

charge of Willard Wells and Mrs. Ernestine Henry. The music was in charge of Mrs. Ethlyn Copeland and was provided in profusion. There were solos, duets, a trio, quartets, a male chorus, and a fine double mixed quartet from the Church of God group from Lodi. All in all, we had a social and intellectual and spiritual feast.

There were about one hundred fifty in attendance. The largest number were Seventh Day Baptists, of course. But the fraternal spirit of our people is made evident by the fact that folks of different faiths worshiped in the most cordial fellowship throughout the sessions. From the Church of God at Lodi came nineteen, with a few other Church of God people from other localities; a few Adventists were present, besides independent Sabbath keepers; and there were numerous representatives of Pentecostal and Brethren churches. But we found in worshipping together that we were "all one in Christ Jesus."

The fields here are still "white unto harvest." But every leader on the coast has had a handicap of illness in his home or other hindering condition that has made it almost impossible to labor outside of his immediate locality. We are trusting God to remove these handicaps in his own good time and open the way for more aggressive work. Pray that we may continue faithful in the Lord's service.

Loyal F. Hurley,
Corresponding Secretary.

MARRIAGES

Burnard-Holbrook. — Mrs. Grace Irene Holbrook of Milton Junction, Wis., and Marshall Croix Burnard of Janesville, Wis., were united in marriage at the home of the bride in Milton Junction, on October 20, 1941, Pastor John Fitz Randolph officiating. They will reside in Milton Junction.

Tindall-Thompson. — On November 1, 1941, James Edward Tindall and Miss Margaret Jane Thompson were united in marriage at the home of the bride's parents, Mr. and Mrs. Leon Thompson, Henry, Ill.

"Why not talk of the higher values of life instead of the petty things that usually form our subjects of conversation?"

OBITUARY

Coon. — Ray Green Coon was one of five children born to Asa Stillman and Eliza Green Coon—the youngest and the last member of the family. He was born January 14, 1860, at Adams Center, N. Y., and died at his home in Farina in his eighty-second year.

He attended the organization meeting of the Farina Seventh Day Baptist Church seventy-five years ago, and is the last of the group to answer the final summons. He was united in marriage to Miss Viola West, September 11, 1881, and just before the death of Mrs. Coon they celebrated fifty years of wedded life. When a boy twelve years of age he was converted and united with the Farina Seventh Day Baptist Church and was a member at the time of his death.

Aside from his son Harry, he is survived by five grandchildren, two great-grandchildren, a half brother, Clifford Coon of Farina, and by many friends of long standing. Funeral services were conducted October 5, 1941, by his pastor, Rev. C. L. Hill, assisted by Rev. Mr. Schieler of the Evangelical Church, and burial was made in the Farina cemetery.
C. L. H.

Greene. — Emma A., daughter of George and Martha Burdick Davidson, was born in Wirt township, Allegany County, N. Y., January 5, 1864, and died at her home in Nile, August 3, 1941.

She was united in marriage to Minor W. Greene on August 16, 1886. To them were born three children, one daughter and two sons. One son, Elmer, was taken by an accident several years ago. In early life she was baptized and united with the Friendship Seventh Day Baptist Church, to which she continued faithful. She is survived by her husband, one son, Paul, of Nile; one daughter, Mrs. Mae Whitney, of Wells-ville; four grandchildren; three sisters; and two brothers.

Funeral services were conducted by her pastor, Emmett H. Bottoms; burial in Mount Hope Cemetery in Friendship.
E. H. B.

Perry. — Welford Chester Perry, son of Joseph Land and Martha Chester Perry, was born near Verona Springs, N. Y., April 9, 1858, and died at the old homestead, Stacy Basin, N. Y., October 25, 1941.

On May 8, 1869, he was baptized and united with the first Verona Seventh Day Baptist Church. For more than seventy-two years he was an active member of the church; many years an officer, and at the time of his death a trustee, and president of the New Union Cemetery at Verona Mills.

He was married to Miss Ada Hibbard, of Brookfield, N. Y., on September 29, 1880, who died November 18, 1908. He is survived by two daughters, Mrs. Seymour Bennett and Mrs. Marion Dillmann, Durhamville; and a son, Orlo H. Perry of Oneida; six grandchildren, and four great-grandchildren.

Funeral services were conducted by his pastor, Rev. A. L. Davis. Interment was made in Union Cemetery.
A. L. D.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., NOVEMBER 24, 1941

No. 21

THANKSGIVING PRAYER

We give thanks unto thee, O Lord our God, on this day. Thou crownest the year with thy goodness, and our hearts rejoice at the memory of thine unfailing faithfulness.

We thank thee for our homes, for our country, for our schools and colleges, for hospitals and asylums; for they are all the fruit of thy Spirit. Bless our leaders, give them wisdom and a love of justice, and may the fear of God inspire all our national and international policies.

Especially at this time may our national leaders be delivered from phobias, self-interests, and evil propaganda that lead to commitments to be regretted and expiated through decades to come.

We confess before thee our personal and national sins. We are humble as we think of the rebellion of our people against thee. None is perfectly innocent of transgression. We seek our own welfare and are indifferent to social wrongs. Forgive us, O merciful Lord, and direct us in right paths. Awaken the conscience of the people, and teach them to do justice, to love mercy, and to walk humbly with their God. Bless the Church of Christ throughout the world; may its message ring clearly to the ends of the earth; and may thy kingdom come in every land.

We ask in the name of Jesus. Amen.

—Adapted.

The Sabbath Recorder

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

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EDITORIALS

THANKS: THINKING—LIVING—GIVING

The yearly return of the Thanksgiving season ought to shock us into some serious thinking. Why are we placed here as we are, with relation to time, space, and opportunity? Why have we been blessed apart from so many, as good or better than we, who have not enough to eat, to wear, or to shelter? Why have we been spared bombs, bloodshed, and bereavement when hundreds of thousands of our like across the seas have suffered all these accompaniments of fratricidal warfare? Are we not all brethren, and is not the Fatherhood of God our heritage?

We do not raise these questions to answer them categorically, but that we may think for ourselves the answers. Let us be assured that our people, our nation, has not a monopoly on God, or that he blesses us thus because we are more worthy than others, or that we are less sinful than others. "And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13: 2-5.)

"What doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?" Careful and honest thought will discover to us a terrific

failure on our part of fulfilling God's expectation of us. Most humbly then should we at this season make our confessions, and thank God that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). There should be no confusion of mind or heart if we but think honestly and straight.

Having such a mind, therefore, we should be helped to a course of life that will encourage others to right attitudes. It is not enough to blame leaders of state and dictator nations. True, the ordinary individual has but little influence upon the rulers. Yet national attitudes are made up of individual attitude plus individual attitude. As long as individually we harbor covetousness, unholy thinking, racial hatred or prejudice, suspicion and jealousy, so long may we expect these things to be magnified in state, national, and international life. These attitudes lead to war.

So while we are devoutly thankful for what we enjoy, let us not be as the hypocrite who prayed, "Lord, I thank thee I am not as other men." Rather pray as the publican, "Lord, be merciful to me a sinner." As Christians let us "walk" as Jesus "walked." He was right and straight in his thinking, and lived on a plane of non-hatred, a plane of justice, love, and sacrificial service.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." (Psalm 92: 1.) A year of conscientious thinking and living will well prepare a people to render thanks unto God, not only along life's usual day but at specific times. Perhaps two thanksgiving

days in one month may not be out of place in impressing upon us the value and importance of giving thanks.

