

## MARRIAGES

Cowles-Putnam. — At the home of the bride, May 14, 1941, Georgia M. Putnam and Crandall W. Cowles, both of Richburg, N. Y., were united in marriage, Rev. W. N. Mason officiating. The new home is 6217 Burgess Avenue, Baltimore, Md.

Hull-Farrey. — Miss Velma Farrey of Janesville, Wis., and Mr. Kenneth Hull of Milton were united in marriage in the Milton Seventh Day Baptist church on Sabbath afternoon, April 12, 1941 by Pastor Carroll L. Hill. The new home is in Milton.

Place-Coon. — Miss Jeanette Coon of Milton and Mr. Richard Place of Chicago were united in marriage in the Milton Seventh Day Baptist church Sunday afternoon, June 1, 1941, by Pastor Carroll L. Hill. The new home is at 3326 W. Adams Street, Chicago.

Van Horn-Shaw. — Miss Opal Marie Shaw and Harvey O. Van Horn, Jr., of Lost Creek, W. Va., were united in marriage April 26, 1941, Rev. W. W. Sutton of Morgantown officiating. The home address is 663 Jones Ave., Morgantown, W. Va.

## RESTORATION

## Psalm 23: 3

By Irene Post Hulett

"My soul He restoreth"—  
Oh! comforting thought.  
What joy and uplifting  
This message has brought,  
When from the green pastures  
I've wandered away,  
When from the still waters  
My footsteps have strayed.

I question my soul  
Why it wandereth so;  
Why in paths so devious  
And strange, it would go;  
Amid worldly triflings  
That baffle and strain,  
In thickets of sordid thoughts  
Useless and vain.

My sad soul is silent.  
It knoweth not why  
Since such kind protection  
Is offered close by;  
Yet still comes the message clear  
As the years roll,  
The comforting words,  
"He restoreth my soul."

## General Conference

Denver, Colo.

August 19 to 24, 1941

## OBITUARY

Coon. — Rachel Mabel, youngest daughter of A. M. and Carrie Taylor Glenn, was born near Milton Junction, Wis., October 31, 1879, and passed away at her home in Milton, April 30, 1941.

She was educated in the public schools, graduating from Janesville High School and Milton College (class of 1900). She taught in district schools and in Janesville until her marriage to Elam P. Coon of Milton Junction, on June 24, 1908.

Mrs. Coon is survived by her husband; a brother, Dr. Fred Glenn of Chicago; a sister, Mrs. Grace Cary of Milton Junction; two aunts, Mrs. Mary Bear of Janesville and Mrs. Hannah Bear of California.

She was a member of the Milton Seventh Day Baptist Church, where she was active in the Women's Benevolent Society. Funeral services were conducted by Pastor Carroll L. Hill. Burial was in Milton Cemetery.

C. L. H.

McWilliam. — Doctor Philo McWilliam, son of John McWilliam and Charlotte Young, was born on May 12, 1856, at Grand Junction, Iowa, and passed away at his home in Milton, April 10, 1941.

He was married to Josephine Davis at Montour, Iowa, on August 26, 1879. They came to Milton in 1901. He was a farmer and harness maker by trade.

He is survived by his wife; a brother, Arthur, of Grand Junction, Iowa; and children: Luella, Mrs. Everett Crandall of Palo Alto, Calif.; Belva Josephine, Mrs. Ray Dunwell of Boy River, Minn.; John Erven of Milton; Arthur Bethuel of Tillamook, Ore.; Clara Lauretta, Mrs. Bernie Breitkreutz, Janesville, Wis.; Bertha Lucille, Mrs. Maxwell Tift, Plainfield, N. J.; and Darwin Philo of Milton. There are eighteen grandchildren and thirteen great-grandchildren living.

Early in life Mr. McWilliam was baptized and joined the Seventh Day Baptist Church, of which he was a member until his death. In 1939, during the Seventh Day Baptist General Conference, Mr. and Mrs. McWilliam celebrated their sixtieth wedding anniversary.

Funeral services were conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton Cemetery.

C. L. H.

Perkins. — George Gifford, son of Daniel B. and Emma Saunders Perkins, was born in Alfred, November 21, 1863, and died at the home of his son, Laurence, in Alfred, May 29, 1941.

He was married to Mary B. Schwingle April 21, 1900, and to this union were born three children, Laurence alone surviving.

He was a life member of Alfred Grange. Funeral services were held in the church on May 31, 1941, and burial made in Alfred Rural Cemetery, the Grange assisting Rev. E. T. Harris in the service.

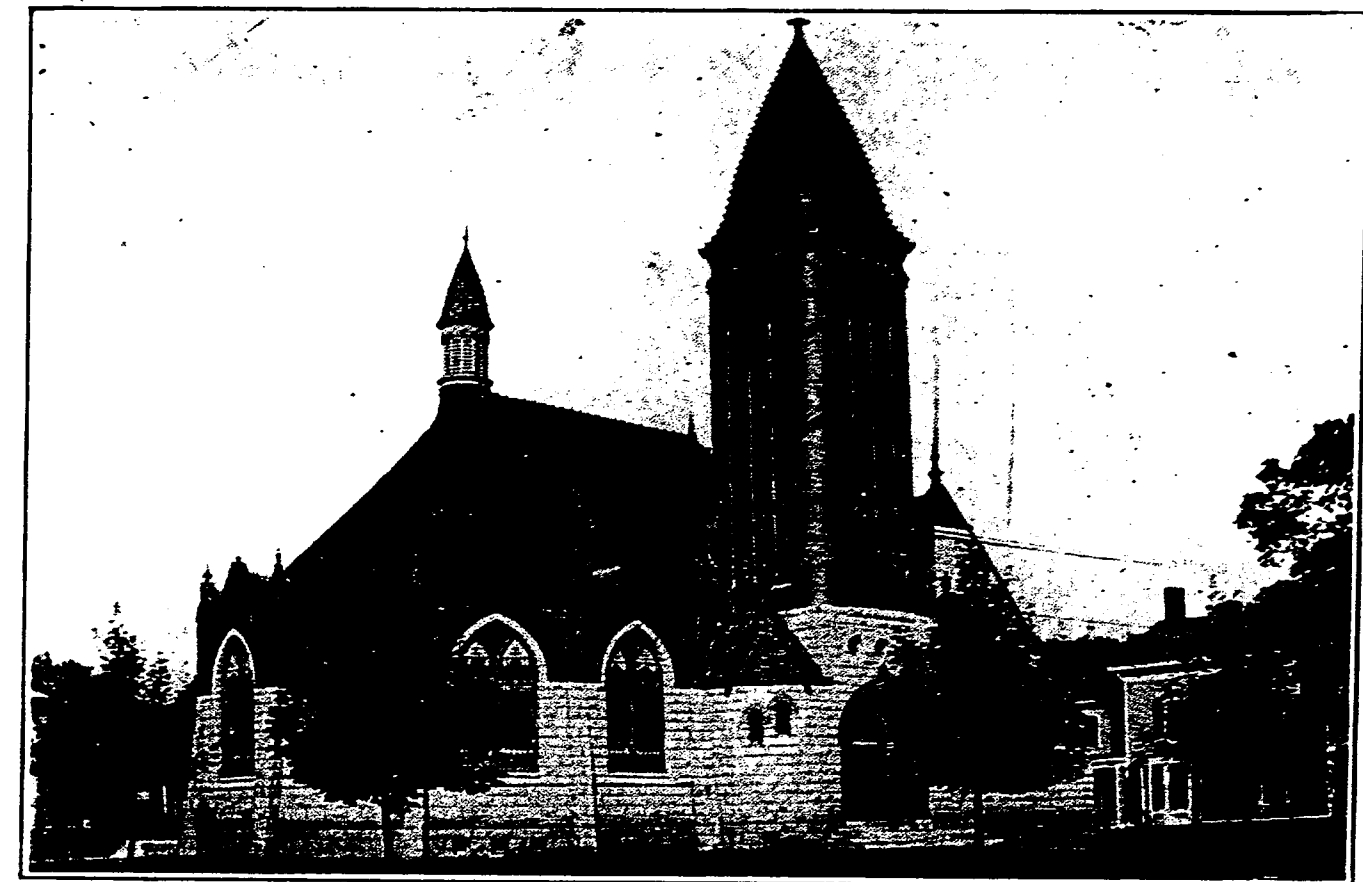
E. T. H.

