

Leslie Greene from the Northwestern Association.

Sixth Day afternoon. The woman's hour was in charge of the associational secretary, Mrs. E. R. Lewis, with papers, talks, a poem, reports, and special music by the women of the association.

Pastor Harley Sutton led the congregation in repeating the text of the association, Isaiah 6: 1-9. Pastor Sutton talked to the boys and girls, then preached from the text Colossians 1: 27, on the theme, "Jesus, Our Leader—Our Responsibility as Followers."

The vesper service Sabbath eve was in charge of Herbert Greene, Albion, Wis. After the Scripture reading from Deuteronomy 31, and prayer by Deacon S. J. Davis of Fouke and Mrs. Angeline Allen, Pastor Leslie Greene delivered the message on "Opportunities and Responsibilities of Young People"—"As thy days so shall thy strength be."

Sabbath morning the Sabbath school was in charge of the superintendent of the Fouke school, Deacon S. J. Davis. The church service was an ordination service with Pastor Clifford A. Beebe in charge. The Fouke Church invited the delegates and visitors to participate in the ordination of Wardner T. Fitz Randolph as deacon of this church.

#### Sabbath Morning Service

Opening hymn—Holy, Holy, Holy  
Invocation—Pastor Clifford A. Beebe  
Scripture reading, 1 Timothy 3: 1-13—Pastor Harley Sutton

Prayer—Pastor Leslie Greene  
"Holy Is the Lord," from Offenbach's "Barcarolle"—by a choir of young people from the Southwestern and sister associations.

Ordination Prayer—Pastor E. R. Lewis, and the laying on of hands by the Seventh Day Baptist deacons and ministers who were present.

Charge to the Candidate—Deacon S. G. Davis  
Charge to the Church—Mrs. Angeline Allen  
Ordination Sermon, text from Acts 6—Pastor C. A. Beebe

Welcome to the Brotherhood of Deacons—Deacon M. M. Mitchell of Little Prairie Church  
Hymn—Blest Be the Tie That Binds  
Benediction—Deacon Wardner T. Fitz Randolph

Sabbath afternoon the young people's program was in charge of a committee with Ruth Joy Fitz Randolph of the Fouke Church as leader. The Fouke Junior Christian endeavorers gave a short program of Scripture and songs under the direction of Mrs. Edgar Davis. The program by the young people

consisted of special music, prayer, Scripture reading, reports from young people's societies, a testimony meeting, and a talk to the young people by Pastor Harley Sutton, with the topic, "And He Went a Little Farther."

The young people had supper together at the home of Mr. and Mrs. J. N. Pierce.

On the evening after the Sabbath, after the praise service, which was a feature of every meeting of the association, Pastor Harley Sutton preached from the text, John 10: 10.

First Day morning, following the business session, Deacon Wardner T. Fitz Randolph read Isaiah 40: 1-18, and prayed. Pastor E. R. Lewis preached from the text, "We must see Jesus to follow—we would see Jesus."

First Day afternoon the association had a social gathering, short business session, and a wiener roast at the home of Mr. and Mrs. J. N. Pierce.

At the closing session of the association after the Scripture reading, Romans 12, and prayer by Mrs. Angeline Allen, Pastor Leslie Greene preached from the text, Matthew 4: 33, on the "Value of Christian Living." Many responded in the testimony meeting led by Deacon Wardner Fitz Randolph.

The fifty-second session of the Southwestern Association will convene with the Little Prairie Church at Nady, Ark., the time to be set by the entertaining church.

Hazel Scouten,  
Recording Secretary.

### OBITUARY

Burdick. — At Westerly, R. I., August 8, 1941, Emma Langworthy Burdick. (A more complete obituary will be found elsewhere in this paper.)

Coalwell. — Leonard L., the eldest son of the late Theodore H. and Thurber Amos Coalwell, was born in Dane County, Wis., on October 3, 1869, and died at his home in Ulen, August 12, 1941.

Funeral services were held August 14, in the Norwegian Lutheran church in Ulen, Rev. J. H. Runholt officiating. Burial in North Cemetery at Ulen.

—Contributed.

"The wheels of time were not made to turn backward. Everything rushes toward eternity."

# The Sabbath Recorder

Vol. 131

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No. 10

## PRAYER

May the power of the Father govern us. May the wisdom of the Son enlighten us. May the operation of the Holy Spirit quicken us. O God, we beseech thee, guard our souls, sustain our bodies, exalt our senses, direct our course, regulate our manners, bless our undertakings, fulfill our petitions, inspire us with holy thoughts, pardon what is past, rectify what is present, order what is to come, and all for the sake of Jesus Christ our Lord and Savior, who alone can make us perfect even as he is perfect. Amen.

—The British Weekly.

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# The Sabbath Recorder

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

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## EDITORIALS

### CONFERENCE AT DENVER

(Continued)

Wednesday

Pinch hitting for an absentee, Rev. Eli F. Loofboro of Lost Creek, W. Va., began the morning Conference in a devotional service, reading and commenting on the early verses of Matthew 7. It is easy, he said, to judge others, and hard properly to evaluate one's self. In praying one must approach God in a right attitude of mind and heart. Knowing the mind of our Master, for one's personal needs one can "ask," "seek," "knock," and "it shall be opened" unto him.

Some routine work was done in way of reports, including the insertion of the word "atoning" in section VI of our Statement of Belief to make it read as amended:

#### VI. Sin and Salvation

We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross.

All regretted the absence of the president of the Missionary Board, Rev. Harold R. Crandall, who up to the last expected to be present, but on advice of his physician was unable to come. In his place, Secretary William L. Burdick presided.

John H. Austin brought an address on "Evangelism the Chief Work of Missions and the Church." He spoke earnestly out of his own observation and experience. Evangelism, he said, is an earnest effort to learn and live the Christ way. This paper will

appear in the Missions Department of the Recorder.

In the absence of Karl G. Stillman, treasurer of the board, his written address on the subject, "Mission Boards, Their Place and Their Finances," was read by Rev. Albert N. Rogers. This address was—as Mr. Stillman's always are—an informing, stirring message. His absence was a real loss to the Conference and was much regretted. The address was published in the Missions Department of the September first Recorder.

An earnest message was given by Rev. Hurley S. Warren on the subject, "The Home Field, Meeting Its Needs." His splendid address centered about the topics: men, means, morale, and must. We expect this address will appear before long in the Recorder.

In his address on "The Foreign Work, Its Conditions, Needs, and Future," Secretary William L. Burdick called to mind that our Missionary Board was organized nearly one hundred years ago. It carries on home and foreign work and they are one; but particularly today, foreign missions are difficult because of international disturbances. The object of missions, said Secretary Burdick, is to evangelize the world; transform men, homes, and institutions; give men eternal life.

The conditions in China were outlined by the speaker who said never, in his judgment, had a greater work in a hundred years been done by our missions than in the past year, notwithstanding the difficulties. No one can prophesy what will happen in China or what may become of our missions there. On

approval of the board, Dr. Grace Crandall is now in unoccupied territory, and the other Seventh Day Baptist missionaries are advised to return home at their own discretion.

The work in Holland and Germany is still going forward in spite of war, with conversions and additions to our church.

What of the future, none knows, but declared Doctor Burdick, "The kingdom of God will triumph." We do need men and means, but we need hearts full of love and an urge to broadcast to lost men the truth of the love of God.

