

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.

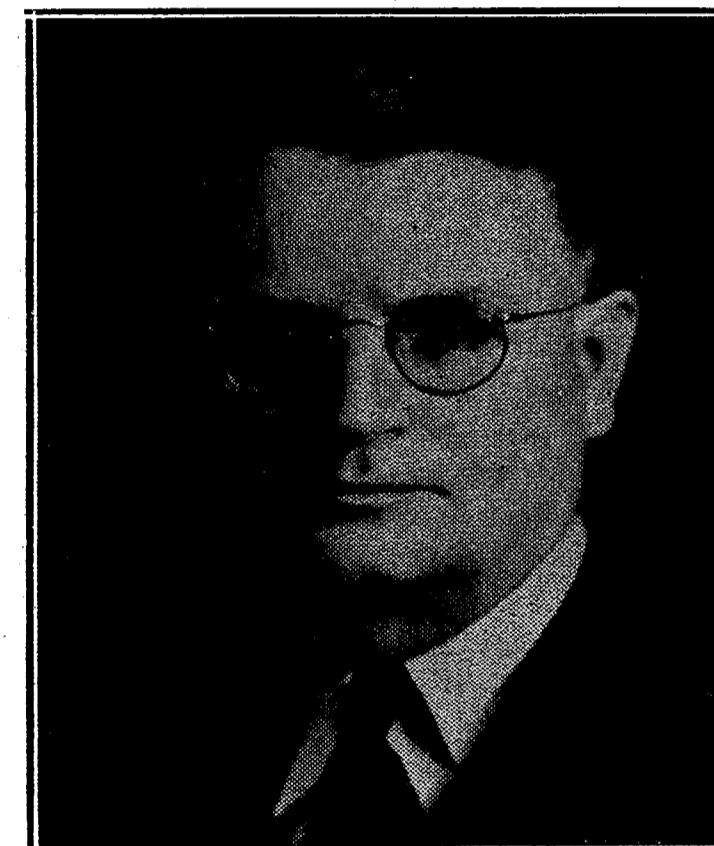
Mrs. Stearns taught school more than twenty-five years of her life and is well remembered by many who were her pupils in the '90's." R. W.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., DECEMBER 1, 1941

No. 22



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

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

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The Sabbath Recorder

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EDITORIALS

HOME MISSIONS

Service on the home mission field has little of the glamor that comes from similar service on the foreign field. Usually no farewell is staged, as may be in the case of the hero going to a foreign land. No furloughs may be looked forward to or special recognition expected—he is merely going into the ministry, and his field merely a home mission.

No disparagement is intended for the man enlisting for foreign service. He is a true, able, and consecrated man—he has hardships a plenty and every dollar spent on him and the work abroad is fully justified.

We do want to emphasize the place and importance of home missions. The salary is small and often slow in being paid. But the missionary quickly reminds himself that his people have contended with drought and grasshoppers, and perhaps have even less than he. His heart is in the work, so handicaps and lack of appreciative preferment do not shake him. He does not look toward the city as a possible opportunity, because opportunity comes to him on every hand. Here are youth to be trained, people to win for Christ, sorrow to be comforted, and spiritual hunger to satisfy. As the years go by he has seen young men from his parish going to college and entering the ministry. His enthusiasm is unbounded toward his fellow classman who entered the far-flung mission field, and his people are trained to give liberally for their denominational work.

This writer thinks of those men in far western fields who ministered in those places that sent the Burdicks and Shaws into reli-

gious work; of the Babcock and Crandall at North Loup, whence came a score of ministers and missionaries for special service. He thinks of "Uncle Sammy" Davis in West Virginia and his noble work; of Elder Wheeler in the West and the churches he built up. Their pay was little, but what dividends they realized.

God grant that our young men in college and seminary may get the missionary microbe, or whatever—the vision and the zeal to go out into these home fields where hearts are athirst for the water of life; where there are children to nurture for the Lord; young people to inspire and guide; and souls in every stage of development to cheer and encourage. Our larger churches may offer needy pastorates and better support; but no greater possibilities are found for young men emerging from the seminary—afire for God—to serve him and find themselves than the home mission field affords. Let them not fear the meager salary offered—they will not starve. Ways and means will gradually be found. The "laborer is worthy of his hire," though Jesus said nothing of that when he sent out his disciples into "all the world" to preach and live his gospel.

Think on the home field.

OVER THREESCORE

Probably youth does not usually accept too much advice. Doubtless it tempers the amount to its own desired needs. We older ones are likely to be free enough in dispensing this commodity.

Youth may have advice, itself, to offer us—us, say, who are above sixty. It would not do us any harm if we took some suggestions rather seriously.

A contributor to the Christian Century sometime ago had some challenging thoughts along this line for people over sixty. He suggested that we of sixty and above put without prejudice some of the following questions to ourselves:

One: Do I find I take an increasing interest in myself? It is perfectly natural that when a man has lived three-score years he should have a story to tell which may have some matters of general interest. But the man himself is likely to dwell too much upon these back numbers with the assumption that other people are bound to be as interested in them as he is. Was it not Mr. Pott in Pickwick Papers who insisted on reading his own past editorials—and Pickwick went to sleep? Some of us as we grow old magnify the ego. We develop a curious hero-worship of ourselves. We quote ourselves. If we are preachers we sit under our own ministry with delight. Is that tendency growing?