# The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., JUNE 23, 1941

No. 25



THE PLAINFIELD SEVENTH DAY BAPTIST CHURCH OF CHRIST

(This building was dedicated in 1894, the church organized in 1833)

Eastern Association held here June 12-15, 1941

## Contents

Editorials.—Worthy of Note.—One Hundred Fourth Eastern Association.—Central Association (Concluded)	410-412
Daily Meditations	413
Missions.—Sermon	414
Rev. Samuel D. Davis: An Autobiographical Sketch (Continued)	416
Woman's Work.—Shiloh Ladies' Benevolent Society.—Unworthily	417-418
Young Peoples' Work.—The Spirit of Indifference and Defeatism	418
Children's Page.—Our Letter Exchange	419
Our Pulpit.—The Inheritance of Faith	420
Denominational "Hook-up"	423
Marriages	424

# The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

## CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

## Terms of Subscription

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

Postage to Canada and foreign countries 50 cents per year additional.

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

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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

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

Vol. 130, No. 25

Established in 1844

Whole No. 4,934

## EDITORIALS

### WORTHY OF NOTE

It is worthy of note that during the past six weeks or more of organized effort to persuade the United States to enter the European conflict, no group of national importance among the Protestant churches of America has given way to war hysteria.

Many annual gatherings of various Protestant bodies have been held—meetings at which expression is given to opinion and conviction concerning national and world policies. Even in the midst of confusion and differences of temperament and opinion, not one church, so far as the writer knows, has urged armed intervention. Reaffirmations, particularly, have been made of the judgments arrived at in less hectic days, points out Christian Century, upholding the "rights of Christian conscience before the state in cases where these convictions lead their members into differences with the majority."

Totalitarian tyranny has been denounced by these gatherings in no uncertain terms and sympathy expressed for the present hour trials of the democracies. It is refreshing to note, however, that none has declared that war is holy or that this country's mission is to be found in armed conflict.

There is so much propaganda, and so many are being swept from their moorings in these testing days, that this noteworthy position of the Church of Christ is most encouraging.

### ONE HUNDRED FOURTH EASTERN ASSOCIATION

More than sixty-five people faced the president, Mr. Frank Kellogg of New Market, N. J., president of the Eastern Association for the opening meeting of its one hundred fourth session, at Plainfield, N. J., Thursday night, June 12. These numbers came from New York, Berlin, and West Edmeston, N. Y.; Princeton, Mass.; Westerly, Ashaway, and Rockville, R. I.; Waterford, Conn.; Shiloh, Bridgeton, Maplewood, New Market, Dunellen, and Plainfield, N. J.; and Salem, W. Va.

An inspiring devotional service was conducted by Pastor Herbert L. Cottrell of the Marlboro Church, who brought us back to the realization that in the midst of our turmoils, wars, and unrest there is peace and victory in an abiding faith in God. With the historical background of the forty-sixth Psalm briefly and clearly presented, there appeared especial significance in the invitation, "Be still and know that I am God." We cannot encourage our hearts too much with such assurances.

Deacon Frank A. Langworthy of the entertaining church gave a message of welcome which appears right here.

### Welcome, Eastern Association

For a year we have known that the Eastern Association was to meet with this church in 1941. As laymen we have taken it with the usual complacency until within a few weeks when the executive committee met and appointed the sub committees and set us to work. Our pastor has kept a constant reminder before us in the notices of our weekly church bulletin.

I happen to be a member of the committee which has to do with your physical comfort and needs while you attend the association. I have been impressed again with the fine spirit of those of our own number who work cheerfully, earnestly, and with the keenest desire that everything shall be done for the best interest of all concerned in carrying out the purpose of the association.

After asking ourselves the usual questions of how we carried on when the association met with us the last time, and commenting on the fine way it has been taken care of in our other eastern churches, we took into consideration the actual conditions of the Plainfield Church and community at the present time, and have decided that aside from breakfasts, which will be served in the homes, for the other meals a modified Boulder plan be followed, adapted to Plainfield conditions.

This association stands in rather a unique position in one respect, having twelve churches whose combined ages amount to 1,541 years. I also made note of the fact that the combined ages of all the active churches of the Central and Western Associations exceed this by only thirty-two years. Whether we think of them as 1,541 single consecutive years of service, or as an average of 128½ years if equally apportioned to these twelve churches, or place them upon the actual basis of seven years of service from the youngest at Irvington, on up to the 236 years of our oldest and continually active mother church at New Market, who but God can estimate the far-reaching influences for righteousness and his truth which have been promoted by these churches?

We meet at a time of distressing world conditions. One of our leading Christian papers just a few short months ago made this statement: "Never before in our lifetime, probably never before in the nineteen centuries of the Christian era, has there been a Christmas season so filled with darkness, discouragement, suffering, tragedy, and heartbreak throughout the world as this present Christmastide in the Year of Our Lord 1940." Then this same paper pointed out how Christian faith can rise above all this. Having in mind, no doubt, the Christian's hope of victory and our need in times like these, our executive committee has chosen as the theme for this association, these words taken from First John (chapter 5, verse 4): "This is the victory that overcometh the world, even our faith."

We meet in this church which is known as The Seventh Day Baptist Church of Christ. Dean Bond of Alfred who gave one of the principal addresses at the one hundredth anniversary services of this church, three years ago, said, "This is the Church of Christ. It is not a Church of Christ, or the whole of the church. But as far as its life reaches it is the Church of Christ. That is what the fathers founded."

Since the church buildings in which the associations are held in the various communities are always of particular interest, it may not be out of place to mention some points of interest in regard to this church building. It embodies in its structure many of the most interesting and

most beautiful features and designs copied from the churches and cathedrals of Europe. It is rich in symbolism. Miss Marjorie Burdick in her little booklet on church symbolism, says that "A symbol is a design that tells a story briefly." While we as Seventh Day Baptists are not strong on symbolism, believing that true worship should come from the hearts of our people and be shown by their lives, yet there are those who feel that symbolism can add interest and real worth to worship in the church.

In this room, these Gothic pillars, representing the disciples, are supporting the large dome which symbolizes the Christ—Christ being supported by his disciples. In the grill work of the dome you see the quatrefoil, resembling somewhat the four-leafed clover, many of them, which symbolize the four gospels, or the four evangelists, and bring to mind the good news of Jesus. You will find this design in doors, windows, and many parts of the church. The triangle, the trefoil, the fleur-de-lis represent the Trinity. The circle, eternity. The three towers of this church represent the Holy Trinity.

In her closing paragraph Marjorie says, "Then let your soul feed on the beauty of the many stories told through symbolic numbers as seen in the grouping of windows in twos, threes, fours, fives, or other groupings and designs; in the pointed arch, meaning aspiration; or the curved arch, suggesting hospitality."

Friends, pastors, delegates, we welcome you to this church, its fellowship, to the fair city of Plainfield, to our homes, and our hearts, and to every good thing which this association has to offer.

These words of welcome received response briefly but with heartfelt sincerity and appreciation by Mrs. Paul Maxson, wife of the pastor of the Berlin Church. President Kellogg in his happy way brought a good address introduced by the quotation, "An army travels on its stomach"; but Seventh Day Baptists travel on their faith. The theme of the association was, This Is the Victory, Even Our Faith. In such meetings as the association, he said, we are helped to find solutions for our problems by thinking, talking, and working together. He thought we should talk less about our faults, doubts, and failures, and more of our faith, progress, and victories. We are responsible in our homes for what our children become. We must manifest a faith in our cause, our leadership, in our churches, each other, and ourselves. Moreover, we need a vision of our task, of what God wants us to do. He said, "we are not a peculiar people but a particular people." The message we carry to the world must be a whole gospel—the good news of Christ and the Sabbath.

