

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

Vol. 131

PLAINFIELD, N. J., OCTOBER 27, 1941

No. 17

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

Roll Call
November 11
1941



Contents

Editorials.—Is Evangelism Enough?—Encouragement and Thanks.—Continued Conference Observation	278-280
Support the Red Cross	280
Missions.—Praised or Blamed, Keep Right On.—Letter From Mrs. H. Eugene Davis, Shanghai.—A Challenge to the Rural Church	281
Daily Meditations	283
Woman's Work.—Meeting of the Women's Board	284
Young People's Work.—The Angels' Message	285
Children's Page.—Our Letter Exchange	286
Our Pulpit.—Ambassadors for the King	288-290
Denominational "Hook-up"	290
Rev. Samuel D. Davis: An Autobiographical Sketch	291
Marriages	292
Obituary	292

The Sabbath Recorder

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

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EDITORIALS

IS EVANGELISM ENOUGH?

Evangelism is needed. "The world must be evangelized," we say. There is truly a desire on the part of many to extend the gospel message and invitation throughout the world. Many methods are urged and used; personal workers' classes are organized; campaigns of two-by-two inviting men to accept Christ are carried out. Not infrequently it seems to be of chief concern to get people to attend church. Sometimes it is forgotten that sin is still sin and that a Savior is man's greatest need.

We believe in all legitimate and helpful methods of evangelism. We believe also that the work of evangelizing will not be adequately done until the church is conscious of its own need of spiritual power and of its responsibility in going out to seek and to save the lost. Too often our churches are unconscious of this need and responsibility. Like the Laodiceans they are "neither cold nor hot," and though perhaps not possessed with riches as the Lord charged, they feel "need of nothing," not realizing that they are "wretched and miserable and poor and blind and naked." Christ's call, to such, is "buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent." (Revelation 3: 18.)

In these days churches are afraid of emotionalism. It is true that undue effort has been made in other times in working on the emotion. Appeals should be made to reason. But we believe that most churches are more in danger of complacency and smugness than of excess in emotional expression. Emotionalism is a legitimate, natural, and necessary part of personal and co-operative being. Witness the overflow at a "World Series" of baseball, a football game, a fellowship dinner, or a successful election.

Dr. Alexander McLaren, commenting on the Laodicean Church thinks that their lack of Christian feeling was a by-product of their self-complacency. He goes on to say, "All of you that have no sense that this indictment applies to you, by that very fact show that it applies most especially and most tragically to you."

Let us put away fear of "emotionalism" if it keeps us from a revival. We believe the revival is essential to the most thorough kind of evangelism: a revival that leads the church to become conscious of its sin of self-sufficiency and then to repentance; to confession and eager service of winning others to Christ; to a way that begins with Christ and spends itself for others.

It has been the experience of many pastors and pastor-evangelists that little can be done in winning the unchurched to Christ until the church is revived and becomes "hot" for the Lord. Often it has been found that it requires two weeks or more to get the church awakened and quickened for the evangelistic message—tragic as it may seem—to get out of the way of sinners. "Revive us again in the midst of the years" is the

prophet's cry that must ring again in our ears. "Restore unto me the joy of thy salvation," the Psalmist implores, "and renew a right spirit within me. Then shall I teach transgressors thy ways and sinners shall be converted unto thee." The revived church will bear a telling witness of its joy in the Lord and of its concern for sinners. Then will the message be heard—the eternal good news of God's forgiving love; then will the testimony of saved men and women, sometimes with tears or other emotional demonstration, be received and the unsaved be brought to new birth through Jesus Christ; and there will be joy in heaven even among the angels.

Yes, we believe the revival is essential to any broad, far-reaching program of evangelism. Evangelism, except it shall be projected through revived and praying churches, will lack power to impress the lost and draw them out of the super-speed whirl of our life today.

ENCOURAGEMENT AND THANKS

It is of much encouragement to find that the Sabbath Recorder is being read and that there are those who are taking appreciative notice of calls made through its columns.

Not long ago there was published a request for certain tracts, needed by the pastor at Fouke, Ark. Brother Beebe writes that a number of the tracts desired have been received, and wishes the editor to thank the friends at Gentry, Milton, and Riverside for sending them. We are glad to do this, and pass this word along. Both Mr. Beebe and the editor are gratified.

CONTINUED CONFERENCE OBSERVATION

We have reported (October 13) among other things the first article (lettered "A") of the significant report of the Committee on Courtesies and Resolutions. Here we complete that report as it was adopted by Conference without a dissenting vote.

We take it up with the division "B" as follows:

B. Doubtless all Seventh Day Baptists with all other good citizens of America are concerned as to what place our nation shall take in the present world situation and what its contribution shall be toward building a better world in post-war days. Each has his own views with respect to the political and diplomatic responsibilities of

our own country, and these opinions he has the right to express with freedom and on occasion.

We are concerned here, however, to give expression to certain principles which we believe should be held by Christians and given voice by the Church of Christ. We accept the following principles which have found expression in other groups of Christians as proper to be held by the church, and promoted as far as possible throughout the world and in all nations:

1. The assurance to all nations of their right to life and independence. The will of one nation to live must never mean the sentence of death passed upon another.

2. The development among peoples and their rulers of that sense of deep and keen responsibility which weighs human statutes according to the sacred and inviolable standards of the laws of God.

3. Extreme inequality in wealth and possessions should be abolished.

4. Every child, regardless of race or class, should have equal opportunities of education, suitable for the development of his peculiar capacities.

5. The family as a social unit must be safeguarded.

6. The sense of a divine vocation must be restored to man's daily work.

7. The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.

We commend the action of the Federal Council of the Churches of Christ in America in establishing a commission to study the Bases of a Just and Durable Peace. We recommend to our pastors and other leaders in our local churches the pamphlet prepared by that commission and urge its study by our people, in special study groups or other practicable ways.

We further recommend that the Conference supply a copy of the pamphlet, "A Just and Durable Peace," to each of our pastors and to some one in each pastorless church.

C. Whereas there is a growing indulgence in the use of beverage alcohol, which lowers the morals of those indulging, the morale of the country generally, and is a challenge to the Christian people of today; therefore be it

Resolved, That we restate our position as opposed to the manufacture, sale, and use of beverage alcohol and narcotics. Further be it

Resolved, That we urge upon our representatives in Congress the passage of the bill, now before Congress, to prohibit the government from the manufacture and sale of rum in the Virgin Islands.

That steps be taken to protect military camps from the degenerating influence of liquor and social evils.

That we urge upon our members the use of every means at their disposal looking toward a sober and Christian world.

D. We recommend:

1. That our denomination join in the simultaneous observance of a World Wide Holy Communion Service with other Christian bodies on Sabbath, October 4, 1941.

2. That every congregation of our denomination seek to have every member present at the Lord's table during the day.

It is understood that the above recommendations do not contemplate union communion services, but rather that each local church shall seek to have every member of its own congregation present at the communion table. We further recommend that pastors consider the possibility of administering the communion to members not able to attend the public service.