Two: Do I find I take less interest in other people? Do I come to regard what they say as a brief interlude in my monologues? Do I look at them with a conventional smile? Do I wait till they come to see me, and never go to see them unless I need them for some scheme of mine? Do I complain of So-and-So that he must always be talking about himself, when all the time I cannot get a word in? These are, without doubt, symptoms to be taken seriously. It is not uncommon to find people made bitter in later years because, as they say, they are neglected. Am I in danger of this simply because I am treating others as if they had their part in my life only as an audience or an auxiliary of my own? There are few more delightful experiences than to meet with old men who do not pretend to be young, but do genuinely enter into the lives of others younger than themselves, not playing a part but evidently able to go outside themselves. Am I like them, or—?

Three: Do I keep my mind open? It is perfectly true that we ought not to keep our mind like a corridor down which all and sundry may pass; open, it is justly said, but not at both ends. I am not really meant to be the scene of a procession. But do I keep a place for new ideas, or for new applications of old ideas? Between ourselves, I do not think that old men are suited to lead revolts or start heresies. They have not enough time to see the thing through. Indeed, there are few sadder spectacles than that of a man who after reaching the sixty mark finds that he must keep up with all the latest movements in art or letters or even religion, and acts as if he could begin entirely afresh with no thoughts from his past to fetter him. But the other danger is the more serious—the danger of the mind which was stored, indexed, and hermetically sealed, perhaps in the twenties or in the thirties, and now is never disturbed. This question amounts to this: Was I arrested at a certain moment and stereotyped there?

Four: Do I get angry with people who criticize me or do not agree with me? It is not easy for the elderly to find themselves contradicted or

brushed aside by others younger than they are. But why am I angry? Is it because of the solemn trust of the truth committed to me? Or is it because my pride is wounded? Or is it—horrible thought!—because I feel I am getting the worst of the argument? Anyhow, anger is almost always a silly, wasteful, superfluous luxury.

It certainly will not hurt us to think on these things, even if the answers do hurt a bit.

FLOATING LIBRARY FOR SEVENTH DAY BAPTISTS

An interesting program of pictures, with record music and speaking featured the "open" evening at the Denver Conference last August. Considerable interest centered in the plan projected by Miss Georgia Howard, a lone Sabbath keeper, teacher in the Compton, Calif., schools. Music and sermons and addresses by some of our men were reproduced from records played on the graphophone.

Miss Howard is much interested in building up what she calls a "Floating Library for Seventh Day Baptists." We believe it has special merits and will offer real opportunities for service among isolated families and groups. It really is of interest to us all and contains possibilities which as yet we may not appreciate. So far as possible pastors and other public speakers among us ought to co-operate.

But let us permit Miss Howard, herself, to speak. In a recent letter to the editor of the Sabbath Recorder she writes:

The beginning of a Floating Library of sermons by Seventh Day Baptist ministers has been started. These sermons are recorded on discs which may be played on any electric victrola or playback machine. Musical numbers including solos and choir selections are also on file to make the religious service more complete. We hope in the near future to be able to catalog sermons on all of the helpful subjects as faith, prayer, etc. In the future, study groups, Sabbath school classes, Bible stories for children and youth may be directed by leaders whose voices are recorded on transcriptions which may be played on your electric phonographs.

In this way, your favorite minister may visit your community and still take care of his own church with its many needs.

I am inviting, even urging, every Seventh Day Baptist minister to record one of his favorite sermonettes and mail it to the Floating Library. The expense of recording a sermon will be minor in comparison to the service that the sermon will accomplish as it goes from one community to another with its inspiring message.

It will give lone Sabbath keepers, ambitious Christian workers, opportunity to assist our ministers in doing an evangelistic work in many communities which are not blessed with church services or with able leadership. By this method, homes may be used as meeting places. May members of churches realize that as a modern evangelistic messenger the voice of your pastor may reach out across the country to give others the inspiration which you are so fortunate to receive.

We hope many ministers will hasten to do their bit to increase the Floating Library, that it may grow and grow to bless and encourage many people.

May I also invite the churches to record their best church programs, choir numbers which will be given at Christmas time, and throughout the year. A valuable contribution to the library would be a moving picture of a recorded program. (Observing many moving pictures taken at Conference, I am hopeful.) Eventually, I hope to assemble colored still and moving pictures to accompany programs and recordings of Bible stories.

Inquiries regarding the purchase or rental of the material available in the library may be addressed to me. I hope to be of service to those who may be interested. I hope a new and helpful form of service may be unfolded by this new Seventh Day Baptist Floating Library of inspiration in a world of need.

Sincerely,
Georgia Howard.

