vival services and I will show you some who are holding out.” When he went home that night, he took down his family Bible; and, to the great surprise of his family, read a chapter, and then kneeled down and prayed. He did not miss another appointment and was one of my best workers. His ungodly neighbors saw what the Grace of God had done for him, and felt their own need of the same blessing.

Our meetings were announced for the forenoon and evening at the “early lighting of the lamps”; and before sunset, the house would be filled, the lamps lighted, and the service going on. I saw the sun above the tree tops several evenings after the prayer meetings were opened. (It has been my custom to begin service when the announced time came, whether I had a congregation or not.) I remember opening the service when no one was present but the sexton, but the time announced had come. On another occasion I commenced before time when only two others were present, and they strangers to me, but they said they were Christians, and I took their word for it and called on them to lead in prayer. In this series of meetings, we not only began the evening service before sundown, but entered into covenant to pray wherever we were at a set hour in the evening service when the announced time came, but he had all his life been an opposer. When the hour in the afternoon came for prayer, I said to him, “Our hour for prayer has come.” He hastily said, “I will have your horse got.” I said, “I am not wanting the horse, but we have set this hour to pray.” Again he proposed getting the horse and I replied: “That is not what I want. If you are willing, we will have prayer here in your house, but if you are not willing, we must go somewhere else.” He did not like to say we could not have prayer in his house; and when he must decide, he gave his consent. His children and I had a splendid prayer-meeting, each of them in turn leading in prayer in that house, where the voice of prayer had never been heard before. 

Note.—Written by him from memory for his son, Rev. E. T. H. Davis, who is visiting him at his home in Alfred, N. Y., during his last illness, and transmitted from him by the undersigned, after his death. Published for publication by C. E. Neill, at Rotol, Md., and edited with the sanction of the author. Nothing has been deleted, but care has been taken to preserve the language of the author throughout, keeping it, as nearly as possible, as he would approve it could be consulted.

Burdick.—Rev. Leon DeLoos, eldest son of Hender and Cornelia Armstrong Burdick, was born in the town of Linclaelen, N. Y., May 5, 1867, and died at his home near De Ruyter, N. Y., September 4, 1941.

On August 9, 1887, he was married to Rev. Experience Fitz Randolph and to this union was born one daughter, Genevieve, now Mrs. Arthur Penny. In 1911, he was married to Nettie Woodberry of Longwood, Pa., who survives him, with four sons and four daughters. He was a public school teacher and Seventh Day Baptist minister for over forty years. The funeral was conducted by Rev. Neal D. Mills and interment was made in Hillcrest Cemetery, De Ruyter, N. Y.

Cottrell.—At her home, 20 Elm Street, Westerly, R. I., September 16, 1941, Harriet Elizabeth Cottrell, aged 84 years.

Miss Cottrell was the daughter of Calvert Byron and Lydia Whitman Perkins Cottrell, and was born at Phoenix, R. I., in April, 1853. When she was about two years old her parents located in Westerly where her father and Nathan Babcock established a business under the name of Cottrell and Babcock. Upon the retirement of Mr. Babcock in 1890, Mr. Cottrell's sons became associated with him in the business. In 1893, the C. B. Cottrell and Sons Co., pioneers in the field of printing press manufacture, was incorporated.

Miss Cottrell was a lifelong member of the Pawcatuck Seventh Day Baptist Church. As long as she was physically able she was active in the Visiting Nurse Association and other welfare work. Her interest never lessened. She is survived by nephews and nieces and two sisters-in-law.

Pastor Harold R. Crandall officiated at her funeral on Thursday afternoon, in her home. Interment was in River Bend Cemetery.

Davis.—Virginia L., son of James B. and Virginia Davis, was born May 23, 1857, at Salem, W. Va., and died August 2, 1941, at the home of his son Victor at Poughkeepsie, N. Y.

In November, 1883, he was united in marriage to Lila O. Knight at Jackson Center, Ohio. To them were born five children, four of whom survive: Victor of Poughkeepsie; Mrs. Andrew Poole of Conners, N. Y.; Mrs. Carlos Camenga of Syracuse, N. Y.; Mrs. Otto Rockefeller of Baltimore, Md.; also eight grandchildren. Mr. Davis was a member of the First Seventh Day Baptist Church.

Funeral services were conducted at the grave by Rev. Everett T. Harris. Interment was in the Alfred Rural Cemetery.

E. T. H.

Contents

Editorials.—Well Done Good Servant.—Women Leaders Meet ........................................... 253
Alcoholism's Inescapable Depreciation .......................... 253
Missions.—The Soul of Man Longs for God.—Annual Report of Rev. Luther W. Cottrell, M.D., as Treasurer—Report of the Baptist Home .......................... 264-266
Daily Devotions.—Cradle Song—Treasurer's Monthly Statement ........................................ 266
Women's Work.—Outpost Mission Work .................. 268-270
Young People's Work.—The Bible Meeting the Challenge of the Opportunity .................. 270
Children's Page ........................................ 271
Our Pulpit.—Which Do We Want, New Dictators or an Old God? .................. 272-275
Denominational "Hook-up" ................................. 275

PRAYER FOR WORLD FRIENDSHIP AND PEACE

Thy kingdom come, O Lord, wide circling as the sun;
Fulfilled of old thy word, and make the nations one;
One in the bond of peace, of service glad and free,
Of truth and righteousness, of love and equity.

Speed, speed the longed-for time foretold by raptured seers,
The prophecy sublime, the hope of all the years;
Till rise at last, to span its firm foundations broad,
The commonwealth of men, the city of our God.

