

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

Vol. 131

PLAINFIELD, N. J., OCTOBER 13, 1941

No. 15

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.

Contents

Editorials.—"Like Unto Them."—Enjoy Them While You Can.—Continued Conference	246-248
Observations.—Seventh Day Baptist Peace Council	248
Leadership Training	249
Daily Meditations	251-253
Missions.—The Spirit of Simplicity.—News From the Field	253
Children's Page	254
Denominational "Hook-up"	256
Meeting Notices	256
Good News From the American Bible Society	256
Our Pulpit.—Kindness	257
Meeting of Tract Board	259
Rev. Samuel D. Davis: An Autobiographical Sketch	259
Obituary	260

The Sabbath Recorder

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EDITORIALS

"LIKE UNTO THEM"

Many of us were especially impressed by an address of Dr. Rosa Palmborg on Christian Work in China. A striking text from the one hundred fifteenth Psalm was used. The making and nature of idols are described by the Psalmist. The idols have eyes and ears and mouths, but see not, hear not, speak not. Then he declares: "They that make them are like them."

Doctor Palmborg brought many illustrations of this kind of reaction upon Chinese life, out of her long years of experience and observation. But gradually through the teaching of the gospel and lives of those who carry it, eyes and ears are being opened in China and mouths are speaking in testimony to the power and love of the true God.

Not only should Doctor Palmborg's message encourage faithful effort in continuing to carry out the Great Commission, but it should quicken all who hear her to examine their own hearts. We do not hew down a tree and, after using a part for cooking food and warming our bodies, fashion the residue into an idol. But we do set up things in our lives in the place of God, to which we devote ourselves. And the significant thing about it is that we become "like them." Our eyes are closed to the great need of humanity, our ears are stopped that we do not hear calls of the Lord to his service, and our mouths are dumb that we do not speak out and tell what God has done for us. "Their idols are silver and gold, the work of men's hands.

They have mouths but they speak not; eyes have they, but they see not; They have ears, but they hear not. . . . They have hands, but they handle not; feet have they, but they walk not; neither speak they. . . . They that make them are like unto them; so is every one that trusteth in them."

This message of the doctor's should be heard by every Seventh Day Baptist. We thank God for her consecrated life still carrying on so effectively after her "retirement" from the foreign field. We are grateful, too, to those who have been making possible this witness.

ENJOY THEM WHILE YOU CAN

Said a wise neighbor to a tired, overworked mother, with her three children, "Enjoy them while they are little, while they are with you and you know where they are nights." That was helpful advice and doubtless that young mother often profited thereby. Those little folks soon grow up and often go far from home, geographically if not otherwise.

Too often we do not realize we have blessings—if sometimes problematical—until it is too late. This writer had a good time with his boys—on the "bike," at the "old swimming hole," on woods hikes, fishing, scouting, in the garden, and doing the chores. But he wishes he had taken more pains—had been with them even more, been more patient and appreciative.

Thinking on these things, we pass on "A Lesson" from "The Lady With the Pencil," found recently in one of our new Christian Advocates. It follows:

Time has a way of stealing things—of stealing them so stealthily that they are gone before we are aware! Time pauses not at our most precious treasures.

Today, they are playing games on my doorstep—two little lads shouting in my yard, or perchance even quarreling (but who would want them otherwise). Tomorrow I may find the gate left open! And they will have slipped out, little boys no longer, and have gone their way!

"But it seems only yesterday," I shall say, "that they begged for a story, but I was too busy with the work in the house. They asked so many questions, but I sent them back to their play. Oh, let them call me now; the dusting can wait!"

But Time, the keeper of that gate, will only shake his head and leave me wondering:

What memories did they carry off into life with them, my grown-up boys? What thrills did I miss when I turned from their play? What worlds did they have to explore alone? What paths might I have pointed out more clearly? What joys made more real?

We cannot lock the gate. Time will not be stayed, but parents who care can yet take heed. We can have the assurance, when our children are grown, that we planned wisely each moment and enriched each year, fostered tenderly each ideal and nourished carefully each ambition. We need not fail at our lesson!

CONTINUED CONFERENCE OBSERVATIONS

Reports of the various boards, Commission, and other important interests were referred by Conference to sections for discussion and recommendation. A nucleus of several people was named for each section, and others interested were encouraged to meet with the group in which their main interest was found. Perhaps more would have attended these sections if more people had been assigned. Because of other duties the editor was unable to attend but few of the sectional meetings.

The section on Publishing Interests reviewed with care and appreciation the annual report of the Board of Trustees of the American Sabbath Tract Society, and was "Impressed with the evident seriousness with which the Board of Trustees was attempting to solve various difficult problems." The section heartily approved the adoption of the report by Conference, and commended the efforts of the board to increase the circulation of the Sabbath Recorder. It recommended that the Conference approve "a continuance of the one dollar subscription for the school year to students who are away from home; that this same price per year be offered to young men in military service; and that the

present plans to encourage churches to place the Sabbath Recorder in homes be continued."

It was recommended that the General Conference "suggest to the Tract Board that consideration be given to the possibility and practicability of securing the temporary release of pastors from their churches that they may serve in helping to meet insistent calls for field work." Also recommended, "that the General Conference commend the program of the Tract Board for its efforts to produce a standard series of tracts designed to cover in brief the field of Seventh Day Baptist thought." Pastor James L. Skaggs of Salem, W. Va., was chairman of this section.

The Report of the Committee on Courtesies and Resolutions in part is as follows:

At the request of General Conference the committee would submit a list of dependable agencies through which our people can contribute to the relief of the people of war-torn countries, as follows:

1. United China Relief, 1790 Broadway, New York, N. Y., which includes: American Bureau for Medical Aid to China, American Committee for Chinese War Orphans, American Friends Service Committee, Associated Boards for Christian Colleges in China, China Aid Council, China Emergency Relief Committee, Church Committee for China Relief, Indusco (American Committee in Aid of Chinese Industrial Co-operatives).

Funds received by United China Relief will be distributed to China through these eight agencies.

2. Committee on Foreign Relief Appeals in the Churches of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y., which committee serves in so far as possible the needs of: (a) refugees; (b) evacuees; (c) Protestant churches and other institutions, pastors and other Christian workers, in distress.

3. Seventh Day Baptist missions where conditions permit. It is strongly urged that all such funds be sent to the Denominational Budget treasurer for transmission to the proper agency.

We recommend that the Commission send this information to our churches and from time to time furnish further information as developments warrant.

SEVENTH DAY BAPTIST PEACE COUNCIL

At the time of the Ministers' Conference at Alfred last June, a few ministers interested in world peace got together and talked matters over. A rather loose organization was formed to study the questions involved and to discover what procedures might be feasible.

At the Denver General Conference some of the men again met and some small advances, it is felt, were made.

The following two-fold statement has been accepted by common consent of the members, and expresses the purpose and reason for existence of this organization:

1. To study and work toward the establishment of a just and durable peace, based upon righteousness, and in accord with the principles of Jesus Christ.

2. To give counsel, as well as more practical help, with special thought for their moral and spiritual needs, both to the young men in the military service of the country, and to those who may take the position of a conscientious objector to such service.

The members are not all agreed upon the immediate issues before our country and the world, as war rages in Europe and Asia. Some are conscientious objectors to war, some are pacifists, and some are definitely neither. But all are convinced that war is a terrible curse to mankind, an evil that must be abolished, and all are deeply concerned that a righteous and lasting peace shall be established.

We feel that there is a definite opportunity and need for service that a Seventh Day Baptist Peace Council can render in the interest of peace and of our own boys who face the war situation.

As yet the council is supported only by voluntary contributions.

ITEM OF INTEREST

Speaking of numbers, according to the last census, the population of New York City is credited with 11,690,000. Our second city is Chicago, with 4,499,000; Los Angeles third with three million.

One of our exchanges says these cities contain some of the finest churches and some of the saintliest people in the country, as well as some of the worst. "A Buffalo minister not long ago objected to the Lutheran League holding its convention in New York because the city was so wicked that a visit to it might result in their downfall. It is probably no better or worse than most large cities."

LEADERSHIP TRAINING

By Rev. Walter L. Greene

(An address presented at General Conference, Denver, Colo., August 21, 1941, on the program of the Board of Christian Education.)

Every movement and program calls for leadership. The quality and efficiency of the leadership will most certainly determine the results secured in our church and religious educational program in meeting the needs of growing boys and girls, young people and adults in developing permanent, abundant Christian character. The importance of

leadership training can scarcely be overestimated. This is the subject which the program committee has asked me to present in a few minutes. I would much prefer to talk with you face to face, rather than in a paper at long range. I have one consolation that you cannot throw me off the platform, though I may not be able to say as much for the reader. The program committee knows that I hesitated long before accepting a place on this hour of your program.

