

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.

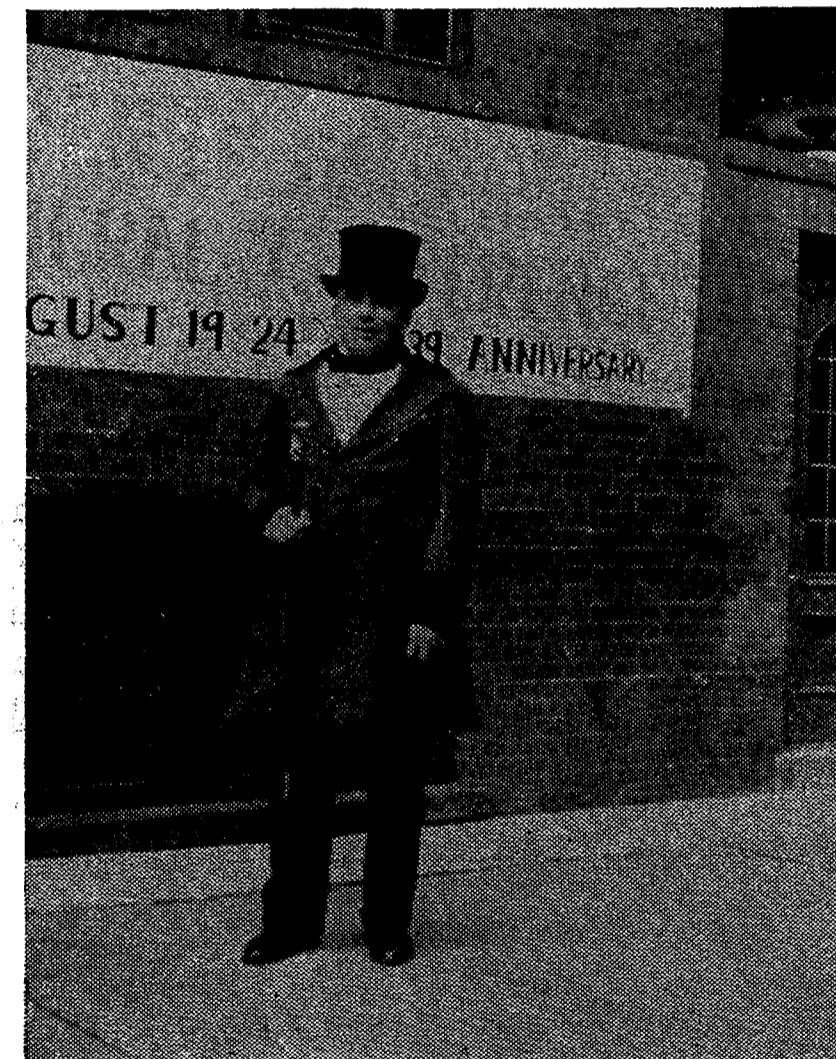
E. D. V. H.

# The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., OCTOBER 6, 1941

No. 14



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

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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

### GLAD TO BE AN AMERICAN

A friend hands us a clipping from a recent number of the New York Herald Tribune, which all of us can appreciate.

Too often we do not count our blessings or appreciate very deeply our privileges and liberties. However we may differ as to ways of preserving these rights and privileges, at heart, and when it comes to ultimate trial, we are ready to defend them, even with our lives.

The article referred to contains a letter from an American citizen of foreign birth to the President of the United States. The writer of the letter says:

I am a married man twenty-eight years old; have a boy, three, and a girl, one. Here's how I feel about being an American.

My ancestors were Czecho-Slovakians, my wife's are English; but we're Americans.

I look at my refrigerator, my oil heater, and my radio. I'm glad I'm an American.

My children get cod-liver oil, nourishing food, and a doctor's watchful care. They'll be glad they're Americans.

This morning I went to church. Amongst my neighbors, unafraid and unmolested, I thanked God for giving us America.

I went home to my wife and kiddies. My little boy, Douglas, came running and said, "Hi, pop. You gonna take me to see the ribber?" and I said, "Sure, Doug, I'll take you to see the river." "And we'll stand on the bridge and see the cars, pop?" "Sure, Doug." "Pop, see the sun. Look see, pop. It shine in the car's window." "Yes, Doug, the sun's shining on all America."

After our walk we came home and sat down to veal chops, baked potatoes, fresh green beans, and corn on the cob. I said grace with tears in my eyes. I'm so happy I'm an American.

This afternoon we listened to a radio rebroad-

cast of British children, here in America, talking to their parents in England, and I was proud to be an American.

Tomorrow I'll go to work. I work in an electrotype foundry, and I love my job. I made it, in fact, from errand boy to production manager in two years. I had ideas and I told the boss about them. He's an American.

Tonight, before going to bed, I told my wife, "Honey, I'm going to buy a large flag and hang it out the window Friday. The President wants every one to pledge allegiance to a new and united America. And, honey, I'm going to do my part, because I'd rather be an American than anything else on earth."

It is a good letter and should appeal to all lovers of their country who read it—perhaps especially to us born and raised here who have been used to our liberties and privileges all our lives, who have never known otherwise. Shall we not cherish our citizenship in such a country, and make it more than it is even, a fit place to dwell in?

### APPEALS FOR NEEDED FUNDS

Relief funds are needed to provide for fifty million people in China, according to the Committee on Foreign Relief Appeals in the Churches; for hundreds of thousands of children in Europe who are undernourished and ill; for thousands of Christian workers in Europe who are friendless and without support; for nearly four million idle prisoners of war who need occupation of body and mind; for twenty-five hundred "orphaned" missions that may be doomed without help; for refugees, war workers, and embattled civilians who need relief, guidance, and training.

Last year the churches fell far short of the amount needed, only \$675,000 being raised. Again, this year, \$2,000,000 is being asked for. The word is going out to make World Wide Communion Day, when Christians the world over join in their respective churches at the Lord's Table, the occasion for a special relief appeal.

Directing this appeal is the Committee on Foreign Relief Appeals, of which Leslie B. Moss is executive director, an agency to coordinate the relief activities of eight organizations, namely, the American Bible Society, the International Missionary Council, the American Committee for Christian Refugees, the Church Committee for China Relief, the American Bureau for European Churches, the American Friends Service Committee, the Y.M.C.A., and the Y.W.C.A.

In an article prepared to emphasize relief needs, Doctor Moss stated:

The tragedy of human suffering which has descended on the world brings dense shadow to unnumbered souls. The starvation and despair which confront large portions of the human race call for heroic measures. The example of our Lord in ministering promptly to all who called for help is of especial significance for us now. We can be sure that were he physically present his compassion for the distress of his children would bring a swift solution of their troubles. But today he has to depend on us. Christ has no hands but yours. If those who suffer and plead for help are to know the comfort and the solace of his help, it must be through your efforts. He depends upon his followers.

Contributions designated for relief can be sent through our own Denominational Budget treasurer, Mr. Morton R. Swinney, Waterford, Conn.

### ANOTHER CONFERENCE OBSERVATION— BETHUEL C. CHURCH

Perhaps one of the most interesting programs was that of the Historical Society. The president's address was full of information, setting forth the current activities of the society. The short and interesting address by Mary Margaret Hummel appears in this issue.

But the appearance of Bethuel C. Church was the surprise of the afternoon. Bethuel C. Church, it may be remembered, was the first teacher in the select school at Alfred, which school later became the university. This Church on his own confession possessed a bit of a roving disposition. Later he went to Milton and was one of the earliest teachers

of the movement which later developed into a college.

The presentation of Mr. Church was received with intense interest. Long since dead—but where and when a bit uncertain—Mr. Church appeared and gave a very good account of himself. In appearance he was very much like the present incumbent of Alfred University's presidential chair. His voice and manner quite like his. Only his dress and hat would place him in that long ago time when he directed the youth of this western New York village in the rudiments of learning. Readers may judge for themselves of the likeness by looking upon the face and figure on our cover.

But this order on the program was more than a stunt. Doctor Norwood has made a careful, intensive study of the life of Bethuel C. Church, following up the rather eccentric course of this early educator, and with discrimination sifting out the facts of his life from the many legends and misinformation gathered about him.

The presentation in the first person and in habiliments of the early schoolmaster made the material of biography, so uninteresting to many, very real and concrete and not easily to be forgotten. Many were glad to have a chance to shake the hand of Mr. Church at the close of the session. We are glad someone with a camera was able to catch a pose, and thus help others not present to see and know the adroit gentleman.