It certainly is to be hoped that the day will not be just a day of feasting, but one of giving—thinking of and sharing with others. The demands upon us to give for relief, war orphans, starving Europeans, Chinese undernourished, Red Cross, Community Chests, and other home demands should be looked upon as special privileges for those who have been so blessed of God in this our beloved America.

For all our blessings, then, may we not join with the Psalmist, "Therefore will I give thanks unto thee, O Lord . . . and sing praises unto thy name."

PENSIONS FOR MINISTERS

For many years our denomination has tried to do something in the way of pensions for its retired ministers. It was among the first to recognize this needed service and to attempt to do something about it. Now there are at least twenty-two leading denominations in this country, with a membership of over twenty-five million, interested in this, believing pensions are in accord with the teachings of Jesus and best social practices of government and industry.

Ministers are about the only class of workers not taken care of in the way of social security by industry or government. The United States has provided pensions to over thirty millions of people. Practically every state, county, and city in this country pensions its employees and other citizens. It would seem to be the natural, as well as right, procedure for the church or denomination to provide for its retired and disabled ministers and their widows.

We agree with Eugene L. McLean in some of his observations in a recent issue of the Messenger:

No other class of persons has rendered a greater or more lasting service to mankind than have our ministers of the gospel. Ministers helped to colonize our country, and many of our laws, customs, and institutions were inspired by them. Ministers founded our oldest educational institutions, out of which have grown our public school systems. Ministers have largely helped to found our hospitals, our homes for the aged, our orphanages, and other philanthropic institutions. Ministers have had an uplifting influence upon business and agriculture. Our ministers, in a thousand and one ways, have been an important factor in making our country great and prosperous.

But over and above all these things, our ministers have made the greatest contribution to our country by putting God into the hearts of men and causing them to live his ennobling spiritual life among their fellow-men. Spiritual forces, much more than material or intellectual, have made our country what it is. Because of the many and great services our ministers have rendered, the Church of Jesus Christ should care for them, when they become aged or disabled, by a system of pensions, or by some other form of compensation. Ministerial pensions are simple justice, and not charity. "The laborer is worthy of his hire."

Common laborers in many places receive better wages than the minister in the same locality. In settling salaries, too often little attention is given to the cost of a minister's preparation. Usually he has spent nineteen years in getting ready for his work—twelve years in the public school, four years in college, and at least three in seminary. His preparation has cost him from \$6,000 to \$8,000, which often means a school indebtedness which takes years to pay. We admire the courage of young men to enter the ministry, facing as they must these long years of training and paying, with little encouragement of an adequate salary.

The books and magazines the minister needs, the calls made upon him for support of worth-while projects and benevolences, the efforts called forth to educate his children—these all are heavy drains upon the meagerest of incomes and leave nothing to lay aside for a rainy day.

Perhaps pensions for ministers need no apology or defense. The need is recognized. Seventh Day Baptists through a memorial fund, a small fund in the Missionary Society, and through a provision in the United Budget are attempting to do something for its retired ministers. But the income is insufficient. Men who should be getting \$40 per month according to the plan, this past year received but \$30 per month, and others received their per cent of cut.

Churches and ministers are asked to make direct and regular contributions to this Pension Fund—the church four per cent, and ministers two per cent on the salary basis. This to be voluntary. Then at least fifty per cent of this is to be used for current needs, the other fifty per cent to be placed in the Ministerial Relief Fund—interest only to be used. We believe our churches and active ministers alike will react favorably to this plan, which will go a long way in helping

to provide for our loyal, consecrated, retired ministers, and widows of ministers who have heroically carried the brunt of battle in former days.

"IN WHATEVER STATE"

The Apostle Paul declares that he had learned in whatever state he found himself therein to be content. In this we understand that he was not disposed to worry over his troubles or be unhappy in them. We suspect this grew out of his fellowship with Jesus, who taught that undue anxiety had no place in the Christian's life.

A fine example of Christian fortitude comes to us in the recent experience of Miss Muriel Lester, well known to many of us in this country through her relationship to several Preaching Missions of the past few years. She was removed a few weeks ago by the British authorities from the American steamship *Argentina*, without any charge being preferred against her and held in a "Detention Camp" in Trinidad. She was on her way, as a messenger of peace and reconciliation, to the United States where she had important speaking appointments. After a month in the camp she was taken to England and denied liberty to go to other countries on the ground that her peace and reconciliation activities are hurtful to her country. Of course Dr. Maud Royden, also a noted British speaker and minister, who is known to have given up her former pacifist views is allowed freedom to come to the states. Rather strange procedure for a country of boasted liberty of conscience and freedom of speech.

But it was the matter of Miss Lester's Christian fortitude that we started to use to point the teaching of Jesus and Paul. Though in Trinidad all her belongings were confiscated — books, materials, etc., — she maintained a cheerful attitude that must have brought courage to many in the camp who had less of faith to lean on than she. She was permitted to write to some of her friends. We publish a few excerpts:

I'm having a grand experience. All types here—lonely, arduous, surface grumbly and really happy, and surface cheery but deep down in agony, people who work because they want to tire themselves out or in order not to have time to think, penniless people and lots of underweight people; but all of us—twenty-two of us—keeping up to standard in manners, consideration, and co-operation.

You know how people look when they ask you hungrily if you play chess—quite different from the expression of a questing bridge player. The latter just looks sorry for you or completely indifferent to your existence if you say "no." The lonely chess player looks stricken. I couldn't bear to risk seeing sadness become any more pronounced on a little, gentle, old German's face, so I said, "I know the moves." Everyone round seemed glad to assure me I would speedily become a good player if I let this man help me. He had already taught one half the hut full. When I asked him to produce the men and the board, I was rewarded by the illumination on his face and tried to hide my subsequent yawns. It'll be every night like that. I do it in self-protection.

As I awake each morning, I enjoy linking all our friends to God, remembering that we are already living in the Eternal as well as in the Time era. Awareness of God is our greatest safeguard—our only weapon—our complete joy.

It's more and more interesting here and it suits me, body and spirit. Not mind so far—one has little initiative or rather little mental energy—otherwise I've never felt fitter. I sleep ten hours a day and the food is excellent. We get 30 cents (U.S.A.) per day, and an Irish girl and I make out a joint menu for our two selves. We can buy extras out of our own cash, such as more milk and raisins and honey. People share their extras and everyone is interesting. Some are hot tempered through being shut up so long; some bitter ones growing bitterer.

It's my day on Wednesday to be kitchen helper. The cook that day will be an Italian tailor. This morning the Irish girl and I took on the job of cleaning out the Frigidaire, which belongs to a fiery-tempered German. But the ice is paid for by the campers. He helped. There are heaps of books; but my own and all my writing things and my super-precious wooden writing board, are all in the hands of authority.

In none of the parts of letters read have we ever seen any intimation of impatience or complaint by this servant of the Lord. May her beautiful faith and spirit be found in increasingly large numbers of the followers of Jesus.

DAILY MEDITATIONS

Serving Where You Are

(Prepared by Miss Bernice Brewer, Riverside, Calif.)

Sunday, November 30

Matthew 1: 40-42.

One of the many interesting studies which can be made in the gospel stories is that of the hands of Jesus. Our Scripture for today tells only one of the numerous incidents where Jesus' hands were stretched forth in compassion and help. An extension of that thought is this very wonderful one: that we may so dedicate our hands that they may serve at the bidding of our Lord.

