

year struggle. For you and for your parents, too, sacrifice has been willingly accepted with the consummation of these graduation days in prospect. Both you and your parents are stronger for it. Alfred has offered you much. On the crucial issue before us all, I offer you tonight the faith of this baccalaureate address. For it simmers down to faith in the deeper and yet hidden purposes of the Lord of all the earth. The stormy way is His way. Just as new physical life emerges from mother life through pain, anxiety, and travail, so new spiritual levels are reached by the individual and by the race, through disciplinary pain and travail of soul. It is on the basis of this faith that I buttress my own sorely strained philosophy of life and try to adjust myself to the mystifying ups and downs of man's past, to the question-posing, world-shaking calamities of the present, and to the still unrevealed future of myself, my children, you, my friends, and my much prized democratic way of life.

In faith I say "the Lord hath his way in the whirlwind and in the storm." He bringeth testing and eternal life on the wings of the storm. He will have his way in these storms.

May God give us all the faith to say:

"Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

### DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

Lewis Camp will open Sunday with a large registration for the week and for the coming weekend. Extensive plans have been made for a week of worship, study, and recreation. The camp holds in store for teen-age young people of the Seventh Day Baptist Eastern Association, and others, a fine program that will appeal to all.

Guests will be present from New York, New Jersey, Connecticut, and Rhode Island.

Mrs. Jessie C. Ferguson of Alfred, N. Y., formerly of Ashaway and Westerly, will have charge of the meals at the camp and Rev. Wayne Rood of Rockville will direct camp activities. Rev. Earl Cruzan of Waterford, is registrar, Paul Maxson, in charge of recreation activities, and Mrs. Anna Rood, crafts.

Instructors will include Rev. Ralph H. Coon who will talk on "The Gospel of John"; and A. J. C. Bond, whose subject will be "What Do I Believe?" The camp will be in session from July 6 to July 13, inclusive.

—Westerly Sun.

Independence, R. I.

The Seventh Day Baptist Western Association held its annual June session with the Independence Church Friday evening to Sunday, June 20-22; with an attendance of fifty young people at the young people's fellowship supper and program Friday evening; two hundred fifty Sabbath morning and afternoon; and about sixty Sunday morning and afternoon.

Various phases of the general theme of personal religious living were presented in sermons and addresses at the six sessions, by Rev. Marion C. Van Horn of Salem, W. Va.; Rev. Everett T. Harris, Alfred; Dr. Ben R. Crandall, Alfred; Mark Sanford, Little Genesee; Wayne N. Crandall, Canisteo; and A. D. Button, Friendship.

Worship services were conducted by Rev. E. F. Randolph of Alfred Station; William Thompson of Hebron, Pa.; Donald Phillips, Hartsville; and Alton Wheeler and Charles Bond of Alfred.

Special music was given at the young people's program by a quartet from Little Genesee. The Alfred choir, under the direction of Professor Wingate, furnished music at the regular church service, and a men's chorus gave three numbers at the laymen's hour in the afternoon. Mrs. Donald Phillips sang on the night after Sabbath and a duet was rendered by young people from Alfred Sunday morning.

The officers elected for the coming year are: Moderator, Wayne N. Crandall; recording secretary, Miss Martha Bottoms; assistant recording secretary, Miss Hilda Clarke; corresponding secretary, Mrs. Edna Pierce; and treasurer, Elmer F. Cowles.

—Andover News.

### QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will be held with the Walworth Church July 25 and 26. The young people of the Walworth Church will provide the program Friday night. Rev. N. N. Bartel, acting pastor of the Walworth Church, will preach Sabbath morning. Dinner will be served at noon, and the business session will be held at 1.30 p.m. A program is being arranged for 2 o'clock, and the young people of the quarterly meeting will arrange the program for 3 o'clock.

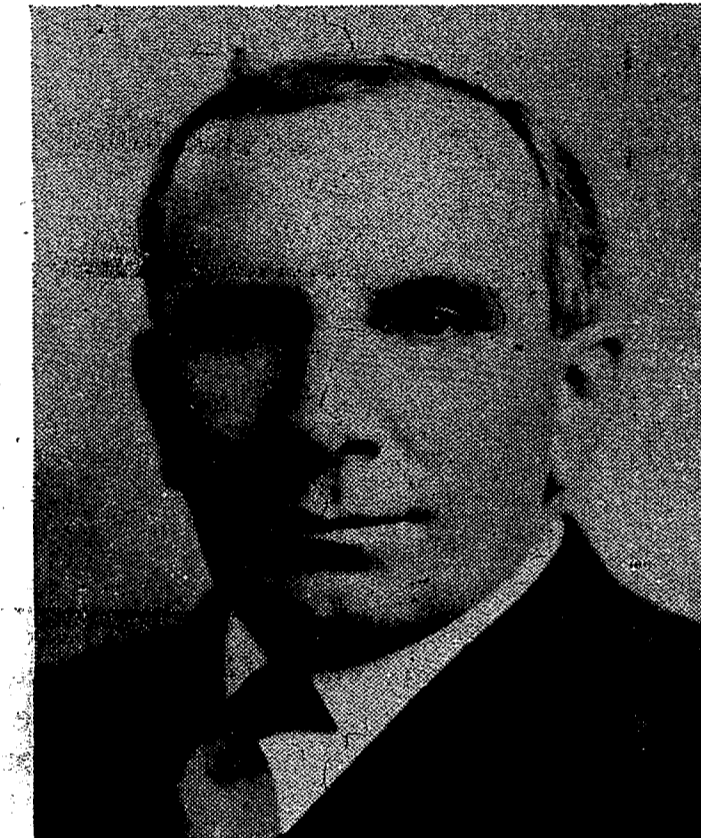
Robert E. Greene,  
Secretary-Treasurer.

# The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., JULY 21, 1941

No. 3



DR. J. NELSON NORWOOD

President of Alfred University

(See "Who's Who" in this Recorder.)

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# 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

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## EDITORIALS

### RESPONSIBILITY OF CHRISTIAN DEMOCRACY

America, and particularly the Church, has everything to lose by a successful assault upon democracy by totalitarianism. It would seem that we should see clearly the issues before us. We should know what democracy is: its principles, how it works out in practice, its benefits, and our responsibility concerning the maintenance of its rights and ideals in the face of the dangers confronting us. Calamity awaits us if we do not successfully defend the way of life that means so much to us and in which we have so much at stake.

We believe, we as Christians, the Church of Jesus Christ, including Seventh Day Baptists, have a responsibility to this society—democracy—whose principles “stem from the Christian religion,” and ought to do something in the way of constructive, thinking and planning to educate people for such purposes as are stated above.

As our part in this important procedure we hope in the Sabbath Recorder to publish a few brief articles written by Rev. William C. Kernan, director of Christian Institute for American Democracy. The articles as received so far, contributed freely, seem to us safe and full of wise counsel. These articles will deal with the general subject of Christianity and democracy, and will appear in many of our weekly religious papers. As much of this valuable service will be used as the Recorder can find space for. We trust the articles will be read by all with profit.

“This is our society,” Doctor Kernan says in one of his early articles. “Its ideals are ours. In large measure, the men who founded America were products of centuries of Christian thought and Christian living.” For the fuller expression of religious convictions the pioneers came here. Here, we hold that regardless of race, religion, or cultural background, all men are “equally members of this fellowship which we call the American Democratic Society. There are no strangers here. There are only men who are brethren.”

With the equality in respect to rights with which we believe men are born and which shall not unlawfully be taken from them, there is the responsibility of meeting the obligations which these rights confer. Yes, democracy imposes responsibility.

### OUR ASSOCIATIONS

Our associations are of real importance to us. They are the more intimate gatherings of our people in smaller groups than that of General Conference. A larger representation of the local churches is possible than at the larger meeting. For many years these gatherings have been esteemed and fostered because of the opportunity for presenting to a wider, more local hearing the interests of our people, the work of our various agencies, and for the inspiration that information and fellowship bring.

For the most part and usually the editor of the Sabbath Recorder is present at these meetings, in order to keep in touch with the people of the various churches and charged with the duty of reporting the asso-

ciational doings through the pages of the Recorder.

This year it did not seem advisable for him to attend the association at Lost Creek. This he greatly regretted, not only because of not doing his full duty, but because of an opportunity missed of meeting again with a people dearly beloved, especially of the church where for eleven years he served two happy pastorates.

Mr. Victor Skags, a theological student of Alfred, the editor of the Department of Young People's Work, and this summer acting pastor of the Ritchie Seventh Day Baptist Church at Berea, W. Va., was asked to report the association for the Recorder. We are proud of our young men in the seminary and look forward to their future ministry with utmost hope. That the editor's confidence in this young man's ability as an observer and a reporter was not misplaced will be appreciated by all who read the following report of the Southeastern Association.

### Southeastern Association

On a hot, heavy Thursday evening, June 26, 1941, to be exact, a goodly number of Seventh Day Baptists met in the auditorium of the Lost Creek, W. Va., church for the opening session of the Southeastern Seventh Day Baptist Association.

The moderator, Mr. Urso B. Davis, called the meeting to order. The opening devotional service was conducted by Rev. J. L. Skaggs. It was a short, inspiring meditation in keeping with the association theme, “Christ in the Time of Crisis.”

All visitors were given a hearty welcome by Rev. Eli F. Looftboro. He told us of work done by the people of the local congregation and mentioned the electric lights and the completed basement dining room which was unfinished but usable five years ago when association was there last. His address told us of arrangements for our comfort which we found to be quite adequate.

The response to this cordial welcome was given by Miss Greta Randolph of the Middle Island Church. She thanked Lost Creek for the welcome and gave all of us food for thought by presenting the necessary tasks, duties, and privileges of the delegates. After short remarks by the moderator, the sermon of the evening was given by Victor W. Skaggs, acting pastor of the Ritchie Church at Berea. Under the title, “Hath God Forgotten to Be Gracious?” taken from Psalm 77, he gave a message of cheer. God has not forgotten to be gracious. It is we, the men on this earth, who have changed, and not God. His love and care are evidenced all around us. Let us shout till the whole world hears, that God is gracious and merciful. The man who builds his life on the rock foundation of Jesus cannot be moved.

Friday

The business session was short and to the point. In no way did it detract from the services to follow. A pleasant interlude and worship-provoking meditation and prayer were led by Eleanor Jane Curry of Lost Creek. Following this, Rev. Marion C. Van Horn addressed the group on the association theme, “Christ in the Time of Crisis.” Christ demands the supreme loyalty. His most severe condemnation falls on that in which we find the most pride—our families. He demands that we overcome the tensions that are pulling us this way and that—that are forcing us to fight for supremacy within ourselves.

In the afternoon Rev. W. L. Burdick conducted the missionary hour. He spoke briefly, giving a picture of our mission work as it stands in these difficult days. In China, in Holland, in Germany, in British Guiana, in Jamaica, in our homeland where work has already been established, calls far exceed our means. From Africa, India, Australia, and from all over this earth, come calls for men and money, that we cannot answer. The call is here, the golden age is before us. Let us meet it.

This afternoon session was adjourned early in order that those who could and would might enjoy an hour's swim in the pool at Jackson's Mill State 4-H Camp. Those who went came back for supper refreshed and happy, ready to begin again as the sun set and the Sabbath began.

The group, now grown larger than that of Thursday evening, gathered on the steps of the church, where, without the aid of an instrument, Rev. Marion C. Van Horn led an impressive and inspirational service. He chose hymns carefully, and with a running line of comment connected them in our minds into an integrated whole. The meditation led to a realization of Jesus as a perfect friend, one on whom we can depend in a time of crisis.