421 South Chester St.,
Compton, Calif.

MEN IN SERVICE GO TO CHURCH

From the News Bulletin published by the General Commission on Army and Navy Chaplains we learn that "The soldier goes to church." It is encouraging to know that "11,640,000 soldiers attended religious services during the year ending June 30. The army started this year with only 300,000 men, and ended with a million and a half, but had large numbers only during the second six months, so that this figure for total church attendance makes an average of better than once a month for every man in the army. Average attendance at each service was 97.8." It seem that soldiers prefer their own chaplains to outside preachers, for the average army chaplain's service drew 125 men, while a civilian minister drew only 92. Protestant chaplains report 14,483 Bible classes held.

The bulletin announces a new problem: "What about the girls who stay at home?" While the able-bodied young men of the country are taking advantage of the spiritual opportunities provided by the church and government, and literally crowding the

chapels for services and religious instruction, our young women, it is claimed, continue along their usual paths. After a recent address a lady remarked to one of the directors: "Something ought to be done for the young women of the country, or they will be pulling down the standards of the young men when they come home." This sounds like a reversal of popular ideas.

DAILY MEDITATIONS

(Prepared by Mrs. Leon M. Maltby, White Cloud, Mich.)

Sunday, December 7

Jabez

Read 1 Chronicles 4: 9, 10.

This week we are going to read about some men of the Bible who prayed and received answers to their prayers. Did you ever hear of this man Jabez before? His only distinction is that he is a man who prayed. But it appears that with God this was a great distinction, for he interrupts his narrative to tell us this in detail.

Jabez was a commonplace man—there being no mention of his father, mother, wife, sons, city, or occupation. He was a man who had a bad beginning in life, for his mother "bare him with sorrow." But Jabez turned his sorrow into joy. How? Through prayer! He became more honorable than his brethren. How? Through prayer! So cheer up, my humble, unknown, discouraged friend. You, too, may do a great work for God through prayer. "And God granted him that which he requested."

Suggestions for prayer: Let us think of someone who needs the Lord, and pray that he may find salvation. Let us ask for courage to witness for Him.

Monday, December 8

David

Read 2 Samuel 22: 1-7.

This song of praise follows hard after the death of Absalom. First came the heartbreak, and then the song. The world would say, "How unnatural!" Man's order is: first the song and then the heartbreak, and after the heartbreak, no more song. But we are not "of the world" after we have been redeemed by Christ. We who love the Lord should say with the "sweet singer" of old, "I will bless the Lord at all times; his praise shall continually be in my mouth." Does God hear and answer such prayers? He says,

"My peace I give unto you; not as the world giveth, give I unto you." So, friend who is cast down, remember God will hear and answer your needs. David said, "In my distress I called unto my God, and he heard my voice." Call upon him today and he will reward you "with a peace that passeth all understanding."

Suggestions for prayer: Let us pray that we may rely more upon the Lord in our troubles, and that we may be used to lead others into this knowledge and peace of God.

Tuesday, December 9

Isaiah

Read Isaiah 6: 1-7.

We, as Christians, are very apt to become self satisfied. We feel that we are doing much more for the Lord than many of our friends. But if we could see ourselves the way the Lord sees us, would we cry out as Isaiah did, "Woe is me"? We must remember that it was after Isaiah cried out in this manner that the Lord said, "Thine iniquity is taken away, and thy sin forgiven." Let us try to see ourselves today as the Lord sees us, and let us on our knees ask God to help us to do his will. Then when we hear his voice saying, "Whom shall I send and who will go for us?" we will be ready to answer, "Here am I; send me."

Suggestions for prayer: Let us ask the Lord to make us willing to do whatever task he has for us. Pray for forgiveness for the sins of omission as well as commission.

Wednesday, December 10

Daniel

Read Daniel 6: 4-11.

We know how this story ended in a definite answer to Daniel's prayer. Our country is not so different from Babylon in Daniel's time. Those high in authority still decree—at least by practice and example—that men shall not pray. Our coward hearts still tell us that praying is not convenient so long as a scoffing world looks on. Shame on us, if we are afraid to witness for Christ in this world full of souls Christ died to save.

Be not afraid to pray; to pray is right;
Pray if thou canst with hope, but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness if there be no light;
And if for any wish thou dare not pray,
Then pray to God to cast that wish away.

—Coleridge.

Suggestion for prayer: Pray for courage to witness, and as we pray let us know that God does answer prayer.

Thursday, December 11

Abraham

Read Genesis 18: 27-33.

At this time Abraham is over a hundred years old. He has talked with God many times. He has heard God speak the covenant and reaffirm it. So Abraham feels encouraged to make larger ventures in prayer.

Did you ever ponder why it was that God revealed his plan of destroying Sodom to Abraham and not to Lot? Abraham had learned many a lesson in prayer, but God is teaching him here a new kind of prayer. Up to this time Abraham's prayers have been mostly for himself or those whom he especially loves. Now he is reaching out in intercessory prayer to people that he scarcely knows. And he is not just mildly asking God this favor for Lot's sake. He is begging God for the sake of all the righteous.