I cannot invent
New things,
Like the airships
Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with a light
Falling from heaven—
Gold and silver and bronze
Lights from the windows of heaven.

And the thought was this:
That a secret plan
Is hid in my hand;
That my hand is big
Big,
Because of this plan.

That God,
Who dwells in my hand,
Knows this secret plan
Of the things he will do for the world,
Using my hand!

—Kagawa.

Prayer—Dear Father, we would withhold none of our abilities, or time, from thee. Use us, we beg, in any capacity. Use us in any service, large or small, which will further thy kingdom. Amen.

(The following meditations are prepared by
Mrs. Iris Maltby, White Cloud, Mich.)

Answered Prayer

Monday, December 1

Read James 5: 13-16.

Prayer is the most potential thing in the world. By it man lays hold on God, or more accurately, permits God to lay hold on man, so that God comes down to direct the affairs of man. The man who prays is the most potential man in the world. It is not that man is anything, but that God is everything.

If this is true, then what we need in this world is prayer. What we need in our own Seventh Day Baptist denomination is prayer. During this coming month we are going to meditate on "Answered Prayer." But what our denomination needs is not men who will think about prayer, or who will talk about prayer, or who will purpose sometime to take time for prayer, but who will now pray. Let us attempt to catch a vision of the work which might be done during this month of December if all over our land Seventh Day Baptists are definitely praying for the work of our denomination.

Let us vow to spend these moments of meditation this month together as a denomination praying **definitely** for our work.

Suggestions for prayer: That we may be united together as a denomination in our prayer life. That our leaders may be strengthened through the prayers of people. That laymen may feel a greater responsibility for the work.

Tuesday, December 2

Read 2 Chronicles 7: 12-15.

The Lord appeared to Solomon after his prayer in the temple before all the people. During this coming month when we shall meditate on "Answered Prayer," we cannot have "a Solomon" to do our praying for us. Yet if we can feel a unity in the fact that Seventh Day Baptists everywhere are praying together, will not the Lord speak to us and say, "I have heard thy prayer"?

But in verse 14, God gives some qualifications that are necessary if he is to hear us. He says, "If my people shall humble themselves, and pray, and turn from their wicked ways; then will I hear from heaven." Let us as a people remember, "Exalt yourself and you'll not come nigh him. Humble yourself and he will descend to you."

Suggestions for prayer: May our eyes be opened to our own shortcomings and sins. May we realize the power of God if we humble ourselves and let him work through us.

Wednesday, December 3

Read 1 Samuel 3: 7-11.

God seems to delight himself in little children and in those of older years with childlike hearts. And so in this story he passed by the older Eli and spoke to the younger Samuel. Now as a matter of fact Eli was better informed about God than Samuel, but Samuel had a childlike sense of obedience.

If we want God to speak to us, as well as listen to us, we ought always to pray with the words of the child Samuel in mind, "Speak, for thy servant heareth." Prayer is conversation with God. We speak to him, and he speaks to us. The Psalmist says, "In my distress I cried unto the Lord, and he answered me." Let us listen for the answers to our prayers, and when we hear may we be willing to do the things he bids us to do.

Suggestions for prayer: Let us pray that we and all the members of our churches everywhere

may have a childlike attitude of obedience. May we forget ourselves and glorify God.

Thursday, December 4

Read Luke 18: 1-8.

It is an inspiring thought "that men ought always to pray, and not to faint." This conversation with God cannot always be in words, but it should never be broken off. It ought to be essentially continuous in its nature. Someone has well said that when one faints one falls back upon nothing, but when one prays one falls back upon God.

We can illustrate this continuous nature of prayer by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We need regular and frequent times for prayer, but whenever there is a break in the occupation of our minds, our communion with God should begin as involuntarily as we would continue a conversation with a friend near at hand. Think what a revival there would be if every Seventh Day Baptist should so train his mind.

Suggestions for prayer: That we as individuals in our denomination may learn to "pray without ceasing." That whatever our business for this day that our minds may "continue steadfastly in prayer."

Friday, December 5

Read Colossians 4: 1-4.

We cannot all give ourselves into full time service for the Lord, but this passage points out that we may all have a part in telling the gospel story. Paul is beseeching the Colossians to pray for him so that God would open unto him "a door of utterance, to speak the mystery of Christ." If Paul needed Christian praying for him, how much more do our missionaries and leaders need the prayers of laymen!

Hudson Taylor learned the great lesson, "that prayer will move men through God." For many, many years he relied completely upon God to care for him, but when he became sick and had to return to England he had a new lesson to learn. He felt that twenty-four men were needed, and he knew not how to get twenty-four men to go, when he could offer them no support. He became ill with worry, when the thought came to him to leave it to God. Through Hudson Taylor's prayer God did move twenty-four men to go, and now a thousand missionaries go out in the same way Hudson

Taylor did, wholly relying on God for support. May we learn this great lesson, "that men may be moved through God."

Suggestions for prayer: Pray definitely for our missionaries who are giving of their strength to tell others the gospel story. Pray that we may be used in intercessory prayer.

Sabbath, December 6

Psalm 92.

This is a Psalm that has come down through the ages as a Song for the Sabbath Day. As we Seventh Day Baptists all over this land and other lands meet in our churches today let us say together as a band of believers encircling the world, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." As we prepare to go to our church today, let us think of some one whom we might take with us this day to the house of the Lord. Let us picture in our minds Seventh Day Baptists everywhere praying for and taking another family with them to church today.

Suggestions for prayer: Pray for wisdom and tact in talking with your fellow men about God and the Sabbath. Pray for courage to do the tasks the Lord is asking you right now to do.

SABBATH SCHOOL LESSON

The Nature and Work of the Church. Scripture—Acts 2: 41-47; Ephesians 4: 11-16.
Golden Text—Ephesians 5: 25.

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.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held October 26, 1941, at the Pawcatuck Seventh Day Baptist church, Westerly, R. I.

The members present were: Karl G. Stillman, John H. Austin, Rev. William L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Rev. Harold R. Crandall, Mrs. Elisabeth K. Austin, Dr. Anne L. Waite, John S. C. Kenyon, Lloyd Langworthy, Rev. Wayne R.

Rood, Rev. Earl Cruzan, Mrs. James G. Waite, Mrs. Harold R. Crandall, Rev. Ralph H. Coon.

The guest present was Howard M. Barber. Rev. Earl Cruzan opened the meeting with prayer.

The following resolution on the death of Mrs. Emma Langworthy Burdick, member of the board and wife of the late Dr. Clayton A. Burdick, president of the society, was ordered recorded:

Mrs. Emma Langworthy Burdick, recently deceased, was the wife of our former president, Rev. Clayton A. Burdick. As a member of this board several years past, she was quite punctual in attendance at our meetings and much interested in our manifold work.

"Faithful in few things" does not apply here; in many ways her thoughtfulness was clearly expressed in personal calls upon the sick, and especially the aged, bearing beautiful remembrances, and at times most helpful.

We wish to record our appreciation of her Christian graces and valuable assistance in our mutual service.

The quarterly report of the treasurer with statement of condition was approved and ordered recorded.

The quarterly report of the corresponding secretary was approved and ordered recorded as follows:

As corresponding secretary I would report that following the last board meeting I supervised the printing of the annual report of the Board of Managers and sent copies to members of the board. Copies of this report were distributed at Conference and have been sent to a number of libraries and other agencies which have standing requests for them.

