

DENOMINATIONAL "HOOK-UP"

Salem, W. Va.

Dr. W. E. Hancock has asked for a year's leave of absence from Salem College which has been granted, and expects to leave the last of this week for Huntsville, Ala., where he will assume the task of establishing an industrial school. He has been asked to come there for that purpose.—Salem Herald.

Nortonville, Kan.

A reception was held at the Seventh Day Baptist church, the night of September 6, in honor of Mr. and Mrs. Henry Ring, who expect to leave on Sunday to make their home in California.

After a welcome by the pastor, greetings were given from the church by W. L. Van Horn, from the Missionary Society by Mrs. Orla Kenyon, from the Sabbath school by Edgar Wheeler, from the public school by Mrs. Craft, and from the bank by Miss Bessie Webb, who spoke of the wise counsellor and stalwart aid that Mr. Ring had been in the trying hours at the bank after the fire, and in the panic and the depression when over half of the banks in Jefferson County closed, but the First National remained open. She spoke of their pleasant relations with never a discord during over twenty years.

Original poems of appreciation were given by Mrs. Alena Bond and Mrs. Maude Burdick. Miss Lois Wells played a Chopin number, Ansel Crouch sang a solo, Mrs. Wilson and Mrs. Walter Stillman sang a duet, and the Stephan quartet sang "Goodnight."

—Nortonville News.

Farina, Ill.

We often hear it said "Opportunities for Seventh Day Baptists to engage in business and be able to keep the Sabbath are rare." I am bringing an opportunity where the Sabbath will not be a problem or a liability. There is an 80-acre farm for sale at Farina, Ill. It lies adjoining the city limit and within a mile of a new community school (opened this year), a good grade school, and a Seventh Day Baptist church. There is a good house, a good barn, chicken house and well and the land is level and of good quality; it can all be farmed. While the price is not quoted in this article, it is reasonable and one that anyone desiring a farm home in a good community can afford to pay.

This part of Illinois is not a paradise and in common with all other localities has draw-

backs. However, small grain, corn, fruit, hay and kindred crops do well. Poultry and dairying are adapted to this locality and can be extensively engaged in. The winters are not as severe as in the north and there is a longer pasture season than common.

This is written in the hope that some renter with enough money to make an initial payment down, or some farmer wishing to change location may be attracted and investigate this proposition before it is too late. If interested write Harry Howel or Rev. C. L. Hill, Farina, Ill.

Alfred, N. Y.

Friends will be interested to learn that Mrs. Geo. Thorngate and sons have rented an apartment in Alfred, N. Y., and plan to make their home there indefinitely. There has been no recent word received from Dr. Geo. Thorngate, who is at present in Shanghai, China.—North Loup Loyalist.

MARRIAGES

Cruson - Getchell. — At the Waterford Seventh Day Baptist church, on June 8, 1941, Mr. Daniel Cruson of Bridgeport, Conn., and Miss Brenda Getchell of Waterford, Conn., were united in marriage by Rev. Paul S. Burdick of Leonardsville, N. Y.

Parrish - Lewis. — At the home of the bride's parents, Dr. and Mrs. Welcome B. Lewis, 367 West Champion St., Battle Creek, Mich., on August 24, 1941, occurred the marriage of their daughter Madelene to George E. Parrish of Battle Creek. Rev. Henry N. Jordan officiated.

Sisson - Briggs. — Miss Emily Briggs and Mr. Ralph Sisson, both of Waterford, were united in marriage at the church, June 24, 1941. The ceremony was performed by Rev. Albert N. Rogers, the former pastor of the bride.

OBITUARY

Mills. — Orpheus S. Mills, August 23, 1857 - July 31, 1941. (Extended obituary will be found elsewhere in this issue of the Recorder.)

Pearson. — Little David, second son of Mr. and Mrs. Leonard Pearson, passed away after a very short illness early Sabbath morning, August 2, 1941.

Funeral services were conducted by his pastor from his home in Dodge Center, Minn., Sunday afternoon, August 3, on his fifth birthday. He leaves his parents, an older brother, two sisters younger, grandparents, and other relatives to mourn his going.
C. W. T.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., SEPTEMBER 29, 1941

No. 13



ORDINATION COUNCIL—EARL CRUZAN
Waterford, Conn.

(Mr. Cruzan's Daily Meditations are running in our October issues)

Contents

Editorials.—Results of Brotherly Love.—Conference Observations.—Christian Christmas Greeting Cards.—Pure Religion.—"Her Wedding Ring" Wanted	210-212
Daily Meditations	212
Missions.—The Mission of Christian Denominations.—A Worthy Example.—"Ye Are."	
From the Home Field—Good Work in New Auburn, Wis.—Annual Meeting of Seventh Day Baptist Missionary Society	214-216
Meeting of Tract Board	216
Woman's Work.—Worship Service for October.—Report of Milton Junction Ladies' Aid	217
Washington (D.C.) Letter	218
Children's Page.—Our Letter Exchange.—Why Helen Wasn't Invited to the Party	219
Our Pulpit.—The Sabbath and Vocations in a Modern World	220-222
Rev. Samuel D. Davis: An Autobiographical Sketch	222
A Personal Testimony	223
Obituary	224

The Sabbath Recorder

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

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EDITORIALS

RESULTS OF BROTHERLY LOVE

We used to sing that what we need, what the world needs, is "a little bit of love." Jesus taught that love is more powerful than hate. Too little has it been tried.

It is told of a southern mountaineer who had listened to an address on "Brotherly Love" and was moved to speak: "It's all very well for you all to talk about brotherly love, because you don't know anything about the conditions where I live. Right across the branch from our house lives a man that killed my father when I was a little boy. I saw him shoot him and I saw father's blood splashed on the ground. From that time everybody knew that some day I must kill that man. Now, I'm going back home from this college as a Christian teacher, and with God's help I'm going to love that man, no matter what kind of a coward the rest of the people think me. It's going to take a whole lot more nerve to do that than it would take for me to send a bullet through him." These were brave words from a brave man. It is recorded that five years later the man who murdered his father was himself conducting a Bible class in the teacher's little mountain school.

Love had won. And it will win more and more whenever and wherever this sort of Christianity is practiced and becomes contagious. Everyone who practices such a way of life at home and in his community is helping to bring into reality the kingdom of God.

CONFERENCE OBSERVATIONS

The claims of the people concerning Denver being nature's air-conditioned city were fully justified during our General Conference. While it was mildly warm through the middle of the day, the mornings and evenings were delightfully cool and nerve refreshing. Almost daily at some time light showers fell, but at no inconvenience to any. Several snowstorms on the range added to the ever present "white" of the Continental Divide in the distance. A considerable snowfall was reported in the nearby foothills. All these things added comfort and pleasure, especially to the delegates from the East.

The meetings of Conference were well attended in spite of mountain attractions—probably as many being present at the various board programs as at any Conference. The Sabbath morning session possibly was attended by fewer numbers than on such days in some of our eastern centers. Programs were good and people interested and attentive. Many felt that the programs were too long—a criticism usually made at Conference time. While one easily sympathizes with impatient or patient seat-warmers, it must be remembered that Conference means business. We are there to hear reports of our servants—the societies, boards, commissions, and committees. That takes time. Discussion and other matters of business take time. Worth-while addresses and sermons take time. Six days for Conference seem about all the days we can spend. Long and full programs are the result. It is necessarily so. But it is

the work of the Lord we are engaged in. It is to the credit of our people that they stand by and loyally attend to these things.