The Need

What is your greatest need in your church school? Whenever this question is presented in groups of church school people, the answer almost always is, "Qualified and efficient teachers and leaders," and probably none realize this more fully than the leaders and teachers themselves. They know only too well the limitations of their knowledge of the Bible, their pupils, their needs and interests, and the techniques of the teaching process and of efficient organization. We may sometimes overemphasize the lack of numbers, volunteer service, and the rapid turn over in the teaching force; but these are factors in the problem of leadership. Inadequacy, unreliability, and instability add to the problem and increase the need for qualified and efficient leaders. In undertakings that have to do with the ideals of the inner life it is far more difficult to secure competent leadership than it is in the spheres of business and industry, which concern themselves mainly with things which are seen and tangible and external. It is harder to secure efficient leaders of religious educational activity than it is to provide aggressive and achieving leadership in any other area of human activity. Yet this realm of the unseen, spiritual, and eternal is a most challenging and rewarding task to those who discern the permanent values of human life and society, calling out the finest and best and urging us on in growing knowledge and skills in guiding growing life in the more abundant life which Jesus himself said he came to bring. In this realm of spiritual service most of us would say, "Who is sufficient for these things?"

Objectives

Our united effort as churches and as a Board of Christian Education is to provide more adequate training for leaders now in service and for those who may be a source for

new leaders so urgently needed in the church school, the week day and vacation schools of our churches and communities. The church that does not train its present and future leaders is committing suicide slow but sure. It may be that we become so engrossed with the task of the present that we are unmindful of the future and its possibilities. It is evident as one meets with groups of our workers in our churches that many would welcome some plan of enriching their background in Bible knowledge, in a better understanding of their pupils and their needs, and in teaching methods and plans of organization. Some are taking advantage of the opportunities available in these lines, but the number is small compared with the number who need this enlargement of vision, knowledge, and skill in the field of religious education. All friends of leadership training can rejoice in the sincere desire of so many for self improvement and in the rapid strides which have been made in recent years in defining the larger objectives of religious education and providing the means by which these objectives may be accomplished.

Methods and Qualifications

In addition to the need for leaders, and the difficulties that confuse the whole question of securing strong leadership, it is advisable to consider the qualities and gifts that contribute to the making of a first class church school leader. There are many but may I mention these: a wholesome, pleasing personality which has great charm and power, insight and skill to look beneath the surface and to understand the inner motives and hidden possibilities of the soul, loving and understanding sympathy, and the eminently useful quality of common sense that is sane, balanced, free from fads and extremes of interpretation in Scripture and personal living. Most of all, the leader in the work of Christian religious leadership must be a spiritual person. These qualities of personality, insight, and skill, sympathy and spirituality are by no means extraordinary or unusual gifts, and they may be cultivated and strengthened by due care and prayerful thought and action. Leadership is quite as much in living, or more, as in training the gifts that are within. "Neglect not the gift that is within you" is a commandment for every Christian leader of today and tomorrow to make the most of both intellectual and spiritual gifts which

training may help to bring to finer achievement.

This is not the time nor the place for details regarding ways and means and methods of leadership training, but it would be well for each of us to make an appraisal of our own church school and ask ourselves some such questions as these: What leadership do we need? What kind of persons are needed? Where can we obtain such leaders? How can we enlist these leaders? How can we train our leaders?

May I close with some suggestions concerning this last question as to how we may train our leaders. A helpful and significant factor has been developed by the International Council of Religious Education in cooperation with many Protestant denominations of which our denomination is one, for the training of religious education leaders.

A curriculum has been perfected which outlines a standardized course on different levels of difficulty and completeness. A minimum standard is required under which teachers are certified, credits are issued, and schools of training are set up. This movement is so well adapted to the needs of workers under all kinds of varying conditions, such as summer camps and institutes, church classes, community schools, and individual study, that hundreds of thousands of individual credits have been earned in recent years. Our board has the record of many of our own church school leaders who have completed these units for credit. It is our hope to extend this training in local churches or groups of churches or to individuals who are willing to read and study for self improvement, and to promote the training program in summer camps. Good work has already been done and much more is greatly needed, that we may accomplish a highest earthly task, the training of growing persons for fellowship with God, for the achievement of Christ-like character, and for a life of exalted and sacrificial service in the kingdom of our Lord.

DAILY MEDITATIONS

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

Sunday, October 19

Read Philippians 4: 9-20.

"The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

In Old Testament times God asked a tithe of all that his people had. This was to be used in the support of the priests, the tem-

ple, and given in sacrifice to God. Christ does not speak much of the tithe, but he does speak of giving. Our money represents our labor and our time. It comes from our toil. Money is a medium whereby we can change our toil into meat and clothing. God has set aside certain people for full time work for him. The rest of us must supply them with the means of caring for their bodies. There are also those who are unfortunate—poor, hungry, underprivileged. It is a Christian blessing to be able to help these people. Is a tithe too much to give in service to our Lord who gave his life for us? Christ did not condemn the tithe. Whatever we give, let us give it freely, realizing thereby that we are doing God's work.

Prayer—As thou hast prospered us, O Lord, may we of a willing spirit give to the carrying out of thy kingdom's work. Amen.

Monday, October 20

Read Psalm 30.

"I will give thanks unto thee forever."

You know the chorus:

"Count your blessings, name them one by one;
Count your blessings, see what God hath done."

So many blessings we take as a matter of course. They are so natural to our lives that we don't realize we have them until they are taken away. These blessings come from God. He gives them all to us. It would take only a few minutes each day to give him thanks for them. We would think a friend quite thoughtless if he did not say "thank you" for a gift or a kindness shown. The Psalmist says, "I will give thanks unto thee forever." We could give thanks to God forever and still have not said "Thank you," for all the blessing he has given us.

Prayer—We are indeed grateful, most loving heavenly Father, for the blessings thou hast bestowed upon us. We would raise our voices in thanks to thee, and at all times from our inmost soul we would offer silent thanks to thee. Amen.

Tuesday, October 21

Read Mark 10: 17-27.

Jesus does not condemn money or the man who has money. We may sometimes think that he does. He says, "How hard it is for them that trust in riches to enter into the kingdom of God." This young man obeyed the law, but he felt he lacked something to inherit eternal life. Jesus found that lack in a wrong allegiance. The man trusted in his

riches instead of trusting in God. The best way he could change that trust was to sell his possessions so that they no longer bothered him, and then put himself wholeheartedly into the business of saving souls. Jesus asks that we give to him our wholehearted allegiance and trust. If there is anything in our lives that takes part of our devotion away from God, we should get rid of it.

Prayer—Thou art worthy of our trust, O Lord. May we be worthy of the grace of thy Son, Jesus Christ, our Lord. Amen.

Wednesday, October 22

Read 2 Corinthians 9.

"God loveth a cheerful giver."

Our giving should not be done grudgingly, or of necessity, as though we thought we ought to give but would much rather have the money to spend ourselves. Such a spirit often times accompanies gifts, but when it does the giver receives very little blessing from them.

God loveth a cheerful giver.

Prayer—May we have a cheerful spirit, our Father, which may even pervade our giving and may spread to those about us. Amen.

Thursday, October 23

Read Romans 10: 8-21.

"How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard?"

Paul says that the gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. He also says, how shall they believe in whom they have not heard? The Christian religion is a personal religion, but to get the most out of it we must share it with others. If we try to keep it shut up within ourselves it is apt to lose its power. We must share the knowledge of the gospel of Christ as it has been revealed unto us with those close about us and with the whole world through the support of those spending their lives in the mission fields.

Prayer—Thou who gave us the ability to speak and converse with our friends and neighbors, grant to us the willingness to tell others of the gospel of Christ. May we share that which thou hast given us with those who have not yet heard. Amen.

Friday, October 24

Read Acts 8: 9-24.

"Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God."

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.

THE SPIRIT OF SIMPLICITY

Thirty-five years past a book by Charles Wagner, a famous Frenchman, appeared and caused much comment. The title of the book was, "The Simple Life." Theodore Roosevelt, then President of the United States, praised the book and said he was preaching its doctrines to his people. Though the writer of these paragraphs does not remember anything the fourteen chapters in the book said, and had forgotten the author's name, the title has been constantly before him.

When we ask what is meant by the simple life, light is thrown on the subject by considering the opposites of the term simplicity, the antonyms. Some of them are complexity, abstruseness, ornateness, gaudiness, luxury. The spirit of simplicity is vital in everything—missions, evangelism, church work, and the Christian life, as well as to secular affairs. This will be seen by considering three or four items.

Many things which most people have, they could just as well get along without. They see other people have certain things and they think they must have them. They buy them and they have so much less to support the church and extend the kingdom of Christ. Often people with abundance are a temptation to others, as well as unfaithful in the use of the property God has given them. They take pride in parading the things they have. The Father wants we should enjoy the things of earth, but he also wants that we should be humble and extend his kingdom according as he has prospered us.

Another point where simplicity of spirit is vital is in the programs of the denominations, churches, and auxiliary organizations. Sometimes these are so complex that they lose their force. The denomination known as the Disciples of Christ set a good example in this matter five or six years past. Instead of massing a number of things to be emphasized simultaneously, and thus confusing the church members, they put out a five-point program which called for the stressing of one item each year for five years. This effort was a

Simon saw Peter lay his hands upon the people and saw them receive the Holy Ghost. He also desired this power. He had professed Christianity and had been baptized; yet he sought to buy the power to bestow the Holy Spirit with money. God has given us the Holy Spirit as a Comforter. The gift of God is free to those who will give themselves and who will come in loving service and humility to him.

