

## 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."

# The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 19, 1942

No. 3

## 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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# 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

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## EDITORIALS

### CHRISTIAN ENDEAVOR ANNIVERSARY

Few readers of these pages will need to be reminded that February first is the anniversary of the Christian Endeavor society. Sixty-one years ago, on that day, Rev. Francis E. Clark brought together an organization of earnest young people and started a movement that has become world-wide for good in scope and influence. So familiar through years of experience have our people become with this work, it is unnecessary to retell its history.

Now after sixty-one years the movement is still active and vigorous. Beginning January 25, 1942, Christian Endeavor societies and unions throughout North America and in distant lands will share in the fellowship and inspiration of the sixty-first Christian Endeavor Week. The midwinter emphasis on the activities and interests of Christian young people and on their important place in church and community life has become a well-established observance in Protestant Christian calendars.

In the days beginning January 25, and closing a week later, February 1, Christian endeavorers present and past and many other friends of the Christian cause will join in an anniversary celebration that in its own way reproduces "what Christian endeavorers do."

The Christian Endeavor Week program will be full of helpful suggestions, day by day. The proposed theme is "The Church—My Responsibility," to be carried out with an emphasis on youth's loyalty to the church and active partnership in its progress. Each day will have its own emphasis, with such themes as: "Deepening My Convictions,"

"Presenting Christ to Others," "Christ in My Home," "In the Fellowship of His Followers," "The Church in Action," and "Always—for Christ and the Church."

We are sure our young people will join whole-heartedly in this celebration, and will find new inspiration and incentives to loyalty for every week to come.

Doubtless before this is read our various societies will have received from the Boston office packets of helpful material, prepared for the occasion.

The emphases of the program on public worship, family devotions, evangelism, recreation, and civic responsibility, which are prominent phases of the week's program, are prepared by Pauline Shoemaker, associate president of the International Society of Christian Endeavor. These emphases, in fact, make this period from January 25 to February 1, a rallying point in Christian service and witness.

### OBSERVATIONS BY THE CORRESPONDING SECRETARY

Intense activity was everywhere apparent in Washington, with its reported influx of 250,000 people, working on projects incident to the war. On many Federal buildings anti-aircraft guns were in evidence, buildings and streets patrolled, and men stationed at underpasses and bridges. House room is at a premium, rooms and tourist homes are full to capacity, though the tourist trade has been greatly impaired, we were told.

The secretary with his wife found friendly and comfortable accommodations in a home on Rhode Island Avenue, N.E., where on other times in the capital city hospitality was afforded them.

At Catonsville a suburb of Baltimore, on the way down a call was made on the A. G. Davis family, former parishioners in the Lost Creek Church. Here a cordial welcome was extended by these loyal friends.

Sabbath morning we were disappointed to find at the People's Seventh Day Baptist church that the Sabbath school has been discontinued, for local reasons, a condition which we trust will be only temporary. We enjoyed an hour's visit with the pastor, Rev. Clayton O. Mason, who related his experiences in accepting the Sabbath truth, and as a Sabbath keeper in the Baptist Church before joining with the Adventists or becoming a Seventh Day Baptist. His program now as pastor of the People's Seventh Day Baptist Church includes making it more widely known in the city by paid advertisement in the papers and news publicity, in which he seems to have had some experience. His father, he told us, used to say that "the wagon wheel that made the most noise got the most grease."

Some of the church members are quite seriously affected by the war conditions which demand a seven day week, finding themselves with little or no choice in the matter of the time off for worship or aught else. Sixteen were present at some part of the morning service, with but half that number at the time appointed to begin. Of the eight, three of us were from away—Dr. Herbert N. Wheeler meeting with us at that hour.

A fine-looking young man of high school age is church pianist and is of much promise. His mother, Mrs. Green, is a deaconess. We had the pleasure of meeting Mrs. Wood who attended the Conference in Plainfield in 1938, and of listening to a beautiful song by Miss Lillian Giles, who has sung for us at several Conferences. We also heard a singing evangelist, Miss Esther Smallwood.

The secretary was afforded every courtesy and attention as he spoke of the work of our people, especially that of the Tract Society. We attempted to bring encouragement for a new year, basing the message on trusting in God's guiding hand—with a richer, fuller life for ourselves and others if we adventure for God in new experience, vision, and dedication. These are assured if we will share our Christian heritage, the Sabbath, and possessions with others.

Pastor Mason called upon Doctor Wheeler and Mrs. Van Horn to speak, which they did briefly; the former, concerning our re-

sponsibility in times of war. Mrs. Van Horn referred to the work of Aaron and Hur in holding up the hands of Moses while Joshua led Israel's forces against the Amalekites, and said she was on this trip to hold up the hands of the secretary. This "Hur" service is much appreciated by him. She closed her brief remarks with the words of reply to one who "at the door of the years" had asked for a light to reveal a sure way: "place your hand in the hand of God, and that will be better than a light and safer than a known way." Most of the afternoon was spent with Doctor and Mrs. Wheeler, who took us for dinner to a boarding house conducted by a friend of theirs in buildings formerly occupied by Admiral Dewey and Secretary Taft. This was a pleasant occasion and afforded opportunity for wholesome conversation.

### We Visit Williamsburg

Leaving Washington early Sunday morning, we drove on south via Williamsburg, early capital of the Virginia colony, and in recent years restored by John D. Rockefeller, Jr. But a few hours could be spared for seeing things of such great interest. It was no small satisfaction to see the spot where Patrick Henry uttered the memorable words, "Give me liberty or give me death." Two public buildings engaged our attention especially, the Governor's Palace, and the old Bruton Parish Church. A postcard says "The original house or palace of the Royal Governors—authorized in 1705—with extensive formal gardens comprised one of the most notable estates in colonial America. It was the center of the social life of Virginia until the outbreak of the Revolution. The palace and its dependencies have been rebuilt on original foundations and are partially furnished." Ladies in costume of the early day met us at the door, and by one of them were we shown through the various rooms and wing buildings.

At the church we were impressed by the beauty of the interior and some of its furnishings. The church was built in 1710-1715, and has been in constant use ever since. We read the engraved plate in the Bible presented by King Edward VII of England in 1907, sentiments that seemed prophetic of the situation of today. The Bible is held on a lectern presented by President Theodore Roosevelt in commemoration of the three hundredth anniversary of the founding of the Church of England in America at James-

town in 1607. Peace supports the desk on her hands with her feet embracing the world, one planted on England and one on America. We pray that ultimately, and that at no far distant time, such an ideal may be realized.

Among matters that interested us was the balcony where the students of William and Mary College—then only a men's school—were locked in through the long services. Boy like, tired with long drawn out discourses, they employed some time carving initials on the railing—of names in later years to be inscribed on the pew doors as trusted vestrymen. Yet is it said in our day one must not enforce church attendance upon the child, else he will hate the church when he grows up.

A good night's lodging was found at the Richard Bland Tavern, where Washington enjoyed the hospitality many times. This is Williamsburg's most ancient hostelry. Over the sideboard, "at the sign of Ye Bull's Head," is inscribed Robert Burns' Blessing:

Some hae meat and canna eat,  
And some wad eat that want it;  
But we hae meat and we can eat,  
And sae the Lord be thankit.

The hot rolls with jam and tea before the open fire in the Bull's Head dining room brought to a fitting close the few hours in this historic colonial capital.

#### ADVICE FROM SOUTH AMERICA

A letter from the head of our mission work in British Guiana, Pastor William A. Berry, advises that any money for the work in that mission should be sent through regular channels, namely, the Missionary Society, Karl G. Stillman, Westerly, R. I., treasurer.

It seems that moneys sent from the States by people interested through appeals by personal letters or through items appearing in the Sabbath Recorder, are not being used for the advancement of the cause of Christ as much as for personal preferment.

Pastor William A. Berry has hesitated to write concerning this matter for fear of appearing jealous. But as head of our missions work there, he has a duty in issuing warning against unwise sending of funds, which he says under the circumstances might as well be cast into the sea. According to Brother Berry's letter, considerable sums of money have been sent, which he feels have done more harm than good.

If any have been misled by sympathy aroused by personal appeals or otherwise, we should now be advised that the regular channels are the safest and surest.

#### THE CHAPLAINCY

(Prepared by Rev. Hurley S. Warren, by request of the editor)

The United States Government is providing for the services of qualified, ordained ministers of the gospel for all Protestant soldiers and sailors. Like provision is being made for those of the Catholic and Jewish faiths.

Such ministers are called chaplains.

Plainly, all Seventh Day Baptist service men cannot have the benefit of the services of chaplains of their own denomination. However, chaplains of other denominations are ministering to their needs just as willingly as to men of their own church. And, if, and when, there are Seventh Day Baptist chaplains in the service, they no doubt will be as ready to serve men of another church as their own.

The high privilege and the first duty of the chaplain are so familiar to ministers that little needs to be said about them. However, it is in place to state that his service under present conditions is purely, entirely, exclusively, and unqualifiedly moral and religious.

As the army and navy become larger, the need in this field becomes greater.

If any Seventh Day Baptist ministers "who have not reached their forty-fifth birthday" are interested, further information is available from Mr. Courtland V. Davis, Corresponding Secretary, Seventh Day Baptist General Conference, 510 Watchung Avenue, Plainfield, N. J.

Attention is also called to the recommendation of the Commission at its midyear meeting, to the churches, which appears in this issue of the Sabbath Recorder.