We would be amazed if we dare lay hold on this form of prayer, and actually begged God for the souls of lost ones.

Suggestions for prayer: Let us pray today for our neighbor who does not know the Lord, for that friend of ours who never acknowledged him.

Friday, December 12

Elisha

Read 2 Kings 4: 32-37.

Imagine Elisha's feelings when he heard that the son that God had given the Shunamite woman was dead. What could he do now? Could he pray for life? Would God answer prayer for such a thing as this? But Elisha did not hesitate. He went in and shut the door and prayed. From that moment, there was more in that room than Death, there was also the God of Life. But Elisha exerted himself beside praying. And finally the boy stirred, and opened his eyes, and lived.

We have our opportunity to save dead souls. Jerry McCauley was a life-giving prophet like this, and Finney and Moody. And so also, we may be, if we pray and believe. But remember not only prayer and faith are required, but also contact if we are to bring some soul into life with God.

Suggestions for prayer: Let us think definitely of two or three people who are "dead to Christ," and let us pray definitely for their salvation and for the wisdom to talk with them about God.

Sabbath, December 13

Malachi

Read Malachi 3: 16-18.

On this Sabbath morning we read this beautiful passage of how the Lord hearkened and heard the prayers of his people. Malachi tells us here that it is indeed worth while to fear Jehovah and to speak—whether in testimony or in prayer—concerning his holy name. For, the prophet assures us, there is a listening One in glory, and that a book of remembrance is being written before him.

"They shall be mine, even my own possession," saith Jehovah of hosts. Shall we not keep in mind this loving heavenly Father who is anxious to answer our petitions? Let us pray that his voice may reach us and that we shall be wooed to a new dedication of hearts and lips to the worship of God in believing, prevailing, and adoring prayers. And then we, too, shall be numbered by Jehovah among the men who prayed.

Suggestions for prayer: Pray for a greater vision of the way God will answer prayer both for ourselves and others.

(I wish to acknowledge the help of Dr. Frost's book "Men Who Prayed," for Scripture selection and other thoughts.)

SABBATH SCHOOL LESSON

Christian Stewardship. Scripture—2 Corinthians 8: 1-9; 9: 6, 7.

Golden Text—1 Corinthians 4: 2.

RESOLUTION

Be It Remembered:

That Emma Langworthy Burdick, who died in Westerly, R. I., on August the eighth, 1941, was a member of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church of Westerly, and a faithful member and worker in that organization;

That she served as its president for two years, 1924 and 1925, worked faithfully on various committees, and was admired and esteemed by all who knew her. This society keenly regrets its loss.

Be It Resolved:

That this resolution be spread on the records of this society, and copies sent to the family and to the Sabbath Recorder.

(Signed)

Woman's Aid Society of the
Pawcatuck Seventh Day Baptist Church,

Jessie H. Woodmansee,
Committee on Resolutions,

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 SOUTHWEST

In recent weeks the secretary of the Missionary Society made a trip through the Southwest, visiting our churches in that section. Owing partly to much other work, but more particularly to lack of funds, it had been some time since an official representative of the Missionary Society had visited these churches. One object of the visits was to encourage the workers, lay and ministerial, and another was to study the needs of the field. Much to encourage was found and difficult problems for the workers and the board presented themselves.

The churches visited were Hammond, La.; Little Prairie in southeastern Arkansas; Fouke in southwestern Arkansas; and Gentry in northwestern Arkansas. It was the privilege of the secretary to deliver nine sermons and to make thirty-six calls. Rev. R. J. Severance has been pastor at Hammond for about a year; Rev. Clifford A. Beebe has recently become joint pastor at Fouke and Little Prairie; and Rev. Ellis R. Lewis has been pastor at Gentry and general missionary for several years. Rev. S. S. Powell is serving as assistant pastor at Little Prairie during the fall and winter. All of these servants of God, aided by their faithful wives, are doing good work. Interviews with lay members in their homes and elsewhere revealed marked trust in God and a willing devotion to the work.

The Southwest is a large field and our churches there are small and far apart. There are many lone Sabbath keepers scattered throughout this entire section and only part of these are connected with our churches. These churches are ministering to their own members, old and young, and are bringing in new disciples. In addition to these achievements, they are outposts for the proclaiming of the Sabbath of the Bible in sections where this truth would otherwise be unheard of and Seventh Day Baptists unknown. They are like cities set on a hill and are doing the work of the entire denomination. We need these churches,

and Sabbath-keeping churches ought to be established and maintained in every part of our country and the world. W. L. B.

HE TRUSTS YOU

The business of a church is to publish, make known, his gospel, the truth as Jesus revealed it to his disciples, and said, "Go!" He trusted them to carry on his work which he came to inaugurate. Isn't it a big honor to be trusted, and by him? Can a normal being, realizing this, think of being disloyal? He trusts us; why?

We should also make our church strong in order that its strength shall uplift and strengthen individuals in our own community.

Church membership does very greatly help us, but the main reason for a church organization is to help somebody else.