Prayer—May we be humble and not proud, most gracious Father. Give to us the insight into thy kingdom that we may comprehend that it comes not with much money but with the right spirit. Amen.

Sabbath, October 25

Read John 14: 21-31.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Peace is another gift that Christ has given unto us. As we look about us at the warfare in the world today, we wonder what he could have meant when he said, "My peace I give unto you." But he went on to say, "Not as the world giveth, give I unto you." And the world is certainly not giving us peace today. It is giving us the cruelest of conflicts.

But Christ has given us a peace. He was speaking to his disciples when he gave these words, and as we are his disciples he is speaking to us. The peace which Christ will give to us is a peace apart from the world. It is an inner peace, a joy that comes from following Christ and serving our fellow men. He would give peace to the world if all men would become his followers.

Prayer—God of peace, grant us thy peace. May we help to bring the knowledge of Christ to all mankind and thus peace to the world. Amen.

SABBATH SCHOOL LESSON

Civic Responsibility Regarding Beverage Alcohol. Scripture—Deuteronomy 5: 32, 33; 11: 26-28; Isaiah 28: 1-6; Habakkuk 2: 12.

Golden Text—Proverbs 14: 34.

"It is well to be on the lookout for new ideas, but you are more likely to find them if you take with you a few old ones."

"Some men are putty, some are pouty, and some are petty."

success; but it would have been a failure had the leaders asked that all five points be stressed every year for five years.

Still another place where simplicity is a great virtue is in our teaching and preaching. One of the most prominent men among Seventh Day Baptists three generations past was Rev. Thomas B. Brown. Among other things, he was noted for using simple words and making his points very plain. It was said people followed his discourses with intense interest and were instructed. He wrote much and the thought never was covered up with the language used. It is not enough to say a lot of good things. The points should stand out like pegs upon which to hang your coats. A shotgun that scatters will not hit the mark except by accident. Furthermore, instruction, whether given in sermon, Bible class, or elsewhere, should be adapted to the age and needs of those we try to instruct.

The multiplicity of things some people possess often are the occasion of jealousies and the prevention of Christian fellowship. If people would live a simple life and cultivate simplicity of spirit, the inequalities in the matter of possessions would not be the menace in the church they are many times. In fact, our possessions can be used in such a humble, helpful way as to strengthen fellowship with all classes.

The attainment of the simple life is not always easy. Doubtless it is easier for some than for others, but it can be attained by all if the effort is made, and nowhere is it more needed than in missions, evangelism, the church, and denomination.

W. L. B.

NEWS FROM THE FIELD

I. China

(Gleaned from a letter)

Secretary Wm. L. Burdick

Dear Friend:

I am enclosing financial statements of our two schools for the last quarter of the school year. I hope they reach you safely.

I am happy to state that Anna is feeling fine. However, an X-ray picture taken about two weeks ago shows the need of another course of X-ray treatments, which she is already beginning.

Mr. Davis is gaining in strength and is now able to walk all about the compound and is regaining the control of his speech muscles very well indeed.

No salary checks have come to the mission for months, or duplicates either, until yesterday when two were received. But as they were dated nine days after the freezing order was given, cannot be cashed by the Hongkong and Shanghai Bank. Whether the American Express can do anything with them or not has not yet been found out.

Failure to receive checks, bills for sickness, X-ray treatments, and high prices have made serious inroads on all available funds.

Your kind letter of July 29 to Anna came yesterday. Thank you.

Sincerely yours,
Nettie M. West.

Shanghai, China,
September 3, 1941.

II. Jamaica

(Gleaned from a letter)

Dear Brother-Burdick:

I am glad to be able to sit and write to you after so long a silence. Fancy today one month since you wrote; how time flies.

Our conference was fairly well attended and enjoyed by all of us. Thursday night we were honored by the women's program which will long be remembered, Sisters Smikle and Smellie distinguishing themselves. The presentation of our constitution took a long time as it was read and adopted article by article.

In its provision is made for the storing of conference papers in a reputed bank, and all other churches so desiring may deposit their deeds there also. Conference was very enjoyable and all seemed to be refreshed and satisfied.

We, the Luna Church, have started to gather materials for our new church building. We have also started to build a retaining wall on the west so as to make a level of it. Our hope is to start our building this very year, (D.V.) I shall keep you informed as we go along. Thank you for remembering us while we were in conference session.

Yours truly,
C. L. Smellie.

Mt. Charles, Border P.O.,
Jamaica, B. W. I.,
September 11, 1941.

III. The Home Field

(Gleaned from quarterly report of Rev. Clifford A. Beebe, who three months past became missionary pastor of our Fouke and Little Prairie churches, churches two hundred fifty miles apart.)

Dear Secretary Burdick:

The Little Prairie Church voted to undertake their share of the financial obligations

The Sabbath Recorder SUPPLEMENT

OCTOBER 13, 1941

PRESIDENT'S ADDRESS

Delivered by

CORLISS F. RANDOLPH

at the

Tract Society Programme of
THE GENERAL CONFERENCE

Denver, Colorado

August 21, 1941

TRACT SOCIETY PRESIDENT'S ADDRESS*

The primary purpose of the American Sabbath Tract Society is "to promote the observance of the Bible Sabbath." It is this particular feature of the Society's purpose that justifies the existence of the churches of the Seventh Day Baptist Denomination, or General Conference, as distinct from those churches that are comprised, for example, in the Northern Baptist Convention. Other than concerning the Sabbath and its observance, our doctrines, our church polity, procedure, and traditions are Baptist.

That our primary purpose is to promote the observance of the Bible Sabbath does not say that we are not evangelistic. Far from it. The Sabbath is but a part of the Gospel Message, by which we serve another purpose of the Society; namely, to promote "the interests of vital Godliness and sound morality," in all of which we join hands with our other denominational organizations, and very especially so with the Missionary Society. It, too, preaches the Sabbath as a part of the Gospel Message. But the duty of promoting the observance of the Sabbath, in special ways and by special means, is entrusted to the Tract Society, and this brings us to the third purpose of the Tract Society; namely, "to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians."

These three purposes, all indissolubly bound together, constitute the mission of this Society; and their promotion is entrusted to a board of thirty trustees, elected annually. The trustees appoint a group of committees, each charged with certain specific duties, but all responsible directly to the trustees. The corresponding secretary of the trustees is an executive officer clothed with certain powers; but he, too, is directly responsible to the trustees.

Sabbath Promotion

Sabbath promotion is carried on by various means. The leader in Sabbath Promotion, so-called, represents our Sabbath interests in various interdenominational organizations and in various other ways as opportunity offers. Through this agency, the trustees feel that Seventh Day Baptists are more widely and

SUPPLEMENT

favorably known than ever, heretofore. The prominence accorded our representatives in interdenominational agencies, both in our own country and abroad, surely is ample testimony for the truth of this statement. That these agencies, on occasion, make mistakes is doubtless true. But the Tract Society, and even the General Conference, are both likewise guilty of mistakes. To discontinue our membership and representation in these bodies would be a definite backward step in Sabbath promotion. For further particulars concerning his work, you are referred to the report of the leader in Sabbath Promotion, in the Annual Statement of the Society in your hands.

The primary duty of the corresponding secretary of the Tract Society is Sabbath promotion, through correspondence, by visitation both among our churches and elsewhere as suitable opportunity offers, and through the distribution of literature. Here he is able to give but half-time to a full-time job, with the result that valuable opportunities are lost, or the physical resources of the secretary are over-taxed, or both. The annual report of the corresponding secretary found in the Annual Statement of the Trustees to the General Conference, already referred to, contains a full and detailed report of his activities during the year.

Sabbath Literature

The problem of suitable Sabbath literature for general distribution has long been a subject of grave concern with the Tract Board. Not since the early 1890's has the Board attempted the preparation and distribution of a series of tracts that was designed to place the question of the Sabbath before the non-Sabbath-keeping world in an adequate manner. This was the SABBATH REFORM LIBRARY, edited by Dr. A. H. Lewis. That was intended for widespread distribution through the mails, but changes in the postal regulations soon hampered the execution of that plan, as well as the distribution of a periodical called the SABBATH OF CHRIST, also edited by Dr. Lewis, which followed the SABBATH REFORM LIBRARY. Other plans, proposed by the Tract Board's Committee on the Revision of Denominational Literature and adopted by the Board, were, perhaps, on too ambitious a scale; and failed for lack of necessary cooperation of men too busy to give the time required for the work assigned them.

* Delivered by Corliss F. Randolph, President of the Tract Society, at the session of the General Conference at Denver, Colorado, August 21, 1941, as a part of the Tract Society's programme.

SUPPLEMENT

Meantime the Board, from time to time, reprinted tracts already prepared and printed. The Committee continued in an advisory capacity until the failing health of its most prominent member — Dean Main — precluded his remaining longer on the Committee; whereupon the Committee rendered a final report and resigned.

Meanwhile the Board, from time to time, reprinted tracts already prepared, and printed new tracts, as they were called for, to meet special needs.