### A GOOD MAN RETIRES

The Seventh Day Baptist pastorate is losing a most valuable man from the active ministry in the retirement of Rev. Alva L. Davis, who recently resigned from his ministration of the Verona, N. Y., Church. Mr. Davis began his first pastorate there thirty-six years ago, beginning August 23, 1905, and now closes his second period of service with that church which began July, 1932.

From the Verona Home News in the Sabbath Recorder, early 1906, we read of this servant of God: "Mr. Davis may rightfully be called the 'little giant,' for surely he is a power for good in this church and community, and has endeared himself to all of the people. His sermons are full of inspiration, deep, and practicable. To listen once leaves a desire to hear him again."

Doctor Davis has increasingly grown in power and ability as a preacher and pastor during the years since those words of appraisal were written. Everywhere he has served, churches have grown and been strengthened by his ministry, a ministry instructive and constructive as well as inspiring.

The last year of his present pastorate has been marked by growth, eleven young people having been received into the Verona membership within the past twelve or fourteen months. On September 13, we learn, about fifty Verona people with members from Syracuse met at Central Square, N. Y., for a service in the farm home of Brother Soper—a few years since from Calora, Neb. After the worship service and sermon eight young people were baptized. Five of these, of Mr. Soper's family, joined the Verona Church the following Sabbath; the three others will unite at Syracuse. This is one of the memorable joys of Brother Davis in the closing weeks of his pastorate.

We are confident that the Verona people are even more sorrowful and reluctant to let Pastor Davis go than they were at the close of his first pastorate. Still more so in the thought that in this resignation he is closing his active pastoral ministrations. Knowing this pastor as we do, we know how reluctantly he faces the facts of life and limitations of passing time. We know, too, full well that though he relinquishes pastoral duties—as long as he lives he will be a minister of the grace of Christ and a blessing in the community to which he goes. Brother Davis has only the highest motives in retiring at this time.

We understand that Dr. and Mrs. Davis will reside in Salem, W. Va. We wish them many years of happiness and Christian activity in their new home.

#### INTERESTING NEWS ITEMS

The most significant thing about the Williamstown Institute (last August) was not what they said, but the fact of the institute itself. At a time when name calling has become a favorite pastime of dictatorships, of bigotry, and intolerance, there met in the Berkshires nearly a thousand Americans, of many faiths, of diverse racial and cultural backgrounds. They exhibited in their relations with each other the spirit of neighbor-

liness. And that, more than anything else, is what is needed in the world of tomorrow.—(Walter W. Van Kirk, reporting the Institute of Human Relations.)

According to the recent Year Book of the American Churches, the total church membership in the United States is 64,501,594, a bit under fifty per cent of the entire population. The Methodists lead the Protestant groups with 7,377,487 members; Southern Baptist Convention, next, with 4,949,174. If the various Baptist bodies were lumped together, they would lead with over ten million communicants.

At a meeting of the executive committee of the Federal Council of the Churches of Christ in America, September 19, the Church of the Brethren was received into fellowship of the federation. The council now enrolls twenty-four national denominations representing a total membership of 25,964,062 people. The Church of the Brethren have contributed 177,000 of this number. Their headquarters is at Elgin, Ill. The people originally were from Germany.

At the Popcorn Festival, North Loup, Nebraska's big annual event, it is reported that 1,260 pounds of popcorn were used to feed the visitors. In the big parade, the float of the Seventh Day Baptist Church, presenting the Bible story of Queen Esther before the kings, was placed in first winning place.

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

"Capitalism at its worst: a big 'I' and a little 'u'."

#### DAILY MEDITATIONS

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

Sunday, October 12

Read Matthew 25: 14-30.

Unto each of us are given special gifts. Some are gifted in music—voice or instrument; some are gifted speakers; some make excellent teachers; some are gifted only to serve. And service is the greatest gift of all. We should give to God of these gifts and talents. We should let our voices be used for his praise. We who can teach should give our services to lead others into a knowledge of Christ. And to those who think they have no special talent, there is always some way that we can serve for Christ. There are many things that need to be done about the church—let's give a willing hand. We can always greet others and make them feel welcome at our services. But more than that, we can all give to Christ as we help the unfortunate about us.

Prayer—Our Father, thou who hast given unto us life hast also given unto us special gifts. May we prove true stewards. Help us to be continually serving thee. Amen.

Monday, October 13

Read Matthew 6: 1-8.

"That thine alms may be in secret."

This thought is only a brief portion of one verse which Jesus gives on Christian giving. He is referring to the giving of money. At that time as well as at this, men have given to charity and to churches so that others may know of their generosity. They are doing it to seek a reward from men—the reward of praise, perhaps. They want men to know what they have given. And such giving is not giving in the spirit of Christ. True Christian giving is giving that the work of Christ may go on, that the gospel may be preached, that the poor and unfortunate be helped, that need may be filled. One giving should not be seeking recognition from mankind for that gift. The recognition of God should be enough. To be Christian givers, we should give because we want to give, not because we feel obligated to give, nor because someone else is giving. We will not be concerned about the gifts of others, but will give all that it is possible for us to give, and leave that a secret matter between us and God.

Prayer—Help us, our Father, to give that we may help to bring thy kingdom on earth, and not to receive the praises and honor of men. Amen.

Tuesday, October 14

Read Acts 3: 1-11.

"Such as I have, give I thee."

In this portion of Scripture we have several truths about Christian giving. "Such as I have." We may give of service. We may help someone who is unable to work as he once did. We may help a busy mother in her home. We can always give a Christian greeting. We can make friends of those who are more unfortunate than we are. Such a friendship may bring great results for Christ. We may give words of comfort to those in sorrow. We may help them to see the plan of God for the world. We may help the one who is despondent to find happiness and a purpose in living in Christ.

Prayer—Thou who hast given so much to us, help us to give of such as we have, that thy kingdom may come on earth. Amen.

Wednesday, October 15

Read Matthew 5: 38-42.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

The Jewish people had laws governing their action in regard to giving. In the Sermon on the Mount, Jesus had been commenting on some of these laws. In some cases he completely reversed the thought contained in their laws. In others he carried the thought much further than the old statement ever did. And that is what he did when he spoke of giving. The Jewish people were to care for strangers who stopped with them for the night. They were to give to the poor of their own race. Jesus says if a man would force you to give him something at law, give him more of your own free will. Then he says, "give to him that asketh thee, and from him that would borrow of thee turn not thou away." That is carrying the idea of sharing about as far as it can be carried. We cannot always see the need of others, but if they come asking, Jesus would have us share that which we have with them.

Prayer—Gracious heavenly Father, may we be moved by the spirit of sharing those goods with which thou hast prospered us. Amen.

Thursday, October 16

Read Luke 15: 11-32.

We usually think of this parable in terms of forgiveness, but there are two examples of giving recorded here also. Not only did the father forgive the repentant son when he came home, but he gave to him of the love that was his, and placed him in the family as a son again.

But the elder brother, who had always remained at home faithful to his father, when he saw what his father had done, grew angry and resentful, and all he would give to his brother, whom he should have welcomed with open arms, was anger, jealousy, and resentment.

Prayer—Give us, O Lord, the right spirit toward all men. May we welcome those who have fallen and returned to thee, as equals in thy sight. Amen.

Friday, October 17

Read Mark 12: 41-44.

Mankind loves to gain the honor of mankind. He likes to have others say: He is a generous man. He gave so much for the new church. He gave a large donation for the new organ. He gives so much a year to the community chest. When we hear someone speak like that about us, it pleases us. Many people give gifts to gain the praises of men—they give large gifts that they may get more praises. Many rich people did that in Jesus' day. But the gift that Jesus praised was the gift that required great sacrifice. That is the kind of gift that pleases God. Unless we give for Christ's work to such an extent that we have to sacrifice some of the things we hold dear, we can't expect to find much joy in giving.

Prayer—Thou hast made a great sacrifice for us, most gracious Father. May we learn true sacrificial giving. Amen.

Sabbath, October 18

Read Mark 2: 23-3: 5.

"The Son of man is Lord also of the Sabbath."