**The Introductory Sermon**

The sermon of the evening was brought by one of our youngest men in the ministry, Pastor Earl Cruzan of Waterford, Conn., who has just received his Bachelor of Divinity degree from Alfred University. This message on "The Inheritance of Faith," text, 2 Timothy 1: 5, was thoughtful and well presented. Our inheritance is a sincere faith in (1) our home, (2) our denomination, (3) our country. Space will not be taken to report further on this, as it will be found in full in Our Pulpit department.

**CENTRAL ASSOCIATION  
(Concluded)**

The young people, we understand, had a profitable sunrise meeting, Sunday, somewhere on the hills, and an enjoyable and happy breakfast season together at the parish house.

The Sunday morning worship service was a union affair with the worshippers of the First Day Baptist Church, their pastor, Rev. William Clogh, assisting.

The sermon was delivered by Rev. Edgar D. Van Horn of Alfred, who spoke helpfully from Isaiah 35: 8, 9; 30: 21 on the theme, The Pilgrim Highway. This highway, he said, was (1) a plain way, (2) a safe way, (3) a highway of fellowship. The Christian highway is a road filled with happy service, and the man who renders a kindly deed, in that act finds a brother.

In the afternoon Rev. Marion C. Van Horn brought a thoughtful and thought-provoking message from Hebrews 11: 1, 2. In keeping with the association theme, Mr. Van Horn held close to the idea of an inheritance and its responsibilities. One must earn what he inherits before he can really possess it, he said. Every stone that drops to the earth gives it a little push. Every ray of the sun has its effect. Let us give the world a bit of push by our impact, a little help by our light.

Following this message a drama was put on by the De Ruyter young people. In a spectacular manner the dream of a munition manufacturer was portrayed.

A meditation was given by Elder E. A. Witter of Adams Center, in which were summed up some of the association messages. And the one hundred fourth session of the Central Association was closed.

**And So Forth**

Dinners and suppers were furnished at the nearby I.O.O.F. Hall by the local Rebeccas. This gave the ladies of the homes and congregations opportunity to attend the meetings. The meals were good and price in the low range of costs. Considerable opportunity for visitation was afforded in the congenial homes and on the church grounds, and was well improved, judging by the knots of people often seen together, and the pleasant faces in evidence.

Beautiful floral decorations from home gardens added much to the attractiveness and beauty of the auditorium. The newly redecorated interior gave freshness to the room and added refreshingly to the spirit of worship.

Those who furnished music did so with evident feeling of making real contributions to the spirit of praise and worship. Anthems, solos, duets, trios, and instrumental pieces were in keeping with the place and occasion. Many young people did much in furnishing music. A grandfather (seventy-eight) and his granddaughter (sixteen) provided a vocal duet. The association's Ministers' Quartet appeared twice.

The worship services were led in most helpful spirit. Those who had these important places were Neal D. Mills, Herbert L. Polan, Mrs. Jennie Seamans, Alva L. Davis, and E. Adelbert Witter. Of the resolutions adopted we print the following:

Whereas our nation in its preparedness defense program is calling into its service the best and most mentally and physically fit of our young men; and

Whereas these young men can serve their nation effectively only as they maintain their mental alertness, their physical manhood, and their moral idealism; therefore be it

Resolved, That we give all possible moral support to every effort to free our camps of those subversive influences so frequently found in connection therewith, such as the drinking of alcoholic beverages, gambling, and immorality, and that we approve and support all efforts to establish clean recreational centers in connection with such camps.

Whereas the steps being taken by our national government in the program of defense and preparedness have made more acute the problems of the Christian life and particularly the problems of Sabbath observance by the speeding up of industry to a twenty-four hour day; therefore be it

Resolved, That we, as Seventh Day Baptists, reevaluate our Christian beliefs, clarify our Sabbath faith, and be prepared to stand upon our convictions in these matters.

**DAILY MEDITATIONS**

(Prepared by Mrs. Pearle Halladay, Stevens Point, Wis.)

**Sunday, June 29**

Read Genesis 21: 14-20.

"And God opened her eyes and she saw a well of water and she went and filled the bottle with water and gave the lad to drink."

Have you ever known a father or mother in great suffering because of some danger threatening their child? It might have been sickness or need of food or grave temptation. There are no words to express the heartache. Only a loving Savior knows how deep the pain and only a love like his can understand the gratitude when the well of water has been found.

Prayer—Loving Savior, when we have been driven in a wilderness way, thou hast shown to us refreshing wells of water. We remember thy loving kindness and pray that we may ever be willing to give a cup of cold water in thy name. Amen.

**Monday, June 30**

Read Exodus 25: 1-9.

"And let them make me a sanctuary that I may dwell among them."

In every life there should be a place set apart for God. How many things are mentioned that were to be used in the building. Jesus told us that we are God's temple. Our hearts should be fully surrendered to him. All that we have God has given us. If we willingly give back to him in loving service our time, talent, money, he will make us able to receive more from his gracious hand.

Loyalty to his laws of love, truth, and order will give us a sanctuary in him in many a fierce storm.

Prayer—Our Father, may we ever know thy way is a sanctuary for us. May we gladly give our lives into thy keeping and walk with thee all our days, and one day be at home within the city that thou hast builded for thy children. Amen.

(The meditations following were prepared by Mrs. Frank A. Langworthy, Plainfield, N. J.)

**Tuesday, July 1**

Read the Song of Solomon 2: 11-13.

"The day is thine, the night also is thine; thou hast prepared the light and the sun. Thou

hast set all the borders of the earth; thou hast made summer and winter. (Psalm 74: 16, 17.)

"The time of the singing of the birds is come." Who does not love the beautiful summer days? They mean better health and more comfort for many, and perhaps less work and more chance for relaxation for others. Life looks a little brighter and tasks seem a little lighter. We of the cooler climates have been looking forward to these days. Last winter we were sure they would be very acceptable. What a wise Providence to have planned the varying seasons!

Prayer—Father, we thank thee for these beautiful summer days. May they help to heal our broken spirits and make us more mindful of thee and thy wonderful care for us. Amen.

**Wednesday, July 2**

Read Psalm 24.

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. (Psalm 19: 1, 2).

July means vacations to many people—after the strenuous work of the rest of the year, a surcease for a month or a week or only a few days. Vacations are a godsend to us if they are used in the right way—for the building up of the physical and spiritual resources, as well as for pleasure. Most vacations will be taken in the out-of-doors—at the seashore, by a lake, or in the mountains. What an excellent opportunity to commune with God and nature! How a day in the open revives our lagging spirits! God must love people to give them so much to enjoy in this wonderful world.

Prayer—Help us, dear Father, to appreciate our privileges of rest and relaxation. May we use them for real rest and the building up of our bodies and spirits. Amen.

**Thursday, July 3**

Read 1 Thessalonians 4: 9-12.

"Work with your own hands . . . that ye may walk honestly . . . and that ye may have lack of nothing.

Many other people will not be having vacations at this time. They will have to "carry on" until their turn comes. Our work, too, may be enjoyed the more because of bright sunshine, a cooling shower, lovely flowers and trees, the song of a bird, or the happy voices of children at play. A general holiday can be enjoyed tomorrow throughout



## MISSIONS

### SERMON

By Rev. Ralph Coon, Boulder, Colo.

(Delivered in Denver, Mission Sabbath, and upon request furnished for publication.)

Theme—Missions in a War-torn World.

Text — "And they that were scattered abroad went everywhere preaching the word." Acts 8: 4.

Difficulties, persecution, and even what appeared to be utter defeat seemed to be an important part in the spread of the gospel in the days of the apostolic church. Let us look for a few moments at the circumstances that led up to this text and consider conditions as they are today with regard to world missions, and compare both with the predictions of the Master as to how things would go in this age in which we live. This should help us to understand the place of missions in our modern war-torn world. It should also make clear the individual duty each one of us has in this regard.

The persecution leading up to the scattering abroad mentioned in our text begins in the fourth chapter of Acts. Here we read of Peter and John being cast into prison and then brought before the Sanhedrin and their lives threatened if they continue to preach Christ. Note the effect of this opposition in their inspiring answer. "Whether it be right in the sight of God to hearken unto you more than unto God judge ye. For we cannot but speak the things which we have seen and heard."