Again it appeared necessary to appoint a permanent Committee on Denominational Literature to grapple with the long-standing problem of a well organized systematic plan to meet the ever growing need of suitable literature to place ourselves as Seventh Day Baptists and our Sabbath cause before the reading public in an adequate manner. After several sessions of two or three days each, the Committee presented a report to the Tract Board at its meeting in January, last, embodying a proposed plan of procedure, by arranging a series of tracts setting forth, point by point, in logical sequence, our doctrinal beliefs and other distinguishing denominational features, as follows:

a. A Brief Introductory Leaflet, intended to attract the attention of the reader, and to stimulate a desire for further information.

This is to be followed by tracts, in sequence and groups as follows:

- Group I. Our Denominational Identity
 1. Who We Are, and What We Are
 2. Our Beliefs, and Our Polity
- Group II. The Sabbath, Baptism, and the Bible
 3. The Sabbath in the Bible, and in History
 4. Bible Readings on the Sabbath
 5. Bible Readings on Baptism
- Group III. What We Have Done in the World
 6. Our Place in History
 7. Heroes of the Faith, or Faith of Our Fathers
- Group IV. Extra-Denominational Religious and Civic Interests
 8. Evangelism
 9. Missions
 10. The State
 11. Education
- Group V. Inter-Denominational Relations
 12. Our Relation to Other Bodies

Some of our tracts already published may be adapted to meet the requirements of certain features of the program.

We recommend that all tracts published in this series, and all reprints of existing tracts, as well as all new tracts not of this series, shall be reviewed and approved by the Committee entrusted with carrying out this plan, should it be adopted by the trustees; and that all manu-

scripts for new tracts in this series shall be prepared under the supervision of such Committee, or approved by it before publication; furthermore, that the publication and circulation of the tracts of this series shall be the major tract project of the trustees.

It is the judgment of this Committee, and it so recommends, that all tracts published in this series shall appear in uniform style, numbered to conform to their respective positions in the foregoing program, and that they shall bear on the front cover page a carefully selected emblem, common to all; and that the style and emblem shall be scrupulously confined to publications of this series. It is understood that the Committee shall have power to make desirable verbal changes in the titles of the foregoing series.

The foregoing recommendations must not be construed to preclude the publication of other tracts that may be needed for a special occasion, or to meet a certain local need. Such tracts, however, should be approved by the Committee in charge of the foregoing program; and their publication should not interfere with the operation of the major tract project, as stated above.

The Committee is fully aware that the foregoing program is a radical departure from the existing practice, which has obtained for at least a full generation. It is far-reaching, but the Committee believes that the basis is sound, and that it is adequate to meet our general needs, both within ourselves, and for the general public.

Because of what we believe is the importance of this report, the members of the Committee are present at this meeting to discuss it with you, fully and frankly, in order that both trustees and members of the Committee may come to a full, complete, and mutual understanding of its contents.

Respectfully submitted,

CORLISS F. RANDOLPH,
AHVA J. C. BOND,
WILLIAM L. BURDICK,
J. NELSON NORWOOD,
JAMES L. SKAGGS,
Committee.

Plainfield, N. J.
January 12, 1941.

This report was made a special order of the meeting at which it was presented. A special notice was sent to all the members of the Board calling their attention to the report and earnestly urging them to be present, to which there was a gratifying response.

After a full explanation of the report was made by members of the Committee, all of the members of the Board present as well as all the members of the Committee participated in the ensuing discussion, after which the report was adopted without a dissenting vote, and the Committee was instructed to proceed as outlined in its report. The full

report of the Committee may be found in the SABBATH RECORDER for January 20, and the minutes of the meeting of the Board in the number for February 10, last.

At a more recent meeting of the Committee, held at Alfred, N. Y., June 19-20, following the Ministers' Conference, there was a full discussion of the content of these proposed tracts and definite assignment for their preparation made, with the expectation that at least the MSS. of the major part of them will be ready for presentation and discussion at the next meeting of the Committee. It is hoped that at least several of the tracts will be in print before the next annual session of the General Conference. By reference to the complete report of the Committee last January it will be observed that the Committee is planning a denominational history, from the organization of the Mill Yard Church down to the present generation, featuring biographies of out-standing characters, with numerous illustrations, making a volume of, say 350 pp., more or less. It is hoped that this will appeal to all—both young and old. *Seventh Day Baptists in Europe and America*, published 30 years ago, in two volumes of 1500 pp., made up of a series of historical papers, is cumbersome and lacking in appeal to the general reader, though invaluable as a work of reference.

The Sabbath Recorder

How often it is said that publication of the SABBATH RECORDER is the most important work of the Tract Society. Far from it. The American Sabbath Tract Society was organized in 1843, and did not take on the SABBATH RECORDER until 1872, 29 years later. Thus the SABBATH RECORDER is a second thought, if you please, of the Tract Society, and definitely secondary to its primary purpose. That it is a denominational necessity is perfectly true. It is not only a necessity, but it is vital to us as a denomination. Without it, we should cease to exist as a denomination, except in mere name. It is the tie that binds us together. It keeps our various denominational activities before us. It is our medium of denominational news. It tells us what our various societies are doing—our Associations, our colleges, our individual churches, and our General Conference, what they all are doing. It brings us news from our churches in Germany, Holland, and England, in Europe; of our churches and mission

work in Jamaica and South America; of our churches and mission work in the far east—China, New Zealand, and Java; of calls for help from Ceylon and Africa; of opportunities which, unfortunately, we must lose, in various parts of the world.

Like all but a very few other religious and church papers, the SABBATH RECORDER has lost ground by way of a depleted subscription list, and increased cost of production. Whereas, under the editorial supervision of Dr. A. H. Lewis a generation ago, the RECORDER carried a much prized department of condensed general news each week; now other weeklies—secular weeklies—with greater facilities for gathering the news, have supplanted the RECORDER in that respect. The parents, loyal to the last, pass on; but their children do not carry on.

Then in the short span of time covered by what we term the "depression," the RECORDER has dropped from a paper of 32 pp. with a cover of 4 pp., first to 32 pp. without a cover, which carried a denominational directory, then to 16 pp., a bi-weekly a part of the time, and now appears to have settled to a weekly of 16 pp. into which must be compressed all, or at least the vital part of that which should have appeared in a 32 pp. weekly with a 4 p. cover. Short-comings? Of course. What else do you expect under these conditions? Some one says: "The editor doesn't always use good judgment as to what he puts in, and what he leaves out." What if he does, or doesn't? Where will you find a standard of judgment that will please all the readers of the SABBATH RECORDER as to what appears in it? Whoever starts on such a search, in my humble judgment, starts on a fruitless search. That the editor strives in so far as in him lies, conscientiously and unceasingly, fairly to represent all our varied denominational interests, I can assure you beyond the peradventure of a reasonable doubt. Wherein he may disappoint you, lies far beyond the confines of his heart and his physical effort.

As to increasing the circulation of the RECORDER, perhaps the recent example of the Battle Creek Church, by way of sending 100 additional subscriptions at \$1.00 each, is a sign of hope in that direction. It does not ease the financial problem which the RECORDER presents, since the \$1.00 just about

covers cost of production after the requisite number of copies of the full price edition are printed. It does increase the number of readers, and that is a real gain.

The book entitled, *Re-Thinking Missions*, calls attention to the method employed by the Adventist Mission in China to promote the circulation of its publications, as follows:

"In China we were impressed with the sales methods of the Adventist Mission. While we do not pass on the value of their publications, it is noteworthy that this denomination, with approximately ten thousand church members, is able to obtain a distribution of each issue of its official periodical of about eighty thousand copies. This is done through a thoroughly organized 'house to house' sales department. Its business methods contain possibilities that other Christian publishing societies might profitably emulate."

While this remark applies to China, the present speaker has occasion to know that similar methods are employed by the Adventists in this country. This distribution is done by workers carefully trained as to a pleasing manner of approach.

But, after all, we are not as those without hope for better conditions in the future when our spiritual depression shall have passed, and we can let our present half-time editor resume full time, as he so fondly desires, with his work as corresponding secretary; and restore the RECORDER to its former full size and place a full time editor in the editorial chair. With present conditions and future hopes in mind, the following report of the Committee on Denominational Literature was adopted at the August meeting of the Tract Board:

"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 pp. with a 4 p. cover, to 16 pp. 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 the 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 pains-taking 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 changed 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 due 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

"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 addition to other required qualifications, should be well grounded in Seventh Day Baptist doctrines, 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."

The foregoing report, as adopted by the Tract Board, is believed to be self-explanatory, in that it looks to the future; and in no wise affects the equilibrium of existing conditions.

Summer Camps

For a number of years, the Tract Board carried on a work with young people in summer camps. The principal one of these camps

was the Lewis Camp near Ashaway, Rhode Island. This camp was established through the generosity of Mr. Nathan E. Lewis, of Plainfield, N. J., who erected a group of camp buildings at his own expense, on his Rhode Island farm.

In quite recent years there has been little activity here, due to natural causes, till the current summer when it was occupied for a week by a group of young people under the tutelage of a group of ministers cooperating with the newly created Board of Christian Education.

Meantime the Tract Board has established and fostered camps in various parts of the denomination with gratifying results. But due to changed conditions, it has appeared wise to relinquish the Tract Board's interest in this activity into the hands of the new board; and, with the approval of Mr. Lewis, who retains the ownership of the buildings and grounds of Lewis Camp, at the July meeting of the Tract Board, it voted to "withdraw from further work in the field of Summer Camps and request the Board of Christian Education to assume any obligation or responsibility which this Board may have in that field."