—Frederick Lucian Hosmer.
The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. C. W. A. Harvey
Mrs. Walter L. Greene Mrs. O. N. W. Davis

Victor Stagg

PERIODICALS:

Yearly:

Persons who contains and forwards this paper to others additional.

Subscriptions will be discontinued at date of expiration when so requested.

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

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

Vol. 131, No. 16

Established in 1844

Whole No. 4,951

EDITORIALS

WELL DONE GOOD SERVANT

The other day a man died up in the sand hills of Nebraska. He was a humble man known to but few communities and to comparatively few people. He had no great means and his opportunities for education had been limited. But his life has been a kind example and has been an inspiration to many who knew him and observed his daily doings. There is a phase of his life we would like to think about.

Dickens is not read so much today as his books deserve. But there is something about Dickens' books that never die. He made the common people of England of whom he wrote into lives. He wrote of ordinary people, limited and queer and commonplace, as one of our great preachers has recalled for us, "and made their story more thrilling than the life of kings. They walked across his pages filled with interest, gentleness, courage, and zest." It is true he gave to simple and unpretentious people a certain glory unrecognized, no doubt, by their fellows. But in every person there is an "everlasting spark" if we only knew where to look for the "glow of quiet joy hidden beneath the ashes of the familiar.

One likes to think of the western friend in the light of what has just been quoted. He knew where to find the usual. His daily walk was unbroken by any anxiety lest he fail in that thing. He took to heart the teaching of Jesus to be faithful in little things. One who is thus trust-worthy will find himself faithful in much and worthy of larger trust.

This, we believe, is one of the great needs of life and society today. By this will our commonplace living be elevated, dignified, and made more meaningful.

All honor to the life of such as our brother, Mr. Davis. May his memory be cherished by those who knew him. May they exemplify the same spirit of the Lord Jesus. He showed them this higher life and followed in it, whose teachings became his guide and practice. Many times men said, "If I could be such a Christian as he, I would like to be one."

WOMEN LEADERS MEET

A significant meeting was held in New York City, October 6, when more than one hundred fifty prominent women from a score of states gathered at a denominational and interdenominational organizations, gathered to make a more concerted effort than ever before toward putting into practice "the Christian and humanitarian principles on which our democracy is founded." Two women of the Plainedge church attended the meeting and will, doubtless, make some report through the Women's Department.

The purpose of the conference, according to news releases, was two fold: first, to survey the Church's program of services in the present emergency, with the view of determining what part of that program church women can best perform; and second, to consider the need of developing the spiritual resources of the people so that they will be "equal to the task of preserving demo-
various things, such as adverse circumstances, biased minds, and atheistic teachings, may lead us to doubt the existence of God; but even when the skies are overcast with the darkest clouds of unbelief, our souls are long for God. They cry out for one who can and will blot out mistakes, forgive sins, give peace and gladness, direct our way, care for us whatever comes, help us to love to live our lives, perfect our characters, sustain us in every trial, and be the guiding and Minister of eternal life. "My soul thirsteth for God, for the living God." That there is a God and Redeemer who meets every longing of the soul is the Christian message, and the only one that will ever satisfy man's soul. Other doctrines, such as everlasting punishment, annihilation and agnosticism (the doctrine that we do not know), lead only to gloom; but the soul that is in peace with its Savior enjoys abundant pleasures and blessings more because of this fact.

It is not only our souls cry out for God as revealed in Christ, but it is ours to have the longing satisfied. This is brought about by our turning to God and living in fellowship with Christ. The Spirit of the Lord bears witness with our spirits that we are the children of God; and if children, then heirs, heirs of God and joint heirs with Jesus Christ. "Millions have experienced this truth."

If we have found that which satisfies the soul, it is our privilege, as well as duty, to carry the glad message to others. This is the work of missions, evangelism, and the church.

**THE REPERT OF REV. LUTHER W. CRICHLow**

Great Britain is still successfully engaged in a great war overseas, but as the war goes on things not absolutely necessary must be curtailed or discontinued. This is a very real pinch felt in the support of our work. We are, indirectly but very definitely affected in an adverse way by the war.

"The writer has done his best to carry on the work to the best of his ability despite handicaps. He has visited as many of the churches through the island as often as a limited and irregularly arriving packet would allow. These churches have been visited during the year: Albion Mountain, Bath, Bowensville, Brooksland, Luna, Post Roads, Spring Grove, Thornton (St. Elizabeth), and Watten. The new work started that looks promising, has been visited twice; and Grant's Pen has been visited twice.

As corresponding secretary of the Jamaica Seventh Day Baptist Conference, the writer has conducted the correspondence necessary to the successful working of the field. Several circular letters were sent around during the course of the year, as needed. Individuals and individual churches have been corresponded with.

Meetings of the Central Committee, the body which serves to keep us in touch with one another were arranged for and carried through successfully on November 6, 1940, and January 8, April 2, and July 2, 1941. Under the constitution for the Jamaica Conference which was adopted at our recent conference, the Central Committee will be known as the Board of Directors. A strong Central Committee have helped in making our work successful. And a good deal of the credit for the success of the committee is due to the efforts of Mrs. Crichlow, who planned the noon meal served at these meetings to the cooperation of several women of the Kingston Church, especially Sister Priscilla Senior, in cooking these meals.

In addition to his other duties the writer has had the honor of having the work of the Kingston Church. Two efforts to raise funds with which to paint the church were successful. As a result of these efforts, the eastern and southern sides of the church building, most in need of painting and weatherproofing, were painted. Other business of the church has been carried on.

One of the real needs of the field has been for a full-time worker among our churches in the parish of St. Thomas. Plans were made and arrangements were made forward, for such a worker. Brother W. J. Hawthorne, who a few years ago came to us from the Anglicea and became a member of the Church, a man who feels he wants to be a full-time worker no matter at what personal sacrifice, was appointed to the field and has been working there since mid-June.