God created the heavens and the earth. He created man and gave him dominion over it, that by the toil of his hands he might till the soil and tend his flocks. God completed his labors on the sixth day and rested on the seventh as a symbol of eternal Sabbath rest. We might think because God rested on the seventh day, that he placed the fourth commandment in the Decalogue just

that man might keep that day sacred unto him—that God was thinking of his own glory when he gave this commandment. But God having made man, knew something of his nature. He knew that man periodically needed a day for rest; so he gave the Sabbath. Not only that, but I believe he realized how engrossed we would become with our business, and knew that if we did not take out time for special worship, we would be apt to forget the gifts of God. So he gave us the Sabbath for worship also. So God asks that a seventh of our time be given for special rest, worship, and praise. And he has designated that seventh as the seventh day of the week.

Prayer—God of the Sabbath, help us to realize our need of rest and worship. May we be true to thee and to thy holy day. Amen.

#### SABBATH SCHOOL LESSON

The Holy Spirit Our Helper. Scripture—John 3: 5-8; Acts 1: 8; Romans 8: 26-28; Galatians 5: 22-26.

Golden Text—Romans 8: 14.

#### MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

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

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

#### EVANGELISM THE CHIEF WORK OF MISSIONS AND THE CHURCH

By John H. Austin

(Condensation of address delivered Missionary Day of the Denver Conference)

One of the foremost religious educators of the times makes the statement that evangelism is one of those terms which defies an adequate definition. I looked in the dictionary to discover what the makers of language had to say about it, and found this: "Evangelism is an earnest effort to spread the gospel of Christ." Why is this gospel so valuable for humanity? The gospel is good news, and the good news as presented by Jesus was mostly that "the kingdom of heaven is at hand." My reaction when I was small to what I was taught about this kingdom of heaven was that it was a place where the good congregated after passing out of this life, but experimenting with Christianity for

sixty-five years has given me a somewhat different and more important viewpoint. I am sure that Jesus meant something vital in our earthly stay. I am convinced Jesus wanted to present the correct way of thinking and living, and he did present it in its fundamentals. He presented the basic truths, and he gave them to mankind. These basic truths are good for all the earth as long as time shall turn the wheels. Social usages and customs of society will and do change with the years, but not the fundamentals that he gives. Now have we discovered why "the good news" is important?

May I state that the discovery of the kingdom of heaven was the outcome of a Sabbath-keeping system. For generations the Hebrew people had the habit of assembling themselves together once a week to try to discover what message their Creator had for them. They called him by various names. They knew they were created, and they enjoyed living. They wanted to know. They tried out different rules for living. Some they found were good, and the ones they found were good they said, God says do thus and so. They had periods of keeping the Sabbath and hunting out what God wanted them to do. Sometimes they did not pay too much attention to the Sabbath, and stopped trying to discover God. This caused them great trouble.

Time went on and they were still making rules. When John the Baptist came, something stirred him to the very depths of his soul; and his message was, "Repent for the kingdom of heaven is at hand." The fullness of time had come, and shortly Jesus came to reveal the nature of the Father God. The long search had reached a new stage. The Father was revealed through the Son, and he came to bring the good news to mankind. The early Church was formed and Christ's followers went everywhere preaching the Word. That is what the Church existed for, namely, to make converts to the new order of living. God has no need or use for church organizations or auxiliaries unless they are active in getting converts to the new order of living. Jesus says he brought the message down from the Father and if that is the case, as it surely must be, then it is our privilege to renew the methods of the early Church, and go "everywhere preaching the word."

Before I started this address I read a paper by an expert on evangelism. He stated that the Church had lost the poor. One of the statements was that the Church should not try to build up itself, but strive to build up the spiritual life of the community. Then he states that the Church has lost the rich. He states we need to recapture the rich. The early Christians mastered mammon and made it subordinate to the Church. Then the statement is made that the Church has lost its intelligentsia. It was written long ago that "not many wise after the flesh; not many mighty; not many noble are called." But we do recall there was a time when the wise men came and bowed down to the manger cradle. Science and religion are allies, but I think I remember sometimes religion had an idea that science was her enemy. The writer says let the Church once more be the Church and win men of learning and culture within her fold, a time when the rich and the poor, the high and the low, educated and illiterate meet once more as a family of God's children. We love the truth, and we love it to the extent that we have a terrific drive within us to demonstrate to the other fellow what he is missing in living a life of sin, falsehood, and wastefulness, when the kingdom of heaven is within his reach. And we must have a personality that will prove the worth of what we claim.

The whole world is neighbor to the other fellow in a real practical sense in these days. My son-in-law said awhile ago that he got more eggs when he kept his hencoop locked. It does not work out beneficially to have neighbors thinking too far away from what you are thinking; but if you can educate them to raise their own fowls and have a normal "think" about yours, affairs look up right away. Some of our cattlemen on the border of Mexico have had a tough time with people across the border. After what I have endeavored to point out, you can see what is needed is to bring their standard of living and thinking to what ours ought to be as Christians. You know that if all the people are barbarous, there will be feuds all the time. If one is Christian and one barbarous, there will be more or less friction. But living beside those who love the things of God and Christ the way you do changes the landscape completely. So this is our job. It must be done; we must persuade the

other fellow that there is a more perfect way to live, that we know the way, and can show him. You ask, How are we going to do this? How did Jesus get men to follow him? Was he attractive? We cannot imagine him any other way, and that is the way he got his following. He had the truth about living, he was attractive, and he was a good story teller. We are telling his stories yet. One of the first things we must do is to develop a likable personality.

We need a passion for souls, but we must have a passion for truth. The whole Christian system was the outcome of the Sabbath system. If there had been no Sabbath system of religious education, there would have been no Christ. Jesus was a product of the Sabbath. I attended a funeral some ten days ago in our old Pawcatuck church. I was invited to have an honorary part. There were many more besides me who were invited to have more or less prominent part in that service. The local paper had a notice in it, "Please omit flowers," but the people wanted to send flowers and there was a bank of flowers from one side of the church to the other. There were two young fellows, brothers, who took part in the service. One spoke briefly and the other one played softly some of those old beautiful hymns. These two young men were young fellows that Mrs. Emma Langworthy Burdick had been particularly interested in. In the front pew was a row of young men who were her Bible school class. The pastor spoke and offered prayer. The people came out to take a last look at one they respected and loved, and I watched them. There was a prominent banker, other people of his stamp, the high, the low, the fellow who did not often get out to church, a little woman who lived in a small house and had a large family with the usual struggle of the needy, a man ninety-four years of age, and there were many I did not know. What brought out this mass of humanity to this place? They wanted to pay homage to a personality patterned in many ways after her Lord Jesus—friendly, kindly, cordial, generous, who had a personal interest in you. Mrs. Emma Langworthy Burdick was a product of the Sabbath system, as was Christ, the Savior of the world.

We have never as a Church given the kingdom of heaven a fair trial, and I believe the light lies on the path ahead through

prayer. In the March issue of the Reader's Digest there was an article on prayer by Dr. Alexis Carroll, one of the leading scientists in the medical world. He received the Nobel Prize for the best book of the year in 1935, "Man the Unknown." He is a man who works to benefit mankind. He has experimented deeply with one of the main factors of religion, prayer. I quote from his article. "If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace. . . . It is meaningless to pray in the morning and to live like a barbarian the remainder of the day. True prayer is a way of life; the truest life is literally a way of prayer."

The last word cannot be said about Christianity. Only those who experiment deeply in the mysteries of the kingdom of heaven know best the joys of it. No one can stand outside and make any kind of correct analysis of it. As I write, the news seems to be more and more insistent that the nations of the world must be informed about this kingdom in order that there shall be justice and any degree of unity, freedom, and peace. There is no organization better fitted to present and carry on this work than the Christian Church. What lack we? What is termed the Holy Spirit is what we lack. The early Church had its weaknesses, but through the Holy Spirit it got the drive to go everywhere preaching the word. Evangelism is an earnest endeavor to lead men to thinking and living Christ's way. It is the work of the Church, and missions the child of the Church.

#### WHAT THE HISTORICAL SOCIETY MEANS TO ME

By Miss Mary Margaret Hummel  
(Historical Hour, General Conference)

And ye shall observe his thing for an ordinance to thee and to thy children forever.  
And it shall come to pass, when ye be come to the land which the Lord will give you, according

as he hath promised, that ye shall keep this service.

And it shall come to pass, when your children shall say unto you, What mean ye by this service?

That ye shall say, It is the sacrifice of the Lord's passover. Exodus 12: 24-27.