The problem of interesting young people in any given activity, and sustaining it for any considerable length of time, let alone for succeeding generations, is as old as the history of civilization; and to arouse and sustain such an interest in any religious, or related, activity, is, indeed, a difficult problem. Indeed, could we keep our young people within the doors of the household of the faith of our fathers, as do the Roman Catholics, for example, we should show a marvelous church and denominational growth in a century; nay, in half or even a quarter century. Think on that, fathers and mothers, while you are urging the Tract Society to carry the message of the Sabbath to other communions, to the world at large.

Nearly two generations ago, when the Christian Endeavor Societies began to flourish, they were hailed as a solution of this problem. But though they prospered for a few decades, they have steadily declined for nearly, if not quite, a quarter century.

Not long ago, one of our good pastors—a man of experience—writing me of the lack of interest on the part of our people in certain of our work, said, "The trouble is with the whole denomination. A change for the

better must begin in the House of God." And there, indeed, in the House of God, may we all confess our sin of lukewarmness of faith, and pray for courage and strength of purpose to serve our Divine Master better in this as in every other respect, to better purpose in the future.

The Publishing House

The report of the manager of the publishing house is included in the Annual Statement of the Tract Society to the General Conference. It is deserving of your careful study and analysis. Moreover, the manager, Mr. North, is here to give you assistance in making such a study and analysis. That I leave to you and him. There are, however, certain publishing house conditions to which I want to call your attention here.

Under the administration of Mr. North, the prosperity of the publishing house rose steadily until the advent of the business depression which affected all the publishing and printing houses throughout our country. This was to such a marked extent that, in addition to the \$200 per month which the publishing house was paying to the Tract Society as rent, it was deemed expedient to set aside \$5,000 of its profits as a contribution to the endowment fund of the Seventh Day Baptist Building, and the income from this fund—in the hands of the Memorial Board—is used for that purpose.

Aside from that, \$5,000 more has been appropriated to cancel the original notes issued for equipment when the publishing house moved into the new building.

Meantime, old equipment has been replaced, and additional equipment has been purchased to meet growing and modern needs, all from funds arising from the publishing house. Moreover the appraisal value of the plant for insurance purposes—for replacement in case of loss by fire, for example—is far above the value set by the accepted law of depreciation. This appraisal value is determined by duly qualified professional appraisers, whose findings are accepted by underwriters. This appraisal value is adjusted annually.

With the advent of the depression, the profits ceased even in face of economies made by the reduction of the staff and in other ways, the rent paid the Tract Society was finally reduced to \$50 a month, and wages and salaries reduced.

Meantime, certain regulations of the Federal Government and trade conditions were imposing burdens upon all the industrial plants throughout the entire country, burdens that increased both stock and labor costs, all of which had to be passed along to the consumer, making production costs greater, competition keener, and making the task of soliciting business more difficult. However, Federal and general business regulations promise to reduce costs of production throughout the country to a common level, and thus relieve our publishing house of one type of competition.

Nevertheless, throughout this entire period, the reserve—a reserve such as every prudent business builds up to meet such an emergency—carried the publishing house without recourse to the treasury of the Tract Society, except for taxes and necessary repairs on that building—in excess of the rent paid; and the report before you shows a substantial profit for the year closing on June 30, last. Moreover, the rent has been voluntarily increased to \$100 a month. This will take care of the taxes at the present rate, and contribute toward repairs for upkeep.

If my memory serves me aright, Mr. North has repeatedly told you why, the greater the volume of commercial business which we do, the less is the cost of our denominational work. The static expenses—"overhead" we usually call them, "the burden" the printing trade calls them—have to be charged against the work done, each job bearing its proportionate share of such expenses; and the greater the volume of work done, the smaller the per cent of such expenses is charged against each dollar's worth of production.

Moreover under normal business conditions, the commercial work done yields a worth-while profit which will restore our reserve, purchase needed modern machinery for replacement, or additional equipment to meet growing demands of business.

Mr. North is too well known to Seventh Day Baptists for his cool, calculating, well balanced judgments, his discerning eye, and his loyalty as a Seventh Day Baptist, for me to have to reassure you in those respects. You, with your publishing house, have crawled across the worst business morass in its history on his back; and he is deserving, not only of your confidence and loyal support, but of your most humble thanks as well.

Again, despite discouragements, we have not outgrown the moral value to us as a peo-

ple of having a publishing house of our own. Its possession carries with it a certain consciousness of deep-rooted permanency, a concrete evidence of our denominational life. It is the difference between the farmer who owns his own farm, and the share-cropper, so to speak. The one, as a freeholder, justly enjoys certain rights and privileges as such. He is a peer of the realm. The other is, well, just a share-cropper. *We are* the one. Would we be the other? I trow not.

Finances

With those of other officers, the report of the treasurer is contained in the Annual Statement of the Board to the General Conference. As usual, it will be found to be full and complete, and audited by an auditor of repute not connected with the Tract Society, or with any Seventh Day Baptist Church. His interest in the report is purely professional.

When the historic depression set in, in order to keep the interests of the Society up to the full tide of their activity, the Board made the loans necessary to carry them on, in the confident hope that the depression was but temporary, and that our income would soon return to its accustomed volume. In this we were disappointed. A debt of \$9,000 had been accumulated, which the Board set about paying off. This was accomplished over a term of years.

When the problem of payment of taxes on the Seventh Day Baptist Building arose, the Tract Society met this until it could be reimbursed by the General Conference. At the present time, the General Conference is indebted to the Tract Society to the amount of \$1,100, advanced for payment of taxes. This loan was made at 1%, the return the Society was receiving on funds in its savings account. More recently, the funds of the Society hitherto in its savings account have been invested in building and loan association stock, fully protected by Federal Government insurance, at a calculated rate of 3% or 3½%; and by recent vote of the Tract Board, the interest on the loan to the General Conference is to be advanced accordingly. It is hoped that the General Conference will take early steps to liquidate the loan. Whatever service the Tract Society has been able to render in connection with the taxes on the Seventh Day Baptist Building has been rendered gladly, as a service to our common good.

The depression brought the Tract Society its share of embarrassment because of defaulted payments of interest and taxes on mortgaged property, and the Society is not wholly free of such embarrassment yet; but it has been fortunate enough to share the services of the fiscal agent of the Memorial Board on a part time basis, and his administration of these properties has been most satisfactory. Doubtless we shall continue this service so long as it is needed.

Two years ago, Mrs. Ethel T. Stillman, who had served the Tract Society for many years so efficiently as its treasurer, felt obliged, for personal reasons, to decline a reelection. In her stead, Mr. J. Leland Skaggs, a member of the mathematical faculty of the College of the City of New York, a son of Rev. James L. Skaggs, and a member of our New York City Church, was elected. His report is before you, and I'm sure you will agree with me that the Society is most fortunate to have so capable a young man in that responsible position. It augurs well for the future.

The Future

The projected series of new tracts gives the Tract Board a feeling of confidence as to the outlook in that field. However, as in all its other activities, their effective distribution will depend upon the co-operation given the Board by our people generally. For leadership in that direction among the churches, we must depend on the pastors, whose loyalty to our cause of Sabbath Promotion must be taken for granted.

For leading our churches into a consecrated spirit of hopeful confidence in the ultimate triumph of our cause, again we must assume that our pastors will not be wanting.

The future restoration of the Sabbath to its rightful place among the churches of Christ in the world is in the hands of Almighty God, our Heavenly Father, who, as we believe, has entrusted the leadership of that task to us. If we fail, he will raise up others who will not fail. But if Seventh Day Baptists fail in this God-given trust, how great will be our condemnation. God grant that we do not fail.

A VOICE FROM THE PAST

A Message from Dr. Theodore L. Gardiner, late Editor, The Sabbath Recorder.

As Seventh Day Baptists, made a separate people by this one truth regarding the Sabbath, it becomes us to ponder well its meaning, and its value in the economy of God. We can not be too well informed as to the nature of true Sabbathism, as to why Jehovah made the Sabbath, and as to its importance among the other precepts of the Decalogue. We make a great mistake if we look upon the Sabbath as merely a ceremonial institution to be observed simply because commanded. To be sure the command of Jehovah is enough, if there were no other reason for Sabbath-keeping. But we must look deeper than the mere dictum of a verbal statute to find the real law of the Sabbath.

The Sabbath law grows out of the nature of things as certainly as does any law of the physical or moral world. It does not depend upon an arbitrary edict, but upon a natural spiritual principle growing out of the relations of man to his Maker. The command regarding the Sabbath does not make the truth; but the command is given because the truth exists and always has existed. Under the divine plan the Sabbath is as essential to our spiritual life as are food and air to the body. Spirit is correlated to God as the plant is to the soil, heat, air, and light.—From the Sabbath Recorder cover of February 15, 1926.

CHILDREN'S PAGE

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

Dear Recorder Children:

No letters this week! What can you do about it? "A word to the wise is sufficient."

Last week we learned a little about the Bible and what a wonderful Book it is; a Book full of stories and lovely word pictures; a Book which tells us of God's love for all his children.