One mother had felt a bit critical of a rather long address, but felt repaid for repressing her feelings on hearing her young daughter express her pleasure and appreciation of it. A young boy told his mother how much he enjoyed a certain long sermon. Reminds one of the wriggly boy who on being reprimanded by his father for not listening to a sermon surprised him by telling text, theme, and the main points, and adding, "Dad, there were sixty-four rafters in the ceiling."

Everything possible was done by Denver people for the comfort of their guests. No one ever seemed bored or impatient with the many questions, complaints, or demands made upon them. Rest rooms, lounges, nursery, offices, telephone, mail service—all were conveniences adequately provided. The acoustic properties of the auditorium were not so good as one would like.

Comment elsewhere has been made on the fine music. Always, the choir leader, Rev. Albert N. Rogers, was on hand to lead in song. The special music was appropriate. The auditorium and other rooms were decorated with beautiful flowers, gladioli predominating. These flowers always give us a thrill.

One cannot adequately express his feelings of appreciation of all the activities of the local people in foreseeing and providing for the visitors' needs and comfort.

The free evening for recreation was used variously. We can't say what most of the people did, but a goodly group visited, and enjoyed the practice of a large men's chorus—in the midst of which nine fathers and nine sons rendered two fine selections. Pictures of former Conferences, churches, and objects with other matters of interest were thrown on the screen. Also some records were played.

The records were of sermonettes by our ministers, with songs and skits of interest. This, we understand, was the result of a new idea in religious education and evangelism as proposed and is being promoted by Mrs. Helen Hunt Howard of Compton, Calif., a teacher, and one of our lone Sabbath keepers. She hopes we can form a circulating library of these records for use in our churches, pastorless or otherwise, small isolated groups, and, or, people separated from their home church folks.

The day following Conference many availed themselves of the two scenic trips sponsored by the Recreation Committee: Mt. Evans trip and Ridge Highway trip, over Fall River pass, through Estes Park.

The next Conference will be held at Salem, W. Va., beginning on the Tuesday before the fourth Sabbath in August, 1942. The president is Professor Harley D. Bond of Salem College. The new members of the Commission are Perley B. Hurley of Riverside, Calif., and Rev. Leslie O. Greene, Albion, Wis.

CHRISTIAN CHRISTMAS GREETING CARDS

In response to a growing demand on the part of Christian people for greeting cards which truly represent the Christian significance of Christmas, the American Bible Society has prepared a series of cards, each one containing an appropriate Scriptural passage.

Each \$1 box contains fifteen cards made up of twelve designs selected for their beauty and suitability.

Old masters—Rembrandt, Rubens, Durer, and others are faithfully reproduced—illustrations from ancient Bibles—reproductions from the original King James and Gutenberg Bibles are included—all are in color and each card contains a timely Scriptural quotation.

One way of recalling people to the deeper, lovelier, and abiding character of Christmas is to draw attention to its Christmas origin. The greeting cards which the American Bible Society is publishing this year are designed to perform that needed service.

At the same time a generous part of the income received will aid in providing to those who do not have it, the only Book where the eternally hope-inspiring Christmas message can be found.

These cards are now available and can be secured from the New York headquarters of the American Bible Society, Park Avenue and 57th Street, New York, N. Y.

PURE RELIGION

A fine example of true religion was shown in a recent meeting of the Executive Committee of the Federal Council of the Churches of Christ in America. It was on the part of Dr. Nathaniel Micklem of Oxford, England, principal of Mansfield College, who brought greetings from the churches of England which are undauntedly carrying on in spite of destroyed church buildings, difficul-

ties of assembling, and crippled financial support.

Doctor Micklem had spoken with feeling appreciation of the aid furnished by the American churches, and of the conditions facing the English churches. But his chief concern was expressed for the Christian churches on the continent, Belgium, Holland, and especially Germany. He urged, if the American churches have aid for over-seas churches, that they help the churches of Germany. Holding no bitterness against the German people and asserting that there was none yet held by the English church people, Doctor Micklem unselfishly appealed for help for other people than his own.

This is the true spirit of Christianity, not too much or too often exemplified in these days of strife and confused issues. Thank God for such a manifestation, and all hail to such apostles of good will.

"HER WEDDING RING" WANTED

For some time the helpful booklet, "Her Wedding Ring," by Mrs. Theodore J. Van Horn (Harriet C.) has been out of stock at the depository of the Tract Society.

Rev. Clifford A. Beebe, pastor at Fouke, Ark., would like to secure a few copies. Perhaps some pastor or some church may have a few copies of this booklet on hand which they would be willing to send to Brother Beebe. It would be a real favor, and would be greatly appreciated by him.

This tract is an attractive one, setting forth the truth and value of the Sabbath in a most pleasing manner.

DAILY MEDITATIONS

(Prepared by Rev. Earl Cruzan, Waterford, Conn.)

Sunday, October 5

Read John 18: 1-13.

"The cup which my Father hath given me, shall I not drink it?"

There are two thoughts which come to us in connection with this portion of Scripture. The first is the supreme gift of Christ that he would give his life—and we know from the agony in Gethsemane that he did not want to die—for our sins—yours and mine. He suffered before death, and he must have endured great suffering on the cross for you and for me.

The second thought is his great humility and obedience to the will of God. For he,

although desiring life, was ready to drink of the cup which God had given him; he was willing to carry out God's will even if it were contrary to his own desires.

Prayer—Help us, O Lord, to bear any burden that may come from serving thee. May we be worthy of the salvation offered to us by Christ through his death on the cross. Amen.

Monday, October 6

Read John 14: 1-20.

"Because I live, ye shall live also."

Life would be rather hopeless if all we had to look forward to were death and oblivion. We might almost wonder, "What's the use of living?" especially when we get discouraged or are sick or suffering. But thanks be to God and to his Son, Jesus Christ, our Lord, that our existence does not end with physical death. For God has offered to us eternal life through belief in Christ, and Jesus himself says, "Because I live, ye shall live also." What more could we ask than eternal life with such a friend as Jesus?

Prayer—May we, our Father, be worthy of eternal life. Grant unto us here a fellowship by following Jesus, and a continuing fellowship with him when death shall end this physical life. In Christ's name. Amen.

Tuesday, October 7

Read Isaiah 49: 5-12.

"I will also give thee for a light to the Gentiles."

This is part of the prophecy of Christ's coming into the world. He was to be given as a light to Judah and Israel; and also to the Gentiles. The Children of Israel had a light given to them which they were to hold forth to all people. This light was the truth of Jehovah, the worship of the one true God. Many Greeks sought the Jewish religion because it had more to offer in a spiritual way than any other. Christ came bringing the gift of salvation to all that believe on him. Now that light is ours—the light of Christ. But that gift grows most by sharing. We must let our light shine. We can help to spread the light of Christ if we let it be reflected from our lives. "A diamond is valued in proportion to its power to reflect the rays of light thrown upon it. The value of life is seen in its power to reflect the light of divine love and truth."

Prayer—Help us, O Lord, to reflect from our lives the light of thy love and thy truth. May thy light shine through us unto all men. Amen.

Wednesday, October 8

Read Exodus 20: 1-18.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill." Matthew 5: 17.