A carefully prepared address by Dr. Corliss F. Randolph was brought on the "Training for Missions." Zeal, he urged, mental balance, and training in languages are fundamental essentials to the missionary. A wide understanding and knowledge of various conditions into which he is to go should be had by him. This paper was too comprehensive to be reported adequately in the brief space of this report. It will be presented later on the pages of the Recorder, we trust.

We esteem this as one of the most challenging papers of the hour.

Doctor Palmborg inspired the Conference with her earnest address. Forty-six years of her adult life spent in China gives her a right to say her heart is in China. But she still has much for America, as a goodly part of her message revealed.

She pictured in a vivid manner the bombing of that great eastern land. But in "bitterness," she said that country was being saved. A tribute was paid to China's great Christian leaders, General and Madame Chiang Kai-shek.

Many advances and reforms were pointed out as fruits of the Christian religion, the things that have been accomplished "with God." The speaker experienced an impossible condition at one particular time when she said "I can't," and God had said "You and I can." Many of our rough paths appear leveled off when seen from some heights or experience.

Doctor Palmborg feels a deep concern for America as she sees the tendencies and trends in this country, made more clear to one not led step by step to view them complacently. Words of feeling and challenge were addressed to the young people to help America to be a clean, good land, saved from

the things Europe and Asia are suffering today.

The close of the missionary hour was marked by a fine sermon by Rev. Carroll L. Hill, pastor of the Milton Church, who spoke on the theme, "Showing God to the World." The little girl who was drawing a picture of God was not far wrong when she said folks would know what God looked like when she got through.

God will be seen by others in what we say and do, so we realize that we are drawing a picture of God by what we are, by what we are saying and doing.

Through our missionary enterprise we are revealing the face of God to the world. When we are asked for money we ought to realize that this is a channel through which the missionary enterprise is "drawing" the face of God.

#### Meditation and Worship

The half hour of worship was again uplifting. Pastor Harris' meditation on the theme of "The Aversion to Evangelism" was inspiring and helpful. After naming some of the reasons for aversion to evangelism, Pastor Harris declared the need of evangelism is as great as ever it was, a sane evangelism, presenting the great fundamental truths and giving opportunity for great decisions to be made. Every one of us as ministers should be willing to evangelize. We need the conviction, "Woe is me if I preach not Christ to someone today." If we will not preach Christ, let us give over our ministry to those who will.

#### The Woman's Board Program

In spite of the already full two-hour program the auditorium was well filled to hear the inspiring program of the Woman's Board, presided over by Mrs. Eli F. Loofboro, the president, who gave some interesting facts concerning the work of the board, its plans, and projects.

She introduced the speaker, the promoter of evangelism, Rev. Marion C. Van Horn. His theme was "Witnessing to the Covenant." When we pledge ourselves to live, he declared, we have gone far, much farther when we pledge to live for Christ. Our witness must be personal; we can't let the Church do it for us.

What would be the result if we should demand of the seekers for church membership to bring another with him?

The personal witnessing must not be professional, but as a Christian who knows from experience. This is the greatly needed work and it is needed now. One of the projects of the Woman's Board is the organization of laymen to do personal work of evangelism.

In times of testing, choices must be made. How shall we move to win men to Christ? Mr. Van Horn suggested we must use all and various methods. We must know (a) the Bible; (b) the person approached; (c) the time in which he lives; (d) use of helpful illustrations or story. It is essential one must know what he means when he invites another to Christ. Above other things, one must give himself sacrificially if he would win others.

This message was impressive and revealed the spirit of the speaker. What wonderful results would follow a real campaign organized and carried out in personal evangelism in every church of the denomination!

The full evening program of the day closed with a most inspiring service of song and worship.

The outstanding feature of the song worship program was the chorale, "God is Great" (Clokey) from Ephrata collection. Mr. Rogers explained that this chorale was probably written by Conrad Beissel, leader of the early German Seventh Day Baptist Church of central Pennsylvania. Our Historical Society has copies of the hymnals not only written by these early Sabbath keepers, but printed by them at Ephrata. Some of the hymns are written in a dozen or more parts. In announcing the hymn the leader thought they would do well if they sang in six parts. They did very well, indeed.

The message by Rev. Leslie O. Greene of Albion, Wis., "The Sabbath"—"For it is a sign between me and you," deserves a fuller reporting than our space will allow. It was scholarly and comprehensive, revealing the immutability of God's law, the origin and purpose of the Sabbath, its purpose and value. We quote briefly from his closing meditation: (1) "The degree of faithfulness and devotion with which we give the hours of the Sabbath to the things of the spirit is the measure of our love to God." (2) Our souls require a Sabbath. (3) Because of others' neglect or refusal, ours is the opportunity of preaching and emphasizing the

Sabbath message. (4) The Sabbath is a symbol of God's presence, affording us extra time to think of him, and through worship enter into his fellowship. (5) Among our many sacred hours the Sabbath is chief, anchoring us to eternity.

God-given at the very beginning, the Sabbath is a source of revelation of his good will to man; of blessings which might otherwise have remained unknown.

### DAILY MEDITATIONS

(Prepared by Charles H. Bond, Alfred, N. Y.)

#### Sunday, September 14

Read 2 Corinthians 4: 8-15.

"I believed, and therefore have I spoken." (2 Corinthians 4: 13.)

If a man is thirsty, how shall he quench his thirst? By water, but first he must be told where to find the supply. If a man is lost in the evils of the world and is in need of help, how shall he find the Savior? His belief in God and goodness could come from a kind word you might speak. Do you talk of God's gifts to you? There are people all around you; some are waiting to take hold of the hand of God and others struggling for a firmer grasp. Maybe it is a word from you that would make a disciple for Christ.

Prayer—Father, thou hast been so good to us that we cannot help but speak for thee. Amen.

#### Monday, September 15

Read Psalm 19.

"The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19: 1.)

We look upon the beauty of this world with awe. We sense that there is a Being who is all-powerful and all-wise, one who makes the earth a lovely place for his people to dwell in. As we study the intricate structure of a flower it is easy for us to believe in God and to realize that he is in all which we see, that it is his power and wisdom and love that have made possible this world. Sometimes it is a great help when the little annoyances of daily living seem large to us, to go outdoors and find in the unlimited space, the heavens, the earth, the trees, and flowers, that the world is still the same bright, cheerful, beautiful place, and recognize God's presence in all about us.

Prayer—Our heavenly Father, help us to be aware of thee in all we see. May we ever find

joy and reassurance in the things that thou hast made and placed here for us to use and enjoy and appreciate. May we also, dear Father, look for thee in those about us and strive to become more like thee ourselves. Amen.

#### Tuesday, September 16

Read Proverbs 3: 5, 6.

"In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3: 6.)

Religion is not a mere sentiment; it is a way of life. A man is known by his acts. God is asking of us here a complete surrender of our lives. We must all acknowledge, when thinking soberly and clearly, that there is a power greater than man guiding all of life and all things. We also know, through the life of Christ, what this power is like and what is expected of us. If God is not guiding your life or mine, it is because we have not acknowledged him. From the time we start out in life until old age we should think of God and thank God, trust God, and pray to him asking this counsel and grace.