Today, with my Bible before me, I am going to tell you one of these stories, the oldest story in the world. And the best way to begin this story is in the very words of the Bible, "In the beginning, God created the heaven and the earth." Of course you know that *created* means *made*. We wouldn't have enjoyed living in this world in the very beginning, for it was very, very dark; yes, darker than the darkest night, with neither moon nor stars to lighten it up. There was no land anywhere, only deep, deep water. Everywhere, above and below and all around was nothing but darkness and water.

Again in the words of the Bible we read, "And the Spirit of God moved upon the face of the waters, and God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night."

Then God made the sky and divided the waters, so that part of the water formed clouds in the sky, and God called the sky heaven.

Next God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." The land God made he called earth, and the waters he gathered together he called seas. And when he had looked it over he saw that it was good. And God caused grass and trees to grow upon the earth, grass and trees of all kinds, fruit trees bearing fruit of many colors and kinds, and herbs yielding seed, so that more fruit and herbs of the same kind might grow. "And God saw that it was good."

God said, "Let there be lights in heaven to divide the day from the night." Then the bright, golden sun came to make the daytime bright, and the silvery moon to light up the darkness of the night, and of course there were the twinkling stars, too.

for the pastor (\$50 per year), and nearly half of the amount was pledged.

The association meeting, at which time Wardner Fitz Randolph was ordained as junior deacon of the church, was the principal effort at Fouke; also the prayer meetings have been revived with a good attendance and interest. We spent two Sabbaths at Little Prairie in July, and two in September, preaching each night both times. Although no definite conversions can be reported, the church was somewhat revived and the Sabbath school reorganized.

A visit was made to Sabbath keepers at DeWitt, Ark., and we hope to be able to do something to build up the interest there, although present conditions are not favorable for it.

There are two large groups connected with the Fouke Church, located at Texarkana and near Sulphur River, and we hope to do some special work with them whenever arrangements can be made. Also we plan at some time to visit the group at and near Eagle Lake, Tex., who are connected with the Fouke Church. We had hoped to contact the independent group of Sabbath keepers near Lonoke, Ark., with whom I have had correspondence in past years, but have not yet done so.

The Fouke Church at present is in a hopeful condition.

As to suggestions, they can be better brought up during or after the projected trip of the missionary secretary to this field.

Elder Powell was expected at Little Prairie last week (I suppose he is now there, although I have not heard) to take up work as assistant pastor; the church to furnish him the use of the parsonage and keep him in fuel. On August 16, the Fouke Church granted to Nathan O. Monroe an unlimited license to preach, and he acceptably filled the pulpit on two Sabbaths while the pastor was at Little Prairie.

Weeks of work, 11; prayer meetings, 8; average congregation, 42; sermons, 26; calls, 72; added to churches, 5.

Respectfully submitted,

Clifford A. Beebe.

Fouke, Ark.,
September 30, 1941.

"Most people find it easier to be against something than for something."

And God filled the water with fishes and the air with birds; fishes of all kinds—from tiny ones up to great whales; and birds of every color and kind.

And God said, "Let the earth bring forth living creatures." Then all kinds of animals walked upon the earth, like cattle and lions and elephants. And worms and turtles crept upon the earth, with all kinds of creeping things.

Last of all, "God created man in his own image, male and female created he them." He placed in them souls like unto his own. And he gave them the use of the many things he had made—the fish in the sea, the fowl of the air, and everything that moved upon the face of the earth; and the fruit and seed bearing herbs. "And God blessed them and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it."

In closing, I give you the words of a beautiful little song by Elizabeth Jenkins.

Sincerely yours,
Mizpah S. Greene.

Creation

How glad I am God made for me
The beauty of the rustling tree;
The lovely rose, whose leaves unfold
And let me see her heart of gold.

The sky so blue and wide and high,
Where clouds and birds go sailing by;
The woods so cool with wind and dew,
Where fairies sleep in violets blue.

The sea with fish and silver shells,
Whose rosy hearts a secret tells,
For when I hold one to my ear,
The solemn far off waves I hear.

How wonderful it is to dwell
In this big world he made so well;
The Lord just told it all to be,
And there it was for you and me.

—Elizabeth Jenkins.

DENOMINATIONAL "HOOK-UP"

Leonardsville, N. Y.

Rev. and Mrs. Paul S. Burdick and family were guests of honor at a farewell reception held in the church on the evening of September 27, 1941. A large group gathered, including many from the surrounding towns as well as many local friends.

Leslie Welch presided and introduced these speakers: Leonard Bass, student pastor at East Frankfort; Rev. Kenneth Bliss of Unadilla Forks; Rev. L. C. Hawver of West

Edmeston; Rev. H. L. Polan of Columbus Quarter; Rev. J. W. Crofoot of Brookfield; and Rev. Edward Smith, Jr., of the local Methodist Church. These pastors, representing their communities, spoke of the high esteem in which the Burdicks are held, and of their helpfulness in every way. All expressed sincere good wishes and godspeed for them in their new parish at Adams Center. Musical numbers were also a part of the program. A gift of twenty-five dollars was presented, as a token of regard, from those assembled. A social hour and refreshments completed the evening.

During the twelve years that Pastor Burdick and family have lived here they have endeared themselves to the entire community, and their departure is sincerely regretted. Pastor Burdick's faithfulness to his high ideals has exemplified itself in all his dealings with his fellow men—and, as the poet says, "The lives of great men live after them"—so we say that the life which Pastor Burdick has lived here with us has been a great influence for good and will long be remembered.

The Christian Endeavor held a farewell party for Esther and Emma Burdick at the home of Deacon Bert Welch and Leslie Welch on Sunday evening, September 14. The twins have entered Alfred University.

Verona, N. Y.

The monthly church night was held in the church parlors September 6. Following the fellowship supper the program was furnished by the different classes of the church school.

The toastmaster was William Arthur and the song leader Alva Warner. The junior department furnished a guessing contest. The Willing Workers class gave a comedy skit. Representing the Pearl Seekers class, Mrs. A. L. Davis gave an interesting account of their two weeks' vacation in Canada. Mrs. Flora Davis from class Number One gave a fine description of a trip she and several others took to Saratoga Springs, Fort Ticonderoga, Ausable Chasm, and the Adirondack Mountains. Mrs. Wm. Vierow gave a reading for the Doers class. The Ever Ready class presented shadow pictures showing scenes in the lives of Pastor and Mrs. Davis from childhood to the present time. A male quartet furnished a whistling number for the Worth While class. The program was interspersed with chorus singing and several selections by the young people's orchestra. Closing remarks were made by Pastor Davis.

The town of Verona Youth Council, of which Alva Warner is president, was held in our church on the evening of September 15. The worship program was furnished by our young people.

The Young People's Social Club was entertained in the church parlors by the president, Warren Stone, September 20. The program was in the form of a radio quiz. Those who could not answer the questions correctly were requested to pay a forfeit by giving a reading or some musical number. Much merriment was created.

A variety shower was given Mr. and Mrs. Wm. Lennon on the evening of September 13. A program of readings, instrumental and vocal music was presented. Ice cream and cake were served. They left the following morning for Morgantown, W. Va., where Mr. Lennon has been appointed teacher of economics in West Virginia High School.

Ada and Alta Dillman have gone to their teaching positions in Waterville, and Agnes Smith to Adams Center.

The Doers class was entertained at the home of Mr. and Mrs. Warner Thayer for their September meeting, and the Pearl Seekers met with Mr. and Mrs. Stuart Smith.

Following our church service, September 13, Pastor Davis and about seventy-five from our church and several from the Syracuse Church drove to Central Square, the home of Rev. and Mrs. R. N. Soper, where a basket lunch was served. In the afternoon Pastor Davis preached in the Soper home. At the close of the service eight young people were administered the ordinance of baptism. Five were received into our church the following Sabbath.

Correspondent.

Little Prairie, Ark.

Sabbath day, September 27, preaching service and Sabbath school were held at the Little Prairie church. Rev. S. S. Powell preached from Matthew 2: 1, and Deacon Mitchel presided over the Sabbath school, using the Helping Hand lesson. It is hoped that these services may be continued weekly during the interval between the bimonthly visits of Rev. C. A. Beebe.

Correspondent.

Dodge Center, Minn.

Two automobile loads, one driven by Miss Dorothea Payne, the other by Mrs. Florence Hollister, from our church, attended the

General Conference at Denver, Colo. With four other members Pastor Thorngate attended the Northwestern Association at Milton Junction, Wis., August 28-30. We are now looking forward to the semi-annual meetings to be held with us the middle of October. At these meetings we always have such a good time together.

Within the past three weeks we have had four baptisms: Mrs. Orph Greene, Miss Shela Greene, Erwin and Marlan Langworthy.

Mrs. Eva Payne, symptoms of whose trouble developed on her way home from Conference, has now returned from the hospital at Rochester, recovering from sleeping sickness.

The Sabbath school's tomato project has been well taken care of, though the receipts will not be as good as last year. A recent frost has put a stop to any further harvest of this crop.

Mr. and Mrs. Lute Daggett, who have been spending the past two or three years in northern Wisconsin with some of their children, are being welcomed back by the church.

Pastor and Mrs. Charles Thorngate recently celebrated their golden wedding, with all the children home except one son, Doctor George, who is in China.