E. **Resolved**, That we voice our appreciation to the Broadway Baptist Church of Denver and to its courteous pastor, Rev. James Macpherson, for the use of its commodious and comfortable church, in which our Conference is being held. It is admirably fitted to our needs and the welcome of the pastor made us feel at home from the start. We sincerely thank the church, its pastor, and caretakers for courtesies received.

To the pastor and members of the Denver Seventh Day Baptist Church and other friends who have shown us such kind hospitality.

To the choir leader, the organist, and members of the choir for the fine music, and to those who have furnished special selections, to the local officers and committees for their untiring efforts for our comfort.

To Rev. E. M. Holston, our Conference president, who for a year has been working tirelessly that we might have the inspiration and blessing of this General Conference, and who has presided with graciousness and efficiency.

The floral decorations were especially beautiful and inspiring. We wish to thank all who were responsible for them.

SUPPORT THE RED CROSS

This year's Red Cross membership campaign is the most important since 1918. Because of the great expansion of the organization's services, occasioned by national defense, the present membership of 9,190,000 adults must be increased by millions in order to carry the additional burdens involved.

Approach of the annual Red Cross Roll Call, which continues from November 11 to November 30, raises the question in the minds of many: What can I do to help?

In actuality there are at least three ways in which individuals and organizations can be of material help. First, when the Roll Call begins, each person can join the ranks of the local Red Cross Chapter. Second, each individual can urge all fellow workers and friends to follow a similar course. Third, once all employees of a business establishment have joined, the organization should display prominently the special window sticker which carries the legend under the symbolic cross, "We Belong 100 Per Cent Strong."

Stores and other establishments may further help by displaying the striking and colorful special window cards. One shows the Red Cross nurse and banner with a background of the American flag and troops, the other pictures the nurse marching arm in arm with members of the armed services. Both illustrate the close association between the Red Cross and the men in uniform.

The support of all Americans, expressed through membership in the Red Cross, will enable the organization to maintain and expand its many defense activities. Among these are:

Guarding the welfare of families of men in the armed services and of veterans, to see they are not in want or distress from any remediable cause.

Assistance of a non-military nature to service men in camps and hospitals by trained professional personnel.

Construction at a cost of \$1,250,000 of sixty-two Red Cross headquarters buildings at camps and naval stations throughout the country to enable the organization's representatives to increase the effectiveness of morale-building services which they provide to the men in uniform.

Equipping and staffing sixty-seven recreational buildings now being erected by the War Department at camps in the United States, Alaska, and Puerto Rico. Besides chairs, davenport, tables, and other furniture, equipment will include motion picture projection machines and other recreational facilities.

Training one hundred thousand volunteer nurse's aides who, upon completion of an intensive seven-week course of preparation, will assist graduate nurses in hospitals, clinics, and other public health agencies. This project is being undertaken in co-operation with the Office of Civilian Defense.

Production of a reserve stock of forty million surgical dressings for the United States Army.

Collection of blood from volunteer donors for the Army and Navy. This blood is being processed into plasma in which form it can be stored indefinitely to be used for transfusions at a later period.

Formation and training of volunteer first aid detachments for emergency service in industrial plants, apartments, and other establishments.

Teaching thousands of women and girls the elements of home nursing.

Supplying nurses to the Army, Navy, and other government health agencies. Some five thousand from the Red Cross Nurses' Reserve are already on duty, and others are being called as needed.

While these and other defense services are moving ahead rapidly, normal Red Cross work is being continued all along the home front. All Red Cross activities at home are supported from annual membership dues, and such voluntary contributions and gifts as may be received from time to time. The membership and co-operation of everyone is needed. Join a local Red Cross Chapter during the annual Roll Call!

—Contributed.

MISSIONS

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

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.

PRaised OR Blamed, KEEP RIGHT ON

An article regarding missions in a recent number of the Advance says: "Some people react violently against missions and treat them as an unmitigated pest. Many others speak of them with the greatest enthusiasm. But whether missions are praised or blamed, they keep right on."

"Praised or Blamed, Keep Right On" should be the motto of all Christian workers. The world is full of praise and blame, but usually there is more blame than praise. People should not seek the praise of men, but words of commendation and appreciation are an immeasurable help. This is markedly true with young people and children. To live in an atmosphere of criticism is disheartening. Constructive criticism may be needed sometimes; but criticism that is of the nature of faultfinding, discourages, causes contention, engenders bitterness, and is destructive. It will start the young on the downward way, make backsliders of weak Christians, destroy churches, impede missions, and kill evangelistic work.

While men are finite and imperfect they will make mistakes and it cannot be expected that all will see things alike; therefore it becomes a duty sometimes to tell people we

think they are wrong. But this should be done in the spirit of love and humility. The Word tells us, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Galatians 6: 1.)

Missions, missionaries, missionary boards, pastors, and all Christians are criticized and will continue to be; but whether praised or blamed, they must keep right on. This is the way Christ, our great Example, did.

W. L. B.

LETTER FROM MRS. H. EUGENE DAVIS, SHANGHAI

(Though this letter was written to the Missionary Board, because of the information it gives, the board shares it with the readers of the Sabbath Recorder.)

Dear Doctor Burdick and all Board Members:

A mail going out tomorrow reminds me of another opportunity to make a report regarding the Davis family status in China. Such opportunities are few.

It is indeed a matter of joy to report that Mr. Davis' progress has been marvelous. I am sure Doctor Thorngate, from a professional point of view, has found it very satisfactory. During Doctor Thorngate's vacation in the north, of just over four weeks, there was no occasion to call in any other physician. The day nurse remained for something over two weeks of that time, coming on duty at seven in the morning and remaining until seven in the evening. We were most blest in having such an excellent nurse, a Christian, and one who has drunk deeply of the world's grief in these recent years, having twice been bombed out of the two hospitals of which she had charge, and having also lost her husband in a bombed plane.

God's provision in money, which came in so astonishingly, made it possible to pay the nurses promptly and fully at the customary rate of \$12 per day Chinese currency. Also we were able to settle accounts of living expenses for July, part of June, and some of August. As a matter of fact, our August expenses were largely met by my job (broadcasting, reading what is prepared), which I mentioned in a former letter.

This job means that I leave home each evening, except Friday and Tuesday, at 8.10, reach the place, make some preparation, do the work, and return about 11.20. A Chinese

man is on call while I'm gone. The experience has been an experiment in the Father's guidance all the way, and something like climbing up a rope ladder on the side of a ship, I imagine. One who is not fearful of being out at night in these evil times might find it only a human adventure; but as for me, I prize it as a spiritual one.

Thank you for your kind air mail letter. We have had seven Recorders within the last week, but as yet none in which your mention of Mr. Davis' illness was made.

It is fine that Eugene is now able to walk around the compound, going downstairs twice daily, talking with a much increased vocabulary, reading quite a bit, and listening to the radio. I am glad to say that his memory is even better than ordinary, and his mind quite clear.

