

Dighton, and daughter Muriel. They were received into the church by Pastor Davis.

The Father and Son banquet was held in the church parlors that evening with Orville Williams acting as toastmaster and Alva Warner song leader. Olin Davis gave a tribute to fathers, and Craig Sholtz a tribute to sons. The address of the evening was given by Rev. M. J. Winchester, pastor of the Baptist Church, Durhamville, on the subject, "The Place Fathers and Sons Have in Spreading Christianity."

The Men's Chorus sang and the newly installed pastor gave a brief talk. Pastor Davis spoke of the fathers and sons helping the new pastor, and pronounced the benediction.

Pastor and Mrs. Davis left the eighteenth for Rochester and East Aurora, to visit their children. A little later they will go to their home in Salem, W. Va. The best wishes of a host of friends go with them.

The Ladies' Benevolent Society held an all-day meeting at the home of Mr. and Mrs. O. H. Perry, Oneida, November 26.

Correspondent.

#### Dodge Center, Minn.

Five packages of goods were packed and shipped last Saturday night to Rev. A. T. Bottoms at Gurley, Ala., for distribution among those who might need them. They were collected at the Seventh Day Baptist parsonage and packed and delivered to the depot by Mr. and Mrs. Orph Greene, Mr. and Mrs. Harry Bird, and Pastor Thorngate.

—Dodge Center Star-Record.

#### Shiloh, N. J.

The semi-annual joint communion service of the Marlboro and Shiloh churches was held with the Shiloh Church on November 15, with about 275 in attendance, to join in the impressive service of Scripture and song, to hear Pastor Cottrell's inspiring Communion Meditation, and to partake of the Lord's Supper, served by the deacons of both churches.

The members of the Mothers-Teachers Sabbath School Class with their families, to the number of forty-five, enjoyed fellowship the night of the twenty-fifth around the supper table. A number of "rounds," led by Mrs. Ella K. Sheppard, added merriment. The entertainment of the evening was motion pictures of scenery of the eastern

United States given by a friend and neighbor, Mr. George Woodruff.

In the congregation Sabbath morning, the twenty-second, were Rev. and Mrs. Everett Harris and family of Alfred; Rev. and Mrs. Earl Cruzan and Barbara of Waterford, Conn.; and Mr. and Mrs. Alton Wheeler, and Mr. and Mrs. Don Phillips and Joanna of Alfred. Mr. Wheeler and Mr. Phillips are students in the theological seminary.

Pastor and Mrs. Osborn entertained his Sabbath school class last Sabbath night in honor of Don and Jean Phillips of Alfred, and Miss Linda Rainear, who was home from Philadelphia General Hospital where she is in training.

Alton Wheeler and Don Phillips had charge of the Sabbath eve service and brought helpful messages on the parables of the lost sheep and the prodigal son in a setting of music and pictures.

The month's intensive visitation campaign is drawing to a close. In proportion to the number of workers, the results have been splendid and heartening.

The weekly radio programs are being well received. An evidence that interest is great is that nearly half enough to contract another ten weeks' period is in hand. Rev. Earl Cruzan and the two boys from the seminary assisted Friday morning, the twenty-first.

#### Ordination of Deacons

Sabbath afternoon, November 15, the pastors, deacons, and members of the Shiloh and Marlboro churches gathered at the Shiloh church to ordain Charles Harris, Charles Swing, and Everett Dickinson to the diaconate. It was a helpful and inspiring service, as follows:

Devotional Period — Conducted by the Shiloh Christian Endeavorers  
 Statements of the Candidates — Charles Harris, Charles Swing, Everett Dickinson  
 Anthem—"Whispering Hope," Marlboro Choir  
 Ordination Sermon—Rev. Herbert L. Cottrell  
 Hymn—"Jesus Calls Us"  
 Charge to the Candidates—Rev. Lester G. Osborn  
 Charge to the Church—Luther S. Davis  
 Consecrating Prayer—Pastor Osborn  
 Welcome to the Diaconate—Auley C. Davis  
 Hymn—"Where He Leads Me"  
 Benediction—Pastor Cottrell

Correspondent.

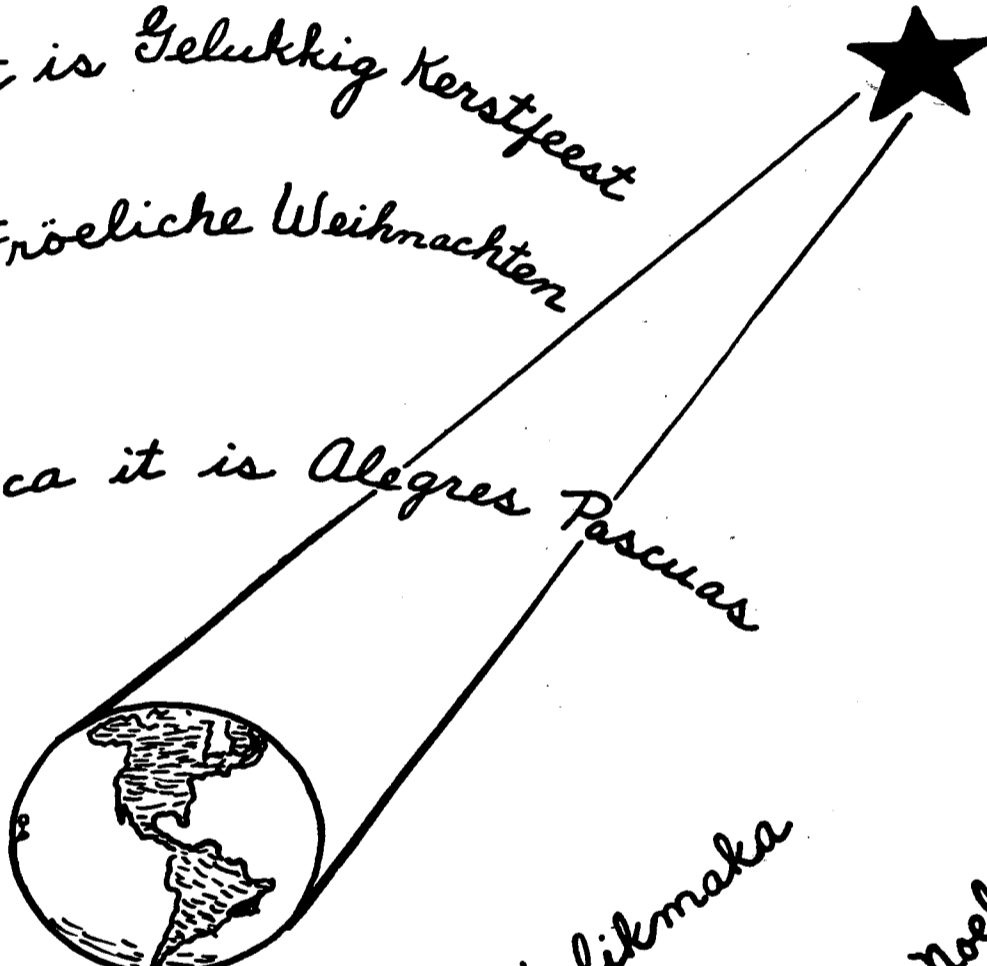
# The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., DECEMBER 22, 1941

No. 25

In Holland it is *Gelukkig Kerstfeest*  
 In Germany it is *Fröeliche Weihnachten*  
 In South America it is *Alegres Pascuas*  
 In Hawaii it is *Mele Kalikimaka*  
 In France it is *Joyeux Noel*  
 In America it is — *Merry Christmas*  
 But it's the same Christmas Spirit everywhere



N.A.-146

# The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

## CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Per Year.....\$2.50  
Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.  
Subscriptions will be discontinued at date of expiration when so requested.  
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 131, No. 25

Established in 1844

Whole No. 4,960

## EDITORIALS

### "LIVING UP TO CHRISTMAS"

Merry Christmas—Everybody

The title of this Christmas message was used in a bulletin of one of our churches.

We often forget the real significance of Christmas, and this year with so many countries at war, our own included, it may be easier than ever to forget the real meaning of the celebration.

No one, knowing the facts of history, thinks of the twenty-fifth of December as the real date of the birth of Jesus. We do not know the exact date of his birth. It was probably in the spring. But the fact of the event is enough to justify some particular time being recognized as fitting for its observance. December 25, for many years, has been so accepted and traditions have grown up endearing the time and occasion to many folks. Those who do not feel warranted in celebrating, or feel that it is altogether pagan, seem in some way to have missed the mark and have been robbed of much blessing for themselves and others.

It is true that many customs of probable pagan origin have grown up and that those that have led to wild forms of celebration are much to be deplored. However, such things do not invalidate the truth of Christ's birth, and that we are joyously thankful at this season of the year, and can sing with the angels, "Glory to God in the highest, and on earth peace and good will to men."

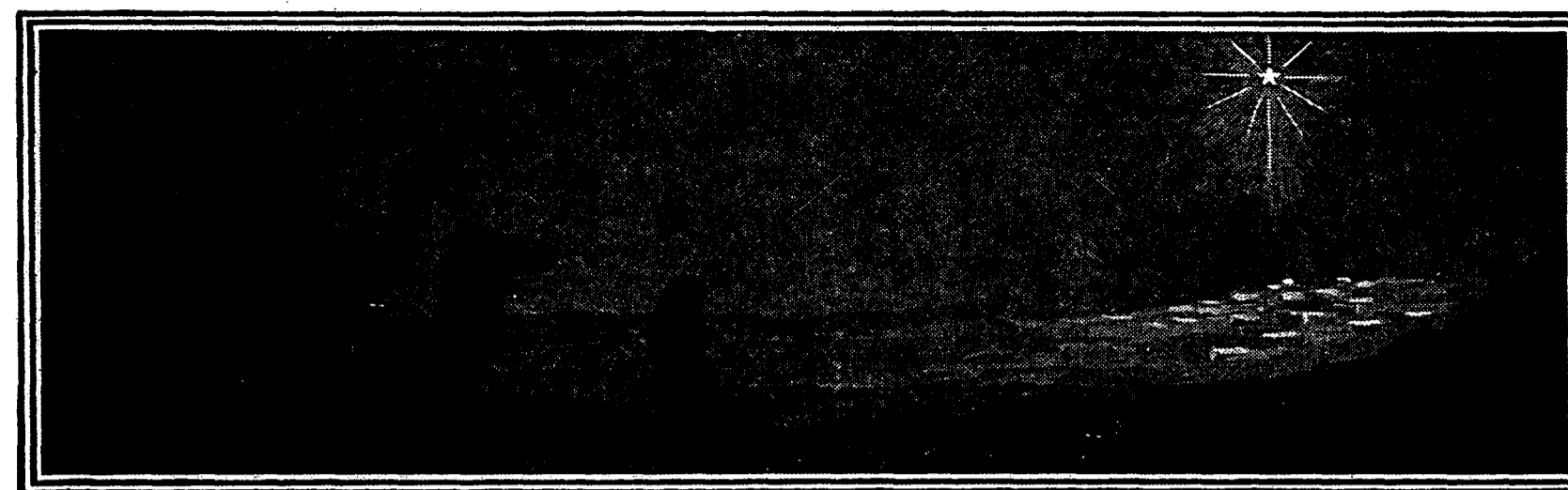
That which we also deplore is the way in which the great event back of Christmas is too often forgotten. The bringing of gifts has its precedent in the offerings of the wise

men of the East. We may forget, however, that with them it was not an exchange of gifts, but a presentation of gifts to the Christ child. We would not by a word discourage friendly gift exchanges, but would emphasize that even more gifts be brought to him—through ministering them to the unfortunate, the lonely, and needy. Our "white gifts" of Christmas for years now have been in keeping with the idea of "Inasmuch as ye have done it unto the least of these, ye have done it unto me." More than ever, this year, does the call for refugee help, for those in internment camps, for suffering humanity in so many forms, come to us, and to it our hearts and purses should be open. This would be living up to Christmas.