We were glad to have our Recorder editor stop at Dodge Center on his way from Conference, even for a little while. It brought back many happy memories of the past when he was our pastor.

Correspondent.

Nortonville, Kan.

The high pine ceiling and woodwork at the Seventh Day Baptist church are being cleaned by Albert Cowell and Kenneth Bray of Topeka, who also cleaned the Penny store, two banks, and several stores in Atchison. They are equipped with two sets of heavy steel tripods and long ladders for high work. They use a commercial cleaner, HRH, which can be purchased at drug stores. One rub with a cloth transforms the surface which does not even have to be wiped off. The ceiling had been dark so long that some thought it was a walnut finish.

The heavy wind storm of August 25, which tore off a big patch of shingles on the east end of the church, ruined the wall paper, and lightning struck the belfry, which will be razed temporarily.

—Nortonville News.

MEETING NOTICES

The yearly meeting of the New Jersey and eastern New York Seventh Day Baptist churches will be held at Berlin, N. Y., Sabbath eve and Sabbath day, October 17 and 18.

The quarterly meeting of the southern Wisconsin and Chicago churches will convene with the Albion Church, Friday, October 24, at 7.30 p.m., and continue Sabbath day and evening. Pastor Carroll L. Hill of Milton will preach Sabbath morning.

The semi-annual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches will convene with the Dodge Center, Minn., Church, on October 17-19, 1941.

GOOD NEWS FROM THE AMERICAN BIBLE SOCIETY

By Dean Ahva J. C. Bond

(Member of the Advisory Council of the American Bible Society)

Readers of the Sabbath Recorder will be glad to know that already this year the American Bible Society has received \$60 from Seventh Day Baptist churches. This may be compared with \$31 last year, and \$6 the year before.

There is little doubt, to be sure, that the churches sent in to the society more than was shown on the books, both last year and the year before. But it is gratifying that churches, evidently more and more, are sending funds for this good cause through the denominational treasurer.

It would be gratifying again if it could be learned that the churches not only are sending their usual gifts through the proper channel, but are increasing their contributions to the American Bible Society. For war emergency work of the society calls for increased support.

Bibles are needed for prisoners of war and refugees. The society is the principal source of supply of Scriptures for war prisoners in German camps, and other places in Europe. Also for French evangelical churches in southern France. The society is doing what it can to save the work of other Bible societies, and is distributing Testaments to the United States Army and Navy.

The new special Army and Navy Testaments are brown for the Army and blue for

the Navy, with added "wings" for the Air Forces. Single copies will be sent to any address for 17 cents. The issues of these are increasing constantly.

OUR PULPIT

KINDNESS

(A children's sermon. One of a series by Rev. Loyal F. Hurley, Riverside, Calif.)

"Be ye kind one to another." Ephesians 4: 32a.

Once upon a time, we are told, a king had a little boy whom he loved dearly. He gave him a beautiful room, and pictures and toys and books with which to play. He gave him a pony, and a boat on the lake, and servants. He provided teachers to give him the knowledge that would make him good and great.

But the young prince was not happy. He wore a frown wherever he went and was always wishing for something he did not have. One day a magician came to the court. He said to the king, "I can make your son happy, but you must pay me a great price for telling you the secret."

So the king paid the price demanded. Then the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, told him to light it and hold it under the paper and see what he could read. Then he went away.

The boy did as he was told, and the white letters turned to a beautiful blue. They formed these words: "Do a kindness to some one every day."

The prince made use of the secret and became the happiest boy in the kingdom.

Being kind makes you happy; it makes other people happy; it gives you a good name which is rather to be chosen than great riches. Best of all, being kind is like putting money in the bank. Later on you can get more than you put in. It is returned to you with interest. Kindness is an investment with God and his world that comes back larger and larger.

A story about the great Polish pianist, Paderewski, will show what I mean.

Two students in Stanford University conceived the idea of arranging a concert by this great musician, in the hope of getting money for college expenses. Paderewski

agreed to come for \$1,600, and the boys signed a contract.

But after they counted the money from the concert and paid the bills they were \$400 short. They took \$1,200 to the pianist and offered a note for the \$400. But Mr. Paderewski had been inquiring a little for himself. He learned that they were earnest, hard-working boys who wanted an education. So when the boys came to him he was kind and generous. He tore the note up and threw it in the waste basket. He divided the \$1,200 between the boys, and went away, happy to be able to be kind to two young men.

Later, during the Great War, Paderewski was prime minister of Poland. His people were starving, and the American Relief Commission was rushing food to them. Paderewski went to Paris to see the head of the commission. He found a smiling, hard-working man who greeted him with outstretched hands. When the prime minister thanked him for his help the man told him he was glad to help his nation and wanted to help more.

"Mr. Paderewski," said the man, "do you remember having met me before?" "No," said the prime minister, "I do not." "Well," replied the other, "my name is Herbert Hoover, and I am one of the boys you helped in Stanford University. I am happy to be able to return to you your kindness to two needy boys."

Paderewski's kindness had returned to him with great increase. So will ours.

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, September 14, 1941, at 2.00 p.m., with Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, Hurley S. Warren, Trevah R. Sutton, Albert N. Rogers, and L. Harrison North, manager of the publishing house. Visitors: Mrs. Corliss F. Randolph, Boothe C. Davis, and Stanton H. Davis.

The board was led in prayer by Rev. Albert N. Rogers.

The secretary read the minutes of the last meeting.

It was voted that these minutes be approved as read.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was accepted and its recommendation referred to the Advisory Committee:

Following the last report of your corresponding secretary, July 13, he attended the usual duties of the office until the first of August. Fifty-six letters have been written pertaining to the work and interests of the Board. The July meeting of the Missionary Board was attended. En route the secretary called on the pastor of the Sabbath keeping Pine Street Chapel at Middletown, Conn., from whom was received a ten dollar contribution to our publishing interests, and a cordial invitation to remain over the Sabbath and preach in the chapel. We trust this invitation may later be accepted.

The annual statement of the Tract Society to the General Conference was completed and left in the hands of the printers. More than enough copies of the printed statement were on hand at Denver to meet the needs and demands.

The entire month of August and first week in September were spent away from the office in vacation and attendance upon the General Conference at Denver, Colo. Conference sessions have or are being reported through the Sabbath Recorder with the willing help of two of our fine young on-coming leaders, Rev. Wayne R. Rood of Rockville, and Duane Hurley of Riverside, Calif. Their assistance meant much to the secretary and will be appreciated by readers of the Sabbath Recorder. The secretary was able to preach Sabbath morning at Conference, and appreciates the anxieties and prayers of his friends who understood something of the circumstances under which he labored. He feels that the Lord gave heed to the prayers and gave needed physical and nervous strength on the occasion, for which grateful thanks is given.

The program of the board at Conference, directed by President Randolph, we felt was one of the best, the discussion following the addresses giving evidence of the interest of many present.

The Conference expressed appreciation and approval of the work of the Board and of the society's annual statement, taking notice of the limitations and handicaps experienced. Without access to the report of the Section on Publishing Interests we are unable at this time to bring the definite recommendations to the board. Recommendation "3", however, of the Commission's report was adopted by Conference. It reads: "That the Tract Society be requested to continue and expand the service already given by its corresponding secretary in maintaining contact with Seventh Day Baptists in armed services, and that the Conference express its hearty appreciation of the services already rendered in this connection."

Should the board accept this task, your secretary would ask that the responsibility of carrying it on be placed in the hands of some committee either

already standing or appointed by the president for this purpose rather than adding it to the already full hands of the corresponding secretary.

Secretary Van Horn spoke also of his visits to lone Sabbath keepers and others on his way to Conference, contacts with lone Sabbath keepers at Conference, and with a group of Sabbath keepers not connected with our Conference with whom he had met.

As editor of the Sabbath Recorder, Mr. Van Horn spoke of his hope that he might publish some of the longer Conference addresses as supplements to the Recorder from time to time.

It was voted that the editor be authorized to publish the addresses referred to as Sabbath Recorder supplements at his discretion when appropriate funds are available.

The Committee on Distribution of Literature reported on tract distribution and Sabbath Recorder subscriptions through its secretary, Frederik J. Bakker.

The Auditing Committee reported through its chairman, Irving A. Hunting, that the books of the society have been audited satisfactorily during the year by J. W. Hiebeler and requested authorization for the ensuing year.

It was voted that the Auditing Committee be authorized to employ J. W. Hiebeler as auditor for the ensuing year.

At the suggestion of Treasurer Skaggs it was voted that the items in the statement of condition "Denominational Building: Site" be entered as \$9,600.00.

It was voted that the Budget for the year now beginning be revised as follows:

a. An item of \$75 for binding volumes of "Seventh Day Baptists in Europe and America" to be included in estimated expense, increasing the total to \$17,765.50. This would be in accordance with action of the board at the meeting on August 10, 1941.

b. The income anticipated from the publishing house for taxes to be increased from \$300 to \$600, and the Denominational Budget item to be decreased accordingly to \$7,015.50. The total anticipated income to be \$17,765.50.

It was voted that the chairman appoint a committee to study and recommend action concerning the holding of endowment funds for the Seventh Day Baptist Building by this society, of which the treasurer shall be chairman.