In chapter five we read they were again thrown into prison. This time the angel of the Lord led them out and sent them to the temple to preach some more. Again they were brought before the Sanhedrin and this time subjected to cruel scourging. When they were released, "they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house they ceased not to teach and preach the name of Jesus."

Then in chapters six and seven we read of Stephen and his boldness. This resulted in his martyrdom, but not before the "council, looking steadfastly on him, saw his face as it had been the face of an angel." This persecution only caused Stephen to catch a wonderful vision of "Jesus standing on the

our land, and while we are participating in this happy occasion, may our thoughts turn many times to the real meaning of the day.

Prayer—Dear Father, we would remember thee in all our blessings. Whether we are at work or play, may our thoughts turn to thee, the Giver of every good and perfect gift. Amen.

#### Friday, July 4

Read Psalm 33: 11-22.

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

"The glorious Fourth!" What true American is not stirred at the thought of Independence Day? We have a right to be proud of our country and proud of our forefathers who made this nation possible. But let us not be content with a prideful or boastful feeling that we are citizens of such a nation. If we are worthy citizens we will be zealous to make this a better country, by helping to correct its mistakes and wrong attitudes and bring about reforms and laws that will enable all of its citizens to be worthy of those early makers of our Constitution.

Prayer—Dear Father, we do thank thee for this land of the free. But we recognize our shortcomings, and are humble before thee. Wilt thou guide us through these dark days, and "Let thy mercy, O Lord, be upon us, according as we hope in thee." In Jesus' name. Amen.

#### Sabbath, July 5

Read Psalm 145: 18-21.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

Let us consider for a few days God's nearness to us. Most of us when we were children thought of God as a wonderful Ruler sitting on his throne in the heavens, far away from us. It has not been easy for some of us to get away from this childish belief, and to realize that God is our Father and is very near to us. We yearn for his close companionship and the feeling that our Father is with us at all times. Let us study his Word to find out how he may become more real to us.

Prayer—Dear Father, we would like always to feel that thou art very near and that we can come to thee with all our perplexities. Help us to learn how to accept thy reality. Amen.

**General Conference**  
Denver, Colo.  
August 19 to 24, 1941

right hand of God." Then the persecution broke in all of its fury and we come to the text, "Therefore they that were scattered abroad went everywhere preaching the word."

Luke gives us an account of only two of the great revivals that resulted in various parts of the country. One was among the Samaritans. Those people who were despised by the religious leaders of the day rejoiced to find that the Lord Jesus had a message of life and hope for them. Then way up in Antioch the movement gained such headway that the Jerusalem Church sent representatives to that city to help carry on the work. Here the Gentile Greeks in great numbers, found the gospel. From here the great apostle to the Gentiles was sent out on his missionary journeys.

Persecution and opposition have had a similar result all down through the centuries. Will it be that way clear down to the end of the age? I believe it will, for the Lord Jesus himself said that it would. Turn to the twenty-fourth chapter of Matthew and read his answer to the disciples' question, "What will be the sign of your coming and of the close of the age?" (Weymouth.) Jesus mentions several signs that would bring discouragement and despair to the heart of any Christian had he not told what the grand and glorious result would be. Let us briefly note the signs he gives.

1. "Many shall come in my name saying, I am Christ; and shall deceive many." There are many today who are offering themselves or their plan as the salvation of the world and many are being deceived. Many who claim to be Christians are offering a Christ so different from that of the Bible.

2. "Nation shall rise against nation and kingdom against kingdom." We can easily see how this characterizes this age and seems to be more characteristic of the age as we approach its end. There is nothing said about war being done away before the end of this age. Isaiah says, "they shall beat their swords into plowshares and their spears into pruning-hooks" when "he shall judge among the nations," which we are told will be not during this age but during the millennium.

3. "Famines, pestilences, and earthquakes in divers places." We know how famines and pestilences go along with wars and how earthquakes seem to be more numerous. Think of Turkey and Mexico just recently.

4. "Ye shall be hated of all nations." Christians are not hated by all nations yet, but they are being hated by more of them all the time.

5. "Iniquity shall abound." This needs no comment.

6. The last sign, the one followed by the words, "and then shall the end come," is the one that changes all of the other signs to signs of hope. "And this gospel of the kingdom shall be preached in all the world for a witness unto the nations." Weymouth translates it, "to set the evidence before the nations." Just as in Peter's day, persecution and seeming death blows to Christianity merely fanned the revival fires into their brightest flame, so will it be in the last days.

God through the prophet Daniel interpreted the image of Nebuchadnezzar's dream as representing human governments and said the time would come when such governments would vanish and then "shall the God of heaven set up a kingdom which shall never be destroyed." We do not know how long it will take, but it is a great source of comfort to see that the stage is being set for this great event. Dictatorships, we agree, will fail. They always have. Democracy seems to be failing. When operating on the basis of self sacrifice and under the guidance of God's Holy Spirit, it worked in the apostolic church. But in these days of strikes and accompanying violence and of the rich grasping more wealth at the expense of the needy, democracy is failing because man without God always fails. When man is ready to admit that all of his efforts to govern man have failed, "this gospel of the kingdom" will have been preached and "the evidence will have been set before the Gentiles." The world will see that here in Christ's kingdom is a method that has always worked. The evidence will be clear in the lives of Christians all down through the centuries. When all of man's schemes have failed and he is forced to admit that his only hope is through the intervention of some higher power, and when the evidence that God's love and supernatural power which have been in the world all of the time is spread through all the nations of the world, the stage will be set for the return of the Lord to the earth. Then men will be ready for the kingdoms of this world to become "the kingdoms of our Lord and of his Christ." They will be willing for him to

"reign forever and ever." Then "nation shall not lift up sword against nation, neither shall they learn war any more." Is it not presumption to think that men can change their fellowmen and bring in the kingdom? We are however very definitely told that we are to be witnesses and we are to set the evidence of his power before the nations. That gives us our proper place in the program; and, what is more important, it gives him his proper place in the plan.

I am convinced that the Scriptures teach that, while the failure of the nations is becoming more evident and the tribulation is getting worse and worse, the power of the Holy Spirit in the Christian Church will become more and more evident. Both of these trends point toward the establishment of God's kingdom. Present developments among the nations and trends within the Christian Church, such as increased emphasis on prayer and on spiritual things, join with prophecy to indicate that a great worldwide revival is just ahead of us.

Let us throw ourselves whole-heartedly into the great work of witnessing, pointing the world to Christ. Our own Seventh Day Baptist missionaries are leading the way. Dr. Grace Crandall has been driven by circumstances, and by the Holy Spirit within her using those circumstances, to go alone into unoccupied China. Dr. George Thorngate is spreading the evidence of the Master's love by using his training in healing diseases where the need seems to be greatest in that stricken land. The other missionaries in just the same way are meeting the new needs in the tasks of teaching and relieving suffering, regardless of possible danger to themselves.

We can participate in the same glorious task in this country by praying, by giving to send others, by holding the banner high to let people know where we stand and by living the life of love. Prayer is at the beginning of the list of things we can do. It was at the beginning in the pentecostal church. It is the thing that counts most. It is the point at which the archenemy assails us with the most energy. If our defense program will include special efforts to strengthen activity at this point we may look for renewed activity all along the line. I believe we will do it. We must do it. The Lord is depending on us. His whole program depends on our doing our part in this prayer-supported witnessing.

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

(Continued)

VIRGINIA ASSOCIATION: EASTERN ASSOCIATION:  
SLAVERY

In the years that had passed since my ordination, many changes had taken place in our church work. The next session of the South-Western Association, after the one that called me to ordination, was held in Ohio. In that session the Ohio churches withdrew from the compact and kept the book of record, leaving the Virginia churches without an associate organization. There were then four churches in Virginia. The churches of Lost Creek and New Salem were regular and in harmony. The churches of Middle Island and Hughes River were irregular in their claim that it was not necessary that pastors should be ordained ministers. They held other views peculiar to themselves which did not accord with Seventh Day Baptist usage.