#### FROM VOCATIONAL COMMITTEE

A fine opportunity is open in a very desirable community for a Seventh Day Baptist young man to work in a bakery, either as an experienced baker or as an apprentice. Address: Box 843, Alfred, N. Y.

#### DAILY MEDITATIONS

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

Sunday, January 25

Deposits Sent Ahead

Read Matthew 6: 19-24.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matthew 6: 20.

May we consider this week the effect that our conception of heaven will have on our daily lives here and now. First, let me stress the fact that if heaven is to color our present activities we must have a strong conviction of its reality and we must meditate much about it. If Christ and his heavenly home mean much to us, it will be natural for us to be concerned more about the treasures there than anything in the earthly realm. Remember Jesus said, "Go sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven." Praise the Lord, earth's money may be exchanged for the coin of the heavenly realm.

Prayer—Dear Lord, teach us, by the hard way if necessary, but oh, some way, teach us the true relative values of earthly and heavenly wealth.

Monday, January 26

Heaven's Light on Daily Tasks

Read Revelation 22: 12-21.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Corinthians 15: 58.

We must ask ourselves the question, "What does all of this strenuous activity amount to? Does it have eternal value? Is it related to heaven?" In the verses preceding Paul has been telling us of the Lord's coming and the great change that will come when victory will finally be experienced, including even the victory over all death. This, he says, is reason enough for us to be steadfast and always abounding in the work of the Lord. Because there is a glorious future we know that our "labor is not in vain in the Lord."

Prayer—Our dear Lord and Savior, thou who art in the midst of the throne in heaven, may our labor always be in thee. We would remain in the very center of thy will, for then we may know that our work will amount to the most.

Tuesday, January 27

Heaven and Worry

Read Matthew 6: 25-34.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matthew 6: 30.

God has planned heaven for man's eternal home. He has sacrificed himself in his Son in order to dispose of sin and make it possible for man to live there. If God takes pains to glorify the lily that perishes so quickly, he will surely care for the one about whom he is so deeply concerned for all eternity. Our thought of heaven and eternal salvation will make it impossible for us to worry about insignificant earthly things. Is it not true that when we worry we are forgetting heaven?

Prayer—Our loving Father who dost care for the sparrows and the lilies, give us a greater faith that we may trust thee to care for us both here and in heaven. We also pray for a greater sympathy for those who are worried and for the grace to effectively point them to God and heaven.

Wednesday, January 28

Troubles as Seen From Heaven

Read Hebrews 12: 1-7.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." Hebrews 12: 1, 2.

The "wherefore" refers to the long list of heroes of faith in chapter 11. Their lives can now be seen through the Scriptures from God's point of view. When we think how they "subdued kingdoms . . . stopped the mouths of lions . . . out of weakness were made strong," our comparatively insignificant weights and besetting sins are more easily set aside through the same kind of faith. We acquire the perspective of heaven when we think of the victories these men of old won through faith. The greatest help, however, comes from knowing that Jesus in heaven sees and understands all that we cannot see, and we may ever look to him, "the author and finisher of our faith." He knows our every weakness and he loves us "to the uttermost."

Prayer—Our dear Father in heaven, we would be filled with the power of thy Holy Spirit. We pray that thou wilt use whatever of trouble may come upon us to emphasize in our minds our dependence on thee and so increase our strength.

Thursday, January 29

**The Relation Between Suffering and Heaven**

Read 2 Timothy 2: 1-15.

"If we suffer, we shall also reign with him." 2 Timothy 2: 12.

Paul wrote, "Let this mind be in you which was also in Christ Jesus . . . who became obedient unto death . . . wherefore God also hath highly exalted him." If Christ was highly exalted because of his suffering and death, should we not expect it to be the same with us who are members of the body he now has on earth? Can we not see and believe that for some reason best known to God himself suffering is not merely something to be endured through faith, but that which makes it possible for us to reign with him in glory? Because there is a heaven we may thank God for trials.

Prayer—O thou who didst suffer for us, teach us the value of suffering. May we as members of Christ's body be glad to suffer for him and for those he loves.

Friday, January 30

**Happiness Here and in Heaven**

Read Matthew 5: 1-12, noting the general type of person who is blessed or happy.

"Rejoice, and be exceeding glad: for great is your reward in heaven." Matthew 5: 12.

You will notice in glancing through the beatitudes that each reason given for the blessedness of the kind of people mentioned is more concerned with heaven than with earth; kingdom of heaven, comfort, righteousness, mercy, vision of God. The Bible teaches and experience proves that in Christ we have a foretaste, here in this world, of each of these reasons for happiness.

Prayer—O God of peace and righteousness, may we live so close to the Lord Jesus that we may acquire his humility, meekness, mercy, and purity, and share his sorrow and persecution and help him to make peace among men.

Sabbath, January 31

**Our Access to Heaven**

Read Ephesians 3: 7-12.

"For through him (Christ), we both have access by one Spirit unto the Father." Ephesians 2: 18.

See how the Father, Son, and Holy Spirit work together. They are indeed one. The word "access" is used in only three places in the Bible—here, in Ephesians 3: 12, and in

Romans 5: 2. In each case it is a statement that access is through Jesus Christ. The Greek word means "leading into." Our access is not because a pass into heaven has been given us, but because our Lord goes with us and leads us into God's presence. In Ephesians 3: 12 we are told that we have boldness and access. The word translated "boldness" means "free utterance." Our Master leads us into God's presence and gives us free utterance to talk with him. What a wonderful picture of prayer and at the same time of our final entrance into heaven.

Prayer—O Christ, our Lord and Savior, forgive us for being so reluctant to follow thee into the presence of the Father. May we follow now, so it will be perfectly natural for us to follow later.

**SABBATH SCHOOL LESSON**

Jesus Calls Four Disciples. Scripture—Matthew 4: 18-22; Mark 1: 16-20; Luke 5: 1-11.

Golden Text—Mark 1: 17.

**S O S**

Treasurer Swinney has made his report for the first six months of his fiscal year. While the receipts are much more encouraging than they were for November, we are still far behind our adopted budget, and many of our denominational interests are sadly handicapped and many of our faithful employees are suffering from lack of salaries long due. Now, more than ever during our generation, there is the greatest need of a united, devoted effort to sustain the Church and that for which it stands. The present World War may truly be called a "Holy War."

Leaflets setting forth our denominational activities have been sent to every pastor and church in the denomination. In justice to the interests of our church and the cause which they represent, every individual should study these statements carefully and prayerfully, and then heartily support the slogan of the Finance Committee: "Every member a generous and systematic giver." Are you reading the short articles appearing occasionally in the Recorder on "The Tithe"? How are you answering those questions?

	This year	Last year
Budget receipts, December . . . . .	\$2,240	\$1,684
Budget receipts for six months . . . . .	6,915	7,843
Proposed Budget for six months . . . . .	9,190	
Amount unpaid . . . . .	2,275	

Greatly appreciating your interest and cooperation,  
The Finance Committee.

**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.

**IMPELLING CONVICTIONS**

As always, the world now needs people with impelling convictions. This means two things.

First, there need to be strong convictions regarding what is true and right. Indifference is deadly, but not to have decided opinions regarding fundamental truths makes a weak life. There are some things we may never be sure about while in the flesh, and it is not necessary that we should be; but about the things which pertain to life and duty, there need be no darkness, and regarding these there should be positive conviction.

In the second place, there needs to be more than clear conception of justice and duty. One may know what he ought to do and be too weak-kneed to do it. There should be courage, determination, and fortitude compelling to action. The world needs people who will stand and work for the great truths in the face of the fiercest opposition. People fainthearted and neglectful are useless in the service of humanity. Our fathers in the days of the American Revolution had impelling convictions. They believed in human freedom and were willing to die that this country and we, their children, might be freed. The apostles showed the same spirit. When they had been arrested, imprisoned, and threatened with further persecution, they said, "We ought to obey God rather than men." Acts 5: 29.

There are many things about which there should be an impelling conviction, and one of the chief is the missionary work of the church. It is not enough to say we believe in missions and then treat them shabbily. Every professed Christian, every church, every denomination ought to be able to say with Paul, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." W. L. B.

**I WILL!**

Good-by, 1941. We've been friends some of the time; good-by.

Did you choose a motto for this new year now with us? I have found none better for me than these two small words, I will! Yes, this does accept individual responsibility for our every moral decision. Well, what of it?

Eve once lacked just that; and it might have saved Adam, too. It would harm not one of us; it might be good for most of us.

So here it is again—and it is written—I will!

A. S. B.

**DOCTOR CRANDALL WRITES FROM UNOCCUPIED CHINA**

Rev. Wm. L. Burdick, Ashaway, R. I.

Dear Mr. Burdick:

It has been a long time since I have written you and I must admit that this in part has been intentional. I waited longer than I would otherwise have done because I have been sick. I wanted to be able to say that I was improving before I wrote. I think that I can safely say now that I am on the road to recovery, although it is very slow and is bound to be.

I have not been really well for a long time and for the past month have been in bed; not of necessity, for I have strength enough to get up, but because I have had to be on a very restricted diet and it seemed safer for me to keep quiet. Am still keeping quiet and am still on a very limited diet, but in many ways I am much better than when I went to bed. We needed some medicine that we did not have and had to send to Hongkong to get it. It has not yet arrived, but will be here in two or three days. Then I shall probably improve more rapidly and be able to eat more generously.

Doctor Esther [Dr. Crandall's adopted daughter] has had a very busy month caring for me. She has done most excellently well by me and I am sure that most of the progress I have thus far made has been due to her fine care of me and supervision of my diet.