**SABBATH RECORDER**

**THE SABBATH RECORDER**

**MISSIONS**


**THE SOUL OF MAN LONGS FOR GOD**

"As the hart panteth after the water brooks, So panteth soul after thee, O God. My soul thirsteth for God, for the living God." What the Psalmist says regarding himself is true regarding all. Our hearts cry out for God.
THE SABBATH RECORDER

266

The outstanding need of this field is for a school at which our boys and girls can receive a secondary education and where a theological department can be set up for the training of young people for the ministry. Every Seventh Day Baptist in Jamaica hopes and longs for the day when such a needed school will become a reality. Such a school will give employment to suitable young persons as teachers and as caretakers. So interested are our folks in such a project that during the past two years we have raised $75.00, but surely accumulated a little over sixteen pounds (about $75). Our folks are very poor and they can do but little; but it shows the deep interest.

Our annual conference was successfully held September 19th at our Wakefield Church, which Brother C. S. Lyons is pastor. Wakefield is the church farthest away from the center of our activity and we feared that conference could not be held, especially in view of the difficult times in which we live. But we carried through, and it was the most successful conference of the three that the writer has seen since he has been in the island. One of the most important items of business was the adoption of a constitution for our Jamaica Conference. We thank God for his blessings upon us.

Kingston, Jamaica, B. W. I.,
October 3, 1941.

TREASURER'S MONTHLY STATEMENT
August 1, 1941, to August 31, 1941

Karl C. Stillings

In account with

The Seventh Day Baptist Missionary Society

Dr.
Cash on hand August 1, 1941

$ 181.28

Helen S. Thurgate, Alfred, N. Y.

5.00

Rev. A. F. Polk, New York City

5.50

Reta E. Crouch, Albuquerque, N. M.

5.00

H. D. Dodge, Farmington, Conn.

2.00

Dodge Center, Minn., Church

14.00

Mr. and Mrs. C. D. Coney, Fairchild, Pa.

2.00

Mr. and Mrs. H. C. Coney, Fairchild, Pa.

15.00

Mrs. H. C. Coney, Fairchild, Pa.

1.50

China mission

1.00

Mr. and Mrs. C. H. Crandall, New York City

5.00

First Alfred, N. Y., Church

15.00

Germantown, Conn.

1.75

Battle Creek, Mich., Church, Bibles

3.25

Baltimore, Md., Church

2.30

Fontana, Calif.

304.50

Transferred from permanent Fund

310.78

Transfered from Debt Fund

250.00

to apply on loan

$ 398.39

Cr.

Treasurer's expenses, check to=

$ 20.00

Labor

$ 31.00

Salary

8.33

DAILY MEDITATIONS

(Prepared by East Goddard, Waterford, Conn.)

Sunday, October 26

Read 1 Samuel 2: 1-11.

"Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

We are all the Lord's and are all sons of God. If we make our consecration so real that Jesus and place our trust in him. Yet it is needful to have certain ones set aside for full time in God's service. It may be as a pastor, an evangelist, a missionary, a social worker, a teacher in religious education. It may be in other fields.

Hannah wanted a son very much, and when the Lord gave her the answer to her prayer she lent him to the Lord. Those of us who are blessed with sons and daughters might take a lesson from her. If our sons or daughters want to devote themselves to full-time Christian service, let us give them all the encouragement we can, rather than to discourage them.

Prayer—Thou hast given all to me. May we give all the support we can to one of our sons or our daughters into full-time service for thee. Amen.

Prayer—May we have within our hearts the love that is required to recognize in all races and nations the brotherhood and equality that exist in Christ. Amen.

Prayer—May we have the patience and the spirit, we pray. Amen.

Prayer—Our Lord, for he knoweth all things which thou dost;

That will mean it makes you feel as though you were one of the family, if you want to go anywhere.

Whatever method we use, we should give thanks to God for our food.

Prayer—Thou hast given unto us the food that nourisheth our bodies, we come to seek for forgiveness for our apparent ingratitude. Give us a more thankful spirit, we pray. Amen.

Thursday, October 30

Read John 17: 1-12.

"For I have given unto them the words which thou gavest me . . .

This is a part of Christ's prayer for his apostles. In the hour of temptation, Father, who is also our heavenly Father, he says, 'I have given unto them the words which thou gavest me.' And the earth was about over. He had carried out his mission by teaching the word of God to the apostles, by giving them an example by which to guide them. Much of his teaching has been given to us in the record of the New Testament. They are a very important part of our Christian heritage. It will be a great satisfaction if we can say, as Jesus said, 'I have given unto them the words which thou gavest me.' That will mean that we have carried the gospel message to all with whom we come in contact who will accept it.

Prayer—Our heavenly Father, give us the ability to spread thy way of life unto all people. Amen.

Friday, October 31

Read James 1: 1-12.

"If any of you lack wisdom, let him ask of God . . . and it shall be given him."
All men seek after wisdom. Man has sought and is still seeking to learn. Solomon was considered great because he asked for wisdom above all else. Sometimes when we seek wisdom we are in the search of wisdom, we are confused with the primary meaning of the word. We seek learning and scientific knowledge and think we are seeking wisdom. Wisdom is the ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct. This kind of wisdom comes from living and comes from God. James tells us that if we lack this great help in life, if we are too busy, or too concerned with the unhappineses, yet our petition will be answered. We must have faith that our petition will be answered.