Headed by one whose zeal was greater than his knowledge, these four churches were gotten together in an association which gave each church, as a church, equal power. A few years of experience taught us clearly that the organization was a mistake. We could not harmonize, the compact was dissolved, and the irregular churches went down. Eld. Peter Davis had become superannuated and my work had extended into Doddridge and Gilmer Counties. The New Salem and Lost Creek Churches, through the influence of Eld. David Clawson, appointed me their delegate to the Eastern Association to ask their admission to that body.

Our request for admission was granted. One man, who was later expelled from the church of which he was then a member, had objected, and had exerted such an influence over two other men that the three of them stirred up a serious discord because our Virginia churches were admitted to the Eastern Association. The cause of the discord was this: Two men, members of the Lost Creek Church, had consented to become the nominal owners of two colored members of that church with them. The father of these two men had brought up these colored people; and, at his death, by his will set them free. Under the law of the State of Virginia, they would now be obliged to leave the state, or have nominal owners who would be legally responsible for

them. Otherwise, they would be sold into slavery within a given number of days. They did not want to leave their old home, and the two sons of their former master consented to become their legal guardians. All four, both white and colored, were members of the Lost Creek Church.\*

We had tried for twelve months after the time of our reception into the Association at its session held at Shiloh, New Jersey, through the Sabbath Recorder and at the Association at its next annual gathering at New Market (to which I was sent again as a delegate), to have these men see the difference between holding human beings as slaves, and, out of charity for these slaves, being responsible for their conduct and maintenance that they might enjoy home and church privileges. Having utterly failed, our church on Lost Creek withdrew from the compact. We belonged to the Seventh Day Baptist General Conference, but its sessions were held far away. This, and the alienation that had been engendered, all made it seem to me that the dear churches that I had the honor to represent must be forever secluded. This together with the broken condition of my family and home made the future of my earth-life seem very dark.

#### EVANGELISTIC WORK AGAIN

There were two preaching stations, one in Lewis, and one in Doddridge County, that I felt must be maintained. The circumstances that gave us these stations were as follows: Three Sabbath-keepers had gone into the community near where the village of Roanoke, West Virginia, now stands, and desired me to come and hold a meeting of two days in a school house nearby. This I did, and the religious interest became so great that the meeting continued two weeks.

One evening as I rode away from the service, I found one of the converts holding a man who had knocked down another man with a club, who stood bleeding and trembling. I inquired into the case and said, "Take him to Squire Watson." They did so, and the justice sent two of the converts to take the prisoner to jail to await further trial. (Later he was sent to state's prison).

This circumstance seemed to add interest to the meetings. At a day meeting we were listening to a discourse from the text, "What

\* A full account of this episode may be found in Randolph's *History of Seventh Day Baptists in West Virginia*. See Chap. xxvii.

shall it profit a man if he gain the whole world and lose his soul," when the alarm of fire was heard and in a few minutes the house was empty. The whole congregation went in the direction of the fire which was soon put out, and the audience returned and filled the house. I did not scold, but spoke of the circumstance as showing the interest we had in saving the goods of our fellows, and yet how little we seemed to care for the souls of men and women who must be saved soon or be eternally lost, and urged that all who were unsaved come forward and seek the salvation of their souls. The call was heard, and the interest of the meeting wonderfully increased. Though this series of meetings was in a rural district, at its close there was a list of fifty names handed to me of persons that had been converted. Out of this revival grew a Baptist church, and later the Seventh Day Baptist Church of Roanoke.

Again my friends on Buckeye Run, in Doddridge County, Virginia, wanted that I should come and hold a series of meetings in a school house they had built. This again proved a glorious work of grace, in which many souls were brought to Christ. Out of this had grown a preaching station connected with the Salem Church which is still kept up, and a Baptist organization called The Victory Church. While other organizations were wrecked by division, our churches were kept together and these preaching stations maintained. The work in Gilmer County was suspended until the war closed.

(To be continued)

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

#### SHILOH LADIES' BENEVOLENT SOCIETY

Shiloh, June 5.—Mrs. Herbert Horner was hostess for the Ladies' Benevolent Society at her home on East Avenue extension, Wednesday afternoon. Mrs. Edna Dickinson, the vice-president of the society, presided.

The chairman of the committee for the chicken pot-pie dinner which was served on Memorial Day reported a record breaking attendance and a goodly sum cleared. She offered suggestions relative to the improvement of working facilities; her suggestions were discussed at length.



Society members gave the first report on the contest they are holding during June, July, and August. Credits are given on the following points: attendance, visitors, new members, Recorder subscriptions, memorizing prayer, hymn, and Psalm, study of missionary books, W.C.T.U. attendance, family worship, and "sunshine" deeds. Captains of the contest are Mrs. Nellie Newkirk and Mrs. Anna Smalley; lieutenants, Mrs. Emma Davenport, Miss May Dixon.

Mrs. Annabel Bowden answered the largest number of questions on the last two numbers of the Sabbath Recorder. Miss Dixon prepared the questions.

Officers of the society are: president, Mrs. Thurman C. Davis; vice-president, Mrs. Edna Dickinson; secretary, Mrs. Dora Davis; treasurer, Miss Leona Hoffman.

### UNWORTHILY

(By Maltbie D. Babcock, D.D., from the Brown Memorial Monthly—issue of January, 1900)

How many Christians are unhappy at the reading of 1 Corinthians 11: 27-29. The word "unworthily" and its consequences—"eating and drinking condemnation"—put a pang in their hearts and a shadow on the Lord's Table. What does it mean? "Unworthily" is an adverb, not an adjective. It applies to the manner of communing, not the person who communes.

The Corinthians celebrated the Lord's Supper as part of a meal to which they came hungry and thirsty. Social lines, best seats, and best helpings, overeating and drinking, dishonored, destroyed, and buried the sacrament. They ate and drank "unworthily" of their Host and the heavenly food. We can hardly do that today. The separation of the sacrament from the daily meal makes it impossible.

We eat "unworthily" when we eat thoughtlessly or heartlessly. If we do not think of Jesus, if we do not remember his love and mercy and meditate upon his goodness, thank him, adore him, dedicate ourselves anew to him, then we do not "discern the Lord's body" and we eat unworthily. It is self-deception and unreality and it hurts us.

It is even worse if we eat heartlessly, thinking superstitiously that it counts with God. The cross means death to sin. Can we say to our sins: "Stay out here for a

little, while I go to communion. I will not be gone long, and it will make no difference in our friendship," and not eat and drink condemnation? This is the worst kind of hypocrisy. If we show the Lord's death at the communion, we must show the Lord's life afterwards—a life that says, "I am crucified with Christ to sin, that sin may be destroyed. I am buried with Christ, dead to the old life, that I may rise with him to the new life."

But if, unworthy though we are, we come because we are his, because we want to obey him, because we need the strength he gives us through the holy communion, resolved to do our best to please him, to conquer sin, we are welcomed beyond words. Unworthiness is no bar to coming, our sins are no hindrance, if, so far as we know our heart, we repent and are determined to destroy them. Any trusting soul comes worthily to Jesus who comes humbly, honestly, and earnestly.

### YOUNG PEOPLE'S WORK

#### THE SPIRIT OF INDIFFERENCE AND DEFEATISM

(In continuation of sections of the report from the Interseminary Conference, we present this outline of difficulties and remedies, which we as future lay and clerical church leaders should be interested in. This report does not attempt to be complete or to cover the entire field, but it is an analysis determined by young people in a short discussion period.)

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matthew 12: 30.)

Indifference might well be thought of as one of the most serious of difficulties which the followers of the Way must meet in their attempt to bring others to Christ's way of life. It has crept into the Church and is laying waste many communities. It is important to study it and its causes and suggested remedies.

I. Definitions: (a) "Indifference" — An attitude of unconcern toward Christianity, a lack of awareness of the need for Christianity, and a lack of interest and anxiety concerning Christianity; (b) "Defeatism"—A feeling of frustration arising from trying experiences which result in the inability to arrive at a personal faith.

II. Causes: (a) Man's belief that he can save himself; (b) man's faith in the transient things; (c) identification of the church with

the *status quo*; (d) failure of the church to meet the present situation because of insufficient consecration to Christ and his mission; (e) the improper understanding of science resulting in an attitude of mutual hostility.