The medical work here is going quite well. Esther had to be away from it for a while on my account, but is back again now. She is doing a fine piece of work, as far as I

can judge, and seems to be thought very highly of by the community. My time in bed is not entirely lost, for I am spending several hours each day digging away at the language, so that when I do get up, I think I shall have made quite a bit of progress.

We have had a very rainy, cool fall; not so much clear, fine weather as we usually see in Shanghai. Now for two days we have had fine, clear, cool weather like September at home, but no frost at all, yet. We are now enjoying the famous Kiangsi oranges and they say we shall probably have them until March. They are very small, many not much larger than a large plum, very thin skins, with the most delicate little segments. These are full of sweet, very delicately flavored juice. Fortunately I am able to eat them, and I am greatly enjoying them. I have never seen any of these oranges in the Shanghai markets.

We are very peacefully located here. Airplanes pass over once in a while, but we are too unimportant to waste bombs upon. We are a good many miles from the fighting lines and, in spite of their boasts, the Japanese do not seem to get any nearer. Foochow has been evacuated, but we do not know whether there will be much communication with Shanghai or not. They said in some radio news reported to us that some ships were soon to sail from Shanghai to Foochow, which would seem to indicate that the blockade was not very rigid now. Mail from Shanghai seems to be coming through more rapidly. We had a Chinese letter the other night which was only eleven days on the way. That was by ordinary mail. But American mail is still greatly delayed.

I received my June salary check from Mr. Stillman some weeks ago and used that to send to Hongkong for the medicine I needed. My July salary check came a few days ago. It had a Kunming stamp on it, so had been in West China, and I wondered if it came in by the Burma Road. I may be able to get my checks cashed through the Bank of China, although I have not yet tried it. They claim they will cash drafts for those who have accounts with them. I plan to open an account with one of their banks, so that I can collect my drafts. The Burma Road route would be quite trustworthy, but very slow. The Trans-Pacific air mail route is the quickest and most trustworthy, unless there should be war, in which

case I do not know whether that could be kept up or not.

News from Shanghai is fairly good. Of course, they are pretty heavily burdened with the very high cost of living. Our prices here have gone up by leaps and bounds, too, but have not reached the level of Shanghai prices in many things, though some are about the same price. My Me-ling has finished her nurses' course in Lester Hospital and is now a fully qualified graduate nurse and is working in the St. Luke's No. 2 Hospital, the refugee hospital where several of our Grace Hospital nurses are employed.

We have had a few reports from Conference in a round about way, but the Records have not come through yet. The Japanese seem very reluctant to let our magazines reach us. I suppose they are afraid we will be corrupted by reading American magazines. As a result we have almost nothing to read. Hence, I am diligently studying Chinese and even reading a few Chinese books that I happen to have. Have read almost everything I can lay my hands on. Mr. Den seems to get his church papers regularly. I wonder if it makes a difference if things are addressed to a Chinese. I have thought of having all my papers addressed to Dr. Esther Pan, but haven't tried it yet. It might be better.

I hope that next time I write I can report that I am up and at work again.

With best regards,

Yours for the work of Christ,  
Grace I. Crandall.

Changtsun, Lichwan,  
Kiangsi, China,  
November 14, 1941.

#### TREASURER'S MONTHLY STATEMENT

October 1, 1941, to October 31, 1941

Karl G. Stillman, Treasurer, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand October 1, 1941	\$1,654.73
Reta I. Crouch, Albuquerque, N. M., Rev. H. E. Davis Relief Fund	2.00
Reta I. Crouch, Albuquerque, N. M., Missionary Society	3.00
Mrs. George Rogers Boss, Milton, Wis., Rev. H. E. Davis Relief Fund	2.00
Transfer from Debt Fund to apply on loans	250.00
People's S. D. B. Church, Washington, D. C.	2.00
Reta I. Crouch, Albuquerque, N. M.	3.00
Reta I. Crouch, Albuquerque, N. M., Rev. H. E. Davis Relief Fund	2.00
Memorial Board income, quarter ending August 31, 1941	206.19
Mary Clement, No. Loup, Neb., Flower Memorial	5.00
Mrs. Mary E. Burdick, Alfred, N. Y., China Mission Bulletins	6.00

# The Sabbath Recorder SUPPLEMENT

JANUARY 19, 1942

## MISSIONS Preparation for Them

Address

Delivered by

CORLISS F. RANDOLPH

at the

Missionary Society Programme of  
THE GENERAL CONFERENCE

Denver, Colorado

August 20, 1941

## FOREWORD

When the article entitled, "Missions: Preparation for Them," in the supplement to this week's issue of the Sabbath Recorder was delivered, it was expected that it would appear in the Missions Department; but owing to the importance of the subject and the able way in which it was handled, the contributing editor agreed with Editor Van Horn that it should be published in full and as a supplement.

The article is an address delivered by Dr. Corliss F. Randolph on Missionary Day of the Conference, last August. Doctor Randolph for many years has been among the foremost among denominational leaders and has been deeply interested in missions. His address is the result of fifty years' observation and study and is worthy of careful consideration.

W. L. B.

## MISSIONS: PREPARATION FOR THEM\*

Corliss F. Randolph

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." *Matt. 10: 5-6.*

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." *Luke 10: 1-2.*

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *Matt. 28: 19.*

## Training for Missions

Training for missions involves the entire scope of missions—both home and foreign—from their inception all the way through, so long as missionaries and mission field persist. After all preparations are made for the beginning of actual work on the field, with the workers on the field, there is a constant re-adjustment of workers, boards, and churches, to meet the everchanging conditions, perhaps wholly unconscious changes, but changes, nevertheless.

A full discussion of this subject calls for far more time than is expedient, or even possible, on this occasion. Consequently, I shall attempt no more than an outline, more or less superficial and incomplete.

\* An address delivered at the General Conference, at Denver, Colorado, August 20, 1941, as a part of the programme of the Missionary Society.

The Twelve were sent out as home missionaries, to labor within the church, if I may so state it, going to reclaim those who had forsaken it, the wandering, lost sheep and to bring them back into full harmony with the church, and to participate in its activities. For this task, they had been carefully and intensely trained by the Great Master himself. Though some of them had come from the lowly station of fishermen, nevertheless it is safe to assume that they were steeped in the Jewish law and traditions, as taught in all Jewish homes of that time. But in too many homes and by too many Jews the law and traditions were accepted as purely formal and ritualistic, and they had failed to catch the golden, vital truth of spiritual life which the law and tradition sought to teach. Now the Twelve were to go to these people, into those homes; in short, to go to "the lost sheep of the house of Israel," and carry the new Gospel message to them.

The second group sent out, that of Seventy, were similarly equipped, though they were not so intimate with the Master, and were to go to prepare the way for his mission among the people whom he was to visit. Here it may be remarked that possibly the pastor of the church today would do well to emulate this example, and appoint a carefully selected group of helpers from the lay members who should visit the entire church membership, as well as the wandering and indifferent, preparatory to carrying out the pastor's definite plan of action by which the church is to be evangelized.

Beyond question, missions begin at home with the churches, where the spirit of missions, of evangelization must be made to blaze forth into a burning flame. For it is here that the missionaries must be found, and here must be found the support—both moral and financial—that makes possible their labors, whether on the home, or on foreign fields. Here, too, must begin that careful selection of personality that adapts itself to the needs, both social and spiritual, of those among whom the missionary is to find his field of activity. Not all who fancy they hear the call of the Lord to preach, or to become missionaries, have heard aright. The call should be submitted to the counsel of wiser heads with their more mature judgment, for its verification, if you please.

As to the support of missions, surely no church is so poor that it can not contribute in some way, at least, to the mission work within its own borders. The means and manner of contributing must be determined by the local conditions of the given church; possibly it may be work among groups of unchurched near by.

## Missionaries

The success of missions depends primarily upon the missionaries themselves, their personalities, their consecration, their zeal, their acquired equipment, their courage, and their determination to succeed.

When foreign missions are named, the first missionary that one recalls is Paul, the Apostle to the Gentiles. Paul was a man of note. Of his conversion and his mission he had no doubt. He was possessed of a fiery zeal, a surpassing consecration, and an unfaltering determination to carry the message of his divine Master to all Nations, in-so-far as within him lay.

He was a man of education, a graduate of the University of Tarsus, his home city, and of the Theological Seminary at Jerusalem. In Tarsus, he had acquired a facile use of the Greek language, and there he had become an adept in Greek philosophy, and all that made him one of the accomplished scholars of his city. At Jerusalem, he had studied under the most noted rabbi of his generation—Gamaliel—acquiring a mature knowledge of all that Hebrew culture offered. He was a trained logician, and excelled in public speaking, as witness, for example, his defense before King Agrippa, and his sermon at Athens concerning The Unknown God.

Modern missions, promoted by English-speaking people, at once bring to mind William Carey, an Englishman; and Adoniram Judson, an American. One of the excellent features of preparation for mission work, whether by the missionary, the member of the missionary board, or the layman in the church, is a careful reading of Judson's biography by Francis Wayland; that by his son, Edward Judson; and Mrs. Morrow's *Splendor of God*, another Judson biography. This man was on duty on his mission field in Burma for 33 years without a furlough. Even then he was compelled to return to his native land by force of distressing circumstances. A stranger in his home land, scarcely able to speak English because of his long absence, he remained a minimum of time and hastened back to his beloved Burma, and returned to his home land no more. It is an inspiration to one of our Seventh Day Baptist churches that the memorial to Adoniram Judson, a splendid edifice, planned by one of America's most noted architects, and erected by his son Edward Judson, has been its house of worship for more than forty years.

