

hours. This left me in Wilson on Thanksgiving Day, and I attended the union Thanksgiving service held there and was asked to take part in it as a representative of the Seventh Day Baptists. Thus all the denominations known to be in the city of Wilson were represented. I took Thanksgiving dinner at the hotel, where wine was served, and was more than ever reminded that "wine is a mocker." I did not see a single guest except myself refuse it, and such a drunken crowd I never had witnessed—a wonderful contrast to the service of the morning.

I did not reach Fayetteville until 9 P.M., and was taken to the Fayette Hotel for lodging. I spent the next morning looking for a conveyance; but could not find anyone who could direct me to the place where our people lived. After dinner D. N. Newton came. He had failed to receive my letter, but was in town on other business without conveyance for me. He was going home and could tell me the way to get there, but it would take him until night with his slowly moving conveyance. I succeeded in finding a rig to take me to Deacon Newton's, twelve miles away. On settling with my landlord, I found I had enjoyed a high priced hotel. The bill was soon settled and I was seated beside a colored driver in a nice carriage. On our way out into the country, we took the direction of D. N. Newton and hastened a ways, but found so many roads leading out into the forest in every direction and none of them very plain, that it seemed impossible to tell which road to take. At length we found ourselves quite out of the way and my driver became discouraged; but finding a mulatto (Indian and Negro mixed), who said he knew where Deacon Newton lived, we took him up into the carriage with us, gave him the whip and the lines, and found ourselves by and by at my destination, a little before sunset. Deacon Newton and family received me kindly and welcomed me to their pleasant home.

The next day was the Sabbath, and we went out into the forest onto a beautiful elevation where they had a new church house among the pines and oaks. It was a neat little frame enclosed with loose plank laid down for a temporary floor, and planks laid on blocks for temporary seats. There were three doors in it, one for the women, one for the men, and one in the rear end for the colored people. Our people had tried to buy a

church house that was offered to them, but one of the stipulations in the proffered contract was that colored people were not to be permitted to worship in it; and our people would not agree to that. (Deacon Newton had taught the first colored school ever taught in that section). Our congregation was not large and the house was too cool to be pleasant. We appointed service for the evening, to be held at the Deacon's home. We took pains to circulate the appointment, but again the audience was very small. The next day (Sunday) the meeting was held at the church. We succeeded in getting it pretty well published, but the congregations continued about the same.

(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.

Enduring peace and quickening of the soul are for those who walk in daily fellowship with Christ and feed upon teachings found in the Word of God.—E. A. W.

"The best way to get a crowd is to start a revival. People will go across a town to see a resurrection who will not walk across the street to witness a funeral."

MARRIAGES

Huckstead - Van Horn. — Miss Charlotte W. Van Horn of Milton, and Lowell R. Huckstead of Madison, Wis., were united in marriage at the Seventh Day Baptist church of Milton on Sabbath afternoon, September 20, Pastor Carroll L. Hill officiating. The new home is at 449 Hawthorne Court, Madison, Wis.

Coon - Holmes. — Mrs. Ruth M. Holmes and Mr. Elam P. Coon, both of Milton, were united in marriage at the Seventh Day Baptist church of Milton on October 7, Pastor Carroll L. Hill officiating. They are spending the winter in California.

Loofboro - Crandall. — Miss Gwendolyn Crandall of Milton and Mr. Victor Loofboro of Milton Junction, Wis., were united in marriage at the Milton Seventh Day Baptist church on October 11. Pastors Carroll L. Hill and John F. Randolph officiated. The new home is in Milton Junction.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., NOVEMBER 10, 1941

No. 19

GREATER THAN ARMISTICE—PEACE

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

—Isaiah.

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The Sabbath Recorder

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EDITORIALS

ARMISTICE

"Not as the World Giveth"

The time of another Armistice Day is here. For twenty-three years the day of cessation of first World War hostilities has been celebrated with varying emotions and serious thinking. Today our thoughts are even graver than ever before as we realize the depths to which we are sunk in another world cataclysm.

We thought we had achieved a high and lasting goal—peace and freedom from fear, with opportunity for all peoples and nations. Alas! We achieved no more than a respite in which nations might arm themselves for an even more desperate conflict. Protocols, promises, treaties were but "scraps of paper" to be thrown easily into the waste basket at the will of any nation seeking larger power and returns. The Armistice of 1918 guaranteed only a cessation of hostilities, and the Peace of Versailles but a little more. Today we stand and suffer in disillusionment. The powers who signed that treaty seem to have had their fingers crossed behind their backs or under their diplomatic chairs.

Those of us who hold to a faith in Jesus Christ and the ultimate triumph of his kingdom believe in a different kind of peace. "Peace I leave with you; my peace I give unto you," said he, "not as the world giveth, give I unto you." Did he not clearly understand, as nations have since realized, the world gives only a truce? The political leaders of the world do not yet seem to have discovered that true basis of enduring peace. They have failed to recognize the

fact that peace is rooted in something deeper than scraps of signed paper, though purporting to guarantee respect for mutual rights. True peace is grounded in love and honor of God, supreme above all else, and a love and respect for the rights of others, on an equality with that which we hold for ourselves. Nations forget that; we are all too prone to forget that. Today we are reaping a whirlwind of the seed of such forgetfulness sown carelessly or wantonly.

Peace must be born in the hearts of men, if it is to be developed in the life of the nations. So what? How can Christians crusade for this "holy grail"? Certainly we have the secret if we can find the courage and the way. For one thing, we can pray. In praying "Thy kingdom come, thy will be done," we can implement the prayer by fashioning our own lives in conformity to the principles of that kingdom: putting away hatred, covetousness, pride, prejudice, and a lot of kindred evils from our own hearts. We understand Christians in the lands in open warfare have been free from hatreds and animosities to a very great degree. In this there is hope.

Moreover, the Christian can help by practicing the peace revealed in the spirit of the Master—the peace finding expression in a devotion to co-operative Christian living, characterized by altruism rather than selfishness, compassion rather than suspicion.

Hard as it is for minorities to make their voice heard in these times, dimmed by the noises of material forces and combinations influencing the destinies of the nations, there are practical ways of doing so. The calls of the needy, starving women and little children, refugees and internes, folks suf-

fering in hospitals and detention camps—these calls can be heard and needs ministered to. Our regular work of church and denomination can be supported—better supported than ever before. Cheerfully, let us each bear his own burden, and help others in theirs.

In all such ways are we helping to point the way toward the kind of peace that our Christ throughout the ages has been lovingly and patiently seeking to bestow upon all mankind. In seeking such a peace; in working for such a peace with our whole heart, soul, and mind, may we look forward to something—at no too distant day—more than a mere Armistice.

RELIGIOUS FREEDOM IN RUSSIA?

Probably no single remark the President has made since America has been pressing near to the European conflict has called forth so much opposition, question, and criticism as his statement that the Russian Soviet constitution guarantees religious freedom, much as we have it under the American constitution.