I have tried to take his place in wheat distribution, as we get it from the American Red Cross headquarters. Its employment, in combination with the poor rice many people must use, is truly lifting the health morale of those whom we have been able to help. This may be a small corner in the tremendous whole, but it is a spot, and as such is a contribution. Mr. Davis' work in this has been greatly appreciated among the people receiving this assistance. It seemed almost out of proportion to the actual service. But we who have never had beriberi perhaps don't know how grateful people are who are released from it.

Schools have commenced. I have Sen. III English five times a week in the Boys' School, and two Bible classes, each meeting twice a week in the Girls' School. Then there will be Sen. I girls' class falling to my lot for Bible on Sabbaths.

Stephen Wang (Milton, 1937) has been so kind in coming early to take me to market twice a week. It cuts off one big corner of strain.

I feel all the time that I ought to do more to help Anna West, but my little does help some. She has started on her second X-ray course. It was wonderful to get the June and July salaries, which would have been utterly useless had the Mission Emergency Travel Fund in gold not existed; but as it was, the American Express paid the drafts. We must learn to know that no matter how difficult or even impossible things seem, God has a way out. Our only part is faith—faith not in what we fear, but in him. His in-

finite, unnumbered, unusual, and unexpected ways are our great assets.

Sincerely,
Mary R. Davis.

September 13, 1941.

A CHALLENGE TO THE RURAL CHURCH

(Taken from Agricultural Missions Notes)

Our country homes, our farms, and our rural industries express intelligence, thrift, and progress. They are apace with other American movements. Science is a familiar term to country people. They know it and use it. They are thoroughly up-to-date in their way of doing secular things.

Can as much be said of the Bible school and church? Can it be said at present that rural religion is the foundation source of leadership for American ideals? How about Bible school and church membership and attendance? The Grange, the Farm Bureau, the Four-H Clubs and the Future Farmers of America have been increasing their membership and activities. Has the church? They furnish a new fellowship for farm people. How about fellowship in the rural church? These farm-organizations felt a duty; they saw an opportunity and acted upon it. They brightened human hope for farm people. They espoused the causes that affected farm life. They enlisted on the side of the farmer. Why have so few rural churches and Bible schools seized the opportunities for great service to the rural population in the period of transition and need? Why have they so seldom caught a vision of a better way of life for country people? Why have they not striven to bring hope and song, faith and wisdom, loyalty and devotion to the rural constituency? Why have they not caught a vision of a rural Christian way of life?

Archimedes said, Give me a long enough lever and a place to stand and I will move the world. Translated into terms of America's religious future, if the rural communities of America can be made sufficiently Christian there may be no question about the future Christian education and evangelization of the nation. Strategy requires that whatever else is done, and for the sake of all else that needs to be done, the rural church must take on new life and new vigor and institute a new program in keeping with the new and changed life of farm people.—By H. H. Helman in the Gospel Messenger.

DAILY MEDITATIONS

Serving Where We Are

(Prepared by Miss Bernice Brewer, Riverside, Calif.)

Sunday, November 2

Genesis 47: 11, 12.

How gloriously Joseph's life triumphed, and what a high service he performed. Privileged not only to place his father and brethren in the best of the land and nourish them with bread, his service made possible the preservation of God's chosen people. And all because, placed against his will in a strange land as a slave, he so used his opportunities that his contribution to his race was only a natural result of his every day living. He served where he was, and God brought opportunity to him.

Prayer—Heavenly Father, open our eyes to the opportunities about us. May we be so in tune with thee that no message will be lost, for we desire to do thy work. Amen.

Monday, November 3

Ruth 2: 2, 3.

The Scripture chosen for today is not the famous "Entreat me not to leave thee," but a much more prosaic part of the story. Most of us can rise to heights when occasion demands; we can even be heroic at times, renouncing things we hold dear for beautiful ideals. But it is not always so easy to "go into the fields and glean" afterwards. Ruth's next duty, having embraced a new home and people, was to make her contribution to her own support and that of her mother-in-law. And while she fulfilled that very ordinary duty, she was led to the field of Boaz. Let no one suppose that it was by accident; there was definite design in the circumstances. Nor can we suppose that Ruth would have been honored as she has been as the ancestress of our Lord, had she not been busy with the task nearest at hand.

Prayer—Wilt thou, O Lord, keep us from despising the common lot which will doubtless be ours. Help us to remember that only from "appointed places" are we called to higher ones. Amen.

Tuesday, November 4

1 Samuel 3: 9, 10.

At the time of this Scripture selection, Samuel was a child. He had been placed by his parents in the house of the Lord where he served faithfully. Some years had passed since he had entered upon his life with Eli,

during which time he had grown and "increased in favor both with Jehovah, and with men." And as yet he "did not know Jehovah, neither was the word of Jehovah yet revealed unto him." So accustomed was he to discharging the ordinary duties of the day, and in such ordinary fashion did God's call come to him, that he at first mistook that call for one from Eli, and ran to attend his wants. But when he found the call to be of divine origin, his training in obedience had prepared him to answer readily, "Speak, Lord, for thy servant heareth."

Prayer—Dear Lord, impress upon us that the habit of service in little things will manifest itself when higher calls come. And help us to hear thy voice with obedient hearts. Amen.

Wednesday, November 5

1 Samuel 16: 11-13.

Today we consider another who, until his entrance into the story, had been occupied with routine tasks, and who had discharged them faithfully. In the Scripture chosen, we find Samuel looking upon all of Jesse's sons, and finding them comely but not appointed of God. And at last they had to send to the fields for David, who was performing the menial service of watching the sheep. Again we find one called from daily tasks to begin a new work. And in this case we may observe that two skills perfected before his call were useful to him later—the playing of the harp and the use of the sling.

Prayer—Our Father, teach us to use our time and talents well, for we know not when skills acquired may be used by thee in thy work. Help us to offer all our abilities freely in thy service. Amen.

Thursday, November 6

Matthew 25: 14-30.

Turning to the New Testament, we find the parable which Jesus gave us, the moral of which is "serve with what you have." We are not all equally gifted, nor do we have equal advantages or opportunities. Yet the story clearly teaches that limitation of gifts or opportunities does not free the individual from obligation to use those he does have. Some are possessed of spectacular talents which enable them to shine. Who shall say their contribution is more valuable than his whose talent is persistence—a less flashy but no less necessary characteristic? Most of the world's work is done by the

ordinary people. Shall we not glory in this fact, and serve in our little way, faithfully?

Prayer—Father in heaven, give to us, we pray, contentment with such service as we are capable of rendering. Let us never, looking at another's talents, minimize the value of our own. For it is thy infinite wisdom which has designated for each of us his bit of the world's work. Amen.

Friday, November 7

Acts 23: 12-24, 31.