Again. We must live up to Christmas with peace and good will. How could the lowly shepherds, watching their flocks, understand the angels' anthem, "Peace on earth, good will to men"—in the light of the injustices, inequalities among men of their time, oppressed under the heel of the powerful alien government? Yet they accepted it and its implications readily, and set off at once to see "these things that are come to pass." A more correct rendering of the passage seems to be found in the American Standard version of the Bible in the words, "peace on earth among men of good will."

So, then, we can have peace among us, as many as are of good will. Even in these times we will bear no hatreds, enmities, harsh condemnations of those whose rulers have perpetrated war upon us. Jesus even said, "Love your enemies, do good to them that despitefully use you." His teachings are often hard to practice, more so now in our stress and storm. But here, if we will, we

## Merry, Merry Christmas



*For our cover idea we are indebted to our foreman, Nathan Altein, and for its artistry to Miss Hazel Gamble, our proofreader. The editor insisted on their initials appearing in the "cut."*

*Not only, we are sure, will Recorder readers appreciate the design, but also the spirit of good will and co-operation manifested throughout the Recorder Press plant by every employee. We are like a big family here—as one of our young women has just at the moment of writing these lines expressed it. The whole force joins in extending the Season's Greetings and best wishes to all.*

can live up to Christmas. We will be helped in this, too, if we refrain from calling our enemies harsh and evil names, or listen sympathetically to unchristian designations applied to them.

Perhaps today, as rarely if ever before, the Christian, the Christian Church, is meeting the test—the acid test. New decisions must be made—for or against Christ. Happy will we be if we continue meeting the test by practicing peace and good will even in war, and feeling our way triumphantly in "Living up to Christmas."

### UNIFYING RELIGIOUS AGENCIES

It is conceivable that many may think in a time of so great a crisis as entering the war with Japan—hurled suddenly into the great and terrible world war—that it were ill advised if not futile for eight great existing interdenominational agencies to meet in a conference in an attempt through study, prayer, and understanding co-operation, to achieve closer relations among general inter-church agencies. In fact one earnest, quick-reacting leader on the conference floor ex-

pressed the feeling that this was no time to make this attempt. But it was the consensus of opinion that if ever there was a time when the world needed a united front in the religious world it is definitely now. This indeed was well expressed in the introduction of the report and study survey presented to the conference by the committee's "clear conviction that the desperate need of the modern world calls for a new effort to order the Church's forces in the most effective way; for the reinforcing of each by the strength of all; for united plans for the strongest possible impact of the agencies of the churches on the totality of Christian problems and concerns; and for such closer relationships as will make those objectives possible."

For several years this closer relationship has been desirable and its possibilities in part envisaged. During 1940, a representative committee carried on a careful preliminary study, and the findings of survey were made the basis of report and recommendation to the conference called to meet at Atlantic City, December 9-12.

This editorial is being written at the close of the second of two long, but deeply interesting meetings. Some two hundred fifty people are here representing the International Council of Religious Education, the Foreign Missions Conference of North America, the Home Missions Council, the Council of Women for Home Missions, the National Council of Church Women, the Missionary Education Movement of the United States and Canada, and the Federal Council of the Churches of Christ in America. The writer is present as one of twenty-five official representatives of the last named agency, and at its expense. Any honor he may feel in this responsible appointment he holds as in honor of the denomination he represents in the Executive Committee of the Federal Council.

The meetings so far have been occupied by the reading and consideration of the comprehensive report which shows an immense amount of work in survey, factual presentment, and vision. Four options or "alternatives" were presented:

1. Development of co-operative activities within the present organizational structure.
2. A federation of agencies without surrender of separate identities.
3. The organization of a simple corporate body replacing the present agencies.
4. A corporate agency of limited scope.

Some of the results of the discussion of these propositions will be given at another time. The discussions were all on a high plane, with some diversity of opinion as to methods of achieving the "logical" goal—represented in "3," without losing force and momentum in the process. But such a goal, however ideal and difficult, was felt to be imperative.

We have no lack of spiritual resources. We must be impressed with a sense of urgency. If as agencies and peoples we are not awake to the need of unifying our Christian forces, or ready to meet our responsibilities, God pity the Church and the world.

#### NEED OF UNIFICATION

In the field of Christian activities of the interdenominational agencies — the eight principal ones mentioned in the preceding editorial—there is found to be considerable overlapping. For instance, the interests of education are being met within the plans of

seven of the eight agencies, the same being equally true in finance promotion. Field surveys are being promoted by the Home Missions Council, the Foreign Missions Council, the Federal Council of Churches, and the International Council of Religious Education.

These are cited merely as illustrative of much overlapping, attended with much expense and diversion of time and strength of staff personnel.

Discussions on such vital factors in the general problem as an intercouncil research department, joint department of financial cultivation, intercouncil planning or strategy board, joint editorial and publication board, and others, were led or participated in by national religious leaders, specialists in their field, such as Dr. Winter Miller, Warnshuis, Differdorfer, Ross, Leland, Mott, Reed, Morse, Weigle, and other prominent men.

An outstanding or should one say **sound-**ing undertone, seemed to be over the failure in some way to channel back through representatives, commissions, and secretaries to denominational constituent groups and local churches, the programs, opportunities, and responsibilities. This implies, perhaps, censure upon many of us. At the same time it was cogently urged that these programs if in some way were instituted by church groups by their representation in these various councils, church and individual sympathy and support would be forthcoming. A great fundamental principle was urged: that financial support must be based on service rendered, with the corollary truth that the organization served should pay the bills for service rendered. This, it seemed to the writer, had some intra-church implications for Seventh Day Baptists. For example, the better support of our boards by churches and individuals, the greater would be the extension of the Sabbath and other Christian interests.

Support of budgets versus concrete projects came in for discussion, and how to interpret the budget in concrete realities. New, adventurous projects elicit interest and support in far larger degree than the regular program. This is true, but sight must not be lost of the necessity of maintaining worthwhile projects of long standing on our program.

#### WHY NOT BE FRIENDLY?

We are impressed with friendliness, wherever found. The man on the street responds to friendly greeting, though the passerby may be a total stranger.

It is not always in traveling one finds such friendliness so freely manifested as that which met the study conference group at Atlantic City, N. J. From the doorman on in, throughout, and up, the personnel of the Dennis Hotel, every courtesy and friendly overture not only was extended to the visitor, but constantly made him feel at home.

At the dining room door from the time one's registration card was presented the maitre d'hotel knew every one's name and had a smile and friendly word—three times a day, or as often as one entered for his meal. Not only so with him, but it was true of the head waiter and the table waiter. The writer asked the "Maitre" how he was able to do it. A liking for people, concentration, and years of practice seem to be the answer. But the slogan this gentleman said he had made to work by impressed one also. It was or is, "Make your hotel a home for the man away from home."

Does someone say, "Oh, well, it pays"? Of course it does. It is an asset to the business, but most of all it is an asset to life and a boost toward personal, group, and world friendliness. And that, we submit, pays large dividends—and doesn't cost a cent.

We have a conviction, that is a bit of what the world needs—and is an avenue of service on which every Christian, however humble or ill-conditioned, can travel. One need not be a college graduate, or possessed with riches or blessed with great wisdom to be able to serve in this sphere.

#### 1941 YEAR BOOK

The Seventh Day Baptist Year Book of 1941 is off the press, and is being put into the mails this week. So our churches will be receiving their allotment within a few days.

It is an attractive paper covered book of two hundred eight pages and contains transactions of the Conference, minutes of the sessions, with various reports of committees and bodies connected with our work. It should be carefully read and preserved by leaders and all who are interested in the part Seventh Day Baptists have in promoting the kingdom of God here on earth.

The next General Conference meets at Salem, W. Va., August 18-23, 1942, with Professor Harley D. Bond as president. The midyear meeting of the Commission will be at Plainfield, N. J., December 29.

#### CONFERENCE CORNER

Professor Harley D. Bond, president of the General Conference, announces the midyear meeting of the Commission as of the date of December 29, 1941, at Plainfield, N. J. Any communications for this meeting or suggestions should be addressed to the president, Salem, W. Va., or the secretary of the Commission, Courtland V. Davis, 510 Watchung Ave., Plainfield, N. J.

Preparations for the 1942 Conference are being made at Salem, W. Va., with Rev. James L. Skaggs, pastor, as chairman of the General Committee.

"Salem is looking forward to the one hundred fiftieth anniversary of the church," says President Bond, "in connection with the Conference here. At some time during Conference, time will be granted for this celebration."

#### DAILY MEDITATIONS

(Prepared by Mrs. Leon M. Maltby, White Cloud, Mich.)

#### Victorious Life Through Prayer

Sunday, December 28

Read John 17: 1-10.

This high-priestly prayer of Jesus is the most holy of all his recorded prayers. Here Jesus prays first for himself that the Father will glorify him, by giving power for the cross, by his resurrection, by setting him at his right hand. These great things could not take place save through prayer.

Afterwards he prayed for his disciples and for us. This prayer gives us a glimpse into the wonderful relationship between the Father and the Son, and teaches us that all the blessings of heaven come continually through the prayer of Christ who sits at the right hand of God and ever prays for us. But it teaches us, also, that we must desire and ask for blessings. Let us surrender our hearts more fully to him, so that he may hear and answer us.

Suggestion for prayer—Let us pray for humble spirits and a greater love for others.

Monday, December 29

Read Luke 22: 39-46.

This study of the prayer of Gethsemane is the most remarkable instance in the prayer life of Jesus. In this prayer he was indeed the victor. Here he beseeches the Father in agony and bloody sweat to let this cup pass from him. But when he understood it could not be, then he prayed for strength, and surrendered himself with the words, "Thy will be done." He was filled with power because he had prayed.

Suggestion for prayer—We know not what the coming days will be for ourselves and our loved ones. Let us pray that we may be so nearly tuned to God's love that his will may be done in us and through us.

Tuesday, December 30

Read John 5: 36-39.

These last two days of the year, when the doom of another world war is upon us, let us think carefully and prayerfully of how we may live victoriously through prayer, and through Bible study. Never have we needed the strength of God as we do now in this crisis.

Years ago, a young infidel was traveling with his uncle, a banker, through the West. Because of bad weather and roads they were forced to seek shelter in a rough, wayside cabin. When they retired they decided to take turns each watching as the other slept, but as the young man took his turn he peeped through a crack and saw their rough-looking old host take down a Bible and read, and then kneel down to pray. Immediately he prepared for bed, saying "That man can be trusted."

In these days ahead, may others trust us because we are much with God.

Suggestion for prayer—Ask God to have mercy upon our nation and may Christians use every opportunity to witness for our God and his power.

Wednesday, December 31

Read John 14: 1-6.

This last day of the year we need to feel a oneness with our heavenly Father, and this can come in no other way except by prayer. Oh, why do we have so little faith in the power of prayer? In this year ahead with this second great world war raging, we must turn to him more than ever. And we must do more than that; we must tell others as we have never told them before

of the love of Jesus, and of the strength that comes through yielded lives and through abiding in him. May we be roused to do our part before it is too late. **God does hear and does answer prayer.**

Suggestion for prayer—Let us pray for forgiveness for the mistakes and the things left undone in the year 1941, and as a denomination may we live so consecrated during the coming year that we may indeed be "a light set upon a hill."