Protests, issue taken by the daily press, organized and personal repercussions have been many and insistent. There is too much on record in the way of validated information and experience for the American public to be taken in by the President's statement. In fact the matter was considered so serious by the White House that the President very soon took the unusual step of having released the stenographic report of the press conference as it had dealt with the question of Russian religious freedom. This did little more than to substantiate the trustworthiness of the report itself. It has since been revealed that W. C. Harriman, head of the American Mission to Moscow, had been instructed to take up the question of religious freedom with the Russian government.

The strategy of the President in the matter seems all too plain. It was intended to ease up the opposition to military aid to Russia from the United States. As an exchange points out, "The bloody record of the Stalin government has been difficult to hurdle, and the isolationists have taken full advantage of the disfavor in which Russia has stood with the average American."

Regardless of the attitude of Americans toward the European conflict and our relation to it, such methods as this used by our

President will not strengthen but rather weaken confidence in his leadership. He certainly knows the truth about religious freedom in Russia. If he holds American religious freedom in no higher regard, what shall we think of his meaning of the other three of the great "freedoms" which he has declared must be for all people: "everywhere in the world . . . in our time and generation" a freedom from fear, freedom from want, and freedom of the press? In the light of the present pronouncement the President's talk of dedicating this nation to the achievement of these goals seems about as hollow and empty in sound as the war cry, "Making the world safe for democracy." There must be reality and not mere sound of words.

CALLING A PASTOR

Oh, what heartaches for trained ministers of the gospel, for some reason without a church to serve, as they wait for calls that never come. And what longings there are and hunger in the hearts of members of churches without pastoral care. Why can't the pastorless church and the church pastor get together? We know some of the reasons, reasons that bring heartache and grey hair to those upon whom the burdens of God's kingdom rest heavily. We wonder how the difficulties can be met and overcome. How differences can be forgotten, criticisms eliminated, and prejudices submerged.

We do not have the answer. We are a democratic people, who do not permit superimposed programs, procedures, and policies. We would not have it otherwise, even though some lost motion might be avoided. We could not submit to a bishop's dictum, though we wonder sometimes if a committee could not place men in positions of pastors for a term in those churches in part supported by outside means. Perhaps not.

It may not be out of place to call in question some church procedures. A meeting is held, names are suggested—perhaps a list of names with certain ones checked off because they have declined an invitation. Two or three possibilities are left. "I don't want him; he is too old." "He may be hard to get rid of when the time comes." Another declares of a certain one, "He can't preach"; another, "His wife is meddling."

Of course we know every preacher has his faults. Regardless of who is called, we will

have to put up with some things we do not like. But think of the things in us the preacher will have to put up with. That should temper our criticisms somewhat. But how discouraging to those who want to do something toward building up the church. And how bad the influence all this has upon the children of the church and young people present.

We do not mean that in choosing a pastor one should not take such things mentioned into consideration. But is there not a better way than open criticism? Cannot those faults be discussed by a small committee rather than aired in open meeting?

Many a man—not brilliant perhaps, prone to mistakes (but not making the same one again), maybe even with a "bossy" wife—has made eminently good when given a chance. His life is good, and his heart is in the kingdom task. Where in the Book of Hezekiah does it say that "People who live in glass houses should not throw stones"?

WHAT SEVENTH DAY BAPTISTS HAVE TO OFFER

By Rev. Trevah R. Sutton

We Seventh Day Baptists believe in the seventh day of the week as the Sabbath of the Bible. Many of us believe it to be of supreme value for all Christians before there ever can be a united front with the gospel of Jesus Christ. The Sabbath is not our chief principle, for we place first the salvation of Jesus Christ, but believe that even though we are under grace we should obey God's laws. The Sabbath is one of these, and none of the Ten Commandments have been repealed. We offer the Sabbath to the Christian Church as an important step to unity.

Another offer Seventh Day Baptists make is a church home for Sabbath keepers. We differ in general from other Baptists only in this one point. There are other Sabbath-keeping Christian bodies, and many have found a church home in them. But with several points of difference in belief and practice some who have accepted the Sabbath may not feel fully at home in these groups. Perhaps they can find a church home among Seventh Day Baptists.

What do we offer to those who may be seeking a church home? We are a Sabbath-keeping evangelical congregational body prac-

ticating baptism by immersion. We have a simple statement of belief centering in the Bible—with belief in God and salvation from sin through his Son Jesus Christ. We grant individual freedom of thought, and do not insist on any particular system of prophecy—a matter of individual choice. We claim no special prophet with his own book—our faith is from the Bible alone. While believing we should stand firm for convictions on which we differ from others, we also are willing to co-operate with them on programs of common convictions.

Now a word as to ourselves as Seventh Day Baptists. We are not gaining, or holding those we have as we ought. This is not because we have nothing to offer, or because we do not imitate other denominations. It is due chiefly to the fact we are not permitting these same principles to fully work within our own lives. We are not so willing to sacrifice for the faith as were our forefathers. We are willing for missionaries to work distant fields, but are too hesitant to do the same in our own communities. We need to awaken! Through Christ we are saved. Through the Spirit of God can we awaken to sacrificial living and service.—From Church Echo, New Market, N. J.

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.

BOTH ARE NEEDED

Today there are many calls for benevolences. Some of these are new and grow out of the terrible conditions in Europe and Asia. All who possibly can ought to respond to these calls, but these should not be allowed to reduce contributions for church and mission work. If this is done, it will be nothing less than disastrous. With all the bitterness and hate, cruelty and savagery in the world today, the gospel message is needed more than in ordinary times; and while responding to the emergency calls, Christian people should double their efforts to send the gospel message around the world. An editorial in the Christian Advocate recently stated this in a forceful way. It said in part as follows:

There is a very grave danger that the Christian Church will lose interest in its missionary program during these days of war hysteria and world confusion. So many causes clamor for support, the public is harried by so many fears, popular passions are running so high, and the people are absorbed in so many "movements" that we are apt to lose sight of this, the supreme responsibility of the Church.

Now, as never before, the missionary message is needed around the world.

This is no time to close up our New Testaments and silence our message of peace and good will. The angels that chorused their glorious anthem over the Judean hills that marvelous night so long ago must be sent singing again across the earth.

No one can exaggerate the difficulties we face today as we attempt to preach the gospel of the Prince of Peace. Powerful forces are arrayed against us. The hatreds that make men fiends are deep-seated and virulent. The minds of men are so confused that it is hard for reason and wisdom to get a fair hearing. Motives are mixed, the good and the evil appearing in the same events. But difficulties never excuse us for cowardice or inaction.

In such a direful hour as this, God is surely summoning the Church to a new loyalty to the crucified and risen Lord. Certainly it cannot be true that he sits complacently upon the throne of heaven contemplating the suicide of civilization, unmoved! And God's concern is the Church's responsibility!

W. L. B.

MOVIE REEL OF SHANGHAI SCHOOLS

Through the efforts of Mrs. George Thorngate a movie reel of our schools in Shanghai is available. These pictures were shown at the last Conference and created a good deal of interest. They have been prepared with the hope that churches would use them and have been placed in the hands of the missionary secretary. Those having a moving picture machine and desiring to use the pictures can secure them by addressing Secretary William L. Burdick, Ashaway, R. I.