A character of this story who is seldom mentioned or considered is the unnamed nephew of Paul, designated as "Paul's sister's son." He does not enter the picture anywhere else; he has just this one moment on the stage. Yet he had the high privilege of saving the life of the great missionary who was his uncle. We may be sure that had he not been there, God would have found some other way of preserving Paul's life. But what great honor was his—he rendered his service, and is immortalized in the Scriptures. And though the act was small, it was one of the minor essentials in the career of Paul. Paul's sister's son may have been a great worker in the Christian cause, or he may have had only this one little part in it. Whichever it was, he was able to serve because he was where he was at the exact moment, placed there, we may be sure, by Divine plan.

Prayer—May we be so alert to thy guiding that even in the minute details of our days, we may be where thou wouldst have us. And when thou dost direct, may we be ready to serve from these places. Amen.

Sabbath, November 8

Acts 16: 25.

This verse is selected from that passage which tells of the imprisonment of Paul and Silas after the authorities "had laid many stripes upon them." Within the inner prison, confined by stocks and with bleeding backs, they "were praying and singing hymns to God." And God supplemented their efforts by an earthquake, so that not only the other prisoners were impressed, but also the jailor. Sometimes maintaining our faith in the face of adversity is the most effective service we can render, for it does not escape the notice of our fellow men. Paul and Silas served where they were, though the only service they were capable of at the moment was praying and singing. And God blessed the expression of their faith.

Prayer—Help us, dear Lord, to hold so tightly to thee that even in trial we can still rejoice. May we remember that the world needs the example of Christians to whom Divine support is a tangible aid. Amen.

SABBATH SCHOOL LESSON

Repentance and Faith. Scripture—Luke 15: 11-24; Acts 2: 37-39; Romans 6: 1-11.

Golden Text—Mark 1: 15.

WOMAN'S WORK

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

MEETING OF THE WOMEN'S BOARD

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in regular 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. S. O. Bond, Mrs. Okey W. Davis, Mrs. Ross Seager, Mrs. Hallie May, Miss Lotta Bond, and Miss Greta Randolph. Rev. M. C. Van Horn was present, also.

Mrs. Loofboro read Psalm 46 and prayers were offered around the circle.

Mrs. Bond read the treasurer's report which was accepted and placed on file.

Mr. Van Horn read the report of the promoter of evangelism for the month. His report was accepted and placed on record.

Report of the Promoter of Evangelism For Month Ending September 30, 1941

Consideration for health has kept the promoter of evangelism at home through the month. However, he has not been idle. A considerable amount of correspondence had accumulated during his absence on trip. This has been taken care of along with other correspondence.

On the advice of the Ways and Means Committee, arrangements are being made with several of our ministers for field work to be carried on in at least some of the places where the promoter was to have done work this fall. Full report of this work will be given later upon receipt of reports from the workers on the fields.

A letter with a questionnaire on evangelism has been sent to forty ministers and fifty laymen. From the answers to the questions it is hoped that a very helpful and pertinent symposium can be prepared and made available to laymen and ministers who would use it in class, forum, and group discussion, and as suggestive of methods in the evangelistic approach to church and parish work.

The promoter has spoken to the Salem College Y.M.C.A., and assisted Rev. James L. Skaggs of the Salem Church at the World Wide Communion Service.

Mrs. Van Horn and the promoter very cordially invite the ladies of the Women's Board to hold their November meeting in their home at 243 West Main Street.

Respectfully submitted,
Marion C. Van Horn.

Salem, W. Va.,
October 12, 1941.

Mrs. Skaggs reported for the Ways and Means Committee. This report was accepted and placed on record.

To the Board of Directors:

Your Ways and Means Committee has held two meetings: one on September 14 and a recent meeting on October 9.

Aware that the condition of health of our promoter of evangelism does not permit travel and active work on the fields at present, we have favored the plan of building evangelistic work.

Some fields which might be served by these men will meet all expenses while other fields will not be able to do so. Thus we are led to seek the approval of the board in using funds to complete the travel expenses of those who work in one place or another as Mr. Van Horn may arrange with the churches or communities.

While the promoter is not doing any traveling, we hope to adopt this method of meeting the situation and therefore we recommend that the board sponsor the work in this way.

It has been the custom to set before the women of the denomination in the early autumn something of our hopes, plans, and expectations. Your committee is planning to send such a letter to the societies in the near future. Any suggestions will be received gladly and should be offered today.

Respectfully,
Mrs. S. O. Bond,
Mrs. Edward Davis,
Mrs. J. L. Skaggs, Chairman.

A letter was read from Evalois St. John concerning a meeting of Church Women in New York City called by Women's Co-operating Commission of the Federal Council of the Churches of Christ in America. Miss St. John attended the meeting at the request of the Executive Committee of the Board of Directors.

Voted that the board pay the expenses of Miss St. John, amounting to \$3.

Voted that the report and excerpts from her letter be published in the Recorder.

Mrs. Loofboro read the report of the Committee on Goals for 1941-42. The report was adopted.

Voted that Mrs. George B. Shaw be asked to be responsible for the worship programs for the coming year.

Voted that Mrs. Loofboro and Mrs. S. O. Bond re-word the statement in the Salem

College Catalogue concerning the "Sara G. Davis" scholarship.

Voted that Wilma Siedhoff be employed to type the minutes of the board meetings. These minutes were read and approved.

Voted to adjourn to meet the second Sunday in November with Rev. and Mrs. Marion Van Horn.

Mrs. E. F. Loofboro,
President,
Greta Randolph,
Recording Secretary.

Salem, W. Va.,
October 12, 1941.

The Christian Culture Committee has received notice from the American Bible Society that their Bible study leaflets are advanced in price five cents on the hundred. Will the societies please note the change of price when ordering new supplies? Please send orders to the new chairman: Mrs. Hallie May, 51 West Virginia Avenue, Salem, W. Va.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

THE ANGELS' MESSAGE

Today the war in Europe arrests the attention of the world; war in China thunders in the background; political party strife in America disrupts friendships; trivial annoyances sour our thoughts; petty quarrels cause hard feelings to tear apart friends and organizations. Too often we are like the poet who wrote:

"Life's little ills annoyed me
When life's little ills were few,
And one fly in the ointment
Put me in a dreadful stew."

But too seldom do we reach the stage that he reached in the next stanza:

"But experience has taught me
Life's little joys to prize;
Now I'm glad to find some ointment
In my little pot of flies."

And in most, if not in all of us collectively and personally, rests a spirit of tenacity—a spirit of holding on to one's own habits and ideas and customs—a willingness to fight for those same habits or customs.

Surrounded by all these troubles, we need to stop and think of Paul's admonition, "If it be possible, as much as lieth in you, live peaceably with all men." There are many factors that contribute to a life of peace. They are not easy to attain unto, for Paul said, "If it be possible, as much as lieth in you." But they are not beyond the reach of consecrated lives. We must present our bodies as living sacrifices unto God; we must study to know his will; we must "rejoice with them that do rejoice, and weep with them that weep"; we must be contented with mean things; we must not judge each other any more, nor put a stumbling block in the way of a brother; we must deal honestly with all men; we must leave vengeance unto the Lord.