Inside the church the evening devotions, conducted by Mr. Ernest F. Bond, carried on the quiet, wholesome, worshipful attitude. For some minutes a marimba played softly the tunes of familiar hymns. Then, in a quiet, reverent voice, the leader read fitting Scripture. Devotional poems read to the accompaniment of hymn tunes on the piano formed a fitting conclusion, preparing us suitably for the message to follow. Rev. J. L. Skaggs of Salem delivered a soul-stirring sermon on “We Have the Mind of Christ.” The question was, what was the mind of Christ? We found that this mind of the Master was composed of understanding, of a new viewpoint, of different purposes, and of new expectations. Because we have these things—and not all Christians have them—but because we have these things or should have them, we are to be like him. We must strive that we may achieve and maintain in ourselves the mind of Christ.

Immediately following this message Pastor Skaggs conducted the traditional Sabbath eve conference meeting. Each year such a meeting becomes a milestone in the lives of many. At first the meeting was open to young people and then to other laymen, and only after some time did the ministers and their wives have opportunity to speak. Many took part and among them several

young people, making truly a moment of quiet in our eternal hurry and of rest from our busy thoughts.

#### Sabbath

The Sabbath morning dawned bright and clear and augured well for a large congregation. No one was disappointed for the church was well filled with worshipping people. During the service we were inspired by a solo, "My Task," sung by Mrs. Burl Van Horn, and a beautiful rendition of "Remember Me, O Mighty One," by the Men's Chorus of the Salem Church. The morning sermon was delivered by Rev. Paul Maxson, the representative of the Central and Eastern Associations. He gave his theme as "New Dictators or an Old God." This subject by itself suggests a far-reaching development. Watch for this sermon in the Recorder.

After a fine dinner in the church basement and a time for visiting, we met in the church for the Woman's Board hour conducted by Mrs. E. F. Loofboro. The devotional period at the opening of this session was most interesting and inspiring. Four girls from the Salem Junior Ladies' Aid (the first organized by the board) led. They recited the Scripture lesson from the Psalms together; they sang together as a girls' quartet; and one of them led us in prayer. It was valuable to learn of the interest and effort these girls are putting into the wide work into which they are entering so young. Mrs. J. L. Skaggs then addressed the group, setting forth some of the work of the board and pointing out opportunities for more work. The address of the afternoon came from Rev. Marion C. Van Horn. He spoke of his work as promoter of evangelism for Seventh Day Baptists. Evangelism is the task of each Christian. It cannot be done entirely by speaking; it cannot be done entirely by living. It must be done through a combination of both of these. Although his work has involved church meetings, he feels that his real field is direct personal evangelism.

The young people's program took its theme in keeping with that of the association: "Youth in the Time of Crisis." The service was opened by a quiet hour meditation led by President S. O. Bond assisted by a concealed quartet of Salem young people. This was an especially beautiful service. The Berea young people presented a radio play, "James of Galilee," depicting the home life, the mental struggles climaxed in James answering the call of the Master. It gave a new insight into an old, old story. After a solo, "The Trumpeter," sung by Luther Curry, Miss Carol Kagarise delivered the evening address. She said that it is important for youth to know how to live. With power and courage from God, youth may build during this crisis. Youth needs the spirit of Sir Andrew Barton when he said:

"I'll lay me down and bleed a while  
And then I'll rise to fight again."

This address has already been printed on the Young People's Page of the July seventh Sabbath Recorder.

#### Sunday

The business session of the association came on Sunday morning. The Southeastern Associa-

tion will meet in 1942, at the call of its executive committee at Salem, under the leadership of Moderator Ross Seager.

The Tract Society hour was next on the program. The absence of the secretary was deeply regretted, but the program was ably presented under the direction of Rev. J. L. Skaggs. There were three short addresses. After introductory remarks by the leader, Rev. Paul Maxson talked about the "Printed Page." He emphasized the value of the tracts which we have and the necessity for individual lay responsibility for their distribution. With enthusiasm he talked of the Tract-a-Month Club. Then he drew our attention to the Sabbath Recorder. He pointed out that it costs approximately five cents per week, and showed that so many more could take it and thus help to improve and enlarge it.

The second address was given by Rev. Marion C. Van Horn. The field for the work of the Tract Society is world wide. Our missionary secretary has pointed out calls for our work over the entire world. These are, in part, the responsibility of the Tract Society. Our words, printed or spoken, may awaken a new hope in the hearts of men. The resources with which we may meet and serve this tremendous field are to be found in our denominational boards, associations, individual churches, and individual lives. Prayer is a resource of the individual. Have we begun to tap the resources within ourselves?

The third address was delivered by Rev. J. L. Skaggs. He spoke particularly of our co-operative relationship with other people through various groups such as the Federal Council of the Churches of Christ in America, and of our influence for good and for the Sabbath in these fields. He went on to emphasize the need of our co-operation with our own Tract Society and the need of new subscriptions to the Sabbath Recorder.

In the afternoon we met once more and after a devotional service led by Rev. W. L. Davis, Professor Harley D. Bond took charge of the educational hour. Dean E. Grant Nine of Salem College delivered a stirring address on "We Take a Look at Christian Education." He said that the mental, physical, and spiritual aspects of man must grow together, and that Christian education makes the attempt to make this entire development possible. This is certainly an inadequate summary of such a splendid address, but we hope to have it for publication some time in the future.

Rev. Elmo F. Randolph represented the Board of Christian Education. His address told of the work and organization of the board, but emphasized his specialty. He talked of the relationship of the church youth camps to the entire field of Christian education. They have a permanent and valuable place in the development of wholesome happy ideals and lives.

The closing session convened at 7.30 Sunday evening. The candlelight devotional service was led by Mr. Clarence Rogers of Salem. The final sermon of the association was delivered by Rev. Orville Babcock of Salemville, Pa. This sermon will soon appear in the Recorder.

### ALL ABOARD FOR CONFERENCE

August 19-24 are dates that are on the minds of many of our people at this time, for it is the date General Conference is to be held in Denver. Doubtless many are already looking at time tables and road maps for the purpose of planning their trip.

It is a long trip from our eastern churches to Denver, but the miles are no longer coming west than they are going east, as many of our western people have found when making the trip to Plainfield and other places in the east where Conference is frequently held.

One reason why Conference should perhaps be held more frequently east of the Ohio than west of it is the fact that more of our churches are in that part of the United States. But, on the other hand, it may be that the churches on the great western plains need such meetings and the presence of other Seventh Day Baptists more than our churches do that are grouped closely together. Then, too, we need a well-attended Conference in Denver and the west to make people Seventh Day Baptist conscious. Won't you strengthen and bless us with your presence this year? You may not need us, but we need you.

We have secured, at what we consider a very reasonable cost, the Broadway Baptist church building, situated one block east of Broadway, the main street and national highways 85 and 87 north and south through the city. Street cars reaching most parts of the city can be taken one block from the church. Some fairly good hotels are near by, and many tourist cabins may be easily reached on the above highways to the south, some within the city limits and some just outside.

Were our homes as large as our desires and hearts, we would give all who come free lodging; but our families are few, and for the most part our homes are small, some of them being apartments of two or three rooms. Of course we will fill our homes to full capacity with our relatives and friends, but even then we cannot hope to give sleeping quarters to but a portion of the delegation we hope will come.

Housing and feeding will be on the plan followed in recent years. As just indicated, there will be a limited amount of free lodging. Plenty of good hotels and tourist cabins, conveniently located, can be obtained at a reasonable price. We are informed by the committees having such matters in

charge, that hotels and cabins that we can recommend can be had for one dollar and up, depending upon the accommodations desired, and that fairly good meals may be had at an average of about one dollar per person per day. There are food counters and hamburger stands where good food may be had at even less. There are, of course, many places where the finest food may be obtained. Our committee will have a list of all types of eating places for your convenience. All eating places are carefully inspected by the city and licensed.

Come to Conference, and we will do our best to make your stay with us a happy one.

Erlo E. Sutton,  
Chairman of General Committee.

### MISSIONS

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

### QUEER

Recently an article in one of the leading weekly magazines had as its title, "The Passing of Capitalistic Missions." Doubtless many others besides the writer wondered what the author of the article meant. Was he trying to shock us by announcing that modern missions are capitalistic and that they are passing?

The words "capitalistic" and "capitalism" have come to be used with an approbrious meaning. The demagogues try to stir up class hatred by calling certain things capitalistic; they try to destroy a candidate for office by saying that he is the tool of capitalism; and they endeavor to defeat a cause by proclaiming it to be capitalistic.

A thing is said to be capitalistic when capital and capitalists play the principal part. Very few have thought of capital as the principal thing in missions, or that capitalists are the chief ones who are promoting missions. We have thought of Christ, of sacrifice on the part of Christ and his followers, and of transformation of men and nations.

It is true that there have been a few wealthy people who have given liberally for missions, but the most of the money used for missions has come from poor people, millions of them. It is also true that it takes money

to conduct missions, but what is there that does not require money? Is a thing capitalistic because it takes money to support it? It would be as fair to call the church capitalistic, the home capitalistic, yes, the poor house capitalistic, as it is to call missions capitalistic, for a good deal of capital goes into the church, the home, and the poor house. It is true modern missions have come to be conducted on a large scale; but comparatively speaking, very few things are conducted with so little capital as missions. No other class of professional workers are paid as low wages as missionaries and missionary pastors.

Furthermore, the facts do not bear out the statements that missions, capitalistic or otherwise, are "passing." It is true that the war raging in Europe and Asia has placed a great burden on missions and deprived many fields of their support, but there is no evidence that this is to be permanent. It is also true that missionaries are being withdrawn from some fields, but the native workers are carrying on the work and will carry it on. This, however, is the end sought in all mission work. When a field becomes self-supporting, the workers and support can be carried to new fields. Such was the method of apostolic missions.

In this connection we may ask, What has a better right to the wealth of this world than Christian missions? They have made possible its production. Our ancestors were cannibals when the gospel was carried to Great Britain. It is recorded that the slaves brought to Rome from Great Britain were among the lowest types. The wealth of the United States and the world is largely the product of missions, and Christ is asking us to dedicate it, together with ourselves, to the extension of his kingdom.

Isn't it queer that anyone should call modern missions "capitalistic"? Isn't it queer that some people should think of them as "passing"?  
W. L. B.

**WORLD WIDE COMMUNION**

The Department of Evangelism of the Federal Council is promoting the World Wide Communion again this year and has asked the Missionary Society, through its secretary, to sponsor it among Seventh Day Baptists.

The time set is the first week-end in October. Seventh Day Baptist churches can join in this by unitedly celebrating the Lord's Supper, Sabbath day, October 4, and attention is called to it this early that all churches may have sufficient time to arrange for it.

A package containing nine pieces of literature regarding the World Wide Communion was mailed to all pastors and church leaders two weeks past, and if more literature is desired it can be secured at a small expense by applying to the Department of Evangelism, 297 Fourth Ave., New York City.

The chief purpose of the World Wide Communion is to honor and glorify Christ and to make him supreme in the Church and in the hearts of men. By thus doing, we build up the Church, strengthen the individual members, lead men to eternal life, and transform the world.

There is the same reason for a World Wide Communion that there is for a united Thanksgiving Day, and it is hoped our churches will find it possible to join in the World Wide Communion this year.

W. L. B.

**THIS DAY**

This question was asked the other day, "When may I be called a Christian?" Possibly it is in the mind of most young people. One who, responding to the command of Jesus, his Lord, "Today . . . go work," enters his service today, is as certainly a Christian when he puts both feet on the "strait" road as in any hour of his homeward travel. Experience gives one added ability to help companions on the way, for one has become stronger.

