

What does the advancement of Christ's kingdom include?

Can you give a general rule which may serve as a guide to what should or should not be charged to the tithing account?

What is the "Storehouse Plan"?

What is the Lord's Acre Plan?

Who?

Proverbs 11: 28; Proverbs 28: 8, 9; Malachi 3: 6-12; Matthew 5: 17-20, 23-25; Matthew 23: 1, 2, 23.

Should non-church members tithe?

Did the Master practice tithing?

Should children be taught to tithe?

MARRIAGES

Harris - Crabtree. — On Sabbath afternoon, December 20, 1941, James Wesley Harris and Miss Ruth Crabtree, both of Fouke, Ark., were united in marriage at the Fouke Seventh Day Baptist parsonage by Pastor C. A. Beebe.

Markolf - Crandall. — At Westerly, R. I., November 26, 1941, William Bradley Markolf and Harriette Elizabeth Crandall, both of Westerly. The bride's father, Rev. Harold R. Crandall, officiated.

OBITUARY

Barber. — Alice May Crandall, daughter of Alonzo and Wealthy Kenyon Crandall of Pawcatuck, Conn., was born September 24, 1864.

She joined the Pawcatuck Seventh Day Baptist Church, and on September 24, 1894, she transferred her membership by letter to the Rockville Seventh Day Baptist Church. On October 15, 1892, she was united in marriage with Erlo N. G. Barber of Rockville, R. I. She was active in the church and in community enterprises. She slipped quietly away on Sabbath morning, December 6, 1941. She is survived by her husband; one daughter, Mrs. Harry D. Lewis; and two grandchildren.

The farewell services were conducted by her pastor, Wayne R. Rood. Burial was made in the Rockville cemetery. W. R. R.

Greene. — Miss Euphemia, passed away December 1, 1941, at the home of her nephew, Carlton L. Greene, in Center Berlin, N. Y. Had she lived until January 20, she would have been ninety-one years old.

Many years ago she went to Alfred University to study art, but had to return before the completion of the course because of ill health. She has been in poor health for the greater part of her life and has had the constant care of her sister-in-law, Mrs. Ida Lewis Greene.

Funeral services were conducted by her pastor, Paul L. Maxson, assisted by Rev. L. A. Wing. Her body was laid to rest in the Berlin Seventh Day Baptist cemetery. P. L. M.

Greene. — Miss Louise, aged 87, passed away on November 30, 1941, at the State Hospital in Poughkeepsie, N. Y., and was laid to rest in the Berlin Seventh Day Baptist cemetery on December 3.

Funeral services were conducted by her pastor, Paul L. Maxson, assisted by Rev. L. A. Wing, from the Seventh Day Baptist church in Berlin, of which she was a member for many years. P. L. M.

Howard. — Ruth Macon Howard, daughter of the late Junus A. and Nancy M. Howard, was born October 25, 1893, near Manchester, N. C., and departed this life November 1, 1941, at a hospital in Topeka, Kan.

She made a public profession of her faith in Christ in early life, and was baptized and united with the Cumberland Seventh Day Baptist Church. She, with her parents, moved to Nortonville, Kan., in 1919, and she became a member of the Seventh Day Baptist Church of that place and remained such until her death.

Miss Howard leaves four brothers and two sisters. Funeral services were conducted by her pastor at Nortonville, and interment in the Nortonville cemetery. V. A. W.

Prosser. — Miss Arlouine Prosser died at her home in Little Genesee, Sunday, November 16, 1941, at the age of eighty-seven years. She was born in Little Genesee July 16, 1854. She was the daughter of Isaac and Cornelia Anne Prosser.

She is survived by two nephews, Dudley Hall and Ira Wells of Little Genesee; and two nieces, Miss Jeanette Wells of Little Genesee, and Mrs. Edna Andrus of Bolivar.

She was a life-long resident of Little Genesee except for two years. She had been a member of the Seventh Day Baptist Church there for seventy years. She was a generous and loyal supporter of the church.

Funeral services were conducted by Rev. Harley Sutton. Burial was in the local cemetery. H. S.

Randolph. — Miss Georgiana F. Randolph, daughter of the late Rev. A. A. F. and Lucy Randolph, was born near Sagertown, Pa., June 24, 1853, and passed away December 11, 1941.

When a child she, with her parents, moved to Atchison County, Kan., and lived on what is known as Seventh Day Lane, three miles north of Nortonville. In early life she accepted Christ and united with the Seventh Day Baptist Church and remained a member until her death. She was a graduate of Atchison Institute, which afterward became Midland College. She attended Alfred University.

Miss Randolph is survived by one nephew and five nieces. Funeral services were conducted by her pastor, Rev. Verney A. Wilson; interment in the Nortonville cemetery. V. A. W.

The Sabbath Recorder

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No. 2

LIVE IN THE PRESENT

By Sarah K. Bolton

Forget the past and live the present hour;
Now is the time to work, the time to fill
The soul with noble thoughts, the time to will
Heroic deeds, to use whatever dower
Heaven has bestowed, to test our utmost power.

Now is the time to love, and better still,
To serve our loved ones, over passing ill
To rise triumphant; thus the perfect flower
Of life shall come to fruition; wealth amass
For grandest giving ere the time be gone.

Be glad today, tomorrow may bring tears;
Be brave today, the darkest night will pass,
And golden rays will usher in the dawn;
Who conquers now shall rule the coming years.

—Watchman-Examiner.

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EDITORIALS

CONFERENCE COMMISSION MEETS

The Commission of the Seventh Day Baptist General Conference held its midyear meeting at Plainfield, N. J., Monday, Tuesday, and Wednesday, December 29-31, 1941.

The president of Conference, Professor Harley D. Bond of Salem, W. Va., was chairman, by virtue of his presidential office, of the Commission. All members were present, the others being Rev. Edward M. Holston of Battle Creek, Mich.; Dr. Ben R. Crandall, Alfred, N. Y.; Rev. Harold R. Crandall, Westerly, R. I.; Rev. Leslie O. Greene, Albion, Wis.; and Perley B. Hurley, Riverside, Calif.

It was a pleasant privilege to welcome these good friends to the Seventh Day Baptist Building and to our homes—every one of them a friend of almost lifelong standing. The editor would like to enlarge a bit on this friendship and speak in a personal way.

I have known Perley B. Hurley since we were young boys, and later in college while we each struggled for something of an education. His career in business and interest in our Sabbath cause have been watched with appreciation. I have known Leslie O. Greene ever since he was born, and in later years have known his power as a teacher and a preacher. President Harley D. Bond was a young lad in my first pastorate after leaving the seminary. In 1923, on entering the Lost Creek Church the second time as its pastor, one of the first pleasant tasks was to unite him in marriage with one of the

church's finest young women. Rev. Edward M. Holston came to North Loup in 1892, as a member of an evangelistic male quartet, one of the finest blend of voices in a quartet ever sent out by our people. He has been a source of encouragement to me these many years. Rev. Harold R. Crandall was an upstanding, successful school teacher in Rhode Island in 1911, when I first met him. No one rejoiced more than I when he felt the call and entered the gospel ministry. Dr. Ben R. Crandall came into my life at a later day, but for years has been a loyal, helpful friend. Courtland V. Davis, the secretary of the Commission, I have known for more than a third of a century—and intimately in the past decade. He is a true yoke fellow and backer in my present work as corresponding secretary of the Tract Board. I am fortunate in such beautiful friendships.