We have been given the Bible as a guide to life. If only we will study his word and talk to him in prayer, the greatest of friends will become closer and closer guiding our lives—dwelling in us.

Prayer—Father, we realize that we are weak, our judgment immature, our thinking shallow, and our faith thin. We also know that through thee we are strong. To thee we pray, asking thy guidance in all things. Amen.

#### Wednesday, September 17

Read 1 Chronicles 28: 9, 10.

"Serve him with a perfect heart and with a willing mind." (1 Chronicles 28: 9.)

One cold night the gate-keeper at a railroad station was very busy making every passenger show his ticket before passing through to the train. This caused considerable grumbling and protest. One traveler said to him, "You are very unpopular tonight." "I only care to be popular with one man," was the reply, "and that is the superintendent." He could have pleased these passengers by disobeying orders, and lost his job; but he was too wise for that. He was to please one man—the man who hired him, gave him his orders, and rewarded him for his faithfulness, and who if the occasion arose could discharge him for neglect of duties.

It is possible for a servant of Christ to become unpopular. There are those who

would be glad for you to relax your rules of life, go with the crowd, and indulge in pleasures that would be unchristian. Nothing could be more unwise than to gain popularity with the world and lose your self-respect and the regard and honor of Jesus. Christ gave his life for you; what have you to offer him?

Prayer—Kind Father, we realize that men who stand for the right, even against odds, are respected of man and have thy praise. May we ever have the courage to do that which is pleasing in thy sight. Amen.

#### Thursday, September 18

Read Luke 14: 15-24.

"Go out into the highways and hedges, and compel them to come in." (Luke 14: 23.)

A newspaper once stated that a large department store could be fairly well stocked with the different articles lost in New York City every year. The railway lines have found it necessary to establish offices and employ men to look after lost articles. The department stores, churches, and theaters also add to the list. Every day the newspapers contain advertisements for a large variety of lost things, but the great losses never get into the papers. There are thousands of men and women, not only in New York City but all over the world, who in the hurry of life, in the competition and temptation, lose heart and courage, lose innocence and purity, lose reputation and character. There is no advertising in papers for such losses as these. Only God knows of all these catastrophes.

Our Scripture reads, "Go out into the highways and hedges, and compel them to come in." We as Christians certainly feel that we have something to offer to a heart-sick world. There are people all about us in need of the Savior, in need of healing. Is our faith in God strong enough to compel us to go out and work for him—to inspire the lost to come in? Jesus is now working through us; he needs you and me.

Prayer—Dear God, there is work to be done and we thank thee for the power to do it. We ask only for strength, courage, and thy guiding hand. Amen.

#### Friday, September 19

Read Matthew 12: 31-37.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matthew 12: 36.)

## SABBATH SCHOOL LESSON

Overcoming the Adversary. Scripture—Revelation 12: 1—15: 4.

Golden Text—Revelation 12: 11.

## MISSIONS

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

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

## THE HOME FIELD — MEETING ITS NEEDS

By Rev. Hurley S. Warren

(Address delivered Missionary Day, General Conference, August 20.)

Surely no thinking person questions the importance of the home field. That there are needs seems evident. At least such is assumed by the statement of the subject.

Therefore, this discussion will deal with meeting the needs of the home field in terms of men, means, morale, and must.

## Men

God give us men—  
Men of vision, men of power,  
Men with courage for ev'ry trying hour;  
Men willing their best to give,  
Determined creative, victorious lives to live.

God works through men. His most effective work is done in and by those who have most nearly caught his viewpoint and are completely committed to making it real. The moment a man catches his point of view and completely commits himself to it, he is a changed man. Only changed men can bring to reality God's point of view.

Link changed lives with a missionary need and there will be a positive result. Yet, in attempting to meet the apparent need, men may fail to be most effective by lack of co-operation of effort and co-ordination of forces.

Two crying needs with Seventh Day Baptists are co-operation and co-ordination. And a will to co-operative effort will result in co-ordinated forces. At this point we are weak. Will Seventh Day Baptists wake up before it is too late?

If at this critical period in our home mission program every agency, board, and society engaged in or responsible for any phase of the program would say, "Regardless of who does the work and how it is done and who gets the credit, we are back of our home mission program with every

There are men, young and old, who claim to be disbelievers in the great truths of the Bible. I have even heard the argument that there is no God. There is no falsehood more disgusting, wicked, or foolish as such idle talk. Speech is a wonderful thing—the power to send out to others the thoughts which one possesses. David speaks of the tongue as the best member which he had. We shouldn't forget that language is not a human invention; men left to their own powers could never have arranged such a system of communication. Our words and thoughts influence the life not only of the one speaking but they may have great effect upon the hearer. Therefore, it behooves us all to think carefully before we speak.

Prayer—Father in heaven, guide our thoughts and through them our words in right paths that we may use our voices for thee, never saying thoughtless things which may harm some one of thy children. Amen.

Sabbath, September 20

Read Psalm 46.

"Be still, and know that I am God." (Psalm 46: 10.)

The soul must make for itself a silence from all other voices before it can hear the divine message and know God. Our Scripture verse says, "Be still, and know . . ." It seems that most of our knowledge comes through silence. Silently the mightiest and most enduring forces act; silently the buds burst and the trees stretch out their branches; silently the harvest ripens; silently the planets travel across the sky; and silently the sun shines upon the earth, changing darkness to beauty. What is true with nature is so with the mind. Silently thought is added to thought, and there is built that great character. It is not in the noisy streets or market place but in the silent chemist's laboratory or astronomer's watch-tower or in the study that the great achievements of life have their birth. Why should we wonder, then, that God should demand silence as one of the needed conditions for the attainment of divine knowledge?

Our Sabbath should be a time of quiet meditation—an opportunity to learn to know God.

Prayer—Teach us the art of being still, Father, because it is in the quiet moments that thy voice can be heard most clearly. Amen.

ounce of God-given energy," what a difference it would make. Provided, of course, that he who does the work is qualified and the methods used make the meeting of the deepest human needs possible.

The Apostle Paul wrote thus to the Corinthians: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God." 1 Corinthians 3: 6-9a.

Since we are laborers together with God, let us, therefore, labor together one with another in a manner that shall please him.

Home missions need men. We have the men. If only we had more means.

## Means

Means are God-given for men to use and are essential.

God give us means—  
Means of faith, and means of prayer,  
Means, the struggles of the soul to bear;  
Means by which thy love to share.

First, let us think of money. Home missions need money. Seventh Day Baptists have done none too well lately in supporting the work on the home field. Either we are attempting too much work at home or some folks are "holding out" on God. If it is the former, let us remedy the situation. If it is the latter, let us do something about it.

Several years ago at a Ministers' Conference in Lincoln, Neb., Dr. E. Stanley Jones was asked how salaries on the foreign mission field were adjusted satisfactorily. His reply was significant. He said, in essence, "The salaries are the same for all missionaries on the mission field and under the mission board that I am serving. A missionary at the most remote station in India receives the same salary that I do. I commend the plan to the home field."

These are words from the lips of a man who, a number of years ago, declined the office of bishop in the Methodist Church, which carried with it a salary much larger than that he was receiving.