OUTPOST MISSION WORK

In a hill suburb across the river from the city of Chungking is our farthest outpost, and it is in this area that Ruth Phillips finds her place in spite of the bombing of the city and the evacuation of many friends and all her time. Her work has broadened. While formerly she had only the care of Rosemary, now a schoolmate of Rosemary's, little Lucy, is staying with her. She has also been able to move to the city and are too far away for her to live at home and attend this particular school, and to visit her little boy. She is now close to her, and one near her with whom to work and play. In addition, Ruth is teaching English in this little school. She has also helped to organize a Sabbath school for the children, a religious service for the grown-ups, and a P.T.A. The school is a small one of thirty-eight children; among the parents she has found some very congenial friends. She also meets interesting and prominent people. She told of the visit of Anna Louise Strong, a writer of some note, who is married to a Russian and lives in Russia except when she is traveling and lecturing in America. "She is very interesting in her talk about Russia, and we felt we learned a good deal of the rosier side of things, for her husband is a prominent Communist."

I would like to share with the Bulletin readers some extracts from Ruth's letter written the day after Easter:

"Today is Monday but not 'blue Monday' nor the 'day after the day before.' It has been a blessed Easter, and I want to tell you about it.

"You folks were, too, in my mind, and I wanted you to know how I felt. Really as one of my Russian friends reminded me, it is the highest and holiest and happiest day of the year. She said she could not understand the great emphasis put on Christmas and the comparatively little emphasis on Easter.

"I was able to have a wonderful day here, not the least of it being the weather. The day before was cold, raw, and rainy, and we had no other place than our porch and lawn for our children's program if it rained, but it was a day that did it. It was an ideal day, not too hot and not too cold. The children came, and we had a simple Easter service given by the children, with children's songs and Bible verses, but no Bible reading. We put up a cross to show that Jesus is living. We had a small audience as we had not invited many. We had all of our children, and we had eggs of which I had made and tea and peanuts, and the children had a colored egg-hunt, more than two hundred having been colored. Everybody was happy, and the program did not have too many hitches, although I realize I am not a very good manager about all the little details. The other teachers helped too.

"Then she tells of the guests present; among them was the American ambassador and other prominent people who were guests of Rosemary's father. "On such occasions," she says, "I do not make myself too prominent, as they are Mr. C.'s friends and I am a mere governess in the family. But when he was with them called me over to them and told me I had asked him why he did not invite my ambassador, and the latter replied he had wondered the same thing himself. Then Mr. C., in a nice way, spoke to him as though he were telling a member of his family that he very much appreciated meeting the speaker and he wanted to tell him so, and that he now considered me a member of his family. I had quite a chat with him, too, and he was so interesting, especially about conditions in America.

"Then before four o'clock I went to the new library where we held our service. Mrs. H. posted the little notice, and I was to give the service. The latter's parents were in, and they were willing; I was to make suggestions; I was to help them, and I did, and I was able to get her a Bible, which she had none, but was trying to get whom I could. Then he suggested that there be a committee to get well-known people to write, not necessarily prominent people, but some who are interested, to make suggestions, etc., and then he and Mr. T. proceeded to make suggestions. I was just delirious with excitement and the whole charge of things and was really working with them. It has been my guidance all along to make no aggressive moves about anything, and I have gone only as fast as the people have pushed me to do. But when they take responsiblity, then there is even much more the better. Mr. T. never professed to be a Christian, but both men consented to be on the committee and wanted Mr. C. to be too, and several others including myself, for they insisted that I be on it, too. Then they began to talk of other plans for it, a name for the club, a choir, financial committee, etc., although nothing was directly done about it. I was so grateful to God for what had happened, it was all so unforeseen and so out of my hands altogether. Then Mrs. T. said she would get the women together from the church to form her mother's club. M. Y. S. had been trying to get me to do this, but I told her it would be so very hard and much better for the Chinese to do it, and she should do it, and I would help in every way I can, and so she suggested it to Mrs. T., who, immediately, said, "Yes." This is the right way, for the Chinese will respond to their own people better than to foreigners, and when it comes from their own mothers' club, it is more real and vital to them. Well you just don't know how happy I am about all this, for it is so new and different.

"They told, too, of another nice thing that had happened over that week-end: How Rosemary's brother and wife both wanted to be baptized as Christians before he really begins his career as a doctor. "I had not been preaching to them nor pushing the church, a choir, financial committee, etc., although nothing was directly done about it. I was so grateful to God for what had happened, it was all so unforeseen and so out of my hands altogether. Then Mrs. T. said she would get the women together from the church to form her mother's club. M. Y. S. had been trying to get me to do this, but I told her it would be so very hard and much better for the Chinese to do it, and she should do it, and I would help in every way I can, and so she suggested it to Mrs. T., who, immediately, said, "Yes." This is the right way, for the Chinese will respond to their own people better than to foreigners, and when it comes from their own mothers' club, it is more real and vital to them. Well you just don't know how happy I am about all this, for it is so new and different.

"I had not been preaching to them nor pushing the church, etc., although nothing was directly done about it. I was so grateful to God for what had happened, it was all so unforeseen and so out of my hands altogether. Then Mrs. T. said she would get the women together from the church to form her mother's club. M. Y. S. had been trying to get me to do this, but I told her it would be so very hard and much better for the Chinese to do it, and she should do it, and I would help in every way I can, and so she suggested it to Mrs. T., who, immediately, said, "Yes." This is the right way, for the Chinese will respond to their own people better than to foreigners, and when it comes from their own mothers' club, it is more real and vital to them. Well you just don't know how happy I am about all this, for it is so new and different.