God in his supreme knowledge gave to his people a code of laws covering their relationship to him and their relationship to one another. These are the ten words given to the Children of Israel. The first four regulate man's conduct toward God, and the remaining six are concerned with man's relationship to man. Christ said, "I am not come to destroy but to fulfill." Christ implied all of the Ten Commandments when he gave the two commandments, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind. . . . Thou shalt love thy neighbor as thyself."

These laws had become mere legalism. Christ gave to them a spiritual interpretation. And that is what Paul meant when he said, "Ye are not under law, but under grace." We should obey law, not because we are afraid of punishment if we don't, but through the love of Christ we should want to do what is right toward God and toward our neighbors.

Prayer—May we, thou Giver of lofty precepts engrave thy laws and thy commands upon our hearts. May we keep them in the spirit of love and faith. Amen.

Thursday, October 9

2 Timothy 3: 10-17.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Here we have another abiding gift of God, our Bible, given to us as God has inspired men to record the eternal truths. As Christians, as Seventh Day Baptists, we accept these Scriptures as our final authority in faith and conduct. Through them we may know the history and struggle of the chosen people as they sought God. Through them we may know the teachings of the world's greatest teacher, our Lord. Without this gift of the Scriptures, we would lack much of the authority we have in our religion. We would lack our great source of strength and comfort in times of trouble.

Prayer—We thank thee, most wonderful Counselor, that we have thy will recorded for mankind. May we turn to the Scriptures for guidance when we are in doubt and troubled. Amen.

Friday, October 10

Read Matthew 10: 24-39.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both the soul and body in hell."

As we come to think of Christian giving, we may think of several things which are involved. But the first and foremost gift which we must make is the gift of ourselves. We must give our whole lives whole-heartedly and unreservedly to Christ. Only then may we truly be called Christian. We must be able to say:

"Take my life and let it be
Consecrated, Lord, to thee;
Take my hands and let them move
At the impulse of thy love."

Read or sing together the rest of this hymn and ask yourself if you are ready to make that first gift to Christ.

Prayer—O Lord, take our lives, fill them with the love of thy service. May we give ourselves completely to thy service. Amen.

Sabbath, October 11

Read Luke 12: 22-31.

"Seek ye the kingdom of God; and all these things shall be added unto you."

If we have given our lives to Christ, it will necessarily mean that we give our devotion to him; yet many today who profess Christ and claim they have given their lives to him, give far more devotion and loyalty to the movies, to a club, to a hobby, to their own pleasures—a ride on Sabbath afternoon—than they give to Christ and to the services of the church. So many today go to church if nothing else interferes, but time spent in church work is given only after other things have been taken care of. Where are we giving our first loyalty and our first devotion?

Prayer—Our Savior and our Guide, may we give to thee our loyalty and our devotion. May we place first things first in our lives. Amen.

SABBATH SCHOOL LESSON

Christ Our Savior. Scripture—Matthew 20: 25-28; Luke 19: 1-10.

Golden Text—John 3: 16.

What a man sees determines whether he is a stumbling block or a building block or just a block.—George Reid.

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 MISSION OF CHRISTIAN DENOMINATIONS

What is the purpose of a denomination bearing Christ's name? I suppose some would say that the mission of the Seventh Day Baptist denomination is to propagate the Sabbath truth; others would say that it is to support the denominational boards; others that it is for the purpose of supporting the schools. We do exist for the purpose of propagating the Sabbath truth, both the sabbatic idea and the day which Christ observed, and we ought to support our boards and schools; but we are thinking on the surface if we think the Church of the living God exists for any of these purposes, primarily. A denomination of churches bearing the name of Christ has, as its first aim, if it is worthy to exist at all, nothing short of the purpose God, the Father, had when he sent Christ to the world, to toil, teach, suffer, die, and rise again. What was God's purpose in that tragic transaction? It was and is to evangelize the whole world, as Christ said when he commissioned his followers. (Matthew 28: 18-20.) Such is the cardinal purpose of churches and denominations in general, and such is the fundamental aim of the Seventh Day Baptist denomination and its churches. We are, above all other things, called upon to do our part in this colossal and divine undertaking, beginning at home and extending to the ends of the earth.

W. L. B.

A WORTHY EXAMPLE

For several years the New York City Church has given the Missionary Board the services of its pastor one month during the summer vacation. The pastors of the church have entered enthusiastically into the plan. Every year it has been arranged that the pastor serve a pastorless church. It has been understood that the Missionary Board would help pay the traveling expense if this aid was needed, but it has only occasionally been found necessary. In every case much good has been accomplished, and in some cases this service has marked the turning point in the church.

The item in the Missions Department this week entitled, "From the Home Field—Good Work in New Auburn, Wis.," is the account of the fine work done by the pastor of the New York Church this summer. What the New York Church is doing in giving its pastor for mission work one month every year is a worthy example for other churches. There are quite a number of churches which have no pastors, and if churches having full time pastors would lend them for a few weeks to pastorless churches, it would mean more good to the cause than words can tell. Our New York City Church has set us a worthy example.

W. L. B.

"YE ARE"

Every Christian becomes "somebody" in this world; Christian living does not produce a cipher. Experience forms character, and one becomes in character what one chooses to be. Can one be a Christian today, and nobody mistrust it? It is to his active followers our Lord would say, "Ye are the light of the world," and his commands are for today.

Did Jesus leave any directions for tomorrow, except to take his gospel to all the world?

A. S. B.

FROM THE HOME FIELD -- GOOD WORK IN NEW AUBURN, WIS.

To the Board of Managers, Seventh Day Baptist Missionary Society, Rev. William L. Burdick, Secretary, Ashaway, R. I.:

The following report is submitted, covering work done by the pastor of the First Seventh Day Baptist Church of New York City in and with the Seventh Day Baptist Church of New Auburn, Wis., by arrangement of the Missionary secretary between July 23 and August 10 and, after the General Conference at Denver, from August 28 to September 7.

Five Sabbath services were conducted and twenty-eight days were spent in residence work. On the last Sabbath of the period the Lord's Supper was administered, about seventy persons being in attendance.

A young people's camp was held from July 30 to August 3, plans having been made by correspondence before my arrival with the help of the camp committee of the Seventh Day Baptist Board of Christian Education. Thirty-six campers attended, representing the

Dodge Center, Minn., and the Milton, Milton Junction, Walworth, and New Auburn, Wis., churches. Rev. Carroll L. Hill and Miss Dorothea Payne shared in the leadership of this project, and generous support was given by members of the New Auburn Church. A feature of the camp was the plan for accepting a part of the camp fees in farm and garden produce, which enabled a number to attend who could not otherwise have done so. The location of the parish in a beautiful lake district makes this type of work unusually rewarding.

Seventh Day Baptist families in Colfax, Haugen, Exeland, and Stevens Point were visited and a very cordial welcome was received in each home. It is hoped that the Christian Endeavor society of the New Auburn Church may arrange to visit and hold a service in some of these homes during the winter months.

Characteristic hospitality was extended to the summer pastor by the members of the church, and a picnic dinner in recognition of his services was held the last Sabbath. Other social affairs held during the summer were the annual picnic of the Sabbath school and a Christian Endeavor social given in honor of two young women about to leave home for normal school. A regular meeting of the Ladies' Aid society was held while I was at Conference and their work is going on. The semi-annual meeting with the Dodge Center Church had just been held a few weeks before my arrival.