W. L. B.

DOCTOR PALMBORG WRITES REGARDING NEEDS OF REFUGEES IN CHINA

Yesterday (October 5) I went to the port of Los Angeles to meet a steamer from New York en route to Shanghai, and entrust to a friend who is a passenger on it, all the money I had on hand for my China refugee and orphan cause, as the bank won't give me any more checks for Shanghai, and also because I am afraid some of them have not reached their destination. Altogether, aside from my own tithes I have now sent about

\$340. This has not all come from Seventh Day Baptists, but most of it has, either in exchange for my China money and in connection with that, or in gifts to me to "use as I wish." This way of using it has always been my "wish." The need over there is so very great. Every letter I read from there to myself or to other friends, makes my heart ache! Every cent I spend that is not absolutely necessary, hurts my conscience as I think what it would do there.

Much of this money has gone to Miss Eleanor Woo's "Home for the Homeless." As she has a number of children who are descendants of our own stricken Seventh Day Baptists from Liuho, I have felt it a special duty to help her. I will copy a little of a letter received from her.

Dear, dear Doctor Palmberg:

Yesterday Miss West told me that you have sent us some more money. I am so glad! So many, many thanks to you and the dear friends who have a share in this generous gift!

You know how we appreciate the gifts and your love, and all that you are to us, in His name. Everyone in the family (over ninety in the home) join in sending you our great love and many heart-felt thanks.

Your loving little Chinese friend,

Eleanor Woo.

WHAT CAN THE CHURCH DO TO BUILD DEMOCRACY?

By Leslie B. Moss, D.D.

America is becoming increasingly the "arsenal for democracy." How shall we gauge the responsibility of the Church? Christians have little chance for freedom in the totalitarian countries. We believe that as the message of Christ regarding human values has been understood and applied, democracy has grown. Democracy flowers from the Christian concept. Christianity can expand and spread most readily where the political concepts of freedom are preserved. How then can the Church legitimately fortify the strongholds of democracy? It must not dilute the purity of its message. It must not subordinate itself to lesser conceptions of life. Yet is not its very existence dependent upon building strongholds of the spirit impregnable to any psychological attack?

Political democracy is not perfect. But so far it provides the freest, largest, and most helpful political framework within which man may grow to his full stature as a child

of God. It actually encourages and promotes such growth—in certain phases at least—whereas the dictators, in the main, are attempting to strangle initiative and thwart growth.

By what processes can the Church strengthen those who hold the Christlike way of life paramount? Many whose whole lives have been based on these foundations are now at the mercy of the throttling tactics of totalitarianism. It is a system which is doing its utmost to reduce mankind again to serfdom and slavery. There can be no question as to the side of this struggle on which the Church finds itself. The more serious problem facing many Christians is regarding the weapons which can and should be employed. Bloodshed is abhorrent. Military conflict seldom settles as many problems as it creates.

With at least one-half of the human race already involved in the present struggle, civilian suffering is rapidly approaching an unprecedented peak. The ancient ministry of the Church is to those who suffer—our Lord demonstrated it throughout his earthly life.

Today if the Church will follow in his path it can extend a ministry of physical relief from starvation and sickness on a vast scale. The state may do this only because of its devotion to the political ideal of liberty and protect its way of life. The Church must do it because of its commitment to the task of building the kingdom of God on earth. The historic expression of this commitment on the part of the Church is its worldwide missionary enterprise. This it must continue.

TOWERING O'ER THE WRECKS OF TIME

By Prof. W. W. Hickman
American Mission, Assiut, Egypt

At the beginning of the ministry of Christ, John the Baptist uttered the prophetic words, "He must increase." Down through the centuries, his kingdom has spread. Today we find its citizens in every continent and in thousands of the islands of the seas. Nations have risen and fallen, governments have come and gone, dynasties have appeared and vanished, but the kingdom of God stands unique, "towering o'er the wrecks of time."

As in any movement, there have been ups and downs in the progress of the kingdom.

We live in a war-torn world and see the structures of years of devoted effort and progress destroyed. But the dark ages also came and went and the kingdom again advanced. Brotherly love will again replace the selfishness and hate now abounding in the hearts of so many leaders of nations and echoed by their followers. Dawn always follows darkness and the glorious sunshine cannot be far distant.

Remember that God works through his earthly servants. It is through us that hearts will be reached and lives consecrated to the Christian way of life. A world in sorrow, suffering, and chaos awaits the message of joy and healing and assurance. Our former co-workers in Europe cannot carry the share they once carried. A stupendous task awaits us. But "Jehovah of hosts is with us."

May our reply be, "Now more than ever," as we go forward with the King who is ever victorious.—Taken from Laymen's Missionary Movement.

DAILY MEDITATIONS

Serving Where You Are

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

Sunday, November 16

Galatians 6: 10.

THE PILGRIM WAY

But once I pass this way,
And then—and then, the silent Door
Swings on its hinges—
Opens . . . Closes—
And no more
I pass this way.
So while I may
With all my might,
I will assay
Sweet comfort and delight

To all I meet upon the Pilgrim Way,
For no man travels twice
The great highway
That climbs through darkness up to light,
Through night
To day.

—John Oxenham.

(Poem taken from "Bees in Amber," copyrighted by the American Tract Society, and used by permission.)

Monday, November 17

Matthew 13: 3-8.

It has often been called to our attention that this so-called parable of the sower is a parable of the soil instead. But let us center our attention for today on the sower, as he symbolizes men who till the soil. In the complex society of today, we are dependent

upon each other. No individual is more important in the scheme of things than the man who supplies food from the earth. His service may include setting an example of simple living which is needed in the world today.

Prayer—We are grateful, Father, for thy bountiful gifts, and for those who make them available to us. May we ever honor those who are, in such a special way, co-workers with thee. Amen.

Tuesday, November 18

Matthew 4: 23, 24.

What a high calling is this one of healing! Whether it be in the capacity of physician or nurse, the Christian who follows it has the Master as example, for he went about healing. The science of medicine is based, like all other sciences, upon laws of God's making. As, through years of study, these laws have become evident to mankind, human suffering has been lessened. There is much yet to challenge the finest minds. But the Christian doctor who combines all the knowledge he can master with dependence upon God for guidance in its use has almost limitless opportunities for service.

Prayer—We give thee thanks, dear Father, for the progress the science of medicine has made, for it is a merciful science. But let us not forget that even more powerful is the force of prayer for the healing of minds, hearts, and bodies. Amen.

Wednesday, November 19

Proverbs 31: 10-31.

There is no more noble service to be rendered than can be performed by the homemaker. Upon her depends the comfort of a household. To her come all members of a family with joys and sorrows. The training of children is largely her task. To so guide children and young people that they can take places in society and contribute their best all their lives requires a constant "serving where she is" over a period of years. But it is a most necessary and rewarding service.

Prayer—Father, bless and guide all homemakers, we pray. Keep them patient and understanding and wise, while they do thy work. Amen.

Thursday, November 20

Psalm 33: 2, 3.

One of God's richest gifts to man is music—music which can please, entertain, and relax men, and may worship God. The various forms in which it can be produced, the devices which make it easily available today, and the opportunities for becoming

musicians, all combine to make almost every one either performers or consumers of music. The musician who holds his art on a high plane will present good music; and if he also is generous with his time and effort, his chances to serve his fellow men will be many.