My friends, we are ashamed of the low salaries paid some of our home field workers. How can we view the salary schedule of our churches and go on thinking that every-

thing is all right? The full-time religious worker is worthy of his wage as much as other professional folks are. "Woe to them that are at ease in Zion" (Amos 6: 1a) in this matter.

The plan started in 1919 and dropped in 1925, whereby the minimum annual salary for pastors should be \$1,000—was carried out with a certain degree of success as early as funds were available and in proportion to such funds.

Whether this plan should be revived or another proposed may not be clear. Yet, this is clear to some of us and the matter has reached this point:

There is a time for man  
When he must speak, or die, or follow himself  
To deserts where men starve and are forgotten.  
—"Nicodemus"—by Edwin Arlington Robinson.

And while we are discussing this part of the problem, let us remember that at least one third of our churches pay less than \$1,000 per year to their pastors.

It is in place to say that we would not reflect at all upon certain churches which may be unable to do more. We admire the spirit of the church that is not ready to admit that she cannot care for her minister. But what of the care? All of us in a collective way ought to share this privilege and responsibility.

There are men who miss being here and whom we miss, who have as much right to be here as I have. Our problem is more an economic one than we may think.

There are at least two ways out. The first, a further combination of churches by which one pastor can serve more than one church. Someone has remarked on the present-day trend toward collectivization in nearly every realm—it is co-operate or perish, with the churches. Obviously, Seventh Day Baptist churches cannot co-operate organically with churches of other faiths and hold to the Sabbath truth. Please note that I said, organically. Thus, there is greater reason for more of our churches to consider organic union among themselves where possible, and larger parish co-operation when practicable. This is one way out.

The other way is to give more money. And this is altogether possible. A recent statesmanlike stroke made by the Commission and adopted by General Conference is to consider within the Denominational Bud-

get amounts contributed to special objects. In the very near future we hope to see a fund for further supplementing pastors' salaries. It would be an entirely different matter if Seventh Day Baptists were unable to reasonably support their ministers. They are able.

A combination of these two ways would work wonders. The ways: first, more of our churches uniting where possible and cooperating in a larger parish plan when practicable; and second, a fund for further supplementing pastors' salaries.

By far the greatest need of our home field is—

Means of faith, means of prayer;  
Means, the struggles of the soul to bear,  
Means by which thy love to share;  
God give us means.

Our home missions need men and means. Also,

**Morale**

Morale is necessary if men are to employ means effectively. Morale is "That mental state which makes men capable of endurance and of showing courage in the presence of danger."

God give us morale—  
Morale of mind, morale of heart;  
Morale of spirit to make the start;  
Morale of will to do our part.  
God give us morale.

"As a man thinketh in his heart so is he."

What Seventh Day Baptists think of their home missions determines the degree of endurance and courage in the face of evil forces—sin and unrighteousness. Evil forces are the greatest danger confronting righteous forces today. The Christian Church bravely buttresses and battles that her friends may be steadfast and loyal and her foes may be undone. Now and then the enemy breaks through and takes his toll.

Wherein is the weakness in our spiritual fortifications? Just here: "We coddle sin. We humor it. We pamper it. We treat it tenderly. We stew it gently. We condone it. We pardon it. We overlook it." We are afraid to oppose Satan and send him to the rear. Consequently, we take out our righteous spite on the victim of sin instead of cleaning house and trying to "restore such an one in the spirit of meekness." (Galatians 6: 1b.)

Of this we are sure: There is nothing wrong with the gospel which we profess.

According to one New Testament scholar, in his great letter to the Romans, St. Paul's theme is, The gospel of Christ will make bad men good and good men better, if given the chance. The gospel of Christ "is the power of God unto salvation to every one that believeth." (Romans 1: 16b.) And, "How shall we escape, if we neglect so great salvation?" (Hebrews 2: 3a.) How shall we escape, if we neglect to make this great salvation known to thousands today?

One element of morale is the art of encouragement—the ability to talk constructively about that in which we would have endurance and show courage. In other words, let us talk more about our home missions.

Let us suppose that every Sabbath between now and next General Conference we should say to our heavenly Father and to at least one person, "I believe in Seventh Day Baptist home missions; I will help to pay for our home missions; I will pray for our home missions," or words of our own choosing—can we not visualize what a difference one year would make? If every Sabbath were a mission Sabbath for one year we would hardly know ourselves one year from now.

Our home field needs men and means and morale. And must, too. Men and means and morale are futile without the divine

**Must**

God give us must;  
Reveal to us thy highest trust;  
Raise us from the lowly dust;  
Send us forth with a mighty thrust.

When the Spirit of God descends upon the human heart, man can no longer linger. The divine must has entered his life. God has given him the indomitable urge to do something. He is possessed by a great dream.

"He whom a dream hath possessed knoweth no more of doubting." ("He Whom a Dream Hath Possessed," Shaemus O'Sheel, first line.)

Greater dream can possess no man than to do his Master's work. In the words of William George Tarrant:

My Master was a worker,  
With daily work to do;  
And he who would be like him  
Must be a worker too.

It was the Master who said to his disciples one day, "We must do the works of him who sent me while there is daylight. Night is coming on, when no one can work." (St. John 9: 4—Weymouth.)

"We must." God give us must.

Sometimes we wonder for what Seventh Day Baptists are waiting. Is it the word "Go?" Why, that word was given over nineteen hundred years ago. Jesus said, "Go ye into all the world." The home field is part of the world.

The needs of the home field can be met in terms of men—we have the men; in terms of means—means are at hand; in terms of morale—we do need morale; in terms of the divine must—God is ready to send us when we are ready to go.

"How shall we escape, if we neglect so great salvation?" How shall we escape if we neglect to share this great salvation with thousands today?

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, August, 1941

	Receipts	
	August 1941	Total for 2 months
Alfred, First .....	\$ 89.75	\$170.73
Associations, etc. ....		46.42
Southwestern Association .....	11.88	
Battle Creek .....	30.25	53.25
Berlin .....		11.09
Brookfield, First .....	19.00	40.00
Brookfield, Second .....		9.60
Denver .....	10.00	22.40
De Ruyter .....	21.00	35.00
Dodge Center .....	11.00	11.00
Edinburg .....	5.00	10.00
Farina .....	15.00	30.00
Fouke .....	1.92	3.92
Friendship .....		5.00
Gentry .....	1.75	3.25
Hopkinton, First .....		37.50
Hopkinton, Second .....	5.00	5.00
Independence .....	10.00	10.00
Individuals .....	58.00	65.00
Little Genesee .....	28.63	53.66
Little Prairie .....		3.70
Los Angeles .....	10.00	10.00
Lost Creek .....		15.00
Marlboro .....		49.60
Middle Island .....	4.26	8.76
Milton .....	94.55	94.55
Milton Junction .....		25.80
New Auburn .....	5.00	5.00
New York City .....		29.39
Nortonville .....		10.00
Pawcatuck .....	250.00	500.00
Piscataway .....		22.00
Plainfield .....	65.00	200.02
Richburg .....	20.00	20.00
Ritchie .....	6.00	11.00

Riverside .....		85.00
Rockville .....		17.50
Salem .....		15.15
Waterford .....	16.15	20.00
White Cloud .....		35.68

**Comparative Figures**

	This year	Last year
Budget receipts—August .....	\$ 712.39	\$1,115.75
Special receipts—August .....	76.75	10.22
Budget receipts—2 months .....	1,639.09	2,397.23
Special receipts—2 months .....	161.88	309.34

**Disbursements**

	Budget	Specials
Missionary Society .....	\$ 304.64	\$ 75.75
Tract Society .....	72.38	
S.D.B. Building .....	45.71	
Woman's Board .....	6.09	
Ministerial Retirement .....	38.08	1.00
Historical Society .....	4.97	
General Conference .....	97.02	
Board of Christian Education .....	131.11	

Morton R. Swinney,

Niantic, Conn.