(The following meditations were prepared by Rev. Ralph H. Coon, Ashaway, R. I.)

Thursday, January 1, 1942

**The Eternal Word**

Read Colossians 1: 9-19.

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1.

Let us think especially this month of the Lord Jesus and the home he prepares for us. If we think of past, present, or future, and think as the Holy Bible directs our thoughts, we must see the Word, our Lord Jesus, as the predominating figure. The Father would have it so. "This is my beloved Son; hear ye him." Salvation is through him. Communion with God is through him. The Holy Spirit is sent through him and to glorify him. There is no better way to start the new year than to put our Savior "In the beginning."

Prayer—As the closing of another year has made us think seriously of the passage of time, may our thoughts turn less toward time and more toward eternity; less toward self and more toward thy Son, Jesus Christ.

Friday, January 2

**The All-pervading Word**

Read Ephesians 1: 15-23.

"All things were made by him; and without him was not any thing made that was made." John 1: 3.

All things were made by the Lord Jesus. Man has turned away from him. God is not a dictator to force submission, so he waits for all who will to come "that in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and on earth; even in him." Let us meditate on the infinite greatness of our Christ as John and Paul describe him. Am I speeding up or delaying this program of bringing "all things under his feet"?

Prayer—Dear Father in heaven, we pray for a new vision of the greatness of our Lord Jesus and of his dominion. May we each take his rightful place in "the church which is his body, which is the fullness of him that filleth all in all."

Sabbath, January 3

**The Universal Light**

Read 1 John 2: 6-10.

"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." John 1: 4, 5.

I have a book entitled "The Miracles of Unbelief." What a miracle that light can shine in darkness and that darkness not only continues to exist but fails to comprehend the existence of the light. The reason this is possible is probably beyond our full comprehension; nevertheless it places on us the responsibility and privilege of helping the Holy Spirit to open men's hearts to the light.

An alternative translation of the above passage reads, "The darkness overcame it not." As the darkness may resist the entrance of the light, it will never overcome the light. The light must some day be supreme.

Prayer—O Christ, our Lord, we beseech thee to use this Sabbath day to so open our hearts to thy light and so open our minds to thy truth that we may dedicate our lives to carrying that light to others.

**SABBATH SCHOOL LESSON**

The Synoptic Gospels: Matthew, Mark, Luke.

Scripture—Matthew 1: 1, 17; Mark 1: 1, 14, 15; Luke 1: 1-4; Acts 1: 1-5.

Golden Text—1 Timothy 1: 15.

**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.

**MINISTERS READY TO HELP**

In a letter recently received, one of our ablest ministers called attention to the Preaching Missions and indicated that he is willing to assist in these meetings and other special efforts! This is good news and the secretary passes it on to our pastors and churches.

Furthermore, this letter is a reminder that many of our ministers are ready to render a

similar service. There is much to be gained when one minister goes to help another in special work, and the Missionary Board has always encouraged the plan. It was gratifying to know that it had been arranged for Pastor G. D. Hargis, Battle Creek, Mich., to help Pastor Leon M. Maltby, White Cloud, Mich., the first of this month.

Reports regarding evangelistic efforts in the United States this fall indicate that rich harvests are in store for the churches if they press special work this year. The observance of the Week of Prayer for the Churches, January 4-11, is one of the best ways for a church to begin the work of the new year, and many over all the world are looking forward to that week as a time of special outpouring of the Holy Spirit.

W. L. B.

**MISSION FUNDS ARE LACKING**

It looks as though the Missionary Board is coming to the end of the calendar year with an unusual large sum owed the workers. The treasurer reports that only about \$300 was received from the United Budget the first of December. This means that the workers are facing Christmas without their pay.

A few days past one of the workers wrote asking if his account was correct, and stated that according to his books, the last he had received was his August check. According to last reports, another missionary pastor was in the same predicament. Still another missionary pastor told the secretary recently that he could do no more field work. When asked why, he replied that he mortgaged some stock to get money to do the last field work, hoping to get his long delayed check in time to pay the mortgage; but the check did not come for several days after the mortgage was due, and had it not been for the leniency of the bank, his stock would have been taken.

These workers do not complain. They were reluctant to talk about finances, but it is only right that the people should know the situation. Brethren, these things ought not to be.

W. L. B.

**BUILDING ON FACTS**

The term "facts" as used in these paragraphs is synonymous with truth. We are building on facts or on fabrications. This is true regarding individuals, churches, and all human institutions. It is a fact that men are ruined by sin, that Christ can save them if

they will let him, and that he died and established his Church for this purpose. It is a fact that certain courses in life will bring success and perfection of character and that certain other courses will bring ultimate defeat and ruin. It is a fact that certain ways of conducting churches and auxiliary organizations will make them benefactors in any community and that other ways of conducting them will nullify their influence, even make them hindrances in the establishing of the kingdom of Christ. This is what Christ meant when he spoke about building on a rock and building on sand. (Matthew 7: 24-27.)

In our building, whether it be as individuals, churches, boards, or commissions, we should make sure that we are building with the best materials, for there is such a thing as being misled. Paul has this in mind when he exhorts the Thessalonians in his first letter, "Prove all things; hold fast that which is good." Different courses and beliefs present themselves and it is ours to make sure which one is right. The Bible is an outstanding guide, and no generation ever had greater opportunities for direction than does ours with the open Bible. In addition to the Scriptures there is the promised help of the Holy Spirit. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth."

Many times individuals and institutions fail and build on the sand because they jump at conclusions and do not take into account all the facts connected with the subject under consideration. This is why Paul said, "Prove all things." Before any course of action is decided upon, all diligence should be given to gathering all facts connected with it. Seventy years ago an official in one of our churches charged a neighbor with stealing his hickory tree. Such trees were very scarce and the neighbor was known to be using some hickory. Much hard feeling was spreading. Elder John L. Huffman and the writer's father got a piece of the stump of the stolen tree and a specimen of the timber the neighbor was using, took them to the church official who made the accusation, and showed him that the grain was not alike on the two specimens, thus proving the neighbor innocent. The church official should have done this before making the accusation. This incident illustrates the danger of not gathering all the facts possible.

Nowhere is there greater necessity for building on facts than in conducting mission and evangelistic work. Here is the colossal task of the ages. It requires a knowledge of the past and present conditions and needs, a complete consecration, and above all the guidance of the Holy Spirit.

W. L. B.

### RELIGION AND THE SCHOOLS - A BRITISH VIEW

(Furnished by Christian World Facts)

Among the incidental results of the evacuation scheme has been the discovery that large numbers of town children are being brought up with no religious knowledge at all. Last Christmas, to take one example typical of many, a country parson asked a class of evacuated children, with an average age of twelve, why we keep Christmas and who was born on the first Christmas day. Of those thirty-one children nineteen did not know the answer. Further questions showed that they knew absolutely nothing of the Bible and had never been taught to pray. Unquestionably the religious instruction given in many schools, both elementary and secondary, both provided and non-provided, is quite excellent. Yet this does not alter the grim fact that in a country professedly Christian, and a country which at the moment is staking its all in defense of Christian principles, there is a system of national education which allows the citizens of the future to have a purely heathen upbringing.

If the war has emphasized the deficiencies of our present educational system, something more than wartime expedients will be needed to remedy them. More than before it has become clear that the healthy life of a nation must be based on spiritual principles. For many years we have been living on spiritual capital, on traditions inherited from the past, instead of providing for the future. Christianity cannot be imbibed from the air. It is not a philosophy but a historic religion, which must dwindle unless the facts upon which it is founded are taught, and such teaching made the center of our educational system. It is upon such lines, with a bold disregard of obsolete controversies, that our state scheme of education needs to be recast. The highest of all knowledge must be given frankly the highest of all places in the training of young citizens. It will be of little use to fight, as we are fighting today, for the preservation of Christian principles if Christianity itself is to have no future, or at immense cost to safeguard religion against attack from without if we allow it to be starved by neglect from within.

—From an editorial in the London Times,  
February 17, 1940.

"No college has educated any youth until it has given him at least a few great convictions by which he can live."

### A WORSHIP SERVICE

(Prepared by Miss Sue Weddell of the Missionary Education Movement of the United States and Canada)

This worship service was being prepared by Miss Weddell in New York City the afternoon the radios broke the news of Japan's treachery and declaration of war against the United States. Her faith and courage held true, however, to the great theme in her mind and heart, and the service was completed as first envisaged. The author gave the background of it as she led the conference at Atlantic City in closing its study, successfully, we believe. All were deeply impressed by the closing service, prepared by the spiritual, unifying influence of the meeting which led up to it. The program of worship follows:

#### MUSIC

##### CALL TO WORSHIP

Glory to God in the highest, and on earth peace, good will toward men,

... The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

... For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Glory to God in the highest, and on earth peace, good will toward men.

#### HYMN

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth,  
To touch their harps of gold:  
"Peace on the earth, good will to men  
From heaven's all gracious king":  
The world in solemn stillness lay  
To hear the angels sing.

Still through the cloven skies they come,  
With peaceful wings unfurled,  
And still their heavenly music floats  
O'er all the weary world:  
Above its sad and lowly plains  
They bend on hovering wing,  
And ever o'er its Babel sounds  
The blessed angels sing.

And ye, beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow,  
Look now! for glad and golden hours  
Come swiftly on the wing:  
Oh rest beside the weary road,  
And hear the angels sing.

For lo, the days are hastening on,  
By prophet bards foretold,  
When with the ever-circling years  
Comes round the age of gold:

When peace shall over all the earth  
Its ancient splendors fling,  
And the whole world give back the song  
Which now the angels sing.  
PRAYER—The Lord's Prayer  
MUSIC INTERLUDE—(the people seated)  
RESPONSIVE READING

Leader—

The Christmas call resounds again,  
"Peace on the earth, good will toward men."  
And down the years its echoes ring,  
"Come and adore the new born King."  
Peace and good will, how long indeed,  
Shall these remain our human need?

Response—

Unanswered call,  
Unfinished plan,  
The hope of God,  
The prayer of man.

Leader—

What miracle of golden light  
The lonely shepherds saw that night;  
What melody of heavenly song  
Were destined ever to belong  
To souls of men, to hearts of youth?  
The deathless, flaming torch of truth.  
Through centuries has borne afar  
The message of the Christmas Star.

Response—

Unanswered call,  
Unfinished plan,  
The hope of God,  
The prayer of man.

Leader—

No longer can we understand  
The space and silence of a land  
Where humble men in awed surprise  
Found faith in watching evening skies,  
Where all agreed with whole accord  
Upon one way to seek their Lord.  
For we, who trust with measured mind,  
Are not so eagerly inclined  
Toward outward vision, inward sight.  
We tend to limit our delight  
By differences, our hopes unknown,  
We strive to meet our God alone.  
We worship by so many creeds,  
Nor value common tasks and deeds:  
Performed in mighty unison  
With gain for all and loss for none.  
And yet we hear the Christmas call,  
The Christmas message sent for all—  
"Peace and good will throughout the earth"  
Proclaimed by our Redeemer's birth.  
The Christmas call resounds again,  
"Peace on the earth, good will toward men."

Response—

Unanswered call,  
Unfinished plan,  
The hope of God,  
The prayer of man.

#### MEDITATION AND PRAYER

##### HYMN—(the people standing)

Let there be light, Lord God of Hosts,  
Let there be wisdom on the earth!  
Let broad humanity have birth!  
Let there be deeds, instead of boasts!