"I had not been preaching to them nor pushing the church, etc., although nothing was directly done about it. I was so grateful to God for what had happened, it was all so unforeseen and so out of my hands altogether. Then Mrs. T. said she would get the women together from the church to form her mother's club. M. Y. S. had been trying to get me to do this, but I told her it would be so very hard and much better for the Chinese to do it, and she should do it, and I would help in every way I can, and so she suggested it to Mrs. T., who, immediately, said, "Yes." This is the right way, for the Chinese will respond to their own people better than to foreigners, and when it comes from their own mothers' club, it is more real and vital to them. Well you just don't know how happy I am about all this, for it is so new and different.

"I had not been preaching to them nor pushing the church, etc., although nothing was directly done about it. I was so grateful to God for what had happened, it was all so unforeseen and so out of my hands altogether. Then Mrs. T. said she would get the women together from the church to form her mother's club. M. Y. S. had been trying to get me to do this, but I told her it would be so very hard and much better for the Chinese to do it, and she should do it, and I would help in every way I can, and so she suggested it to Mrs. T., who, immediately, said, "Yes." This is the right way, for the Chinese will respond to their own people better than to foreigners, and when it comes from their own mothers' club, it is more real and vital to them. Well you just don't know how happy I am about all this, for it is so new and different.

"I had not been preaching to them nor pushing the church, etc., although nothing was directly done about it. I was so grateful to God for what had happened, it was all so unforeseen and so out of my hands altogether. Then Mrs. T. said she would get the women together from the church to form her mother's club. M. Y. S. had been trying to get me to do this, but I told her it would be so very hard and much better for the Chinese to do it, and she should do it, and I would help in every way I can, and so she suggested it to Mrs. T., who, immediately, said, "Yes." This is the right way, for the Chinese will respond to their own people better than to foreigners, and when it comes from their own mothers' club, it is more real and vital to them. Well you just don't know how happy I am about all this, for it is so new and different.

"I had not been preaching to them nor pushing the church, etc., although nothing was directly done about it. I was so grateful to God for what had happened, it was all so unforeseen and so out of my hands altogether. Then Mrs. T. said she would get the women together from the church to form her mother's club. M. Y. S. had been trying to get me to do this, but I told her it would be so very hard and much better for the Chinese to do it, and she should do it, and I would help in every way I can, and so she suggested it to Mrs. T., who, immediately, said, "Yes." This is the right way, for the Chinese will respond to their own people better than to foreigners, and when it comes from their own mothers' club, it is more real and vital to them. Well you just don't know how happy I am about all this, for it is so new and different.

"I had not been preaching to them nor pushing the church, etc., although nothing was directly done about it. I was so grateful to God for what had happened, it was all so unforeseen and so out of my hands altogether. Then Mrs. T. said she would get the women together from the church to form her mother's club. M. Y. S. had been trying to get me to do this, but I told her it would be so very hard and much better for the Chinese to do it, and she should do it, and I would help in every way I can, and so she suggested it to Mrs. T., who, immediately, said, "Yes." This is the right way, for the Chinese will respond to their own people better than to foreigners, and when it comes from their own mothers' club, it is more real and vital to them. Well you just don't know how happy I am about all this, for it is so new and different.
the city whom they had met, to see if he had time to give them a few suggestions about what the principles of Christianity are before they joined the church, and they all claimed that they had been in two or three meetings.

"So you see that this is all God's work, and if I had done any aggressive pushing, things would have been spoiled, I am sure.

"The world would have been outraged. Where I am sitting now, I can see a large spreading bush of wild single white roses about four inches high. The birds peck at them in bloom, dot the hillside, making them beautiful. The azaleas will soon be in bloom. The locust trees are blooming, and the snowballs all fixed so prettily.

"I am sure I could not have been here as working Christians living in a land of religious freedom. In spite of the intensive and extensive missionary mission that has been made, these religious truths which you and I hold dear are probably being challenged in this present crisis as they have never been challenged before—the world over. In Soviet Russia the church has temporarily been overthrown; in Nazi Germany, stern governmental opposition and persecution have been hurled against the efforts of Christian organizations. These facts are serious, but they, with the heartening side of the challenge to us is not complete. Perhaps the time element enters into the solution of these problems—I do not know.

"On the other hand, there are other instances where the harvest is ripe and demands our immediate attention. There are other countries where, during the present crisis, are looking to us for help. They cry simply for food, for clothing, for doctors, or for missions. They want more "Bibles and other religious materials.

"Perhaps we do not realize that "three fourths of the world's Christian population, three fourths of the world's supply which has come from the British Isles and Holland is now gravely imperiled. The Netherlands Society cannot send funds to its work in the East Indies. Yet here are a million and a half of Christians and over two hundred languages. The British Society under war restrictions has ceased its work in at least seven European areas and is on the point of ceasing in two or three others.

"Then, too, terrific war taxes have been levied, publication costs have risen, paper is rationed, books are bombed, shipments are lost at sea. The British Society's work extends to nearly a hundred countries; translations in more than seven hundred languages are in progress, and these are under governmental restrictions. Through that society in the century past supplied five times as much per capita for promoting the distribution of the Scriptures as have the American people. Even under war conditions they are putting up for the Christian cause. That the American people through their Society have outstripped the British and though Americans outrun them two to one. This is a challenge to you and to me.

But besides these calls, what of the challenge to China? Our denomination is very much concerned with the Chinese people. Many of our missionary efforts have been spent in that country meet the work, as you know. Quoting from the July issue of the Bible Society Record, "China, the most populous nation, with a third of a billion people, is a tragedy—perhaps the greatest extent of its frightfulness is unmatched in all recorded history—is eagerly turning to the gospel of Christ and finding victory there. To be able to supply only a tiny fraction of China's people who have discovered Christ, but that fraction includes so many persons of influence and power, and so many students who are being trained for the leadership of the new China, that it far transcends its mere mathematical significance."