Prayer—Of all thy blessings, O God, we thank thee today for thy gift of music. Help us to enjoy it, use it, but never to selfishly misuse it. We would remember that its first use should be to glorify thee. Amen.

Friday, November 21

Nehemiah 4: 6.

We think today about all the builders of the world—carpenters, masons, architects, brick layers, plasterers, engineers, painters. Let us add those in occupations that prepare materials for builders, too—lumber men, those who run mills, those who work in steel, cement workers—we need not list them all. But they join their work together just as did the workers on Nehemiah's wall, and when the people have a mind to work, the essential work of the world is done.

There is no greater service to perform for God than to do well and honestly a piece of work which, when completed, will add to the comfort and security of mankind.

Prayer—Our Father, may we never lose sight of the dignity of labor. Inspire us to do our daily tasks well, whatever they may be, for work well done becomes an act of worship. Amen.

Sabbath, November 22

Matthew 20: 25-28.

Thus far this month we have considered opportunities for service which have come to individuals or groups, or people in occupations which hold such opportunities. Let us turn now to ways in which we may all serve, whatever our station or situation. Our Scripture for today gives Jesus' recipe for true friendship—mutual service. We need not enlarge upon this topic; it is familiar to us all. But how many of us succeed in taking advantage of all our chances to be friendly? Let's look for them, and use them. This is a way to serve God, and it pays big dividends for us as well.

Prayer—Father in heaven, may we reflect the love of our most trusted Friend, in the love we give each other and which we show as we serve each other. Amen.

SABBATH SCHOOL LESSON

Prayer and Thanksgiving. Scripture—Matthew 6: 5-15; Ephesians 5: 20; 1 Thessalonians 5: 16-18. Golden Text—1 Thessalonians 5: 17, 18.

WOMAN'S WORK

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

O thou who art the Source of peace, grant that all who hate war may be delivered from passivity and helplessness and directed to such constructive and sacrificial action as shall lead the nations out of temptation to violence and deliver them from the evil of war. Through him who taught us to pray with faith, "Thy kingdom come . . . on earth." Amen. — Vida Scudder, in "Union Signal."

FRANCIS OF ASSISI

The air of the thirteenth-century church was stuffy and polluted. The true spirit of Christ was veiled by a curtain of materialism and immorality. Not only the ordinary priests and monks were greedy and corrupt, but the high officials of the church were concerned chiefly with gathering wealth and acquiring power, while living with concubines and mistresses.

Upon this sordid scene appeared a man who was like a breath of fresh air entering a fetid room. His name was Francis, and his home was Assisi. Originally the son of a wealthy man, he had engaged in his share of debauchery, but after a serious illness and a mystical experience in the chapel of St. Damien his life had been transformed. Renouncing wealth and all material connections, he adopted a life of poverty and sacrificial service. He started to preach about his way of life, and others were drawn to him. He was called "God's troubadour." His little company grew, and soon all Italy was being touched by the Brothers Minor, as they called themselves because they were the friends of the "minores" or the common people. Later they came to be known as Franciscans in honor of Francis, their founder.

Because of Francis and his "brothers" a great spiritual revival swept over southern Europe: men and women repented of their sins, the clergy were spiritually vitalized, and churches left their formalism and introduced evangelistic preaching and teaching.

Francis did not contribute any new concept to Christian theology, but he did give to his day a picture of Jesus Christ. "He gave to the world a life lived in passionate love, lowly humility, transparent simplicity, and

utter devotion." It was exactly the kind of a demonstration the world needed.

PRAYER

Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sickness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.—St. Francis of Assisi.

The Christian Culture committee is planning to have the prayer of St. Francis of Assisi printed attractively on cards suitable for placing on a wall. The cards will cost a nominal price, and it is hoped they may be used for greeting cards.

The second paragraph of the report of the Ways and Means Committee, which appeared in the issue of October 27, should read:

Aware that the condition of health of our promoter of evangelism does not permit travel and active work on the fields at present, we favor the plan of building a list of those who find themselves at liberty to give some time to evangelistic work.

EVANGELISM

By Rev. Marion C. Van Horn

It is one of the purposes of the promoter of evangelism to gather and make available to Seventh Day Baptist laymen and ministers good books on the subject of evangelism. A number of such books are now on hand, and as fast as seems advisable they will be described or reported in this column. All the books, the names or descriptions of which appear in this column will be loaned to any layman or minister who is willing to pay the postage for their transportation. The postage rate on books is slight, seldom exceeding six cents. A book will be loaned out for four weeks. That gives one week for dual transportation, and allows three weeks for the use of the book by the reader.

Evangelism for the World Today is a symposium edited by Dr. John R. Mott and published by Harper and Brothers, New York. In response to inquiries sent out by Doctor Mott more than a hundred religious leaders from all over the world have answered. These people represent both the older churches of our land and Europe and the younger churches of Africa, Asia, Latin

America. They have given their interpretation of evangelism—its meaning, its need and function, and its fruitfulness—from their experience as they face the issues of the day. As you read and realize the wide variety of work and interests of these men, a striking agreement is seen in their understanding of the meaning of evangelism. As one comes to understand their practical approach to their problems, a deep and earnest sincerity is discovered in these statements, and our sympathy begins to reach out to sincere men who find the work of spreading the gospel a very difficult and perplexing task sometimes. We realize the truth they have discovered—that in a rapidly changing world they who would be evangelists face "the task of perpetual readjustment—now it may be as to methods of approach, now as to points of emphasis."

The Message and Method of the New Evangelism, published by the Round Table Press and edited by Dr. Jesse M. Bader, is an outgrowth of the National Preaching Mission of 1936-1937. Twenty-four nationally known Christian leaders here speak on the many phases of evangelistic work in the light of today's need. Each one approaches the subject from a lifetime of study and experience which especially fits him to speak on his part of the whole wide field. Here are some of the chapter heads: Commitment to Christ—What It Means and What It May Cost; Christ—the Only Way; Preaching for Moral Renewal; Local Church and Evangelism; Evangelism Among Youth; The Whole Church at Work in Evangelism; Homes as Allies of the Church; and many others discussed by such leaders as E. Stanley Jones, Robert E. Speer, Lynn Harold Hough, Edgar Dewitt Jones, A. J. Muste, Roy A. Burkhardt, Grace Sloan Overton, and others just as well known.

These are stimulating and inspiring books and anyone who reads them will find new hope, zest, eagerness, and determination to adjust himself to his own problems and finds a field of action for spreading the gospel wherever there is a need that presents the opening and the opportunity.

A CORRECTION BY AIR MAIL

The following letter is to correct wrong impressions from an item in Dodge Center, Minn., under "Denominational Hook-up" in the Sabbath Recorder of November 3, page 307. We are always sorry when we print any misinformation. We trust Mrs. Thorngate's letter will receive as wide a reading as the Dodge Center item.—Editor.