I like to think that Seventh Day Baptists are following the example of the Israelites in preserving through the Historical Society the relics and the symbols of our forefathers, that we and the generations to follow may know of those men who were beginning a movement which would require stamina and courage to the very end if it were to continue to exist.

I presume there are various degrees of interest in the Historical Society among our people. On the one extreme we have those who are vitally interested in the past, so interested in fact that they have no interest in the present. They forget that there are Seventh Day Baptists today, surprising as that may seem, and are content to live entirely in the past. We have those who are less devoted to the past, but nevertheless vitally interested in what it has to offer. Never forgetting the present, they enjoy their past history as well. There are those in our denomination who are interested in the Historical Society only because someone else is interested, and Emily Post suggests that it is very necessary to give attention to another while he is speaking. They are usually found in such historic places because they are with an interested person. Many have entered the rooms of the society impressed only with the material worth of the articles in their possession.

The Historical Society, however, is more than an antique shop to me. When I hear the chimes from the clock in the rooms of the Historical Society, I see more than a clock. I see Rev. John James taken outside the gates of London and beheaded for his belief in the Sabbath. I see Mrs. John Traske who spent fifteen or sixteen long years in prison, living upon a diet of bread and water, herbs and roots. About her some have applied that beautiful poem of Richard Lovelace, although it is most doubtful if she were the exact person he had in mind at the time.

"Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a heritage."

When I see the old candle holders, interesting as they may be, I see more than candle holders. I see sturdy men, men with great courage and stamina seated around the counsel table, plotting out the course and laying plans for a growing denomination which would always have an uphill climb.

When I see the old communion cups, I see men gathered together in fellowship in an unpopular cause. Realizing their brotherhood, they were joined together. I am proud that we as a denomination are yet outstanding in our fellowship and brotherhood within our denomination. I see in the treasures from Ephrata those sturdy Pennsylvania Seventh Day Baptists who so steadfastly held to their beliefs.

We have heard in this Conference from this platform an expression of regret that we are so small in numbers considering our years of existence. The Historical Society has in its possession a letter written from the Millyard Church to the yearly meeting at Piscataway, under date of August 29, 1743, just one hundred eighty years ago. I should like to quote a portion of it.

"We are sorry to find that, like us, your vacancies are with difficulty supplied. But when we consider the growing infidelity and prevailing carnality of the present age, it is not so much to be wondered at, that the rising generation pays so little regard to the positives [realities] of Christianity."

We sing that verse,

"Our fathers, chained in prisons dark,  
Were still in heart and conscience free:  
How sweet would be their children's fate  
If they like them could die for Thee.  
Faith of our fathers, holy faith,  
We will be true to thee till death."

Do we really mean it when we sing it? It is a far different thing to mean it when it comes to a real test, than it is to sing it in the church service when radiance seems to stream from heaven.

If we mean it, it may mean that we will have to give up our cherished life plans, the career for which we have prepared and planned. It may mean the loss of popularity with those from whom we most desire love, admiration, acceptance. It probably will mean loss financially. I doubt if there are very many Seventh Day Baptists who do not lose a little money by being true to their beliefs. Yet our forefathers suffered trials and tribulations of which we have no con-

ception. If they could endure such hardships we must mean that verse when we sing it. We can and we must be true to our God and to the faith entrusted to us by our forefathers.

Boulder, Colo.

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

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

### WITNESSING TO THE COVENANT

(Prepared from notes used by the promoter of evangelism in his address at the Woman's Hour, Wednesday, at Conference)

Each one of us as a Christian and as a church member has made an agreement with God. When we decided to become members of a church we made a covenant. We called it a church covenant but in reality it was a covenant with God, for we agreed to live a life as God would like to have us live, through the help of Jesus. Yes, it was really a covenant with God, for he gave the life to us in the first place and in the covenant we agreed to give it back to him fully developed and used for his honor and glory. Now we begin to see the sacredness of our agreement based as it is on the life God has given. Life begins and ends with God. It is his breath, and in so far as we have life we are his breath, for into us he breathed the breath of life. Because of us do those around us inhale the very Spirit of God? Does it pervade the atmosphere about us?

In our covenant we have determined to live this life according to his will. Have we really caught the significance of that covenant? When we stop to think of it, it means "living"! With each performance of living—even with breathing—we not only recognize the presence of God but utilize that presence and proclaim it. And this is not the only phase of life we have included in this covenant. It is based on life and living and also on the hope of eternal life with God. This hope becomes a lively expectation when we have really begun to live with the ideal, becoming more like the One in whom we live.

This becoming more like the One in whom we live, this living in hope and expectation, is witnessing to the covenant. We have made a covenant with God concerning life; living that life is our witness. In our Conference text the king made a covenant which

the people accepted and they determined to "perform the works of his covenant which were written in his book." To "perform the works" was their daily witness to that covenant.

Jesus often taught that faithful performance of duty was a sure witness of loyalty to a covenant. "Thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the joy of thy lord." He also taught that many things which were not legal duties when faithfully performed were a sure witness of loyalty—a cup of cold water only, the second mile, the coat also, the good neighbor. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Yes, we have covenanted to live a life, and witnessing is a part of that covenant. The character of our witnessing becomes sure evidence of our loyalty to our part of the covenant.

Witnessing is an individual matter. I have made a covenant and I individually must live the life. I must do the deed, be the neighbor, breathe the breath. Witnessing is not only an individual matter. It is also a personal matter. I, personally, must perform the deed for another person. The cup of cold water is not thrown upon the ground, nor is it thrown carelessly over the heads of a crowd of people. It is carefully and tenderly held to the lips of a thirsty person—"one of the least of these." The witnessing is by one person to another person, just as Jesus taught us, "Love ye one another," "Be ye kind one to another," "Bear ye one another's burdens." No one else can do this for us. Yes, many Christians are trying to perform their witnessing by proxy. They are sidestepping the direct responsibility of witnessing that rests upon each one. They have said, I will join the church and let it do my witnessing. But this is not reasonable, for my church cannot witness to one in need without me, for I am its mouthpiece, its hands and feet. And, anyway, the real reason we joined the church was that we might warm each other with our experiences and encourage and inspire each other to do the things we covenanted to do.

No, we cannot do our witnessing by proxy. Elisha tried to do that in the days of the prophets and failed completely. When the woman sent for him saying that her son was dead, he told his servant to take his

cane and lay it on the boy's body and say certain words and he would come to life. Soon the servant returned and reported failure. But when Elisha's body was self-sacrificingly stretched upon the body of the boy, the Book says that the flesh of the boy "waxed warm" and he was given to his mother alive.

Neither can our witnessing be done by the minister. I, as a minister, or even as a promoter of evangelism, cannot bring a person to Jesus. I can do it only as a person who is a believing Christian—one who knows and trusts in Jesus. The story is told of a minister who preached for seven years in a certain church and each week a young man in his congregation seemed deeply moved, but never committed himself to the Christian life. One day the minister met the young man on the street and talked with him five minutes. In that five minutes the young man became a Christian. Five minutes, person to person, gained what seven years of preaching could not accomplish.

Jesus was an individual and much of his ministry was to individuals. When he spoke to the large crowds—the four thousand, the five thousand, the sermon on the mount, when he sat in the boat—at none of these times do we read of his finding one convert. But of the many times when he spoke as one man to another there is only one instance recorded when he did not make a convert. Even with Jesus, witnessing was a person to person affair.

Any individual can bear witness and bring another to Jesus. The first disciples went and found their brothers and said, "Come and see the Savior." The woman of Samaria said, "Come and see." We must seek out those who do not know Jesus and say to them, "Come and see."

In one of the books of family devotion we use in our home the story is told of a little girl who came to her father with the request that she be allowed to join the church. The father was very much pleased but wished to make sure of her devotion, so he said, "You cannot go alone, you must take someone with you." But she said, "Whom would I take?" He asked about the little girls in her Bible school class. There were two who were not members of the church, so he told her that she must bring at least one of these into the church with her. She said, "Oh, I cannot do it." But

the father insisted. In a few weeks three little girls were received into the church instead of one. I wonder what would be the outcome if, when each one of us took our church membership covenant, our devotion and earnestness were tested by our willingness to bring another with us. That, I firmly believe, is just what Jesus expects of those who claim to be his disciples. But he does not expect this one occasion to end our witnessing; rather, it shall be a daily witness throughout our lives. In that great prayer of consecration in John 17 he says, "And I pray not for these alone, but for them also that shall believe on me through their word." Surely our witnessing is a personal matter and the moment we become disciples of Jesus we are by his own word and prayer consecrated to witness for him before men.