The candidate for foreign missions, aside from consecration, with a zeal and a deep-seated conviction as to his mission, such as was possessed, for example, by our lamented Richard Conradi, should have an impressive personality, and social adaptability. He should have what we term a liberal education, with linguistic skill. By way of developing such skill, there is no better medium than the study of Latin and Greek, made one of the major features of a college education, with New Testament Greek and Hebrew in his theological course. These three languages represent three distinct civilizations, with their respective religions, philosophy, and governments. These three civilizations form the background of our modern western and near-east civilizations. And these three languages afford an invaluable training in accuracy of observation and skill and felicity in linguistic expression, with intensity of thought, all of which are qualifications indispensable to the efficient success of any missionary.

The candidate should have poise, both physical and mental, and should be capable of sound judgment, arrived at by sound reasoning.

By way of special preparation, the life of St. Paul by Morton is indispensable. Besides

that, aside from the biographies of Judson already cited, the candidate will do well to acquaint himself with a history of the Williamstown haystack movement, and with the William Carey movement. The life of David Livingstone is worth while; and the life of Grenfell with the history of his Labrador mission, furnishes a modern example of deep consecration, untiring effort, and successful endeavor in a mission work calling for boundless courage, devotion to an all but impossible task, and a full faith in his Maker.

The candidate should also be familiar with the history of our home mission field, and its present possibilities, with the history of our mission in China from its beginning and the reasons for its slow growth through almost a century, and with our ventures in Palestine and British East Africa, and the causes of their failure; for it is only by a careful study of our failures that we are able to make sane and successful progress. Our missions in British Guiana and in Jamaica also, should have his careful study, and the venture made in Argentina is well worth his attention.

The country to which the foreign missionary is to go should have his special attention—its geography, with its climate, and political and social conditions. He should familiarize himself with its national history and its religion, or religions, making a careful analysis of its philosophy and ethics, as well as its external expressions, taking special care to seek all that is good and best in them, that he may be able to make an intelligent comparison between them and the Christian religion. He should acquaint himself with its social needs, and seek to meet them as far as possible, to the end that the native of the foreign country may have a concrete expression of the brotherhood and higher type of living taught by Christianity. Even the use of the tooth-brush in the care of the teeth has been known to help cultivate a sympathetic attitude toward the missionary and his mission. Other sanitary measures may be introduced. All such innovations, however elementary and simple, should make their first appearance with tact and skill, so as not to appear to the unsophisticated foreigner as the instrument of an evil genius. Possibly improved methods in agriculture in its various moods and tenses will be found to be more than helpful. In other words, without offending or shocking the natives, let the missionary give concrete evidence of the superiority of

Christianity as to various types of social welfare and needs over the prevailing religion of the country. No effort should be spared to win the respect and confidence of the people. Before the missionary leaves home, he ought to learn something of the language of the new country; and, if possible, obtain a slight knowledge of it, and learn how a full use of it is best acquired after arriving on the field. Before starting for his new field, he will, of course, have established sympathetic relations and a mutual confidence with the Missionary Board, relations which he will loyally maintain throughout. Meanwhile, as soon as converts appear, he will begin to instil in them a sense of self-confidence and develop independent leadership as quickly as possible. Indeed all churches established through such labors should be taught to be self-reliant at the earliest possible moment. A child who always holds to its mother's hand while it walks never acquires the self-reliance of youth or manhood, but is always a clinging vine. If from a hasty examination of the reports of the Madras conference I gather anything of importance, it is this; namely, that the "younger churches" as they call themselves—the native churches—are becoming more and more jealous of their autonomy; and that, in my very humble judgment, is the most welcome news we have heard from the mission fields of the far east in a half century.

#### Missionary Boards

The function of the missionary board has grown with the growth of missions—foreign missions, in particular. In the beginning, it could only accept the service of self-appointed candidates, and send them where'er they chose, into an uncharted, unknown foreign country. So Carey, Judson, Livingstone, and others went, or were sent. Then, at that time it was the function of the missionary board to gather and forward funds for the support of the missionaries, give them moral support, and listen to their reports with rejoicing or sadness as the case might be. The members of the missionary board were quite ignorant of the conditions and needs of the fields of their workers, except through the reports of the missionaries themselves. Doubtless this was the best that boards could do a century ago, possibly even more recently. But modern means of information concerning any and

all the countries of the world are fairly adequate, and modern methods of procedure are vastly different from former days. To illustrate, let me cite a single instance.

When our good friend Conradi wished to establish a Seventh Day Adventist mission in the vicinity of Lake Victoria Nyanza, he first visited the region, found the western shore already occupied by missions of another communion, said to them "I have no wish to interfere with your work," and sought the eastern shore where no mission activity was in progress, and established his mission, with the kindly Christian sympathy and coöperation of the neighbors on the other side of the lake. The conditions were fully reported, in person, with the use of maps and descriptive literature, to his board so that its members could form intelligent personal judgments before action as to establishing a mission there.

Not only that, but modern methods include periodical visits to mission fields by personal representatives of the boards—missionary secretaries, if you please.

Among the earliest, and perhaps they were the earliest, to pursue this course, were the Congregationalists, who, about half a century ago, sent a delegation to visit their missions in Japan—not in a hostile or fault-finding mood; but with an earnest, prayerful desire to discover conditions at first hand, and lend such aid as might be required, or might be expedient. As a result, that work was greatly strengthened and made much more effective in all these fifty years since.

In more recent times, practically all foreign mission boards have been sending their foreign mission secretary to visit their missions periodically. To cite another single example, no one who knows Dr. Robert E. Speer, who for nearly a half century represented the Presbyterian board of foreign missions, and in that capacity visited the foreign missions of that board, no one, I repeat, could doubt that his visits meant otherwise than cordial coöperation with the missionaries on the field, sympathetic and sound advice in the solution of their problems, and a generally increased enthusiasm and efficiency in their service. His reports to his board, especially on his return, brought to its members a picture of the fine work of the missions, their successes, their needs, their problems, that could be obtained in no other manner, not even from the mission-

aries themselves. He was also on the constant lookout for new stations by which the work could be extended. Not only that, but his kindly offices in connection with missions of other communions meant a greater good for all. His appeals for support of needy missions brought a greater and more intelligent response than could have been brought by any appeal from a missionary from the field. His appeal was based on a non-partisan, unprejudiced, well balanced, and mature judgment as to conditions as he had found them.

Nine years ago, there was published a book entitled *Re-Thinking Missions*, the report of a laymen's inquiry into the missions of the far east, an inquiry instituted at a meeting of laymen in January, 1930, and sponsored and financed by laymen of seven Protestant denominations as follows: Presbyterian, Dutch Reformed, United Presbyterian, Methodist Episcopal, Congregational, Protestant Episcopal, and Northern Baptist. The members of the commission under which this enquiry was carried out, were outstanding men and women, several of whom were of national reputation. Their motives could not be impugned, and the work was done with great care and discrimination. Though the report was a sad disappointment to missionaries and mission boards, it was a report of value, appreciation of which by the thoughtful and unprejudiced reader has grown with the years. Probably the commission itself would hardly have dared predict the vast change that has come over those missions since its report was made public. On the occasion of Kagawa's former visit to this country, at the annual meeting of the Conference of Mission Boards of North America, held at Asbury Park, N. J., it was repeatedly stated on the floor of the meeting that existing conditions on the mission fields in the Orient, could not be adequately judged by missionaries away from those fields even for three years, so swift and so great were the changes that had taken place. *Re-Thinking Missions* is a worth while book for candidates for foreign mission work, for returned missionaries, and members of missionary boards, all, to read.

Even a hurried reading of the report of the Madras Conference, held in 1938, makes clear the great awakening among the native churches as to the possibilities of self support and self leadership.

Beyond reasonable question our own missions and our own board, alike, have suffered for lack of visitation and supervision, such as that cited by Doctor Conradi. Do not misunderstand me, I am not finding fault with our board. It is composed of noble, consecrated men and women. It has been hampered for lack of funds. But a backward look is often a clearer and more intelligent look than a forward look. And I submit that our backward look shows clearly to the informed mind that a visit by our missionary secretary to the far east, say 10 or 15 years ago, might have brought a more happy solution of certain of our problems there, even in China. We have reason to believe that it would have brought us an even greater extension of our interests in Australia under local leadership than that in Germany under the leadership of Brother Conradi. Certain untoward influences that hampered Doctor Conradi in Germany did not exist in Australia. New Zealand, as we now know, was ripening for a harvest. Ceylon has been sending us the Macedonian cry for at least two decades. And Java should be visited.

A visit to Germany and Holland by our missionary secretary 6 or 8 years ago would have been a source of strength to those churches, and left comforting memories with them for these trying days, and a sympathetic understanding of them by our board, and us all, for that matter, that would have helped keep our hearts warm and full of sympathy for them now.

All this would have kept our hearts warmer and more responsive toward all foreign missions in these days of our so-called "practical attitude" toward them, and have kept our treasury filled to the point that it could, at least, meet its legal obligations, to say nothing of added moral obligations.

#### Home Missions

Please bear in mind that the Great Missionary gave home missions first place—first the Twelve and then the Seventy. His command to engage in foreign missions did not come until his work here was done.

Our early missionary work was here, at home, on and near the home field. In the first quarter of the 19th century, our missionary activities included the states of Connecticut, New York, New Jersey, Pennsylvania, Western Virginia, Ohio, and Indiana.