All these we must do, and still we cannot overcome any but the personal strifes. When we have attained a personal peace, we have yet no guarantee that we, as individuals, may not be swept away on a mounting tide of insane patriotism to speak words and to commit acts which we will regret all our lives. For this we have the example of both ministers and consecrated laymen, who, during the last great conflagration, stood and preached the righteousness of our national cause, while on the other side of the firing line, the German soldier said (and believed) "Gott mit uns"—God with us. Witness Fosdick's statement that never again will he be led to support a war. He admits that propaganda carried him away, but declares it shall not happen again. Scores of others may be brought to the witness stand; even under the heavy cross-examination of the present day's new propaganda, their evidence cannot be proved false. Their stories cannot be mixed—they stick to their guns and will fight it out (by words and deeds, but without guns) on that line, if it takes all their lives. They have seen; they have experienced. They have seen the uncontrolled upsurgings of hate and lust that war brings forth; they have felt first the pull of popular indignation and next the push, the drive of official action; they have seen broken bodies, minds, and spirits; they have felt the results of war in crime and poverty; they have seen the connection of war with economic and spiritual depression; they have seen all of this—we who are younger have but heard.

Obedience to authority is a necessity to peaceful living with others. Breakdown of

government comes when no one authority is recognized by the individual members of a society. As it is between individuals in one land, so it is between individual nations in the world. There can be no peace until the welfare of the Japanese and the Germans and the Russians and the Italians becomes as important to us as our own. There can be no lasting peace until the principles of right, justice, and truth, kindness, benevolence, and love rule international relations. There can be no possibility of permanent peace until one Master is recognized by the nations of the world. There is no master whose teachings and life meet the needs of today's world other than he of whom the angels sang at his birth, "Peace on earth, good will to men"—Jesus Christ.

It is our job, as young active Christians, to see that the world comes to realize his importance, the possibilities of his leadership, the greatness of his life, the efficacy of his teachings in solving the problems which it faces. It is our job to let the world know that there is hope for mankind, that there is a Master to whom all nations alike may go for justice. It is our job to go and teach all nations, showing them the things of Christ, that they may come to the knowledge that if they but follow his teachings in their interrelations, the message of the angels at Christ's birth will become a reality; peace may reign over all the earth; and the kingdom of God reign supreme in men's hearts.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I'm sorry I haven't written to you for such a long time. Mother reads the Children's Page to me every week, and I like the letters and stories, especially the story of "Why Helen Wasn't Invited to the Party."

We have twenty cows and about twelve calves. My sisters, Christine and Virginia, and I like to make "pies and cakes" of cow feed for Mr. Bonham while he milks the cows with the milking machine.

Christine had a kitty named Foxy who had some kittens at the barn, but she wanted them in the house, so she brought one in

The Story of the Rainbow

Once upon a time, thousands of years ago, when the world was new, the people were not good and happy as they should have been in this beautiful, wonderful world which God had given them. The people who were strong were cruel to the weak, and the rich robbed the poor. People were jealous of those who had more than they, and tried in every way to get it away from them. There could not be any happiness in the world when people were quarreling among themselves. The worst thing of all was that they had forgotten to love, worship, and obey God, who had made every good thing possible.

But not all the people were bad. There was one family who loved and served God—Noah and his wife and three sons—and you may be sure they were kind and generous to everyone and were always trying to make other people live good lives. It was said that "Noah walked with God," which means that God loved and took care of him.

Now we know that often when people are trying to live good lives, to serve God and to try to lead others to lead good Christian lives, those who are not good often make fun of them. We sometimes hear a bad boy call a good boy "Sissy," or "Fraidy Cat." Well people made fun of Noah in the very same way, because he was such a good man, and when he became a very old man he did something that made his neighbors who were not good men laugh at him more than ever. With his three sons to help him he began to build a very large boat or ark, and as they worked people stood around and made fun of them, saying, "What do you think you are doing?"

"Building an ark," they would answer.

Then people would shout with laughter and ask them if they were going to sail their boat on dry land, since they were building it many miles from the sea.

(To be continued)

A certain Alabama justice of the peace, who was not overly alert, recalled a witness:

Justice of the Peace (sternly): "My man, you may yet find yourself committed for perjury. Only a few minutes ago you told the court that you had only one brother, but your sister has sworn that she has two. Now, out with the truth."—Exchange.

her mouth and put it on a pile of clothes in the kitchen cupboard. I named my kitten Jumpy because she jumps so much.

We had a real good time at Bible school. Christine and I didn't miss one day; but after that we all had chicken pox, and I've been sick about seven weeks. Doctor Greene came to see me four times one week.

I started school this fall, but have gone only eight and a half days so far. I hope to go next week again.

Sincerely yours,

Nathalie Davis.

R. 3, Bridgeton, N. J.

Dear Nathalie:

I was very, very glad to receive your interesting letter this week. As you see, it is the first and only one that has come in answer to my request for letters from my large family of Recorder children.

I think your "pies and cakes" of cow feed must be a good deal cleaner than the ones I made of mud when I was a little girl. I had great fun making them and had a little old cook stove in my playhouse to bake them in, but of course they just made a muss on hands and clothes, while you could feed yours to the bossies. I used to wonder, though, why my mother fussed about the dirt, but I stopped wondering when my little girl began to make mud pies, especially when the mud found its way into my rain water barrel. But one day I was glad my barrel furnished the water for her pies, for she found one of our best hens had fallen into it and called me just in time so I could save Mrs. Hen from drowning.

When Doctor Greene was a little boy he had a kitty that brought her kittens in one by one and put them in my work basket in the sewing room and insisted on keeping them there, so at last I had to take all my sewing things out and fix it up for her. I believe this was the mother cat we named "Gay," because she was gaily colored in black, yellow, grey, and white. When you see Doctor Greene again you might ask him if he remembers about his kitten family, and also about the time he had chicken pox. I hope you are all well by this time and will not have to miss any more school this year, and that Christine and Virginia are also well.

Sincerely your friend,

Mizpah S. Greene.

OUR PULPIT

AMBASSADORS FOR THE KING

(Sermon preached at Battle Creek, semi-annual meeting, 1941, by Rev. Leon M. Maltby)

Scripture—2 Corinthians 5: 17—6: 11.

Text—2 Corinthians 5: 20.

I have been introduced on this program as Rev. Leon M. Maltby of White Cloud, but I wish to introduce myself in a different character, that you may better understand my message. My name is John Christian. "I am a stranger here. My home is far away upon a golden strand; ambassador to be of realms beyond the sea, I'm here on business for my King This is the King's command: that all men, everywhere, repent and turn away from sin's seductive snare; that all who will obey, with him shall reign for aye; and that's my business for my King."