The denomination is fortunate, too, in having men of such caliber as theirs, of such devotion and loyalty, on the Commission to direct its affairs and promote its work. From what we have seen and heard of this Commission meeting we believe we may draw encouragement.

In this issue of the Recorder will appear something from the meeting which, one feels sure, will be of interest to us all.

PRAYER MINUTE

Everyone is urged to join in America's Prayer Minute. The observance began at six p.m. New Year's day, and is to continue for the duration of our national emergency—a minute of prayer to be observed daily. It is known as "America's Prayer Minute," somewhat akin to Great Britain's Prayer

Minute, observed now for over a year, in which it is reported millions join individually and unitedly.

The plan for America's Prayer Minute was approved by the Executive Committee of the Federal Council of the Churches of Christ in America. The Department of Evangelism is giving leadership in the inauguration and carrying on of this program for daily concerted prayer. America's Prayer Minute plan was approved by the Commission of our General Conference last week at its midyear meeting.

In order to secure wide participation in its observance, it will require the co-operation of many interested individuals, churches, and organizations. In this all may have a part.

THE CHURCHES AND FOREIGN RELIEF

By Courtland V. Davis

(Secretary of the Commission)

The Commission at its midyear meeting devoted some time to the consideration of the relation of the churches to foreign relief. The second agency listed by the Denver Conference as one through which our people could contribute to foreign relief was the Committee on Foreign Relief Appeals in the Churches. Pamphlets from the committee are being sent to the clerk of each church for distribution. The Commission would emphasize by repeating here the reasons given in that pamphlet for Christian giving to help the victims of war:

1. It is a privilege to befriend a fellow being in need.
2. Our Master gave us the example—the Good Samaritan and the Feeding of the Five Thousand.
3. Christians are being persecuted for their faith—we must help strengthen them in their need.
4. Little children are starving because of man's inhumanity to man. Our Master said, "of such is the kingdom of heaven."
5. Starvation of the body means starvation of the spirit—to keep the body alive re-lights the spirit with hope and faith.
6. We believe the Christian solution is the only answer to the world's needs—to keep Christians in Europe alive now will maintain churches with which we can work to build a new world. If they die, with whom shall we work?
7. Nazism is trying to stamp out Christianity—it thereby offers us the greatest opportunity of our time to reveal the genuine concern and care which Christians have for those who suffer from hate.

8. To give to others in need will provide us with interests outside ourselves—that is, will cultivate our generosity.

9. Christ said even, "if thine enemy hunger—feed him."

10. By this means we can help immeasurably to build the world-wide Christian fellowship.

11. Unless we give promptly and generously our own church life is likely to shrivel and become sterile.

12. To minister—to serve—is the acme of the Christian desire—by this means we realize our highest ideals.

Conference urged and the Commission now repeats the recommendation that all funds contributed for these causes be sent through the church treasurer and the treasurer of the Denominational Budget.

MISSIONS

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

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

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

CHRISTIAN MISSIONS AND THE CHURCH

Christ's ministry in the flesh was very short, three brief and troublesome years. When he expired on Calvary, it looked as though all connected with him had come to an inglorious end soon to be forgotten forever; but in those trying years he formed a nucleus from which his Church grew a few weeks later and laid the foundation upon which it has built during nineteen hundred years.

The Church which had its inception in the ministry of Christ, and was thoroughly established by the apostles, had as its supreme purpose the bringing of Christ and his salvation to all men. In other words, missions were the purpose for which the Christian Church was established. Christianity is a missionary religion and the Church is a missionary organization. Christ made this very plain when he said, "Go make disciples of all nations"; when he said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth"; when he said, "And I, if I be lifted up from the earth, will draw all men unto me"; and when he said, "Follow me and I will make you fishers of men." The Church, being established primarily as a missionary organization, is not fulfilling its

purpose unless it puts missions foremost. It may have all the outward forms of a Christian Church—the organization, machinery, and equipment—but unless missions and the spirit of missions permeate everything, it misrepresents Christ.

Neither a church nor a denomination ought to be obliged to put up an argument to prove it is backing missions. Its work should prove this. "By their fruits ye shall know them."

The power of a church with men and with God is in proportion to its missionary endeavors. This power is two-fold in its operation. First, it reaches outward, transforming lives and all human institutions. Accompanying all true missionary endeavor, it is a power that has made the vilest lives of earth clean, the worst homes real types of heaven, and the most inhuman and diabolical governments instruments of peace, justice, and righteousness. There is no better illustration of the power of the Christian Church when it launches out in missionary endeavor than what it did in the first three hundred years of its history. Starting with the crucifixion of its Founder, and led for the most part by unlettered men, in the face of the cruelest persecution, it transformed millions of lives and conquered the Roman Empire.

Not only do the missionary spirit and activity carry with them a power reaching outward to the ends of the earth, but second, and inseparably connected with them, is the inner life and growth of the church. The church that is not missionary is dying at heart, if it is not already dead. It has repudiated its mission. Many churches are weak and sickly today, though large in numbers, because they are weak in their missionary endeavors.

The Christian Church has the men, culture, and wealth to complete the evangelization of the world in this century. Christ organized it for this purpose. On it and its efforts hang the destiny of Christianity and the destiny of the world.

W. L. B.

ECCENTRICITIES

Years ago a Quaker was credited with saying to his wife, "All people are queer except me and thee, and sometimes I think thou art." People have different ways of doing things and this is their privilege, provided their methods do not conflict with others; but it often happens that the way ministers, mis-

sionaries, and Christian workers do things is so different from the ordinary that it makes serious trouble. This situation is aggravated when they insist on having their own way.

Christian workers should not yield to things that are wrong; but they should fit their methods and plans of work to the people and the community with which they work. The apostle Paul used this method. He says, "I am become all things to all men that I may by all means save some." If changes and new methods are desirable, it is generally better to make them gradually.

There is no particular honor in being different from others and following our eccentricities, for the chief thing is not the way things are done. The important thing is to work peaceably together, cultivate brotherly love, and accomplish the work of the Master. "Let all that ye do be done in love."

W. L. B.

DOCTOR THORNGATE GIVES SEMI-ANNUAL REPORT

Mr. W. L. Burdick,
Ashaway, R. I.,
U. S. A.

Dear Mr. Burdick:

It has been felt in these days of disturbance and uncertainty, that a sort of interim report from the China Mission would be in order, both for the board and the people.

1. The work of the mission is going forward without pause. Both schools are full to more than capacity, and there seems to be a good co-operative spirit among pupils and faculties. There has been no obstacle to Christian education from Japanese or Chinese authorities.

2. The church is stepping out to meet new and difficult problems in an unprecedented way. Mr. Tsaung, newly ordained pastor, takes his task seriously and is developing in the face of hard work. Members are doing a great deal in the administration of relief to needy people. The Red Cross has given wheat and rice which a committee distributes. Also funds sent from our churches in the U. S. A. are carefully used for this purpose.