Later, the work was extended to Illinois, Wisconsin, Michigan, and beyond the Mississippi. Pastors engaged in missionary work. Their salaries were meagre and their pay for mission work was likewise; but the work was done, it had to be done, because their hearts were large and full. Though they were not of the Twelve or of the Seventy, they had drunk at the same Fountain of Life as had the Twelve and the Seventy. Local missionary societies sprang up in the churches. The good work moved ahead. Older churches were strengthened and comforted, new churches were organized, lone Sabbath-keepers were visited and made stronger in the faith. Who were these missionaries? Listen to an all too brief roll-call of their names: Amos R. Wells, Eli S. Bailey, Joel Greene, Richard Hull and his several sons, John Davis (of Shiloh), John Burdick, Alexander Campbell, Simeon Babcock, Rowse Babcock, Peter Davis, S. S. Griswold, James L. Scott, Hiram P. Burdick, James B. Davis, Charles M. Lewis, and Samuel D. Davis. These are some of them. These, and others, were active home missionaries. They were not looking for jobs as supplies elsewhere than their own pulpits in order to increase their salaries. They were looking for opportunities to preach the Word of God and to bring his erring children home to Him, and to aid and comfort those whom they found to be already of the household of faith.

Possibly some of you recall the paper read on the programme of the Historical Society at the General Conference at Battle Creek, last year, by Miss Evalois St. John, in which she presented inspiring excerpts from the reports of some of these now sainted missionaries.

Rev. James B. Davis, in his autobiography, gives an interesting account of a mission circuit of eleven stations, 75 miles in length beginning with Jackson Centre, Ohio, in the earlier days, and manned by six ministers living at, or near, Jackson Centre. Four weeks were required to cover it. The six ministers took the circuit in turns, riding it on horseback, without remuneration, except for donations on the field. He doesn't mention any financial returns, but he does give an inspiring account of fruitful labors.

Read carefully, if you are not already reading it, the "Autobiographical Sketch of

Samuel D. Davis" (Uncle Sammy," as he was generally and affectionately called), now running through the Sabbath Recorder. See how eager he was to seize upon any and every opportunity to do home missionary work; as his son, Dr. Boothe C. Davis, says, "When he heard a call, he put on his hat and went"; and read of the churches which he organized and which flourished under his tender care; but too many of which, alas, when advancing age forbade him visiting them longer, withered and died for lack of such a nourishing, tender care. His career shows beyond the peradventure of a doubt, the value of opportunities embraced, and the folly of neglect.

Notice that these men were not supplying churches of other faiths for a stated salary; but they seized opportunities, irrespective of material compensation. A few years ago, on the occasion of a visit to a church I had never visited before, one of the mature, wide-awake members, in talking of the possibilities of his church, named at least a full half dozen points nearby, wholly unchurched and offering splendid opportunities for extending the work of the church of which he was a member. The opportunities were wasted then, and probably are to this day. But the pastor had too meagre a salary to live upon it; and both he and his wife had to engage in other remunerative activities to eke out a living. This would have been a splendid investment for the Missionary Board; but its treasury was empty. Sad, indeed! Could our pastors, as a body, feel inspired with the missionary spirit that characterized our ministers of 100 years ago, and down well past the middle of the 19th century, our home mission field would awake to a "newness of life" that it has not known in the 20th century. No criticism is offered or implied. Our pastors are a consecrated body of men, conscientiously and truly seeking to lead men and women into the Way of Truth and Life.

The laymen can do things, too. The day of the Seventy is not yet passed. Read in the Sabbath Recorder of July 7, last, the stirring account by Dr. Edwin Whitford of a laymen's movement in Westerly, R. I., and its magnificent results.

There was a time, only a generation ago, when young fledgling ministers from Morgan Park Seminary were constantly on the mis-

sion field—as often as studies would permit—in quartettes and otherwise, holding evangelistic meetings. Some of them are living yet—W. D. Burdick, George B. Shaw, and T. J. Van Horn, for example. E. B. Saunders, Lester C. Randolph, Frank E. Peterson, and D. Burdett Coon, all now passed on, were of the same company. I'm not so sure but that the names of Herbert C. Van Horn and Edgar D. Van Horn were on the same roster.

Not so long ago, one of the leading professors of Drew Seminary, at Madison, N. J., but a few miles from my home, a scholar of international reputation, himself on fire with the evangelistic spirit, said that his students didn't seem to be interested in learning to preach, but were interested in making programmes. A little later, when I repeated to one of his students what the professor had said, the student grinned and cheerfully said, "Sure, that's right. That's exactly what I'm interested in." And that a Methodist Theological Seminary, too, more's the pity. Programmes, or plans of procedure, are necessary. The old-time pastors and home missionaries made them, too. Of course they did. Uncle Sammy Davis and John L. Huffman were adepts at it; and Uncle Sammy's knowledge of psychology, and his skillful application of its laws would have made many a modern psychologist gasp with astonishment. But their programmes were not nailed up on the bulletin boards in front of the church, nor were they quoting textbooks on psychology. If one thought anything about it, one got the programme as it quietly unfolded before you. The psychology likewise. They called it the Holy Spirit moving the hearts of men. Beyond any peradventure of a doubt, they well knew the avenues of approach to the hearts of men and women.

A few days ago, one of the pillars of the large Methodist Church near where I live, told my wife that, some time before, he had said to his pastor, "How many preachers could preach from the text, 'Believe on the Lord Jesus Christ and thou shalt be saved.'" And added, "How many preachers, themselves, believe that today?" He didn't tell my wife what the reply was; but such questions, from such a source—a devout Christian man—are a too sad commentary on the spineless sermons which one hears far too often from church pulpits these days. And



then the preacher wonders why the pews of his church are so empty. There is but one answer: "The man with a real, spiritual heart-burning message gets a hearing."

There was nothing spineless about the sermons of Uncle Sammy Davis and John L. Huffman, if I may be permitted to use them as illustrations again. The one was like John, the disciple whom Jesus loved, with his earnest, pleading voice; the other was like Peter, who loved Jesus with all the might of his sturdy being, denouncing sin in unmeasured tones and unvarnished language, calling upon sinners to flee the wrath to come. But there was the unquestioned authority of conviction and unwavering faith in the voices of both. They had been with him of whom even the Roman officers, with awe, said "Never man spake like this man." And they got a hearing.

That confidence of faith is the something that always gives the preacher in the pulpit, the missionary on the home field, the missionary in the regions beyond, all, the power to plant the Message of Eternal Life, the Everlasting Gospel, in the hearts of men. That something in the hearts of both, keeps the home worker and the foreign worker in sympathy with each other, neither jealous, one of the other—the home worker anxious that the work on the foreign field shall prosper, and the foreign worker anxious that the "homes fires" shall be kept blazing to their full intensity. It makes both these workers anxious that the prerogatives and judgments of the missionary board shall be respected, while nothing under hand shall hamper its plans. It brings the labors of both to a full fruition, and so is fulfilled the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

As we think on this world-wide Great Cause of Missions—both at home and beyond the seas, let us not forget our friends and brethren in war-torn lands—in China, in Holland, and especially in Germany where mighty and ruthless powers of evil darkness

are arrayed against our Christian faith; and, although even the Prince of Peace, his Son, foreseeing such conflicts, declared that he "came not to send peace but a sword," let us pray that our Gracious Heavenly Father may comfort them all in these days, months, and years of trial and peril. Very especially let us not forget our friends in Germany; and as thus we think, with bowed heads and hearts and minds attent, let us join in a "prayer for today," written by a hand other than mine, for the comfort of God's children in this warring world:

"Almighty God and Father of all men, we thy children thank thee that the turmoil and agony of the world today are leading us to a clearer knowledge that the truths our Lord Jesus Christ taught us, are the very basis of our lives as men. We thank thee for our growing understanding that those who reject their spiritual heritage make for themselves a prison house.

"We thank thee for the knowledge of our human brotherhood that thou hast revealed to us during our long and upward journey, through many of thy children who have heard thy voice, and more especially through our Lord Jesus Christ. We thank thee for the fruits of this knowledge; for recognition of the value of the humblest human being, for respect for the individual man.

"Let us not forget, O Father, that the German people are thy children and our brothers. Let us not forget this when the world lays down its arms. Let us not forget that we, no more than they, can not base an enduring peace on force. When this time comes, help them and us, O Heavenly Father, to join hearts and minds and hands to build thy kingdom upon earth.

"Hasten this day, O Lord Most High. Strengthen and comfort thy children in Germany who have followed the light of thy truth in spite of persecution and in face of death. Bring light to those who sit in darkness. Still their minds, that they may hear the voice of thy spirit. Let those who have made virtues of hardness and violence, treachery and cruelty, see these evils for what they are, as shackles upon the human spirit, and let them know thy truth. Strengthen them that they may seek thy way. Let tenderness, and mercy, and love of all that is good and beautiful, flower in the hearts of this people, and bring them, with us, into unity with thee, through Jesus Christ our Lord. Amen."

\* This prayer, used in part here, may be found in the *Atlantic Monthly* for August, 1941, p. 181.

### THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D.

Editor

American Sabbath Tract Society  
510 Watchung Ave., Plainfield, N. J.