It will be of interest to the board to know that the New Auburn Church has extended calls to two ministers in recent months in the confident hope that funds would be made available by this board, as in years gone by, to aid in their support. Although neither man accepted the call, it is clear that the efforts of this board in sending workers to the New Auburn field during the past four summers have borne fruit.

The expense of my travel to and from the field, amounting to \$54.88, has been duly met by the New Auburn Church, and a comfortable apartment was furnished for my convenience during my stay.

For reference the names and addresses of seventy-one nominal Seventh Day Baptists is included with this report, all of whom, in one

way or another, need to be served by the New Auburn Church.

Faithfully yours,
Albert N. Rogers.

September 16, 1941,
472 Hawthorne Ave.,
Yonkers, New York.

ANNUAL MEETING OF SEVENTH DAY BAPTIST MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church in Westerly, R. I., September 21, 1941.

Rev. Harold R. Crandall, the president, was in the chair.

The meeting opened with prayer by Deacon James A. Saunders.

Voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, adopted by said board on July 20, 1941, be approved and ordered recorded.

Voted that the officers and members of the Board of Managers as recommended by the Nominating Committee be elected. They are as follows:

President—Harold R. Crandall, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Karl G. Stillman, Westerly, R. I.

Board of Managers—Albert S. Babcock, Rockville, R. I.; Harold R. Crandall, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; John H. Austin, Westerly, R. I.; Morton R. Swinney, Niantic, Conn.; Edwin Whitford, Westerly, R. I.; George B. Utter, Westerly, R. I.; Karl G. Stillman, Westerly, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; William L. Burdick, Ashaway, R. I.; James A. Saunders, Westerly, R. I.; Charles E. Gardner, Waterford, Conn.; Robert L. Coon, Westerly, R. I., (R.F.D.); Mrs. Alexander P. Austin, Westerly, R. I.; Walter D. Kenyon, Ashaway, R. I.; John S. C. Kenyon, Bradford, R. I.; Hiram W. Barber, Jr., Westerly, R. I.; Elston H. Van Horn, Westerly, R. I.; Lloyd B. Langworthy, Ashaway, R. I.; Wayne R. Rood, Rockville, R. I.; Earl Cruzan, Waterford, Conn.; Ralph H. Coon, Ashaway, R. I.; Mrs. James G. Waite, Bradford, R. I.; Mrs. Carleton Irish, Rockville, R. I.; Mrs. Harold R. Crandall, Westerly, R. I.; Albert N. Rogers, Yonkers, N. Y.; Corliss F. Randolph, Maplewood, N. J.; Herbert C. Van Horn, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.

The president appointed the Nominating Committee for next year as follows: LaVerne

D. Langworthy, Mrs. Alexander P. Austin, and Robert L. Coon.

Voted that we adjourn to meet at the same place on the third Sunday in September, 1942, at 2 o'clock p.m.

The meeting was closed with prayer by Rev. Ralph H. Coon.

Mrs. Alexander P. Austin,
Secretary pro tem.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, August 10, 1941, at 2 p.m., with Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Frederik J. Bakker, J. Leland Skaggs, Esle F. Randolph, George R. Crandall, and L. Harrison North, manager of the publishing house. Visitors: Mrs. Corliss F. Randolph, Iseus F. Randolph.

The board was led in prayer by Esle F. Randolph.

The secretary read the minutes of the last meeting.

President Randolph reported that the corresponding and recording secretaries together with the president had approved the annual report of the Leader in Sabbath Promotion as part of the board's annual statement and report to the General Conference.

Authorization for the purchase of shares in four different Savings and Loan Associations was made by suitable resolution.

President Randolph stated that the steel cases for bound volumes of the Sabbath Recorder, the purchase of which was authorized at the June, 1941, meeting of the board, have been delivered, at a cost of \$250.05.

The report of the Committee on Denominational Literature was presented and accepted, and its three recommendations adopted, each by separate vote, as follows:

To the Tract Board:

Your Committee on Denominational Literature begs leave to submit the following report:

The committee met on June 19-20, 1941, at Alfred, N. Y., immediately following the annual meeting of the Ministers' Conference, with all the members present at each of its four sessions.

The committee gave due consideration to the disposition of the unbound copies of Seventh Day Baptists in Europe and America, referred to it at your regular monthly meeting on May 11, last, and

Voted that the committee recommend that the Tract Board make an appropriation, not to exceed \$75, annually, to be expended under direction of the Historical Society for binding these books.

Any recommendation as to further disposition of these books, the committee waived for future consideration.

Concerning the Sabbath Recorder, the committee engaged in a general, informal discussion, taking note of the Tract Board's responsibility in the premises; of the Recorder's financial status; of its physical limitations as to size, reduced from 32 pages with a 4 page cover, to 16 pages without a cover; of its various special departments, each under the supervision of its own contributing editor; of the fact that the editor is able to give but half time to a full time job, and of divided interests necessarily involved thereby. Furthermore, the committee took note of the well understood fact that no paper, even though edited and published under the most favorable conditions, is able to give entire satisfaction to all its readers.

After a full consideration of this situation, the committee is constrained, unanimously, to commend the present editor for his painstaking and unsparing efforts, thus handicapped, to make the Sabbath Recorder a periodical representative of our various interests and activities.

Then, with no criticism, implied or otherwise, of the present editorial administration of the Sabbath Recorder, but recognizing change and changing conditions as to religious periodicals, and with a look to the future, the committee took the following action:

Whereas from time to time the question of the responsibility of the Tract Board for the editorial policy of the Sabbath Recorder has arisen; and

Whereas the right of the publisher, or publishers, of any given periodical publication to determine its general editorial policy is generally conceded; and that he, or they, are even held legally responsible for its contents, is well known; and

Whereas, when the general editorial policy of such publication is determined, the complete freedom of the editor within the scope of such policy should be unquestioned; and

Whereas, in our judgment, the Tract Board will do well to take cognizance of the foregoing; and

Whereas the committee deems it unwise to disturb the status quo of the present editorial management of the Sabbath Recorder; therefore be it

Resolved, That we recommend that when a change is contemplated in the editorial chair, a carefully selected committee, irrespective of board membership, be appointed by the Tract Board to recommend a suitable candidate for that position, after it has conferred in person with such candidate; that, in behalf of the Tract Board, such committee shall carefully and fully outline, in broad general terms, what the editorial policy of the Sabbath Recorder should be, and obtain from the candidate whom it recommends a full and free consent to the policy so outlined; that the committee shall give due consideration to the professional equipment of the candidate, who, in addi-

WOMAN'S WORK WORSHIP SERVICE FOR OCTOBER

Song—"Master, no offering, costly and sweet."

Scripture Reading: Philippians 2: 12-15.

Opinions sometimes have the strength of iron. Sometimes we glory in standing up for our rights, and in doubting the good judgment and opinions of others. Today a blue-jay and a squirrel had a fierce discussion over some disputed question of rights. The squirrel sat on the branch of one tree and the bird on the branch of another, and they talked alternately to each other in very angry tones and with great emphasis. For some time the air was filled with their distressing, discordant tones, and no relief came until the bird said her last word of disapproval and flew away.

Nothing much was settled by the discussion, I am sure, and the world was no better for their loud protesting for their rights.

How many times discordant notes are sounded by men and women who see only their side of the question. As we enter a new year of work after the summer has passed, may we strive to be more ready to consider the opinions of others, more willing to look at all sides of a question or plan, and be more patient and kind in all our dealings with others.