We feel that there is a real need for a revival of personal witnessing. We feel that it is time to encourage, inspire, train, and organize laymen for the more adequate fulfillment of this Christian task. Criticism has been made of this personal witnessing form of evangelism—implying that it is not enough. That is very true. Not any single form or method of evangelism is enough. Every method and means at our disposal must be effectively used if we are to succeed in our God given task. Jesus preached, taught, healed mind, healed body, held conversation, visited, rebuked, ridiculed, told stories, went on hikes, organized and sent out laymen—for him these were all forms of evangelism and witnessing, and we need a revival of such evangelism and witnessing today, for we do all these things without being evangelistic and without bearing any particular witness.

If we are to make real headway for the future in this revival, now is the time to act. Right now we all realize we are in a time of crisis when many rather basic changes are taking place in our approach to life and its problems. We cannot place our finger definitely on these changes, but we surely feel their upsetting and disturbing effects, so we know they are there. When we say we are in a crisis we always say two things. First, it is a time of testing—the testing of forms, methods, habits, and institutions. Have they been adequately fulfilling a need, or have they been superfluous? And are they flexible enough to stand the

transition of the present crisis and become adequately adjusted to the new demands and needs of the future, or have they become static? Character is also tested. Have people been really facing the problems at hand? Have they developed for themselves a faith in God that will help them to trust in him and work with him through the crisis and face with calm assurance whatever changes come and the demands that come with them? Are they really worthy of a place beside him in the working out of a new order?

This brings us to our second thought when we say there is a crisis. It is the time of decision, the time when new methods, new movements, new habits, new decisions have their birth. It is a time of renewing old covenants, reconsecrating, readjusting, revitalizing, remaking life.

Many people feel the impact of this time of crisis, and among other things they feel the inadequacy of their personal witnessing. They ask, How can we be more effective in bringing others to Jesus? I venture to make a few suggestions, which I believe will be helpful.

First of all, know your Bible. Do not neglect any phase of information, but be sure you know your Bible so that you can make practical application of its teachings to the problems of life. Know your Bible and use it. Second, know your people; even the "least of these" to whom you go. Know their feelings and attitudes, their motives, their fears and anxieties, doubts, hopes, and aspirations. Be a peacemaker, be merciful, rejoice with them, be sympathetic. Then blessed are ye, and ye shall be a blessing. Know your people and love them. Third, know the times. Be conversant with the pressures, inhibitions, restraints, and stimuli of the times, and understand how they influence people, and be sympathetic with their reactions. Jesus knew his times, his people, and his Bible all so well that he could bring all three together in a practical application to life and give, if not a solution, at least an acceptable answer to life's problems.

If we know these three things we shall face life with calm, unruffled assurance, and we can go to anyone unembarrassed and speak, knowing that of which we speak, knowing that we can render service and that we have a message to give. The burden of our message will be that the Christ way of life is the best, most satisfying, most abun-

dant way. It will be Jesus and him crucified, but the message will dwell upon the fact that he lived his life day by day, criticized, ridiculed, tempted, anxious, grieved, loving, compassionate. Ours is a message of life; it is not a faddist message placing all the emphasis on the crucifixion, or the second coming, or a second blessing, or any other single phase, but a message full in scope, giving all phases their proper place and relationship to living a life satisfactory in the present, with reasonable hope and expectation for a future life more abundant. It is a message of fellowship, universal Fatherhood, world mindedness, and comradeship.

Among the striking characteristics of the message is its simplicity. Almost all the words needed to express the basic appeals and reactions of this life even in its abundance are one syllable words—"Come and see," "Be thou clean," "Whom shall I send?," "Go, and do thou likewise," "Here am I," love, joy, hope, peace, grief, sin, Christ, God. And very close to its simplicity is its directness. If we are as direct as Jesus was in presenting our message there certainly will be no hedging or beating around the bush. It will be as direct as, "Thou art the man," "What doest thou here?" "Such as I have give I unto thee." With its simplicity and its directness the message must be graphic; sufficiently graphic so that there is no gaping abyss between the teaching and its practical application. And the message must be personal. It must in effect be a sharing of experience by kindred spirits.

If our message has these characteristics its mood will be that of hope and joy. By this I do not mean it will be one of easy or nearsighted optimism. Rather, it will appeal to reason, lead to action, and raise a high and holy expectation. Nor is the mood of our message that of scolding or condemnation, but rather that of comradeship and helpfulness in common temptations and perplexities, and that of courage and triumph—courage to face life and cope with its problems here and now, knowing that we have done our bit to bring righteousness and knowing that at last it will be complete, and Jesus shall reign.

My friends, do you know your Bible, your people, and your times so well that your understanding of them brings poise and balance to your own life as well as to that of others? Has your covenant with God

been so sacred to you that as you have lived you have found that you have a message for those who are without Jesus? Are you witnessing to the covenant?

### BIBLE ASTRONOMY

By Rev. Lester G. Osborn

In Genesis 1: 14, we read that God said of the heavenly bodies, "Let them be for signs, and for seasons, and for days, and years." "For signs"—any sea captain could find his way home from any place on the earth by the stars. Someone has said, "You can't lose a man on this earth who keeps his eyes on the heavens." That is true spiritually, too. "For seasons"—God "set" them in the heavens. The inclination of the earth's axis plus its revolution around the sun make the seasons—and the stars tell when they come. "For days, and years"—thousands of years before diurnal revolutions and orbits were discovered.

Not only does the Bible teach us about the movements of the sun, and that the earth is spherical (Prov. 8: 27; Isa. 40: 22), rotating and revolving (Job 38: 14), and suspended in space (Job 26: 7; Jer. 31: 37), but it has much to tell us about the stars. They are innumerable (Jer. 33: 22), but God calls them by name (Ps. 147: 4), and keeps them in their orbits without their colliding. The Bible also speaks of the different magnitude of the stars (1 Cor. 15: 41).

At least four of the constellations are mentioned in the Bible, three of them by name. The dragon or crooked serpent, Draco, is mentioned in Job 26: 13 as having been the work of God. The Pleiades are named in Job 38: 31, "Canst thou bind the sweet influence of the Pleiades?" In Mesopotamia spring comes with the appearance of these "seven sisters." Is this the "sweet influence"? Or is it, as someone has suggested, the "perfect rhythm of movement" of this group of stars? In the same verse we read, "Canst thou loose the bands of Orion?" As spring comes with the appearance of the Pleiades, so Orion announces the coming of winter. Is this what is meant by "bands," or is it the mysterious force which binds together these one hundred seven stars so that they travel together as one, though they are millions of miles apart? Only Omnipotence can bind and loosen stars like this. Truly there is One who "upholdeth all things by

the word of his power." Job had no telescopes and could not have known these things by natural means.

Most marvelous of all—and a necessary revelation of God—is the mention of Arcturus in Job 38: 32. Arcturus, forty light years away, is the swiftest star we know—and yet not a star, but a constellation of eighty-nine stars. The largest of these is one thousand times larger than our sun. This group of stars is traveling at the rate of 15,420 miles per minute. Astronomers call it "the runaway star." God's challenge to Job is, "Canst thou guide Arcturus and his sons?" The Bible not only speaks of this star, which needs special guidance, but speaks of it as a "family" or group of stars, "his sons," which bear the name of the chief star in the constellation.

Job is probably the oldest book in the Bible, if not in the world—at least 3,500 years old. In those days Job could not have known these things, for although the science of astronomy is very old, it is only recently that telescopes and other instruments were invented to reveal to us the wonders of the heavens. Just another proof of the fact that the Bible is a revelation of God, in that it sets down scientific truths centuries before they were discovered by modern science.

### YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

#### THIS IS A MOUNT OF GOD

(Written for the Sabbath eve service at the Pre-Conference Camp held at the Rocky Mountain camp site)

This is a mount of God,  
The very earth on which we've trod,  
Soft carpeted with needles from the pines  
That grace her slopes, reminds  
Our steps to ponder as they pass  
In praise of One whose works are fathomless.

This is a mount of God,  
The aspen trees that stir and nod  
In expectation of the Sabbath hour,  
With winging birds and every blooming flower,  
Are hushed and humbled by the flowing tide  
Of gentle peace from God that doth abide.