Within our passioned hearts instill  
The calm that endeth strain and strife;

Make us thy ministers of life;  
Purge us from lusts that curse and kill!

Give us the peace of vision clear  
To see our brothers' good our own,  
To joy and suffer not alone—  
The love that casteth out all fear!

Let woe and waste of warfare cease,  
That useful labor yet may build  
Its homes with love and laughter filled!  
God give thy wayward children peace! Amen.

#### CLOSING BLESSING

Peace be with us—the peace of God that passeth all understanding:  
Peace be ours—the peace of Christ which no man taketh away from us:  
Peace go with us—the peace of love to all mankind.

May the love of God unite us; the joy of God inspire us; and the blessing of God, the Father, Son, and Holy Spirit rest with us for evermore. Amen.

## WOMAN'S WORK

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

### FEAR NOT!

By J. A. Dillon

Not to the priest in the temple of old,  
Not to the king in his palace of gold,  
Not to the famous—the men of the hour,  
Not to the great with their might and their pow'r;  
But to the shepherds, alone in the night,  
God sent his glorious angels of light,  
Bearing their tidings, so blessed and true,  
"Fear not!

A Savior is born  
Unto you."

### MINUTES OF MEETING

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. S. O. Bond, Mrs. Eldred Batson, Mrs. Ross Seager, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. O. B. Bond, Miss Evelyn Ring, Miss Lotta Bond, and Miss Greta Randolph. Rev. M. C. Van Horn was also present.

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

Mrs. S. O. Bond read the treasurer's report showing a balance of \$672.07. This report was adopted and placed on record.

Letters were read from Mrs. Luther Crichlow, President Norwood, Professor Harley

Bond, Mrs. Lewis A. Babcock, Mrs. Luther Davis, Miss Rita Crouch, Rev. H. C. Van Horn, and Dr. Emory Ross.

President Norwood reported that Miss Marie E. Severance is using the "Susan Minerva Burdick" scholarship.

Professor Harley Bond reported that the "Sara G. Davis" scholarship is not in use this semester.

Mrs. J. L. Skaggs read the report of the Ways and Means Committee. This report was discussed, at length accepted, and placed on record.

Since the last report your Ways and Means Committee has had one regular meeting to consider the work of evangelism for the board.

It is three months since the committee received from the promoter of evangelism a statement of his resignation from that position. We have hoped that the condition of his health might improve with promise that he would be able to continue this work. However, his physician insists he cannot undertake the field work, though he will probably be able happily and efficiently to do the work of a pastor.

It is with deep regret that we must now recommend the acceptance of his resignation as promoter of evangelism to take effect the middle of December, 1941.

We have hoped and planned that when Mr. Van Horn's work for our board should terminate he might enter immediately into a pastorate. This hope is realized in his acceptance of a call to the Ritchie Church at Berea, W. Va., to begin his work there this week.

Our promoter will report work done in recent weeks at Scottsbluff, Neb., and at New Auburn, Wis., by Pastors A. Clyde Ehret and L. O. Greene. Expenses for such work have been voted by the board. The committee would express to these men grateful appreciation of their services and to the churches for their part in releasing their pastors.

The symposium on evangelism will soon be completed and available upon request and the payment of postage for mailing. We trust this symposium may be of real interest and value not only to pastors, but to women's societies and others considering evangelism in our denomination.

The files and materials in the office of the promoter are reported to be in order and will be held for the next man who takes up this work.

As a Ways and Means Committee we are now looking to the board for suggestions and instructions as to another man to take up the work so well begun by Rev. M. C. Van Horn in the year 1941. We believe these trying times are calling still more insistently for this type of work.

Letters received are from Miss Reta I. Crouch, Mrs. J. L. Lawhead, Rev. H. C. Van Horn, corresponding secretary of the American Sabbath Tract Society.

Respectfully,

Mrs. J. L. Skaggs,  
Chairman.

Rev. M. C. Van Horn read his report as the promoter of evangelism and letters from Rev. A. Clyde Ehret and Rev. L. O. Greene. The report was accepted and placed on file.

#### Report of the Promoter of Evangelism for Period Ending December 15, 1941

The regular correspondence has been carried on from the office. This has not continued in volume as it was thought it might. As recommended in last month's report and adopted by the society, the list of books on evangelism with a short description of each was prepared and sent to the pastors and to the Recorder. The Ways and Means Committee did not think it advisable to send it to the women's societies, but to make it available to those societies that wished to have a copy for source material for forums, discussions, study groups, or reading circles. Several of the books—more than a dozen—are now loaned out to ministers and laymen.

As was voted by the society, work has been done in Scottsbluff, Neb., and in New Auburn, Wis. The reports of Rev. A. Clyde Ehret for work in Scottsbluff and of Rev. Leslie O. Greene for work in New Auburn are attached to this report, with statements of expense due to these men for their travel. We owe much to these men for their hearty co-operation in doing this work which the promoter was not able to do, and also do we owe much in gratitude and recognition to the congregations at North Loup and at Albion for releasing their pastors to do this work for the Women's Society.

My health for the last three months and more has prevented me from entering upon any of the active field work that is expected of the promoter of evangelism. My health is not yet improved to the point that I feel I could carry on an active evangelistic campaign for a month or six weeks under winter weather conditions that are likely to prevail between now and the first of February, when my work with the society is to be ended. With this fact in mind, I make this request of the society: that my work with the society be officially ended at least by the first of January. If the society feels it is best, I am willing to abide by their decision that the work end with the middle of the fiscal month, December 15, and I have the materials and files ready to hand over today, to the society. The only unfinished work that has been begun is the symposium to be prepared from the statements on evangelism received from our laymen and ministers in response to a questionnaire sent out. This symposium can be prepared by another who takes up the work and carries on from where I leave off. The books on evangelism that have

been made available to laymen and ministers belong to me personally, and I shall be glad to continue the circulation of the books as a service to the society until other arrangements are made.

Attached to this report is a carbon copy of the resignation I presented to the Ways and Means Committee on September 14 at a brief meeting of that committee just preceding the regular meeting of the society.

I believe a statement is necessary in regard to my moving to Berea sooner than was expected. The house in which I live has been sold. The new owner had a vacation of sixteen days in which he could make some changes and move his household goods. He told me his case in a simple statement, pointing out that the nature of his work makes it difficult for him to make the transfer except at the time of his vacation. I told him that it might be impossible for me to move until later, but if it were possible I would do so. I found that it was possible, and I feel it was the only Christian thing to do under the circumstances. The new owner of the property has been unjustly criticized for "forcing us off the property" when no such attitude of force or insistence even, has been assumed by him.

I have enjoyed the work with the Women's Society and regret that it is impossible to continue in the service of the society and of our people in this field of endeavor. I shall do all I can, continuing in the Kingdom service in other fields of endeavor, and I pray that the work begun by the Women's Society will continue unabated. It is a worthy work.

Respectfully submitted,

Marion C. Van Horn,  
Promoter of Evangelism.

Salem, W. Va.,  
December 14, 1941.

#### Service Report

A sermon was preached on the subject of Evangelism and the Church on Sabbath morning, December 6, at the Lost Creek Seventh Day Baptist Church. In the afternoon a forum discussion was conducted on the same subject. On Sunday evening, December 7, a sermon was preached in the Upper Buckeye Community House on a similar subject.

Voted that the corresponding secretary send a report of our activities and hopes concerning the Conference program to the Commission.

Miss Evelyn Ring read the report of the Christian Culture Committee. It was voted to consider this report at the next meeting.

Voted the usual expense money be allowed the officers.

Voted the corresponding secretary write the churches which released their pastors for evangelistic work.

Voted to meet at the regular time in January.

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

Salem, W. Va.,  
December 14, 1941.

### MEMORIAL MINUTES

The Mothers and Teachers Department of the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., voted the following memorials to be sent to the Recorder:

During the past year, our organization has been saddened by death of three of our most faithful and helpful members.

Mrs. Perry Clark was called home after a few years of happy memory. She joined with us late in life, but was deeply interested in all our work.

Mrs. Hiram Barber, Sr., one of our charter members, who also was deeply interested and most faithful in attendance, was called from our midst.

During the past summer our loved member, Mrs. Emma Burdick, was called to her heavenly home. We want to give praise for her devoted life to her Lord whom she so dearly loved.

Her mother, Mrs. Albert Langworthy, founded our department, and we owe much to both of these dear ones for their helpfulness and untiring devotion to our mothers' organization.

All of these members will be sadly missed.

Mrs. John Austin, President,  
Mrs. Jennie Parker, Secretary.

### MY CHILDREN ARE NOT HUNGRY

My children are not hungry;  
They do not wake and cry;  
But over there, they tell me,  
The little children die,  
Holding white hands upward  
And moaning in the night;  
God, how do mothers bear it?  
I could not bear the sight  
Of white hands reaching upward—  
Of white hands in the night.

My children are not pallid;  
They run the livelong day;  
But over there, they tell me,  
The children do not play;  
They waste white with hunger,  
The red blood does not flow.  
The stricken fields are empty—  
The good wheat does not grow;  
How do mothers bear it?  
'Tis only God can know.

—Grace Noll Crowell,  
In the Moravian.

## YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

### WHAT THIS CHRISTMAS MEANS TO ME

(Contributed by Miss Jean L. Lewis, Alfred Station, N. Y.)

A few days ago a young girl remarked to me, "Why could not Japan have waited until after Christmas to declare war? Now Christmas will be spoiled." To her this is only a holiday season to be filled with laughter and good times. Yet, this year, as never before, should Christian peoples throughout the world discover the true Christmas spirit.



An integral part of Christmas is music — carols, anthems, organ playing, orchestra, and the chiming of many bells.

Each year at Alfred Station, as in churches throughout the nation, the choir presents a service of the singing of Christmas carols and reading of Scripture. The congregation also participates in several of the carols. As the choir sings, "Silent Night, Holy Night," an evergreen-covered door is lowered revealing the Mother Mary seated beside the cradle. It is very simple, but to those who observe it, it is a thing of beauty and great meaning. It recalls to us once again the birth of Jesus. Our tongues are stilled, as we leave this service, but our hearts are singing. It is one of my greatest hopes that this Christmas time may bring again this music within us, and that it may never cease in the years of trouble before us. Each of us will realize a vast power for enduring the mental and physical suffering about us and for helping to alleviate it, if this music is never allowed to leave us. How can it be retained? Every person must find the answer to this for himself with the aid of Christ.

Christmas means meditation and prayer. A few minutes spent each day in communion with our Father will enable us to find the true Christmas spirit. I wonder if you have

ever heard the remark, "Oh, I am so busy taking part in Christmas activities that I don't even have time to pray." It would appear that this person has lost Christ beneath the wrapping paper and the tinsel. Please do not mistakenly believe that I advocate meditation and prayer just at Christmas time. That is furthest from my thoughts. But I do believe that conscious effort must be made at this time by every Christian better to understand God and his Son and to communicate to them our great thankfulness for life and all we have and are. Let us not be guilty of failing to invite the honored Guest to Christ's birthday celebration.

The word "giving" strikes the keynote of Christmas. We have come to think of Christmas as a time for exchanging gifts. Are not all of us guilty at some time of hastening to the store to purchase a gift or card for someone whom we have not planned to recognize in such a way, but who has remembered us? Thus, we recognize duty-giving. This should be wiped out. No loving thought accompanies this last-minute gift. Many of us have worked in a store or post office during this season. We are ashamed for the greed and selfishness of the weary, thoughtless crowds struggling and pushing to obtain service first. What a pity that our Christmas giving includes such scenes as these. In our communities we can find those persons to whom a kind word will be of greater value than any material gift. Will we be the ones to say this word? When we maintain that we wish to provide a happy Christmas for those less fortunate than we, we are scoffed at as holding to childish ideals. This is not childish, it is glorious. Sometimes we would be much happier if we did return to the beliefs obtained in our childhood. Then we were taught that we should give of our money, thoughts, and time to others without expecting return. If only we could believe and practice this now! Our value lies in what we are capable of giving to others. Shall not we all give our lives to God and our fellow men without hoping for something in return?