"The demand for the Bible in China is simply enormous.' Under date of March 17, Secretary of the society, W. R. Skaggs, writes, "It may interest you to know that within the last few days we have shipped more than 1,000 tons of Scriptures to Rangoon, whence, we trust, they will find their way to Yunan and other west China provinces. During this same period of time they were sent out in the same number of tons of Scriptures to a point from which we hope they will find their way into the north-western provinces. The message is that Christian Literature Must Go Through." Transport is by truck and train, by steamship and post, on coolie back and in personal baggage. In any way, and in every way, constant streams of Bibles are pouring into all parts of China despite bombed railroad, torn aqueducts, bridges, and destroyed highways. The elements of time, money, and effort must not be allowed to halt such work, which has been carried on for a very long time.

"How great is this challenge to you and to me! Our thought and prayers, or our moral support, is not enough. We must wake up to the contribution this missionary work is to go on. We must give more loyal support to our missionaries who are abroad. They are human, and cannot live on faith alone. We can give to the American Bible Society, and can join in its endeavor to meet the calls for Scriptures here and in other countries. One dollar will supply at least one hundred gospels where Christian literature is urgently awaiting. China calls; what is our answer?"

Alfred, N. Y.

---

THE SABBATH RECORDER

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

Dear Recorder Children:

I'll not need to tell you what is missing from this week's issue. It is something very, very precious. You have been waiting for several weeks now, for you can look and see for yourselves. What I want to know is, What are you going to do about it? And here is my question: you have asked this question of me over and over carefully, here's hoping your answer will be satisfactory both to you and to me.

This week I have another story for you which I believe will be welcomed. The Book in the world, the Book we all know and love, the Book that tells us how to live in the best and wisest way. I do not need to tell you the name of this Book of all books, for you all know it, and I have spoken about it to you only a short time ago. My story is well-ventilated.

The People Who Grumbled

Once upon a time a large company of people were traveling through a lonely wilderness or desert looking for a new home. They had been very unhappy in the land from which they had come for they had been the slaves in an enemy country and they were treated badly. But the desert was hot and sandy and the people grew very, very tired for their journey
God and God

by on the other side. Also a Levite

PIT

PUL-

61x348
refreshed and ready to continue their journey.

61x299
ing near. And there they pitched their

tents and rested for

61x496
but it was so bitter they could not

drink. Then they began to whine and complain

to their leader, Moses, crying out,

61x86
this whole crowd of people into the

61x134
had died by

61x315
showed him a tree. When Moses had cast

62x412
shall we drink

62x447
quickly they stooped down and tasted it,

62x512
as you

62x641
though they traveled for many miles they

62x755
were old enough kept looking and hoping

62x817
walk.

62x883
selves with a drink of pure, cool water;

63x867
there were no automobiles or trains or

63x851
planes or even horses to carry them.

80x428
Moses cried unto the Lord and the Lord

80x802
Their food and water they had to carry

96x198
again

111x331
they came where there were twelve

117x102
They began to think he had brought

175x198
wilderness was hot and

177x447
vater

253x659
answer at once, but trust God to do what

431x659
want."

431x103
what I mean when I use the term, an

432x900
fault that things

433x852
in the evening and the morning there should be food. Then Moses called

433x916
promised that in the evening and the

433x189
(Sermon delivered by Rev. Paul Greene, Va.,

450x178
June 29, 1941.)

602x189
Sincerely

yours,

272
THE SABBATH RECORDER

was a very long one. There were no homes

along the way where they could stop and rest, only lonely wilderness all around them. There

were not even rivers or lakes or springs

at which they might refresh them-

selves with a drink of pure, cool water; there

were no automobiles or trains or air-

planes or even horses to carry them. Some

rode on camels, but most of them had to

walk.

Their food and water they had to carry in

leather jugs and baskets, and after they

had traveled many miles and many days

their supplies began to give out. All be-

came hungry and little chil-

dren began to beg for food and drink and
to cry because they were so tired. The

fathers and the children who were old enough kept looking and hoping and

praying that they might find a spring

of water. But they had to walk, but though they traveled for many miles they

could not find the tiniest stream and they
grew more hungry and thirsty every minute.

What would some of them if they could

not find food and water soon? When they

had almost given up, to their surprise and

joy they saw a stream of water. Quickly

they stooped down and tasted it, but it was

so bitter they could not drink it.

Then they began to whine and complain
to their leader, crying out, "What shall we drink?"

Moses cried unto the Lord and the Lord

showed him a tree. When Moses had cast

it into the bitter water the people stooped

down and tasted it and found it sweet. They

drank and drank until they were cool and

refreshed and were able to continue their journey.

Soon they came where there were twelve

wells of water and seventy palm trees grow-

ing near. And there they pitched their

tents and rested for a day.

We know that God is the one who cares

for us, too, and sends us our bread day by
day. Our bread comes from wheat, our

fruit comes from the vine, our water

comes from God.

Don't you think the people in this story

were complaining because they grumbled when

they had to wait for food and drink? We

must not grumble when our prayers are

not answered at once, but trust God to do what

is best for us.

Sincerely yours,

Misip S. Greene.

OUR PULPIT

WHICH DO WE WANT, NEW DICTATORS OR AN OLD GOD?

(Sermon delivered by Rev. Paul Greene at Southeastern

Association, Lost Creek, W. Va., June 29, 1941.)

Scripture reading—Acts 7: 37-50; Exodus


In order to eliminate any doubt as to

what I mean when I use the term, an "old

God," may I define the word "old"? It is

used in the sense of a supreme God, a God

who has lived since creation in the lives

of humanity, an everlasting God, one who

is the same yesterday, today, and will con-

tinue throughout eternity.