The third week in August I attended the General Conference in Denver, Colo.; the last week in August, the Northwestern Association held in Milton Junction, Wis.; and the second week in September, the fall meeting of the Administrative Committee on Evangelism of the Federal Council held in New York City. Upon returning from Conference, a brief report of that meeting was given to our church in Ashaway. The week-end of October 9 to 11 was spent with our church in Washington, D. C.

During the quarter the World Wide Communion has been sponsored; much time has been spent in launching the Preaching Missions; and attention has been given to the work of the Ministerial Relations Committee. Material has been furnished for the Missions Department of the Sabbath Recorder, and the correspondence has been conducted as usual.

Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
October 26, 1941.

John H. Austin, chairman of the Missionary Evangelistic Committee, made a verbal report.

Lloyd B. Langworthy, chairman of the American Tropics Committee, said the annual report from the Jamaica field had been published in the Recorder.

George B. Utter, chairman of the China Committee, said there was no report, and that correspondence to be read would bring out the conditions there.

A letter from Dr. George Thorngate said that salaries had not been received in China for December, 1940, and May, April, and March, 1941. It was reported that mails were being destroyed and that in the future money will be sent by cable. The treasurer, Karl G. Stillman, warned people who send gifts to China to be careful how they send them. They might never know that gifts were not received if they send money by mail.

The report of the Ministerial Relief Committee was made by the treasurer. It was received and ordered recorded. It follows:

Payments of \$10 per month each have been continued during the quarter ended September 30, 1941, to Mrs. George P. Kenyon and Rev. R. R. Thorngate. It is recommended that no change in amount of relief extended be made at this time.

Respectfully submitted,

Karl G. Stillman, Chairman.

The Investment Committee's report was accepted, approved, and ordered recorded, as follows:

During the quarter ended September 30, 1941, there have been no additions to Permanent Funds of the society.

Upon payment of an additional sum of \$800 to Mrs. Annie V. Benson, the society obtained a deed covering her premises at 11 Chase St., Pawcatuck, Conn.

This makes a total investment of \$2,500 in this property, and during the week of October 27 we are to sell it to Louis Thavenet and wife for \$2,500 plus all expenses of sale.

An amortization payment of \$12.50 was received from N. S. Light, reducing his mortgage to \$2,462.50. The only other investment changes were the sales of two shares of Detroit Edison Co. common stock and two participating units of the Washington Railway & Electric Co. at a loss of \$9.41, which sum has been charged against the principal of the Permanent and Debt Reduction Funds in proportion to the amounts of these securities invested in each of the funds referred to.

The Franklin F. Randolph Memorial Fund which is an accumulating fund has been credited with 34 cents during the quarter, bringing its total value to \$65.35.

The Permanent Funds of the society are now invested as follows:

Stocks	\$43,593.95	46.6%
Mortgages	37,600.15	40.3%
Bonds	7,037.74	7.5%
Real estate	4,088.94	4.3%
Cash	1,229.00	1.3%
	<hr/>	
	\$93,549.78	100.0%

Respectfully submitted,
Karl G. Stillman, Chairman.

The tentative budget as prepared for the July meeting was approved as the budget for 1942, and ordered recorded.

The president announced the membership of the committees as follows:

Missionary Evangelistic: John H. Austin, chairman, Dr. Edwin Whitford, Corliss F. Randolph, Charles E. Gardner, Morton R. Swinney, Rev. Herbert C. Van Horn, Mrs. Alexander P. Austin, Hiram W. Barber, Jr., Rev. Earl Cruzan, Rev. William L. Burdick, president, ex officio.

American Tropics: Lloyd B. Langworthy, chairman, Albert S. Babcock, James A. Saunders, Rev. Albert N. Rogers, Walter D. Kenyon, Robert L. Coon, Rev. Wayne R. Rood, Rev. Ralph H. Coon, Mrs. G. Carlton Irish, Rev. William L. Burdick, president, ex officio.

Work in China: George B. Utter, chairman, LaVerne D. Langworthy, Dr. Anne L. Waite, Karl G. Stillman, John S. C. Kenyon, Asa F. Randolph, Elston H. Van Horn, Mrs. Harold R. Crandall, Mrs. James G. Waite, Rev. William L. Burdick, president, ex officio.

Ministerial Relief: Karl G. Stillman, chairman, Rev. William L. Burdick.

Investment: Karl G. Stillman, chairman, George B. Utter, John H. Austin.

Auditing: LaVerne D. Langworthy, chairman, Hiram W. Barber, Jr., Lloyd B. Langworthy.

Voted that the board co-operate with the Christian World Mission Convocation for 1942, and the Corresponding Secretary was instructed to help that co-operation in every way possible.

Voted that \$25 be appropriated for perpetual care of a lot in the Farina Cemetery Association at Farina, Ill., the money to be taken from the Permanent Fund. Several years ago Mary Andrews and her brother Mark left their estate to the society, but placed no perpetual care on their lot in the Farina Cemetery.

The president announced the Centennial Committee as follows: Rev. Harold R. Crandall, George B. Utter, Karl G. Stillman, Secretary William L. Burdick.

The minutes were read and approved.

The meeting adjourned at 3.30, after prayer by Rev. Wayne R. Rood.

George B. Utter,
Recording Secretary.

FOR MEN IN THE SERVICE

Card of Commendation

Rev. S. Arthur Devan, director, General Commission on Army and Navy Chaplains, writes that a Card of Commendation has been "prepared as a means of tying up the young men who go from our churches into the religious life of the army and navy. . . .

"The card is made in a size convenient for carrying in a wallet. It is intended that the soldier, sailor, or marine will keep it with him to show to the chaplains at the various posts to which he may be sent and to serve as a reminder to himself of his church and his religious ties.

"It is expected that pastors will give these cards to men of their own congregations as they leave home to enter the national service. A special feature may be made of their presentation, when a group of men are being sent off. Of course, they may be sent to the men who have already entered the service."

In order that pastors, and clerks of pastorless churches, may see the form and items on the card, a copy is given here:

Front of Card

Card of Commendation
TO ANY ARMY OR NAVY CHAPLAIN:
This Is to Commend to Your Friendship and Spiritual Care

Who is a (Communicant Member)
(Member of the Congregation)
of the Church at
Date
Minister
or Clerk.

PERSONAL NOTE

(The home minister will indicate any ways in which the soldier and sailor has served his home parish, or any gifts which might be useful to his comrades in service.)

This card is issued by the General Commission on Army and Navy Chaplains, Washington, D. C.

Back of Card

Common Cause

"Religion in wide areas of the earth is being confronted with irreligion; our faiths are being challenged. It is because of that threat that you and I must reach across the lines between our creeds, clasp hands, and make common cause."

—Franklin D. Roosevelt.

A Verse From the Bible

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

A Prayer

O God, my everlasting Father, who lovest all thy children, strengthen me daily with thy stores of courage and wisdom and moral fortitude, so that the life which I commit to thy disposing may be useful to my country and honorable to thee; through Jesus Christ, my Lord and Savior. Amen.

These cards are available at two cents each from Rev. Trevah R. Sutton, in care of Rev. Herbert C. Van Horn, Corresponding Secretary, American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Hurley S. Warren.

WOMAN'S WORK

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

MINUTES OF BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in regular session at the home of Rev. M. C. Van Horn with the following members present: Mrs. E. F. Loofboro, Mrs. J. L. Skaggs, Mrs. S. O. Bond, Mrs. Eldred Batson, Mrs. O. B. Bond, Mrs. Edward Davis, Mrs. Ross Seager, Mrs. Hallie May, Miss Evelyn Ring, Miss Lotta Bond, and Miss Greta Randolph. Rev. Marion C. Van Horn was present. Mrs. M. C. Van Horn and Mrs. C. C. Van Horn were visitors, also.