Christmas especially means love. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." (John 3: 16.) This love, which should abide within us at all times, is not limited to a few persons in a narrow place. It includes all those with whom we come in contact, and

those of whom we have heard. This love is founded upon understanding. We must realize why each person and each group of persons acts in a certain way. When once we know an individual well, we find so many admirable qualities to love. Closely allied with understanding is pity. We must be big enough to pity those who are antagonistic to us, and those who always consider themselves first. Truly to love, we must be of service to others. At the same time that we would feel that we are loving those about us, we are hardening our hearts against those of opposing beliefs and systems of government. Jesus did not hate even those who wished to and did crucify him. Can we say that we are better or greater than he? Let us attempt to be tolerant with those whom we call our enemies. While we are making merry, shall we be glad that many of them are starving? Shall we close our eyes to the fact that the Germans and Russians and Japanese are fellow human beings? I perceive that this loving of all others is a tremendous task, but I beg of you, as Seventh Day Baptists and other Americans, do not allow hatred to supersede love in your hearts.

This Christmas of 1941 let us, young Seventh Day Baptists, determine to have music in our hearts, prayer which can be easily sought, a spirit of unselfish giving which begs no return, and love which can surpass all hatred. These will, in a small way, recompense God for his great Christmas gift to us.

### THE CHRISTMAS STAR

By Alice Annette Larkin

"Joy to the world, the Lord is come!  
Let earth receive her King,  
Let every heart prepare him room,  
And heav'n and nature sing."

Only the Christmas music coming in exultant notes from the radio broke the quiet of the little country store. It was supper-time and this had brought a lull in the unusually brisk trading. More people seemed to have money to spend than ever before and more than once the small stock had had to be replenished. Jean and Dick, the twins, had been obliged to devote every minute they could spare from their studies to waiting on the customers, who came not only from the homes in Mapleville but also from farms some distance away. Without their help Uncle Jimmy could not have carried on, for he was no longer young and agile.

Suddenly from the back room of the little store where he had been leisurely eating his lunch of hot dogs and chocolate cupcakes came sixteen year old Dick. The dark-haired girl at the desk looked up from the ledger on which her attention had been concentrated as the boy crammed a last delicious bite of a cupcake into his mouth, then asked, "What's the idea of keeping those Christmas tunes going over and over, Sis? Seems as if I've heard them a hundred times this week, and I don't see why we should be so hilarious about Christmas just now. Oh, I know what you're going to say," as the girl opened her mouth to speak, "Business has been better and folks have been able to pay their bills so Uncle Jimmy hasn't had to give up the store, as he feared he might have to, and we can both keep on in high school till we finish, though we'd almost given up hopes of that. But nobody knows what's going to happen now we're in the war. Look at the airplanes flying overhead. Listen to the news on the radio and read it in the papers. If you want my opinion, I'll say all those Christmas carols don't fit in with the war bulletins. Shut them off, will you? If a fellow was old enough to get into the fight, it might not be so bad. Somebody's sure made things tough for us all, and we're going to have to live in a world of hate and bloodshed and propaganda."

For a moment Dick's twin studied his freckled face and the red hair that seemed bound to stand up straight as she wondered how her mother would have met his present mood. It wouldn't be any use to argue with him or remind him that they had a great deal to be thankful for in spite of the anxious days that loomed ahead. He knew that as well as she did when he stopped to think about it. He hadn't forgotten how Uncle Jimmy and Aunt Ruth had taken them into their hearts and home when they were left alone in a distant part of the country. He couldn't have forgotten how Aunt Ruth had nursed him through scarlet fever when she almost despaired of his recovery. What could she say to him?

Night had come early and the lights in the little country store had been turned on. They were among the blessings this year had brought. More income had made it possible to have the store wired, and the old oil lamps had been discarded. Now

the new lights shone brightly down upon the evergreen wreaths in the windows and the Christmas gifts spread out beneath them, upon the gay ribbons and paper, the gay bells and tinsel. In the center of the one big window stood a little pine tree resplendent in its Christmas trimmings, and in the top of this tree was a single silver star. It was a star from the last lovely tree the twins had enjoyed in their own far-away home. Jean had carefully wrapped the star in tissue paper and tucked it among her books and toys in the big trunk that had accompanied Uncle Jimmy and Dick and herself, a very small self, across the country. Mother's fingers had fashioned the star and nothing must be allowed to happen to it. Last night something had prompted her to put it in the top of the little pine tree in the window, and there it shone in the cheery light of the new lamps.

Jean was still thinking about Dick and how she should answer him, when she heard a little tapping noise on the window and a small voice outside exclaim, "Peter! O Peter, look quick! It's a Christmas star!" And suddenly a thin little face was pressed against the pane. A moment later it was joined by another face and a second voice said, "Yes, it is a Christmas star. Do you s'pose it's the kind Grammy meant?"

"It's not so very big, Peter. Do you think it would cost a lot of pennies?"

"Oh, I guess not so many, Mary Lou. Let's go ask. Mother said we could buy something to put on the little tree, we're going to surprise Grammy with, or a bit of meat for Foxy. We can't do both, you know. I'm sure Foxy can eat something else just this once. We better go in right away before somebody buys the star."

So the door was pushed open and the two small customers entered the store. Jean hurried to meet them and it was to her Peter said, "How much, please, is the little star in the top of the tree? See, I've got pennies to pay for it."

"Oh, I'm terribly sorry, but the star isn't for sale." Jean hated to disappoint the eager children. "You see, my mother made it when I was a little girl and I didn't have her long after that. But why did you want it? Perhaps you could get some silver paper and make one. I haven't any here."

"Tell her about the star, Peter—Grammy's star," begged Peter's companion.

"Course you know about the star that led the wise men all the way to Jesus when he was a little baby in a manger," said Peter, "and about the costly gifts they gave him. It's a beautiful story and Mother reads it to us out of the Book. Well, in the country where our Grammy used to live all the men and women and boys and girls came together at midnight on Christmas eve and sang carols and then they marched and marched. Some of the men carried a big star with candles to light it and they all followed it. It must have been awfully nice to follow the Christmas star that way. Grammy says everybody that follows Jesus' star will be brought safe home to him. Grammy has been sick, and we thought maybe if we could find a silver star for her she would get better and not be homesick for the place where she used to live and the things she did at Christmas time. I'm sorry you can't sell this one. It's the prettiest star I ever saw. But it's all right. I'll go get Foxy some meat—he's our dog—then he'll be happy. Somebody's just got to be happy."

Jean's eyes suddenly filled with tears, and Dick as suddenly turned his back on the little group. The small customers edged towards the door, but Jean told them to wait. "Thank you for telling us about the star," she said, a little catch in her voice. "Now I want you to take my star to Grammy and I hope it will make her happy. I couldn't sell it, but I'll love for her to have it."

"Oh, thank you a lot," said Peter and Mary Lou almost in the same breath. And Peter added, "Grammy'll be thankful, too, and so will Foxy 'cause now he can have his meat and nobody won't have to go without anything."

It was very still in the little store after the children had gone. Then suddenly Dick exclaimed, "Say, Jean, did you notice what that kid said. 'Nobody won't have to go without anything'? Do you know who those youngsters are?"

"Only that they're Peter and Mary Lou, and they have Mother and Grammy and Foxy," answered Jean. "Do you know anything more?"

"I'll say I do. Their father was doing defense work when he was injured and he's still under the doctor's care. They live in a little old trailer down the Blue Pond road because they couldn't find a house anybody

wanted to rent. I heard one of the fellows talking about them. There's a new baby and the trailer's colder than a barn. I bet their Christmas will be a mighty slim one unless somebody does something about it. Say, maybe Uncle Jimmy and Aunt Ruth would let them have those upstairs rooms they never use for a while till they could rent a place if they knew about those kids. Folks with such youngsters must be all right. I'd put my OK on them this minute. Kids like them will make the world all right again some day, and we older fellows can do our part till they're ready to take over."

"Oh, I'm glad you feel like that, Dick," said Jean fervently. "I was getting scared about you. Wasn't it lovely about the star that leads home! We're not much more than children ourselves, but if you and I and all who are trying to follow Jesus will remember what Peter said about somebody's just having to be happy, and try to bring happiness to others in the trying days ahead, and keep hatred and prejudice and distrust out of our hearts, we shall be following the star that leads straight to the Prince of Peace. And our gifts shall be love and sacrifice and service."

Ashaway, R. I.

#### I HEARD A SONG

I heard a song in the darkness  
Calling through sin's black night,  
It was the voice of my Savior  
Offering love's pure light;  
Jesus, the Gift from heaven,  
Entered my heart to stay,  
Banished the darkness from me,  
Giving his light for aye.

I heard a song in the darkness,  
Singing of truth and right,  
Honor and justice and mercy,  
Heaven's diadem of might,  
Offering strength for our weakness,  
Offering peace for our woe;  
Jesus, thou art our refuge,  
To thee alone shall we go.

Jesus the Light of the ages  
Showing the path to man,  
Jesus the Truth in its beauty  
Making our errors plain,  
Jesus the Way of the righteous,  
Path thou on earth hast trod,  
Thou art our Light, our Truth, our Pathway,  
Leading to home and God.

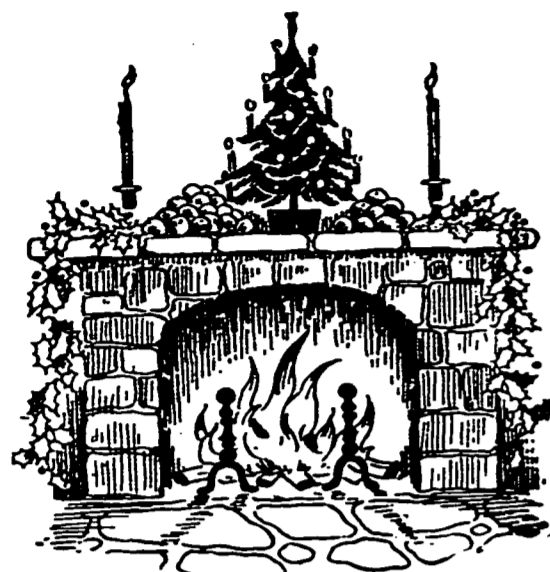
Troy, N. Y.

I. G. M.



**CHILDREN'S PAGE**

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

**OUR LETTER EXCHANGE**

Dear Mrs. Greene:

I'm sorry I haven't written before, but "believe it or not," even an invalid can be quite busy.

This month is my seventh in bed, but I am getting along very well. I have a little canary, Joey, and our dog Punch, to help keep me company. Everyone is very nice about coming in quite often.

I enjoy reading the Recorder and wish more people would write to the Children's Page.

I am thirteen and am taking my freshman studies in bed: algebra, English, civics, and prose and poetry.

We hadn't had much snow here yet, but day before yesterday it began snowing quite hard.

Here's hoping everyone has a very Merry Christmas in spite of all the war.

Sincerely,  
Carol R. Burdick.

Alfred, N. Y.,  
December 10, 1941.

Dear Carol:

I was very glad to receive your good letter, but ever so sorry to hear about your long illness. This is the first I had heard anything about it. I sincerely hope and pray that you will be well and strong again before many days. I admire your courage in keeping up your studies under such a handicap.