A. S. B.

FLOOD WATERS

"If it had not been the Lord who was on our side . . . then the waters had overwhelmed us . . . then the proud waters had gone over our soul." Psalm 124: 2, 4, 5.

We have been having high water on Little Prairie. The Arkansas River, swollen by heavy rains far up in Kansas and Oklahoma, has spread out over the wide, rich bottom lands, and Little Prairie, save for the mile-long levee which serves as its lifeline, has been entirely surrounded by water. People have been working desperately to save crops and cattle ahead of the rising waters, but in spite of the utmost effort, much has been lost. But the waters will recede as they have done before—they are already receding—leaving in their wake new deposits of fertility for the bottom lands. A time of high water is not a time for discouragement, even in the face of inevitable waste and loss; it is a time for supreme effort to save what can be saved.

"If it had not been the Lord . . . then the waters had overwhelmed us."

Flood waters are rising high around the souls of men in these troublous times, and around churches and missions, threatening to wipe out the work of years. In foreign lands, floods of war and persecution are making the future of all mission work uncertain. Much has been and will be lost; but foreign missions must and will go on.

Mrs. Morrow in "Splendor of God" relates that when Adoniram Judson, hounded by persecution and apparent failure, was about to leave Burma, one of the native converts pleaded with him to remain until ten were converted, assuring him that if the religion of Jesus Christ could secure even that small foothold, nothing could kill it. The disciples of Jesus have always increased in numbers and fortitude in the face of persecution. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

In our own country, more dangerous and insidious flood waters of indifference are rising high about our churches, to nullify their efforts and kill their enthusiasm. False prophets still cry, "Peace, peace!" when there is no peace, but it is no time to listen to them. The only escape from this flood is in a fresh grip on God and a new enthusiasm kindled through vital contact with his Holy Spirit.

"If it had not been the Lord . . . then the proud waters had gone over our soul."

Here in the Southwest field it is not hard to become discouraged. The waters that would engulf our souls are the vastness of the field as against the scarcity of men and means. There are here also flood waters of indifference, of opposition, of false doctrine, of lack of vital conviction as to the importance of our mission. But there is also a soil fertilized by a widespread belief that the Bible is the Word of God. There are those (the writer among them) who believe the greatest potential field for Seventh Day Baptists is in the South, where people still believe the Bible and where the inroads of infidelity and near-infidelity have not been so great.

If this is true, our churches on this field, though small and widely scattered, are strategic points of vital importance which must be held. We cannot afford here, surely, to allow the proud waters to go over our souls. The time of high water is a time for supreme effort to save what can be saved. And if the work is the Lord's, it cannot ultimately fail.

"He will not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isaiah 42: 4.

Fouke, Ark.,
November 20, 1941.

PASTOR WITTER WRITES OF WORK AT YONAH MOUNTAIN, GA.

(Gleaned from a letter)

Dear Brother Burdick:

I am thinking it is well that I report to you at once about my visit to Yonah Mountain. I reached there October 25, and stayed there five days. I preached there the twenty-sixth. I visited every family connected with the church, and some others. Did not see all the members, as six of them are now in North Carolina. One, a lady, has married and moved there and the other five have gone there for jobs. Two of the other church members were out cutting timber, so I did not see them.

Kindly interest in my visit was manifest by all, and wish that I should return was expressed by all, even new ones that I met. There were fourteen present at the service and the strangers gave me very kind personal expressions. The editor of the town paper wished me to give him some things connected with my life. I don't know what he will print. I attended the M. E. Church Sunday morning and was called out for prayer and some remarks upon the temperance question. I distributed many tracts that I had purchased for that purpose.

I stayed at the same place you did, in the same room. I paid \$10 for my entertainment. I judge that the extra expense for the trip for gas and board en route was about \$5. This is as near as I can know. It is about three hundred miles farther here that way, than the way I would otherwise come.

The people generally are thoroughly in support of Mr. Conyers. The public honors him and gives him full confidence.

The work in Yonah Mountain has been dear to my heart. Were I young and strong enough to do so, I would go and live among them for a year and see if the cause of God's Sabbath could not find a solid basis there. I don't believe it possible in other ways or irregular visitations.

Yours most sincerely,

E. A. Witter.

Daytona Beach, Fla.,
November 2, 1941.

MEETING OF THE 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, November 9, 1941, at 2 p.m., with Lavern C. Bassett, presiding, and the following members present: Lavern C. Bassett, Hurley S. Warren, Herbert C. Van Horn, Frederik J. Bakker, J. Leland Skaggs, Mrs. William M. Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Trevah R. Sutton, Albert N. Rogers, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Rev. Hurley S. Warren.

The secretary read the minutes of the last meeting.

Corresponding Secretary Herbert C. Van Horn submitted the following report, which was received and ordered filed:

Correspondence has been received from New Zealand with encouraging news—one new member added to the church; from Wales with interesting facts; and from an inquirer in Chicago, and one in Tennessee. A letter has been written to an editor answering an article in his paper on "Wrecking the Sabbath."