Both are Christians, the one who starts and the one who keeps going.  
A. S. B.

**MOSLEM OR CHRISTIAN?**

The people in the Netherlands Indies (population 60,731,025) will soon be either Moslem or Christian. All other religious beliefs and practices are rapidly disappearing. So we are told by such authorities as Professor H. Kraemer. But which will it be—Moslem or Christian? Another high authority said recently that all the eastern half of the archipelago will almost certainly be Christian within a very few years if the present rate of progress in the work of the

missions can be maintained. These missions were suddenly cut off from all support by the invasion of Holland last year. So the support of these "orphaned missions" by the American churches for the duration of the war is supremely important. Moslem or Christian? The answer is now largely dependent upon our response to this appeal.—Dr. A. L. Warnshuis, Secretary, International Missionary Council.

**TREASURER'S MONTHLY STATEMENT**

May 1, 1941, to May 31, 1941

Karl G. Stillman, Treasurer,  
In account with  
The Seventh Day Baptist Missionary Society

Dr.	
Cash on hand May 1, 1941	—\$1,251.56
Julie E. H. Flansburg, Atlantic City, N. J., foreign missions	1.00
Reta I. Crouch, Albuquerque, N. M., back salaries	6.00
Reta I. Crouch, Albuquerque, N. M., H. E. Davis China Relief Fund	1.00
James L. Estee, Camargo, Okla., H. E. Davis China Relief Fund	1.00
Mrs. C. E. Persels, Farina, Ill., China Emergency Fund	5.00
Mrs. C. E. Persels, Farina, Ill., H. E. Davis China Relief Fund	2.00
Mrs. S. B. Bates, Adams Center, N. Y., H. E. Davis China Relief Fund	1.00
Transferred from Amanda M. Burdick Scholarship Fund income account	50.91
Denver, Colo., Sabbath school, H. E. Davis China Relief Work	5.00
Adams Center, N. Y., Ladies' Aid society, relief China church members	20.00
People's S. D. B. Church, Washington, D. C., Missions	1.00
Transferred from Debt Fund savings account to apply on loan	250.00
Riverside, Calif., Church, Jamaica	5.00
Riverside, Calif., Church, China mission	1.00
Riverside, Calif., Church, H. E. Davis China Relief Fund	1.00
Piscataway Church N. J., China emergency	10.55
First Alfred, N. Y., Church, relief work at Shanghai	3.00
Plainfield, N. J., Church, return of missionaries	25.00
Gentry, Ark., Church	1.00
Marlboro N. J., Church, return of missionaries	10.00
Milton, Wis., Church	1.00
Mrs. Fred Greene, Cashmere, Wash., return of missionaries	2.00
May share Denominational Budget receipts	652.80
	<u>—\$ 195.30</u>

Cr.	
George Thorngate, Amanda M. Burdick Scholarship Fund due China	\$ 25.00
Rev. Ralph H. Coon, Colorado field	47.71
Rev. R. J. Severance	33.33
Rev. Ralph H. Coon	25.00
Rev. Charles W. Thorngate	25.00
Rev. Ellis R. Lewis, work in S. W. Assn. \$116.67—travel expenses \$124.40	241.07
Rev. W. L. Burdick:	
Salary	\$ 112.50
Rent	25.00
Clerk	33.33
Supplies	6.86
Travel	59.30
	<u>236.99</u>
Rev. A. L. Davis	10.00
Treasurer's expense, clerk	20.00
Rev. Orville W. Babcock	25.00

China Payments:	
H. E. Davis, salary and allowances	\$ 105.13
Principal Boys' School	25.00
Boys' School	12.50
Incidentals	18.75
Anna M. West	31.25
Rosa W. Palmberg	30.00
George Thorngate, salary & allowances	112.50
Grace I. Crandall	31.25
	<u>366.38</u>
Rev. Heinrich Chr. Bruhn, work in Germany	41.66
Rev. Verney A. Wilson	16.66
George Thorngate, gifts for H. E. Davis China Relief Fund:	
Reta I. Crouch	\$ 1.00
James L. Estee	1.00
Mrs. C. E. Persel	2.00
Mrs. S. B. Bates	1.00
Denver Sabbath school	5.00
Adams Center, N. Y., Ladies' Aid society	20.00
Riverside, Calif., Church	1.00
George Thorngate, gift for relief work at Shanghai, First Alfred, N. Y., Church	3.00
	<u>34.00</u>
Rev. Luther W. Crichlow:	
Salary and allowances	\$ 83.33
Rent	20.83
Native workers	39.59
Travel expenses	7.90
	<u>151.65</u>
Payment on loan	250.00
Interest	73.07
Debt Fund share Denominational Budget receipts for May	91.13
Interest saved on notes transferred to Debt Fund	18.76
Net overdraft May, 1941 (Amount due missionaries and others for salaries and allowances but unpaid)	—1,927.71
	<u>—\$ 195.30</u>

**DAILY MEDITATIONS**

(Prepared by Mrs. Frank A. Langworthy, Plainfield, N. J.)

Sunday, July 27

Read Luke 12: 16-21; Psalm 75: 5-10.  
"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge."

We would all like to attain success in one way or another. There are many fields in which to work toward success. It is a sad commentary on our judgment, however, if all our efforts are put forth to gain success in wealth or position or power—to the neglect of our spiritual life. We would be like the rich man in the parable, to whom God said, "Thou fool, this night thy soul shall be required of thee." There is great danger in success, even for the followers of Christ. It is so easy to become proud spirited and take credit to oneself instead of giving all the glory to him through whom alone promotion comes.

If I would "run the race toward the mark for the high calling of God in Christ Jesus," I must also do as Paul said he did—"keep under my body, and bring it into subjection: lest that by any means, when I have preached

to others, I myself should be a castaway." (1 Corinthians 9: 27.)

Prayer—Dear Father, give us success in our undertakings if they can be used in the furtherance of thy kingdom. But best of all, make us successful in our Christian lives and experiences, that we may be useful in touching other lives to help them to know thee. Amen.

#### Monday, July 28

Read Romans 8: 26-31; Matthew 21: 21, 22.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

In order that we may be able to cope with the sins of our times we need often to seek God's guidance through prayer. We may not know how to ask wisely, but he knows our hearts and what is best for us and will give the help needed.

#### MY PRAYER TONIGHT

By Charlotte Hess Chaffee

Dear Father, hear my prayer tonight,  
And answer as thou may,  
So while I kneel before thee, Lord,  
Just teach me what to say.

Oh, may I not pray selfishly  
When before thy throne I come;  
Teach me first just to want thy will  
Instead of favors done.

When I'm alone, O Lord, give me  
The courage to go on,  
And when I'm hurt and my heart bleeds  
For friends and loved ones gone,

May I remember only Christ,  
His sufferings for me,  
Not only in his short young life,  
But on dark Calvary.

Dear Father, hear my prayer tonight,  
And answer as thou may  
My stumbling words, my halting tongue:  
Thou knowest what I say.

—Taken from Sunday School Times.

#### Tuesday, July 29

Read 2 Corinthians 6: 1-3; 2 Timothy 2: 15.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

Soon after the Armistice of the first World War, an American lecturer in the service of the A.E.F., while conducting a group of us around the partially destroyed cathedral of Rheims, said that centuries before when the building was started, workers and artisans of all kinds from many miles around were engaged for a lifetime service of build-

ing. Everything must be done "as unto the Lord." Of the more than two thousand sculptured figures adorning the outside, the order was given that even the ones far up behind the towers or those that would scarcely ever be seen by men, must be just as perfectly formed as those which surrounded the entrance portals.

So it should be in the lives of Christ's workers; whatever the task, let it be done painstakingly, carefully, that we may show ourselves "approved unto God."

Prayer—Our dear Father, whatever our tasks in life may be, whether before the eyes of men or in obscurity, may we do all as unto thee. In Jesus' name. Amen.

F. A. L.

#### Wednesday, July 30

Read Acts 16: 5-15; Psalm 43.

"Send out thy light and thy truth; let them lead me."

William Cowper, the poet, was subject to moments of deep melancholy. The story is told of his being overcome by this malady one night, when he called a cabby and directed him to drive to the banks of the Thames River. A dense fog hung over the city of London, and the cab driver groped his way along the streets for a long time, without finding the river. Finally, in desperation, his passenger leaped from the cab, intending to find his watery grave unassisted. Groping through the fog, he was astonished, at last, to find himself at his own doorstep. He went to his room and wrote the words of that beautiful hymn—

God moves in a mysterious way  
His wonders to perform.

How many have felt the guiding hand of Providence! We do not always recognize it as such at the time, but afterward as we look back, we know God's hand was guiding us.

Prayer—Our Father, once more we pray for a sense of thy nearness, that we may know that thou wilt guide us each day, if we but consider thy will instead of our own. Amen.

#### Thursday, July 31

Read Psalm 46.

"The Lord of hosts is with us; the God of Jacob is our refuge."

With a belief in God, and a Christian desire to direct their affairs without interference, our forefathers, through sacrifice, estab-

lished the handmaiden of freedom—democracy.

As Christ was compelled to travel the stations to the cross, so must we travel the stations of religion and Christianity with independence, patriotism, and democracy if we are to maintain freedom.

By a denial of God and the teachings of the lowly Nazarene, the world is bartering its birthright for the pottage of human selfishness, and it stands on the brink of its own destruction.

"But he that endureth to the end shall be saved."

As Christ suffered, so must a nation suffer for righteousness. If it be our lot to scourge the world of bigotry, intolerance, and oppression, God grant us grace to see the right and do those things that are requisite and necessary to establish a just peace in this war torn world.

In the discharge of our obligation to the Fatherhood of God and the brotherhood of man, the American farmer will never be found wanting. — Editorial in American Power Farmer.

Prayer—Father of us all, help us from all walks of life in this country to put thee first in our nation. Wilt thou be with our leaders and those in high and influential places. Make them wise in their decisions, that our country may help to bring peace and thus serve the kingdom of our Lord. Amen.

(The following meditations were prepared by Miss Marjorie J. Burdick, Milton, Wis.)

#### Friday, August 1

Read Psalm 95: 1-6.

"O come, let us worship and bow down: let us kneel before the Lord our maker."

The call to worship comes to us each Friday at the close of the week. The Sabbath bell should ring in our hearts at sundown and give us an evening of preparation for the next day.

What should that Sabbath be? That is something each one must decide for himself. For the pastors, teachers, choir leaders, and all the church workers there is little time for physical rest or meditation on the Sabbath.

Possibly there are those who should be helping share the leadership on Sabbath day, so that all might have time for rest and worship.

Prayer—May we come to the Sabbath in the spirit of worship and willingness to help others have time to spend in rest and communion with thee. Amen.

#### Sabbath, August 2

Read Psalm 122.

"I was glad when they said unto me, Let us go into the house of the Lord."

It was the custom of Jesus to go to the church on his day for worship. In so far as possible we, too, should seek a place of worship and the fellowship of others with whom to worship on the Sabbath.

Children are greatly influenced by custom. The custom of closing stores from sundown to sundown on the Sabbath, ending the weekly tasks of home and garden, ceasing the pastimes and games of the week not suitable to the quiet of the Sabbath, regular attendance at church and Sabbath School, all aid in bringing the Sabbath atmosphere into the home and community.

Prayer—Dear Father, we thank thee for each Sabbath and for communion and worship with other Christians in the "house of the Lord." Amen.

### GENERAL CONFERENCE

Denver, Colo.

August 19 to 24, 1941

Will all those who are planning to attend Conference, or think they may attend, send their names at once to the chairman of the local housing committee, Orsen Davis, 40 Kalamath Street, Denver, Colo., stating type of housing desired—a private home, tourist cabin, or hotel. If a family or group desire to be together, give details as to number, adults, children, etc. In most cabins light housekeeping may be done, such as the preparation of meals. Fuller details will be published by the housing committee.