I like to think of him as an active God,

one who has been active from the begin-

ning, and whose plans are going forward and

accomplishing even as the Creator foretold

that he is slow, or almost inactive. It is

not God's fault that things don't move along

rapidly; rather it is man who is guilty in the

commands from him. We hesitate and

falter when it comes to carrying out his

plans.

He is always alert; he is always stirring

about. His movements are within us, and

we must not retard his plans by our slow-

ness of action in doing his commands.

Stephen's Message

The Scripture that Stephen took from the Acts
deals with the last words of Stephen. He is

severely rebuking the Jews for their dis-

obedience to the laws of God, their in-

gratitude toward the leaders, sighting them

back to the Children of Israel. He showed

them how they returned to the worship of

idolatry after the giving of their own

blessings rather than worshiping God, the Creator.

People are in a very bad state when they

renounce the living and true God, for there is

telling to whom they may turn to honor and

worship.

Israel sinned in spite of their great leader,

Moses. How often for the lack of God's

strength God. It is also true that men falter

and sin today, notwithstanding the presence

of God with them the same as it was with

Moses and the rest of his followers and those

who testified concerning him, to say nothing

of the influence, the striving, and the con-

victions of the Holy Spirit.

The advantage of the Christian way of life is

that we have the presence of God with us

all the time, while the transgressor is always

left to darkness; a letting

himself go, rather than helping them to

reach out a helping hand to them or give them

some word of warning before they fall.

It is a good deal easier to find fault, kicking

them down lower, rather than helping them

find the higher ways of life.

The will of God has been and still is

being revealed to men throughout the cen-

turies, and yet men sin and doom themselves

to an awfully sad end.

To be sure the Christian's way of life is

not an easy way to travel; neither is the transgressor's. Some might say that he is

wandering in the wilderness similar to the

Children of Israel. When they were wan-

dering about in the wilderness, they contin-

uously murmuring about their food and

water. They were afraid that God would

not care for them. They lacked faith, as

did the Israelites.

They also had those who murmured against God's dealings with them. They

never seem to see the many blessings that came from their burdens. You

know that we have that kind of people in our own day.

In making a present day application of

the parable of the traveler who fell among

thieves when he was on his way from Jeru-

salem to Egypt, I think of this: the traveler

was robbed and beaten, and left half dead.

We know that a priest came down that

way, seeing him by the side of the road, and

passing by the side of the road, he neither

came by, passing by on the other side and

leaving him. The character of the Samaritan

is exemplary, he stopped and helped and

bound up his wounds and put him on his beast of

burden and took him to an inn and paid for

his care until he recovered. We as Chris-

tians traveling along the road of life see

young men or young women making unwise

choices in life and we let them go as the

priest and Levite did the traveler, and con-

demn them after they have fallen, rather

than being the good Samaritan. We should

be ready and willing to reach out a helping

hand to them or give them some word of

warning before they fall.

Applications of Stephen's Teaching

As a spiritual traveler through this

dark world, I would like to make a few

applications of Stephen's teaching.

I. The law of God is a revelation to the

Hebrews.

II. The advantage of the Christian way of

life is that we have the presence of God

with us all the time, while the transgressor

is always left to darkness: a letting

himself go, rather than helping them to

reach out a helping hand to them or give them

some word of warning before they fall.

III. The Scriptures show that the Jews had

long since gone back to the worship of

idolatry after the giving of their own

blessings rather than worshiping God, the

Creator. People are in a very bad state when

they renounce the living and true God, for

there is telling to whom they may turn to

honor and worship.

IV. The advantage of the Christian way of

life is that we have the presence of God

with us all the time, while the transgressor

is always left to darkness; a letting

himself go, rather than helping them to

reach out a helping hand to them or give them

Some word of warning before they fall.
rich, fertile lands, and going out into the dry desert land. Their thoughts were turned back to their old burying-ground where their parents probably for generations had been buried. And now just the thoughts of dying and being buried in this wilderness made them shudder. They say it would be far better to have stayed and died in bondage than to come out here and to starve in this wilderness.

Probably another reason for their looking back toward Egypt was that the great Nile ran through this land, carrying down from the highlands of Abyssinia very rich deposits of soil. It is true that they were going to a land flowing with milk and honey, but the journey was a hard, long one, and they oftentimes, they say, would have liked to go back.

When the way of life seems long and tiresome, may we try to keep our courage up as well as to encourage those about us to carry on the Christian life that is so dear to us and that brings so many blessings to us.

Again we might see the Hebrew people regretting to leave the Egyptian civilization because it had beauty and comfort. Even after the Hebrews had left Egypt and settled it, their buildings were much smaller than the mammoth buildings constructed with artistic beauty which they had left behind in Egypt. The Hebrew people in their building could not build temples and churches; in the forms of religion, and not in God. Men now may trust in such things as gold and silver, and look across the waters and see a man, or men, who have let "self" become an idol. In my opinion there is no form of idolatry more debasing and deadly than "self." When we hear people say, "What shall we eat, and what shall we drink, and with what shall we be clothed?" Often times humanity cares more of what they have or own than the spiritual growth of the race itself.

Too often we become impatient waiting for God to reveal his plans to us. In our fast moving times we are far more apt to settle for the lower things than to wait on God's plans.

Sin of Idolatry

The sin of idolatry has been a curse to humanity. We see the Children of Israel delivered from this very sin. God has poured contempt on this kind of worship. He had delivered them and now we see them falling right back into idolatry. Worship.

The Children of Israel recognized that God has been gracious to them and had led them and cared for them when they were in the wilderness, through his servant, Moses. Now Moses had gone away to commune with God, and the people had left him there alone in the wilderness. They wanted a symbol of God, which probably, had Moses been there, they would not have wanted.