We, too, have been able to look out upon a snow covered world for quite a number of days now, and it is snowing steadily this morning. I hope it will stay on for the

Christmas holidays. Don't you? It hardly seems like Christmas to me without a good covering of snow. With the first light covering of snow this winter, I saw some little boys trying their hardest to coast. I asked them if they hadn't better wait until the snow was a little deeper and one little fellow said, "Maybe we will not have any more snow for quite awhile, so we'll use this 'fore it melts."

Wishing you a Merry Christmas and a Happy New Year, I remain

Sincerely your friend,  
Mizpah S. Greene.

**HOW THE SHEPHERDS FOUND JESUS**

Once upon a time, many, many hundreds of years ago, a great crowd of Jewish people were traveling along a rough country road toward a town called Bethlehem, to pay their taxes, for they were the subjects of the Roman empire, whose emperor, Cæsar Augustus, had commanded that "all the world should be taxed." Among these were Joseph and Mary, two of God's faithful servants, who had come from the town of Nazareth, a very pretty place lying on a gentle hillside at the end of a little valley, with low mountains rising all around it.

Bethlehem was about seventy-five miles south of Nazareth, which does not seem a very long journey to us since by auto we could easily make it in two hours, but of course there were no autos in those days and not even a horse and buggy by means of which Joseph and Mary could travel. Mary had only a slow moving donkey to ride and Joseph must have had to walk all the way, so it took three or four days to go, and they were very tired when at last they reached Bethlehem. When they reached the inn where they expected to spend the night they found that it was filled with people who had arrived before them, and there was no place for them there; so they had to seek shelter in the stable, and there in a rude manger Jesus was born that very night.

About a mile east of Bethlehem, on a grassy slope, some shepherds were tending their sheep. Some of them had to keep watch all the time so that no wild beast could come out of the woods and kill the sheep. The night Jesus was born, while some of the shepherds were thus watching, a bright light shone around them, and looking up, they saw an angel coming toward them. At first they

were very much frightened, but the angel smiled at them so kindly and lovingly that they forgot their fear and rejoiced at the good news he brought. And this was his message: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Then suddenly there was a multitude of angels, all praising God and singing:

Glory to God in the highest,  
And on earth peace, good will toward men.

As soon as the gates of the city were open to them, the shepherds hurried to the stable and found the baby Jesus lying in the manger, just as the angel had said, with his mother Mary looking at him with happy, loving eyes. The shepherd bowed before the little babe and worshiped him. Then they went back to their flocks, telling everyone they met about the wonderful things they had seen. "And all they that heard it wondered at those things which were told them by the shepherds."

M. S. G.

**THE TITHE - WHY?**

By Ben R. Crandall

Exodus 25: 1-3; Leviticus 27: 30-34; Proverbs 3: 9; Malachi 3: 8; Deuteronomy 28: 1, 2; Numbers 18: 21; Luke 16: 29-31.

What is the basic reason why I should pledge myself to devote a certain definite portion of my income to God's service and work?

What result does tithing have on spiritual life?

What were the dominant characteristics of the Master's life on earth? The natural characteristics of the human race?

Why is tithing an antidote for selfishness?

Why should you "pay" anything for the work of God?

Every Christian acknowledges God's ownership. Why aren't praise and thanksgiving enough? Would that satisfy your landlord?

"Obedience produces blessing"—Is it so with tithing?

Why is the present method of conducting church finances a self confessed failure?

By what methods have we pauperized the greatest business on earth? Would the tithe relieve it?

Is it any wonder that the age has become materialistic when the Church of Christ has had to be so anxious regarding money?

Is it true that "Should all church members tithe, the whole world could be Christianized in this generation"?

**OUR PULPIT****PEACE ON EARTH**

A Christmas Message for a Time of War

By Clifford A. Beebe

(Pastor of Fouke and Little Prairie (Ark.) Churches)

"He shall speak peace unto the nations." Zechariah 9: 10 (R.V.)

In these turbulent days, when the angels' song over the hills of Bethlehem has been all but stilled by the roar of cannon and bursting bombs, "Peace on Earth" seems a hopeless ideal and almost a mockery, and the coming to earth of the Prince of Peace seems almost in vain. Yet in these days, above all days, we must keep the faith, and the spirit of the angels' song. And since it is still true that "we are saved by hope," we must at all costs hold onto hope—that hope which "we have as an anchor of the soul, both sure and stedfast."

According to the sure testimony of the Word of God, the glad time will some day come when our Lord Jesus "shall speak peace unto the nations." We have looked forward with glad expectancy to the time when "they shall beat their swords into plowshares, and their spears into pruning hooks," but we must remember that first must come that other time foretold so graphically by Joel: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong."

We have trusted in treaties, alliances, a League of Nations, a World Court, to bring peace among the nations. We fought in 1917 and '18, as we vainly thought, a "war to end war," forgetting that "all they that take the sword shall perish with the sword." We now know that we were merely sowing

the seeds for another and mightier conflict. We know now that even though we are a peace-loving people, we cannot avoid the conflict if we would; we are beating our plowshares into swords, our automobiles into tanks, our aluminum kettles into airplanes; and even as these words are written (December 8) the news flashed through the air of the dropping of bombs on Pearl Harbor, and we plunge immediately into the thick of the world conflict.

What did the angels mean, we cry in despair, when they sang, "the world's first Christmas song"? And when will our Lord Jesus "speak peace to the nations"?

According to what seems to be the most accurate translation, the angels' song was in these words:

Glory to God in the highest,  
And on earth peace among men of good will.

Jesus was born in a time (one of the few in recorded history) of universal peace; but it was not the peace of which the angels sang. The "Pax Romana," the Roman peace, was enforced by Caesar's legions, and lasted only so long as there was no other force powerful enough to oppose it. The peace which Jesus brought was a peace "among men of good will." There has always been peace among men of good will; there always will be. War has its basis in ill will, in self will; it is the devil's business.

Men of good will, even in time of war, must and will keep peace in their hearts. American men of good will, Christ's men, must love their brothers, the Japanese, even though the diabolical forces of the "Prince of this World" have forced us to take up arms against them. If we allow hatred for the Japanese, for the Germans, for any others, to enter into our hearts, as we too often did in the dark days of '17—regardless of who wins the armed conflict, we will have lost the war.

Whether or not a Christian can bear arms against his brother is too complicated a question for one to answer for another; but there can be no question as to the clear-cut words of our Lord to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

The present world conflict should bring, among Christians at least, a clarification of issues. It has become increasingly evident

in this war, as one news commentator recently pointed out, that this is not a war of right against wrong; it is not black and white, but all gray. On the side of democracy is Russia, implacable foe of democracy. On the side of totalitarianism is Finland, probably the truest democracy in the world. It is "all gray," just a hideous, bloody, devilish business. But since we can no longer stand apart from the rest of the world, since the die is inevitably and irrevocably cast, let us not forget the angels' song, "Peace among men of good will," and let us keep good will rather than hate in our hearts.

No, the song of the angels is not stilled so long as there are yet "men of good will" upon earth. And we must not forget that some day "He shall speak peace unto the nations."

Let us, then, hope on. But by all means let that hope be "an anchor sure and steadfast." Let us not hope again that this will be a "war to end wars." Let us not hope in the peace conference. It does not take a prophet, but merely an observer of history, to see that this war will end like all others, not in a just peace, but in a selfish peace, enforced on the vanquished by the victors, containing in itself seeds of enmity and distrust from which future wars may grow. That is, unless—unless he shall "shake all nations, and the Desire of all nations shall come." For if one hope is absolutely certain for the Christian, it is that—at last—the time will surely come when "a King shall reign in righteousness" and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Then the song of the angels will see its complete fulfillment in "peace on earth, good will among men," when he shall "speak peace unto the nations."

O followers of the Prince of Peace, do not lose heart or be discouraged in this dark hour, but hope on, and "lift up your hearts; for your redemption draweth nigh!" For amid the almost universal blackout of all that we have called "civilization," Bethlehem's star still shines, for "men of good will."

Little Dick often brought broken toys to his father to have them mended.

One day he found a baby robin which had been killed when it fell out of the nest. "Oh, oh, never mind," said Dick, "Daddy will fix it."—Indianapolis News.

## ADVENT — 1941

"The time draws near the birth of Christ" and once again we shall be celebrating that Holy Night when the Star of Hope first shone over Bethlehem's plains. What shall we say in this year of our Lord, 1941, of "Hope that sends its shining ray far down the future's broadening way"? Watchman, what of the night?

We must never forget that the Star of Bethlehem shone on a world that was dominated by a militaristic, pagan, totalitarian empire. The Manger Babe was born in the home of a conquered race, ground beneath the heel of the oppressor, eagerly awaiting the coming of a leader who would deliver them from bondage. The members of the early Christian Church were flung to the wild beasts in the Roman amphitheaters, burned like torches in Nero's garden, driven underground to worship the Father of their Lord, Jesus Christ. It was in that kind of world that the Christian message spread from shore to shore and the Christian Church grew with such rapidity and power that within three centuries it was challenging that same totalitarian empire.

One vital element in the secret of that amazing growth was the inner unity of the Church. It mattered not what the social or racial heritage had been, no longer were the members calling each other "Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free," for all were ONE in Christ. What a contrast to our generation when the Church is divided by lines racial, national, social, creedal! Small wonder that 600,000,000 Christians have failed to prevent two world wars!

But—"Rejoice, be glad, sing for joy!" The Christian hope shines brighter this Christmas time than for centuries, BECAUSE—Christians the world over are being drawn together in a new sense of oneness in Christ, and the bonds of fellowship are holding fast against the storm of war. Amid the doubt and despair and anguish of these days more and more heed is given to St. Paul's injunction to "put on love which is the perfect bond of union, and let the peace which Christ gives settle all the questionings of your hearts."

So, the Star of Hope, the angel's song, and the birth of the Prince of Peace still have real meaning in this "dark world of sin."—From the World Council Courier.

## DENOMINATIONAL "HOOK-UP"

## City Churches

Chicago—Meets Sabbath day, 2.30 p. m. at DePaul University Building, 64 E. Lake Street. Seventh floor. Visitors welcome. Church clerk, Miss Ethel M. Butterfield, 3637 Grace Street.

New York—Judson Memorial, at Washington Square. Services, Sabbath at 11.30 a.m. Visitors welcome. Rev. Albert N. Rogers, pastor, 472 Hawthorne Ave., Yonkers, N. Y.

## White Cloud, Mich.

Our Thanksgiving dinner and program put on as usual by the Auxiliary, was an interesting day. About twenty guests were invited, besides the church members who wished to come. These invited guests are those who were without families or otherwise unfortunate. Baskets were sent to those who were unable to attend. This friendly gesture each year makes friends for our church and (according to Pastor Maltby) opens doors for personal work which might otherwise be closed.

Our hard-working pastor does not confine his efforts to the church, but is Boy Scout Master of the village and often goes on hikes and overnight trips with the boys. Some contacts have been made through this work with the boys, that have resulted in baptism.

The regular weekly schedule of the church is: Sabbath school at eleven o'clock and preaching service at twelve, Christian Endeavor on Sabbath afternoon, Friday evening services at the church, and midweek prayer meeting at Fremont.

At present we are in the midst of a series of evangelistic meetings. Pastor Hargis of Battle Creek is our guest speaker. The meetings are being well attended and the interest is keen. It would be impossible for anyone to listen to these wonderful, spirit-filled sermons without being deeply impressed. We believe the Lord is working in this place for the salvation of souls. Many earnest prayers have been and are continually being offered, that these efforts may be a success from God's viewpoint. Even we, who are of the family of God, need to be awakened to the great responsibility resting upon us of winning souls from the power of sin to live anew in Christ.