III. Remedies we suggest: (a) Greater emphasis on the Bible; (b) the centrality of Christ; (c) necessity for the personal experience of God's saving grace in Christ; (d) the Church recognizes science as an ally rather than an enemy; (e) recognition of God's eternal purpose for man and the universe; (f) awareness of the consequences of rejecting Christ, in this life and the next; (g) increased emphasis on personal devotion, and prayer for work of the Holy Spirit; (h) greater emphasis upon the peculiar fellowship in the local Christian church and the wider Ecumenical Christian Church.

### CHILDREN'S PAGE

#### OUR LETTER EXCHANGE

Dear Wilma June:

When I finished copying your story last week I was at the very bottom of the page, so I could not answer your letter until today.

I liked your story very much. It illustrates a well known truth, that it is not wise for anyone to be puffed up with pride and to belittle others, and proves the old saying, "He that laughs last laughs best." I learned the wisdom of that saying when I was quite a small girl. I laughed at my brother because he was afraid to try the experiment of riding a pig. I tried the experiment myself and very soon my brother was shaking with laughter as I picked myself out of the mud puddle into which the pig had thrown me. I didn't feel much like laughing then.

Since your Uncle Elmo and Aunt Madeline are such good friends of ours I feel really acquainted with you, and I was very happy to meet your grandma and grandpa at Elmo's ordination.

I hope you'll write again soon and send me another story.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is Sunday afternoon and my daddy has just asked me to write to you again.

I am glad that you are receiving more letters now than you have in the past few weeks. I think it is a great privilege for children to write to you and have the letters published in the Sabbath Recorder so other children can read them.

I am still studying the piano and sometimes I play a solo in church.

We have been a long time without rain, but today it has rained quite a bit. We are thankful because it was needed so badly. But the Lord knows what is best.

This is all for now.

Yours for Jesus,

Anna Marie Fatato.

550 Manhattan Street,  
Schenectady, N. Y.

Dear Anna Marie:

Many thanks to you and to your daddy for your very welcome letter. Of course you know that I am glad, too, every week that I receive plenty of children's letters, and very much disappointed when I don't.

We have been very fortunate in having plenty of refreshing showers of late. No sooner would we remark that we needed rain than God sent us a splendid shower. Thursday night was pretty wet for the firemen's parade, and there were many wet feet, but no one seemed to complain. The Andover Fire Department has been holding its annual celebration the past week on the athletic field. An interesting part of the celebration was a parachute jump by a popular parachute jumper of Wellsville, both Wednesday and Saturday nights. The first night, drafts carried his 'chute clear of the field and he landed on a nearby flat roof, and the firemen had to bring ladders to get him down, but last night he made a fine landing on the field.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I will be in the sixth grade next year. I am ten and will be eleven September 6. Doris Jean is my sister's name. She is the girl that wrote about Horace, the family pet.

Well, I am going to tell you about "The Old Model T Ford."

The Old Model T Ford, she wouldn't pull a gourd. The Old Model T Ford wouldn't have a flat if you ran over a nail in a board.

I'm sending you a picture of it.

Jack Ratliff.

Gentry, Ark.

Dear Jack:

Your picture of "The Model T Ford" is cute, but I'm afraid they couldn't put it in the Recorder so I'll keep it for myself.

When our son Claire was ten, we had a Model T Ford. One night we were going to a New Year's party and when we were almost there, Model T decided to stall. Claire tried to crank her, and when he tried, she kicked him over and broke his arm, the right one at that. No party for us that night. The doctor came and set the arm and home we went. But then, Model T was quite a car after all. As the saying goes, "She got us there and got us back again," and the arm was soon as good as new, though rather painful for awhile.

Sincerely your friend,  
Mizpah S. Greene.

## OUR PULPIT

### THE INHERITANCE OF FAITH

(Presented at Eastern Association by  
Pastor Earl Cruzan)

Faith is a word which we use a lot in our conversation. It is a word whose meaning is known in at least a vague sort of way to all of us. But I sometimes wonder just how clear a conception we have of the meaning of faith. I think oftentimes we use it but fail to comprehend the real connotation of the word.

The meaning that Webster's dictionary gives for faith is "Belief in God, revelation, or the like. In a practical sense, trust in God." And that is the way in which I would like for us to think of faith tonight—as trust in God—a belief in God which in a practical sense means a trust in a Supreme Being, to whom we can look as a loving Father ready to have mercy upon his children; the Creator and Sustainer of the universe—that imminent Power at the source of all creation who transcends science and all knowledge; that One whose presence we can observe in the beauties of nature—for-

ests, birds, the sea, prairie, or mountains; whose very being we can feel in the hearts of our fellow men who have truly found God—in our own hearts also; and who is constantly revealing himself to us through the knowledge and learning that is opening before us today—in the great advancement in medical science, where the relief of suffering and the prolonging of life is such today that at one time it might have been termed a miracle—in the science which is constantly making a new use of some common article or is developing a use for articles which were one time considered worthless and in many cases a nuisance.

A trust in a God who has promised us eternal life—who so loved mankind that he sent his only Son in the form of a Savior who suffered and died on the cross for the remission of our sins, and that we might be able to grasp within our selfish hearts more of the meaning of self-sacrifice and that deeper joy which comes in not living just for ourselves, but in helping others to live and to find that supreme happiness which comes from the right relationship with God and Jesus Christ our Lord.

Not a trust in a God whom we fear, ruling as a despot with a rod of iron, ready to inflict great and severe punishment upon us the moment that we in some way, however minute, transgress a portion of his law for mankind; but rather, one who, although it distresses him to see his children walking so far afield from the example of life given us by Christ, yet is willing to forgive not just once, or seven times, but seventy times seven and more also if a man comes before him humbly penitent and desiring forgiveness.

Paul recognized such a faith in Timothy, that devout follower of Christ and co-worker with Paul in early Christianity. In the text which I have chosen, Paul says, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also."

That verse suggests to me the theme I have chosen for the message tonight, "The Inheritance of Faith." We see that Paul speaks of that faith as unfeigned, sincere, genuine, coming from the heart, the body, and soul of Timothy.

I would like for us to think of the inheritance of faith in the home, in our denomination, and as the foundation for our country. I want to take up first that inheritance of faith in our homes, as I feel that is the most important and the first influence of faith that is revealed to a child. That is the inheritance of which Paul was speaking in regard to Timothy. He spoke of the inheritance of faith through two generations of sincere, religious women.

We feel, I am sure, as individuals, as a denomination, that a faith in God is necessary in every life, every day, and especially so at a time like this when it seems that the very knowledge which God has revealed to us is being used to crumble civilization and to blast away the hopes of mankind. And that faith which is so needed in our lives, in our denomination, in our country, in the world, must first come into the lives of individuals, and first of all through the home.

I wouldn't have you think it cannot come outside of a Christian home, for we have some very notable examples of faith coming into the lives of grown men and women. But it comes more readily as a steady growth from babyhood up through childhood, growing into maturity as one grows into adulthood. That faith is an ever growing, ever continuing process; and the responsibility for instilling that faith, that trust in God in the soul of the child falls jointly upon each father and mother. It speaks for itself that before a father and a mother can feed a child in faith, they must have it themselves. It must be growing in them. They must have the same kind of faith in God and in his providence that the child has in them.

Different methods will be used by different fathers and mothers in helping their children to grow in the faith. If we expect them to develop a strong, sincere faith in God, it naturally follows that at all times we must speak reverently of God and of our Savior, Jesus Christ. One irreverent word or reference to God in the presence of a child will do more to undermine his faith than years of formal instruction can build up. Any lack of faith on our part expressed where a child can hear will raise doubts in his mind. For the same reasons it will behoove us to make our speech always clean and pure, free from the evil and the obscene,

if we desire our children to grow up that way.