Mrs. C. E. Persels, H. E. Davis Relief Fund ..	2.00
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Clifford Lamson, Raynham Center, Mass., Missionary Evangelistic work .....	5.00
Dodge Center, Minn., Sabbath school, Missionary and Tract Societies .....	7.65
Lillian Bryson, Mount Morris, to be sent to Miss Mabel West .....	2.00
New Auburn, Wis., Church .....	3.00
Milton, Wis., Church, Dr. Grace Crandall's salary .....	1.00
Milton, Wis., Church, China Missionaries salary .....	5.00
Boulder, Colo., foreign missions .....	5.00
Riverside, Calif. ....	10.00
Riverside, Calif, native Jamaica workers .....	5.00
North Loup, Neb., Church .....	10.00
Gentry, Ark., Church .....	1.25
1st Alfred, N. Y., Church, Rev. A. T. Bottoms .....	3.00
Marlboro, N. J., Church .....	8.44
Rockville, R. I., Church .....	4.42
Clifford Lamson, Raynham Center, Mass., Missionary Evangelistic work .....	4.76
Mrs. Fred Green, Cashmere, Wash., for debt ..	20.00
October share Denominational Budget receipts ..	522.24
Loan from S. D. B. Memorial Fund for Jamaica churches .....	847.00
	<u>\$ 306.95</u>

Cr.

Rev. Luther W. Crichlow, travel exp. July, August, September .....	\$ 44.68
The Carroll E. Whittemore Association, Inc., for Bibles .....	1.84
C. A. Morgan, Inc., treasurer's surety bond .....	50.00
Payment on loan .....	250.00
Thomas Nelson & Sons, for Bibles .....	2.05
Rev. Luther W. Crichlow:	
Salary .....	\$ 83.33
Rent .....	20.83
Travel .....	20.17
Native workers .....	39.59

Rev. R. J. Severance .....	163.92
Pastor Charles W. Thorngate .....	33.33
Rev. Ellis R. Lewis .....	25.00
Rev. A. L. Davis .....	10.00
Rev. Orville W. Babcock .....	25.00
Rev. Verney A. Wilson .....	16.67
Rev. Clifford A. Beebe .....	37.50
Rev. William L. Burdick:	
Salary .....	\$112.50
Rent .....	25.00
Travel .....	16.42
Office supplies .....	11.95
Clerk .....	33.33

199.20

China payments:	
Rev. H. E. Davis, salary .....	\$ 75.00
Principal Boys' School .....	25.00
Boys' School .....	12.50
Incidental Fund .....	18.75
Anna M. West .....	31.25
George Thorngate, salary .....	112.50
Rosa W. Palmberg .....	30.00
Grace I. Crandall .....	31.25

336.25

Heinrich Chr. Bruhn .....	41.69
Rev. Luther W. Crichlow, Riverside, Calif., gift for native Jamaica workers .....	5.00
Rev. A. T. Bottoms, 1st Alfred, N. Y., gift .....	3.00
Mrs. Fred Green, Cashmere, Wash., gift transferred to Debt Fund .....	20.00
American Sabbath Tract Society, one-half Dodge Center, Minn. Sabbath school gift .....	3.82
Interest .....	5.75
Debt Fund share October Denominational Budget receipts .....	72.90
Interest saved on notes transferred to Debt Fund .....	1.28
Treasurer's expense:	
Clerk .....	\$ 20.00
China cable charge and American Express fee .....	11.20

31.20

George Thorngate:	
Reta I. Crouch gift to H. E. Davis Relief Fund .....	\$ 4.00
Mrs. Boss, Milton, Wis., gift to H. E. Davis Relief Fund .....	2.00
Mrs. C. E. Persels, gift to H. E. Davis Relief Fund .....	2.00

Mrs. Mary E. Burdick, for China Mission Bulletins .....	6.00
Lillian Bryson, for Mabel West for Dzau Chung Un's son .....	2.00
	16.00
Net overdraft October 31, 1941 (Amount due missionaries and others for salaries and allowances but unpaid .....	1,114.13
	<u>\$ 306.95</u>

### MIDYEAR MEETING OF COMMISSION

The Commission of the Seventh Day Baptist Conference met at the call of Chairman Harley D. Bond for its customary midyear meeting in the office of the corresponding secretary of Conference in the Seventh Day Baptist Building, Plainfield, N. J., on Monday, December 29, 1941, with members present as follows: Edward M. Holston, Ben R. Crandall, Harley D. Bond, Harold R. Crandall, Leslie O. Greene, Perley B. Hurley, and Courtland V. Davis, secretary.

Secretary Herbert C. Van Horn of the American Sabbath Tract Society was present by invitation and led in prayer.

Delegates were arranged for to represent the General Conference at the National Study Conference on the Churches and a Just and Durable Peace, to be held at Ohio Wesleyan University, Delaware, Ohio, on March 3-5, 1942.

The report of Hurley S. Warren as a member of the Department of Evangelism of the Federal Council was read. Harold R. Crandall, also a member of that commission, reported orally.

It was voted that the Commission heartily approve America's Prayer Minute as proposed by the Federal Council, and urge upon our people its observance.

The following letter from Mr. Warren was presented:

Inasmuch as I have served two years as a member of the Commission on Worship (formerly Committee) of the Federal Council of the Churches of Christ in America, . . . I hereby respectfully submit my resignation as a member of the Commission on Worship of the Federal Council, effective at the earliest possible date.

Further, I would recommend:

1. That Rev. Albert N. Rogers, 472 Hawthorne Ave., Yonkers, N. Y., be nominated to membership on the Commission on Worship of the Federal Council;

2. That Rev. Mr. Rogers be informed of such nomination so that he may attend the next meeting of the Commission on Worship on Wednesday, January 7, 1942, if in position to do so; and,

3. That Rev. Mr. Rogers be authorized to submit a statement of his expenses incident to attending the meetings of the Commission on Worship . . .

It was voted that the resignation of Hurley S. Warren as a representative of Seventh Day Baptists on the Commission on Worship of the Federal Council be accepted with regret; that the secretary be instructed to express to Mr. Warren the deep appreciation of this body for the fine service he has rendered in this connection; and that his recommendations as indicated in the above letter be accepted.

It was voted that our representative on the Commission on Worship of the Federal Council be requested to submit material designed for circulation among our people to the Board of Christian Education for distribution.

The problems involved in the recognition of ordained ministers of other Seventh Day Baptist Conferences to the Seventh Day Baptist General Conference of the United States were discussed.

It was voted that a committee of the Commission be appointed to consider this matter and report.

Committee appointed: Edward M. Holston, Leslie O. Greene.

It was voted that, in view of the changed conditions, the Commission would suggest that names in the file of conscientious objectors in the office of the corresponding secretary of Conference be not released to any person or agency except the proper officials of the government.

A letter from the corresponding secretary of the Women's Board concerning its work and the field of evangelism in general, was read.

It was voted that the secretary write to the Women's Board, expressing the interest of the Commission in its work; approval of its efforts; and the hope that it might shortly find a suitable man to carry forward the work which Mr. Van Horn has found it necessary to lay down.

It was voted that the Commission fully approve the president's proposals for the Conference program and commit final arrangements and necessary changes entirely to the president.

Following consideration at length of a letter from President J. Nelson Norwood, it was voted that the chairman appoint a committee of six including himself to study carefully all phases of the situation of the School of The-

ology and formulate a plan and program for the future, to be presented to the Commission at its pre-Conference meeting.

Committee appointed: Harold R. Crandall, chairman, Edward M. Holston, Harley D. Bond, Loyal F. Hurley, D. Nelson Inglis, James L. Skaggs.

Correspondence from the Women's Board, Paul L. Hummel, and Marion C. Van Horn concerning denominational use of the radio was read by the secretary.

It was voted that the chairman appoint a committee of three to investigate the matter of denominational advertising, including radio, to report at the pre-Conference meeting of the Commission.

Committee appointed: Marion C. Van Horn, chairman, Lester G. Osborn, Paul H. Hummel.

It was voted that the Commission express its hearty appreciation of the work done by the committee in preparing the book, "Seventh Day Baptist Beliefs," and that the Board of Christian Education be requested to push the sales of the book throughout the denomination for both group and individual study.

It was voted that the Tract Society be requested to carry the balance due on the book, "Seventh Day Baptist Beliefs," charging any interest which may be paid, if it is found necessary to borrow, to this account.

It was voted that the Commission should not distribute copies of the pamphlet, "A Just and Durable Peace," as directed by Conference, because of the changed condition of world affairs and the proposed meeting to consider this topic; that Hurley S. Warren be requested to act as a committee of one to cooperate with Ahva J. C. Bond, Seventh Day Baptist member of the Federal Council Commission to Study the Bases of a Just and Durable Peace, to keep before our people through the pages of the Sabbath Recorder the problems to be studied at the National Study Conference on the Churches and a Just and Durable Peace, to be held at Ohio Wesleyan University, Delaware, Ohio, on March 3 to 5, 1942, and that our delegates to that conference be authorized to distribute such material relating to or coming out of that meeting as may seem to them wise.

It was voted that the Commission suggest to our churches that they support the position of any young pastor who desires to enter the Chaplains' Corps of the Army or Navy, by assuring him that if he is ready to go, the

church will back him in his plan and zeal by having some older minister who is without a pastorate fill his place until hostilities are over.

It was voted that inasmuch as it would seem that the present plan of the Federal Government regarding the subsistence requirements for conscientious objectors is an injustice and in effect penalizes the conscientious objector for standing consistent with his conscience on the matter of participation in the acts of war, we would urge that the subsistence requirements of those "engaged in work of national importance in civilian work camps" without remuneration "in various parts of the country" be taken over by the Federal Government.

The resignation of Hurley S. Warren as Seventh Day Baptist representative on the General Commission on Army and Navy Chaplains was presented.