3. At Liuho, the hospital property has been occupied for some time by soldiers of the Japanese puppet government. These men have disregarded protests and have used a good deal of salvaged lumber for fuel. The Japanese Consular authorities and the U. S.

Consulate are powerless in the matter, and protests to local Japanese and Chinese officials are disregarded. No work has been done at Liuho since early in the summer.

4. The financial situation is very grave. This applies particularly to mission workers, who have not received salaries for a long time. International money is in a most uncertain state. The Japanese are doing everything possible to destroy Chinese credit, and are breaking down the Chinese national currency system. In this they are aided by unscrupulous and greedy foreigners and Chinese. Prices of everything are almost unimaginable; for instance, coal \$1,300 per ton; sugar \$3 per pound. The official exchange rate of U. S. money to Chinese is \$18.60 to one, which is the amount paid to those exchanging U. S. money for Chinese money. On the other hand, when changing Chinese money for U. S., the rate is 41 to one. This is in part due to the freezing of credits, and this, naturally, causes a great difference between cost of commodities and income. Informed sources point out that it is also largely due to Japanese manipulations.

5. Politically the situation is very obscure. At all times we feel as if the suspended ax of Japanese war, and consequent persecution of Chinese and mission workers, is about to fall. Constantly we feel the pressure of Japanese aggression. There is no free movement even from one part of Shanghai to another. As to going to Liuho or elsewhere outside of Shanghai, it is necessary to have all kinds of passes, permission, photographs, etc. There are innumerable speculations as to what will be the status of Americans if there should be war and the foreign settlements taken over.

6. The health of mission workers is a matter of importance. Mrs. West keeps very well. She is active in many kinds of work, and is the housekeeper for Anna. Miss Mabel West lives outside the compound with her foster daughter and her family, and is well and working hard and steadily in both schools. Miss Anna has not been so well. There was evidence last spring of an extension of a growth in the lumbar spine. She has had two courses of deep X-ray therapy with some benefit. Lately there has been recurrence of pain and the outlook is unfavorable.

Mrs. Davis is well. She teaches in both schools and also has a special pupil whom she visits each day. She also is an announcer

for a local broadcasting station five or six nights a week.

Mr. Davis has surprised us all by his rapid recovery from the apoplectic stroke of last July. He is now going about without difficulty. He is even able to drive a car. He supervises the relief program of the church, and works at other church activities, such as committee work. He keeps a close eye on the grounds and buildings. While his progress has been rapid, he is still somewhat hampered in his speech.

I am unusually well. I had a month of splendid vacation during August, which I spent at Peitaiho in North China. I still do work at the Antituberculosis Hospital which I visit daily, and the Lester Chinese Hospital where I go twice a week. This autumn I conducted a tuberculin test study of the kindergarten children of our school. It was quite illuminating.

Doctor Crandall is in Kiangsi province where she is engaged in rural medical work. She reports a very interesting life there. However, from her comments, I am led to think that her health is not very good. In fact, I am much concerned about it although I do not know much, particularly of details.

All in all, the mission is active. The workers are hampered by many things, of course, but mostly by the lack of salaries, which means lack of essential things, and mental stress and worry.

All of us join in greetings to the board and to members of the denomination.

Sincerely yours,

George Thorngate.

November 7, 1941.

DAILY MEDITATIONS

(Prepared by Rev. Ralph H. Coon, Ashaway, R. I.)

Sunday, January 18

The Beaten Path

Read Genesis 28: 10-17.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending upon it." Genesis 28: 12.

Let us think this week of the connections between earth and heaven. Note how the inspired account of Jacob's dream emphasizes that the bottom of the ladder is on the earth and the top reaches to heaven. Regardless

of whatever doubts or failures came into Jacob's life in the subsequent years, he would never again question the connection between earth and heaven. How wonderful to think of the angels as messengers, for that is what the word means in the original. They are ever bringing God's love messages down to us and bearing our yearnings and prayers back to him. Sad the angel who must return empty handed.

Prayer—As thy Word teaches us to think of ourselves as ambassadors from heaven to earth, so may our lives be, bringing messages of power over that beaten path of prayer, making the reality of the connection clear to some needy soul.

Monday, January 19

Christ the Way to Heaven

Read John 1: 40-51.

"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1: 51.

The Lord is saying to Nathanael that heaven will open to him as it did to Jacob and that he, the Son of God, is the ladder upon which the messages of God will ascend and descend. He brings God's supreme love message to the earth. It is only through him that our prayers may arise to the throne of God. Truly he is "the way, the truth, and the life." He is the ladder that touches both earth and heaven. It is in Christ the Door that we see heaven open.

Prayer—May we fully realize that thou art the only one through whom we may receive that spirit life that makes possible intercommunication between our lives and God in heaven. May our connection be used to point others to the contact they may make with heaven.

Tuesday, January 20

Heaven on Earth, Love

Read 1 John 4: 7-12.

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." 1 John 4: 12.

Love is the mark that heaven makes on earth. It is the love of God in heaven for us that makes our life for eternity possible. (John 3: 16.) Love between Christians shows that God dwells in them. Is not that heaven on earth if anything is? True love in a Christian home exists in spite of the faults and shortcomings of the one loved. It

almost seems to be deepened in the longing of a mother for a wandering boy. That is a little of heaven right here. In fact, the best way to describe heaven is to speak of it as where we are at home with God.

Prayer—Our dear loving Father in heaven, may thy spirit of love so fill our lives and our relations with each other that our homes and our churches may point men to heaven.

Wednesday, January 21

The Marks of Earth in Heaven

Read Revelation 5: 1-10.

"I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain." Revelation 5: 6.

A speaker, in stressing that salvation is not by works, made the statement that there would be no work of man ever to reach heaven. A godly woman later pointed out one exception to this. She said the scars of the nails and the wounded side of the Savior would be seen in heaven. She was right. Yet how wonderful that heaven can change those marks of the worst sin ever committed into the marks that give the Lamb of God his right to the place "in the midst of the throne" in heaven. "Jesus Christ . . . became obedient unto death . . . wherefore God hath highly exalted him."

Prayer—Help us, our Father, to realize that we, too, are exalted by being put to death. It is our prayer that all self may be crucified with Christ and that he may live in us.

Thursday, January 22

The Incense of Heaven

Read Revelation 8: 1-5.

"And the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints." Revelation 5: 8 (R.V.).

The aroma of sweetness that fills heaven is the prayers of the saints. Heaven's glory is not what we do in prayer, but what God does because we let him. Our neglect of prayer reduces God's glory because it limits what he can do for us. What a wonderful picture of prayer is found in the passage from Revelation 8. The same censor that bore the prayers of the saints to God was used to take the "fire of the altar and cast it into the earth." The fire of God's Holy Spirit that is brought to us through the sacrifice of the Lamb is the answer to our prayer.

Prayer—"Lord, teach us to pray."

Friday, January 23

Breaking Earthly Ties

Read 1 Thessalonians 4: 13-18.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thessalonians 4: 13.