A copy of our L.S.K. Directory has been loaned to one of our members in the West who is interested personally in doing something to promote this branch of our work.

A list of places and people, with pertinent facts, that ought to be visited by the secretary in the next eighteen or twenty months has been made out and handed to Mr. Courtland V. Davis, chairman of the Advisory Committee.

October 17 and 18 were spent visiting people of the independent Sabbath-keeping group of the Middletown (Conn.) Pine Street Chapel. Spoke to a full house Sabbath afternoon, a gospel message preceded by a presentation of the work of our board and denomination. Few here had ever before heard a Seventh Day Baptist sermon. A nice contribution to our work was made by the pastor, who has previously contributed helpfully to our board and to missions.

November 1 was spent with the church at Shiloh, N. J. The secretary had a part in the service Sabbath evening, briefly presented board interests Sabbath morning, and preached the sermon opening the Personal Visitation Evangelistic Campaign.

October 28, attended joint all-day meeting of American sections of Faith and Order, and Council of Life and Work, in New York City.

The treasurer, J. Leland Skaggs, reported informally balances since the last quarterly report.

The Advisory Committee reported as follows:

Your Advisory Committee would respectfully recommend approval by the board of the following proposals advanced by Secretary Van Horn and concurred in by the committee:

1. That the Advisory Committee be authorized to draw up for later consideration detailed plans for field work during the period January 1 to August 14, 1942, involving visits of the corresponding secretary to the Gulf States, to the province of New Brunswick, and to Minnesota, Montana, Washington, Oregon, Nebraska, and the province of Alberta.

2. That the corresponding secretary, beginning early in January, visit the following points where special interest has been reported: Cleveland, Ga.; Scottsboro, Ala.; Woodville, Ala.; Gurley, Ala.; Biloxi, Miss.; Columbus, Miss.; Hammond, La.; Daytona Beach, Fla.; Largo, Fla.; Bonita Springs, Fla.; Coconut Grove, Fla.; Stuart, Fla.; Fayetteville, N. C.

3. That the corresponding secretary be authorized to visit such other places available to him during this trip as may seem to him wise, and arrange for a return visit to such of these places as may seem to him most promising later in the spring.

4. That the corresponding secretary be relieved of the burden of correspondence with Seventh Day Baptists in the armed service, and that Trevah R. Sutton be employed to take care of this work under the general supervision of the corresponding secretary.

The report with its recommendations was adopted.

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

The committee has suspended further distribution of tracts through the "Tract of the Month Club" until the proposed new tracts are ready under the sponsorship of the Committee on Denominational Literature, such suspension to take effect January, 1942.

It is recommended that the board publish the tract "Free from the Law," by Lester G. Osborn, in a new edition of two thousand at an approximate cost of \$55.

The report was received and its recommendation adopted.

It was voted that when the board adjourns it adjourn to meet the second Sunday in January, 1942. (Omitting the December meeting.)

It was voted that the treasurer be authorized to submit the account covering the cost of publishing the "Statement of Belief of Seventh Day Baptists" to the Commission of the Seventh Day Baptist General Conference which meets in December, 1941.

The minutes were read and approved as corrected.

Adjournment.

Lavern C. Bassett,
President,

Frederik J. Bakker,
Assistant Recording Secretary.

WOMAN'S WORK

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

BIBLE READING

The Bible is all in all mankind's greatest treasure. A few men may have crowns, and a few may have fortunes; fewer still can enjoy either. But, everyone may have the Bible, and everyone who will may enjoy it with a great happiness.

But, of course, no one can enjoy it if it stands dusty on the shelf or dusted on the living room table! **It must be read.** That is not only the first thing to do; it is almost the only essential thing to do. **Read it.**

Read the Bible surely by yourself; but also seek companionship in reading. In the family, with a friend or a group of friends, in a class, new discoveries will be made that only such reading can bring. The richest experiences of life must be shared.

When you are in sorrow, in anxiety, in fear, go to the Bible. It can bring marvelous help in life's emergencies. But it is not primarily a shelf of medicines; it is daily food for daily needs. So used, it will help all the more when emergencies come, and will deepen every one of life's joys.

For, in God's providence, this is your book. Men have labored incessant hours, spent all they had, gone footsore and weary to an exile's rest, died in agony a martyr's death, that you might have it.

You will understand why when you have made it your own.

Read it. Share it.—From *Worthwhile Ways of Reading the Bible*.

THE BIBLE IN THE HOME

The Bible has been the cornerstone of the best homes always and everywhere. The home is where the Bible was first used by Christians. The churches met in homes. The schools likewise. These have outgrown the home; but the Bible still does its best work in its original setting. The church

school movement came into being principally because the Bible was being neglected in so many homes. Too much cannot be said in praise of the church school. Wise parents will attend it themselves, not only to encourage their children to go, but to improve their own knowledge and love of the Bible. But, far more can be done for the development of character through the use of the Bible in the home than anywhere else.