Someone may observe that I am a common man of humble origin, moderate means, and limited ability, and he may well inquire, "How do you know that you are the King's ambassador? What proof have you? What are your credentials? Where is your portfolio?" Here is my portfolio containing my credentials, my commission, and my message. Here within this leathern bag are papers dictated by the King himself, carefully recorded by faithful men and delivered to me. These letters tell of the power, authority, justice, mercy, and self-sacrifice of the King. They also tell what he expects of you, my good friends. Let me read to you the portion designating John Christian as ambassador:

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

The King Who Appoints Us Ambassadors

The theme of the week-end meetings being held in this church is "The King's Business First." A nobler or a harder theme could not have been chosen. It is noble because it exalts Jesus Christ as King of our lives. It is hard in that none of us have completely succeeded in putting his business first. My message is that the business to which we have been appointed is the business of acting as ambassadors of the King. In White Cloud I know the business of every member of the church. Here, in this best known city

of its size, there are many occupations. The King has put you in business. You may be engaged in preparing food for the world or bringing health to those who have put their own business ahead of the King's business. You perhaps see your city almost swamped with men from all over the land, men whose ordinary business has been suspended for God only knows how long—men whose very clothing and appearance proclaim to every passer-by that their country's business comes first. About two million men considered to be the flower of our nation, physically at least, are armed and in the service of the king. (Some people think the king of England.) There are millions more turning the wheels of industry to produce what are called defense materials to be used in those "realms beyond the sea." These too are putting the king's business first, so to speak. But it is doubtful if that was what was meant by the committee that chose the theme of our meetings. No, our King's business is not war; it is salvation amid the horrors of war and amid the indolence of temporary peace.

What about our King who appoints us as his representatives? It is hard in these days of struggle between dictators and democracies to make our minds grasp appreciatively the title of king. It is only as we fix our attention on the Bible that we can see the beauty and the glory of a king and a kingdom.

Go back to the Old Testament for the highest view of a King. See how God himself acted as King of his chosen people. Those were happy days when Israel was content to have no other king but God. After the earthly Davidic kingdom was established, and then split and poorly governed by inadequate and wicked kings, then all the prophets of God preached of a coming glorious King, the Messiah. In the fullness of time an infant Son of a virgin was heralded as that King. Years later when he grew to manhood his public teaching centered around a kingdom, the preparation necessary to enter it, and declared that the King would be the judge of the whole world. He rode into Jerusalem amid the hosannas of the people. When asked by Pilate he said, "My kingdom is not from hence." The title above his crucified body read, "The King of the Jews." But this King conquered death. He rose from a Judean sepulcher to sit enthroned in heaven, from whence he shall

come to judge the quick and the dead. No higher title has been given to Christ than that of King. John wrote: "And hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords." Revelation 19: 16. What do you call him when you close your eyes and bow your head?

The words of our text will never grip you until you definitely give up the rule of your life and turn it over to the Lord Jesus. Take the oath of allegiance and yield to him. How many of us in the past have cried out by our actions, if not by our words, "We have no king but Caesar"—or self! Christ wants you for his ambassador, but he hires no foreigners in his service.

The Sending of the Ambassadors

"Now then we are ambassadors for Christ." That was especially true of Paul, but I believe that God is calling every John Christian here this morning to be Christ's ambassador. Disregarding for the moment the message he would have us bear, let us think of what it means to act as his ambassador, for that is what it says in the original. This is not the time to sit on a throne and wear a royal robe; this is the time for action. We are appointed to act with authority not to hold authority.

Our King has no equals. He recognizes no other nation or ruler. All nations and tribes and kindreds are rightfully his subjects. But, oh, how many people of every nation, tribe, and kindred are estranged from the King through sin! They need a messenger of good news. Yet God wants us to think of our mission as ambassadors rather than mere messengers. We are told by eminent scholars that the words used here are the proper words to describe the emperor's legate of that age. What an honor is thrust upon us—not merely to deliver a trustworthy message, but to be more or less independent representatives of our Sovereign. We have power to speak with the utmost authority, so that the rejection of our message is in a real sense the rejection of the Christ we represent. Back of the ambassador is Christ his King, and back of Christ is God.

Now think of it in another light. Our Sovereign has no other way of communicating with his rebellious subjects. They have lost the way. The King seems far away. . . . All that the careless world may know of

Christ is what is seen in us. Suppose they neither hear nor see anything that reminds them of Christ. . . . The King's business has suffered.

Our Message as Ambassadors

A longing to fulfill our mission is not enough. We must know our message as ambassadors. Many would-be workers are so uncertain of the message. A cup of cold water given in the name of Christ will be remembered, we are told. Inviting people to church is a good work; the ministry of music has its place; social work is good; the promoting of temperance is needed. But these courtplaster efforts at reform do not constitute the real message of the ambassador of Christ. This world is lost in sin—sin that is more deep rooted than gambling and drunkenness. God cannot wink at sin. Sin must be dealt with. It has been dealt with, and that is our message.

Our ministry is one of reconciliation. And what does that mean? Read it: "That God in Christ was reconciling the world unto himself, not imputing their trespasses unto them." That is what we call the atonement. That is Christ taking the guilt of all trespasses upon himself and paying the penalty by his death on the cross. Without that divine sacrifice reconciliation with God would be impossible and none would find eternal life. The King descended from the throne; the Judge took the place of the sinner; the Lawgiver became as the lawbreaker. "He hath made him to be sin for us, who knew no sin."

Now, after all that God has done in Christ to make it possible for men to be reconciled, what more does he do? Now he has made us ambassadors, given us this story of infinite love and cancelling of sin for our message, and gets down on his knees to urge people to accept it. It ought to be the cry of sinful men, "Lord, I beseech you, how can I be saved?" Instead, it is still God agonizing and intreating. The other day a man dismissed his moral obligation to God by saying, "I've always been honest and have never willfully harmed anybody." I had to remind him that most of us had failed to love the Lord with all our hearts. God is intreating **through us**. He wants us as his ambassadors to pray in Christ's stead, be ye reconciled to God. How often have you put all the pathos of Christ in your voice and intreated

someone to accept his offer of reconciliation? I confess I haven't as often as I should; perhaps you haven't.

Perhaps some of you here today need to be reconciled to God before you can be ambassadors. Perhaps some of you need to be reconciled with your neighbor before you can be ambassadors. "First, be reconciled with thy brother." Make that decision. Perhaps some have not seen the urgency. There may be some here who will pledge to become ambassadors in the highest sense, of ministers and missionaries. There is a decision for all to make. Let us bow our heads and hearts in prayer.

DENOMINATIONAL "HOOK-UP"

West Edmeston, N. Y.

Rev. H. L. Polan, who has been pastor of the Columbus Quarter Baptist Church for the past eight years, has accepted a call to the Verona Seventh Day Baptist Church, taking the place of Rev. Alva Davis, who has retired from ministerial duties. Mr. Polan, we understand, will assume his new duties about December first. (Clipping.)

Milton Junction, Wis.

