyptian civilization because it had beauty and comfort. Even after they had come into the new land and settled it, their buildings were much smaller than the mammoth buildings constructed with artistic beauty which they had left behind in Egypt. The Hebrew people in their building could not build temples and structures that could compare with the temples and pyramids of the Egyptians, nor did they have literature or seats of learning as did the Egyptians.

It is human nature for minds to go back into the past. Is it the manufacturing, the industry, the public works that attract many of the American citizens to go to the European countries every year? No, the things that attract them most are those which cannot be bought with money. It is the ancient literature, towns, castles, churches, and cathedrals. And yet Israel seems but yesterday compared to Egypt with its Memphis and with its pyramids which were ancient in Abraham's time.

#### Sin of Idolatry

The sin of idolatry has been a curse to humanity.

We see the Children of Israel delivered from this very sin. God has poured contempt on this kind of worship. He had

delivered them and now we see them falling right back into idolatrous worship.

The Children of Israel recognized that God has been gracious to them and had led them and cared for them when they were in the wilderness, through his servant, Moses. Now Moses had gone away to commune with God; forty days and nights had passed. The people became uneasy and unbelievers; they began to feel that Moses had gone and left them alone in the wilderness. They wanted a symbol of God, which probably, had Moses been there, they would not have wanted.

They went to Aaron and told him that Moses had been gone this long time and they wanted something to make them feel secure in the sight of God. They did not renounce God; they just introduced the unhallowed ideas and practices of Egyptian idolatry into the worship of Jehovah—and we still have it today in many different forms.

We must be very careful and not introduce ideas and ideals that are unhealthful to Christian growth, or it may prove disastrous as did the making of the golden calf to the Israelites. Idolatry is the substitution of the **human** for the **divine**, or the **symbol** for the **reality**.

There may be no images and yet idolatry. At one time men trusted in temples and not in God. Men now may trust in churches; in the forms of religion, and not in God or the gospel. Men may put baptism in the place of regeneration, and the Lord's Supper in the place of salvation by Christ. We must be very careful that we do not use any forms of idolatry and thus overlook Christ, the great reality of a spiritual religion.

#### Need of Consecrated Leaders

I wonder if we as Seventh Day Baptists are inclined to be hesitating or faltering in our move of carrying the gospel of Jesus Christ to all the world. Today the opportunities are great. Many beckoning calls are coming to us. Numerous doors of the world are being opened to us daily, to carry this gospel to all people.

When I think of Doctor Gardiner, Lewis, Main, yes, and my own mother's uncle, John L. Huffman, I wonder if we work as sincerely and as steadfastly as these men. Have we consecrated ourselves to a prayer life with God? To a meditated life with him?

#### DENOMINATIONAL "HOOK-UP"

##### Adams Center, N. Y.

Our church joined in the World-Wide Communion Service on October 4, under the able leadership of Rev. E. A. Witter, who has served in the pulpit occasionally this summer. Although Mr. Witter is one of the oldest ministers in the denomination, this church and community are well aware that he is still a valuable and willing contributor to its work. The church has also been very fortunate in having the friendly services of Rev. Ivan M. Cash of the Baptist Church, and a student pastor at the Honeyville Church, Mr. Auckerman, during the summer months; fine sermons by Rev. Miles Hutchinson of the Belleville Methodist Church have been enjoyed during September.

The Adams Center Church has now called Rev. Paul Burdick of the Leonardsville Seventh Day Baptist Church to the pastorate here, and he plans to arrive here immediately after the fall association at Leonardsville, October 11. Some repairs are being made at the parsonage and a long-planned bathroom installed in preparation for the coming of the new pastor and his family.

Sadie K. Whitford, Correspondent.

##### Garwin, Iowa

The quarterly meeting of the Seventh Day Baptist churches of Iowa will be held with the Carlton Church, at Garwin, Iowa, Sabbath day, November 1.

##### Salem, W. Va.

Last Sunday the members of the Salem Seventh Day Baptist Church held their annual rally meeting or friendship get-together at the church. On the Sabbath they observed World Wide Communion.

At special services on Sunday morning Ross Seager was moderator. President S. O. Bond also spoke. Dinner was served in the church basement at noon by the women of the church to the large number present. Messages were read from several members who were absent.

Plans were discussed for the observance of the church's one hundred fiftieth anniversary in Salem when the annual church Conference meets here next year.—Salem Herald (Oct. 9, 1941).

Can we conscientiously say that we have labored as long and as patiently for the saving of the souls of men as these well-known men that I have mentioned?

In the chaotic condition of the world today we must not overlook the fact that God brings good out of what seems evil to us.

The reason for my going back so far is to show that religion has played the foremost part throughout the centuries. God has been tested and tried by every generation and he stands out supreme in the hearts and minds of the people today.

#### No Security in Dictators

It may seem as if the new dictators are coming to take the foremost part in men's lives today, but in the early centuries dictators rose to fame and fortune only to fall. Napoleon rose to supremacy, but he also met his Waterloo. In the middle centuries dictators rose only to fall. Today dictators are rising only to fall, if we keep a sane mind and work with God to establish his kingdom on this earth.