It was voted that the resignation of Mr. Warren be accepted with regret and that the chairman be empowered to appoint his successor, the secretary of the Commission to care for necessary correspondence pending that appointment.

Adjournment of the Commission at 4.15 p.m., Wednesday, December 31, to meet at the call of the chairman at a place to be designated by him.

Harley D. Bond,  
Courtland V. Davis,  
Committee.

## WOMAN'S WORK

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

### MEETING OF THE WOMEN'S BOARD

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in regular session at the Seventh Day Baptist parsonage in Salem with the following members present: Mrs. J. L. Skaggs, Mrs. Edward Davis, Mrs. Rose Seager, Mrs. S. O. Bond, Mrs. Okey W. Davis, Mrs. Hallie May, and Miss Greta Randolph.

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

In the absence of the president, Mrs. Loofboro, Mrs. J. L. Skaggs presided.

The minutes of the last meeting were read and approved.

Mrs. S. O. Bond read the treasurer's report, showing a balance of \$581.24. Her report was accepted and placed on record.

Mrs. Hallie May read the report of the Christian Culture Committee. This report was accepted and placed on record.

Your Christian Culture Committee has sent one hundred tracts to Miss Rosa E. Davis in Riverside, Calif., and seventy-five tracts to Mrs. Crichlow in Jamaica as requested by them.

We would recommend that the board purchase five thousand of the Peace Prayer Cards at a cost of \$31, and give them to the women of the denomination.

We recommend also, that the women of the denomination observe America's Prayer Minute as inaugurated by the Federal Council of Churches, and described in the January fifth Recorder, on page 4. The hour is six o'clock each evening.

Respectfully submitted,  
Hallie V. May, Chairman,  
Ogareta Ford Seager,  
Frances E. Davis,  
Greta Randolph.

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

To the Board of Directors:

The Ways and Means Committee has had one meeting to make further plans for the project in evangelism.

Telephone consultations have been the order since the unusually cold winter set in. However, we would report "something attempted, something done," which makes this a report of progress in planning for the future of evangelistic work.

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

Voted to accept the resignation of Mrs. May as chairman of the Christian Culture Committee and that Miss Evelyn Ring be the chairman of this committee.

These minutes were read and approved.

Voted that the board adjourn to meet at the call of the president.

Mrs. James L. Skaggs,  
Vice-President,  
Greta Randolph,  
Secretary.

Salem, W. Va.  
January 11, 1942.

## LETTER TO ALL SEVENTH DAY BAPTIST WOMEN

Dear Members of the New Women's Society:

You are all members of the Women's Society now, you know, since Conference approved our recommendation. Those of us who meet at Salem each month are just the executive group or Board of Directors of the society of which every Seventh Day Baptist woman is a member. You are all entitled to attend the meetings, take part in discussions, and to vote. We hope that you will do it whenever you have the opportunity.

Many of you attended Conference this year who have not been privileged to attend before. Those of us who could not be present have been encouraged and helped by the reports of our representatives. We are all looking forward eagerly to the work of the new year. The Committee on Goals for the year has revised some of the goals that we worked on last year, has omitted some, and added some new ones. We hope that you will use them and find them stimulating to your spiritual life. They were adopted by the board as follows:

1. Give as much or more to the United Budget as last year, and otherwise encourage its support.
2. Promote interest in the Sabbath Recorder through increased subscriptions.
3. Emphasize tithing or some other form of proportionate giving. Encourage personal giving through thank offerings or other methods.
4. Make direct gifts to the special project of evangelism sponsored by the women of the denomination.
5. Urge Seventh Day Baptist women to ally themselves definitely with the Temperance Movement.
6. Organize or co-operate in work with isolated Sabbath keepers.
7. Conduct a reading course on World Missions.
8. Use the Worship Programs on the Woman's Page of the Recorder in society meetings.
9. Recognizing the Bible as our guide in the way of life, we urge that reading and study of the Bible be given a large place in our personal and family devotions.
10. Make the forty-sixth Psalm your Psalm for this year. Memorize as much as you can. Continue the use of the prayer of St. Francis of Assisi.
11. Build for the future by enlisting teen-age girls in the work of our societies.
12. Promote the observance of the World Day of Prayer either in your church or community.
13. Avail yourselves of every opportunity to study a just and durable peace.

We find from financial reports of the churches that only a small per cent of our members tithed. We believe that if every member tithed the financial problems of the denomination would be permanently solved. For goal No. 3, we are urging that every woman familiarize herself with various forms of proportionate giving and practice faithfully the one of her choice.

For goal No. 10, we have chosen the forty-sixth Psalm. It is especially comforting and helpful in these trying times of world chaos. Realizing the labor of memorizing, we suggest that you read it often in personal devotions and in society meetings. Memorize as much of it as you care to, but do not make it a burden. The Prayer of St. Francis of Assisi is too beautifully appropriate to be discontinued.

Goals 12 and 13 are new. The World Day of Prayer seems more essential than ever this year, so we are calling your attention to it by including its observance as one of our goals. If you need literature and programs the board will gladly send you information about where to get them.

This war will be won some time by some one. Now is the time to study a just and durable peace. May we avail ourselves of every opportunity to study it with open minds, free from every prejudice. There are lectures, radio programs, magazine articles, and newspaper editorials on peace. A committee has been appointed in the board to discover such material. That committee will report its findings in the Recorder from time to time. Watch for these reports. When you find valuable material on this subject, please report it to the board at once, so it can be passed on to others.

We are sincerely grateful for the spirit of co-operation throughout the denomination, for the continued hearty support of the denominational evangelist. We feel that a great work has been started. You will continue to be kept in touch with it through monthly reports in the Recorder and through direct communications from the Ways and Means Committee.

May the coming year be one of fruitful labor and spiritual growth for every member of our new society.

Sincerely,

Lotta M. Bond,  
Corresponding Secretary.

November, 1941.

## BUILDING A BROTHERHOOD WORTH DEFENDING

(A message for Race Relations and Brotherhood, from the Federal Council of the Churches of Christ in America)

"For all the law is fulfilled in one word even this: thou shalt love thy neighbor as thyself." Galatians 5: 14.

We seek a democratic society based upon the Christian ideal, in which people of every race share equal rights and privileges without bars to fellowship. Such a democracy—Christian in its spirit and outlook—is yet to be attained. Though its pattern is in our mind, it has been embodied in our creeds more than in our deeds. Now when we are gravely concerned with the fate of democracy elsewhere in the world, we must confess with sorrow that we have not yet succeeded in making it a reality in America.

But we unhesitatingly proclaim our abiding faith in brotherhood as the will of God for mankind and our determination to bring all our institutions and all our relationships under the sway of truly democratic principles. We believe that through the grace of God the contrast between our ideals and our practice can be progressively resolved. The sores of our society can be healed. The relations between Negroes and whites, between Indians and whites, between Jews and Gentiles, between those who are of Mexican and Oriental extraction and those who are not, can be made right. Labor and industry need no color line; culture requires no racial walls. Educational opportunity is every man's birthright.

Our love for America requires such fellowship. Only as all of us, whatever our color or culture, are fused into a living unity of purpose and effort can we maintain here a citadel of democracy.

Here and there are clouds "as big as a man's hand," indicating that earnest prayers for a more Christian society are being answered. They are seen wherever caste attitudes are being questioned or abolished, wherever citizens without discrimination are afforded a share in molding the community, wherever individuals and groups are working for better race relations, wherever better understanding is fostered and true brotherhood begins to grow. A clearer pattern of democratic brotherhood is emerging from the confusion of race and class conflict.

Let us translate that pattern into a social program. Our pronouncements must now be

supported by our practices. Where attacks are made upon Jews or the sinister spirit of anti-Semitism appears, we must protest in the name of Christ and his Church. Where Negroes are excluded from sharing in the defense of our country, we Christians must act in the name of justice. Where any racial minority within our borders is exploited or barred from equal opportunity, we Christians must take a stand for the sake of our faith. We must, furthermore, create a genuine fellowship that will prevent the development of such injustices toward any group.

Our love for the Church requires that it be pre-eminently the abode of fellowship. The Church, by reason of its origin in the universal Christ, must be a brotherhood of all peoples, remembering that in him there is neither Jew nor Greek, barbarian, Scythian, bond, nor free. Therefore, let every follower of Christ search his own soul to see if any enemies of brotherhood are lurking there. Let him examine his own daily relationships. Let us all in this awful and creative hour march resolutely forward not faithless nor fearful, but confident of the future when democracy and brotherhood are one.

"If a man say I love God and hateth his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20.

## YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

### PRINCIPLES FOR LIVING

(The following precepts are credited to John D. Rockefeller, Jr.)

I believe in the supreme worth of the individual, and in his right to life, liberty, and the pursuit of happiness.

I believe that every right implies a responsibility; every opportunity an obligation; every possession a duty.

I believe that the law was made for man, and not man for the law; that government is the servant of the people, and not their master.

I believe in the dignity of labor, whether with head or hand; that the world owes no man a living, but that it owes every man an opportunity to make a living.

I believe that thrift is essential to well-ordered living, and that economy is a prime requisite of a sound financial structure,

whether in government, business, or personal affairs.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character—not wealth or power or position—is of supreme worth.

I believe that the rendering of useful service is the common duty of mankind, and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I believe in an all-wise and all-loving God, named by whatever name, and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with his will.

I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.

—Taken from Sunshine Magazine.

### LIVING FOR JESUS IN BUSINESS

(By Donna Jean Davis, Denver, Colo. Read at yearly meeting at North Loup, Neb., November 1, 1941.)