Mrs. Loofboro read 1 Corinthians 3: 7, and the comment from "The Upper Room." Prayers were offered around the circle.

Mrs. S. O. Bond read her treasurer's report showing a balance of \$546. The report was accepted and placed on file.

Letters were read from Mrs. George B. Shaw, Mr. Thomas Wagner, and Dr. Emory Ross.

Voted that Mrs. Loofboro be the representative of the Women's Society to work with the Christian World Mission Convocation.

Mrs. J. L. Skaggs read the report for the Ways and Means Committee. The report was accepted and placed on file.

To the Board of Directors:

The Ways and Means Committee would report that the plan for work on the field as approved last month is developing and doubtless we will have reports from some workers soon.

A letter has been sent to sixty-eight societies and individuals since the October meeting. This letter was mimeographed on Women's Board stationery. The college office did the work, and we would express our grateful appreciation of this service. A message from the promoter of

evangelism to the Ladies' Aid societies was enclosed. The cash expense of 26 cents for stencils and \$1.03½ for postage, amounting to \$1.29½, was taken from the committee's service fund.

Copies of both letters are here today and are included in the files of the committee.

Respectfully submitted,

Mrs. J. L. Skaggs, Chairman.

Mrs. May read the report for the Christian Culture Committee. The report was accepted and placed on file.

To the Board of Directors:

The Christian Culture Committee has been working on the cards, for the Prayer of St. Francis of Assisi, and has received samples and prices for such from the publishing house. Miss Whipple, too, is working on a design for the cards. We hope to have a definite report on this project at our next meeting.

We have filled orders for tracts to Washington, D. C., and Battle Creek, Mich.

It was necessary for us to order more tracts from the American Bible Society.

Respectfully submitted,

Hallie V. May, Chairman.

Voted that \$3 be allowed the Christian Culture Committee for expenses.

Rev. Marion C. Van Horn gave his monthly report as promoter of evangelism. His report was accepted and placed on file. He read, also, letters from Mr. Paul Hummel and Rev. H. C. Van Horn.

Report of the Promoter of Evangelism for Seventh Day Baptists for the Month Ending October 31, 1941

Another month has passed, and the promoter of evangelism has scarcely been away from Salem. He has, however, carried on a steadily increasing correspondence from the office, a widely scattered correspondence, covering the most of the United States and reaching to Alaska, Canada, and Jamaica. It has been addressed to laymen and leaders of our own denomination and to inter-church religious leaders. It concerns the work of evangelism and related subjects.

In last month's report I told of a letter with questions on the subject of evangelism which had been sent to laymen and ministers of our denomination. The questionnaire was sent to forty ministers and fifty laymen, and to date twenty per cent of the ninety people have responded, or said they would very soon. Recently I read of such a questionnaire on another subject which was sent to leaders of the Catholic Church in this country. It received a forty per cent response. I hope for as good a response from our people and anticipate that it will be given. The answers so far received are very interesting and reveal a vital concern for the work of evangelism on the part of our laymen, as well as on the part of our ministers.

Within the month I have begun preparing reports of books I have gathered on the subject

of evangelism. Three of them I have submitted for publication in the Sabbath Recorder. Because of lack of space in the Recorder it will be some time before many of them can be made available in this manner for the use of our laymen and ministers who, I hope, will borrow and use them.

I would suggest that the promoter of evangelism prepare in mimeograph form a list of the books, giving a very brief description of each one, and send it to each pastor and to each woman's society of the denomination. And further, I recommend that the Department of Woman's Work in one issue of the Sabbath Recorder in the coming month be given over to the publication of this list, so that those who would not be informed through the before-mentioned channels may have the opportunity of using the books, if they desire. These books were obtained by the promoter of evangelism for the purpose of lending to those interested in and desiring to learn more about the scope of the work of evangelism, the present day spirit and methods of the work, the apparent changes in the approach to it in recent years, and the general trends of the present. The books will be loaned for a reasonable length of time without charge, to any one wishing to use them. The person using a book is asked to pay postage charges. Four of the books have already been loaned out; two to a minister and two to a layman.

During the month I made a trip to Lost Creek and to Middle Island, to talk with people in those communities about the work of evangelism in the community of Middle Island and in the community of Roanoke. No very definite information was gained on these trips.

As suggested by discussion in the last board meeting, a letter was prepared and mimeographed to be sent to the women's societies over the denomination. At the suggestion of the Ways and Means Committee this letter accompanied their annual letter to the societies.

I would report that the amount advanced for office expenses, correspondence, and so forth, has been entirely used, and only enough postage remains for about three days' correspondence.

Respectfully submitted,

Marion C. Van Horn.

Salem, W. Va.,
November 9, 1941.

Voted that \$5 be allowed the promoter of evangelism for office expenses.

Voted that the board send Mr. Hummel's letter to the Commission for consideration, and recommend that a committee from the Commission be appointed as suggested by the letter, to investigate radio evangelistic possibilities.

A letter from Mrs. George B. Shaw reported that she is unable to prepare the worship programs for the Woman's Page.

Voted that Mrs. Luther Davis be asked to prepare worship programs for the Woman's Page.

Voted that the corresponding secretary send her bill for the annual letter to the treasurer.

These minutes were read and adopted.

Voted to adjourn to meet the second Sunday in December in the Mrs. G. H. Trainer classroom.

Mrs. E. F. Loofboro,
President,

Greta Randolph,
Secretary.

Salem, W. Va.,
November 9, 1941.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

EXPERIENCES AT JUNIPER SWAMP

Following his directions, we got so far out into the forest that there was not room to turn our carriage. Our road gave out and now it was quite dark. Energized by the situation, I picked up the rear end of the buggy clear around as best I could and carried it while Brother Newton took the horse by the bit and made the poor brute climb round on logs and among the brush, twisting the front of the carriage around among the stumps and bushes until we were headed the other way. Then we walked out as we had walked in until we reached the old church where we had turned off. Then what we were to do was the question. The excuse for not keeping us at the last place where we had been turned away, was that the woman was sick and had no help. I said to Brother Newton, "We will go back and stay where we were last turned off. We can do without supper, but this horse must have something to eat, and we a place to sleep." When we reached the home I left my friend with the conveyance and walked to the door. A bright light was inside, made of pinewood. The man and wife sat by it. I stepped up into the door and said, "Good evening. We got lost in the juniper swamp, and we have come back to stay all night with you. We do not want supper. Only let us have a place to sleep and something for the horse." The man jumped up, disputed my word, and went out saying he knew we had never been in the juniper swamp. I sat down by the fire. The lady said she would go to the kitchen and get supper. I protested against it, but in

vain. She would not let men go hungry about her.