Now, as the news of war comes to us, we try to sense the seriousness of world condi-

tions and especially that of our own nation. As soldiers and sailors are being summoned to protect our beloved country, may the soldiers of Christ arise and give his healing balm to sin-sick souls. Our President is calling for unity in the nation. Our Commander-in-chief, even Jesus, is calling for love and unity in his children, that we may be better able to hold up the banner of Christ before this troubled world. We believe Jesus is soon coming. Shall we be found "asleep" or "on leave of absence," as our guards at Pearl Harbor were accused of being, or shall we be found at our post having on the whole armor of God, having done all to stand?

Correspondent.

#### Albion, Wis.

Under the excellent leadership of Pastor L. O. Greene, our church has been quite active. We have our usual Sabbath day church service, with preaching followed by Sabbath school. Our young choir was organized and directed by Mrs. C. S. Sayre, but since she moved to Milton it has been led by Mrs. Clarence Lawton. Mrs. Greene is pianist. This choir has furnished some very sweet music and is a credit to the ones who have directed it. Our Sabbath school is well taken care of by Mrs. L. O. Greene as superintendent.

We have what is called "Church Night," usually the first Sabbath evening of each month. This is a very informal social event at which time everyone is welcome. Each family brings something for supper which is served cafeteria style, after which a program is given. A different committee, who plans the program and has charge of the supper, is appointed for each month. These socials have been well attended and help to create a general feeling of friendliness.

The young people hold their meetings at the parsonage on Friday evenings. As usual, the ladies' societies have been very busy. The Home Benefit Society has just recently finished paying for a furnace for the parsonage. The Missionary and the Home Benefit Societies have had the parsonage redecorated and have done many other things to help in the work of the church.

Bible study is held at the homes on Tuesday evenings. Although not largely attended, the meetings have been helpful.

Pastor Greene was at New Auburn, Wis., for two weeks this fall, working for the Women's Board. During his absence the pulpit

was occupied by Rev. Mr. Sterling of the Congregational Church at Edgerton, and W. D. Burdick of Milton. The stewardship committee of the church met at L. O. Palmer's Sunday evening.

Correspondent.

#### Shiloh, N. J.

Sunday night, the seventh, was "Neighbors' Night" at the Shiloh Church, with 125 members and friends of the church sitting around the supper table and enjoying a program of music, readings, and tableaux. Pastor Osborn spoke briefly on the desire of the church to serve the whole community.

At the Ladies' Benevolent Society meeting in December the pastor gave a talk on the location of our churches, and on fields where there is interest and the possibility of new churches if workers were sent there. He talked of the proposed southern trip of the secretary of the Tract Society. He pointed out the fact that there are fifteen small pastorless churches who need pastoral supervision, that we have around ten active ministers who are nearing the retirement age, and that there are only five young men in the seminary at present, and about that many more in college looking forward to the ministry. He said that the greatest problem was not men, but for consecrated pocketbooks in the denomination. "If Seventh Day Baptists will furnish the means," he said, "I know the young people of the denomination well enough to know that they will rise to the challenge and prepare for this work."

The annual canvass was held last Sunday, working on the basis of an enlarged budget. Pledges made came to within \$200 of the mark set, with almost none of the nonresidents heard from.

The ladies of the Benevolent Society have papered and painted the kitchen at the parsonage, and have purchased an electric stove to put in it.

The choir is presenting the Christmas "Messiah" on Sabbath morning, the twentieth.

Visitation Evangelism Month was such a success, and the untouched field so large, that it was decided at the regular monthly deacons' meeting to make it a year-round program, with permanent committees on visitation.

Three new members were received into the church Sabbath morning, November 29.

#### Plainfield, N. J.

Let us hold fast our faith in God throughout these dark days. Let us encourage one another to be calm. Let us increasingly turn to God in prayer and praise, in petition and promise, in confession and consecration.

Above all, with his help, let us keep our minds filled with love and free from hate, our hearts warm with gratitude and cold toward no one, our spirits victorious and not defeated.

Let each and all do duty well, complete tasks, fulfill privileges, discharge responsibilities, and live Christlike lives.

"Now unto him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy,

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25 (Adapted).

Yours in His Name,

Hurley S. Warren, Pastor.

—From Church Bulletin, Dec. 13.

#### Boulder, Colo.

The Boulder, Colo., Church has had quite a busy summer, although we have missed the leadership of a regular pastor since Rev. Ralph Coon left for his new pastorate at Ashaway, R. I.

The Teen Age Camp and the Pre-Conference Young People's Training Camp were both held in the Rocky Mountain S.D.B. Young People's Camp on Lee Hill, and were well attended. Both of these camps have been written up in detail by former correspondents, so I will not take space to repeat what has already been said. I would like to mention that the intense interest shown by our former pastor in the young people of the Boulder Church has produced a group of which we are all proud. We are proud of their eagerness to participate in the activities of the church, and proud of their staunch observance of the Sabbath. Which reminds me of the story about the Sabbath-keeping carpenter who was observed to strike a few extra licks on each nail and to apply more vigor and noise in his singing and sawing on Sunday than any other day. When he was questioned about his behavior, he replied, "I want people to know I am a Sabbatarian." I don't believe our young people would go to such extremes to let people know they keep the Sabbath. They do, however, let it be known in a much more gracious manner.

The Boulder people attended the General Conference meetings in Denver at every opportunity, some of the more fortunate

ones stayed in Denver and the rest of us drove down as often as our duties permitted.

I feel it is a great privilege for Seventh Day Baptists to be able to attend these General Conference meetings and hear sermons and discourses from the various pastors. The sincerity of their talks touches you down inside and makes one glad to be a Seventh Day Baptist and resolve to be a better one in the future.

Francis Saunders has very ably filled the pulpit at Boulder, and with his university work it makes him a very busy man. At church today (November 15) a letter was read from Rev. Earl Cruzan, accepting the call from the Boulder Church. We are looking forward to their arrival on February 1.

A group of Boulder and Denver young people accompanied Rev. Erlo Sutton to North Loup on October 31, for the annual meeting held by the Nortonville, North Loup, Denver, and Boulder churches. Shirley, Barbara, and Ruth Davis went from Boulder and each gave an interesting report on the meetings. The churches will meet at Boulder in 1942.

Correspondent.

#### New York City

##### Our War-Time Prayers

With the beginning of hostilities we get some insight into the hearts of our brethren in England, Germany, and China—I mean the Seventh Day Baptists whose faith stems from the same tree as our own. It will help if we can remember how much more they have suffered.

Our prayers go out not only to our friends in Shanghai, Hamburg, London, and elsewhere, but also to those who think they are our enemies. I only regret we have no churches in Tokyo or Rome for whom we might pray.

—Bulletin No. 61,

Albert N. Rogers, Minister.

#### SHARING CHRISTMAS CHEER

A little American girl of eight who sent to Santa Claus the four dollars her parents would have spent on her this Christmas, requesting that the money be used for China Relief, will receive in her stocking the following letter acknowledging her gift.

To Santa's Little Helper, Nancy.

If you could have seen how happy you made a little Chinese girl by giving your Christmas money, you would be smiling just as I am.

The little girl had no home, because it had been hit by a bomb. She had no parents, for

they had been hit too. There was nobody to care for her. When she came to the mission she was as raggedy as raggedy could be. They wanted to help her but there was no money. Just then came a gift of \$4 from a little girl I know (guess who), and would you believe it, the \$4 changed into \$72 in Chinese money.

The first thing they did was to buy her some clean clothes and now she looks like the little girl pictured on this letter. She was very, very hungry, and so they gave her a bowl of rice. She wanted to be polite, but it is hard to eat slowly when you are hungry, so she used the chopsticks very fast and the rice disappeared before you could say "Jack Robinson." They gave her another bowl. In fact she ate three bowls of rice, one right after the other.

When they told her she could come every day all winter, and not only have plenty of rice to eat, but go to school, and learn to read and write, and play on the playground, she cried for joy. It seemed too good to be true. But it was true, because Nancy really did give her Christmas money to help a little Chinese child.

Your old friend,

(Guess who!)

—From Have a Heart for China.

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

(Continued)

#### CLOSE OF GENERAL MISSION WORK

Thus closed my labors as General Missionary under the direction of our Missionary Board. So very pleasant had been our relations and so prosperous the work, that it has been, and still is, gratifying to remember that a few years of my life work have been in close connection with the dear people that I have always loved and from whom I have been so much of my life isolated. Trusting in the God that had supported me in all the years I had labored so nearly all alone, I determined to go on with the work in the field that had been assigned to me by the Board (except in North Carolina), until my successor had received his appointment and was on the field. This I did for two years. Then my successor was appointed by the Missionary Board, which declined longer to aid churches in support of pastors. I accepted the care of two churches in West Virginia, agreeing to hold a two-day's meeting for each one of these once a month. This, when I went to Salemville, which I did every three months, took up all my time except when there were five Sabbaths in the month.

#### DECLINE OF CHURCHES AND MISSION INTERESTS

My successor on the mission field soon found that it was so much easier to be a church pastor than toil over the West Virginia field, though the facilities for reaching the various points were much improved, he managed to get a pastorate and quit the mission work, leaving the field vacant. Now I was so tied up with my pastoral work, I could not retake the field. It was a great trial to me to see the work go down. Two of the churches soon became extinct.

#### SALEMVILLE AND WEST UNION

In September 1893, I learned that the Salemville Church had lost its pastor, and it became my duty to accept the pastoral care of it. This made it necessary to drop the care of the West Union Church which had at that time twenty-six members. In the spring of 1894, the Missionary Board offered to appropriate to the Salemville Church at the rate of one hundred dollars a year for the support of a pastor. With some misgivings I accepted it as a matter of necessity. Whatever such a proposition means to others, to me it only meant for the time actually spent in the service of the church, and hence it only about paid my traveling expenses. This was the first and last time I ever accepted such an arrangement. I have never felt that it was right to take the money appropriated for my mission work and give it to support pastors.

June 2, 1895, I resigned the care and gave up the work at Salemville, Pa., and recommended to the Board that it send Eld. Lely D. Seager to that field. My resignation was accepted and the recommendation adopted.

#### IN A LUMBER CAMP AGAIN

In December 1893, I was invited by a lumberman, who was at that time running three or four saw mills at the forks of Buckhannon River, W. Va., and having in his employ quite a number of men, to come to his place and preach four sermons in a meeting house at Newton on a given Sabbath and Sunday. I accepted the invitation, got a supply for my regular appointment and went at the appointed time to find that it was in quite a rural district, near the head of the Buckhannon branch of the West Virginia and Pittsburgh Railroad. I found quite a number of men there who had heard me at other points. My friend furnished me a good home, and had

given such publicity to my coming that I had a good audience at every appointment. At the close of my last meeting, there came to me a number of young men who, as they bade me farewell, promised they would give their hearts to Jesus and be religious. I very much regretted that I could not go on with a protracted series of meetings, but the circumstances forbade it. Later I learned from my friend that a great revival has resulted from those four sermons preached in that new field.