We are the living examples as parents which our children are trying to follow. They like nothing better than to do as father or mother does. This speaks for itself the necessity of our putting into practice the commands of Christ. Yet realizing that we fall short of the perfection which we see in Christ, we must be constantly attaining toward it. That means that we will not let hatred, anger, malice, and the like find a resting place in our hearts—no, not for any individual, race, or nation. We may have a very strong dislike and opposition to those principles which are not in keeping with the teachings of Christ, but not hatred for the individuals who hold them. For that very hatred and anger which we let surge up in our hearts reflect in the lives of our children. As a reflected light through the right focus intensifies until it can start a fire; so can hate, anger, and the like reflecting from our lives come to a focus in the lives of our children in such a manner as to smolder, and then break out into flame in race prejudice, class hatred, which is so contrary to the teachings of Christ and that very faith which we are trying to build up.

Our own piety and devotion go into the faith of the child more than we can comprehend, perhaps. We must have a sane faith, not a puritanical piety which is not expressed in everyday relations with our fellow men, but a humble devotion which carries over into every walk of life.

Following Christ, believing in God, taking the Bible as our authority for faith and practice, mean not just reading the Bible, a few selected verses at a time picked out at random and forgotten for the rest of the day, or pushed into the back of our already overcrowded minds; but it means a more profound study of God's Holy Word and the applying of those principles which it contains to our own lives. Too, it means that in building up that faith in children we must study the Bible with them, we must help to explain to them the teachings of Christ if they cannot fully understand. We should encourage Bible reading on their part—not that there is any merit in just reading the Bible, for there is not merit there if one does not try to apply those very principles to daily life.



That faith will be built up through prayer—family prayer—a family worship circle; not just there, but through the teaching of individual prayers, that the children may get the habit of prayer and as they grow and mature they may go to God for sincere and heartfelt communion. That sincerity of prayer can be taught through the sincerity of the prayers of the father and mother in the family prayer life.

But that inheritance of faith must come first through the home, through the sincere and heartfelt piety of the parents and their complete trust in God and in his plan for the world.

Besides this inheritance of faith in the family, we have an inheritance of faith in our denomination. We go back for such an inheritance to the seventeenth century, in England, to such men as John James, who would die rather than to give up his faith and his belief in God. To the Hubbards and others in this country, who broke away from the first Baptist Church of Newport, that they might worship on the day which they felt was the day given to them by God on which to worship; because they had the faith and trust in God that he would see them through the difficulties and trials which they would encounter if they insisted upon worshipping on the seventh day of the week.

Many were the trials of these brave men and women—persecuted at times for being different, suffering the ridicule of others, being called names for their convictions. Being unable to obtain jobs or positions which would enable them to adhere to their convictions, they have often been forced to accept poorer paying positions. And many have been more than willing to do this if they could by so doing, worship on the day which we feel that God has given us to worship.

They became pioneers, hunting free lands, migrating to Wisconsin, Minnesota, Iowa, Kansas, Nebraska, and other frontier states, until they finally reached from Rhode Island to California—always holding the Sabbath conviction as a light and a torch wherever they went. And then they sent out missionaries to foreign fields that they might bring that Sabbath truth to those who had not yet heard the gospel of Christ—not the Sabbath truth alone, but primarily the truth and love of Christ; and in obedience to the love

of Christ, the observance of his holy day—a day given us by God for rest rather than a day created at the whim of man as a substitute for that day of rest.

That is the faith we have inherited as Seventh Day Baptists—a trust in God that he will see us through, that he will enable us to provide for our physical wants and necessities if we will be true to his commands and his teachings.

What are we of the present generation going to do with that heritage? There is talk that we are drifting away from that trust in God, and sometimes it almost seems as though it were true.

But we need that faith—that trust in God—and it is up to us as a denomination to help to instill that faith into the hearts of our children. It means a fuller co-operation in helping to provide means of employment for those who hold the Seventh Day Baptist doctrine. It means placing the great emphasis in life upon service and loyalty to God, and not as has been the case in the past few years on good jobs, big pay, high standards of living. What is the value of a high standard of living if we don't have a high spiritual standard to go with it? Our lives will be empty of much that is dearer than cars and clothes and pleasures.

We can't expect our denomination to do all of this, but the great responsibility again must fall on the home, for it is there that our young men and our young women learn those ideals which they are to retain through life. That is why I said the home is the most important factor in the inheritance of faith.

And now in a still broader field—faith, trust in God as the inheritance of our country. Our country was founded in the main by men and women who had a sincere trust in God. They wanted religious liberty, but most of all they wanted religion, they wanted their children to have a faith in a living God and in a risen Christ. Perhaps they were narrow in some ways, but they were sincere. And with that heritage, we claim to be a Christian nation; yet only about fifty per cent of our population belong to any church, and not all of them prove their Christianity in their living. We have become engrossed in the pursuit of education, wealth, luxury, and too many of us have put religion last in the list of things we desire.

It is only through putting Christ in the hearts of individuals that we can hope to put an end to the crime which confronts us here. It is only through the acceptance of Christ's gospel of love that we can hope to overcome labor conflicts, which have so often resulted in bloodshed and injury. It is only through putting Christ into the soul of our nation and every nation, that we can hope to put an end to warfare and hatred.

That can come into the soul of our nation only as it comes into the hearts of individuals throughout the land. We need to build on that spiritual heritage which our forefathers in this nation had, and in the light of revealed knowledge and greater humanitarian impulses which have arisen, build a superstructure of love in Christ which no man can tear down—that superstructure which is faith, trust in God and in Christ. We need it; we need it desperately today in the face of the turmoil that is raging about us. We need it if we are to expect our young men and our young women to face life with a hope of better days to come—not better in the light of more pleasures and comforts, but better in the light of Christ and love for our fellow men.

And again, it falls back on the home to see this fulfilled. For there it is that the present generation and the generations to come can receive a spiritual heritage. May it be said of our boys and our girls, our young men and our young women, We call to remembrance the unfeigned faith which is in thee, which dwelt first in your grandparents, and then in your father and mother, and now in you also.

That is our challenge as fathers and mothers, as Seventh Day Baptists, as citizens of this country and of the world.

### DENOMINATIONAL "HOOK-UP"

#### Milton, Wis.

Last December, the Milton College radio department, over WCLO, Janesville, began broadcasting a fifteen minute program of singing of hymns by a mixed quartet of young people in the music department of the college. For several weeks the program, called the "Sunset Hour," was given on Friday night, a short time before the Milton and Milton Junction prayer meetings were held. The singing of the hymns, the remarks

made by the announcer about the authors and incidents connected with the hymns, were appreciated by all who listened, especially by those who attended the prayer meeting and by the shut-ins.

In March, other programs were added to the Sunset Hour and the time was changed to Tuesday and Thursday nights, forty-five minutes for the Sunset Hour. The Milton College Bulletin for May, in an article entitled Radio Series, says: "The series has been well balanced. In addition to the hymn quartet, and the studio orchestra already mentioned, we have had a serial produced by the radio dramatics class; a program of classical piano solos; panel discussions that have brought to the studios outstanding individuals in their particular fields; and as usual a college variety show that has brought the headline performers, soloists, duets, trios, quartets, and ensemble groups both vocal and instrumental before the listeners."

In January, a plan was made for the College Y.W.C.A. to conduct a vesper service at our church every other Friday night instead of having the prayer meeting. This has met with favor and has encouraged more of the young people to go to church on Friday nights.

The plan for the churches to exchange pastors on April 26, in the interest of missions, sponsored by our Missionary Board, was accepted by the churches of the Southern Wisconsin - Chicago Quarterly Meeting—Pastor J. F. Randolph speaking at Albion, Professor D. N. Inglis at Milton Junction, Pastor L. O. Greene at Milton, Pastor Carroll L. Hill in Chicago, and Rev. Willard D. Burdick at Walworth.

Sabbath Rally Day was observed at Milton on May 24, following the program sent by the Sabbath Tract Society. Pastor Hill gave a convincing Sabbath sermon.

The anthem that was sung, "I Will Praise Thee, O Lord," was written by Dr. J. M. Stillman for Conference at Milton in 1893. Pastor Hill in announcing the anthem stated that it was sung by the Choral Union on June 21, 1917, under the direction of Professor L. H. Stringer, and that ten years previously it was sung by the Choral Union directed by Doctor Stillman, Professor Stringer then being one of the singers. The anthem was well suited to be sung with the



denominational hymns that were given in the program, and the large choir, under the direction of Professor Stringer, rendered it in the spirit of praise.