They went to Aaron and told him that Moses had been gone this long time and they wanted something to make them feel secure in their ages of uncertainty. They renounced God; they just introduced the unhallowed ideas and practices of Egyptian idolatry into the worship of Jehovah—and we still have it today in many different forms.

We must be very careful and not introduce ideas and ideals that are unhealthful to Christian growth, or it may prove disastrous as did the making of the golden calf to the Israelites. Idolatry is the substitution of the human for the divine, or the symbol for the reality.

There may be no images and yet idolatry. At one time men trusted in temples and not in God. Men now may trust in churches; in the forms of religion, and not in God or the gospel. Men may put baptism on the same level as the Lord's Supper in the place of salvation by Christ. We must be very careful that we do not use any forms of idolatry and thus overlook Christ, the great reality of a spiritual religion.

Need of Consecrated Leaders

I wonder if we as Seventh Day Baptists are inclined to be heastating or faltering in our move of getting closer to God. Christ to all the world. Today the opportunities are great. Many beckoning calls are coming to us through numerous doors of the world. If we have been opened to serve us daily, to carry this gospel to all people.

When I think of Doctor Gardiner, Lewis, Mann, and my own words of today. I feel that I have served God. May we listen to the words of the Psalmist, "Be still and know that I am God."
THE SABBATH RECORDER

North Loup, Neb.

Vesper services Sabbath evening were in charge of W. T. Hutchins. As a special number, he and his daughter, Mrs. Edw. Christensen, sang a duet. There was much congregational singing.

Mrs. Ava Johnson will be in charge of the vespers services next Sabbath evening.

Pastor Ehret conducted impressive communion services Sabbath morning. His meditations were on the subject, "Thy Will to Do." The choir sang a special number before the sacrament was offered. The October social, held Sunday evening, was well attended. Supper was served about 7:30. The tables were decorated with Halloween cutouts. Supper was in charge of Mr. and Mrs. Riley Brannon, assisted by Mr. and Mrs. Alvin Smith, Mr. and Mrs. Vernon Williams, Merle Davis, Mr. and Mrs. Ellery King, and others.

Mrs. Claude Barber arranged a nice program.—North Loup Loyalist.

Piscataway (New Market, N. J.)

The Sabbath Recorder. — Considering a small circulation, we Seventh Day Baptists publish a splendid weekly denominational paper. We do not always agree with all points of views, and may wonder sometimes at the different views. Let us remember our churches and people are independent groups, with varying thoughts. To serve all of our people is no small task, and a good job is being done. May each one of us be co-operative and with open minds share our views and experiences. Let us read the Sabbath Recorder to learn of our work and thought. Bitterness and strife intensify divisions, but agreeing to differ and resolving to love leads to Christian unity. We can best cultivate the principle of freedom of thought by understanding each other. Let us faithfully and carefully read the Sabbath Recorder, that we may better understand each other in our denomination. As we celebrate National Newspaper Week let us consider our church paper. Subscribe to it. The price is only about one-half its cost; you are paying the rest in the Denominational Budget. Most of us are paying to this Budget, directly or indirectly. Subscribe and enjoy that which you may already be supporting. It is your church paper.—Church Bulletin.

Alfred, N. Y.

"Topsy Turvy Tea" will be sponsored by the Evangelical Society. The tea party, which neither the guests nor hostess know about until it happens, is to be a feature of the society for one month. Time from 2 to 3 o'clock any day.

To organize a tea just get into your car and go tell another member, "We're going to tea, come along." That member must go dressed as she is. (For waiting to change your dress you will be fined twenty-five cents). Call on members until car is full and proceed to home of one you have "chosen" as your hostess. The hostess must serve tea, which must be something she has in the house. No unfair telephoning for quick order.

Guests leave hostess ten cents each, which she will bring to the next regular meeting. Let's give this a fair trial and everyone go to tea.—Alfred Sun (Oct. 9, 1941).

Frank A. Crumb, editor and manager of the Sun Publishing Association at Alfred, celebrated his seventy-ninth birthday recently by coming back to his post for part time after having been out for three months on account of a major operation. Mr. Crumb has spent sixty-four years in the printing game and is the dean of editors in Allegany County, if not in western New York. His grandparents were residents of De Ruyter, we believe.—De Ruyter Gleaner.

Hammond, La.

This church, though a small group, feels that the Lord's blessing is upon us. The sermons of Pastor R. J. Severance are interesting and inspiring and helpful both to old and young. We enjoy the children—there are several—who give us courage and cause us hopefully to look forward to the future. Three of them, Rolla Godfrey, granddaughter of the pastor; Sidney and Roddie Davis, daughter and son of Mr. and Mrs. Roderick Davis, were baptized on September 13, and gladly accepted for membership the following Sabbath.

Ten of our parish attended the Southwestern Association at Fouke, Ark., in August.

Our Ladies' Aid has quilted four quilts this summer. A recent offering by our Sabbath School was taken for the Retired Ministers' Relief Fund.—A Reporter.

Contents

Editorials—Is Evangelism Enough?—Encouragement and Thanks.—Continued Conference Observation ......................................................... 280

Support the Red Cross ................................................. 290

Support our Federal Government—Keep Right Our Letter From Mrs. H. Eugene Davis, 281

Shout!—A Challenge to the Rural Church 283

Daily War Cottages 284

Women's Work—Meeting of the Women's Board 285

Young People's Work—The Angel's Message 288

Children's Page—Our Letter Exchanged 289

Our Parish—Appreciation for the King 290

Obituary—Samuel D. Davis: An Autobiographical Sketch 291

Missions—The American Christian Church 292