Prayer: Use the song by P. P. Bliss, "More Holiness Give Me," either singing, or reading the words in unison.

Genette I. Burdick,
(Mrs. Willard D.)

REPORT OF MILTON JUNCTION LADIES' AID

Your key worker submits the following report:

During the year I have tried to stress some of the points required by the Woman's Board which had not been especially urged before. Perhaps the one receiving most attention was No. 10, in regard to Bible Study. We devoted almost entire programs to this a few times and ordered Bible leaflets from the Woman's Board which were distributed to both resident and non-resident members.

We memorized the sixty-seventh Psalm and the prayer of St. Francis of Assisi and used them for devotions at each meeting. Copies

tion to other required qualifications should be well grounded in Seventh Day Baptist doctrine, history, and traditions; that this be a permanent committee, and that it shall have at least an annual conference with the editor, and more often if it deem it expedient to do so, as to the editorial policy of the Sabbath Recorder. And be it further

Resolved, That we further recommend that said committee make a careful inquiry as to the status of the contributing, or departmental, editors, and make such recommendations thereto to the Tract Board, as, in the judgment of said committee, may be necessary or expedient.

In addition to the foregoing action, the committee gave much time to the consideration of subject matter for the proposed tracts named in its report to your board at its January meeting, last, and other details incident to preparation to their publication. Definite progress is confidently expected at the next meeting of the committee, probably about the last of November or the first of December, next.

At the July meeting of the board, there was presented a communication from Rev. Lester G. Osborn, the pastor of the Shiloh, N. J., Church, making reference to a plan for distribution of Sabbath literature, saying he hoped to interest ten groups of young people who would distribute each group, one thousand such packages, and asking if the Tract Board would furnish the necessary copies of the tract entitled, "Why We Are Seventh Day Baptists," for that purpose. This request was referred to the Committee on Denominational Literature.

Since that committee was not likely to have a meeting for several months, the chairman, after ascertaining the probable cost of furnishing the tracts in a special edition, communicated with the other members of the committee, sending them, each, a copy of Mr. Osborn's request. The members of the committee unanimously concur in recommending that the board grant the request, at an estimated cost of \$35.50, the committee understanding that the ten groups of young people mentioned in Mr. Osborn's letter be secured for the proposed distribution.

Respectfully submitted for, and in behalf of, the Committee,

Corliss F. Randolph,
Chairman.

This meeting being without quorum, these actions were not valid until approved by a meeting of the board at which a quorum appeared. The actions were so approved by the board in regular session on Sunday, September 14, 1941.

Corliss F. Randolph,
President,
Frederik J. Bakker,
Assistant Recording Secretary.

of the latter were made and handed to the members.

We studied the Mission Book by having members report on chapters at the meetings.

We have given enthusiastically to the United Budget and special project of the Woman's Board. Our society has given to the temperance movement through the Anti-Saloon League and co-operated with the W. C. T. U. in their work, several members of the society being workers in the W. C. T. U.

We have made gifts of Recorder subscriptions to some of the young people who were away from home, and we have enlisted as members some of the young ladies who cared to join us.

Though no special plan of giving was worked out, the women have all given generously whenever called upon so that the necessary funds to carry on the work were always available.

Generally speaking, I would rate our society as being nearly one hundred per cent on the projects suggested by the Board. May we all pray for faith and guidance in the future.

Respectfully submitted,
Lillian Campbell,
Key Worker.

WASHINGTON (D. C.) LETTER

Dear Editor:

Advocates of peace at any price often refer to Christ's injunction to turn the other cheek when struck. The usual inference is that Christ meant this action in case of a physical attack. Is it unreasonable to presume he had in mind attacks made by use of abusive and unkind language, even more than the physical? He said not to worry about those who injured the body, but be concerned about those who destroyed the soul. Christ was no namby-pamby molly-coddle. He used a whip and drove evil doers out of the temple. He called evil doers by the strongest names in the language. Are we following this example when we compromise with evil doers such as Hitler, Stalin, and Mussolini? These arch fiends would destroy both body and soul and all true Christian religion. Shall we sit smugly in our seemingly protected homes and only say it is just too bad, or that the whole matter

is no concern of ours until a bomb is dropped on us and we are eliminated? Why worry so much about physical injury? Our physical bodies are not with us in the great hereafter.

If we could turn the other cheek when unkind words are spoken, church rows would be less frequent and less bitter. When a church row is getting started, why not call prayer meetings and get close to God instead of calling political meetings to marshal the different factions for a show down? Here is surely where Christ would say turn the other cheek.

Would Christ call Hitler and his ilk brother and say we must not oppose but only appease him? What is meant by the Church Militant if we do not protest the destruction of Christianity in a large part of the recognized Christian world and follow the protest with the only means of opposition that beasts understand? Is every person that has the physical likeness of a human being our brother? Was he created in God's image? God is a Spirit. Does Christ mean we must turn the other cheek to every individual with a physical human likeness when he attacks us physically or even berates us with the strongest language at his command? Some persons cannot be treated as brothers.

No Christian wants war, physical or mental, but if Christians do not fight for Christ and Christianity surely no one else will. We must not only fight for Christianity but we must vigorously oppose those who are trying to destroy it, even at the risk of destruction of our physical bodies. There are more important things than peace—such as liberty and the chance to worship as we wish. The Church does not want the government to interfere with religion; should not the Church be equally cautious about interfering with governmental activities? After all, our freedom of action is dependent upon a liberal and understanding government. Some individuals feel they know better than the government as to what course to pursue. Perhaps we do, but necessarily we must abide by the action of those we have elected to represent us, even if that means to go to war and fight that we may continue to exist as a free people. Peace at any price never won freedom for any people.

H. N. Wheeler.

September 4, 1941.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Recorder Children:

I am still looking for letters, but in vain. However, I know you haven't had time to write since my last request for letters, but I want you to know that my invitation is a standing one, good any and every week. So please do not wait for an invitation. This will have to be story week again I'm thinking, and here is your story.

WHY HELEN WASN'T INVITED TO THE PARTY

One pleasant spring day little Helen March came running home from school crying as though her heart were broken, and the sobs grew louder and louder as she came running into the house, the tears rolling down her cheeks.

"What ever is the matter?" asked her mother, as she drew the little girl into her lap.

"They didn't ask me to the party. Oh, dear me!" she cried, and sobbed harder than ever.

"Whose party?"

"Daisy's and Fred's. It's tomorrow afternoon. They asked all the others in my room except two boys and me."

"Perhaps it was a mistake," said her mother.

"No, it wasn't. I heard Daisy say to the little new girl, 'You'll have a good time, for Helen won't be there.' Oh, dear! Oh, dear!"

Just then the telephone rang and her mother went to answer it. When she came back she said, "That was Daisy's and Fred's mother inviting you to their party."

"Oh!" said Helen, and she stopping sobbing. "Did she say Daisy and Fred wanted me to come?"

"No-o. She just said you were on the list, but the children left you out."

Helen began to cry again, but she stopped when her mother took her out to the kitchen and made her favorite drink, lemonade, but she kept wondering why Daisy and Fred did not want her little girl at their party. So she decided to visit school the next day. She went just before recess in the morning and stood at a window to watch the children when they had gone out to play. The first game they played was tag, and Helen could

not be caught, though she did not seem to be running very fast. Mrs. March kept close watch. How did it happen that every one who got in Helen's way was caught? One almost tumbled, another stopped short, and the little new girl fell flat. Helen had put out her foot and tripped her. At last Helen was tagged, and all the children shouted, "You're 'it,' Helen! You're 'it!'"