I commend the wisdom of the Missionary and the Tract Societies in preparing for and inviting the churches to present missionary and Sabbath interests on special days.

Willard D. Burdick,  
Correspondent.

#### Battle Creek, Mich.

Rev. and Mrs. E. M. Holston were complimented with a dinner Tuesday evening in the Postum Clubhouse, given by members of the Seventh Day Baptist Church, in observance of their wedding anniversary and Mr. Holston's birthday.

More than one hundred were present for dinner and the program which followed. There were selections by the church orchestra, readings by Mrs. Eva Miller, and musical selections by private Henry Davis and Private William R. Finley. Several reels of motion pictures concluded the program.

Rev. Henry N. Jordan presented Mr. Holston with a purse from the congregation, in appreciation of his work as former pastor of the church.

—Battle Creek paper.

#### Alfred Station, N. Y.

The Second Alfred Seventh Day Baptist Church, under the leadership of its "Lord's Acre" committee and the pastor, is making the first steps now in organizing and promoting the Lord's Acre plan for increasing the financial support of the church.

The plan originated more than ten years ago in a North Carolina Farmers' Federation and has proved so highly successful in the rural churches of that area that it has rapidly spread to almost every part of the United States and to many foreign mission fields, under the inspired leadership of Rev. Dumont Clarke. The Alfred Station Church is one of the first to try the plan in this section of New York State.

The Alfred Station Lord's Acre committee has set up three projects that will be carried out during this year. As a community group project for the men, a five-acre plat of buckwheat will be raised. The land has already been donated and there is

opportunity for individuals to take part in the project in the following ways: Give time in helping prepare the ground; plant the crop and harvest it (equipment is already provided); give money for fertilizer, seed, and gasoline for tractor. Irving Palmiter, Fred Pierce, Harry Austin, and Pastor Randolph are the committee in charge of this project.

The second plan, under the leadership of Mrs. Mae Whitford and Mrs. Ralph Colegrove, will give other church and community organizations an opportunity to choose group projects in the plan.

The third plan gives opportunity for individuals to participate in the project. The individual project committee, made up of Mrs. Earl Burdick, Mrs. Fred Pierce, Mrs. Leon Davis, and Donald Pierce, suggests the following as possible projects for individuals: Raise some garden vegetable or fruit to be canned and sold; raise some farm animal (already two boys are raising a lamb, another boy is raising rabbits, and another is raising bantams in the plan); give the proceeds from eggs laid on Sabbath; do some kind of fancy work or craft work to be sold. These and many others are possible individual projects.

The Lord's Acre committee plans to enroll all those who participate in the Lord's Acre plan in any way and list their project. The committee has set \$225 as its goal for this year, the money to be used in clearing up the church debt. A dedication service for all the projects is planned for Sabbath afternoon, July 5, at which time Lord's Acre posters to be used with the projects will be presented to those who are enrolled in the plan.—Alfred Sun.

### MARRIAGES

Flake-Stillman. — Miss Marguerite Stillman of 167 Roseneath, and Mr. Harold Flake of 23 Clay St., Battle Creek, Mich., were united in marriage at the parsonage, April 21, 1941, by Rev. G. D. Hargis.

#### General Conference Denver, Colo.

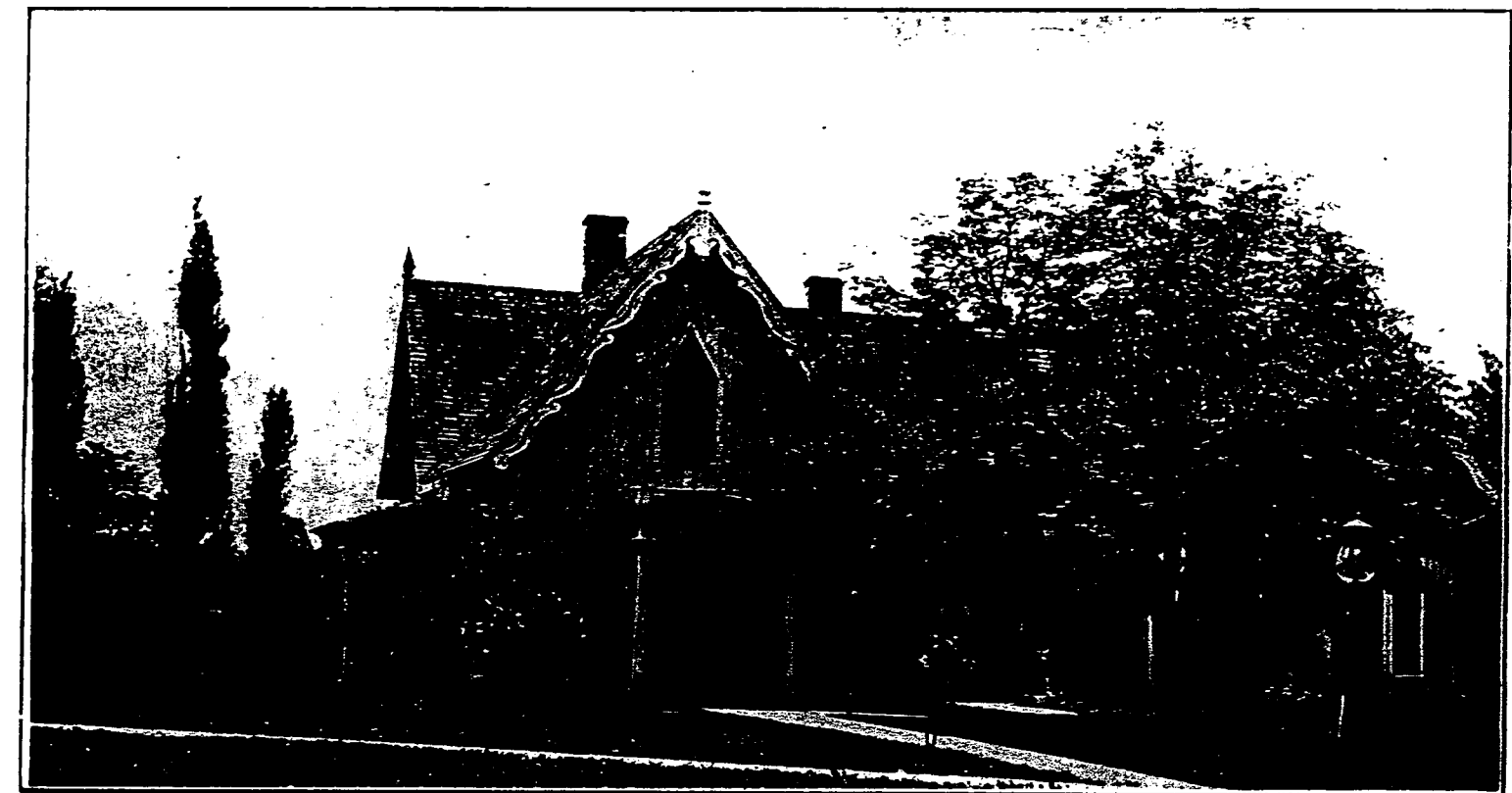
August 19 to 24, 1941

# The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., JUNE 30, 1941

No. 26



THE GOTHIC

Where the Ministers' Conference at Alfred was held June 16 to 18, 1941

### Contents

Editorials.—"Always—for Christ and the Church."—More About Eastern Association.—Alfred Ministers' Conference	426-429
The Budget	429
Missions.—How Missions Gain Success.—News from Missionaries in China	430-432
Conference-Vacation	432
A Letter to a Conscientious Objector	433
Young People's Work.—Sabbath Rest	434
Daily Meditations	434
Children's Page.—Our Letter Exchange	436
Mrs. Frank Hill	437
Meeting of the Tract Board	437
Our Pulpit	439
Rev. Samuel D. Davis: An Autobiographical Sketch	439
Denominational "Hook-up"	440
Obituary	440