Treasurer.

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

**WOMEN'S TEA AT CONFERENCE**

On Thursday afternoon of Conference, following the afternoon session, the women of the Denver Church gave a tea for the women present at Conference. About one hundred women attended this most delightful affair.

In the receiving line were Dr. Rosa W. Palmborg, the three Woman's Board members attending Conference, Mrs. Loofboro, Mrs. Skaggs, and Mrs. Batson, and the wives of our Colorado pastors.

Mrs. Erlö Sutton had charge of the program. She introduced the president of the Woman's Board, who in turn introduced the other members of the board before giving a few remarks regarding the work of the board.

Doctor Palmborg was introduced; she gave an interesting bit of information concerning the China field and read a recent letter from Dr. Grace I. Crandall.

A roll call conducted by Mrs. Sutton revealed that women were present from North Loup, Neb.; Nortonville, Kan.; Salem and Lost Creek, W. Va.; Boulder and Denver, Colo.; Berlin, New York City, Little Genesee, and Alfred, N. Y.; Farina, Ill.; Milton, Milton Junction, and Albion, Wis.; Dodge Center, Minn.; Battle Creek and White Cloud, Mich.; Shiloh, New Market, and Plainfield, N. J.; Los Angeles and Riverside, Calif.; Edinburg, Tex.; and Florida and China.

Mrs. Hattie Lane, a lone Sabbath keeper from Scottsbluff, Neb., read a very clever poem concerning lovely Colorado.

#### Colorado

There's a place where the gold of heaven  
Just drips when sunsets glow,  
Where the picturesque pine and the coy columbine  
And the timber-line mignonette grow.  
There's a region of wonderful whispers  
That drift through the nation-old trees;  
There are purples and reds in the shifting cloud  
beds  
That change with each echoful breeze.

There are valleys that yet are nameless  
And mountains that spike the sky,  
And the regal blue spruce that e'er will produce  
A charm to seduce the eye.  
There are canyons that yawn as they grip you;  
There are sentinel rocks austere;  
There are operas unsung; there are pictures unhung,  
And silences made in to hear.

'Tis a storehouse of luring landscapes—  
Colorado—the home of the dawn.  
A rare land of fancy and true necromancy  
Where fairies in vacancy spawn.  
You have stilled us and thrilled us with wonder;  
You have shown us the old earth in youth;  
From somewhere out yonder you taught us to  
ponder  
On lessons of infinite truth.

— Clement Yore.

Then followed a delightful social period when the Denver ladies served delicious punch and an enticing assortment of dainty cookies.

This brief report should not be closed without mentioning the beautiful music rendered by Mrs. Mildred Jeffries and her daughter, on the piano and violin. During the opening of the reception, at the end, and during the social hour, the music added charm to a truly delightful and sociable time.

## YOUNG PEOPLE'S WORK

### SOUTHEASTERN ASSOCIATION CAMP

On August 3, twenty-five young people of the Lost Creek, Salem, and Berea churches, met in Berea. There were seventeen boys and eight girls. The camp site is at the church at Berea. This church is located in a bend of the river on a hill above the village. The girls have half the church basement for sleeping quarters while the other half is the dining room. Outdoors, just off the lawn, is the large tent for boys. This tent will hold just ten cots. Nearby is a small floored tent.

Any program has its high lights, and the program of this camp was no exception. They were too numerous to mention here, but one or two will suffice. Perhaps one of the best surprises came on Thursday morning when the camp was aroused at 5 o'clock and told to report to the dining room. After a short wait, we went out for a bird hike with Professor Harley D. Bond of Salem College. We had a delightful time on the hill and in the woods listening and looking.

It has long been the custom for the camp to have charge of the Sabbath morning church service at Berea. A fine and inspirational service was planned and carried out. Those taking individual part were Zenia Lee Randolph and Bond Randolph of the Lost Creek Church, Richard Bond and Laura Anna Davis of the Salem Church, and Jim Bond of Akron, Ohio.

The director of the camp was Victor Skaggs who was assisted by an able staff. Ashby Randolph was in charge of swimming and softball. Miss Mary Bond of Salem was in charge of recreation and acted as girls' counselor. Mrs. Ardale Skaggs acted as assistant cook, teacher, and girls' counselor. Miss Julia Meathrell was the camp's chief cook.

The courses followed were "Living as a Christian" and "Old Testament Heroes." The campers found inspiration and fun and went home vowing to return next year.

### CLEANLINESS OR DIRT

Have you ever noticed that the machine age is an age of dirt and grime? It is! There seems to be no other one thing so characteristic of our present time as dirt. We see the dirt on the curtains and woodwork and floors of our homes. We see the dirt as it rises from the smokestacks of our factories. But this is not the only kind of dirt that is present today. There is dirt elsewhere. In the times of Jesus, lepers used the call, "Unclean." Therefore, when Jesus healed a leper, he said, "I will; be thou clean." That is what he says to us in this machine age of dirt, "I will; be thou clean." It is not easy to meet his will. It is hard to stay clean and brush up against dirt each day. The Master says that he wants us to be clean in body, in mind, in heart, and in soul. Now is the time. Let's stay clean and let's become cleaner in word and deed and thought.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

Two weeks ago we had a very special treat. Doctor Palmborg spoke in church Sabbath day. Her message was very interesting. After church she asked us if we would give her some money to help feed the Chinese boys and girls. She would exchange our money for Chinese money. In the afternoon our teacher, Mrs. Harmon Dickinson, let us go over to hear her talk to the Senior Christian Endeavor. She sang "Jesus Loves Me" in Chinese. She has worked in China for forty-eight years and has done a wonderful work. We enjoyed her very much.

Charlotte, my sister seven years old, and I are going to have our tonsils out Sunday morning at seven-thirty.

We have a little white kitty and about fifty baby chickens.

We would like to hear some more of your stories. We enjoyed the story you told when you were here. I must close now.

Sincerely yours,

Arline Swing.

Box 134,  
Shiloh, N. J.

Dear Arline:

I did not try to get your letter in last week because I knew you and all the other Recorder children would be interested in reading the fine letters from Dr. Grace Crandall. You in Shiloh would be especially interested after hearing Dr. Rosa Palmborg talk to you about China. Both Doctor Crandall and Doctor Palmborg are very dear friends of mine, so you may know I am always happy to hear from them for many reasons.

I was so glad to meet you all when I was in Bridgeton; that makes me know you better and enjoy your letters all the more. I hope you will write often.

I hope you and Charlotte have recovered from your tonsil operation nicely and are now in the very best of health, ready to begin school next week. The schools here begin next Tuesday. Does yours?

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I wrote to you once before when I was twelve years old, and have intended to write again ever since, but have never done so. A lot of water has "passed under the bridge" since I last wrote.