#### VISIT TO THE VARIOUS ASSOCIATIONS, AGAIN, AND TO MISSIONS IN NEW LONDON, CONN., AND NEW YORK CITY

In 1894, the South-Eastern Association was held with my church near Roanoke, and it became my duty to be the exchange delegate to sister associations. I went first to Hopkinton City, R. I., and enjoyed the very pleasant session of the Eastern Association. From there I went to New London, Conn., and attended the Potter mission at Noank, near New London. The subject that evening was that of the prodigal son, dwelling on his return to his father and the killing of the fatted calf. The speaker said to his hearers that they would not be right until they "got a piece of that calf." In the speaking that followed, one man said he once was satisfied with any old skinny piece of meat, but now he was feasting on the fatted calf. Others made similar remarks. Persons who would seek the Lord were invited forward for prayers, and two men came and were shown where to kneel. After they were on their knees, the leader came to me and others, talked a while and then gave us some pamphlets, then went to the men who had come forward for prayers, and insisted upon their praying. They said they were Germans. Then said the leader, "Pray in German. We have no patent on this thing." This seemed quite strange to me, but we were in the slums of that city, and as a woman who had led in prayer and talked in meeting was singing beautifully, a friend said to me, "That woman has done every wicked thing that ever a woman did, except murder."

From New London we went to New York, attended the Mizpah Mission for sailors. Quite a number of sailors were in. After a social time and the singing of some songs by the sailors, in turn they were told that we were going to have a prayer meeting. I was pointed out as the one to lead the prayer, and if there

were any of them who desired to be especially prayed for, they were told to manifest it by holding up their hands. Quite a number of them did so.

From this mission we went to the Florence Mission. Here a considerable number of persons spoke of their sad experiences as sinners, and the happy change that had come to them. This was also in the slums of the city.

From there we went to Syracuse, New York. Had a pleasant visit at Dr. Edwin Maxson's; then went on to Scott, New York, and enjoyed a very happy session of the Central Association; thence to Alfred, New York; thence to Independence to attend the Western Association; thence returned to Alfred to visit my children. After two days, my son, Boothe C. Davis, who was then pastor of the First Alfred Church, and who had been appointed delegate to the North-Western Association, went on with me to Dodge Center, Minnesota. We had a pleasant journey, a very happy session, and it was to me a gracious meeting.

I had been honored a number of times as a representative of the South-Eastern Association, but this tour and privilege was enjoyed by me more than any such privilege that I ever had. The duties of our appointment having been discharged, we went from Dodge Center to Garwin, Iowa, to visit and preach the Gospel there. Thence we went to Welton to visit the place where two of my sisters were buried and the relatives still living there, and to preach to them the Gospel of Jesus. From there we went to Albion, Wisconsin, the place where I had met and enjoyed the Seventh Day Baptist Conference for the first time. From Albion we went to Milton, Wisconsin, and attended the commencement of Milton College; then went to Walworth to visit an aged aunt and we preached there. A letter reached us at that point informing us of the extreme illness of my little granddaughter. Cutting our visit one day short, we started for home via Chicago and Mansfield, Ohio, where we parted and each went to his home. On arriving at Salem, I found that the little grand-daughter, Nina, daughter of my son, Wardner, had died just before my arrival. I attended the funeral and then passed on to my home on the farm where I was born, from which I had never been absent for more than six weeks at any one time, though I had preached the Gospel in various parts of Vir-

ginia, West Virginia, Pennsylvania, New Jersey, Rhode Island, New York, Ohio, Wisconsin, Iowa, Tennessee and North Carolina. I had also preached in Minnesota and Kansas, and conducted religious services in Illinois.

(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.

"You cannot make peace with documents.  
Peace must be made in the hearts of men."

If a man knows not to what port he is steering, no wind is favorable to him.

—Seneca.

## MARRIAGES

Boram - Bond. — Clarence Edgar Boram of Weston, W. Va., and Alta Leonora Bond of Roanoke, W. Va., were united in marriage by Rev. E. F. Loofboro November 19, 1941, at the Lost Creek parsonage.

Card - Clemens. — At the De Ruyter Seventh Day Baptist parsonage on November 17, 1941, Reginald Card of Erieville, N. Y., and Mrs. Iva J. Clemens of South Otselic, N. Y., were united in marriage by Rev. Neal D. Mills.

## OBITUARY

Crosley. — Nancy Arvilla Potter, only daughter of Daniel and Rebecca Bowler Potter, was born at Alfred, N. Y., March 6, 1853, and passed away at her home in Milton, Wis., November 5, 1941.

With her father, mother, and five brothers, she moved to West Hallock (now Edelstein), Ill., in 1865. In 1872, she was married to Moses Crosley. In 1893, they moved to Milton, Wis.; and in 1902, to Albion, Wis., where Mr. Crosley passed away in 1923. Mrs. Crosley has lived in Milton since that date.

At the age of ten she was baptized and joined the Second Alfred Seventh Day Baptist Church, and throughout her life maintained membership in churches of like faith in the communities in which she lived.

She is survived by three children: Mrs. C. M. Sheldon of Albion; Mrs. Ella A. Michel of Marion, Iowa; and Dr. G. E. Crosley of Milton. There are three grandchildren and seven great-

grandchildren. Farewell services were conducted by Pastor Carroll L. Hill and Rev. W. D. Burdick. Burial was in Milton cemetery. C. L. H.

Davis. — Rubin Jay Davis, son of Luther and Pernilla Davis, was born near Humbolt, Neb., February 28, 1870. He died at his home in the Sand Hills, northeast of Ord, August 29, 1941.

He was the youngest in a family of five. At the age of eleven he with his three brothers was baptized by Rev. H. B. Lewis and united with the Seventh Day Baptist Church of Long Branch, Neb.

On December 25, 1891, he was united in marriage to Miss Hannah Van Horn, and they made their home on a farm near Humbolt. Later they moved to a farm near Dighton, Kan.; then to Farnam, Neb., where they became charter members of the Farnam Seventh Day Baptist Church. In 1919, they moved to a farm near North Loup, and ten years ago they moved into the Sand Hills northeast of Ord. To this couple were born three sons and four daughters. Two of the sons died in infancy.

Mr. Davis was a man of prayer and a great lover of the Bible and sacred songs. He studied the Bible daily and but few knew or could quote the Scriptures as could he. Since living in the Sand Hills he was too far from his church to attend regularly, but each Sabbath, he with other members of the family who lived near, met in his home and conducted together a Sabbath school and church service. He was a deacon in the North Loup Church.

He is survived by his wife; four daughters: Mrs. Edna Babcock, Mrs. Marie Brannon of North Loup; Mrs. Leona Thorngate of Battle Creek, Mich.; and Mrs. Lucile Swanson of Rosedale; and a son Aubrey of Rosedale, Neb.; a brother Fidello Davis of North Loup; fifteen grandchildren, and a host of friends. Funeral services were conducted from his church in North Loup, by his pastor, A. Clyde Ehret. Burial was in the local cemetery. A. C. E.

Stewart. — Hugh C. Stewart, eldest son of James and Mary Jane Davidson Stewart, was born in Rahway, N. J., August 29, 1856, and passed away at his home in Milton, Wis., October 19, 1941.

February 6, 1876, he was married to Alice Leach, at Camden, N. J. For over thirty years he was a farmer living near West Hallock, Ill. In 1905, he moved to Albion, Wis., where he operated a general store in partnership with Moses Crosley, later moving to Milton where he kept a drug and book store. He was a member of the Seventh Day Baptist Church, and much interested in church work.

He is survived by his wife and five children: Rollo of Chillicothe, Ill.; Wilbur of Columbus, Ohio; Mrs. Clarence Lawton of Albion, Mrs. Ben Wille, Janesville, Howard of Spencer, Wis.; thirteen grandchildren, and two great-grandchildren.

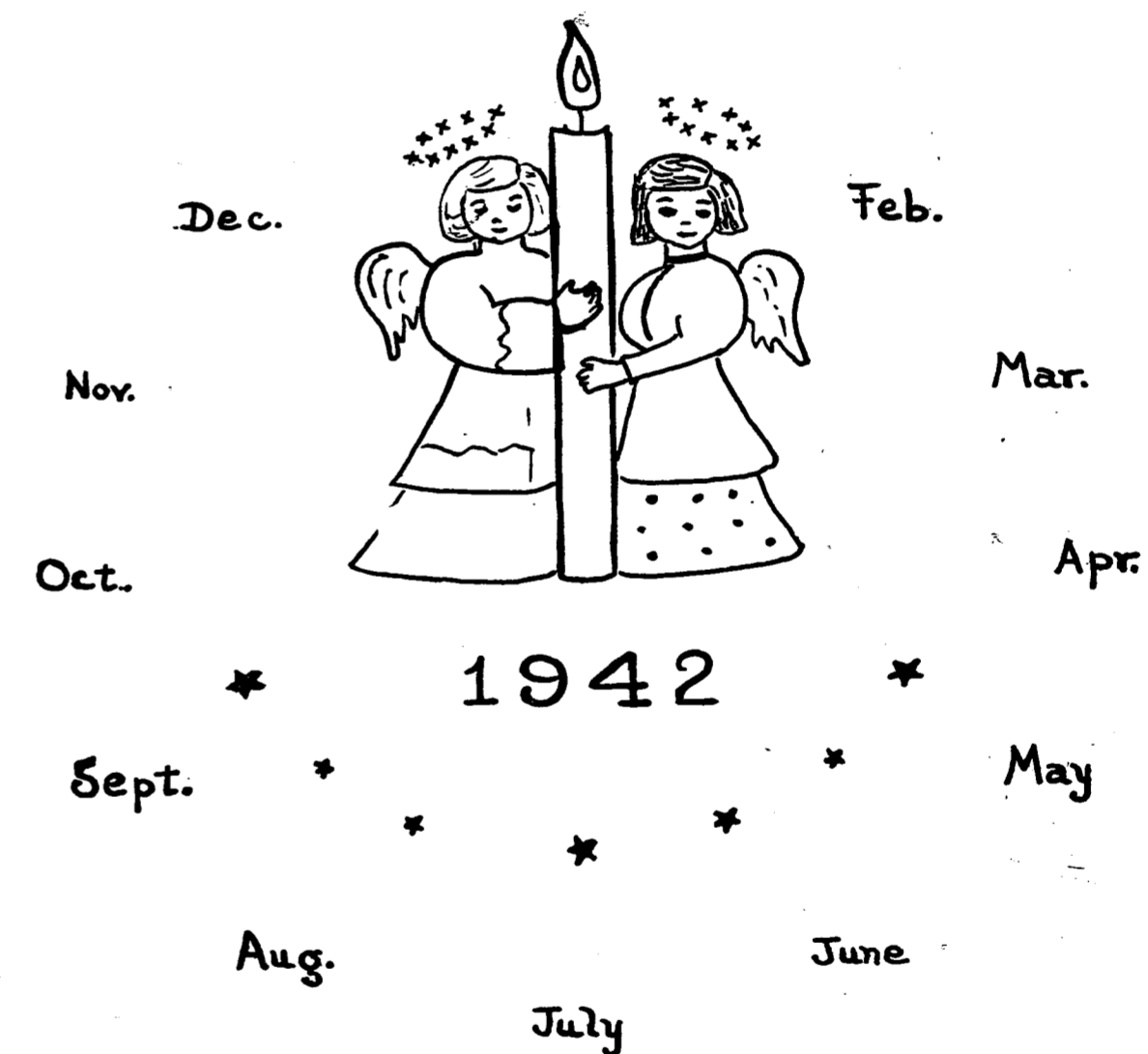
Farewell services were conducted by Pastor Carroll L. Hill. Burial was in Evergreen Cemetery at Albion. C. L. H.

# The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., DECEMBER 29, 1941

No. 26



*Throughout the year may the Light shine  
"in a dark place, until the day dawn, and  
the day star arise in your hearts."*