We were guests of the Walworth Church in quarterly meeting on July 25 and 26. Our church was represented at Conference by Rev. and Mrs. J. F. Randolph, Mr. and Mrs. D. V. Gray, and Arlene Loofboro, who traveled together by auto; and by Deacon H. M. Burdick from Riverside, Calif.

Immediately following Conference our church entertained the Northwestern Association, with Deacon R. E. Greene as moderator. The meetings of this association have been postponed for three years on account of Conference being held within the association. In spite of the long lapse, a good program was carried out and the attendance was good. Many visitors and board representatives were able to attend, on the way home from Conference.

About seventy-five people were in attendance Sunday night at the "Church Night" program, supper, and quarterly meeting of the church. It was a picnic supper and the program was furnished by the young people. A silver offering was taken to buy music for the junior choir and to pay for their robes. The collection with what they had on hand well covered the two bills.—Excerpts from News Letter, October 7.

Shiloh, N. J.

Our "friendly visitation" was launched Sunday night at the supper conference. Every member of the church is urged to make at least two calls each week during October on families in the church which they do not usually visit. Report blanks will be passed out to be handed in on November 1.

We wish we might make it a rule of the campaign that every member of the church drop in at the parsonage for a call before New Year's.

Our own church broadcast, on time bought and paid for by our church, will begin Friday, October 17, at 11 a.m., over station WSNJ, 1240 k.c. Each Friday at that time you will hear "The Shiloh Bible Gold-miner" (Pastor Osborn to you) treating the Sabbath school lesson for the following day. A few minutes of each broadcast will be given to presenting some of our distinguishing beliefs. There will be music, too, by our fine musicians. Pray for this!

A men's chorus is being organized. Every man is urged to come to the meetings, to bring another man and any male chorus book he may have.

Since the first of the year we have welcomed sixteen new members into our church—nine by baptism. Our hearts rejoice over these new additions to our membership.—Taken from Church Bulletin.

Waterford, Conn.

On August 3, at the call of the Seventh Day Baptist Church in Waterford, a council consisting of the members of the Waterford Church, Dean A. J. C. Bond, ministers of the churches of the Eastern Association who could attend—Rev. Hurley S. Warren, Rev. Paul L. Maxson, Rev. Wayne R. Rood, Rev. Ralph Coon, Rev. Lester Osborn, and Rev. Harold R. Crandall—met for the purpose of examining for ordination to the gospel ministry Earl Cruzan, pastor of the Waterford Church. The program for the day was as follows:

10.30 A. M.

Call to order
Reading of the action of the Waterford Church
Prayer
Roll call of delegates
Election of moderator and clerk
Examination of candidate

Noon Recess

Dinner was served in the fellowship room

2 P. M.

Devotional period (conducted by Rev. William L. Burdick, moderator of the council)
Solo—Rev. Wayne R. Rood
Ordination Sermon—Dr. A. J. C. Bond
Hymn, "Vouchsafe, O Lord, Thy Presence"
Charge to Candidate—Rev. Hurley S. Warren
Charge to Church—Rev. Wayne R. Rood
Consecrating Prayer—Rev. Ralph Coon
Welcome to the Ministry—Rev. Harold R. Crandall
Hymn, "God of the Prophets"
Benediction—Rev. Earl Cruzan

There was quite a large attendance of visitors from the other New England churches in the afternoon. At the afternoon session we had the privilege of having several members of a Sabbath-keeping church in Middletown, Conn., with us.

On October 4, we joined with other Seventh Day Baptist churches in the observance of the World Wide Communion Service. We also made of this a roll-call Sabbath. As the clerk read the names of the roll, those present responded with a favorite verse of Scripture or testimony. There were also letters read from nonresidents in reply to letters of invitation sent them. It was an impressive service, and was followed by the communion service. At two in the afternoon the quarterly business meeting was held. Many of the members of the church brought their dinners with them and enjoyed a fellowship around the tables during the noon hour. There was a large attendance at the meetings.—Taken from Waterford Review.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

ACCESSIONS TO RITCHIE CHURCH

When this series of meetings closed, many had been converted, a goodly number had been baptised, and there were quite a number of candidates for baptism who were not ready. I engaged to return and baptise them about a month later. At this appointment quite a number of members of the Ritchie Seventh Day Baptist Church were present and received candidates for membership into their church, including three ladies who were converts to the Sabbath. This blessed work was now handed over to the pastor of the Ritchie Church.

A RETURN ENGAGEMENT

The next April I returned again to hold some meetings at the same school house, and

again had quite an interesting series of meetings. One beautiful day in the week, a gentleman who had withstood the influence of the first meeting, came up to me and my helper and invited us to go home with him. We consented, and as we went through the field on the way to his house, my colleague, who had so faithfully stood by me, said to the man with whom we were to dine, "How is it that you came out this beautiful day to meeting? You said last spring when the meetings were going on here that we would all starve." The man said, "Well, I came in this morning and said to my wife that I thought one of us ought to go to meeting. She said that she was going, and I said that I would go too. I did say last spring when you were here holding meetings that you would all starve. I thought so then, but I watched carefully, and I know those who went to that meeting raised the best crops in the neighborhood." The man had not become a Christian but was an observer and watched business from a business standpoint.

When I came this time to this place, I knew it would not be convenient for me to have my home with the lady with whom I stayed at the time of my first series of meetings in this neighborhood. Her son and daughter were away from home. Notwithstanding that He who said "Lo, I am always with you" had always provided good homes for me, I wondered where it was to be this time. At the close of the first meeting, a man came to me and said, "I want you to make your home with me this time." I replied, "Can you furnish me a room to myself?" To my surprise, he said he could. Then I added, "With a fire in it?" And he replied, "Yes, sir." I accepted the offer knowing full well that when I was in the neighborhood before he lived in a rather unattractive house. Arriving at my accepted home, I found the old building had been torn away, and a beautiful new house stood in the same door-yard near the beautiful pool where I had baptised so many happy converts. I was given the parlor in it, furnished with a new bed and excellent furniture, and an open fireplace with a bright wood fire in it—just the kind of fire I had preferred since my youth to any other. The lady of the house was not well, and after a day or two, I suggested to her that in view of the fact that she was not well, I had better look up a new home; but she said if the home suited me, she would prefer that I remain

there while the meetings lasted. I replied that my home with them was all that heart could wish.

The meetings ran day and night increasing in interest for about two weeks. One night near the close, the lady presented me with the most beautiful silk handkerchief I ever saw. I declined to accept it, saying it was too pretty for a minister, but her husband urged me to take it, saying he had bought it that day for his wife to give me, and he wanted me to receive it. I consented, and the lady said, "We want your picture." Again her husband urged me, and I could but promise it. Before I left that lovely home, every member of the household gave me a tribute of respect. Thus has my Heavenly Father provided for me in all these years of toil and unspeakable joy and happiness.

(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.

THAT BLESSED HOPE!