This is a mount of God,  
The setting sun thrusts out a shining rod  
Of light upon far distant plains and snow-clad peaks,  
And so the earth and heaven speaks  
A symphony of Sabbath rest and love  
That touches us with power from above.

Elmo F. Randolph.

## A CHRISTIAN VIRTUE

One of the things that we Christian young people need is enthusiasm. To anyone who watches our everyday lives, there can be no doubt that we have enthusiasm. We display it in the field of sports, in the field of hobbies, and some of us in the field of work. Webster's dictionary tells us that enthusiasm is "ardent zeal in the pursuit of some object." And an ardent zeal in pursuance of its aims is necessary to the continuance of any institution.

Do we have this unflagging interest in the church and in Christian activities? Do we ardently pursue the better things of life? Are we attempting to enlarge our religious activities? Are we supporting our churches in all possible ways? If not, we lack an essential to the continuance of our churches and to the further development of ourselves. This essential is enthusiasm.

Clarence Foster had no education, but he felt it his duty to tell others of Christ. He heard of Colgate Academy at Hamilton, N. Y., so he gathered together what money he had, and went to Hamilton. Twice he entered the academy but had to leave because he lacked funds. Then, after a discouraging five years' work at odd jobs, he secured a job on a dairy farm. While working on this farm he had time and received enough money to enable him to enter school. Clarence kept this position for the eight years during academy and university training. Soon after his graduation he was asked to go to western China to teach in Union University and Cheng-tu. A few years ago he was still there as a Christian missionary.

All of us cannot and do not want to follow in the steps of this ardent Christian. But it is a privilege as well as a duty to look into such lives and see pictured there in full flower a thing we need—an unflagging interest—enthusiasm in enlarging the kingdom of God on earth, and in raising our lives and the lives of others nearer to the level of Christ's.

A poet named Butterworth has written these true words:

So God delights to teach this lesson ever,  
That his success depends on our endeavor.

This is the place for real, undying, ardent enthusiasm.

## AUTUMN DAYS

By Alice Annette Larkin

God must have loved the autumn time,  
He filled it so with happy rhyme  
Of Nature's songs of praise:  
The wind's low murmur in the trees,  
The leaves' soft rustling in the breeze,  
The crickets' chirping lays.

God must have loved the autumn shades,  
He put so many in the glades,  
And spread them o'er each hill.  
His reds and greens and orange bright,  
His browns, his yellows' golden light,  
The country roadsides fill.

God must have loved the autumn smells:  
Late flowers in the fields and dells,  
Half hidden by the leaves,  
Fruit hanging luscious in the sun,  
Fruit stored away when day is done;  
What bounty man receives.

God might have made the earth less fair,  
With only drab tints everywhere,  
No gorgeous sunset sky.  
He might have given the birds no notes  
To rise in rapture from wee throats;  
No lovely butterfly.

But God has wrought with wondrous care,  
We see his hand'work everywhere,  
And gratefully we give  
Thanks for the beauty of the earth,  
Thanks for the love that gave it birth,  
Thanks for each day we live.

## CHILDREN'S PAGE

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

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sorry that you were not at Conference. I was there two days, Tuesday and Sabbath. Tuesday it was not so very interesting, but we went because it was my Aunt Gladys' day off.

School is lots of fun this year. This year I am in the fifth grade.

Yours sincerely,

Mary Brackett.

2455 Broadway,  
Boulder, Colo.

Dear Mary:

I, too, was sorry that I could not be at Conference this year, but I never can go when it is so far away from home, for instance Colorado or California, which are in

your part of the country. However, I don't miss many Conferences.

Were there any children's meetings at Conference this year and did you attend them the days you were there? The children's meetings at Conference are usually interesting, even for a grown-up like me, and many are the helpful Christian lessons learned at these meetings.

As I sit here at my typewriter, writing to you, I glance out of the window just beside me, from time to time, to see what is going on in my line of vision. Cars go by filled with grown-ups and children, perhaps on a Sunday afternoon pleasure trip; boys and girls go by on their bicycles, or sometimes on their roller skates; not many people walk by today, but those that do have to hang on to their hats for the wind is blowing hard; and a little black dog goes hurrying down town, seeking a bone from a friendly grocer, only to trot home soon disappointed, for of course no stores are open this afternoon. Nearly every day, summer or winter, spring or fall, he trots down for his bone, but always takes it home before he tries to nibble it. Straight ahead he goes, paying no attention to anyone, not even a cat or another dog. And last, and least, I see my neighbor's cat hurry home, while Skeezics sits on the front steps and growls at him. What do you think? Will I do more writing if I stop looking out of the window? I rather think so.

Sincerely your friend,

Mizpah S. Greene.

Dear Recorder Children:

On my typewriter table lies a wonderful Book. It is a Book I love and I am pretty sure you love it, too. More people read it than any other book in the whole world, and more copies of it are sold than of any other book. No other book can teach us such wonderful lessons or lead us to live such faithful, true, and unselfish lives as does this Book. It tells us of Jesus, the friend of children, and shows us, oh, so plainly, that God is love. What is this Book? I can hear you answer all together, "The Bible."

In the very front of my Bible I have placed a little verse. I do not know who wrote it, but I love it and I think you will, too, so I'm sending it to you. It shows us that the Bible is for children as well as for grown-ups.

It is full of the stories of Jesus  
You love to hear,  
Things you would ask him to tell you  
If he were here:  
Stories of how little children  
Stood 'round his knee,  
Stories of dear little babies—  
And of the sea;  
Beautiful stories of God's love  
For you and me.

The Bible is not only a story book, but a book of pictures, word pictures. Here is one:

A great crowd of people are sitting on a hillside. They make a very beautiful picture in their bright colored garments of all colors of the rainbow. Night is coming on and the people who have been sitting there many hours listening to the wonderful words of Jesus are growing hungry. Jesus asks if anyone there has brought a lunch with him, and a little boy offers his lunch of five tiny loaves of bread and two small fishes. Jesus has all the people sit down, and he takes the bread and the fishes and gives thanks to God, then he has his disciples distribute the food among the people. When they are filled, Jesus has his disciples gather up the fragments and they fill twelve baskets.

Find this word picture in St. John 6: 1-13.

Mizpah S. Greene.

## OUR PULPIT

## JESUS THE LIGHT OF THE WORLD

(Sermon preached by Dean Ahva J. C. Bond at Conference, Sunday morning, August 24, at the Broadway Baptist Church—the Baptists uniting in the service)

Text: The light is still shining in the darkness, for the darkness has never put it out. John 1: 5. (Goodspeed's translation.)

This is a dark day in a dark world. "The lights have gone out that shall not again be lit in our generation," so said an Englishman upon the declaration of war in 1914. But in the sense in which he meant it, it is true of the whole world today. In view of present world conditions a superficial observer might feel justified in saying that darkness has enveloped the earth. John Kendrick Bangs, a humorist of the last generation, once said that it is never so dark but what you can find a little light if you will only strike a match and look for it. That is first class wit; but it is more than that, for it carries the thought that while the lights may be out there is still light in the



universe, from which lights may be re-kindled.

The light is still shining in the darkness, for the darkness has never put it out.

In Dante's Divine Comedy his friend Virgil guides him past the horrors of hell and through the writhing agonies of purgatory. Then the divine Beatrice accompanies him through ascending stages of bliss to the highest heaven and the very presence of God. Some students of the Italian poet have criticised him because at the end of all his wanderings, through hell and purgatory and Paradise to the very center of the celestial universe, he needs must picture God as light. But my comment is, What better could he do? And what better can any of us do?

And the light is still shining in the darkness, for the darkness has never put it out.

Now there are those who seem to think that this is not true, and that God is not taking any hand in world affairs at present.

Who can charge God with having anything to do with the things that are being done! Surely, for some reason he has abandoned men, leaving them to their own folly. If he were on the job at all, certainly things would have to be better than they are. Why does he not banish our dark night with his blazing, burning glory?

I am going to name three things which I am sure God is doing in the world.

God has not forsaken the world; he has not abandoned men. God has too much at stake in the world to do that. Some of the Old Testament characters used to plead with Jehovah not to let them down, for his sake as well as for theirs. Their argument with God was that other nations had observed what he had done for Israel, and if he did not carry through, Israel would be made a laughing stock, and above all, Israel's God would be scorned and his power discounted. This may seem a crude conception of God, but it reveals true insight with respect to the nature of God in his relationship with men. He cannot be a Father God without sons and daughters. He created us for sonship, and he cannot leave his own—however wayward.