I remained alone until my friend and the man of the house came in after putting away the horse. Then the lady stepped in and invited us to supper. When we were seated at the table, I asked Brother Newton to give thanks. When this was done, we partook of a bountiful meal, then went back to the bright fire in the sitting room. The man affirmed again that he knew we had never been in the juniper swamp. Then I said, "Do you know, sir, where that old pine kiln is, way out in the swamp?" He said, "Were you out to that?" I said, "Yes, sir, and way beyond it." The man seemed perfectly astonished and said it was a wonder we ever got out. He then knew that we must have seen the kiln or we wouldn't have known about it. He said that he had forgotten the road that led into it. Then turning to me he said, "You are a minister." I replied, "We are both ministers." He asked, "What church do you represent?" I answered, "We have the honor to represent the Seventh Day Baptist Church." He said, "Do you keep Saturday for Sunday?" I said, "We keep the day you call Saturday. It is the Bible Sabbath." He said that he had investigated that subject and knew there was no other Sabbath. A man that looked like that man (Brother Newton) had given him a tract on that subject, which had led to the investigation.

A little later a young man came in whom they introduced as their son. We soon drew from him that he had been converted but was not enjoying religion. He had been badly treated by a man that belonged to the same church (Baptist) as he, and had been provoked until he lost his temper and swore. Then the man said that he would report him to the church, and he said if he did he would thrash him if he never did anything else. I said, "But you did swear." He said, "Yes, and I am sorry for it, but if he reports me, I will whip him." I entered into sympathy with him. The temper had gotten the better of him. I told him I was sorry for him, but if he were sorry he had used bad language, the thing to do was to ask God to forgive him; go to church meeting and say voluntarily that he had been provoked until he lost his temper, had used bad language and was sorry for it, and wanted the church to forgive him. This would be honorable, and cut out occasion for

a disciplinary action on the part of the church. The young man came to see it, and his parents were wonderfully delighted. They all wanted us to give them the privilege of circulating an appointment to preach in that neighborhood on Sunday. (We had left an appointment for a gentleman, whom we had met and who knew Brother Newton, to be published by him that we would be at the school house in his neighborhood the night after the Sabbath, after which we were to lodge with him). We agreed that they might. We not only had a good religious visit in this captured home, but had a good night's rest. After breakfast in the morning I said to my host, "This is the Sabbath Day, and I never do any business on it, but I cannot leave you without somehow making you some compensation, and if you will tell me what you would like to have, I will gladly give it to you." He replied that if we ever came that way again, he wanted us to be sure to call upon him; and that he would not have missed having us stay with him this time for five dollars. I urged him to take something, saying that my colleague furnished the conveyance and I paid the bills. But he utterly refused to take anything.

After returning our thanks we left, hoping to spend the remainder of the Sabbath with our friend who had been concerned about the observance of it. Passing the church where we were to preach the next day and the road that led us out into the juniper swamp, we came to the road leading to the friend's house we were seeking. We were soon at the place. The man was gone away on business; and his wife, not expecting us, was very busy. We went out into the forest to a secluded place to have a season of worshipping the God who made the Sabbath for us. As we read the holy book and joined in prayer with each other, we felt it was good to be there. Returning to the house, we soon found our friend who had been called to ordination as an elder in the Baptist church and had fully abandoned the idea of keeping the Sabbath. We started to the school house where we were to preach. Arriving at the place we found a small congregation assembled, but no arrangement for light. We soon got together some pine branches, kindled a fire, and I preached to a very attentive audience, after which we were faithfully conducted to the home of our friend who had circulated the appointment for us. He lodged us comfortably.

The next day we went back to the old dilapidated church house near the juniper swamp, found a number of persons assembled and I preached to them. It was our purpose to go from there to other points we had intended to visit. But after dinner, we found the horse that had so faithfully served us was not well, and we started back. After two days traveling through low lands covered with juniper, cypress, and green bay trees, interspersed here and there with sweet gum, and here and there a patch of reed cane; then through higher sandy lands where tall ("long leaf") pines and scrub oak grew, we reached the Cumberland Seventh Day Baptist church house.

(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.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

WHY BE THANKFUL?

(Article written by Wendell Burdick, De Ruyter, N. Y.)

The time is drawing near when people universally will be thinking more about thankfulness than usual. As we pause a moment in this busy world of ours for a brief review of the reasons why we should be thankful, a picture of worldly situations and relationships develops before us. Let us not hastily come to the conclusion that there is little reason for being thankful.

Would it not be far better to reach above man's earthly blunders and elevate our thanks for those ideals which were given to us to live by? Man was put in this world to thrive, do good, and appreciate those things that are given him.

In Colossians the third chapter and fifteenth verse we read, "And be ye thankful." Is not that sufficient reason all in itself? A just command that is only one small way that we may show our gratitude. It seems that too little time is given to thought of the privileges and comforts that exist today. It has been the courage, faith, and determination of our forefathers for generations and generations with their influence and progress that has made our country stand foremost in princi-

ples. Surely the efforts of those men and women deserve words of thankfulness.

And yet do we say, "Why be thankful?" Thankfulness is one of the great keys to happiness. If that is so, when one remembers he lives in America, it should be a great source of joy. Only through a spirit of thankfulness are we ever able to get a true perspective of our benefits. This was the truth that the hardship-laden colonists learned and wrought into a national heritage.

The spirit of thankfulness is worthy of more than use upon one occasion. Like the other graces of life, it can yield an "infinite usury." When it becomes an inner attitude of mind and heart the things to be thankful for seem to grow in number and value. It opens our eyes to precious, if commonplace, possessions that might have gone unnoticed unless they were lost.

Giving thanks should be a sense of duty that in turn with practice becomes a joy and makes the conscience feel square with God and the world. True thankfulness is not expression of the voice alone. Often, as has been said so many times, actions speak louder than words. Deeds of kindness and acts of service may be the most acceptable way for expressing personal feeling.

No matter how dark our situation, it is well to remember that we are far better off than someone else. Let us also resolve to make every day a thanksgiving day.

THE TITHE — WHAT?

By Ben R. Crandall

Genesis 14: 18-20; Hebrews 7: 1-6; Genesis 28: 22; 2 Chronicles 31: 5, 6; Nehemiah 10: 35; Ezekiel 48: 14; Leviticus 27: 30-34.

What definite commands are given?

What part did the "spirit" of the tithe play?

Is the law of the tithe legislative or statutory?

Did Christ abolish the law of the tithe?

What was the attitude of the Children of Israel toward the tithe?

What effect did it have upon the nation?

What present denominations are most persistent in tithing?

What are the results and reactions on their people?

What is the difference between "giving" and "paying" tithes to God?

Should I tithe my time?

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Teachers' Convention is today and tomorrow and there is no school, so I had a chance to write to you. I am eleven years old now and in the seventh grade. My teacher is Mr. Kreilkamp. Our class went to a show, "Week End in Havana," in Janesville at the Jeffris theater.

In our Sabbath school we had an attendance contest and the losing side had a party for the winning side. I was the head of the winning side and David Bond was the head of the losing side. My brother, Oscar, was on the losing side and that side gave a Hallowe'en party for the winning side at David Bond's house. We played games and had supper. The party was October 29, after school.

We had a wet fall and it has not been very cold till now. A few days ago it got cold and it looks as if it were going to snow.

I hope you are all well.

Your friend,

May Burdick.

Milton, Wis.,
November 6, 1941.

Dear May:

I was very much pleased to hear from you once more, and had been expecting a letter from you for some time, since you are one of the faithful ones who are apt to write when letters are most needed.

Your Hallowe'en party must have been great fun. I used to dread Hallowe'en here in Andover, for the boys and girls used to be out at all hours, soaping windows, carrying away steps and other movable things, and making disturbance of all kinds; but for several years now the Exchange Club has had a parade for them, led by the town band, and treated them to a grand good time. That seems to satisfy their desire for Hallowe'en fun, and housewives and others no longer dread Hallowe'en.