### WHO'S WHO

Dr. J. Nelson Norwood  
Alfred, N. Y.

Norwood, John Nelson, Pres., Alfred University, Alfred, N. Y. Born in Laneham, Notts., England, March 30, 1879. Son of John Cottam and Elizabeth (Ellis) N. Education: Ph.B., Alfred Univ., 1906; studied Univ. of Wisconsin 1907-08; M.A., Univ. of Michigan, 1909; Ph.D., Cornell Univ.,

1915. Married: Ruth Forbes Sherman, daughter of Mr. and Mrs. Eugene Sherman, Cowanesque, Pa., Sept. 3, 1908. Children: Ruth Elizabeth (Mrs. William H. Dennis), John Eugene. Experience: Teacher, history and economics, high school, Olean, N. Y., 1906-1907; Peter White fellow in American History, Univ. of Michigan, 1908-09; univ. fellow in American History, Cornell Univ., 1909-10; associate professor history and political science, 1910-11, prof., 1911-34, acting dean, 1923-24, dean, 1924-33, acting pres., Dec., 1933, to June, 1934, pres. Alfred Univ., 1934—; pres., New York State College of Ceramics at Alfred Univ., 1934—, established 1900; chairman, Board of Visitors, New York State School of Agriculture at Alfred Univ., 1934—, established 1908; acting director summer school, 1919, 1922. Delegate, Universal Christian Conference on Life and Work, Stockholm, Sweden, 1925. Member, American Historical Ass'n, American Political Science Ass'n, Delta Sigma Phi, Rotary, F. & A. M. Author, *The Slavery Schism in the Methodist Episcopal Church, 1844; A Study of Slavery and Ecclesiastical Politics*. Listed in: *Who's Who in America; Who's Who in American Education; Who's Who in New York; Leaders in Education*. Traveled in 1920 and in 1925 in England, France, Germany, Holland, and Sweden. Hobbies or leisure time interests: mechanics, meteorology, gardening, camping, historical research.

## W O M A N ' S W O R K

### MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met in regular session in the Mrs. G. H. Trainer Room with the following members present: Mrs. E. F. Loofboro, Mrs. J. L. Skaggs, Mrs. Okey W. Davis, Mrs. Ross Seager, Mrs. Edward Davis, Mrs. S. O. Bond, Miss Lotta Bond, and Miss Greta Randolph. Rev. Marion C. Van Horn was present also.

Mrs. Loofboro read from the Upper Room, with comments based on 1 Corinthians 16: 8, 9; 2 Corinthians 2: 12. Prayers were offered by the group.

Greta Randolph was appointed secretary pro tem.

The treasurer's report was read and adopted.

Correspondence was read from Rev. E. M. Holston, Mrs. E. R. Lewis, Sara A. Davis, and Mrs. A. L. Davis.

The Ways and Means Committee reported. This report was accepted. It follows:

#### Report of Ways and Means Committee

Your committee met at the time of the Southeastern Association with all members present.

The problem for consideration at this time was a more adequate financial arrangement to meet the expenses of the promoter of evangelism. After general discussion, it was decided unanimously to recommend to the board the payment of \$15 per month for house rent, beginning with the month of June.

Your committee suggest that the payment of salary be changed from the end of the month to the fifteenth of the month. This will follow the regular board meeting when the expense bill will have been received, and one check may cover both salary and expenses. Unless there is objection the plan will be carried out from the middle of July.

The promoter of evangelism will report his contacts during the month of June. Your committee would record its appreciation of the fact that Mr. Van Horn could contact so many individuals and groups in the eastern section of our denomination. The constructive criticism, fine interest and spirit will help guide the development of the work.

Mr. Van Horn has been working in the office for some days, and he plans to carry on the field work in Georgia and Alabama as he may be able before the General Conference.

So much is waiting to be done that the services of one man seem so slowly to meet the needs and to satisfy our enthusiastic anticipations. As the foundation is being laid and the work of evangelism being planned, the need of more workers is very evident. May it be we shall find churches which will offer the services of pastors who are ready to be used a few weeks somewhere on the field. Or some laymen or laywomen may indicate a willingness to be used in this work when opportunity offers.

We are looking forward with courage to the overcoming of difficulties, with hope in our hearts. May the spirit of evangelism arouse each individual member of our churches to contribute his or her best to the Christian way of life.

Respectfully submitted,

Mrs. J. L. Skaggs, Chairman.

The promoter of evangelism reported for the month of June. The report was adopted and filed. It follows:

#### Report of Promoter of Evangelism For month ending June 30, 1941

During the month of June the promoter attended the Central and Eastern Associations as a delegate from the Southeastern Association. He attended the Western Association as an invited speaker. Although attendance at these associa-

tions made no expense for the board, the promoter of evangelism was given opportunity and requested to speak on behalf of the board and its interests. Beside these talks, two other sermons or addresses were given on each program. Judging from questions and discussions with individuals and groups, a very vital interest is being shown in the special project of the Woman's Board.

While in Plainfield, the promoter made a trip to New York City to visit the offices of Dr. Jesse Bader, executive secretary of the Department of Evangelism of the Federal Council, and the office of Dr. Mark A. Dawber, executive secretary of the Home Missions Council. Neither of these men was available at that time for consultation, but valuable materials were received from each office.

During the week between Eastern and Western Associations, the promoter attended the Ministers' Conference at Alfred, and had a place on the program on Wednesday morning.

Four places on the program of the Southeastern Association were filled by the promoter of evangelism. Everywhere, throughout the month, fine interest and spirit have been found and hearty welcome has been given.

Respectfully submitted,

Marion C. Van Horn.

Salem, W. Va.,  
July 1, 1941.

#### Service Report

##### Six Months' Summary

Period of service, December 1, 1940,  
to June 1, 1941

Miles traveled by auto in service	
of the board	3,489
Visits and calls	379
Sermons and addresses	46
Other services	33
Tracts distributed	660
Money received on the field	\$48.80
Average expense per month	\$18.50½

The report of the Christian Culture Committee was read and adopted. It follows:

#### Report of Christian Culture Committee

Your committee would report progress in distributing its literature.

Two letters have been received: one from Mrs. H. R. Crandall, asking for two hundred leaflets on Bible reading; one from Mrs. E. R. Lewis in regard to literature and including her report as Woman's Board correspondent and a contribution to the Woman's Board project of evangelism.

Respectfully submitted,

Mrs. J. L. Skaggs, Chairman.

The annual report of the corresponding secretary was read and adopted.

Mrs. Ross Seager and Mrs. Edward Davis were appointed a committee to have the reports printed for Conference.

These minutes were read and adopted. Adjourned to meet the first Sunday in August.

Mrs. E. F. Loofboro,  
President,

Greta Randolph,  
Secretary pro tem.

Salem, W. Va.,  
July 13, 1941.

## IN GOOD FAITH

### The Supremacy of God

By Rev. Wm. C. Kernan

The government worth having is that which recognizes and acknowledges the supremacy of Almighty God. Only democracy fulfills that prime condition. Indeed, democracy as a social system which exists to set forward the welfare of man, to protect him, and to encourage him, is possible only if God is recognized and acknowledged as supreme.

The great bulwark of a people's liberty is faith in God. It is God's will that we should be free from the tyranny of sin within, and free from the oppression of injustice without. He is the Author of our liberty. He has shown us what is good. It is God who has taught us "to do justly and to love mercy." It is our Lord Jesus Christ who proclaimed that God sent him "to preach the gospel to the poor . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised."

This is the true and everlasting emancipation proclamation for all men — everywhere. It is God's word. And only those who love God, and exalt him, and acknowledge his supremacy will be ready to do their part to make society conform to his will.

Who cares for the fatherless, for the widow, and the orphan? Who hears the sad sighing of the poor and the bruised? God—only God! Though men forget the poor sufferers in this world, God will not; and he has put it into the hearts of Christians to remember them and to minister to them, and to strive for a society that gives to the "least of these" their rightful place in the world. The desire for justice among men necessarily rests upon Christians because justice is the concern of God whom Christians love and whose supremacy they acknowledge.

Where in all the world do men suffer most at this hour? Where are they deprived of their right to speak, to print, and to associate freely with one another? Where, today, are men persecuted, imprisoned, and degraded? In the lands where God is denied, where his supremacy is not acknowledged. In the lands of the Communists and the Nazis who boast of their paganism and attack the Church of the living God. It cannot but be so, because liberty, like all good gifts, is of God. "Where the Spirit of the Lord is, there is liberty." Wherever the Father of mankind is forgotten, the liberty of mankind disappears.

Let America acknowledge the supremacy of God. Let America seek to do his will—"to do justly and to love mercy"—and we shall develop a truer democracy for the good of mankind than we have ever known.—Director, Christian Institute for American Democracy, New York City.

## YOUNG PEOPLE'S WORK KEEPING THE YOUNG MEN ON THE FARM

(Talk given by Wayne Crandall at the Western Association)

In the Western Association there has been a very definite trend towards fewer farms and fewer farmers, which has resulted in smaller parishes, with its ills. That this is not unique with our situation is shown by a report of the Census Bureau. "On April 1, 1940, there was a 30,475,000 farm population, or virtually the same as in 1930. But there were large decreases in some areas and large increases in others. Drought, mechanization, and a trend toward larger farms with a smaller resident labor force are clearly reflected in some sections, and high birth rates and a damming up of rural youth in others. In the industrial Northeast there appears to have been a trend towards small and part-time farming units."

Since the Census Bureau considers anything over three acres a farm, it is easy to see that the number of farm operators who receive their entire income from the farm is decreasing markedly. This fact is cause for alarm to our denomination, since a large number who leave the farm to enter some other vocation find it extremely difficult to keep the Sabbath or are located where it is impossible to attend church on the Sabbath.

In the time which I have I wish to bring to your attention some of the advantages of farming and also some specific suggestions for aiding worthy young men to become established in farming. I am not making the suggestion that all farm boys remain on the farm, nor that those successful in other vocations return to the farm; but I do feel that an effort should be made to retain a higher percentage of our farm boys on the farm for their welfare and that of the local churches.

People in general and boys in particular are very shortsighted in their viewpoints. It is nearly impossible to convince a boy that in the long run he would be better off to remain in school than take a job, or to remain on the farm than to take a job in town. It is going to require some changes in emphasis about a successful life. It means that we must all stop measuring success by the amount of the weekly pay check.

From a strictly dollar and cents basis of comparison at this time, farming does not appear so promising. Yet last year twenty-five farmers on class 3 land in Steuben County made an average labor income of \$777. In addition to this they received their house rent, milk, eggs, vegetables, fuel, etc. They also deducted from their income \$681.65, which represented interest on the farm capital of \$13,633. One farmer made \$3,500; five over \$2,000. Most of this amount could be used for living expenses, since every farmer has a certain amount of equity in his business. The fact that a farmer cannot drive as flashy a car as his city relative is another point in favor of the farm. It is this compulsory saving which makes it probable that the farmer will be independent when he dies. While the city man has a better chance of dying wealthy, the farmer is less likely to be dependent. Few men on a salary save much of it.

On the average, a farmer lives from four to five years longer than his city cousins.

For those who enjoy the out-of-doors and working with living things, there is a very pleasant place for him on the farm, with less regulation and monotony than in most employments.

The hours may be long and work hard, but with more up-to-date equipment this matter is rapidly being improved. Also this combination of mental and physical activity results in less tension than most white collar

jobs. As Romyn Berry says, "We have the ability to go to bed and to sleep, and that is something even kings cannot enjoy today."