Many if not most of our sorrows in this life are merely the severing of the ties that bind us to the things of earth. The sorrows that come from sin make us hate sin and look the more to him who bore all sin. The sorrows of separation from loved ones who have "departed to be with Christ" and are "asleep in Jesus," break the bonds of our attachment to this world and make us more eager to be with the Lord and with them. How much more interested we are in a distant city which we have never seen, when some of our loved ones go there to live.

Prayer—Dear Lord, our God, may we allow thee to use all of the troubles that come to us to lift us closer to thee and to help us to minister to others who are in trouble.

Sabbath, January 24

The Sabbath Rest Here and Hereafter

Read Hebrews 4: 1-11.

"There remaineth therefore a rest to the people of God." Hebrews 4: 9.

The writer of Hebrews refers to the fact that "God did rest the seventh day from all his works," as an illustration of the rest the Christian enjoys "who has ceased from his own works" and depends only on the works of God. The culmination of that rest will, of course, be in heaven. Thus in the Sabbath with its thoughts of our Creator and Redeemer and its special opportunity to worship, we have another picture of heaven. The world has almost lost this bond between earth and heaven. What a responsibility is ours to preserve and spread the knowledge of God's Sabbath.

Prayer—Dear Master, Lord of the Sabbath, may this Sabbath be a means of drawing us nearer to heaven. May we use the opportunities of this day to draw others nearer to thy throne.

SABBATH SCHOOL LESSON

The Temptation of Jesus. Scripture—Matthew 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13.
Golden Text—Hebrews 4: 15.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

CHRIST AND MY DEVOTIONS

By Marian E. Davis

"I will love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." (Psalm 116: 1, 2.)

Recently I was on a committee to plan a special meeting. At this meeting, while discussing plans the question was raised, "What do we include in the devotions?" Of course, the reply was songs, reading the Bible, prayer, and maybe a short talk. But what about our devotions with Christ?

It seems to me that we must be completely under God's influence, leaving other cares from our thoughts and minds and thinking only of Christ. Of course, we have always been taught to read our Bibles and pray every day, but do we do it to get credit at Sabbath school, or do we have the feeling down deep that we are in God's presence? Some people set aside a certain time of the day for daily meditation. Others have family worship. It is not the time of the day, or with whom we worship, but it is the spirit by which we enter such worship.

In James 4: 7-10 we read, "Submit yourselves unto God. . . . Draw nigh to God; and he will draw nigh to you. . . . Humble yourselves in the sight of the Lord, and he shall lift you up." In this passage it says to submit ourselves to God. We must completely surrender ourselves to him. Forgetting everything else but God's will, we draw nigh to God and he draws nigh to us.

Then we must humble ourselves, and he will lift us up. What a wonderful thought! If we humble ourselves, God cares enough to lift us up.

In Isaiah 40: 31 we read, "But they that wait upon the Lord shall renew their strength. . . ."

There is nothing that we need more than strength—strength to overcome temptations, and strength to love God at all times.

Peter Forsythe has written the following statement which is a good one for us all to remember:

"Unless there is *within* us that which is *above* us, we shall soon yield to that which is *about* us."

To me, in summing up the facts, these thoughts from the above verses of Scripture help us in our complete devotion to Christ. By submitting ourselves to God, drawing nigh to him, humbling ourselves in his sight, and renewing our strength, we are able to come into complete harmony with God.

If we are completely under God's guidance our prayers will be more sincere and earnest, and every time we read our Bibles, we will be filled with God's teachings to such a degree that we must tell others about it.

When we learn the story back of some of our beautiful, old hymns, we can sing them with so much more feeling. That is just the way with Christ and our devotions. If we read the story and pray, we will have a greater and richer feeling toward God and will want to be continually in his power.

In closing, I would like to read this fine hymn, and let us all try to make our devotions to be part of our lives and to fill our souls with rest and understanding.

In the Garden

"I come to the garden alone,
While the dew is still on the roses,
And the voice I hear,
Falling on my ear,
The Son of God discloses.

"He speaks, and the sound of his voice
Is so sweet the birds hush their singing,
And the melody
That he gave to me,
Within my heart is ringing.

"I'd stay in the garden with him
Tho' the night around me be falling,
But he bids me go;
Thro' the voice of woe
His voice to me is calling.

"And he walks with me, and he talks with me,
And he tells me I am his own;
And the joy we share as we tarry there,
None other has ever known."

Marlboro, N. J.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am enjoying my Christmas presents very much. For Christmas I got a pen and pencil set, bat, ball, glove, necktie, necktie, airplane pencil sharpener, airplane to build, hat with ear muffs, gloves lined with fur, and a Scout book.

I am studying to become a Boy Scout. I have to wait a year before I become a Scout. We gave our Scout master a Scout master suit and we gave each of the Scouts a 1942 calendar.

I don't know what I am going to do with myself over the vacation. Our school closed December 24. It opens on January 5, 1942.

Yours truly,
Le Roy Rainear.

R. F. D. No. 1,
Bridgeton, N. J.,
December 26, 1941.

Dear Le Roy:

I don't wonder you are enjoying your Christmas presents so much, since you received so many and such nice ones, at least for an active boy; and some of them even I would enjoy using. As for my own gifts which have made me happy this Christmas, you might enjoy eating on my pretty lace table cloth and using my photograph album; but my gay housecoat, sweater, handkerchiefs, table mats, etc., I am pretty sure you would not want them.

I think the Boy Scout organization is one of the best and I am very glad you are so soon to become a Scout. Perhaps you know our son, Dr. E. Claire Greene, who lives in Bridgeton. He used to be a Boy Scout and enjoyed it very much. He also learned a great many helpful lessons while he was a Scout.

Well, your Christmas vacation closes today, so in the morning you will find plenty to keep you busy. Coasting was what Andover boys and girls had planned to do during vacation, but all the snow melted away at the very beginning. However, we had a fine snow storm all last night and so on the last day of vacation it begins to look like real coasting and skiing as well, though so far I haven't seen either one.

Hoping you will write soon and often,

I am sincerely your friend,
Mizpah S. Greene.

DAVID THE SHEPHERD

Once upon a time, hundreds of years ago, there lived in a country far across the sea a good, brave boy named David. In the country where he lived there were many shepherds who owned large flocks of sheep. David's father was a shepherd, and like other shepherds' sons David tended his father's

sheep in the green meadows, "Deep with grasses and with flowers." For fear of wild beasts, which sometimes came out of the wilderness and killed the sheep, David had to keep very close watch over his father's sheep. One day as he was thus keeping watch over the sheep in his care he saw a wild beast coming towards his flock and heard a great roar. It was a great, fierce lion who came running into the midst of David's flock. He snatched one of the little lambs with his teeth and started to run away with it in his mouth.

But the lion did not get far I can tell you, for David ran after the old lion and was able to grab him by the hair on his chin. When the lion opened his mouth to bite David, of course the little lamb dropped out of his mouth and thus David saved it.

The lion was very angry and sprang at David, trying to eat him up in place of the little lamb. But David again caught him by the hair on his chin, hit the old lion a mighty blow, and down it fell, dead.

Another day a big bear tried to carry away one of the sheep and David had to kill it, too. Every day David took the same good care of his father's sheep, for he was very brave and loved the sheep.