In the first place, then, I say to you, **God is standing by.** You know how I mean that. I do not mean, of course, that he is standing off. I do not mean that he has become indifferent; that he is taking a respite from the heavy task of running the world. This

universe and this world are too intimately a part of the life and character of God to permit his separation from it. But God created us for voluntary sonship, for a relationship with him which involves inner compulsions, and a willing obedience to the pull of the spiritual.

But when a generation of people trusts in steel and worships the dynamo and seeks security first of all in material things, then where can the spirit of God find entrance into human affairs? Somewhere the prophet Micah speaks of shattering Samaria's metal gods. (Micah 1: 7. Moffatt's translation.) The twentieth century knows something about metal gods. Our idolatry, of course, is not the formal worship of false gods, but a far more subtle vanity. Our religion is very practical. Therefore we hope to find a sufficient salvation in things. Since this is a steel age we put our trust in metal. It is the quintessence of "humanism" as a cult—confidence in man's unassisted power to secure his own salvation.

When man declares himself to be captain of his soul, master of his fate, what else can God do than stand by? But God can do that, and does do that; and that is much. With what solicitude, with what longing, with what eagerness of heart God stands by—for his whole creation is at stake. His purpose in creating man in his own image, man for whom all else was created, that purpose would seem to be in jeopardy. God must be true to himself and to his high purpose to grow human beings destined for fellowship with him in this world and in an eternity to come. Therefore, in this time of man's willfulness and seeming self-destruction God is standing by. Never doubt that. To be sure he cannot always be nibbling in in some special way in harmony with our wishes based upon a too narrow conception of life. To do so would be to repudiate his plan for the world and the human race.

And this brings me to my second point. **God continues to offer man the plan of life that will succeed.** I have said God is standing by, which does not mean that he is standing off. He is waiting with the interest of one who has provided the way of life that will work—the only way, the sure, adequate, and perfect way. He offers this way of life not with a feeling of frustration, but of adequacy.

There are no short cuts to a good world, because it is not an abstraction that is sought. What God has purposed in his creation is perfect personalities. To that worthy and lofty goal there can be no easy road. We sometimes feel that conditions should be made right for our own happiness and the way easy for us, while others may be laboring under difficulties and living by the hardest. God's plan includes the whole race. Let us never forget that. If we are to get his mind at all we must try to think in terms of mankind and must seek the welfare of all.

The plan of God for mankind is revealed in his purpose in creating man in his own image. Man was made to be like God. He was made for fellowship with God. No one can have any sort of worthy fellowship with another who is bound to that other by any kind of external or authoritative compulsion. Since men are free to choose God, they are by that same token free to reject their Creator. God's plan from the beginning then involves the possibility of what we call in theology, the fall of man. The tempter was right when he told our first parents that if they ate of the forbidden fruit they would be as God, knowing good and evil. It is true they were unlike God in choosing the evil. But they could not be like him in **knowing** good and evil without the **possibility** of choosing the evil. Man is more like God even when he chooses the evil than he would be if he never knew there was a choice.

God had to take the risk if the earth were to be inhabited by moral beings. And that is how much a man is greater than a sheep. God took the risk, and with what consequences! Think of all the evil there is in the world. But God cannot blot it out without blotting out mankind and leaving himself without objects of love, when it is of the essence of his being to love. Evil then cannot be blotted out wholesale; it must be worked out in harmony with the plan of God. And that plan he still presents in all the solicitude of his holy nature, motivated in purest love. His plan is the plan of love, of the second mile, of self sacrifice. This is the only plan in harmony with the character of God and man, the only plan that can ever succeed.

Sometimes one will pose the question, Which is greater, creation or redemption?

Then he will hasten to answer his own question. "Redemption is greater than creation." That cannot be, since God is God. God did not start out with the race under one plan and then when that failed rub the sum off the slate and start all over again, as we say sometimes, from scratch. What we speak of as redemption through Jesus Christ is not an afterthought on the part of God. The purpose of the coming of Jesus, slain from the foundation of the world according to our Scriptures, was to remind the race of God's plan, and to demonstrate the fact once for all that it works.

The plan of redeeming love, of the second mile, of vicarious suffering is still God's plan. He has no other. There could be no other, since man is man. He presents it in all the beauty and strength of our crucified, risen, and living Lord. In Jesus God presents from the beginning and through all time his plan for the redemption of the world.

God is standing by, then, with a plan that is adequate. And, in the third place, **he is seeing it through.** The very defeats of mankind are evidences of this fact. Like experiments in a laboratory, much can be learned from our failures. But we are so slow to learn. In scientific research when a formula fails we discard it. Mankind as a whole does not so easily do that. We hang on to the outmoded, and keep repeating our failures. But the wrong method never succeeds, and ultimately we will learn that. Meanwhile with great patience God is seeing it through. There is something to be said in favor of the sentiment expressed by Mrs. Adie in Jan Struther's novel, Mrs. Miniver. "The Lord doesna care how much trouble he gies himself in order to bring us to our senses."

The number of Christians in many lands who seek the way of God is evidence that God is carrying through. Let us be of that number, and help God to redeem mankind and build the kingdom of righteousness in the world.

I said to a man who stood at the gate of the year, "Give me a light that I may tread safely into the unknown." And he replied, "Go out into the darkness and put your hand into the hand of God. That will be to you better than a light, and safer than a known way."

The light is still shining in the darkness, for the darkness has never put it out.

**DENOMINATIONAL "HOOK-UP"****Rockville, R. I.**

Baptismal services were held Sabbath, September 13, when six high school scholars were immersed. They made their confession of faith last April during the Preaching Mission conducted by Rev. Harley Sutton of Little Genesee and the pastor, since which time they have been studying the Statement of Belief. They are Eileen, Lillian, and Carolyn Spencer, Alice Woodmansee, Shirley and Eugene Palmer. The service was held in the "Mill Trench" where scores of Rockville members have been baptized during the last half century.

The six were received into membership of the church last Sabbath (September 20), the right hand of fellowship given, and a special communion served.

Correspondent.

**Battle Creek, Mich.**

From the Church Bulletin and notations we learn of a new bulletin board recently erected on the church lawn at a cost of \$150; of one recent baptism and seven confessions of Christ. On Sabbath, September 13, there were 169 in attendance with 174 present at the worship September 20.

Editor.

**Woodville, Ala.**

On Sabbath, September 20, our little church (Oakdale) met for services in the home of Rev. A. T. Bottoms and enjoyed a fine sermon by Rev. E. H. Bottoms of Nile, N. Y., who with his wife is visiting here at this time. There were fifteen members and associate members of the church present, including Rev. and Mrs. E. H. Bottoms, while there were quite a few present who were not Seventh Day Baptists.

It was voted that we would meet each first Sabbath in Oakdale schoolhouse near Athens, and each third Sabbath in the Cedar Point church near Woodville.

The following officers were elected: moderator, Rev. A. T. Bottoms; pastor, Rev. Walter E. Hancock; clerk, Mrs. Robert L. Butler; superintendent of the Sabbath school, Dr. W. E. Hancock; assistant, Mrs. A. T. Bottoms; secretary-treasurer, Miss Mary Alice Butler.

We feel that the hand of the Lord is upon this work. . . . We desire your prayers in

our behalf that we may overcome the difficulties that are sure to be met.

Correspondent (Mrs. R. L. B.)

**Dodge Center, Minn.**

The pickers in the "God's Acre" tomato field planted by the Sabbath school of the Seventh Day Baptist Church were treated to a lovely lunch last Sunday at the home of Mrs. Lottie and Miss Edna Langworthy. This is the second year the plan has been tried by the Sabbath school. The land is furnished by Mrs. Mary Rounseville.

—Adapted from Dodge Center Star-Record.

**Ashaway, R. I.**

There was an attendance of thirty-nine at the meeting of the Ashaway C. E. society in the First Hopkinton Seventh Day Baptist church Friday evening, the leader being Miss Dorothy Whitely whose subject was, "The Row of Lower Lights." Following a short song service, Miss Jean Coon read an article on "Jesus, the Light of the World," and Miss Constance Coon read, "Shining Through Right Living."

Mrs. Florence Wells sang a hymn, "Let the Lower Lights Be Burning," after the leader read an article on the origin of the hymn, as Rev. Ralph H. Coon made a black-board sketch of an ocean scene on which lights were prominent.