I used to live in Gentry, Ark., until December, 1939. Then we moved here and are very happy. My main interest is to win friends and stand by them through "thick and thin," through fear, discouragements, foes, and of course through happiness.

It is raining here tonight, and while I was eating my supper I thought I wanted to write a poem. I went into a room by myself and in five minutes I had the poem finished. When I went into the room I had no idea what the poem was to be about, but here it is:

Friends are a source of happiness,  
They are the ones we know the best.  
If you want a friend, I'll tell you now,  
You are sure to win them if you know how.  
Just be what you want them to be  
And if they're your friends, they'll be just that  
—see?

But if they're not what you think they should be,  
Just help them and urge them better to be;  
Then when you decide they're real friends at last,  
No matter what happens, just stick to them fast.

This may be used as a motto for many. Anyway I know it is mine.

I am now fourteen years old. I will be fifteen the first day of December. I belong to and attend the Marlboro Seventh Day Baptist Church. I shall enter high school this September. Your Recorder friend,

Mildred Stillman.

Bridgeton, N. J.

Dear Mildred:

This seems to be my New Jersey week, since both of my letters are from there.

You have chosen a very fine motto, and you are right, it is a good one for us all. Five minutes is surely a short time in which to compose and write such a helpful little poem. I don't believe I could write one that fast.

I hope you will enjoy this second step in your education—high school. I remember how thrilled I was when I entered high school. I had done most of my grade work in a little country school, and you may know it was quite a jump to enter a Chicago high school.

Your sincere friend,

Mizpah S. Greene.

## OUR PULPIT

## CONFERENCE PRESIDENT'S ADDRESS

By Rev. Edward M. Holston

With the light of freedom so nearly extinguished in major portions of the world, we are grateful to Almighty God that such a fate thus far has been spared us, and that we can still meet in an unhampered public assembly such as this, pray and worship with entire freedom, and if we so desire, openly condemn the sins of our public servants and criticize their policies. We are privileged also, without hindrance from the state, to consider freely the problems and plans of our own religious organization, which was founded and has been fostered and maintained upon the principle that the individual's responsibility to God his Creator rises above all his other obligations, and that his obligations to the state are secondary.

For this reason and others, we are meeting today under most auspicious conditions, the great value of which we are prone to appraise lightly, because this treasured lot has fallen to us as an easy heritage thoughtlessly taken for granted.

Well over a hundred years the Seventh Day Baptist General Conference has been meeting annually among our churches scattered from coast to coast. What has been the impelling motive that has caused our people to do this? Why do we thus meet from year to year? Because our forefathers believed unflinchingly—and we believe unflinchingly—that in the midst of a discordant, distressed, and disrupted world still stands the dependable, the unchanging Rock of Ages, Jesus Christ.

The immutable character of God and his utter faithfulness were the unquestionable commonplaces of the ancient Hebrew religion, and the unshakable foundation upon which a Christian civilization has been built. In due time, as a complement to God's order of things, came Jesus Christ—the divine-human witness to the eternal verities. His truth, his justice, his revealed word, in all time and all places stand valid and unchangeable. Of no other person of all the ages can this be said. The deeper the probe is driven into the philosophy of the Spirit, and the more rigid the test applied to his code of human living, the more brilliant stands out his divine perfection, and the more incontestable becomes his unique and holy mis-

sion as the Redeemer of a misguided and heart-hungry world.

In times past without number his philosophy and his holy mission have been challenged by great world leaders, philosophers, politicians, and warriors. But they have passed out, and their panaceas have passed out with them, and the living Christ stands. His gospel stands, immovable, unchangeable, eternal.

Again today democracy, Christianity, civilization, and Christ, face another such challenge. Of all the infernal machines of power and destruction that crafty scientists and inventors have been able to design, thousands are already effective in cunning hands, and with them the allies of Satan are determined upon turning the race back again to the paganism of the dim past at the cost of millions of lives.

In these most trying times, when the most sinister world problems, such as I have mentioned, vitally concern everyone of us, and are demanding our loyalties and our sacrifices; when we neglect ordinary personal duties to glue our ears to the radio and our eyes to the latest newspapers, searching for the faintest glimmer of hope that we may not suddenly be robbed of our freedom, our security, and our happiness—I say under such trying conditions we are driven by sober duty to come to Conference and attend to some of the Lord's business which for the moment seems not so urgent.

Great principles, on occasion, when challenged, inspire great outbursts of emotional oratory, poetry, song, ecstasy; but there they may end in the mists of phantasy, unless made effective and practical in the daily drudgery of detail.

But before considering these matters of detail which we think less urgent, let us give a moment or two to the great dangers which seem to menace us as Christians and as free citizens of a great democracy. I do not assume that we, as a conference of a people of small numbers, can do much about it that will be apparent in the day of settlement, but in the free expression of our troubled spirits God may find hidden prayers that he will answer.

Our democracy or any democracy cannot survive when more than half of its citizens refuse or are unable to exercise the highest moral self-control based on truth, justice, and good will, as individuals, as families, and

as political and social units, toward each other and toward all other peoples and races.

You and I, as citizens of the greatest democracy, have an unwritten covenant between us which binds us as securely as a bond written with blood and sealed with fire, to respect one another's persons and properties and opinions as religiously as God requires in the Decalogue and as Jesus demands in the Sermon on the Mount.

Democracy exalts the individual. This through world history has been its strength and its weakness. Uncontrolled individualism is not democracy, it is anarchy. Social control and government are synonymous, and they are basically religious. Anarchy is non-religious, rebellion against God and man and orderly government. From the age of the most primitive society till now anarchy is man's worst enemy, and it has been destroyed with quick dispatch in every age whenever it has raised its ugly head. God in his plan for his universe proposes eventually to wipe it out, root and branch, and according to all present information his methods are and will be pretty drastic.

Somehow people, through their hyper-individualism, have come to believe that truth can be manipulated to meet the occasion, that conscience can be tampered with, that somehow right is not always right, and that wrong is not always wrong; that the great ethical principles upon which society must rest are not the immutable and eternal laws of God, but subject to change and changing times. Confusion and disaster are the certain and ultimate results of this anarchistic way of thinking, and it is the weakness and the present danger to our beloved democracy.

My friends, the Ten Commandments and the Sermon on the Mount are eternally valid. They have been confirmed by the test of time—centuries of time—and by the Spirit of God in the very conscience of the race. Therefore the strength of the church, of any church, and of this association of Seventh Day Baptist churches we call our General Conference, lies in the members whose conscience and whose strong conviction rest on their own inward experience of the unchanging truth and righteousness of God incarnated in Jesus Christ.

Now I would like to pass to the discussion of our more immediate problems as a people.

Today we Seventh Day Baptists, perhaps small and weak as numbers go, but strong in faith, in spirit, and in vision, are meeting to take stock of ourselves; to appraise the spiritual dividends of another year; to consider the latest reports from the battle front and take into account the new and changed conditions on that front; to re-align our leadership and get a fresh and clearer vision of the place and the mission God has for us in his divine order.

Perhaps a secondary object of our meeting, but not in the least an object to be minimized, is the inspirational part of the program in which we sing and pray together and mingle in fellowship and comradeship, meet old friends, and make new ones among good people of like faith. From this fellowship our courage is renewed and our optimism increased.