Dear Mr. Van Horn:

I was a bit taken aback to see in the Recorder in the notes copied from the Dodge Center paper that I was expecting George home from Shanghai. I can see how that might have been construed from a letter in which I remarked that I wouldn't be surprised if he came. However, I have no

reason to believe he has reached any such decision.

What troubles me more is to seem to be credited with the statement that "little missionary work can be done at the present time." Never, I suppose, in the history of the mission was more effective work for Christ done. Never were more people being reached with the good news, or the need greater than now.

Recent letters tell of the schools crowded with more than eleven hundred boys and girls. Doctor Davis' health has improved so that he can speak almost normally and can be about the mission compound, supervising repairs and advising in school and church evangelistic efforts. Miss Anna West is carrying on as usual—which is being mighty busy. The medical work—except that no work can be carried on at Liuho—is going on apace. If George comes home before actual war between Japan and America seems imminent it will be because he feels duty to his family makes indefinite separation unwise. . . .

Sincerely,

Helen Thorngate.

Alfred, N. Y.,
November 2, 1941.**YOUNG PEOPLE'S WORK**

Victor W. Skaggs, Alfred, N. Y.

WHAT ARMISTICE MEANS TO ME

(Paper written by Herman Eichorn, a student in Alfred University)

On this anniversary of the signing of the Armistice of 1918, we are reminded of those heroes who lost their lives during that first World War. They fought to make the world a better and a safer place in which to live. Certainly we cannot deny that they made the supreme sacrifice. What more could we expect of anyone?

Unfortunately, however, for the world today, full use was not made of the results of their valiant sacrifices. Twenty-three years after the culmination of this first World War we are again in the midst of a similar war. Perhaps that Armistice of November 11, 1918, was, after all, just what the word means—a "cessation of hostilities," and not a permanent settlement. It is quite evident to most of us that the present war is an outgrowth, if not a continuation, of the first war. The very fact that there is another war today would seem to indicate that the first war did not settle for all time the difficulties prevalent at that time.

When we think of those heroes of yesterday, not only those who lost their lives, but also all those who fought and those who sacrificed in any way, we may come to the

realization that we should also do something to help humanity. Cannot we dedicate our lives to an even better and greater cause for the future? At the time of the Armistice there were men with a vision of an orderly and peaceful world order for generations to come. Some of those men would gladly have sacrificed a great deal of prestige and would have made economic and political concessions for the sake of securing a lasting peace. They were not allowed to have their way, however, and now we are again asked to sacrifice in the same way as did the people of the last war.

When the time comes for another armistice, and it will come eventually, we should be so impartial and so unprejudiced that we can be fair to everyone, whether friend or foe. The passions and hates aroused by war distort our thoughts to such an extent that we cease to be reasonable. We tend to blame everything on the enemy and forget that we have some faults ourselves. As long as this attitude persists we will never be able to accomplish a lasting peace. Instead of desiring to gain as much as possible for ourselves, we must adopt the idea of sharing. Instead of hating those who oppose us we must adopt the idea of love for our fellow men. And are not all humans our fellow men? Do we not consider peoples of other nationalities children of God? If so, then they are our brothers and we should deal with them as is becoming to a brother.

To me, Armistice is a reminder of all the sufferings of past and present wars. I am also convinced that if we do not make a better settlement after this war than we did after the last war, there will also be untold suffering in store for future generations. We blundered with one peace; may God help us to act more wisely when we make another! Many sacrifices may have to be made, but if we do not make voluntary sacrifices for peace, we will have to make them for war. In peace time we tend to be very reluctant about expending money or services to build up a foundation for good will throughout the world. Little things that we might do are neglected or considered to be entirely unnecessary because we think we are safe. When war breaks out we suddenly realize that our machinery for peace has failed and we begin feverishly to arm. We seem unable to arm fast enough and we put forth every possible

effort toward this end—just to make up for lost time. Now we have to make sacrifices of all kinds—we submit to high taxes which are levied upon us to pay for war materials; we pay higher prices for most of our commodities and get less in return. In fact, our whole standard of living is considerably lowered because the war goods have preference over our everyday wants. We have to do without things we were used to having. If only we would make such sacrifices in peace time in the direction of bettering relations with others, a large part of the bloodshed and suffering and destruction of war might be avoided.

We should cultivate thoughts and habits of mutual helpfulness. At the present time we can make voluntary contributions to those who are in dire need of help. After the war we may be able to help still more. During and after the last war, American charitable organizations did a good work in helping the suffering and the needy abroad. More of this type of work should be done, not only by charitable organizations but also by the government. If we can spend billions for war we can certainly afford millions for a worthier cause which would go far in preventing the former. By our good will and actual help to the suffering of all nations, we can do more to insure a lasting peace than we can by any forced armistice. If economic and political adjustments are necessary, we should be willing to make any needed sacrifices for the good of all concerned. We cannot go on forever just seeking our own best interests at the expense of others. In the highly interdependent world of today, the downfall of one nation affects all the others to a greater or lesser degree. If one nation suffers, other nations feel the effects. With improved means of transportation and communication the world is coming closer and closer together. If we keep on fighting long enough we will eventually destroy each other. How much more Christian it would be if we could abandon all thought of vengeance and instead work for a new world order where no one would be subjugated, but where all would have some measure of freedom. An armistice then would become a permanent "cessation of hostilities" between nations. Let us remember the words of the Master: "For if ye forgive men their trespasses, your heavenly Father will also for-

give you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Through an oversight the name of the writer of the article appearing on last week's Young People's Page was omitted. Your editor takes this opportunity to inform you Horn of Alfred, the wife of one of our that it was written by Mrs. Doris L. Van students in the School of Theology.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I like the letters in the Sabbath Recorder, and I like the stories in the Recorder, too.

I am in the second grade and I am seven years old.

I am sorry that you did not have any letters in the Recorder this time.

I have a baby brother. He is five months old.

There are six in my grade at school and there are thirteen children in my school.

We live thirty miles from North Loup. We go there to church and Sabbath school sometimes.

My brother's name is Arden Louvell. My name is

Ericson, Neb.

Eulala Davis.

Dear Eulala:

As you see I have two letters this week, and yours was the first one I received, so of course I have placed it first. I'd like to head it with the red giraffe at the top of your note paper. Little Joyce was allowed to pick out the wall paper for her room, and that is covered with giraffes, elephants, monkeys, and many other animals of all colors and kinds—a regular menagerie. How would you like them on your wall paper? Joyce, one of our little granddaughters, will be five January fifth. She thinks she ought to go to school, but will have to wait until next September to even enter kindergarten.

You surely have a long distance to go to attend church and Sabbath school, so it is no wonder you cannot go every week. But then it does not take us long to go thirty miles nowadays; less than an hour even with

slow driving. Not long ago, a little boy in Buffalo, just your age, drove his father's car, taking his five year old brother with him. When the state policeman stopped him he was going seventy miles an hour, and told the policeman, "I was going eighty miles an hour until I saw you. My daddy doesn't go that fast." It frightens me even to think of it.

Your baby brother is just the cunning age, isn't he? I know you must have great fun with him.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am writing letters to my friends and so I thought I would write to you.

School is a lot of fun this year. I have Pilgrim study this month and we are going to make dolls and different things for an exhibit.