Who is our good Shepherd? Here is a little poem which tells us how God is our Shepherd.

"In the broad and sunny meadows,
Deep with grasses and with flowers,
Flocks of sheep and lambs are feeding
Through the shining summer hours.

"Close beside them stands the shepherd,
Watching lest the wee ones roam;
Leads them when the shadows gather,
Safely to their fold at home.

"God in heaven is our Shepherd,
Watches o'er us every day;
Gives us food and home and clothing;
Hears and answers when we pray."

MOUNT EVANS

By Donald Gray

I sat above, and looked below
Past sterile meadows fringed with snow,
To where the dizzy, bleak decline
Came finally to timberline.

I sat above, and looked away
To where horizon hemmed the day—
Beyond where eyes have done their best,
And spirit must take up the quest.

I sat above, and looked within,
And there again could scarce begin
To comprehend the depth and span—
The distance—the abyss—in man.

I sat above and looked above—
No closer to the throne of Love—
But through the cloud-wraiths damply dim
I caught the sound of cherubim.

The fairest things of earth are ours—
The sun, the rain, and grass and flowers—
A baby's laugh, a gurgling brook—
An open hearth, a friend, a book—

All these for anyone to taste—
To drink his fill, but not in haste—
These are the common sacraments
Which bound us, like the garden fence.

But for aspiring souls remains
One blessing missed across the plains:
Transparent, fragile, near divine—
An hour above the timberline.

OUR PULPIT

WALKING IN LOVE

By Elder L. F. Trubey

(Elder Trubey is a long-time Sabbath keeper, well and favorably known to several of our ministers.)

"Be ye therefore followers of God, as dear children, and walk in love." (Ephesians 5: 1, 2.)

One cannot walk in love without being a follower of Jesus. I am wondering if even church members understand that. If all who now belong to the church, walked in love, what a changed world we would have. Church members are largely responsible for the present condition of the world, because many have not walked in love. Try it, everywhere you walk, and see the effect.

Yes, "God is love," and one cannot walk in love unless he is the son of God. Many times too often it can be seen that church members do not walk in love, and thus they sanction sin. God's power over sin is seen in the life of the one who walks in love. Such person, no matter what church he belongs to, is a child of God. Faith in Jesus Christ promotes the walk of love. The devil's most successful agent is one who belongs to the church and does not so walk. Where do you stand?

There is sufficient power in love to keep us walking in it. Christ loved his enemies. If that is not your experience, you are not

following him. We are not dishonest or making trouble when we walk in love; no one practices the Golden Rule without it. When a person is angry with you and calls you bad names, try walking in love, and see him wilt. The truth sometimes hurts, but walking in love always does good. Religion is not a philosophy, but a life of love. Walking in love fellowships the whole Christian world.

Regardless of how sinful our surroundings, let us walk in love, and see how much happier our lives and the lives of our associates will be. It will require sacrifices, but God sent his only begotten Son to save us and help us. Jesus constantly walked in love, even when he was tried in all points like as we are. (Hebrews 4: 15.)

One's life is a constant rebuke to Satan if he walks in love. We grow in grace and in the knowledge of our Lord and Savior Jesus Christ; we reap the greatest dividends possible; no weapon of man can break through. (Psalm 91: 1-12.)

A man will have an open mind and willingly permit all others to think, if he walks in love. It assures victory over sin of every nature. There is nothing so powerful as love, for it will destroy the devil and all his power. (Matthew 8: 28-32.)

We have no more of God than we have of love, for God is love. Love begets love, and thus it multiplies. The scarcity of love just now is evidence that few walk in love, and multiplication has almost ceased. People who walk in love do not get angry. They will not judge the mistakes of others. (Matthew 7: 1-5; Romans 2: 1-3.) None of the agencies of the devil control if we walk in love (Galatians 5: 17-21), for love is the strong agency of God. God's power over sin is seen in the life of one who thus walks.

DENOMINATIONAL BUDGET

Statement of Treasurer, December, 1941

Receipts		
	December 1941	Total for 6 months
Adams Center	\$ 55.42	\$ 55.42
Albion	7.08	40.33
Alfred, First	135.05	754.33
Alfred, Second	47.55	129.30
Andover		5.00
Associations, Conference, etc.		235.52
Northwestern Association	40.00	

Battle Creek	88.20	252.45
Berlin		16.09
Boulder		11.90
Brookfield, First	21.00	99.75
Brookfield, Second	21.10	73.40
Chicago	10.00	10.00
Daytona Beach	17.25	59.00
Denver	19.70	74.90
De Ruyter	43.00	145.74
Dodge Center	10.00	21.00
Edinburg	7.00	33.50
Farina		81.70
Fouke		8.97
Friendship		8.05
Gentry	1.75	9.50
Hebron	25.44	25.44
Hopkinton, First	85.00	122.50
Hopkinton, Second	2.00	8.00
Independence	14.00	50.00
Individuals	1,296.32	1,480.32
Jackson Center	9.00	18.00
Little Genesee	87.45	214.32
Little Prairie		26.40
Los Angeles	13.00	43.00
Lost Creek	19.00	59.85
Marlboro	50.00	191.92
Middle Island	11.28	31.19
Milton	176.80	510.60
Milton Junction	156.03	309.07
New Auburn		15.00
New York City	80.63	291.73
North Loup	2.00	34.60
Nortonville		20.00
Pawcatuck	250.00	750.00
Piscataway	29.46	95.96
Plainfield	129.78	810.33
Richburg	23.50	71.50
Ritchie	6.00	35.00
Riverside	35.00	234.60
Roanoke		6.00
Rockville	28.91	73.53
Salem	135.25	307.65
Shiloh	279.00	551.00
Verona	50.00	145.75
Waterford	11.00	60.00
White Cloud	25.74	106.98

Comparative Figures

	This year	Last year
Budget receipts—December	\$2,240.20	\$1,684.91
Special receipts—December	1,315.49	332.96
Budget receipts—6 mos.	6,915.38	7,843.62
Special receipts—6 mos.	1,910.71	950.35

Disbursements

	Budget	Specials
Missionary Society	\$1,000.96	\$ 79.77
Tract Society	237.82	7.00
S. D. B. Building	125.12	
Women's Board	20.01	20.00
Ministerial Retirement	150.19	18.40
Historical Society	16.33	1,189.32
General Conference	318.09	
Board of Christian Education	431.48	
American Bible Society		1.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

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

ADDENDUM: A SERIES OF NOTEWORTHY EXPERIENCES

Since writing the foregoing sketch, I have decided that it is due the cause which I have the honor to represent that I add the following chapter:

While I was yet a youth, I became acquainted with a man who had a religious wife, and who believed himself ir-religious, but said he only wanted one hour to prepare for death. At one time he bade farewell to a man who was arguing the Universal Doctrine, and said to him, "I shall never see you again. Your doctrine will lead you to hell, and I'm going to repent and go to heaven." Later I was sent to pray for him. I went and found him very miserable. After holding a religious service and doing what I could for him, I started for my home. As I passed a shop, a man stepped out and caught my horse by the bridle and insisted on my going back. He told me that he had spent the night with the sick man, and he kept his wife nearly all night praying for him, and had begged him to pray for him, though he was very wicked. But I could not go back. Poor man, he found that even weeks did not suffice to make the preparation he boasted that he could make in one hour.