"No, I'm not," said Helen. "That wasn't fair."

"You were tagged. You're 'it.'"

"I'll not be 'it!'" said Helen, pouting.

Just then the school bell rang and the children came in, but Mrs. March had seen enough to know why Helen was not wanted at parties.

After supper Helen and her mother played croquet. As Helen was trying to get her ball through a wicket her mother jostled her, so it bounded away.

"Why that was your fault, Mother," said Helen.

Mrs. March only laughed and took her turn. She missed her wicket, but she played again.

"That's not fair," said Helen.

"Don't you think it's as fair as you played at recess?" said her mother. When I saw you trip up that bashful little girl and refuse to be 'it,' I knew why Daisy and Fred didn't want you at their party."

Helen hung her head.

"I'm asked to help at the party," said Mrs. March, "and I shall expect my little girl to play fair and to behave as well in the games as she does in the schoolroom."

The next afternoon was a half holiday and the anticipated party came. The first game was blindman's buff.

"I'll be 'it,'" Helen said, the very first thing, and she was so funny and slow guessing the child she caught that all the children laughed, and she laughed the loudest of all. When the little new girl had to be "it" a long time, Helen let herself be caught, and Daisy hugged her and said, "I'm so glad you came, Helen!"

And when the same shy little girl asked to play farmer in the dell, Helen started to say "I hate it," but she said instead, "I will."

A happy mother and a happy little girl went home after the party was over. It was still an hour before bedtime. Mrs. March said with a smile, "If you will play croquet

with me, dear, I'll play as fair and as nice as you did at the party."

"It was a nice party and I had a lovely time," said Helen and ran to get the mallets.

—Adapted from "The Good American Vacation Lessons," by Mizpah S. Greene.

OUR PULPIT

THE SABBATH AND VOCATIONS IN A MODERN WORLD

(An address by Karl G. Stillman, presented at Tract Society hour, General Conference. Read by Rev. James L. Skaggs.)

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, . . ." In this portion of the fourth commandment is the Scriptural injunction not to work on the seventh day which to Seventh Day Baptists, among others, means that we should not work on the seventh day of the week, or Saturday.

During the early years in the history of our country, the chief occupation of the settlers was that of clearing the land of forests and stones to a sufficient extent to permit planting of crops to last through the winter season. In other words, farming kept most everyone busy. Of course much time and effort were expended in the building of cabins and simple homes to shelter the pioneers and their families, but as a general rule each family was self sufficient. There were no contractors who made a business of such work, although a spirit of mutual helpfulness was much in evidence with neighbors assisting neighbors in their work. Because of the fact that each individual was very nearly independent, it was no problem for those who so believed to observe the seventh day Sabbath.

As the years passed, other occupations along specialized lines were developed. Guns were in constant demand as a protection from Indian raids as well as for use in shooting game. Men with ability to make and repair firearms were in demand and soon gunsmithing was a common occupation. Blacksmithing, too, attracted followers as horses required shoeing and there were other demands for iron products which the blacksmith alone could supply. The desire to explore and to engage in ocean commerce with far away

lands brought shipbuilding to the fore and, though this occupation was far different in form from the same line of endeavor today, it was a long step toward the coming industrial age. With the invention of the cotton gin, the steam engine, and other devices, added impetus was given to the trend toward the industrial revolution so-called. As this development gained momentum, life became more complicated and with the invention of steam locomotives, automobiles, and aeroplanes, together with the many marvelous discoveries in the fields of chemistry and electricity, we find ourselves in an age filled with wonderful conveniences for comfortable living, and in a sense we are able to live more abundantly.

During these years of progress, what has happened to the possibilities of securing gainful employment and at the same time observing the Sabbath of the Bible? As the transition from an agricultural economy to one largely dependent on industrial activities took place, it became more and more difficult for people not to work on Saturdays. This was the condition twenty to twenty-five years ago, and it is my opinion that the effects of that period carry through to the present day and are responsible for the loss of countless members of our churches. The company with which I am now associated recognized this problem and in 1913 established a five day work week, being one of the first companies in the country to do so. Previously a six day week schedule of working hours had been observed from Sunday through Friday noon, but with the change referred to, no work was scheduled for Sunday. It was thought that with both Saturday and Sunday free, employees would be tempted less to stay away from church on the Sabbath for the purpose of participating in outdoor recreations of one kind or another. It also had the advantage of permitting those employees who so desired to observe Sunday as their day of rest. This was a wise move and in my opinion was largely responsible for the addition of nearly one hundred members to the Pawcatuck Church in a space of four years' time. What took place in that community, however, was quite different from elsewhere in our country, for in most places work was required in factories, offices, and stores on Saturdays for at least a half day.

When the depression fell upon us all, in the late twenties and early thirties, many businesses were compelled to reduce their work-

ing hours and in so doing great numbers adopted the theory of the five day week. Automatically this opened new opportunities to Sabbath keepers for employment. Also it wasn't long before the government recognized the advantages of a shorter week for business, and established the "forty hour week" so-called. Within the past two years the scope of businesses affected has been widened as banks in the larger cities and many department stores have closed their establishments on Saturdays, for the summer months at least. The present trend definitely points to an eventual almost complete observance of both Saturday and Sunday as non-working days. From this brief description of present day conditions, it should be readily apparent that there are almost unlimited possibilities for Seventh Day Baptists to secure employment without sacrificing their ideals, and such employment can be obtained without any embarrassment whatsoever. Sabbath privileges have in the past been granted Seventh Day Baptists in many instances and without doubt requests for such privileges at times have proved difficult, yet at the same time have been character builders for the asker.

What types of endeavor should our people engage in? There is a great need for ministers, and here is one vocation which offers absolutely no obstacle to Sabbath observance. I urge our young people to give serious thought to the possibilities of the Christian ministry as a life work.

Then there is farming. In agricultural pursuits one is his own boss, and it is possible to arrange all but certain compulsory obligations of work so that it is not necessary to labor on the Sabbath. The fact that so many of our churches are located in rural communities is mute but eloquent testimony that rural vocations are conducive to the establishment of Seventh Day Baptist Churches.

Teaching is another profession which as a rule has no requirements which are in opposition to our beliefs. It is true that the most likely difficulty will be encountered in scheduled functions on Friday nights, but this is not insurmountable if one is only willing to stand fast and live up to his beliefs.

Medicine and dentistry today, as in the past, are professions which do not preclude Sabbath observance. Emergencies are bound to arise on Sabbath days, but the Bible tells us that our Lord healed the sick on the Sab-

bath and if we follow his example we will not go far wrong.

Engineering, storekeeping, and in fact any other occupation where one can be a self-employer offer opportunities permitting one to choose the day desired for religious observance. A great many of our states have passed legislation permitting those who believe in the seventh day Sabbath to keep their stores or offices open on Sunday, and since the Constitution of the United States guarantees to each one of us the right to worship God according to the dictates of our conscience, there could be no difficulty in securing the passage of appropriate legislation in such states as do not now have similar laws. In communities where Seventh Day Baptists have places of business open on Sundays, I have been told that Sunday is an average good business day. Also Sabbatarians may keep their stores open Saturday evenings after sunset and thus do not have to lose the week-end business which is generally good. I state these things to encourage people not to be led to believe they cannot engage in such businesses and make a living unless they keep open all day Saturday, for such is not the case.