In Sabbath school we are doing as we always did. I am in the same class I was last year because there is no other teacher. My teacher is Ethel Nora Berry.

Sincerely yours,

Mary Brackett.

2455 Broadway,
Boulder, Colo.

Dear Mary:

Isn't it odd that both of the letters this week are from the West? Both of them farther west than I have ever been. The farthest western point to which I have ever gone was Nortonville, Kan., when I attended Conference over thirty-seven years ago.

I am glad to have you say your school work is fun, for that must mean you are doing your work well. Whenever I hear a boy or girl say, "I don't like school, and I don't like my teacher," I am inclined to think that boy or girl isn't working at his or her school work anywhere near the very best. What do you think?

After I had filled our page full last week I found a little poem about the rainbow which I had to save for this week. I think I have just room enough for it if I close my letter now.

Your sincere friend,

Mizpah S. Greene.

"God is the artist who paints up on high
The arch of the rainbow, that spans the sky;
'Tis made of bright colors and placed above,
To call to our memory his protective love.

"If we look round about, many colors we'll find,
Like those in the rainbow, to bring to our mind
The promise that God made to Noah of old,
To love and protect all the sheep of his fold."

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

I BUY A STOVE TO HEAT A COLD CHURCH

On Sunday evening we had the meeting again at the Deacon's, but the congregations did not increase. It became evident to me that the church house must be warmed in some way, and I then supposed the people would come to the meetings. I brought up the question of a stove, but our people had no way to get one. A lady who was teaching school offered to pawn her watch to get a stove, but I could not have that done. I had left home with a meager supply of money to pay the expense of a round trip, and my unexpected bills at Wilson and Fayetteville had materially reduced my little pile. The Board now were not paying the bills of their employees except for public conveyance. If I furnished the money to buy the stove, that, added to my hotel and livery bills, would use up my salary and might not leave me with money enough to pay my expenses home; and I must get back in good time for my appointments in West Virginia and Pennsylvania. We could not hold meetings in the church without a stove to warm it, and I was only having from five to eight hearers anyway. I never in West Virginia or any other state, except in the house of an invalid, had preached to a congregation so small. But over and against these facts was the other fact that without the stove my work in North Carolina would be a failure, and that the dear people so terribly prejudiced against God's Sabbath-keeping people greatly needed the Gospel we had to preach to them. So I said to the ex-missionary on that field, "Take this bill and go at once to Fayetteville and bring us a good stove." He did so and we set it up, borrowed lanterns to hang against the walls and began our meetings, again urging the neighbors, both white and colored, to come in.

The women had been taught that they were not to lead in prayer or speak in meeting and this militated against us, though that idea was generally accepted. I finally got my colleague, D. N. Newton, to see the mistake and say publicly that he had been mistaken about this. I then went right on preaching day and night to congregations numbering from five to ten persons, and urged those who came, to pray and speak in the meetings. I visited and urged the neighbors to come to church. The Lord greatly blessed those who came and especially those dear women who arose to their privileges of prayer and testimony and became active workers. The neighbors began to drop in, one or two at a time, and by the middle of the second week, the congregations grew rapidly. Then they began to inquire whether I was going to preach on the Sabbath question, and told me the people did not want to hear it. People became under conviction and on invitation came forward for prayers and were converted.

ACCESSIONS TO CUMBERLAND CHURCH

Then I was told by individuals that they wanted to hear me on the Sabbath question. I announced this fact and said, "Do not stay away from the meetings on this account. I will announce beforehand just when I will treat that subject, and you can stay away, if you wish to." When the time came the house was filled with attentive hearers, and the crowds finally became so great that our house would not hold them. Thus the great prejudice that prevented was broken down, and five bright, happy converts to the Sabbath joined the Seventh Day Baptist Church of Cumberland County, North Carolina. The church had been organized with six constituent members, one of whom had become dissatisfied and wanted to be released, and had asked that her name be dropped from the church book. In these meetings she became reconciled and happy and was one of the most active members of the church.

(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.

"Without the Sabbath a day of public worship would cease."

OUR PULPIT

WHAT IT MEANS TO BE A CHRISTIAN

(A sermon preached by Rev. Earl Cruzan of Waterford, Conn., at the yearly meeting of the New England Seventh Day Baptist churches, at Ashaway, R. I., October 18, 1941)

"And the disciples were first called Christian in Antioch." Acts 11: 26b.

The leaders of the Jewish religion thought that by putting to death the leader of this new religion they would put an end to the doctrine taught by him. They expected the followers of Jesus to scatter and forsake him after the crucifixion, but when to their dismay these followers appeared preaching and teaching in the name of Christ, they were moved to take other steps to put an end to this blasphemy, as they called it.

Peter and John were arrested in the temple and admonished never to speak or heal in the name of Christ. They went out preaching with greater zeal than ever. Then there arose a persecution instituted by the leaders of the Jews. This grew in strength until we find them stoning Stephen, and men such as Paul going into the houses searching out Christians wherever they could be found. This persecution became so severe that many Christians fled from Jerusalem to distant parts. Some of them went to Antioch which was the capital of Syria.

The church at Jerusalem heard of this band of Christians in Antioch and of the good work they were doing there among the Greeks, and they sent Barnabas to minister unto them. Barnabas sought Paul at Tarsus to help him in this work and they labored there for a year. Paul started his three missionary journeys from this point, making it a kind of center for his work.

It seems rather strange that here at Antioch the followers of Christ were first called Christian, and yet not so strange—strange because it was so far from the center of this new religion. They had previously been called Followers of the Way. And it was not so strange because the word Christian comes from the Greek and was their way of designating the followers or possessions of a man.

But the calling of them Christian also designated other things. It showed first of all that they recognized Christ as the founder of a new religion. They were no longer

considered strictly Jewish—their religion was something which although coming out of Judaism, had a distinctive quality of its own which separated it from the parent religion. And this was recognized in Antioch.

What did it mean to them to be Christian? Most of these early Christians who came to Antioch were Jews. They had left their native country to go to a city of the Gentiles. That meant much for a group of people who loved their country and Jerusalem as did the Jewish people. It meant they were willing to leave that which was dear to them, very dear, that they might have something which had come to mean more to them.

They might have remained safely in Jerusalem had they been willing to forget the teaching of Jesus; or merely willing to refrain from telling others. But they could not keep still and be true followers; they could not be passive. They had to proclaim the "good news," share it with others. Because of this they were forced to flee from their homes and leave friends and possessions.

They were not concerned whether the living that they could make there would be as good as the one they had made in Jerusalem. Probably many did not even know whether they could make a living in these strange cities. And what of their families—were they not concerned with them? I think they were; I think they loved their families as much as we love ours today, and that they desired the best that was possible for them. But there must have been one difference which I think we will find exists today in a family that has the right outlook toward Christ—and that is that the wife and children must have been willing to suffer privation with their husband and father, to live on less than before perhaps, to be uncertain about the temporal things of life in order that they might be certain about the spiritual life and eternal life, which can only be found in Christ.

What Is a Christian?