Another man whom I was called upon to visit on his deathbed, had been a Methodist class-leader and exhorter for some years, and then retrograded, and when death seemed to be at hand, he would scream and plead; but as soon as he could have rest enough for me to talk with him, he would say, "I once knew the way, but have been treated badly." And no argument I could bring to bear had any effect. It was terrifying to hear his shrieks and screams. I visited him repeatedly, talked and offered prayer in his behalf, all, as it appeared, to no avail.

A lady on whom I was called to visit, stifled conviction and refused the offers of mercy until her death sickness, and she said to me it was too late. Now there was a time when she was convicted and could have become a Christian, but she could not now. I labored and prayed with her, and for her, but could not allay her guilty fears, nor lead her to hope in the Savior; and as I rode away from her house, I heard her lamentations for quite a distance down the valley. Oh, how I wished

that men and women would not refuse the offers of mercy until the Holy Spirit ceased to strive with them. The next day, I, with sorrow, conducted her funeral service.

There were two others with whom I was called to labor who were in a similar condition, and the results were more satisfactory. These sad cases have led me to feel more and more that it is a mistake to tell any one that one will certainly die right away and one had better prepare for it. I never do that, but encourage such people in the hope that they may live, and try to get them to be converted; and that if they live they can lead a new life.

I was sent for at midnight to visit a sick man. On reaching his bedside, his doctor told him in my presence that he could not possibly live longer than the next noon and advised him to listen to me. I said to him, "If the Lord will spare you to get well, will you give your heart to Him and live a Christian life." He said that he was so wicked. I said, "You have been very wicked, but if you will now give your heart to God and promise him if he will spare your life, you will try to live as a Christian, I hope he will spare you." He made that promise and we knelt down and prayed. Then I anointed him with oil in the name of the Lord. At daylight in the morning he was decidedly better and got well.

In another case, I was visiting a very sick girl, when her doctor came in, and after critically examining her, beckoned to me. As I stepped one side he told me she was sinking as fast as she could, and he wanted me to talk to her about dying. I went to her bedside, obtained a promise from her that if the Lord would spare her life she would live as a Christian, then encouraged her to give her heart to Jesus and hope to live. Then I prayed for her, and in a few weeks, she was baptised and joined the church.

I visited a lady who had for some days been speechless, and took no notice of anything. A council of physicians had given her up to die and went away. I talked with her husband who told me with lamentations and sadness that he then felt that he was a widower. After sympathizing with him, I bade him good night and left the room, but a sister of the sick lady begged me not to go away. I then returned, examined the patient, breathed a prayer for her recovery and then said to the women present, "Take that wet cloth and pillow from her head." They looked at one

another in astonishment and said that the doctors said they must keep her that way. I urged that those wet things be removed and a dry pillow be put in place of the wet one. It was done, and at daylight the next morning she was visibly on the road to recovery. She is now a widow of twenty years, mother of a number of children.

I stood by the bedside of a youth who had not spoken for weeks and was thought to be dying of typhoid fever. He had been given up by his physicians. I breathed a prayer for his recovery, then watched him two nights and a day, pleading if it were the will of God he might get well. The second night, about four o'clock in the morning, he began to mend. He is now the happy father of four bright young people, all of whom are active Christian workers, and one of them studying and preparing to enter the ministry.

A lady who had made a profession of religion forty years before, was dying in great doubt about her future state, and sent for me. When I reached her bedside, she could speak only in a whisper. Holding my ear close, she told me of her exercise and sadness. After hearing her story, I said, "Here is your trouble. You are depending upon what you have done for your salvation. All you have done or can do is only your duty, and look to God for salvation through Jesus Christ. She did so, and became very happy and requested that I would preach her funeral sermon from a text of her own selection, and died the next day rejoicing in a Savior's love.

I have witnessed quite a number of very happy death-beds. One young man was so delighted with the bright hope he possessed, that he laughed as he told me of the joys that awaited him. A sister, when dying, asked her brother-in-law if he had any word to send to her sister (his departed wife), received the message, then turned her eyes heavenward and said, "Jesus can make a dying bed feel soft as downy pillows are, while on His breast I lean my head and breathe my life out sweetly there." Her voice grew weaker, and as she whispered the last words, her spirit departed.

Three bright people who were brought up under Methodist influence and converted early in youth, had lost their hope in the Savior and tried to regain it by seeking for conviction as instructed by their leaders. They failed and when they were at death's door, the Lord

enabled me to lead them back to their early conversions and through the evidence of their acceptance with God, to a good hope in Christ, and they died rejoicing in His love.

An aged lady who had been captured by the Indians and brought up among them, was recovered by her father. She was married to a wicked man, became converted soon after, but was compelled by her husband to abandon her religion or leave her home. She consented in her ignorance to give up her religion. She outlived her husband. At the door of death, however, God in His mercy caused that I should learn the facts and be the instrument of His hand in guiding her back to an acknowledgement of her mistake and up to His pardoning mercy and forgiving grace to a glorious hope of a home in heaven. The circumstances leading up to my knowledge of and connection with this case were very remarkable. A very profane Irishman, with whom she lived, was brought to see his condition as a sinner. When religion was at a low ebb, he gave his heart to Christ and was happily converted. This led him to be anxious about Aunt Mary, as he called her, and he tried to get a Methodist minister to visit her. Failing in this, he sent for me, and on my arrival at the home, I learned the history of the case from her own lips. A few days after, I preached her funeral sermon.

"Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever."

S. D. DAVIS, February 18, 1898.

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.

(End)

ALFRED SCHOOL OF THEOLOGY

Some Reflections by the Dean

No institution which serves the public, or any particular group of that public, can expect to escape criticism. Certainly no institution which seeks to serve a definite constituency wishes to avoid honest criticism from those whom it serves. In all my work as a Christian minister I have tried to keep an open mind toward all who have had suggestions for the betterment of the work in which we were together engaged. That

spirit and purpose still holds for the work of the School of Theology as far as it may involve my relation to the school either as administrator or as teacher. I much prefer, however, that the reactions of our friends, even though they may be termed criticisms, should come in the form of suggestions, if possible. Even so, if an interested friend observes a weakness in method, or an aim too low, and cannot at the same time suggest a remedy, let him not hesitate to point out the weakness or failure. It may be something that we are already struggling with; or it may be something of which we are not aware, but which can be remedied once the situation is clearly seen. Again, it may be that the criticism grows out of misunderstanding, or a lack of knowledge on the part of the one who makes it.

I am convinced that the most recent adverse comments that have reached the ears of the dean concerning the School of Theology are based wholly upon an inadequate knowledge of our basic aims and conscious purposes. For instance, it has been said that the School of Theology is chiefly concerned to prepare and send out men trained to serve our larger parishes and city churches, and that the home mission fields are being overlooked in the training of our future ministers. I am not sure just where one would draw the line here, and I am not sure that I would know how to go about it to train men for city pastorates. I do know that in all our work here in Alfred, students and faculty members alike have constantly in mind the country and village churches, and the mission fields—whether rightly or wrongly, the home mission fields.