At the conclusion of the meeting the usual half hour of Bible study and talk by Mr. Coon was held, the subject being a continuance of the Gospel according to St. John.

The Narragansett Union banner, which was awarded to the local society for the largest percentage of members present at the rally in Hope Valley on Wednesday night, has been placed in the C. E. room.

—Westerly Sun.

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

(Continued)

**A DANCE PLATFORM AND THE BLACK LICK  
CHURCH**

I had just closed a meeting at Middle Island Church when a man, who was a stranger to me, came up and said the trustees of the Traugh School house wanted me to come and hold a series of meetings in their school house. This was a new departure. I had often asked such a privilege, but now it was requested. The man who presented the request was not re-

ligious, nor were either of the trustees, and it seemed a novel case. I consented and gave him permission to announce a series of meetings to begin on a certain evening in March. The time came, and as I walked from the train, I passed a platform which had been built for dancing. It was a neat farm building, covered with shingles as though the rising generation were to have their children trained there. When I came near it I laid down my overcoat, set down my satchel and sat down on a log by the roadside to rest. Sitting there, I looked the thing over and thought of the influence it must have on society, and asked the dear Lord somehow to stop its being used for such purposes. Then I went on to a dwelling-house in sight of the school house and turned in to rest. I was received kindly, and as I started on, the man took up my satchel and carried it for me. I found a good audience assembled; and after the sermon, I related the statement I had received and said, "Now, I would like to know how many of you will try in your own way to make these meetings a success? I am not asking now that you become religious, I may do that later. Some of you can sing, and I hope some of you can pray, and you can all help keep good order, and all of you that each in his own way will try, rise to your feet." My whole congregation arose. I announced meetings for the next day and evening, dismissed the audience and waited for an invitation to go home with someone until they were nearly all out of the house. Then the gentleman who had carried my satchel from his house, picked it up and asked me to return to his house, which became my home for the time being. All the members of the family treated me very kindly. The meetings increased in interest, and many were gloriously converted. Among them was the man and his family who owned the platform; and it was never again used for demoralizing the neighborhood.

In the beautiful pool of water near the platform, I baptized a large number of happy men and women. These largely joined the Seventh Day Baptist Church on Green Brier, some of them at Middle Island, and Salem. I organized a prayer meeting here, and the work went on gloriously. Sometime after, the dancing element that was left who were mostly Roman Catholics, applied for the platform to have a dance; but though a liberal fee was offered, they were frankly told that it would never again be used for dancing.

Then a platform was erected near the school house and a dance announced to take place on Sabbath Day. But the converts appointed a social sing to antecede their prayer meeting. The Lord greatly blessed their meeting, which broke up the dance to witness what the dear Lord was doing for those who were worshipping him.

Still later the Seventh Day Baptist Church of Black Lick was organized largely out of those who were converted at that meeting.

**LONG RUN AND BUCKEYE RUN**

My field of operation became so large that the holding of a short series of meetings in each vicinity where they were necessary, ran me into the middle of the spring months. I was having an excellent series on Long Run in Doddridge County late in April, and the farmers were very much pushed with their work and began to think they would have to quit coming to the meetings in the day, but when the hour drew near, they would throw down their tools and come to the meetings. A merchant near the school house where we were worshipping became much disturbed that men were neglecting their work, as he thought, and said they would all starve; but there is always time to worship God. The meetings ran the usual time with blessed results, and it was believed that there was more grain raised that summer on Long Run than in any previous one.

I was holding a series of meetings on Buckeye Run in October in hope that an aged friend, who could now attend them, but might not be able to later, would be converted. He and many others were brought to Jesus, and I had the very great privilege of baptising him, as also a lady who had been wanting the privilege for ten years but was kept from it by her husband, and quite a number of others.

One man living near the school house was not done sowing his wheat and said to me that he could not come to the day meetings, but would come at night. I did not reply at once but looked steadily into his face till he added, "It does not look very well either to give only to God's cause that which we cannot use for our own selves." I sanctioned that and urged him to come in the daytime, doing what he could before and after meetings. He did so, and though it made his sowing late, he raised the best crop of wheat that was raised in the neighborhood, and said to me that it did him more good than any other crop he

ever raised by reason of its quality. He sold it for two dollars a bushel.

#### THE RITCHIE (BEREA) CHURCH

Some of the best revivals connected with my work were near Berea in Ritchie County. (I was pastor of the Ritchie Church for six months and was with the church and preached for them on one Sabbath and Sunday in each month; but the distance I had to go and the expense on the railroad, and getting back and forth from the railroad, together with the needs of more time at other points, caused me to give up the care of the church.) In one series of meetings at this point, the younger people had come to Christ, but the older ones I had not reached. One morning it all suddenly came to my mind to have a speaking meeting and ask that the speakers make two points: (1) At what age they had set out on the Christian life, (2) How it was with them that day.

When the first one rose to speak I was impressed to note the age. This I did having no idea what use I was to make of the facts thus gathered. After the meeting was over I found sixty persons had spoken, only four of whom had reached the age of thirty years when they were converted; only two of these had reached the age of forty; and some had started as early as seven years. By the next night's meeting, all our seekers but one had been converted. When I called for the anxious to come forward for prayers, only this one came. After the prayer was offered for her, it occurred to me to use the facts I had gathered. I arose and said, "I will not insist now on your coming forward, but these are the facts." Then I talked of the number that had spoken, how young the youngest was, how many had been converted before they were ten years old; how many between ten and fifteen; how many between fifteen and twenty; how many between twenty and thirty; and only two had reached the age of forty. Then I added, "You have all been convicted in these meetings. I presume no one can deny that; and if you will, you may come to Christ now; but if you are over thirty years of age now and do not come to Christ, it is doubtful if you ever do; and if you are over forty years old and do not come now, it is most likely you never will." Then I added, "I now invite you this once more to come forward for prayers." Then they came, fathers and mothers came, husbands and wives

together, and were all, except one, happily converted to God. The second and last week of that series of meetings (I do not remember of ever holding a series of meetings longer than two weeks or fifteen days), we baptised every day but one and broke the ice every time, and I never came out of a meeting of the kind feeling stronger.

(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.

#### OBITUARY

Kelly. — Kate Florence Threlkeld, wife of the late Rev. M.-B. Kelly, died July 4, 1941, at her home in Stuart, Fla. She was born April 24, 1860, in Livingston County, Ky., the eldest of four, to Rev. Calvert W. and Elizabeth Handlin Threlkeld.

Early in life she was baptized by her father, himself a convert to the Sabbath by Rev. M. B. Kelly, Sr. Having taught in the schools of Kentucky and Illinois for a number of years, she moved with her father's family to Alfred, N. Y., for educational and church privileges. There, while attending college, she met M. B. Kelly, Jr., a student in the theological seminary, and on June 30, 1888, they were united in marriage. For nearly forty years she was her husband's loyal and devoted helper in his ministerial work, serving with him in the Nile, Second Alfred, Chicago, North Loup, Nortonville, and Battle Creek churches, in which last named she has retained her church membership. For several years thereafter her husband was chaplain at the Battle Creek Sanitarium. In 1924, they came to Florida and developed a home and citrus grove on the St. Lucie River, near Stuart, living a quiet and happy life there.

Elder Kelly died in 1930. She is survived by a brother, M. C. Threlkeld of San Francisco; her son Paul, and daughter Ruth of Stuart; another daughter, Mrs. Blanche Chamberlain of Sacramento, Calif.; two grandchildren; two great-grandchildren; other relatives and many friends. Farewell services were conducted by Rev. L. E. Thomas of the Stuart Baptist Church, and burial was in Ankona Cemetery on the Indian River. P. K.

"Taking the long view—backward and forward—it is impossible for a Christian to be a defeatist. The right wins finally."

"When a man talks because he enjoys hearing himself talk, other people will be quite willing to let him have all the pleasure."

# The Sabbath Recorder

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#### A PRAYER

BY TOYOHICO KAGAWA

God, who hast given us this wonderful nature, help us to show forth the love of Christ to all classes of men: farmers, fishermen, tradespeople, townspeople, everyone. Shine upon our cold hearts with thy love; melt them with thy compassion, that we may take thy love to others. Sanctify us and send us forth today. We pray in Jesus' name.

Amen.

—In Church Management.

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