What does it mean to be a Christian today? To many, being Christian implies taking a public stand for Christ, being baptized, and joining the church. In the eyes of many that designates an individual Christian. And with this conception of Christian uppermost in mind, many pastors, Sabbath school teachers, and parents have urged their children to join the church so that

they may be Christian. This is an important step in the life of every Christian—the public stand, baptism which symbolizes the washing away of sins, and union with that fellowship which is striving to carry on Christ's will on earth, but it is only the beginning and of itself cannot make one Christian in the true sense of the word. If our Christianity stops there, we are not worthy of the name of Christian. We are living under false colors. And many today are living under such false colors. They are listed as Christian because their names are on the roll of some church.

I.

First of all to be a Christian means that we must be a follower of Christ. And what does it mean to follow him? We sing that hymn, "Where he leads me I will follow, I'll go with him, with him all the way." And that is what following Christ means—going with him all the way.

Christ said, "If any man would come after me, let him deny himself and take up his cross and follow me." But to follow someone requires faith in him. We must believe that we know where we are going. And so before we can follow Christ, we must believe on him. We must believe that he is the Son of God, that he came to earth to give us an example of the life he would have us lead. We must believe that he gave his life for the remission of our sins. We must believe that that sacrifice is effectual for our lives today. We must believe that the way of life which he taught is the way of salvation to the world. We can't practice it completely if we don't believe it. We must believe that he revealed his will for us when he was here on earth and that he lives today in the hearts of those who really follow him—that he lives in your heart and in my heart. If he doesn't, it is because we won't let him.

II.

And to be a Christian we must be disciples of Christ, for one is a disciple who believes in the doctrine of his teacher and follows him. Christ is our teacher—he is the greatest teacher the world has ever known or ever will know. His teachings have done more for the world than the teachings of any other man who ever lived. But they haven't done as much as they can do when those who call themselves Christian put them into practice at all times.

To be disciples of Christ, I said we must believe in Christ's doctrines. But before we can believe in them, we must know them. That means a constant study of the teachings of Christ as recorded for us in the Bible.

But just believing doesn't make one a disciple, one must follow his teacher—that means we must put into use the truths that are contained in his teachings. We must use them every day in every relationship of life. That means much, but to be Christian we must go all the way with Christ.

III.

And to be Christian we must be a friend of Christ. Would we stand idly by in a crowd of people and listen to them make light of one we really call our friend? And again if the crowd knows that someone is our friend and a very good friend, are they apt to say anything against him in our presence?

Christ said, "Ye are my friends if ye do whatsoever I command you." And he commands us to love God with all our heart, mind, and soul. And he commands us to love our fellow men. Who are our fellow men—everyone on the face of the earth.

We must also witness for Christ if we want him to call us Christian. He gave the command unto his disciples, "Go ye into all the world, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." We are his disciples if we believe his teachings and follow him. And that command comes down to us. It doesn't mean that we each have to be the pastor of a church or the leader of a Christian group. But it does mean that we must witness for him in our homes, in our community, at the shop, on the street corner, wherever we may be. It means that we must let others know that we have found a way of life which brings a joy that ownership of earthly possessions cannot bring. It should show in our lives. The presence of Christ should radiate from our being.

Many of us hesitate to bring Christ and Christianity into a conversation. We are afraid of the scorn and ridicule of the world, but even more than that many will not even take the opportunity to talk about the Christian way of life when the way is opened to them. We should be glad for the opportunity to speak for Christ and what he means to us. We should even make opportunities to speak for him. I do not mean we should

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

The fourth of the week's series of meetings was held in the first Hopkinton Seventh Day Baptist church last evening, the subject of Rev. Ralph H. Coon's talk being, "The Age of the Rocks and the Rock of Ages," which was illustrated by beautiful slides of the Grand Canyon in Arizona, showing wonderful rock formations, and other views in color. Scenes included the Continental Divide, the Colorado River, the trails through the Grand Canyon, the Cathedral Stairs, Bright Angel Creek, Phantom Ranch, and many others.

Illustrated hymns, "For the Beauty of the Earth" and "This Is My Father's World," were read by Mr. Coon with piano accompaniment by Mrs. James Waite, and the congregation joined in singing two other hymns, "Shall We Gather at the River?" and "Rock of Ages," as they were portrayed on the screen.

Through the efforts of the pastor a new bulletin board for the announcement of services of the church and verses of Scripture has been procured, and is to be placed on the church lawn near the highway in the near future. Of attractive design, the bulletin board measures four by six feet and is equipped with letters and figures large enough to easily catch the eye of the passerby, whether walking or driving. At present the board may be seen in the church vestibule.—Westerly Sun (Oct. 30).

The series of evangelistic meetings held for the past two weeks in the First Hopkinton Seventh Day Baptist church under direction of the pastor, Rev. Ralph H. Coon, was concluded Friday evening, the subject of the pastor's talk being, "We Would See Jesus." Colored slides, depicting the latter part of the life of Christ, were shown on the screen.

At Mr. Coon's invitation, a large group of young people went forward, having made their decision to lead the Christian life. Mr. Coon announced that the young people will meet at the parsonage Sabbath afternoon at four o'clock to receive further Bible instruction.

A group of members of the Rockville church headed by Rev. and Mrs. Wayne Rood were present, prayer being offered by Mr. Rood.—Westerly Sun (Nov. 2).

make ourselves obnoxious in this way, nor do I mean that our every conversation must be about Christianity, but I do mean that we must be active in our witnessing for Christ.

IV.

I have become convinced from a study of history and the observance of contemporary times that ever since the Roman government accepted Christianity and it became popular to be called Christian, there have been multitudes who have been members of Christian churches who are no more Christian than had their names never been placed on the church roll. It has been the minority through the ages who have really been Christian, and it is just as true today.

Are we content just to be called Christian because our names are entered on the roll of a church and because we attend the services of that organization; or do we desire to be Christian in the true sense of the word? Are we willing to go all the way with Christ? Are we willing to endure any privation or hardship to follow his teachings and to be true to his commands? Are we willing to give up many of the pleasures and luxuries which the world considers essential to be listed with those who are truly disciples of Christ? Unless we are willing to do these things if necessary, we are not Christian. We may be becoming Christian, we may look with favor upon Christianity, we may feel that it is an ideal way of life—yet we will not be Christian.

The following illustration of what Christianity means comes from the Watchman-Examiner of a few weeks ago in an article from the China Inland Mission: "An old Chinese Christian was visited in a village in the war area which had been destroyed by fire. There was worship amid the burned-out buildings, with about forty present. On the charred walls of the chapel, Mr. Wang had written:

"Our earthly home is burned with fire;
This turns our hearts to one still higher.
Our heavenly home before us lies:
With joy we journey to the skies."

Here we have the spirit of the early Christians—they have before them the vision of the heavenly home in spite of temporal privations, and they take that journey with joy.

Farina, Ill.

A tea and handkerchief shower was held at the parsonage in Farina, October 2, honoring Mrs. L. D. Seager who plans to leave Farina for West Virginia, where she will make her home with her daughter Mrs. Glen Ford.