I am one, however, who believes in the opportunity for missionary work in fields where we already have a church. The recommendation that our young men go into communities where there is evident new interest on the part of a family or two has its merits and its appeal. But the accompanying suggestion that such prospects be given preference over "gospel-hardened" communities where there is a church of long standing, but weak, does not appeal to me. As I look out over the denomination and see churches "gospel-hardened" (?), including some churches I have served, I am wondering if they are "gospel-hardened" or whether they have been hardened, if at all, because we have not given them the warm

gospel message which would soften and mold and give life. That may be an unnecessary comment. But, while I have no one particularly in mind, I am convinced it is worth thinking about.

There are many phases to the work of training young men for the ministry. But in answer to the specific criticism which calls forth this article, I say with emphasis, while confessing that we know too little about how to do it, that we are trying to prepare men for the ministry in the Seventh Day Baptist denomination wherever the call shall come, and that we are most conscious of our responsibility to train leaders for the type of work which someone, without adequate knowledge of our aims and desires, thinks we have overlooked.

A. J. C. Bond.

DENOMINATIONAL "HOOK-UP"

Denver, Colo.

The month of November was a month of thanksgiving for the Seventh Day Baptist Church congregation, as the last payment was made on the church building at 30 Kalamath Street. Not once during the period the debt was carried was default made, or even a delay in making payments.

During the month most of the members expressed their thanks by giving a tithe of their income, which resulted in about doubling the income of the church. A banquet was served on Sunday evening and eighty attended.

Following the banquet there was a program of music, a history of the church, and short talks by the various members.

—From "The West Side Hustler," Denver.

White Cloud, Mich.

It has been a delight to minister for ten days with the White Cloud Church and its pastor. The meetings were attended by good audiences and the interest seemed to mount with each passing night. Brother Maltby and his wife are tireless in their efforts for the church. We did intensive calling in many homes and, backed by a willing prayer group, the meetings proved a real power in changing lives and gaining decisions for the Lord. We were urged to continue the meetings, but the nearness of the holidays made this impractical. However, Brother Maltby will continue to garner in those that would be saved. It

has been a real pleasure to work with this pastor and his fine people. Our prayer is that God will prosper this field. The Battle Creek Church gladly shared their pastor for this work.

—From Rev. G. D. Hargis, Pastor,
Battle Creek.

London, England

A letter from Mrs. Adelaide M. Griffin of Rochester, N. H., incloses extracts from a letter received by her from Mrs. McGeachy, wife of Pastor James McGeachy of the Mill Yard Church in London. As Mrs. Griffin says, "If she had waited a few weeks longer it would have read quite differently." Some of the extracts follow:

Dear Mrs. Griffin:

As you will see, we are at home again. We came back at Easter. There were three hard raids just after that, but nothing of consequence since.

We are just having all the damage to our house repaired so that we shall be comfortable for Christmas.

Although America is not in the war, she seems to do as much as any active partner. With the food and ammunition that she is sending over, there must be a lot of sacrifice by the American people. I think that it is very unselfish of them to help so much, when they could so easily have kept out of it, and done nothing.

I am sure that when victory comes, the British will be forever grateful for the wonderful help that you have given us.

We are not short of food. There is plenty of everything except fruit. That is what we miss the most, but we can put up with that.

We thank God for all his goodness to us. It is marvelous how we have come through this year. We are better off than last year.

The little church here is still carrying on, although there are not so many of us. Some are still away in safe places. How good it will seem when we can meet again in peace and quietness.

All who are here wish to be remembered to you.

"The above letter was mailed November twentieth, and received on the twenty-fourth of December. It was in return to one sent across in early June, which was not received on the other side until the second week in November."

Honolulu, Hawaii

A note to the editor from Mr. Wm. M. Davis, dated December 20, says: "You may tell our friends that we are perfectly safe and fine. Life is quite normal here except for the 'black-out' nights. We have been asked to register for transportation home. I guess they don't want folks who are 'no good' here to eat up food that might be needed for defense workers of all kinds."

Verona, N. Y.

The Verona Youth Council met at New London M. E. church, Monday evening, December 15. The worship program was sponsored by the entertaining church and the pastor, Rev. Mr. Wood, was the speaker of the evening. Another feature of the program was a talk by Allison Smith on "Some of My Experiences in Army Life." He is home on a ten-day furlough.

The Young People's Social Club was entertained in the church parlors on the evening of December 20, by Mr. and Mrs. Howard Davis of Oneida. Following some musical numbers, George Davis, who is home from Rochester for a few days, showed several moving pictures, and Allison Smith told of "A Day in Fort Bragg, N. C., Army Camp," where he is stationed.

On December 27, a Christmas program was given by the children and young people during the Sabbath school hour. A large, prettily decorated tree was in evidence. The young people's orchestra furnished three selections; songs by the children's chorus, instrumental and vocal duets and solos, exercises and recitations completed the program. Presents were given the children and teachers. Mr. T. S. Smith in behalf of the church presented Pastor Polan a gift of cash as a slight token of appreciation. He responded, expressing his surprise and thanking the people for the remembrance. As this was a "White Christmas," a member of each class presented their offerings for some benevolent purpose.

In the evening a reception and pound party was held in the church parlors for Pastor and Mrs. Polan. Alfred Perry showed moving pictures of points of interest in Galway, and scenes illustrating the poem, "Snow Bound," also other pictures he had taken. This was followed by a guessing contest of baby pictures. Light refreshments were served.

A union prayer service was held in the Lutheran church on New Year's night, in which the New London M. E. and our church united. Music was furnished by the combined choirs of these churches.

The Ladies' Society held an all-day meeting in the church parlors Sunday, when two quilts were tied.

Correspondent.

Dodge Center, Minn.

First of all, the Dodge Center Church in its news items wants to wish all of its sister churches a very Happy New Year, and hopes that we may all do a more efficient and greater work for our Master in winning lost souls, for after all that is the only mission the church has.

We held our annual church dinner and business meeting December 28, in the community room in the high school, with about seventy present. A fine chicken dinner was served, with all that goes with it to make a good Sabbatarian church dinner.

New officers and committees were elected for the new year, and a one hundred per cent vote gave Pastor Thorngate a call to become our pastor for another year. The question of the urgent need of finances for the Missionary Board was brought to the attention of our group, and after talking it over the church decided to finance our pastor's salary among ourselves and thus relieve the Missionary Board of the help they have been giving the Dodge Center Church, and it can and will be done.

We were glad that Lorna Payne and Dorothy Stebbins who are attending college at Milton could be home for the holidays, also that Miss Deane Rood from Boulder who also attends Milton College could be with us, also Mary Thorngate who teaches at Eau Claire, Wis.

The Sabbath school put on their Christmas program in the form of a play entitled, "The Light on the Hill." It was under the supervision of Mrs. Charlotte Lindahl and Mrs. Wallace Greene. It was a decided success and was enjoyed by all. Last fall, in October, our church entertained the semi-annual meeting of the northern Wisconsin and Minnesota churches. It was an unusual meeting and was well attended, there being thirty-five visiting delegates—two auto loads from New Auburn, two from Milton, one from Marion, Iowa, and one from Nortonville, Kan.