Many homes have been helped by establishing in the living room a Bible corner, where there may be assembled a small family Bible with family register pages faithfully kept, children's editions of the Scriptures, a Bible dictionary, and other books that help toward an understanding of God's Word. Beside its practical convenience, such a Bible corner lays constant emphasis upon the fact that the Bible is different and more important than any other book in the house.

The successful use of the Bible in the home lies with the parents.—From *The Bible in the Home*.

HELPFUL LEAFLETS

(Send stamps for postage and handling at 15 cents per 100 copies.)

How to Read the Bible.
Worthwhile Ways of Reading the Bible.
The Use of the Bible in the Home.
The Use of the Bible in the Church School.
Where to Look in the Bible.
My Reading Record.
Suggested Questions for Use in Bible Study available at 20 cents per 100 copies.

[The above leaflets may be secured from the chairman of the Woman's Board Christian Culture Committee, Mrs. Hallie May. Her address is 51 West Virginia Ave., Salem, W. Va.]

A LETTER FROM THE SEVENTH DAY BAPTIST PEACE COUNCIL

Dear Seventh Day Baptist Friend:

Many of our pastors and laymen are seriously trying through careful study and earnest prayer to fulfill their duty as Christians and as citizens to make some contribution toward the building of world peace. To aid and stimulate the study of the problem, Conference last August ordered the booklet, "A Just and Durable Peace" to be sent to every

church. It seems to have been left to the Commission, which now can of course do nothing about it until the first of the year. However, you might get a copy sooner by writing to the corresponding secretary or to Dean A. J. C. Bond, who, you will be interested to know, has been invited to serve on the Federal Council Commission to Study the Bases of a Just and Durable Peace.

Enclosed is an article by E. Stanley Jones reprinted from the *Christian Century*, as a contribution by the Seventh Day Baptist Peace Council toward your supply of material for study.

Also enclosed is the Statement of Purpose of the Seventh Day Baptist Peace Council which is a new organization and few have yet had the opportunity of joining it. It is designed for service with the least possible amount of "red tape." If you are not already a member, won't you join and ask your friends to do so? We can use a cheaper postage rate if we can build up a mailing list of two hundred.

Cordially yours,

Neal D. Mills,
Secretary.

De Ruyter, N. Y.,
October 28, 1941.

P. S.—An excellent bit of practical service to the cause would be to get as many people as possible to write to their congressmen, urging them to oppose weakening the Neutrality Law which has played an important part in keeping the United States out of aggressive warfare. Every American ship that has been sunk in recent months was violating either the letter or the spirit of that law.

This is my personal suggestion, and of course may not meet with your approval.

N. D. M.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

HERE AM I, SEND ME

To every Christian, God has appointed a task. Whether he be farmer, salesman, business man, minister, missionary, or doctor; no matter into what path of life a Christian's profession leads him, he has a service to render to his God. In order to perform his task, each true Christian must

be sincere in the words of this Scripture: "Here am I, send me."

In the first place, the individual must realize that there is a task for him to do. At this season of the year, we hear much concerning the game of football, and perhaps we can learn a lesson from that game. On the playing field our team is driving toward a certain goal, just as the Christian Church is striving toward its goal. On the team are eleven players and each one has a separate part to play in the drive toward the goal. So has each member of the Christian family a peculiar task to perform in the great plan of salvation. On the sidelines in this game are the coach and other members of the team waiting for their chance to get into the game and do their part in the drive. As the coach is always on hand there to direct the plays, so have we as members of the Christian organization a guide and help in our Savior and Lord, Jesus Christ. The coach calls one of the substitutes, gives him explicit instructions, and sends him into the game. This player realizes that he has a particular part to play in an attempt to reach the goal. So also must the Christian have a realization of a task to be done.

In the second place, there must be a willingness, suggested by the words "send me" to undertake the performance of any task to which the Master calls. What do you suppose would happen to a football player who was unwilling to do what the coach told him to do? He would lose his opportunity to play, and the task he refused to perform would go to another, and with it the reward that comes from faithfulness. Quite often the Christian loses out on his opportunity to serve and the accompanying joy and satisfaction in having served his Master and Friend.

Remember, we have a far greater reason for wishing to serve Christ than any football player ever had for serving his team or school. Did not Christ in love bear our mistakes and shortcomings in his own body on the tree? It is only through him that we have joy, peace, and everlasting life.

Today, perhaps more than ever before, there is a call for Christian young people into special tasks for Christ and his kingdom. It would be folly for me or anyone else to try to tell a person what his special task is. But Christ is always anxious and ready to show a Christian what his task is when he

comes in humbleness and says, "Here am I, send me." Many people feel that what the world needs is a knowledge of how to get along socially; but to me the greatest need is for each individual to accept the salvation of, and to establish in his heart and mind the principles laid down by, the Man of Galilee; to find from Jesus himself through prayer and Bible study his individual task to perform, and then in love and sincerity say, "Here am I, send me."

WHO'S WHO

Rev. John I. Easterly
Healdsburg, Calif.

[We reproduce Mr. Easterly's own statement, written at our request.—Editor.]