Twenty-six ladies were present and enjoyed the informal social occasion, greeting the honored guest, visiting and reminiscing. Upon the arrival of each guest her gift was placed in a basket arranged for that purpose and at three o'clock the hostess presented the basket to Mrs. Seager, with the request that she open the packages and display them. After the gifts were opened refreshments of punch, ribbon sandwiches, and cookies were served by the "Mistress of the Manse," who was ably assisted by Mrs. Seager's daughter and daughter-in-law, Mrs. Bertha de Werff and Mrs. Arlouine Seager.

Mrs. Seager has lived many years at Farina; and for many years with her husband, Rev. L. D. Seager, has served the community here. We shall miss her and it is with regret that we see her remove from among us.

For some time past our Ladies' Aid has been active in serving evening meals to the local Lion's Club. Our ladies are divided into two sections, serving alternately, and by so doing the work is not so burdensome. At present they are planning to buy a new stove for the parish house.

Our C. E. society is active with an average attendance of twelve and a possible attendance of fourteen. The usual C. E. work is undertaken with a leader being chosen each week from our number. Patty Cresley led our last meeting and Theodore Hill is to lead next Sabbath.

We are mourning the loss from our society of the Bernard Seager family who have left for their new home near Deer Park, Wash. Mrs. Seager has been the efficient president of our Ladies' Aid, chairman of one of the local serving committees, Sabbath school pianist, teacher in the Sabbath school, and helpful in many other ways. The family will be greatly missed. A Hallowe'en social was held Sunday night, October 26, at the parish house, with the young people masking for the occasion. A supper of doughnuts and sweet cider was served.

The subject of the pastor's sermon preached November 1, and which followed

a three-weeks' sickness which absented him from the pulpit, was, The Hands of Man Are the Hands of God.

Correspondent.

MARRIAGES

Brooks - Fitz Randolph. — Miss Ione Fitz Randolph, daughter of Deacon and Mrs. Wardner T. Fitz Randolph of Texarkana, Ark., was united in marriage to Sergeant William L. Brooks of Texarkana, now stationed at Fort Sill, Okla., on the evening of October 4, 1941. The ceremony was performed at the home of the bride's grandparents, Mr. and Mrs. J. N. Pierce of Fouke, Ark., by the bride's pastor, Elder C. A. Beebe.

Garcia - Hurley. — At the Riverside Seventh Day Baptist church on October 1, 1941, Mr. Edward Garcia of Redwood City, Calif., and Miss Juanita Hurley of Riverside, Calif., were united in marriage by Rev. Loyal F. Hurley, father of the bride.

OBITUARY

Branch. — Lydia Peacock Branch, 85, died October 24, 1941, at the home of her daughter, Mrs. Louis Egolf, at Casnovia, Mich.

She lived most of her life in this part of Michigan and raised a family by her first husband. Before the death of Mr. Peacock she became a Sabbath keeper and joined the White Cloud Seventh Day Baptist Church, of which she remained a faithful member for the past twenty years. In 1925, she was married to M. A. Branch who died in December of the following year. She is survived by her stepchildren: Nathan, Louis, John, and Clyde Branch, and Mrs. Dan Boss of this village, besides her own children: Mrs. Egolf, James and Ralph Peacock; a brother Jesse Cheseboro; five grandchildren and five great-grandchildren.
L. M. M.

Kirtley. — Mazella Babcock was born December 7, 1871, at Jackson Center, Ohio, and died at her home in Battle Creek, Mich., on October 14, 1941.

She was baptized and joined the church at an early age. In Milton Junction, Wis., she met and married Horace Rogers and Mr. Rogers preceded her in death January 30, 1934.

Mrs. Rogers married Edward J. Kirtley on May 4, 1938. Her husband, daughter Esther, sister Mrs. Alma Main, other relatives, and many friends survive her.

She will be greatly missed in the Battle Creek Church, where she was very active throughout the years here.

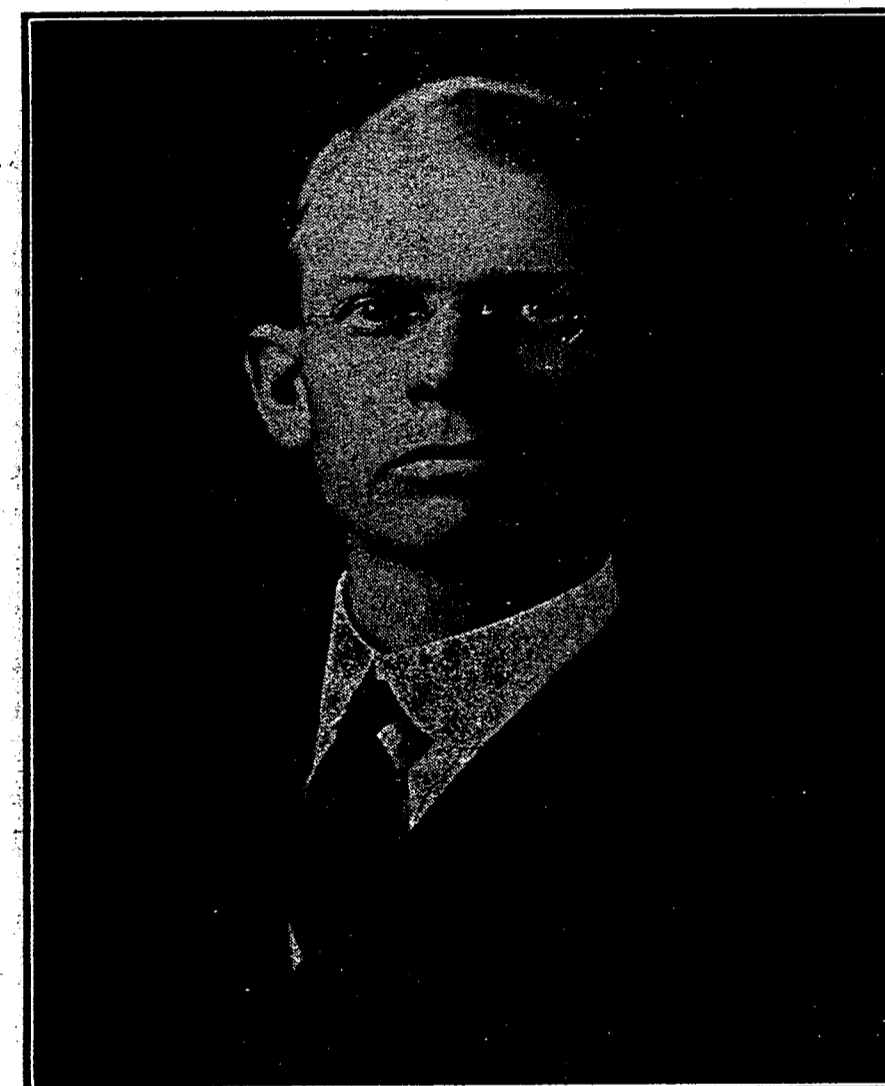
The funeral service was in charge of Pastors Holston and Hargis. Interment in Memorial Park.
G. D. H.

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No. 20



Rev. Leslie O. Greene
Pastor, Albion (Wis.) Seventh Day Baptist Church
(See Supplement)

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