Committee appointed: J. Leland Skaggs, Lavern C. Bassett, and Asa F. Randolph.

It was voted that the matter of restoration of permanent funds be referred to the above committee.

The minutes were read and approved.

Following the board meeting the regular annual meetings of the American Sabbath Tract Societies were held, the ninety-eighth meeting of the New York corporation and the twentieth annual meeting of the New Jersey corporation. At these meetings President Randolph read the following letter:

To the Members of the American Sabbath Tract Society,

Dear Friends:

Owing to the pressure of other duties, I have felt obliged to ask the Nominating Committee not to include me in its list of trustees and directors for the ensuing year.

My sincere thanks are offered the members of the society for the many courtesies which they have shown me throughout all the years of my association with them; and I have no doubt that my successor will be as fully honored in that respect as I have been.

Cordially yours,

Corliss F. Randolph.

The report of the Committee on Nominations was then presented and adopted as follows:

To the American Sabbath Tract Society:

Out of due consideration and fairness to all concerned, let it be stated before presenting this report: That, in deference, only, to his expressed wishes and positive mandate in that regard, Dr. Corliss F. Randolph, after having served this society continuously, and with dignity, fidelity, and efficiency as its president, for the twenty-seven years last past, has not been renominated for that office for the ensuing year.

Your nominating committee submits for your consideration, nominations for the offices of the society, for the ensuing fiscal year as follows:

President, Lavern C. Bassett; First Vice-President, James L. Skaggs; Second Vice-President, Nathan E. Lewis; Third Vice-President, Hurley S. Warren; Corresponding Secretary, Herbert C. Van Horn; Recording Secretary, Courtland V. Davis; Assistant Recording Secretary, Frederik J. Bakker; Treasurer, J. Leland Skaggs.

Corliss F. Randolph was elected President Emeritus.

A short meeting of the new board was held following the annual meetings.

Courtland V. Davis,
Recording Secretary.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

WEBSTER AND BRAXTON COUNTIES

While still in the employ of the Board, I held some very precious meetings in Webster County, West Virginia, at Addison, and on the Gauly River at the mouth of Sand Run. Two Sabbath-keepers lived near the school house at the mouth of Sand Run. As I was going to Webster County, I went out of my way to visit a family of Sabbath-keepers on Copen Run in Braxton County. I found that they were living near a school house that was being used for religious meetings, and agreed that, if the house could be had for me to hold a series of meetings at a given time, I would return and hold some meetings. It was obtained, and I was notified. At the time appointed, I was at the place. I found that a Methodist Episcopal preacher had been asked to publish my appearance and had forestalled the work by speaking in bitter terms against baptism and the Sabbath in two discourses. I began the meetings, making no reference to what he had done, and by the close of the first week, there were a number of convictions, but there came frequent reactions. At length a petition was handed to me, signed by quite a number of persons, asking that I treat the subjects of baptism and the Sabbath. Then came verbal petitions asking me not to preach on those subjects. After spending an almost sleepless night praying over it, I decided to treat those subjects at once. I did so, and the good work went on without further reaction to the close. I never witnessed greater evidences of the power of the spirit than I did in those meetings. It seemed almost impossible to close them, when the time came that I must go on to other fields. Out of this revival grew the Seventh Day Baptist Church of Copen-Braxton. Eld. Hiram P. Burdick, Eld. John L. Huffman and others were present at the council that unanimously voted to organize this church.

GENERAL MISSION WORK

Thus the work in the West Virginia mission field was enlarged, while the work in southern Pennsylvania went steadily on. I went to this field whenever the pastor of the Salemville Church desired my help, until we had a beautiful little house of worship, and an increased membership, with a Young Peo-

ple's Society of Christian Endeavor of sixty members. This church was two hundred miles from my home, and my visits while in the employ of the Board were usually every three months. Each year we had a protracted series of meetings with good success.

An isolated Sabbath-keeper on the head of Horn Creek in Gilmer County, W. Va., was so afflicted that she could not get away from her home any distance. She wanted me to come to her neighborhood and hold some meetings. A man who had lived as a neighbor to me for some years lived near her home. After visiting in the Sabbath home and learning what the sister desired, I visited this neighbor who was very glad to see me. After a pleasant visit in his home, as I was leaving, I urged him to become religious, and added that if I could have the use of their school house, I would like to come and hold some meetings in it. I had not been home long before I received a letter offering the use of the house, and asking when I could come. Such was the shape of my mission work, that I could not go until April.

I sent on the appointment, and when I reached the school house, I found a good congregation waiting for me. The weather was very fine and the farmers busy, but the house was filled, and the Lord of the harvest was present to bless the work, which went blessedly forward. A licensed minister (Baptist) conducted the prayer service which preceded the preaching. My old neighbor, through whom I had worked up the appointment, did not come to the meeting the third day, but came in the evening to find the house filled and every seat taken. My helper arose and invited him to a seat by me. After the sermon, I invited those who would seek God to come forward, and quite a number came all broken up by conviction; and soon there was quite an excitement. The aged man found himself hemmed in, and stood and looked on in silence awhile. He then put his arm around me and said, "Sammy, there is too much excitement here. They will not hold out." I replied, "Some of them will. You know the Savior said some seed would fall by the wayside and some on stony places and some among thorns." He added, "Some on good ground to bring forth fruit, some thirty-, some sixty-, some a hundred-fold." I replied, "That is just the way it is. You go with me to any place where I have ever conducted re-

O B I T U A R Y

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

Our meetings were announced for the forenoon and evening at the "early lighting of the lamps"; and before sunset, the house would be filled, the lamps lighted, and the service going on. I saw the sun above the tree tops several evenings after the prayer meetings were opened. (It has been my custom to begin service when the announced time came, whether I had a congregation or not. I remember opening the service when no one was present but the sexton, but the time announced had come. On another occasion I commenced before time when only two others were present, and they strangers to me, but they said they were Christians, and I took their word for it and called on them to lead in prayer). In this series of meetings, we not only began the evening service before sundown, but entered into covenant to pray wherever we were at a set hour in the afternoon.

One day I went to dine with an old school friend whose children had largely been converted in this meeting, but he had all his life been an opposer. When the hour in the afternoon came for prayer, I said to him, "Our hour for prayer has come." He hastily said, "I will have your horse got." I said, "I am not wanting the horse, but we have set this hour to pray." Again he proposed getting the horse and I replied: "That is not what I want. If you are willing, we will have prayer here in your house, but if you are not willing, we must go somewhere else." He did not like to say we could not have prayer in his house; and when he must decide, he gave his consent. His children and I had a splendid prayer-meeting, each of them in turn leading in prayer in that house, where the voice of prayer had never been heard before.

(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.

Burdick. — Rev. Leon DeLoss, eldest son of Henry DeLoss and Cornelia Armstrong Burdick, was born in the town of Lincklaen, N. Y., May 9, 1867, and died at his home near De Ruyter, N. Y., September 4, 1941.

On August 9, 1887, he was married to Rev. Experience Fitz Randolph and to this union was born one daughter, Genevieve, now Mrs. Arthur Penny. In 1912, he was married to Nellie Woodberry of Longwood, Fla., who survives him, with four sons and four daughters. He was a public school teacher and Seventh Day Baptist minister for over forty years.

The funeral was conducted by Rev. Neal D. Mills and interment was made in Hillcrest Cemetery, De Ruyter, N. Y. N. D. M.

Cottrell. — At her home, 20 Elm Street, Westerly, R. I., September 16, 1941, Harriet Elizabeth Cottrell, aged 88 years.

Miss Cottrell was the daughter of Calvert Byron and Lydia Whitman Perkins Cottrell, and was born at Phenix, R. I., in April, 1853. When she was about two years old her parents located in Westerly where her father and Nathan Babcock established a business under the name of Cottrell and Babcock. Upon the retirement of Mr. Babcock in 1880, Mr. Cottrell's sons became associated with him in the business. In 1893, the C. B. Cottrell and Sons Co., pioneers in the field of printing press manufacture, was incorporated.

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

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

H. R. C.

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

In November, 1882, he was united in marriage to Lilia O. Knight at Jackson Center, Ohio. To them were born five children, four of whom survive: Victor of Poughkeepsie; Mrs. Andrew Poole of Congers, N. Y.; Mrs. Carlos Camenga of Syracuse, N. Y.; Mrs. Otis Rockefeller of Baltimore, Md.; also eight grandchildren. Mr. Davis was a member of the First Alfred Seventh Day Baptist Church.

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

The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 20, 1941

No. 16

PRAYER FOR WORLD FRIENDSHIP AND PEACE

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

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

—Frederick Lucian Hosmer.

Contents

Editorials.—Well Done Good Servant.—Women Leaders Meet	262
Alabama Interests	263
Missions.—The Soul of Man Longs for God.—Annual Report of Rev. Luther W. Crichlow.—Treasurer's Monthly Statement	264-266
Daily Meditations	266
Woman's Work.—Outpost Mission Work	268-270
Young People's Work.—The Bible Meeting the Challenge of the Opportunity	270
Children's Page	271
Our Pulpit.—Which Do We Want, New Dictators or an Old God?	272-275
Denominational "Hook-up"	275