We might well profit by briefly reviewing the reasons for our existence as a distinct religious unit. Fundamentally all large organizations function better and more efficiently if working in smaller units. The Church of Christ is no exception. There are deeper reasons for denominations than differences in doctrine. Social compatibility, ritualistic preference, even musical tastes and styles of preaching might be mentioned as some of them.

Because of the one major doctrinal point, the Sabbath, we are drawn together for co-operation as a unit. But we often find ourselves too diverse on those other points for congeniality and high efficiency. This requires of us the greater grace, patience, and sympathetic consideration for our brother, all of which is good for the soul.

Our major Christian objectives are in common with a hundred other denominations—preach and teach and practice the gospel of Jesus Christ; but in our distinction we elevate the fourth commandment to the level of the other nine, and find joy and peace by giving it the place in our Christian experience which God intended.

In my study of the history of religion and Christianity, I am convinced that it is God's purpose to use orderly co-operation to bring about his kingdom in the world. The rich blessing of God on the organized Christian Church is clearly evidenced in its unbroken record of expansion and growth for two thousand years.

It is assumed then that you and I as Seventh Day Baptists are active members, believe in, and give moral and financial support to a local church organization. The object of this membership is for worship, for Christian fellowship, and for more efficient co-operation in getting done the many necessary things of the kingdom by using the church organization as a channel through which the major portion, at least, of our religious activities and benevolences are made effective.

As the church is a body or unit of co-operating individuals, so the General Conference is a body or unit of co-operating churches, working through its executive officers, boards, and committees. It is here we present a united front to the world, and bring to bear a force and stability that are respected.

The General Conference, its boards, and its committees are commissioned by the churches to plan missionary, evangelistic, and educational programs, stimulate greater spiritual activity, and judiciously administer and expend the people's offerings for these objects. All of these activities are of a missionary character, means of expanding and promoting the kingdom.

When the Master says to me, "Ye are the light of the world," "Go ye," he means something more than just plain high moral living. He put upon me a missionary obligation which neither I nor any other true disciple can side-step with a clear conscience. When Jesus said, "Upon this rock I will build my church," he used two words, "build" and "church," which assumes the method by which it will be done, organized expansion.

To properly accomplish their divine assignments Seventh Day Baptists need efficient, harmonious church organizations, and an efficient, harmonious denominational machine, both well ordered for present day tasks. They need likewise a ministry well agreed on polity and doctrine; and not the least of all, laymen who dare not call themselves Seventh Day Baptists till they have become honest, liberal, and regular contributors, both in money and service, to the local as well as the larger program.

Perhaps in a rambling way I have answered in part, at least, the question, "Why am I a Seventh Day Baptist?" I might add the very common statement we make of ourselves: "We are Baptists who insist on

observing the seventh day as Sabbath, according to the commandment."

We deplore the fact that in numbers we remain a small people. We make odious comparisons with other denominations that grow. We are sad and disheartened because our budgets, even when pared to the bone, fail in reaching a hundred per cent. Because of these facts there is a perennial psychology of defeatism, which paradoxically grows more by feeding upon itself.

My friends, I believe the pessimistic attitude is bad. It is wicked; it is disloyal. There are some very good reasons why we are few in numbers, and why we will probably remain few in numbers. The main reason we have been drawn together as a denominational unit is because we are in the spiritual progeny of Roger Williams; so protestant and so democratic, that even to whisper the word "pope" gives us the holy jitters.

Our budgets are ignored because a highly intelligent constituency are slow to contribute to remote causes or projects with which they are unfamiliar, and the practicability of which they might question. Seventh Day Baptists have no sympathy for under-cover administration of funds. They are too intelligent and too democratic to stand for it in the local church or in the denomination. They are extremely loath to hand our boards funds for discretionary expenditure. One or two unpopular items in a blanket or united budget seriously affect the budget. They are equally as jealous of their rights in having a word about the purposes for which endowment funds are expended. You cannot reach and preach to Seventh Day Baptists that they should give a tithe or more of their income to the Lord's work, and expect them to let you be the sole judge of what the Lord's work is.

Here is another reason which might affect our size numerically, all Christian giving is missionary. Do we really care if our neighbor and our neighbor's children do go to hell? I am forced to think sometimes that we don't care. We've got into the smug unitarian notion that God will take care of them anyway, why worry? My friends, if you've got that idea, your own soul is in a very precarious position. But even if that is the case with you, the Seventh Day Baptist church of which you are a member doesn't pronounce anathemas upon you and

excommunicate you. Another reason we are a small people is because we are a small people. A queer statement, but when amplified not so queer. Overhead expenses of a small organization are and must necessarily be greater than seems proportional. The cost of our Sabbath Recorder is an example. If it had four times as many subscribers, it would be self-sustaining. The salary and travel expenses of our officers and boards would be little increased if our constituency were four times as great.

These facts I have stated tend to disintegrate rather than to integrate; tend to destroy and suppress the spirit of co-operation that I believe Jesus the Master would want in his church, as he expressed when he prayed that we might be one.

Now what can we do about it? We have been trying for years to find a solution. Is there one? From a purely material standpoint we seem to have come to a full stop in one of those very familiar vicious circles. If we could get more money, we could get more members; and if we could get more members, we could get more money.

But, my friends, the problem is not a material one and will not be solved on a material basis. Dare I suggest that our spirit of democracy and protestantism has run into an individualism that is unchristian? Is it not stated somewhere that when we are out of harmony with our brother, we are out of harmony with God? Such a condition in a church or a denomination is divisive and weakening. The leadership of the Holy Spirit is absent. We are thankful indeed that this condition is not widespread among us as a people.

But how easy the road to such a condition. The great masses of humanity are so out of harmony with God. They are strangers to God, alienated, not on speaking terms with him, even deny his existence.

Pardon my diversion, but I think it is terrible for human beings to live for years within a hundred feet of one another and never even get a speaking acquaintance. Nothing between them to offend, perhaps, but just frigid suspicion. Isn't that inhuman? God never meant it that way.

My friends, the Spirit of God is nearer to you this morning than a hundred feet. The walls of this church right now are bombarded with hundreds of radio programs, and even our bodies are vibrating with the

waves, they are so near; yet we cannot hear them, for our auditory nerves are not tuned in.

Now if man in some mysterious manner can flash the thoughts of his mind through space to his fellow men in understandable terms, is it less reasonable to believe that God, with his great and omniscient mind, flashes intelligent messages to the minds of his children whom he has created for the sole purpose of loving and obeying and understanding him?

Jesus said to his disciples, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given, for their ears are dull of hearing, their eyes they have closed, they hear and in no wise understand." My friends, God is not to blame if you do not hear him. I say, God is not to blame because men do not hear his voice. But I have heard that a day comes when they shall be rudely awakened to find it too late. That day may be close at hand, who can say?

Perhaps none of the reasons I have given are the true reasons we remain a small people. Perhaps there is so much spiritual deafness among us that God cannot have his way with us and make us a great people. A complete self-surrender, a willingness to be sent and to be spent is the only way spiritual ears can be unstopped, my friends; and how God can and does use us when that happens!