We are all well and wish the same for you and yours.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

Last week we had a day's vacation for the Principals' Convention, and this week we have a two day vacation for the Teachers' Convention. So I found time to write to you.

I went to the Seventh Day Baptist camp near New Auburn, which is in northern Wisconsin, this summer, and had a very good time.

I am twelve years old and in the eighth grade. My main subjects are: arithmetic, science, spelling, language, and writing. I really like only the first one. Mrs. Kidder is my teacher.

On October 29, the Sabbath school at Milton Junction had a Hallowe'en party at the home of David, Joan, and Lenna Bond, some of the Sabbath school children. We played games and ate supper.

I will try to write oftener.

Your Recorder friend,

Oscar Burdick.

Milton, Wis.,
November 6, 1941.

Dear Oscar:

What I said about May's letter goes for yours, too, so I'll not have to repeat myself, will I?

My favorite study in grammar school was arithmetic, also, but I found that by studying the other subjects very hard I began to like them, too. Maybe you are trying my plan and will meet with the same result. If not, try it. Perhaps you have heard of the little girl who remarked to her mother, "I just love to iron, because I used to hate it so." I think she meant that by taking pains to do the task she hated carefully and well, she began to take pride in the work.

I hope you and May will both write more often.

Sincerely your friend,

Mizpah S. Greene.

Dear Recorder Children:

Perhaps you noticed three weeks ago that there was no Children's Page in the Sabbath Recorder, and wondered why. The reason was that although I sent the usual amount of material at the proper time, it must have been lost in the mail for it has never reached the Recorder office, as I just found out this week. It was the rest of "The Story of the Rain-

bow." I'll write it again soon, hoping it will reach its destination.

I am glad to say that the letters are beginning to come in again. I have another fine letter this week which I must save for next week for lack of room. It is from Ethlyn DeVord of Marion, Ill. I like your letter very much, Ethlyn.

Yours sincerely,
Mizpah S. Greene.

OUR PULPIT

THANKSGIVING FOR MANY THINGS

By Rev. Verney A. Wilson

(Pastor, Seventh Day Baptist Church, Nortonville, Kan.)

Text—Psalm 107: 1.

The giving of thanks is of very ancient origin. The Psalmist calls often for thanksgiving unto God. It is also made clear in the text that there is a reason for such thanksgiving. He says, "For he is good." He is good, not only in the sense of potential goodness, but in the sense that he **does** things for those who need his goodness. And no one is outside the realm of such favors as God himself can grant and bestow. This being true, everyone should be grateful to him for all his many blessings.

Thankful for Salvation

In giving thanks to our heavenly Father we would raise to a high peak our thanks to him for the Great Gift, Jesus Christ the Son of God, who is our Savior. Through him God has made it possible for us to become his children and heirs of the kingdom. When we think of such a Gift to man, and the wonderful love which prompted such a Gift, it stirs our emotions to the extent of unspeakable gratitude to the Giver of such a Gift, and to the Gift itself—Christ. For "by his stripes are we healed," because he took upon himself our sins and bore them for us when we were helpless to make reconciliation for ourselves. Thus he redeemed us from the condemnation of sin, unto himself, to the glory of the Father, and bestowed upon us high honors, justifying us before the Throne of Grace. Furthermore he is not only interested in the saving of our souls, but he is mindful of our every need. He sends the sunshine and the rain, and makes favorable conditions which make

possible the food we eat, the raiment we wear, and every other such blessing we enjoy.

Thankful for Our National Heritage

We thank God that we are Americans. It is a great privilege to live in such a country as this of ours, America. We are proud of the name and what it means to us. And we are glad that we can say, "Christian America." Even though there are such who may not claim a part in Christianity, yet there is found here in America Christianity to such an extent that we can claim that blessed title, "Christian America."

Religious Liberty—

In America we enjoy religious liberty, a living heritage which many of our forefathers would have rejoiced to experience. Many of them died a martyr's death because such privilege was denied them. They who were deprived of such blessings probably did not realize that their children and their children's children would, some day in the New World, America, have the freedom—that freedom which had cost the forefathers their lives—to worship God according to their own interpretation of his Word; and yet **this** is **our** heritage, a heritage which we prize very highly.

Freedom of Speech, and Freedom of the Press—

Here in this lovely land of ours we are granted freedom of speech and freedom of the press. This is a privilege which is not granted in some other countries. It is a blessing we cherish and hold dear as one of our blessings to be thankful for.

Thankful We Are Not in War

As we approach this Thanksgiving season we are so thankful that we are free from the dangers of the destructive bombs, which, together with other war machines, are doing so much to destroy human life, homes, and nationalism, and even threatening civilization itself. May God ever keep this disaster from our door, and may he see fit to cause other nations to come to terms of peace.

Conclusion

May we be thankful to our Father for all he has seen fit to grant us in the past, and may we thank him for the things which are ours now. May we as individuals and

as a nation do all in our power to perpetuate the blessings of God. Let us be true to him in all our undertakings and ask the guidance of his Spirit in all our problems of life. **Thanks be to God for all our many blessings.**

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

Among the many activities in connection with the program of the First Hopkinton Seventh Day Baptist Church is the purchase of a new bulletin board, made possible largely by donations of the members and friends of the congregation, through the efforts of the pastor, Rev. Ralph H. Coon.

The bulletin board of attractive design is made of oak with a natural finish which is weatherproof, and its dimensions measure approximately 4 by 6 feet.

Across the top are two rows of reflectors, which, when the board is lighted, throw red lights. In the same effect, a cross stands on the extreme edge, as a symbol of the Christian religion.

The board was placed on the church lawn near Broad Street Wednesday afternoon, and will doubtless be a daily reminder of the church and its message, and a big asset to the village.

—Westerly Sun.

Alfred Station, N. Y.

The semi-annual meeting began Friday night with seventy-five young people in attendance. The out-of-town churches represented were Andover, Little Genesee, Richburg, and Alfred. A tureen supper was enjoyed and then a service was held in the church.

Around three hundred people gathered Sabbath morning to hear Dr. Edgar D. Van Horn of Alfred give a sermon on "Christianity as a Leaven to a National Policy." The choir rendered special music for the occasion. At noon there was a tureen dinner held in the basement for those desiring to stay for the afternoon service. These special sessions were well attended by all, and were found to be very worth while.

—Alfred Sun.

Berlin, N. Y.

The postponed yearly meeting of the New Jersey and eastern New York Seventh Day Baptist churches was held at Berlin, N. Y.,

November 14, 15. Postponement seemed advisable from an earlier date on account of infantile paralysis cases in the community and surrounding neighborhood. This resulted in a small representative attendance; but the local attendance was good.

A good audience listened to Pastor Paul L. Maxson's words of welcome, and to the helpful, thought-provoking sermon by Rev. Albert N. Rogers, of New York City, who spoke from the text—"Seek ye first the kingdom of God." Editor Herbert C. Van Horn brought the Sabbath morning message—a challenge to Christians to be true as ambassadors of God.

In the afternoon the young people's program, arranged by Pastor Trevah R. Sutton of New Market, N. J., was carried out, the main features being four papers prepared by young people of Berlin, Shiloh, and Marlboro. They have been secured for the department in the Sabbath Recorder. In the evening the closing sermon was delivered by Pastor Sutton, who spoke from Titus 1: 5a—"For this cause left I thee in Crete." It was an encouraging message, earnestly presented.