By Rev. Lester G. Osborn

'Tis written here, that blessed hope,
To cheer us on our pilgrim way,
To help us bear life's weary load,
"Our Lord will come again some day."
That blessed hope!

'Tis written here, in God's own Word,
To strengthen us when foes array,
To help us foil the tempter's thrusts,
"Our Lord will come again some day."
That blessed hope!

'Tis written here, in words so plain,
To caution us to watch and pray,
To draw us closer to his side,
"Our Lord will come again some day."
That blessed hope!

'Tis written here, in his sweet tones,
To make our hearts with love repay
To him, through others, our just debt,
"Our Lord will come again some day."
That blessed hope!

'Tis written here, O Christian friend,
That we with him shall reign for aye,
That we shall ever be with him,
"Our Lord will come again some day."
That blessed hope!

Shiloh, N. J.

MARRIAGES

Lundi - Brague. — At the Andover parsonage, October 4, 1941, Mr. Elmer W. Lundi of Wellsville, N. Y., and Miss Marial L. Brague of Andover, N. Y., were united in marriage by Rev. Walter L. Greene.

Ford - Windon. — At Blandville, W. Va., in the home of the bride, July 11, 1941, Mr. S. W. Ford of Berea and Mrs. Luetta Windon were united in marriage by Rev. M. E. Hively of the Smithburg M. E. Church.

OBITUARY

Decker. — Delia Hines, daughter of Clinton L. and Mary Hines, was born July 6, 1861, and died in her home at Oneida, N. Y., September 6, 1941.

She was married to Milford H. Decker, December 15, 1876. To them were born ten children, seven girls and three boys, only three of whom are now living: Clinton of Chittenango, N. Y.; Mrs. Grace Miller of Oneida, N. Y.; and Henry of St. Joseph, Mich. Mr. Decker died August 22, 1936.

She was a member of the First Verona Seventh Day Baptist Church for more than forty years, being a convert to the Sabbath; also a member of the Ladies' Aid society. She was faithful to all the appointments of the church so long as health permitted. The pastor has known this family for thirty-six years, and intimately associated with them in their hours of need and sorrow, having conducted the funeral services for three of their daughters, the husband, and now the wife. A good woman has passed to her reward.

The funeral service was held from the Verona Seventh Day Baptist church and burial was made in Ridge Cemetery. A. L. D.

Dr. William J. Mayo, one of the founders of the famous Mayo Clinic of Rochester, Minn., at a dinner given—some time before his death—to a group of eminent surgeons, announced: "Gentlemen, it is customary, as we all know, to pass around cigars after dinner; but I shall not do it. I do not smoke, and I do not approve of smoking. If you will notice you will see that the practice is going out among the ablest surgeons, the men at the top. No surgeon can afford to smoke."

Any one can plant radishes. It takes courage to plant acorns and wait for the oaks.

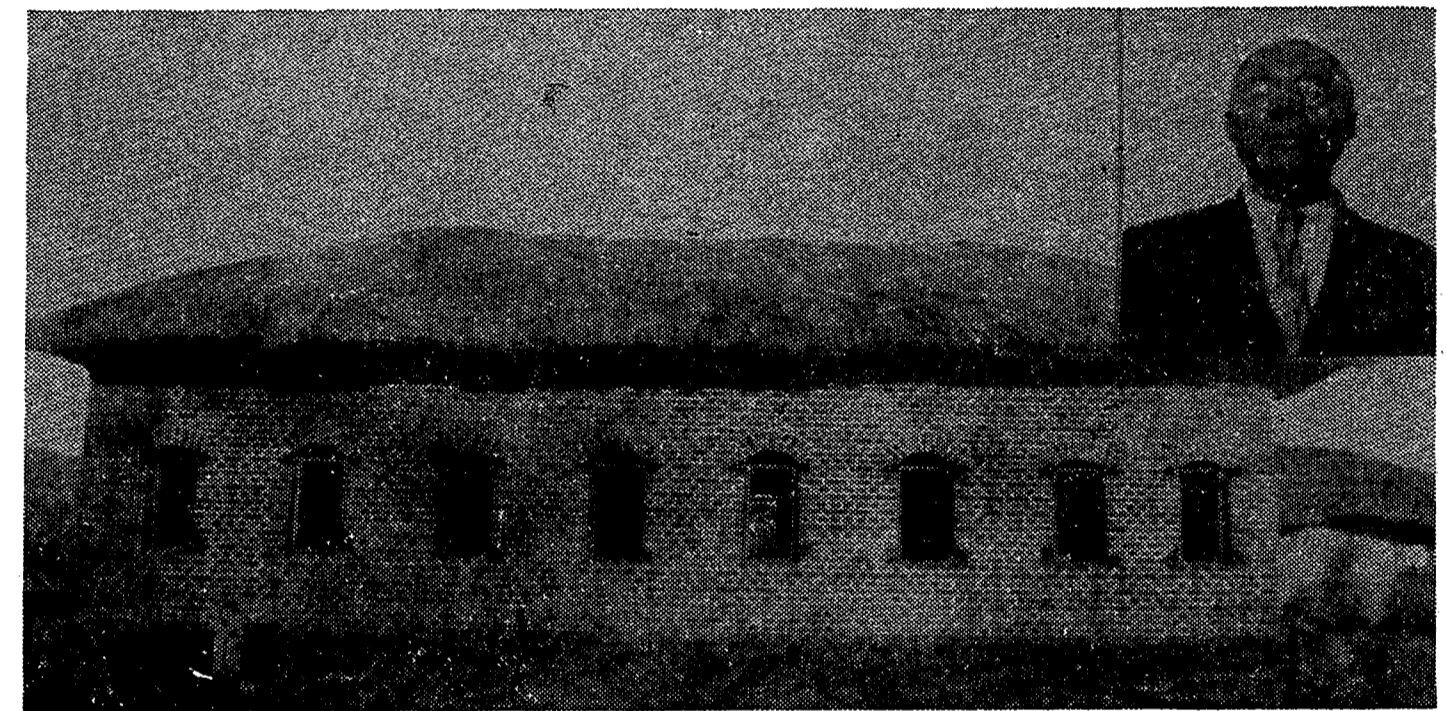
—Jordan.

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Contents

Editorials.—A Good Letter.—Nyasaland Mission.—Help From Home.—Federal Council and Radio.—Notes of Interest	294-296
Meeting of Tract Board	296
Study Manual Now Ready	298
Missions.—Quality of More Importance Than Quantity.—Some Evangelistic Activities.—Concerning China Remittances.—Treasurer's Monthly Statement.—Statement of Condition	298-300
Daily Meditations	300
Woman's Work.—Worship Service for November.—Meeting of Church Women October 6, 1941	302
Young People's Work.—What Can I Do to Help in the Church?	303
Our Pulpit.—The Uplifting Love of Christ	304
Denominational "Hook-up"	305
Rev. Samuel D. Davis: An Autobiographical Sketch	307
Marriages	308