Living for Jesus in business in a big city where Sabbath keepers are few and far between is sometimes a difficult thing to do. I work in a factory where even a person who goes to church regularly is looked upon as somewhat of an oddity.

However, I have found that it isn't so hard to keep your Christian morals and ideals, and still be liked by everyone. When they ask you if you want a smoke or if you'd like a drink, all that you have to say is, "No thanks, I don't care for it," and nine times out of ten they tell you that you are a very lucky person not to have such habits.

When they see that you don't swear, they try to curb their language in front of you.

When you first go into a new place they are naturally curious to know all about you. All of the girls ask who you are, what you are, and practically all of your family history from away back. They want to know what church you go to, and I think I've told some of them five or six times apiece that I am a Seventh Day Baptist, and they always come back with the answer, "Oh, an Adventist."

"No, I'm a Baptist. But I go to church on Saturday." They can't seem to under-

stand that there is a church or denomination like that. Still, if I have the patience perhaps some day they will realize it.

Several months ago when the cookie business had rather slacked down, there was no work for Friday or Saturday. Our boss told us to call on Friday to see if they were going to work Saturday, and when there was no work Saturday, he told me to call in Saturday to see if we would work Monday. The time that he told me to call was during our church services, so I told him that I couldn't call at that time because I was going to church. He was really surprised. He told me to call in later then; that if there was someone who wanted to go to church he most certainly wouldn't stop them.

I believe, wherever you work, if you show your fellow employees that you are trying to live a good clean Christian life, they will help you. If you show them you are proud of the fact that you are living for Jesus and keeping the Sabbath, they respect you for it.

Some people feel that they have to be just like the next person or they aren't liked. I find if I choose my friends and keep away from that kind of thing I am happier in the long run.

I find living for Jesus in business a real pleasure.

### NOTICE OF QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will be held with the Milton Church Friday evening and Sabbath day, January 23 and 24.

The meeting will open at 7.30 Friday evening with a vesper service by the Milton choir. This will be followed at eight o'clock by a Bible study period under the direction of Rev. W. D. Burdick. Rev. L. O. Greene of Albion will preach the Sabbath morning sermon. Pastor J. F. Randolph will have charge of the two o'clock service and Miss Betty Daland, acting young people's representative, will arrange for the three o'clock meeting.

The annual business meeting will be held at 7.30 in the evening. This will be followed by an evening service at eight o'clock.

Robert Greene,  
Secretary-Treasurer.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I like to read the Children's Page in the Sabbath Recorder and thought I would write to you.

I am nine years old and have two sisters, Mildred seven and Helen six. I also have a brother two years old. We have a dog named Sandy.

During our vacation we have had lots of fun playing together, but we are glad to be going back to school soon. I am in the fourth grade. Ruth Coon is in my class.

Mrs. William L. Burdick is my Sabbath school teacher. We have been saving money to send to the Chinese, and now we are saving money to help others.

Your friend,  
Ruth Saretzki.

Ashaway, R. I.,  
January 2, 1942.

Dear Ruth:

We have just returned from the annual church meeting in Independence, on a very cold Sunday. After a fine dinner, the principal dish of which was oyster stew, a good warming portion, the meeting was held in the dining room of the parish house, near a good warm gas fire; and now that we have returned home I have drawn my typewriter close to the living room stove and am toasting my feet as I write. At last we are having real winter weather. Skeezics is close beside me and acts rather disgruntled because I don't offer him a convenient lap, principally on which to warm his toes after his short excursion into the snowy outdoors.

You must indeed have great fun playing together during vacation and other times as well; three little girls so near in age, and I can imagine that little brother joins in the fun, too, and that Sandy plays his dog part. Monday was little Joyce's fifth birthday, and the gift she liked best of all was the little black dog her daddy gave her, a rat terrier puppy, which she has named Blackie. She tells me she will not be able to visit us at Andover any more unless she can bring Blackie with her. I am wondering how well he and Skeezics will agree.

No doubt you know that your Sabbath school teacher is one of our very best friends. I am so glad she is your teacher. You are doing a good work in saving money to give to those in need, one helpful way in which you can serve Jesus.

It gives me pleasure to add your name to my list of Recorder children.

Your sincere friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry I did not write sooner. Ice skating has just started near here and I have attended quite often. School starts January 5, 1942, and I enjoy going back.

Our church is having Children's Day next Sabbath day and we are having communion this Sabbath.

It is sort of lonesome around our way lately. It may be because of the war and the situation.

Our Pastor Wing has just had an operation on his eyes and it seems to be a success. He can see better.

I met a few pastors at the yearly meeting in Berlin, which I enjoyed. I played a violin solo, "The Holy City."

We have just finished supper, so I thought I would write. I hope this letter will find you in the best of health.

Your Christian friend,  
Eugene Fatato.

1628 Foster Ave.,  
Schenectady, N. Y.,  
January 4, 1942.

Dear Eugene:

I was thinking last week that it had been quite a while since I had heard from you, and the very next day along came your letter which I was very glad to receive.

I haven't heard of any ice skating in Andover this winter. Though Andover pond must be frozen over, I imagine it is pretty well covered with deep snow, since we have had quite a blizzard time of late. Several times I have had to chase my hat up the street, and once it blew under a parked car and I had to crawl half way under to get it. No one saw me do it, I am happy to say. Roller skates are the order of the day around here, for there is a fine roller skating rink about eight miles from here, on the road to Wellsville, which is very popular with the young people and children, and Christmas

brought a number of new pairs of roller skates to town.

I'm sorry to hear of Pastor Wing's eye trouble, but glad that his sight is improved.

I wish I could have heard you play "The Holy City" on your violin. I love violin music, and especially "The Holy City." If I ever have the good fortune to visit Schenectady perhaps you will play it for me.

Sincerely your friend,  
Mizpah S. Greene.

### DENOMINATIONAL "HOOK-UP"

#### Waterford, Conn.

The Waterford Church held its annual business meeting on January 3, 1942.

As has been the recent custom, a light supper was served in the fellowship room of the church, after which the business meeting was conducted. Both were well attended and the following slate of officers was elected:

Moderator, Morton Swinney; secretary, Helen Maxson; treasurer, Ruth Swinney; deacons, Charles Gardner, Albert Brooks, Morton Swinney; deaconess, Mary Brooks; organist, Josephine Avery; assistant organist, Mary Brooks; ushers, Morris Briggs, Virgil Neff, William Dickinson.

At this meeting the problem of calling a new pastor was also discussed. The present pastor, Rev. Earl Cruzan, and family, will leave for their new pastorate in Boulder, Colo., on the twenty-fifth of January. The very best wishes of this church go with them to their new field of service.

Correspondent.

#### Little Genesee, N. Y.

For many months the members of the Sunshine Society have been working on various projects, both individually and collectively, in preparation for the annual bazaar and harvest supper held at the hall, November 4. A goodly sum was netted. A new kitchen range has recently been purchased and installed by this society, which will greatly aid the workers upon all such occasions. This society's "Lord's Acre" project for the past year has been bake sales, held in either this town or that adjoining, and these have proved very popular and hence successful. One division of this society sponsored a most enjoyable "Sunshine Christmas Party," one afternoon at the home of Miss Nettie Wells.

A community entertainment and party, held at the town hall on Tuesday night before Christmas, was well attended. Another high light of the season was a cantata, "Peace on Earth," rendered by the choir of twenty voices under the direction of our chorister, Mrs. Thompson, former director of music in the Bolivar Central School. Our annual "White Christmas" service was held Sabbath morning, with the presentation of many gifts for worthy causes. With the holding of a "Twelfth Night" party at the hall, our Christmas festivities came to an end. We publicly thank all those who have helped to make this a most enjoyable season, marred only by the thoughts of those suffering in this war-torn world. May we never lose sight of the Star of Bethlehem!

Correspondent.

#### Nortonville, Kan.

The Nortonville church building has had needed work done on it this fall and early winter. New shingles were put on half of the roof, and the interior has been cleaned and re-decorated.

The Friday night prayer meeting hour is being used for the present for a series of studies concerning the Sabbath and Sunday, both from the Bible and from history.

A number of our young people who are away at schools and elsewhere were home during the holiday season. Also one of our boys who is in the army, Osman Babcock, visited his parents and friends here for about two weeks.

When Pastor Wilson had a birthday anniversary the first of December, a church party was held for him in the church basement. Surprisingly enough, it was a complete surprise to him, as he was deeply occupied in his study discussing colleges and college courses with a prospective college student while the crowd gathered at the basement. When it was learned that Mrs. Wilson's birthday came shortly after Christmas, an attempt was made to surprise her likewise, but was not entirely successful. However, a very enjoyable social time was had, and every one seemed happy.

Because of the young people, the "New Year's Dinner" of the church was held on the last Sunday of 1941, with program and quarterly business meeting in the afternoon.

Correspondent.

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## "A CERTAIN SAMARITAN"

By GRACE NOLL CROWELL

Because of his compassion for his kind,

He lives who never would be known at all  
Had he not stopped his journeying to find

The roadside sufferer, who was too weak to call  
Aloud for help and pity. Mercy shown,

And noticed by our Lord, has brought him fame,  
Although through centuries no one has known

Where was his dwelling-place, and what his name.

"A certain Samaritan," enough is told

In three brief words to bring a scene to view  
Of beautiful compassion on the old,

Old road to Jericho. . . . God, may we too  
Become immortal through some shining deed

Rendered to meet today's great human need!

—From Christian Advocate.

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