In the final category fall all other occupations in which individuals work for others, conforming in all matters including specified hours to the demands of employers. Clerks, stenographers, accountants, draughtsmen, machinists, automobile mechanics, foremen, and junior executives are included among others in this grouping. As it has been pointed out already, people can engage in these various lines of work today and still observe the Sabbath if they will, but in all too many cases our people are indifferent to their obligations in this respect.

I have knowledge of an employer corporation, the officers of which have endeavored to make it possible for Seventh Day Baptists to work for it and live up to their professed beliefs with respect to the Sabbath, only to have these same individuals show no interest in the matter. A definite effort was made to secure Seventh Day Baptist young people for employees and it was a disappointment when several of them stepped away from active church work shortly after being employed and most of them were only lukewarm on the Sabbath question. What is the reason for such attitudes?

In my mind, insufficient attention is given the entire Sabbath question in most of our churches and to a greater degree in our

homes. Many parents who have been faithful observers of the Sabbath themselves, for some strange reason take a different position with respect to their children. There is no question but that their own Sabbath training and experience have built up their characters, yet they feel it necessary to protect their children from some fancied hardship entailed in such a procedure. This attempted protective act generally works out in just the reverse manner from what was intended, for I venture to say that not more than ten out of a hundred such persons become actively affiliated or associated with any church group, forgetting the fact they have slipped away from Seventh Day Baptists. The observance of the Bible Sabbath is something of which one should be proud and not a situation demanding apologies. Again, for some unknown reason, many church congregations dislike to have their pastors preach Sabbath sermons and sometimes urge that this type of service be omitted for fear some person's feelings might be hurt. If adequate publicity be given to plans for Sabbath Rally Day services and if pastors never preach on this subject unannounced, criticisms of the sort described can never take place and full and proper emphasis can be placed on this important subject. Such a policy, if consistently followed, should do much to create a Sabbath consciousness among church members, so strong that they would secure appropriate employment with Sabbath privileges as a natural sequence.

To summarize my conception of this whole problem of employment, I can visualize practically no occupation that cannot be filled by conscientious Seventh Day Baptists. The opportunities exist in practically unlimited numbers, and wait only to be grasped. There are far more openings than there are persons anxious to fill them. Of course by that I mean there are many Seventh Day Baptists who choose not to attempt to observe the Sabbath in their work, when on all sides opportunities to do so are afforded them.

The remedy lies in stressing more forcibly the Sabbath truth in our preaching and in our teaching. Very few among our numbers may be considered authorities on the whole Sabbath question. The rest of us, comparatively speaking, are ignorant on this subject. We should set up our instructional programs in such a way that all of us could discuss the problem fluently and convincingly whenever occasion arose. We must look into the fu-

ture and see the possibilities of world development of Sabbath observance and then settle down to the immediate task and privilege of witnessing this truth today. "Where there is no vision a people perish," and Seventh Day Baptists cannot be exceptions to this rule. Therefore it is my earnest prayer that all of us may keep the vision of increased Sabbath interest throughout the world before us at all times, and strive with all our strength today to do our part in advancing this part of Christ's kingdom on earth.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

JACKSON CENTRE, AGAIN

Southern Pennsylvania was thus added to my field of work as a general missionary, and my field enlarged until the Board engaged my entire time. Before I was thus engaged, however, I made two other visits to Jackson Centre, Ohio. The first of these was in this wise: I was helping the pastor at Lost Creek in a series of meetings. I was doing the preaching, and we were having a glorious revival, when Eld. John L. Huffman made his appearance, and we turned over the preaching to him. Later he and I were holding some meetings at Salem which the Lord greatly blessed, when he, Huffman, asked me to go with him and hold a series of meetings in his church at Jackson Centre, and added that we could not have meetings there in the daytime as we were doing in Salem. I replied then that I would not go. Then he said that if I would go, we would try it, but that he couldn't get the people to come out in the daytime. I went and we had meetings in the daytime. I did the preaching. Day and night our congregation increased until the large church was filled each time, and the pastor would say, "I never saw that man here before," and "That man and his wife I never saw in our church before." The people saw that we meant business, and were willing to give it our entire time. The Lord graciously visited us with his convincing and converting power, and many came to Jesus.

One woman told us that her husband was under conviction, but would not yield. She was not a Christian. She and her husband had studied the Sabbath question. She believed the Seventh Day was the Sabbath, but

her husband would not keep it. As we left, I said to the woman that I wanted her to promise that she would tell her husband that if he would seek the Lord and become a Christian, she would. She replied that he knew that; but I insisted that she make me the promise and come with her husband that night to meeting. She finally made the promise and that night they both made a decided stand and were soon converted, and with their family came to observe the Sabbath.

My next visit to Jackson Centre, Ohio, as an evangelist was while Lely D. Seager was pastor there. This was also much blessed of God in the salvation of souls.

WEST UNION CHURCH

I was called to West Union (in and near which place some of our people lived), to assist a Methodist Episcopal minister in some meetings he had been holding at night. Supposing they were running day and night, I went on; and arriving at the place about eleven A.M., I went to the church and, to my surprise, found it locked. I then looked up the minister. I had never met him, and upon being introduced he said that he supposed that I had come to aid him in the meetings. I replied that I had, but that if he was not going to have meetings in the daytime, I would take the next train for home. He said he would like to have meetings in the daytime, but he could not get people to attend, though we would try it again if I would stay. I preached that night, and he announced the meeting for the next day. He said he and I would be there if no one else was. A few persons assembled, and we had a good meeting. One lady arose for prayer. Our meetings increased in numbers and interest until there were forty converts. Then came the presiding elder to hold a quarterly meeting, and thus the great work, which seemed to me to be the greatest prospect for a sweeping revival I had ever witnessed, ran down in two days. My colleague insisted that I should remain longer, but it seemed to me to be of no use. There was no other meeting house in town, and I decided it would be best for our cause to hold meetings in that section in school houses thereafter. This we did, and our efforts were so blessed of God that it was thought best to call a council in which Elders Hiram P. Burdick, James B. Davis and John L. Huffman and others took part. We unanimously decided to organize the Seventh Day

Baptist Church of West Union. This we did, and the church prospered finely until the Missionary Board changed its policy with reference to the West Virginia field. We had purchased a beautiful lot in West Union, and had some lumber on the ground for building a house of worship.

(To be continued)

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

A PERSONAL TESTIMONY

By Mrs. Margaret S. Prati

I have a great desire to write a testimony as to what God has done for me. I was born and reared in a Christian home and at an early age was baptized and joined the Boulder Seventh Day Baptist Church.

As time went on I became involved, more or less, because of my position in the College of Music at Boulder, in the things of the world. Yet I attended church, read my Bible, and was church pianist. Because of these things I thought myself a good Christian.

I remember now how empty my life was, though I did not realize why it was. Often on going home I would weep bitterly, not knowing why—only that my life as a professed follower of Christ was not full of joy as it ought to be.

I remained in the School of Music for over twenty years as accompanist, and became more and more dissatisfied with my life, of "saying prayers"—there is a difference between really praying and saying one's prayers. More and more was I drawn into worldly amusements and ways until I was doing much the same as my worldly companions.