Today, Christians feel that they are far advanced from the days of idol worship, such as golden calves; but look across the waters and we see a man, or men, who have let "self" become an idol. In my opinion there is no form of idolatry more debasing and deadly than "self."

There are many who say, "What shall we eat, and what shall we drink, and with what shall we be clothed?" Often times humanity cares more for security of what they have or own than the spiritual growth of the race.

Too often we become impatient waiting for God to reveal his plans to us.

In our fast mode of living, are we willing to sacrifice our lives to a man of short-cut methods through barbed wire entanglements and battlefields to what he thinks is peace, or immediate practical results?

#### Trust in God

Let us be patient and trust a God who has been patient for centuries, working with the human race through such servants as Abraham, Moses, Isaiah, and the apostles, and all the rest down, including the God-fearing and obeying servants of today.

The God of long purposes and of high demands is the true and supreme God of all.

May we listen to the words of the Psalmist, "Be still and know that I am God."



## North Loup, Neb.

Vesper services Sabbath evening were in charge of W. T. Hutchins. As a special number, he and his daughter, Mrs. Edw. Christensen, sang a duet. There was much congregational singing.

Mrs. Ava Johnson will be in charge of the vesper services next Sabbath evening.

Pastor Ehret conducted impressive communion services Sabbath morning. His meditations were on the subject, "Thy Will to Do." The choir sang a special number before the sacrament was offered. The October social, held Sunday evening, was well attended. Supper was served about 7.30. The tables were decorated with Halloween cut-outs. Supper was in charge of Mr. and Mrs. Riley Brannon, assisted by Mr. and Mrs. Alvin Smith, Mr. and Mrs. Vernon Williams, Merle Davis, Mr. and Mrs. Ellery King, and others.

Mrs. Claude Barber arranged a nice program.—North Loup Loyalist.

## Piscataway (New Market, N. J.)

The Sabbath Recorder. — Considering a small circulation, we Seventh Day Baptists publish a splendid weekly denominational paper. We do not always agree with all points of views, and may wonder sometimes at the different views. Let us remember our churches and people are independent groups, with varying thoughts. To serve all of our people is no small task, and a good job is being done. May each one of us be co-operative and with open minds share our views and experiences. Let us read the Sabbath Recorder to learn of our work and thoughts. Bitterness and strife intensify divisions, but agreeing to differ and resolving to love leads to Christian unity. We can best cultivate the principle of freedom of thought by understanding each other. Let us faithfully and carefully read the Sabbath Recorder, that we may better understand each other in our denomination. As we celebrate National Newspaper Week let us consider our church paper. Subscribe to it. The price is only about one-half its cost; you are paying the rest in the Denominational Budget. Most of us are paying to this Budget, directly or indirectly. Subscribe and enjoy that which you may already be supporting. It is your church paper.—Church Bulletin.

## Alfred, N. Y.

"Topsy Turvy Teas" will be sponsored by the Evangelical Society. The tea party, which neither the guests nor hostess know about until it happens, is to be a feature of the society for one month. Time from 2 to 5 o'clock any day.

To organize a tea just get into your car and go tell another member, "We're going to tea, come along." That member must go dressed as she is. (For waiting to change your dress you will be fined twenty-five cents). Call on members until car is full and proceed to home of one you have "chosen" as your hostess. The hostess must serve tea, which must be something she has in the house. No fair telephoning for quick order.

Guests leave hostess ten cents each, which she will bring to the next regular meeting. Let's give this a fair trial and everyone go to tea.—Alfred Sun (Oct. 9, 1941).

Frank A. Crumb, editor and manager of the Sun Publishing Association at Alfred, celebrated his seventy-ninth birthday recently by coming back to his post for part time after having been out for three months on account of a major operation. Mr. Crumb has spent sixty-four years in the printing game and is the dean of editors in Allegany County, if not in western New York. His grandparents were residents of De Ruyter, we believe.—De Ruyter Gleaner.

## Hammond, La.

This church, though a small group, feels that the Lord's blessing is upon us. The sermons of Pastor R. J. Severance are interesting and inspiring and helpful both to old and young. We enjoy the children—there are several—who give us courage and cause us hopefully to look forward to the future. Three of them, Rolla Godfrey, granddaughter of the pastor; Sidney and Roddie Davis, daughter and son of Mr. and Mrs. Roderick Davis, were baptized on September 13, and gladly accepted for membership the following Sabbath.

Ten of our parish attended the Southwestern Association at Fouke, Ark., in August.

Our Ladies' Aid has quilted four quilts this summer. A recent offering by our Sabbath School was taken for the Retired Ministers' Relief Fund.—A Reporter.

# The Sabbath Recorder

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## Humanitarian Needs Demand and Urge the Support of THE AMERICAN RED CROSS

Roll Call  
November 11  
1941



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