These are some of the advantages that one might list in teaching a class in guidance, yet I feel there is something higher and loftier. The farm is more than a place to make a living; it is a way of living. I believe there is no situation in the world which develops resourcefulness and character in man and boy alike better than to work together, play together, and live together on a good farm. This to me is the fundamental reason for farming, and all others are secondary. Burton has made the statement I often think of, "People are like apples; the higher you pile them, the more they rot." The more I come in contact with city people and their ways, the more I appreciate the true significance of that statement. For Seventh Day Baptists there is another very good reason for farming. There is no other vocation in which a person has more freedom of action as to the time he shall worship his God. That is one reason for choosing teaching; yet teaching is not as good as farming in this respect.

Now for methods of encouraging worthy, interested farm boys to remain on the farm.

I. We must bring our attitude towards farming and farmers up to date. Parents are the biggest offenders, followed by the teachers and pastors. The father who is a farmer apologizes to his son that he is nothing better than a farmer. The teacher encourages the brilliant boy to go to the medical school, take up engineering, or something. The preacher wants him to go to college in hopes he may become a minister or at least the training will do him good. Professor G. F. Warren states that the city is a far better place for the sub-normal man than the farm, for he may be more carefully supervised in the city. In these times a farmer must be a mechanical genius to operate his complex machines and keep them in repair. He must be a scientist to cope with the breeding and disease control problems which are becoming more complex every year. New plants are being developed with double the number of chromosomes as their parents; ultra violet light is being used to identify bacterial ring rot, a new disease. He must be a smart business man to handle the financing of a \$10,000 to \$15,000 dollar business without failure. Also farmers are

operating co-operatives which do several millions of dollars worth of business annually. The farm is no place for the inefficient.

II. The farm must be a desirable economic unit or form the basis for one in order to keep a young man on it. Professor Warren said that no boy should return home to help his parents on a poor farm. It would be for his own interest and that of his parents to help them in some other way. You may ask what is a good farm.

It should be large enough to keep two men busy at productive work—500 P.M.W.U or more, or 500 days' work. This makes a more efficient use of labor, and equipment, and a larger labor income. This may be achieved with more land or more livestock.

It should be possible to obtain high rates of production economically. The land should be well drained and have a certain amount of natural fertility. The present low rates of production may be corrected by fertility practices, strip cropping, better seed and livestock, etc.

The farm and buildings should be so arranged as to give an economy of labor. Level, so that new machines may be used.

Marketing facilities should be available without too much difficulty.

Some of us get it in our heads that we could do great things if we were in Maine, Iowa, or California. It gives us somewhat of an inferiority complex to have a group of Maine farmers move to our country and make a real success growing potatoes in a very poor potato year.

III. Develop satisfactory living arrangements. The home should have an atmosphere in which a boy would like to bring his girl friend. And if and when he decides to marry the girl, a new home should be promptly arranged. Most girls like to marry one man and not the whole family.

IV. Proper financial and management agreements should be made. Too frequently the attitude towards a five-year-old boy on finances has not been replaced by a better system. A grown boy should have a definite financial understanding with his father in writing. Professor S. W. Warren has scores of letters from former students who have had unfortunate experiences resulting from a lack of agreement with their parents. I think one of the most valuable results of a year in college is to get the boy away from

home where he must make his own decisions, and it educates his parents to the fact that he can care for himself.

In this connection there are the cases where a son remains at home while brothers and sisters go away to school. Frequently, after this son has spent the best portion of his life working on the farm, and frequently helped pay for it as well as improving it or at least maintaining it, the other heirs come and the farm is equally divided. Out of this situation have come these three suggested methods of handling this:

1. To have a contract between the father and son so the son will receive the farms in return for working at home and managing the farm. This is a contract and not a will, since a will may be changed at any time by making another one.

2. The father is to give the son, at the close of each year, a note in addition to the share or wage he has received during the year. This note is non-interest bearing and falls due at the death of both parents.

3. The third is to have several qualified persons compute a just rental for the farm. The proportionate share of this rental is paid to each heir as long as he or she shall live, but at their death there is no further claim upon it. The farm is owned free from debt at the end of this rental period.

You might very appropriately ask, "Why didn't you remain on the farm or buy a farm? They say it is better to have loved and lost than never to have loved. That probably also applies to planning. I planned to be a farmer, but it didn't work. I plan to farm, and don't know how it will work. I took the two-year course in dairy farming at Cornell and planned to get a farm and begin farming. I made an offer on a farm and was refused; the owner later regretted it. I was advised to continue school, so I thought I would teach a few years and accumulate a fortune, then start farming. As I take my inventory now my assets are:

A sound agricultural training.  
One good wife and two unpaid family laborer units.  
Some household furniture, mostly paid for.  
An auto, partially paid for.  
A will to get my boys out of town on a good farm.

#### My liabilities:

Not the health I had when I was on the farm more.  
Some debts.

Opposition from all who say you are foolish to quit a good job for farming.

I wish to say that a healthy, normal boy who is interested in agriculture, living on a good farm, and has attended vocational agriculture classes has a better opportunity of becoming a farmer than I. A boy in that situation should consider a move very carefully before taking a defense job or any other job. Many agriculture teachers want to be farmers; a few have what it takes to make the change; I never talked to one that was sorry.

### REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH (Continued)

#### MEETINGS AT ROCKFORD, AND LOST CREEK: VISIT OF ELD. A. HERBERT LEWIS

The following winter a Methodist minister whom I had met but once and then only spoke with, sent for me to come at once to Rockford (a little village three miles away from my home), and assist in a series of meetings. The call was very unexpected, but knowing the work was needed and being urged by my wife to accept the call, I went the same day. On arriving at the place I found a fair audience listening to another minister who had come in that morning. When the service closed, the minister who had sent for me came to me and said, "I want you to speak for me tonight." This I did. The attendance increased as I went on preaching day and night. It proved to be a glorious revival. Seventy people obtained hope in Christ. Out of this meeting grew the Baptist Church of Rockford. A number of converts joined the Seventh Day Baptist Church on Lost Creek.

A few weeks later we began a series of meetings at our church which was only about one and a half miles from Rockford. Again there were seventy who professed conversion. Near the close of these meetings, the Lord sent Eld. A. Herbert Lewis to aid us, and under one of his short, earnest prayers, there were sixteen persons who obtained hope in Christ.

#### GENERAL CONFERENCE AT ALBION, WIS.; AND AT SHILOH, N. J.

Elder Lewis's visit among us led to the churches sending me to our General Conference which convened that year in Albion, Wis. On my way to Conference I stopped

again at Jackson Centre, Ohio, where I preached two days. I found at Conference a very warm reception and was appointed to preach the opening sermon of the next Conference which assembled at Shiloh, N. J. As I had received this appointment, my brethren sent me again to represent them. I preached this sermon from the text, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the oil upon the head that ran down upon the beard, even Aaron's beard." I argued that though he could speak well and was chosen by the Lord himself to be his high priest, and though he was arrayed in the garments God had appointed for him, he was not God's priest until the holy oil was poured upon him. If we as a people would be his priests, we must dwell together in harmony in our denominational home. We might differ about worldly things; one might think that Alfred was Jerusalem, another that Milton was New Jerusalem, another that Hopkinton City was the city of perfection, and still another that West Virginia compared favorably with the Garden of Eden; but in sacred matters we must be a unit if we would do the work our Master had left for us to perform.

#### VISIT OF ELD. WALTER B. GILLETTE: ORGANIZATION OF RITCHIE AND GREENBRIER CHURCHES: ORDINATION OF LEWIS F. RANDOLPH

At this anniversary Eld. George B. Utter introduced a resolution setting forth that West Virginia was one of the best mission fields open to us, and called upon me to speak with reference to it, which I was glad to do. The resolution was adopted and Eld. Walter B. Gillette was sent on to the West Virginia field for six months. In this time we organized the Ritchie and Greenbrier Churches, one in Ritchie County, and the other in Doddridge County, both in West Virginia; and ordained Eld. Lewis F. Randolph.

#### VISIT TO TENNESSEE AGAIN, WITH ELD. NATHAN WARDNER

At our next Conference the Tract Society decided to send Eld. Nathan Wardner to Tennessee on a mission, and asked me to go at a given time and labor in connection with him. This I agreed to do, and went at the time appointed me by the Board and found my colleague had been on the field a week in advance of me. We labored jointly as long as Elder Wardner thought he could stay.

He did the lecturing and I did the evangelistic preaching. Our discourses were listened to with marked attention and the interest increased to the last. There were two Baptist ministers who insisted that we come to their churches and preach our doctrine. They believed the doctrine we preached was just what was needed in that section. But Elder Wardner thought he could not stay longer and I was only engaged to labor there in connection with him. There was certainly a great prospect of a blessed work if we could have stayed long enough to develop it.

Later the Tract Board asked me to go to Tennessee and labor as long as the interest of the cause demanded. I wrote back to them that "I considered it would be a life work, and I was not prepared to accept it." I believed it was my duty so to say, my work was in West Virginia. But I have always seriously feared, as God did by his work and spirit raise up three witnesses there to the fact that "the Seventh Day Baptist Church is the true church of Christ," we have neglected that field.

Two of the three persons, who were convinced without any knowledge that the others were studying the subject, that the "Seventh Day Baptist Church was the true church of Christ," were induced to defer making the change and never kept the Sabbath. Three others were convinced and began to keep the Sabbath; and after keeping it for some time, gave way under the persecutions they had to endure and left off keeping it, and after a little while became deranged. Three others turned to keep the Sabbath and continued to keep it. All these, eight in number, lived near the village of Flat Creek, Shelby, Tennessee.

#### (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.

"Four things a man must learn to do  
If he would make a record true:

To think without confusion clearly;  
To love his fellow men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely."



## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have never written to you before, but Mother says Aunt Mary Ellen used to.

I am seven years old and will be in the third grade next fall.

I have a brother, Bobby, four years old and a baby sister only eight weeks old. Her name is Diane.

Bobby and I go swimming in the pool at Schiller Park.

I am going to spend a few days with Grandpa and Grandma Greene at Adams Center soon.

Your friend,  
David Avery.

142 Grumbach Ave.,  
Syracuse, N. Y.,  
June 30, 1941.

Dear David:

Yes, indeed, Mary Ellen used to write to me and I was very sorry when she began to think she was too old to write any more for I miss her good letters. You see, I never think any of my Recorder boys and girls are too old to write. I am glad you have begun to take her place.

For the past week Pastor Greene and I have been in Bridgeton visiting our doctor son, and you may know we are having a very pleasant time. Nearly every afternoon we go to the beach at Ocean City and the pastor has a great time "romping with the waves," while I sit under a beach umbrella and watch his antics. He may think of dumping me bodily into the ocean if I don't look out, as some of my friends threaten me when we are on a camping trip. I like smooth water for my bathing. As a little five year old friend of mine used to say, "I'm no fish."

Sabbath morning, yesterday, we attended church at Shiloh, and in place of the children's sermon Pastor Osborn usually gives before his regular sermon, I had the pleasure of talking to the boys and girls, many of whom belong to my fine band of Recorder children.

I'm going to finish my letter now and give you the lesson and tell the story I had for them.

Sincerely your friend,  
Mizpah S. Greene.

Our Bible lesson this week is one of the wise sayings of Jesus, "No man, having put his hand to the plow and looking back, is fit for the kingdom of God."

What kind of a furrow do you think a farmer would make if he kept stopping to "rubber" while he was plowing? A pretty crooked one, don't you think?