In 1937, I attended the General Conference at Shiloh, N. J., where I became acquainted with the godly man, Raymond Prati, who is now my husband and whose life has since been such a wonderful influence on my own. I can see God's hand in the process of lifting my feet from the miry clay by leading me to the Conference and into the relationships that have followed. The following June I was married and came to Schenectady, N. Y., to make a home for Raymond and his little daughter, Isabel. No sooner had I arrived in my new environment

than I began to feel the influence of God's cleansing spirit. And what a life God had to work on! I began to see myself through his eyes, my dirty self. I was thoroughly ashamed of what I saw. I praise God that he granted me a willing heart and patience to bear the chastening hand that was laid upon me. "Whom the Lord loveth he chasteneth." I am truly glad that I accepted all this, for it is through great trials and testings that we are made stronger. Steadily, and now more gently, the Lord is molding my life into conformity to his own likeness, until the things I once loved of such questionable nature no longer have my interest. So many blessings has he sent me that "my cup runneth over," and now I cry for sheer joy for his blessed cleansing.

So much did I feel that I had been born again that I desired to be re-baptized, and the same pastor who baptized me first, so many years ago, baptized me again on a Sabbath afternoon in February, 1939. As I waited my turn to go into the water it seemed almost as if the Lord himself stood by me in the flesh and laid his hands upon my head in blessing and approval of the step I was taking.

My God-given talent for music the evil one also perverted for a time. So wily was he that I was led to think if I played for the enjoyment of others—regardless of the music's nature—I was playing unto the Lord. I played worldly music, composed dance tunes, and was thus using my talent generally for the devil.

Just before my marriage I gave a farewell piano "recital" in Boulder where I was working in the School of Music. I played lovely classical pieces which seemed to bring joy and pleasure to my friends who attended. On my arrival at Schenectady, however, I found I had not been using my talent for Christ at all, and gradually I lost my desire to play the classics in public, though I have not lost in the least my love for the old Masters. But I have no place for them now in my work as I go from place to place playing and singing for the glory of God.

The editor of the Sabbath Recorder who was in the audience at Boulder when I gave my recital, later wrote me that I would find "new fields of service and usefulness among the people of the Eastern Association." I found not only that but that the Lord has expanded the "usefulness" into the fields of

the brethren of other beliefs here in Schenectady and neighboring communities. I would only boast in the Lord when I say that God has wonderfully used both my husband and me in many wonderful ways since he joined us together as husband and wife three years ago. We sing together in many places and God blesses our efforts to serve him by using our voices to bless others, in turn bringing blessing to our own lives.

Let me say to some soul who may read this, and who may feel a lack and emptiness in his or her own life as I did: Give yourself to Jesus; let him take complete control of your life, and you will find, as I did, that nothing really satisfies but Jesus.

I would not exchange the peace and complete content that is now in my life and heart for anything this old world has to offer.

Schenectady, N. Y.

(Condensed and abridged by the editor because of limited space.)

SPECIAL NOTICE

The annual meeting of the corporation of The Seventh Day Baptist Board of Christian Education, Inc., will be held at Alfred, N. Y., at the Gothic, Sunday, October 12, 1941, at 2 p.m., for the election of directors of the board and the transaction of such other business as may properly come before the meeting.

Edgar D. Van Horn,
President,
David S. Clarke,
Secretary.

OBITUARY

Langworthy. — William Henry Langworthy, son of Charles D. and Susan Saunders Langworthy, was born December 18, 1856, in the town of Alfred, N. Y., and died at his home in East Valley, town of Alfred, August 11, 1941.

Born in a religious home and reared amidst Christian influences he gave his life to his Savior at the age of fifteen, and in 1888 he was ordained deacon of the Second Alfred Seventh Day Baptist Church, which office he filled as a sacred trust throughout his life, a period of fifty-three years.

Besides his widow he leaves four daughters with whom the entire community as well as the church mourn his passing.

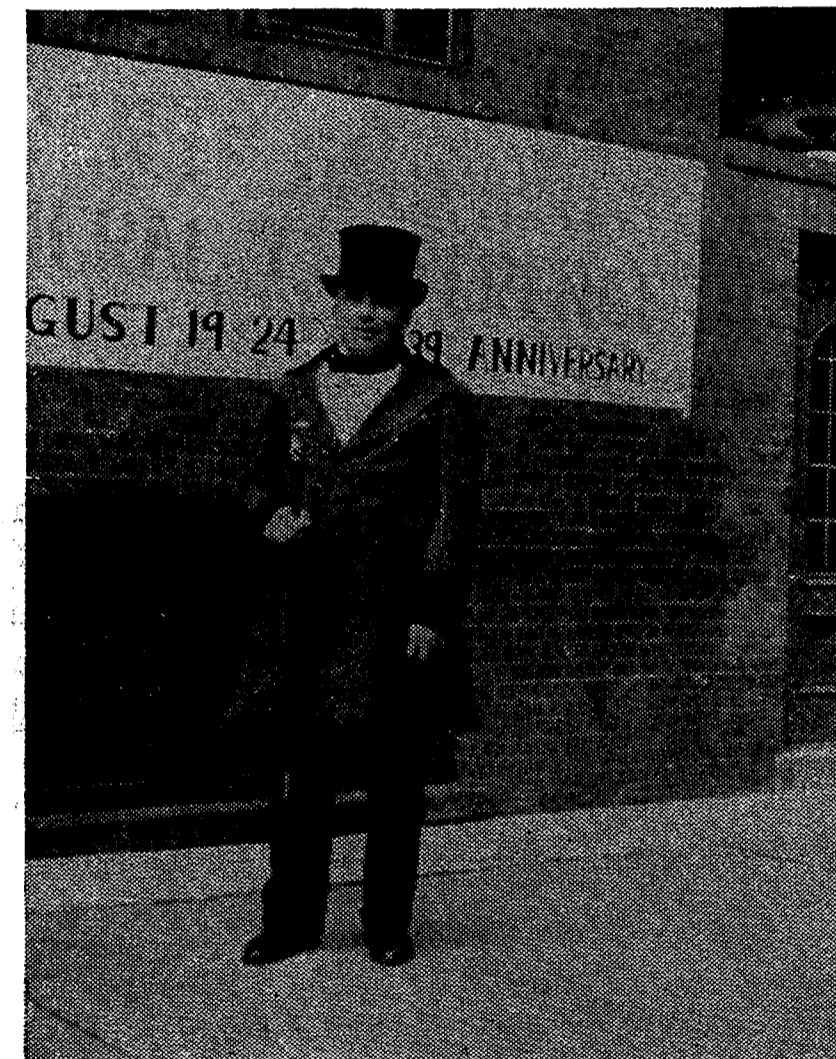
E. D. V. H.

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BETHUEL C. CHURCH
As represented by Dr.
J. Nelson Norwood at
the General Conference,
Denver, Colo., 1941.

Contents

Editorials.—Glad to Be an American.—Appeals for Needed Funds.—Another Conference Observation—Bethuel C. Church.—A Good Man Retires.—Interesting News Items	226-228
Daily Meditations	229
Missions.—Evangelism the Chief Work of Missions and the Church	230-232
What the Historical Society Means to Me	232
Woman's Work.—Witnessing to the Covenant	234-237
Bible Astronomy	237
Young People's Work.—This Is a Mount of God.—A Christian Virtue	237
Children's Page.—Our Letter Exchange	238
Our Pulpit.—Jesus the Light of the World	239-241
Denominational "Hook-up"	242
Rev. Samuel D. Davis: An Autobiographical Sketch	242
Obituary	244