Our Sabbath school's tomato project did not net us as good returns as it did last year, due to the fact that a freeze came too early this fall and ruined a portion of the crop; however, it brought in over \$28 for the Sabbath school. As I am writing this church news, we are having quite a snow storm with a wind along with it, so that the snow is drifting quite badly.

We have had five additions to the church by baptism during the past year, and not any deaths among our membership; but one of our little boys, David Pearson, passed away very suddenly last August.

Thoughts on the New Year

Young year, you come to find
Men to all beauty blind,
Hatred and horror rife,
And little joy in life;
Things good are being torn,
Shattered and battle torn.

But this, today, I pray
That men will find the way
Back to the peace they seek,
In some not distant week;
That with you comes the hour
When right shall vanquish power.

Correspondent.

MORNING SONGS

By Irene Post Hulett

When I awaken at the morning's light,
I hear outside the birdlife sleepily
Bestir itself among the leafy trees;
And very soon their able chorister
Is leading them in eager, strident notes,
Awakening them to joyfulness of song;
And from the myriad little throats is poured
A lovely, cheerful morning rhapsody.

And, too, some mornings when I wake,
Within my heart I hear a melody
At first—but faint sweet murmurings I hear;
Then if I listen well, on naught beside intent,
Gradually the song grows stronger,
Led by some inward Chorister,
Some hymn that had been learned in by-gone years,
Glowing with gracious words which help me
through my day.

And so, perhaps, when the last morn shall come,
When death is past and we have been called home,
We shall awaken slowly to reality,
And listening, intent, shall hear a song
Led by some heavenly chorister,
Glowing and growing in intensity—
That new, new song in which we too shall join
Together with the loved ones gone before—
A song of praise to Him who led us home.

Milton, Wis.

MARRIAGES

Somers-Finch. — At the Seventh Day Baptist church, Daytona Beach, Fla., on Christmas Eve, 1941, Lieut. George A. Somers and Miss Dorothy Finch, both of Holly Hill, Fla., Rev. T. J. Van Horn officiating.

OBITUARY

Canfield. — John J. Canfield, son of George and Mary Crandall Canfield, was born in the town of Ward, Allegany County, N. Y., September 13, 1869, and died December 26, 1941.

He was married to Miss Ella Knight of Scio, N. Y., October 19, 1892. To them were born five children. Mary died in infancy; Paul, the only son, was killed in action in France during the World War. Three daughters are living: Ruth of New York City; Mrs. Howard B. Thompson of Richburg, N. Y.; and Gertrude at home; also two grandsons. He is survived by three sisters: Mrs. Susie Hall and Dr. Martha Canfield of Redlands, Calif.; and Mrs. Evangeline Kenyon of Hopkinton, R. I.

For forty years the Canfield home was on the West Notch Road near Nile, N. Y., and during all those years Mr. Canfield was a member of the Friendship Church at Nile. Services were held at the home, conducted by a former pastor, Dean A. J. C. Bond of Alfred. Interment was at Mt. Olivet, Friendship.

A. J. C. B.

Cottrell. — Dr. Maxson B. Cottrell, son of Rev. Lebbeus M. and Lucy Babcock Cottrell, was born in Wisconsin, but spent most of his life in Hornell, N. Y.

When he first began the practice of the dental profession he had an office in Alfred, soon moving to Hornell where he won a wide reputation for good work. He died December 19, 1941, at eighty-five years of age, and is survived by his widow, Mrs. Esther Newman Cottrell, and a daughter by a former marriage, Mrs. Florence Cottrell Bayfield of Los Angeles, Calif., also three grandchildren.

Services were conducted by Rev. John G. Spencer, rector of the Episcopal Church in Hornell, and Dean Ahva J. C. Bond of Alfred. Burial was made in the Alfred Rural Cemetery.

A. J. C. B.

Hubbard. — Mabel Potter, daughter of Charles Potter, Jr., and Sarah Wilcox Potter, was born in Westerly, R. I., August 9, 1869, and passed away at her home in Plainfield, N. J., December 6, 1941.

She was baptized and united with the Plainfield Seventh Day Baptist Church of Christ March 5, 1880, of which she has been a loyal life-long member. For over eight years she has served as a trustee of the church and secretary of its board,

having succeeded her late husband to these offices. She was also teacher of the Wardner Sabbath School Class several years. The interests and work of the church were first in her thought and life.

Mabel Potter was married to William Charles Hubbard of Plainfield, N. J., January 15, 1895. To this union one daughter, Miss Dorothy Potter Hubbard of Plainfield, was born.

Besides her daughter there survive: a sister, Mrs. Florence Potter Sheppard; a sister-in-law and niece, Mrs. Frank J. Hubbard; a niece, Mrs. William M. Stillman—all of Plainfield; three nephews, Charles Potter Titsworth and Roy Edward Titsworth of Plainfield, and Alexander Martin Ross of Los Alamos, N. M.; other relatives and a host of friends.

Memorial services were conducted by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery.

H. S. W.

Knapp. — Clarence Witter Knapp was born at Independence, Kan., August 20, 1871, and died November 9, 1941.

He spent his boyhood days in North Loup, Neb., and Wisconsin Rapids, Wis., but in 1889 he and his mother came to Nortonville, Kan. Here he lived until 1927, when he moved to St. Joseph, Mo. In 1936, he returned to Nortonville and remained until two years ago, when he went again to St. Joseph where he died. He was a member of the Nortonville Seventh Day Baptist Church.

Mr. Knapp is survived by his wife and son Eugene, and a half sister, Mrs. Lottie Stevens of Wisconsin. Funeral services were conducted by his pastor, Rev. Verney A. Wilson; interment in the Nortonville cemetery.

V. A. W.

Robinson. — Bert Robinson, son of the late Abel and Leah Robinson, was born near Pardee, in Atchison County, Kan., August 9, 1869, and died October 5, 1941, at Nortonville, Kan.

At an early age he united with the Nortonville Seventh Day Baptist Church. He was united in marriage to Lula Rose Kenyon, November 7, 1894, and to this union were born six children: Carl of Billings, Mont.; Bessie Landrum of Los Angeles, Calif.; Hazel Kerns of Cummings, Evalyn Staffor of Easton, Laurence of Nortonville, Kan., and Willard of Los Angeles, Calif.

Besides his children he is survived by his wife; one brother, J. E. Robinson, also of Nortonville; and two sisters, Louisa Sheffield of Meridian, Idaho, and Zella Stillman of Oceanside, Calif.; ten grandchildren; two great grandchildren; and several nieces and nephews.

Funeral services were conducted by Pastor Verney A. Wilson, and interment made in the Nortonville cemetery.

V. A. W.

"Some people are concerned more about details than ideals."

"Taking pains with one's work does not hurt."

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THE BUILDERS

By Hattie Vose Hall

A builder builded a temple;
He wrought it with grace and skill—
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty:
"It shall never know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts;
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For the beautiful unseen temple
Was a child's immortal soul.

—Verona Church Bulletin.

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