Perhaps you'll think, boys and girls, that Jesus did not mean this lesson for you as well as the people in that long ago time. Of course you girls will in all probability never have to plow and it will be some time before any of the boys will, but I am sure his message is for all of us. Jesus knew that if we are to be strong and useful, any of us, we must stick to our jobs and do them the very best we can, whether it be our lessons at school, our duties in the home, or the harder tasks as we grow older. Having begun our tasks we must not turn back or do less than our best.

To many faithful people Jesus gives a work to do that requires greater courage and strength of character than almost any other. That work is to go among strange people who do not know of God and tell them about him.

Once upon a time a good, brave man named John Paton went far across the sea to an island called Anawa, where the people had never heard of God. They knew that someone must have given them all they had; but no one had ever told them about God, so they were praying to images, called idols, of wood and stone asking them to send them rain and food. When Mr. Paton first began to tell them about God and his son Jesus, they didn't know whether to believe him or not. It had to be proved to them.

They had never heard of reading or writing. One day when Mr. Paton was building his new house and wanted a certain tool, he picked up a chip and writing a message to his wife on it asked one of the men to take it to her.

"Why should I take that?" asked the man. "Mrs. Paton will know what it means," was the answer.

When Mrs. Paton had read the message she threw away the chip and handed the man the tool her husband wanted. He ran and picked up the chip and holding it as far from him as he could, carried it and the tool to Mr. Paton, asking him how his wife knew by looking at the chip what he wanted. When Mr. Paton showed him the writing on the chip and told him about reading and writing, the man asked if he could learn to read and write, too. "Of

course you can," was the answer. He called others and soon a large class was studying under Mr. Paton.

Hot, dry days came and the people on the island were very anxious for rain. Mr. Paton said they must dig wells. They laughed at him crying, "The rain only comes from above, not out of the ground."

"God has stored up water for us in the ground," said their wise teacher, and he began to dig. At first the men helped him, but one night some dirt fell back into the well and they were afraid to do any more so he had to dig all alone. But they agreed to pull up the pails for him if he paid them in fish hooks, which they thought were wonderful.

It took a long time to find water but at last the well was finished and the people had lots of nice fresh water. They clapped their hands with joy. Then one of the men called all the people together, and told them to bring all of their idols. Said he, what Mr. Paton has told you about God's love is all true. We know it is true about reading and writing, for we are learning to read and write ourselves. What he has told us about the well is true, for here is the water, and what he tells us about God and his son Jesus is true. Our idols cannot hear our prayers, so let us cast them away. Let us pray to God, instead."

So they threw their idols of stone into the sea and burned the wooden ones.

When Mr. Paton went back to America to visit, someone asked him why he did not bring some of the idols of the island back with him so that they could see what they were like. He said he tried to but could not find one single idol on the whole island.

Mr. Paton had done his wonderful work well. Having put his hand to the work, he did not turn back.

## THE BUDGET - WILL ENDEAVOR PLEDGE

The Recorder of July 14 gives the final figures on the receipts for the 1940-41 Budget. Although the unassigned giving increased \$306 over last year, we have fallen short of the adopted Budget by \$1,343, which means we produced 93 per cent of the proposed Budget.

It is a keen disappointment that the reduced Budget based on careful estimates and "will endeavor" pledges was not realized.

The Commission has a real problem in preparing the 1941-42 Budget for presenta-

tion to Conference. It is useless to prepare a padded Budget. Will every pastor and finance chairman please report at once, if you have not already, the "will endeavor" pledge of your church.

Right now is the time to encourage generous, systematic giving in order to make next year a real success.

Blanks were sent to each church some time ago. Has yours been returned? Anticipating your further co-operation,

The Finance Committee,  
Box 845, Alfred, N. Y.

## THE CHURCH PAPER

(A statement adopted by the Associated Church Press at its annual meeting, Boston, Mass., March 11, 1941)

Words used by powerful and highly organized propaganda forces have, in our day, created worldwide mental and moral confusion. They have fostered organized hatred and contempt for those basic values on which the structure both of religion and democracy are reared. In such a time, the religious press of America, representing a long and honorable tradition of freedom, uncontrolled by any ulterior interest, completely non-commercial in purpose, stands for that enlightenment and good will without which civilization is doomed. Yet, where millions of dollars are being invested in the printed word for the studied purpose of destroying both religion and democracy and establishing totalitarianism, with its attendant neopaganism, the power of the religious press is under a disturbing limitation. This limitation is failure of church people to give it adequate support either as readers or as financial backers. While millions of dollars are given annually to the support of all other church institutions, parishes, hospitals, settlements, or schools, the religious press giving vital support to all of these organizations suffers neglect. The meagre financial aid advanced is designated as money to make up "losses" or "deficits"—seldom as "investment" in an institution vital to the advancement of the kingdom of God.

In the present critical world situation, when we are face to face with the progressive paganization of all our social and political relationships, the Associated Church Press calls upon both clergymen and laymen in the churches, for a renewed devotion to the religious journal. The lack of adequate sup-

port is no credit to our statesmanship or spiritual strategy. It is high time in such a crisis for all clear visioned and forward looking churchmen to combine in a campaign to utilize fully the high values of our religious journals, both through a vastly enlarged readership and a widely increased understanding of the opportunities for service to the church and state through complete support of these mediums of spiritual and intellectual enlightenment.

### CONFERENCE PICTURE FANS

Having been given a special task by the Conference president in regard to pictures of Seventh Day Baptist interests (see Recorder for July 7, page 4) I would like to state that I plan to take my Tri-Purpose projector for still pictures. This projector uses 35 mm. film-slides (either single or double frames—either vertical or horizontal), and can use the two by two inch slides. So, if you have pictures in color or black and white on subjects of Seventh Day Baptist interests, bring them with you, or send them by someone. If mailed, be sure pictures are well packed, and properly marked with return address.

The movie has not been in my experience, but if someone will bring 8 mm. or 16 mm. movie projectors and be responsible for the operation and the presentation of films that others may send, I will be glad to do what I can to complete the arrangements for the time designated on Conference program for this type of activity.

I plan to leave for Colorado July 13. If anyone wishes to contact me, write to me at 33 Kalamath St., Denver, Colo., in care of Rev. E. E. Sutton. If slides or films are mailed I would appreciate your consideration of return postage.

Trevah R. Sutton.

"The world is wide,  
In time and tide,  
And God is Guide;  
Then do not hurry.

"That man is blest  
Who does his best  
And leaves the rest;  
Then do not worry."

## OUR PULPIT

### EDUCATION FOR CHURCH LEADERSHIP TODAY

(Address given at Conference, at Battle Creek, by Rev. Neal D. Mills)

"The true aim of education is the attainment of happiness through perfect virtue," said Aristotle. "The object of an education is the realization of a faithful, pure, inviolate, and hence holy life," said Froebel. And the great educators of every century from Aristotle to our day have defined education in terms of moral virtue and religion. But if the religious values are the object of education, it is no less true that education is essential to religion, and the church was aware of that when it dotted our land with both colleges and secondary schools. The rise of the public school system has made the church-supported secondary schools largely unnecessary, but with all our private and state supported universities and colleges, the church-related college still supplies a vital need and bears a special responsibility in the education of American youth.

The primary purpose in founding almost all of these colleges as definitely expressed was to provide the church with an educated ministry. What, then, can we expect of our colleges in the training of ministers?

It is a startling fact, especially to Seventh Day Baptists, that about half the Protestant ministers in our country are not college graduates, and probably less than a third of the college graduates are seminary graduates. Only half the students in theological seminaries are college graduates and only half of these bear degrees from accredited colleges. The colleges have not fully justified the faith of their founders in the matter of training the ministry, though they still lean most heavily upon the church and church people for support.

Another question arises. Are the seminaries getting the best of the college graduates? There is a feeling among some that the answer is negative. It has been claimed that the medical schools have skimmed the cream of the graduates. Does not the church deserve as high a quality as the medical profession?

The reason for these conditions, at least in part, lies in the popular campus attitudes toward religion and the ministry, which in turn are due to ignorance, a lack of strong courses

in Bible and religion, and no emphasis upon religion or the church in campus life.

Now the picture I have been drawing is true only in a small way of Seventh Day Baptist ministers and of our colleges. Our ministers are nearly all both college and seminary graduates, and our colleges, I am sure, stand well above the average in point of attitudes toward religion. However, I do believe that our colleges are lacking in courses in Bible, religion, and religious education, and that as they increase in size the problem of religious emphasis will increase. Our colleges need to join the other church-related colleges in the search for a way to make the Christian ministry appeal to the very best students as a challenge to their highest idealism, their most courageous heroism, their keenest intelligence, and their deepest devotion.

I believe that our colleges might well cooperate with the seminary faculty in working out a pre-seminary curriculum. This would be done, not with any idea of shortening or lightening the seminary course, but only to prepare for it. Such a curriculum should be liberal and broadly cultural, including the sciences as well as the Bible and other religious courses. The purpose of a college education is to integrate all the fields of knowledge in the mind of the student and to orientate him in society. That can hardly be done without including the religious heritage of man along with the other courses in a liberal curriculum. It is important for the student who comes to college with the Christian ministry definitely in mind that his religious concepts and his Christian experience shall continue to grow throughout his four years in college. A theological seminary can hardly be called a graduate school if its students have not made some definite progress in the field of religion during their college course. A pre-seminary course, scholastically on a par with the pre-medical or the teachers' course, would tend to place the ministry on a level with the other professions in the minds of the students, and to turn in that direction some who have not yet discovered their life work.

One way in which the church-related college can fulfill its obligation to its founders is to send to the seminary a full quota of intellectually keen, socially adjusted young people who have been well prepared for the advanced courses in theology and whose Christian experience is vital and growing.

But the obligation of the Christian college is not fully met until it has dedicated itself to

a philosophy of life and education that is truly Christian. The leaving out of religion from all tax-supported schools for fear of sectarian jealousies was perhaps the most tragic mistake of the past century, though it is difficult to see what better way could have been followed then. Certainly, the church-related college need not imitate the state schools. There is an urgent need for the colleges to enter this otherwise untouched field of providing a fully rounded education by including and emphasizing religion. After all, religion is still man's major adjustment to life and the world. It provides the dynamic for moral and social progress. Intellectual achievement is not enough. Our schools must be actively interested in the emotional, moral, social, religious, and physical development of students. They come to college not only for mental training but for the enrichment of their lives. That will come not only through formal courses in religious subjects but through the extra-curricular activities, and all the other subjects if they are taught from the Christian point of view.

There is a popular demand for realism in literature, politics, and education. Even decency is sometimes sacrificed for realism. I do not object to realism, but I do regret the wild pursuit of some realities to the utter neglect of others, such as God, moral responsibility, sin, virtue, and the future consequences of present conduct. If we are going to be realists, let's be real realists!

Perhaps the greatest need of a large number of young men and women of college age is for an intellectual sanction for religion. There is in their mind more or less of a gulf between their conception of science and their faith. Science as taught in the secular colleges tends to weaken religious faith, particularly the immature faith of students! In the Christian college they will find religion regarded not only as a matter of emotion but as a true science as logically built upon facts and as intellectually compelling as any other science.

After his contact with students in the University Christian Mission, E. Stanley Jones said that the students have no cause; nothing grips them. Our church colleges must not let that be true of their students. They must help them to discover the cause, the kingdom of God, which makes a totalitarian demand upon its subjects.