It was voted to adjourn to meet in the fall of 1942, at the call of the Shiloh Church.

Bountiful tureen dinner and supper were served in the church balcony, and time for visitation was afforded.

Following the evening meeting Pastor Sutton showed pictures of the Denver Conference, Pre-Conference Camp, and other interesting scenes. Mr. Sutton has some especially fine films, both in usual black and white, and in beautiful color, pictures taken by himself.

Reporter.

Plainfield, N. J.

The Plainfield Church has had many activities and endeavored to render Christian service in a great many ways during the past few months, although no account of these has been given in this department. A review of these activities, however, indicates good interest on the part of our members in the regular work of the church and its auxiliaries. Here are a few of them.

We are happy to report the baptism of two more young people. They are brothers, who are the last in a large family to join the church.

There was a good attendance at the celebration of the World Wide Communion. It was a helpful and impressive service.

Appropriate exercises were given in the Sabbath school on Sabbath Rally Day and it was used as promotion for the younger classes.

The Woman's Society has carried on activities in many lines among them, sewing for the Red Cross and Day Nursery; knitting sweaters for children; and serving two dinners—one for the Nature Club, and the other their usual turkey dinner. These dinners netted a nice sum of money for carrying on the work of the society. The luncheons served once a month at their meetings are also a help financially and socially.

Many of our church people attended the Seminar on Worship and the Devotional Life on Monday, November 17, and the hymn festival in the evening. These services were under the auspices of the Commission on Worship of the Federal Council, the New Jersey Council of Religious Education, the New Jersey Council of Churches, and the Ministers' Association of the Plainfields. Fine services are reported.

Correspondent.

RESOLUTIONS

The following resolutions were passed by the Ladies' Aid society of the Seventh Day Baptist Church of Battle Creek:

Whereas the heavenly Father has taken from among us our friend and co-worker, Mrs. Zella Rogers Kirtley; therefore be it

Resolved, That the members of this society and of the church feel a deep personal loss. Mrs. Kirtley loved the church and put the kingdom of God first in her life. She was always faithful in attendance as long as she was able to be; she was a teacher, a counselor of the C. E., and president of the Ladies' Aid for several years.

Resolved, That, as we cherish the memory of her life and her personality, it will ever be an example to lead us to more consecrated service.

Resolved, That a copy of these resolutions be placed on our records and one be sent to the Sabbath Recorder.

Mrs. P. A. Crandall,
Mrs. W. B. Lewis,
Committee.

"If there is any temper to be lost, let the other fellow lose it; you can't afford to."

"Great Salt Lake is the remnant of a lake once three hundred miles long and one thousand feet deep."

OBITUARY

Langworthy. — Helen O. Langworthy, daughter of William I. and Emma O. (Blanchard) Langworthy of Alfred, N. Y., was born March 5, 1887, and died at the home of her sister, Mrs. Milford A. Bassett in Independence, N. Y., October 30, 1941.

For many years she had been a successful teacher in the public schools of Niagara Falls, N. Y., and for a time was president of the Teacher's Association of that city. In early life she united with the First Alfred Church, where she retained her membership until death called her to the life beyond.

She is survived by two sisters: Mrs. Ella L. Bassett of Independence, N. Y., and Mrs. Marguerite L. Olmstead of Islip, Long Island, N. Y.; and one brother, Frank A. Langworthy of Leicester, N. Y.

Farewell services were conducted by Rev. Walter L. Greene, assisted by Rev. W. W. McCall. Interment was in Alfred Rural Cemetery. W. L. G.

Fitz Randolph. — Robert B., son of Nathan Hull and Eliza Burt Fitz Randolph, was born November 19, 1872, in the same home in which he was living at the time of his death, October 17, 1941.

Robert was baptized and joined the Plainfield Seventh Day Baptist Church of Christ January 30, 1885. He has been a faithful member, having served as chairman of the ushers and teacher of the Wardner Sabbath School Class a number of years.

He was married to Theodate Stackpole August 28, 1906. To this union were born three children: Theodate Fitz Randolph Mogey and Elizabeth Stackpole Fitz Randolph, both of Plainfield; and Lieutenant Nathan Hull Fitz Randolph of Camp Jackson, S. C.

He is survived by his wife and children, and two grandchildren; one brother, Asa F. of Plainfield, N. J.; one sister, Bessie (Mrs. Hobart Ayers) of Westerly, R. I.; other relatives and many friends.

Memorial services were conducted by Rev. Hurley S. Warren and Rector Howard L. Smith, Holy Cross Episcopal Church, North Plainfield. Interment was in Hillside Cemetery. H. S. W.

Stearns. — Ella Burdick Stearns was born in Hebron, Pa., May 1, 1866, and died at the Robert Packer Hospital in Sayre, Pa., on October 14, 1941.

She was married to Roscoe C. Stearns, September 11, 1894. He preceded her in death November 1, 1909. Four children survive: Don Stearns, Coudersport, Pa.; Harold Stearns, Elliptonville, N. Y.; Leland Stearns, Rome, N. Y.; and Mrs. Edwin Olson, Emporium, Pa.; also eight grandchildren.

Her funeral was held October 17, at the Hebron Seventh Day Baptist church of which she has been a loyal member since April, 1876.

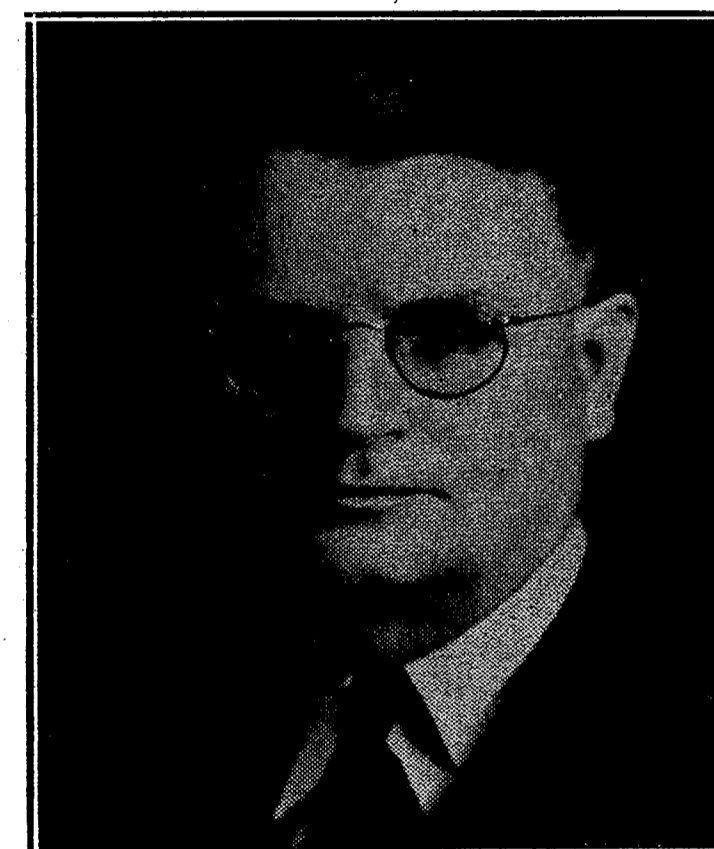
Mrs. Stearns taught school more than twenty-five years of her life and is well remembered by many who were her pupils in the '90's." R. W.

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No. 22



Rev. John I. Easterly,
Pastor, Seventh Day Baptist Church,
Healdsburg, Calif.

(See "Who's Who" in this Recorder.)

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