Finally, as a note of optimism and encouragement let me say this: God has wonderfully blessed and multiplied the fruits of our labor as a people. The more we give and are spent for him, the greater the blessing. We have a record of accomplishment for the kingdom of which we may be justly proud. We want our church, our association of Seventh Day Baptist churches, in co-operative Christian work, to be a perpetual challenge to red-blooded young men and women with courage and conviction, and with a hunger for high adventure to step into the ranks with us, make a covenant with us to take the offensive with us against the hosts of sin, and do their share in winning the world for Christ. I'm stating to you only what we already believe, my friends, that applied Christianity is the only solution to our personal problems and our national problems. That is what we are working together for and what we are praying to-



gether for, and for the accomplishment of which we are seeking divine guidance in this Conference.

In fact, though perhaps more subconsciously than mentally registered, we are here in Denver this week applying ourselves to the task of making Christianity work. So while more or less distracted by the multiplicity of detail, let us not lose sight of the main purpose of our coming together year after year, that of exalting and promoting in all the world the saving gospel of the unconquered and unconquerable Christ.

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

ORGANIZATION OF COPEN CHURCH

Under this arrangement I went to Cove Creek and engaged a school house in which to hold a series of meetings to be held at a given time, left the appointment to be published and went home. At the time appointed I was at the place and learned that a series of meetings held by the Dunkers had been going on for two or three weeks in the school house. At these meetings they had tried to forestall my work by making hard speeches about the exercises they expected I would have, and continued their effort up to the time I was to commence, and then adjourned their meetings to another school house. My meeting began at the time appointed with a small congregation, and there was no one on whom I could depend to lead in singing and prayer. The Lord so graciously blessed the meetings that the house was soon filled to overflowing and many came to Jesus. One of the Dunker preachers came back and engaged in telling falsehoods on me to draw away the converts. "I had said I would baptise them in any way they wished me to—once backward, three times face forward, sprinkle or pour water on them first as they chose," he said. Notwithstanding all this, and the fact that the weather was very cold, I baptised quite a goodly number of persons, two of whom turned to keep the Sabbath.

Out of this revival grew the Copen Seventh Day Baptist Church. I was compelled to be absent when the church was organized by reason of the trial of a man who had forged my name to a note, being summoned by the State and held as a witness in the trial which was

going on at the time of the organization. I have always regretted this, believing that could I have been present, the constituent membership would have been double what it was.

(To be continued)

\* Written by him from memory for his son, Rev. Boothe C. Davis, while visiting him at his home in Alfred, N. Y., during 1897 and 1898; and transcribed from the original pencil-written note-books forty years afterward. Edited for publication by Corliss Fitz-Randolph. Nothing has been deleted, and care has been taken to preserve the language of the author throughout, keeping it, as nearly as possible, as he would approve could he be consulted.

**MARRIAGES**

De Lee - Lidell. — At Berlin, N. Y., August 26, 1941, Mr. Lansing De Lee and Miss Velma Lidell, both of De Ruyter, N. Y., were united in marriage, Rev. L. A. Wing officiating.

Duetsman - Bottoms. — At the parsonage of the Grove Presbyterian Church in Forreston, Ill., July 8, 1941, Mr. Edward Duetsman of Forreston and Miss Katherine Bottoms of Gurley, Ala., were married by Rev. S. G. Manus.

Frantz-Thompson. — At the Seventh Day Baptist parsonage on July 4, 1941, Ida Thompson, daughter of Mr. and Mrs. Jim Thompson, White Cloud, Mich., was united in marriage with Joe Frantz, son of Mrs. Henry Towne.

Staples - Allison. — On August 23, 1941, at Tyler, Tex., occurred the marriage of Mr. Rufus Staples, grandson of Elder Andrew J. Williams, and Miss Mabel Allison, daughter of Elder Allison, Baptist minister. The ceremony was performed by Rev. W. W. Dunn.

**OBITUARY**

Brewer. — Leah Almeda, eldest of eight children of Nathan and Clara Elliot Baxter, was born August 18, 1878, in Kasson, Minn., and departed this life June 22, 1941, in Riverside, Calif.

On September 21, 1904, she was married to R. C. Brewer. In 1905, they moved to Riverside where they have since resided. To them were born two children: a daughter, Bernice, and a son, Rex.

Having joined the Seventh Day Baptist Church in Dodge Center, Minn., in 1900, and in Riverside upon moving here, she was an active member until failing health forced her into the position of interested observer. Besides her husband and children, she is survived by four sisters: Mrs. Wm. Dunlap, Mrs. R. H. Houston, Mrs. L. A. Felton, and Miss Bertrice Baxter; and two brothers: Glenn and Lloyd Baxter.

Funeral services were conducted by her pastor, and interment was at Montecito. —L. F. H.

# The Sabbath Recorder

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## SABBATH AT CONFERENCE

(Reported by Duane Hurley)

"Day is dying in the west,  
Heav'n is touching earth with rest."

**S**unset—the universal entrance into Sabbath rest. The sun's last rays fade—across the plains, or behind the mountains. The Sabbath is begun. Wherever people may be, sunset is a sign to men that God's day has come.

On Sabbath eve, August 22, sunset in the Rockies united Seventh Day Baptists, met in Conference at Denver, Colo., with Sabbath keepers the world around. Evening vespers in song and word, led by Rev. Albert N. Rogers and Rev. Harley H. Sutton, emphasized the universal appeal and benefits of remembering the Sabbath day, to keep it holy.

**A**cknowledgment—that heeding God's commands does bring blessing was made in many sincere testimonies given during the conference meeting, conducted by Rev. Edward M. Holston at the conclusion of the Friday evening session.

**B**lood of the Covenant—was the subject of a Sabbath evening message from Rev. Claude L. Hill. He forcibly emphasized the fact that in a world where the pledges of men are no longer good, God's covenant is still valid after nineteen hundred years.

**B**lest be the tie that binds—Conference communion. Conducted by Rev. James L. Skaggs and Rev. Verney A. Wilson, the annual communion service was held at 9 o'clock Sabbath morning. Assisting with the "breaking of bread" were deacons and deaconesses representing churches from all parts of the denomination, headed by Deacon Orsen Davis of the Denver Church.

**A**nthems of praise and special music were a vital part of the Conference program, especially of Sabbath worship. A choir of over forty voices, directed by Rev. Albert N. Rogers, created the atmosphere of quiet reverence by singing "Twilight" (Nevin) on Sabbath eve. Musical inspiration Sabbath morning came through the singing of "The Lord's Prayer" (Malotte-Deis), and appropriate choral responses.

**T**aking stock of the past and present—was Rev. H. C. Van Horn's main objective in his Sabbath sermon on the subject, "Standing to the Covenant." "To be a true and loyal people," he pointed out, "we must stand to the covenant." His plea was for a rediscovery of THE BOOK, a vitally fresh contact with GOD, and a new vision of OUR MISSION!

**H**ope for the future—was dynamically evident in Sabbath afternoon's session. It was the program presented by the young people of Conference, under the leadership of Rev. Elmo F. Randolph. The problems facing Seventh Day Baptist youth and how they expect to meet those problems was the general theme of the worship service and dramatic presentations. Miss Dorothea E. Payne organized and staged a typical young people's meeting, one which might well be a model.

Sunset ushers in the Sabbath. The fading colors of the western sky, likewise, close the hours of God's rest. But there need be no sunset on Sabbath observance so long as young people dream dreams of bright days to come and older people keep alive visions of glorious days past.