Besides making their own religious adjustment to life, students need to realize their opportunity to use their talents and training in

the service of the kingdom. The Christian college will stress that point and provide plenty of occasions for such service. It can also point young people to the church—the one institution best suited and dedicated solely to the building of the kingdom, and through which they can most effectively serve the kingdom throughout the coming years. Most colleges could do a great deal more toward preparing young people for leadership in their own local churches. The courses in Bible and religious education should be just as suitable and practical for lay Christian leaders as for pre-seminary students. Many of the standard leadership training courses might be offered for college credit. The chapel services might be planned as examples of a high type of worship suitable for local churches. What better institution can we find than the church-related college to produce a trained lay leadership for our churches?

Moreover, the opportunity for leadership is wider than the local church. It extends into the community, limited only by one's ability. The problems of society—the liquor traffic, economic injustice, unemployment, war, and imperialism—can be mastered only with a trained intelligent and consecrated leadership. Our Seventh Day Baptist colleges have majored in turning out teachers. What a force for righteousness they would be if all those teachers fully realized their glorious opportunity to shape the nation's ideals and raise the standards of education, industry, business, government, and citizenship. Lord Brougham is still right as in 1828 when in the House of Commons he said, "The schoolmaster is abroad! And I trust more to him, armed with his primer, than I do to the soldier in full military array for upholding and extending the liberties of his country."

There is another problem to which I wish our Seventh Day Baptist colleges would give consideration. It is the constant drainage of the best of our young people away from the farms and therefore away from our churches, most of which are rural churches. If there were more complete and thorough courses in practical agriculture more of our young people might be turned back to the farms in their home communities and become supporters and workers in their own churches. That would be a long step in the solution of the great Seventh Day Baptist problem of "scattering."

Now may we turn our minds to the function of the seminary in the preparation of

ministers for the leadership of our churches. No discussion of this subject could be complete that did not include the personal qualifications for service to be developed in seminary students. That phase of the subject was ably and clearly discussed by Dean A. J. C. Bond in his address before Conference at Plainfield in 1938. Rather than attempt to discuss them here I would refer you to his address entitled "The Education of a Seventh Day Baptist Minister," which I believe is available in pamphlet form. I will therefore proceed to discuss some methods of achieving those qualifications which may or may not be feasible for our own seminary.

While awaiting execution, Edith Cavell spent hours reading "Of the Imitation of Christ," by Thomas à Kempis. In the face of eternity the twentieth century drew from the fifteenth what the fifteenth had drawn from the first. That suggests the first role of theological education: to teach people how to meet the issues of life, not as hard pressed strugglers against a hostile world, but as "more than conquerors through Christ." And most of those issues are timeless. Joy and sorrow, greed and ingratitude are not confined to any age. The conflict of loyalties to the state and to the kingdom, and the question of whether or not to fight in the armies of the empire are in all essential points the same in the twentieth as in the first century.

But the timeless nature of the great issues of life should not cause discouragement or the neglect of those issues in their present form. To be intelligently aware of the issues of the present world and to bring to bear effectively upon them the timeless resources of religion is the second great role of theological education.

Some seminaries are giving what they call clinical training. It is training for ministry to the physically, mentally, or spiritually sick, or to the socially or economically unadjusted people. The study of this kind of service should make pastoral calling and personal counseling more effective. It may also help the pastor to visualize the individuals and their peculiar needs as he sees them in groups rather than seeing the group only as a mass.

Supervised experience in a hospital or other institution would help to give a sense of the seriousness and complexity of life, and a deep sympathy for human beings. We all have our problems and conflicts.

Within my earthly temple there's a crowd.  
There's one of us that's humble, one that's proud.  
There's one in eager search for earthly pelf,  
And one who loves his neighbor as himself.  
There's one who's broken hearted for his sins,  
And one who, unrepentant, sits and grins.

Sometimes we need help to determine which is our real self and to make our best self to conquer over the lower selves. I have found my course in "Abnormal Psychology" very helpful in understanding the mental processes of normal people, for, after all, the thinking of normal people is the same in kind as that of those we call insane. A pastor who understands the fundamentals of psychiatry and mental hygiene has frequent opportunities to apply them.

A few seminaries have extended their courses to four years with the third, or perhaps the fourth, to be spent as a kind of internship under the supervision of a pastor or missionary. I believe Yale now offers a four-year course with a year of supervised field-work, or a three-year course without it. Such experience in actual church work with a more experienced pastor would be valuable in acquainting the student with the conditions and problems which he would later face alone. It would help to develop confidence and skill, appreciation and patience. It would help to relate the academic studies to life situations. Such a plan might also be a stimulation to the supervising pastor and it would accomplish some pastoral service that he would be unable to do alone.

I believe that many of our churches could provide the necessities of life for a student for a year or at least for a few months. He might even be given part time employment in secular work. It seems to me there are possibilities for some such supervised field work. Our seminary students have in the past received some experience in service in nearby churches. I wish that seminary students might be used more in special evangelistic campaigns, under mature leadership, of course. That would not only be a valuable experience to those engaged but would help to increase the spirit of evangelism among the students and faculty. According to Dr. E. P. Allredge of the Southern Baptist Convention, the world is growing heathen at the rate of six million a year. We need to teach the best methods and principles of evangelism in seminary courses, but actual experience helps to create confidence and a burning enthusiasm, a "holy passion" for souls.

In closing I would express my feeling of a need for some organized system of continuation of education so that men with or without the full seminary course might continue to grow in the knowledge of their field and combat the tendency to sag intellectually after leaving the seminary. Some valuable reading courses could be planned and promoted by our seminary and perhaps some short intensive studies could be carried on in groups at the seminary or at some central point in each association. Perhaps a circulating set of books might form the basis of a reading course.

I have not exhausted the field of this subject. I have tried to picture the challenging opportunity of our colleges to make a larger contribution to the mental and spiritual preparation of young people, both for the more advanced seminary training and for a more intelligent lay leadership in our churches. I have also suggested some possible methods which our seminary might see fit to try, perhaps in a modified form, in their effort to be of the greatest service to our ministry. I recognize that our colleges and our seminary are heroically carrying on against great handicaps, and that they deserve our hearty praise for their high achievements. It is, therefore, with sincere humility that I offer these suggestions.

### DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

Rev. Ralph H. Coon, who several months ago accepted the pastorate of the First Hopkinton Seventh Day Baptist Church in Ashaway, entered upon his duties yesterday, July 5, preaching his first sermon at the 10.30 morning service.

Mr. Coon with his family arrived recently from Boulder, Colo. He succeeds Rev. Everett T. Harris, who is now pastor of the Seventh Day Baptist Church at Alfred, N. Y. Mr. Coon chose for his text yesterday morning 2 Timothy 2: 19. The sermon was preceded by introductory remarks and a children's sermon.

There was a good-sized congregation present to greet Mr. and Mrs. Coon and their family. They are occupying the parsonage on Broad Street.

After a week of worship, study, crafts, and recreation, twenty-four young people and the camp staff, who have been registered

at Camp Lewis, located on the Nathan E. Lewis Farm, east of Ashaway, broke camp this afternoon, July 13. A Sabbath day program was held yesterday with a worship service at 3 o'clock which was also attended by friends from Westerly, Rockville, Hopkinton, and Ashaway. Special guests were Rev. Albert Rogers of New York City and Earl Cruzan of Waterford, Conn.

The devotionals were led by Rev. Ralph H. Coon of Ashaway; Rev. Paul L. Maxson of Berlin, N. Y.; and Dean A. J. C. Bond of Alfred, N. Y., who delivered the sermon choosing for his text "I Must Also See Rome," taken from Acts 19: 21. Dean Bond brought an inspiring message to the group of young people.

The service was closed with the benediction led by Earl Cruzan.

Sunday, the opening day, proved to be one of favorable weather, but most of Tuesday and Wednesday there was not much opportunity for outdoor sports. However, on Wednesday the young people enjoyed a swimming party and wiener roast at Weekapaug, with headquarters at the summer home of Mrs. Clayton A. Burdick.

Classes of Bible study have been held each day at 10 and 11 a.m. under leadership of Rev. Ralph H. Coon and Dean A. J. C. Bond, and worship services for each day have been scheduled.

In the crafts department, under the supervision of Mrs. Anna Rood, many novelties have been made including pins, belts, and other articles. Plenty of recreation has also been enjoyed under the direction of Paul L. Maxson.

Mrs. Jessie C. Ferguson had charge of meals at the camp, with Rev. Wayne Rood camp director.—Extracts from Westerly Sun.

#### Alfred, N. Y.

At the regular monthly meeting of the First Alfred Seventh Day Baptist Church trustees, it was voted to give a hearty endorsement to Pastor Harris' suggestion "that the Church and community try to find and encourage all children to attend the Daily Vacation Bible School, which will be held July 14 to 24, inclusive, at the Alfred Station Community House."—Alfred Sun.

#### Verona, N. Y.

There was no service held in our church on the Sabbath of June 7, as the Central

Association met with the Brookfield Church. Over seventy from here attended some of the sessions.

The annual meeting of the Ladies' Society was held at the home of Mr. and Mrs. Orville Hyde. The following officers were elected: president, Mrs. Raymond Sholtz; vice-president, Mrs. Craig Sholtz; secretary, Mrs. Claude Sholtz; treasurer, Mrs. James Woodcock.

Children's Day was observed July 5 in place of the regular Sabbath service. The church was beautifully decorated with a profusion of pink roses and white flowers. Hollyhocks and delphiniums looked over a white picket fence inclosing the altar. The program included recitations and exercises by the children, selections by a vested junior choir, local duets and solos, and trombone and violin solos. At the close of the program Pastor Davis gave a short children's sermon, closing with the Mizpah benediction. The success of the program was largely due to the work of the efficient committee, Mrs. George Stone, Mrs. Claude Sholtz, and Mrs. Craig Sholtz.

In the evening the church night program and supper was held in the church parlors. The subject of the patriotic program was, "The History of Our Nation in Story and Song." Short addresses were given and the young people's orchestra furnished a selection.

Our Community Vacation Bible School opened July 7, with a registration of over sixty. Mrs. Iva Davis is supervisor with five teachers assisting. Five churches are joining in the Bible school.

The many friends here of Rev. and Mrs. Lester Osborn and sons, Kent and Paul, and daughter, Marylin, were pleased to have a short visit with them while they stopped here a few days enroute for the Central Association held in Brookfield. Mr. Osborn was a former pastor here.

Correspondent.

#### Westerly, R. I.

\* Rosa W. Palmberg, M.D., medical missionary of the Seventh Day Baptist denomination who was forced to flee her post in China when the mission compound was bombed by Japanese, was speaker at the Pawcatuck Seventh Day Baptist Church service July 12.

Doctor Palmberg, who has spent many years in China, was finally obliged to leave the country due to war conditions. She was stationed at Liuho where the denomination maintains a hospital. When Liuho was bombed in the Japanese war on China, Doctor Palmberg transferred her work to Shanghai.—From the Westerly Sun.

#### White Cloud, Mich.

The Vacation Bible School reports as follows:

According to the registration cards (which are not complete) there were 39 Methodist children, 19 Seventh Day Baptists, 44 from various other denominations, including the Swedish Mission, Assembly of God, and Lutheran, of this town. About 33 other children had no denominational connection. It is to be noted that some of the Methodist children are from other towns also. These figures show that one fourth of the children who were attracted to our school do not attend any Sabbath school or Sunday school. A much larger percentage of parents have no denominational connection. There is need of continued missionary work in our community. The school was about 40 per cent larger than last year. There were 73 with perfect attendance; 17 who missed only one day; 111 who received certificates (11 days or over); 125 enrolled (6 days); 29 visitors (less than 6 days); making a total of 154 different children attending at least part of the time. The daily average for the 3 weeks was 121.6. A large proportion of the children formed the habit of daily Bible reading and prayer as indicated by the records. Financially, there is nothing to worry about. The offering amounted to \$25.50 and the expenses (as far as is known) totaled \$26.80.

—Church Bulletin.

#### Nortonville, Kan.

Pastor Wilson conducted a very impressive covenant service Sabbath morning. In his sermon the pastor explained the meaning of communion and how we should apply it to our lives.

We are very happy to have Pastor Wilson and his family with us. Only those churches that have been without a minister can realize the gratitude we feel for having a pastor again.

The annual business meeting of the church was held Sabbath evening, July 5. The new officers for the ensuing year are: moderator,

Mr. Claude Stephan; clerk, Nannie Greeley; treasurer, Norris Wheeler; trustee, Mr. Charles Hurley; chorister, Mr. Hatfield Stephan; pianist, Norma Wheeler; attendance recorder, Mrs. Fred Bruns.

We were very happy to have several of our young people with us Sabbath day. They were Mr. and Mrs. Merlin Wheeler of Wichita, Gerald Bond of Illinois, Ira Bond of Nebraska, and Donald Ring of California.

The missionary society met at the home of Mrs. Ansel Crouch Thursday afternoon, July 3. Mrs. Walter Stillman was in charge of the program in which she brought out the idea of how much our country means to us. Refreshments were served by Mrs. Lawrence Nieman, Mrs. Orla Kenyon, and Reba Kenyon.

Audrey Wheeler, Alice Louise Stephan, and Barbara Parks attended the state Christian Endeavor Convention at Topeka, that started June 26 and ended June 29.

Correspondent.

### OBITUARY

Burdick. — E. Phineas, son of Lewis J. and H. Sophronia Burdick Burdick, was born in the town of Lincklaen, N. Y., December 9, 1869, and died July 2, 1941, at the same homestead where he was born and resided all his life.

He was baptized and joined the Lincklaen Center Seventh Day Baptist Church February 2, 1887, of which he remained a faithful member until he brought his membership to the De Ruyter Church a few years ago.

On August 20, 1900, he was united in marriage to Nora Smith, who survives him with two adopted sons, Phineas and Arlo Burdick; three grandchildren, Richard, Mary Lee, and Jean; and one niece, Mrs. Marilla Saunders, besides many other relatives and friends.

Mr. Burdick served his community well and faithfully throughout his life as a Christian friend and neighbor, as justice of the peace, trustee and moderator of his church, and in many other ways.

The funeral was conducted by Rev. Neal D. Mills, and burial was made in the Lincklaen Center cemetery.

N. D. M.

Burdick. — Truman G., son of Truman Augustus and Panelia Burdick, was born in Railroad Valley, Alfred Township, N. Y., March 21, 1863, and died June 24, 1941, at the home of his son Clifford in Railroad Valley.

He was united in marriage October 12, 1887, to Mary Emma Collins, whose death occurred January 17, 1940. He is survived by two sons, Clifford T., and Glenn A. of Waverly, N. Y.; and a sister, Mrs. Agnes Langworthy of Andover, N. Y., also by five grandchildren.

Mr. Burdick was baptized May 8, 1886, and joined the Andover Seventh Day Baptist Church, later taking his membership to the First Alfred

Church, where he remained a faithful member and attendant until his last illness.

Farewell services were conducted by his pastor, Rev. Everett T. Harris, assisted by Rev. George B. Shaw. Alfred Grange assisted at the grave. Interment was in Alfred Rural Cemetery. E. T. H.

Combs. — Mrs. Ella Combs was born Mary 23, 1862, and died April 6, 1941. Daughter of William and Elizabeth Williams Green, she was born at Watson, N. Y. In 1879, she came with her parents to Harvard, Neb., and a little later to North Loup.

For a number of years she taught school. She was an excellent teacher. In September, 1900, she was married to George M. Combs. To them was born one son who survives. Her husband died in April, 1931.

At an early age she united with the Seventh Day Baptist Church at Watson, N. Y. Later she transferred her membership to North Loup. Besides her son Albert she is survived by an aunt, Sabrina Williams of this village, and a number of cousins in the East. She was in the tenth generation in direct line from Roger Williams.

Funeral services were conducted by her pastor and burial was in the rural cemetery. A. C. E.

Eaton. — Mrs. Fannie E., eighty-one, widow of Leroy A. Eaton, died June 13, 1941, at the home of her daughter, Mrs. E. C. Brown, Greenfield, Mass.

She was the daughter of Lorenzo and Sarah Smith Dill. She was a member of the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I. Besides the above named daughter, she leaves two sisters, Mrs. L. F. Griggs of West Springfield and Mrs. W. E. Reed of Pittsfield, with several nieces and nephews.

Funeral services were conducted by Rev. G. Albert Higgins of the Methodist Church, and burial was made in Green River Cemetery. E. L. B.

Greene. — Harley Greene, one of North Loup's long-time residents, passed away May 29, 1941. In 1925, he was caught in a gas explosion and since that time has lain in a hospital in an unconscious state.

He was of a musical nature and did much in North Loup and other places to train the people in band work. He was a member of the North Loup Church. Besides his wife, now of Seattle, Wash., he leaves five children, twelve grandchildren, and two sisters. Burial was at Wilmar, Minn.

Greene. — Nettie A. Grover (Genung) Greene was born in the town of Ulysses, Potter County, Pa., May 26, 1854, and died June 20, 1941, at the home of her daughter, Mrs. A. J. Greene of Petrolia, N. Y. She was the daughter of A. Myron Grover and Sabra Quakley Grover.

On November 10, 1875, she was married to J. DeForest Genung, who died October 27, 1883. To this union were born four children: Kate E. Greene, Murton A. Genung, Agnes M. Cole, and Melvin L., who died at the age of seventeen. Her

second marriage was to Milo Greene on June 22, 1890. Mr. Greene died January 17, 1927. She joined the Seventh Day Baptist Church of Wells-ville April 9, 1910.

She is survived by the three children named above, by eighteen grandchildren, and forty great-grandchildren. Funeral services were conducted at the home of her daughter, Mrs. Greene, by Rev. Everett T. Harris, and burial was made in Ulysses, Pa. E. T. H.

Oursler. — Mrs. Nancy Oursler, daughter of James D. and Lucinda Barker Riggs, was born near Afton, Iowa, February 26, 1856, and departed this life May 15, 1941, at the home of her daughter, Mrs. Lester Crandall of Walworth, Wis.

When nine years old she with her parents moved to Marion County, Kan., where she attended the country school and finally married the teacher, Mr. William E. Oursler, November 16, 1871.

Early in her married life she accepted Christ and became a charter member of the Florence Seventh Day Baptist Church, Florence, Kan. In 1898, she moved her membership to the Nortonville, and later to the Battle Creek Seventh Day Baptist Church.

She is survived by six children: Alvin, Newton, Mrs. Etta Coon, Mrs. Mary Hall, Mrs. Mildred Holly, and Mrs. Lena Crandall; three brothers and two sisters; seventeen grandchildren, and sixteen great-grandchildren.

Funeral services were conducted by the pastor, Rev. Verney A. Wilson, and interment was in the Nortonville cemetery. V. A. W.

Watts. — Henry Arthur Watts, eldest child of Frank and Mary Louise Maxson Watts, was born August 15, 1862, at Onarga, Ill. At the age of eleven he came with his parents to North Loup, Neb.

Mr. Watts was twice married. On May 24, 1884, he married Miss Eva Adele Green who died April 24, 1888, leaving one daughter, Jessie, now Mrs. Ralph Comstock of St. Charles, Ill. On January 3, 1892, he married Mrs. Hannah Clement Curry. To them were born three children: Madge, now Mrs. Charles Fuller of North Loup; Martin of North Loup; and Eva, now Mrs. Gipe of Long Beach, Calif. His wife died August 13, 1927.

On July 14, 1888, he was baptized and united with the Seventh Day Baptist Church and remained a conscientious member for fifty-three years.

He passed away at the home of his daughter in California March 10, 1941. Funeral services were held at North Loup, conducted by Pastor A. Clyde Ehret. Burial was in the North Loup cemetery.

Besides his immediate family he leaves a brother Earl of Exeland, Wis., eleven grandchildren, and one great-grandchild. A. C. E.

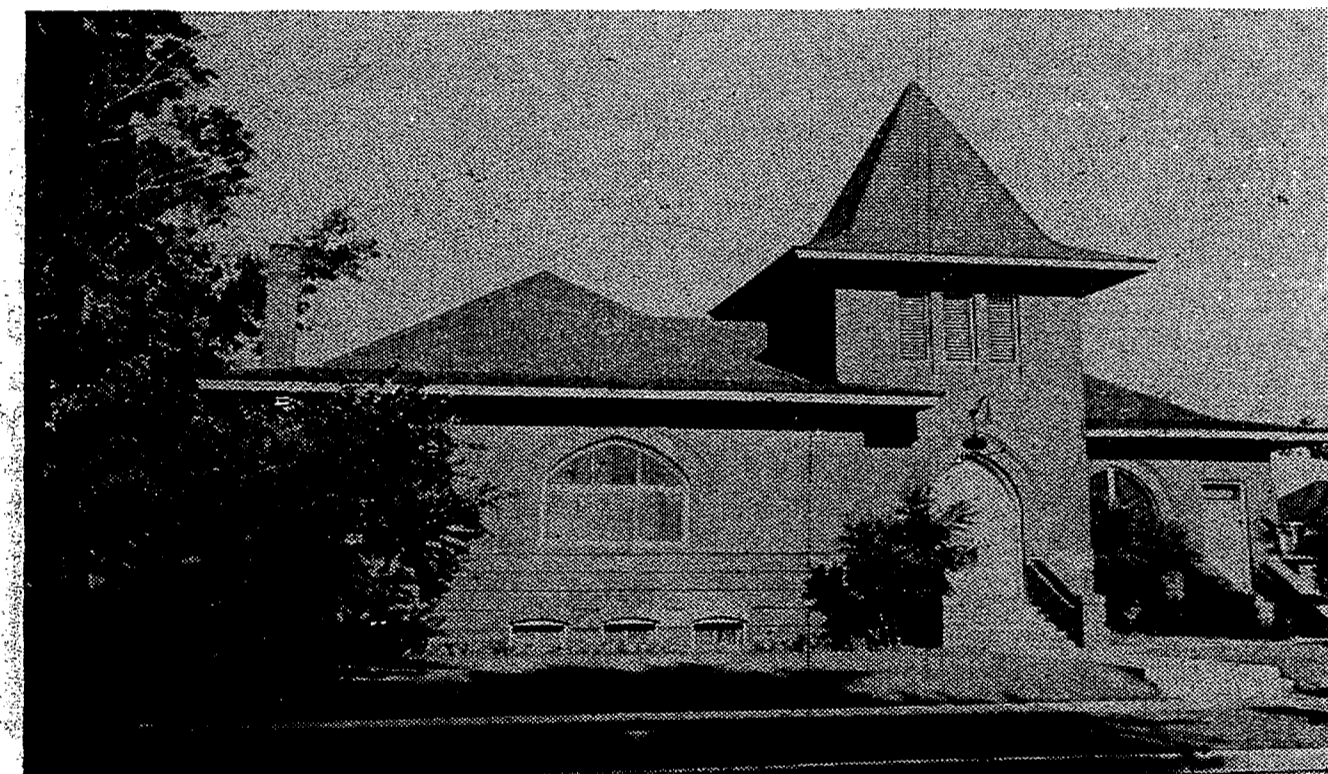
"When we deliberately take sin by the hand and turn our backs on duty, we are lowered in our own self-respect. We violate our own souls."

# The Sabbath Recorder

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Denver (Colo.) Seventh Day Baptist Church  
Rev. Erlo E. Sutton, Pastor  
The Church entertaining the 1941 General Conference

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