I was born at Brandsville, Mo., May 27, 1885. Had a common schooling up to the point where I ran away from home at the age of nineteen and joined the army. Went to the Philippine Islands where I served a tour of service of about two years on the islands of Leyte and Mindanao. I then came back to the U.S.A. and was discharged after three years of service (1907). Reenlisted in 1909, and went to the Philippine Islands again. Returned in 1912, and was discharged at San Francisco.

During my military service I attended military school and obtained certificates for several of the leading military subjects of that time.

After completing my military service I went into the building business. While engaged in this business I took two commercial courses with the International Correspondence Schools, then followed these with a complete course in architecture; then took the California state written examination at the University of California for the practice of architecture and was the only one in the class to pass, although several were graduates of the university. Since this, I have taken other important work (educational) in structural engineering. I mention this educational phase because so many have indicated a curiosity as to my schooling.

As to my religious experience: I was raised a Baptist and joined when a boy. In later years I became interested in the Sabbath question and joined the Seventh Day Adventist Church, because they were the only ones I knew of who observed the right day. After about twenty years with the Seventh Day

Adventists I was disfellowshipped for heresy, as they called it; and then, after a time, I joined with you, the Seventh Day Baptists.

I now desire to say that the few years I have been connected with the Seventh Day Baptists have been enjoyable ones, as there has been true Christian fellowship and complete religious freedom from enforced doctrinal creedalism.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have been reading letters on the Children's Page for some time and have intended to write, also. It doesn't seem quite right for some to do all the writing and others to do all the reading.

I guess I shall introduce myself. My name is Ethlyn Lucille De Vord. I am twelve and in the seventh grade. I have a six year old brother named Carl John. We live in Marion, Ill., and go to the Seventh Day Baptist church in Stonefort. My grandfather, Oliver Lewis, is pastor of the church.

I have a light yellow kitten named Judy. She catches small mice and likes to climb, but isn't much afraid of dogs.

I take piano lessons every Friday and have learned to play several small pieces. I also am practicing an operetta called "The Magic Feather."

For the past two days it has been snowing, but the flakes melt almost as soon as they fall.

The high school had an annual homecoming last month. There was a big parade with twenty-five floats, four tractors, several bicycles, a horse, an elephant, the grade school band, the high school band, a goat, and a lot more things. The goat had on pants and a funny hat. It had a piece of cardboard on its side, saying, "We've Got Harrisburg's Goat." That was advertising the football game. Marion played Harrisburg, that night.

Before the game started, the elephant, Maxine, walked a plank and performed some more exciting tricks.

My letter is getting long, so I'll close.

Sincerely,

Ethlyn De Vord.

413 South Hill St.,
Marion, Ill.,

November 8, 1941.

Dear Ethlyn:

I agree with you that all the boys and girls who can should write as well as read letters on our Children's Page, and I hope they'll all take your wise opinion to heart. As you see, no one has written this week, so perhaps it's fortunate that I didn't have room for your interesting letter last week.

I met your grandfather a good many years ago when he was visiting Chicago, which was then my home. He probably remembers how I accidentally sat on his good hat. I'm sure I'll never forget it. Would you, if you ever had the misfortune to have such an accident? I think your mother used to write to me; if not, an aunt of yours did.

You surely had quite a parade on your homecoming day; quite a bit like our Andover Labor Day parade, only we lack the elephant and the goat, both of which must have been exciting and amusing.

I must close now to give a little space to continue my "Story of the Rainbow."

Hoping to hear from you often, I am

Sincerely your friend,

Mizpah S. Greene.

The Story of the Rainbow

(Continued)

The people all thought Noah and his sons were crazy to build the great boat, or ark, up on a hill so far from the sea, but Noah didn't mind their making fun of him, and I don't believe his sons did, for they were doing just as God had directed Noah to do. They knew that when the world was washed clean of very wicked people they would all be safe in the Ark because they had always obeyed God. Had not God promised to keep them safe?

As he was directed, Noah and his sons made the ark five hundred feet long, eighty feet wide, and three stories high. They put a door and window in the side and a strong roof on top, and inside and outside they put layers of pitch to keep all the water out. The wicked people kept on laughing at them, but Noah said they would soon stop making fun of his boat.

When the ark was finished, God told Noah to come into it with all his family, and to bring with them pairs of each kind of animal—like elephants and cattle; and pairs of all kinds of birds; and pairs of creeping things—like snails and turtles.

Noah and his sons did as God had commanded—they brought into the ark a father and mother of each kind of beast and bird and creeping thing. When the last of these were safely in the ark, Noah and his wife and his three sons and their wives went in and Noah shut the door tightly.

And it came to pass after seven days that heavy showers of rain began to fall upon the earth; and rivers and lakes overflowed. Soon all the valleys were filled and at last the high hills and even the mountains were covered. The wicked people were drowned and only Noah and his family were saved.

(To be continued)

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

EXPERIENCES ON JOURNEY HOME

After a little rest, Deacon Newton and I engaged a mule for another journey into a different section of country. The morning we were to start was quite gloomy, and my guide thought it best not to undertake the journey. Then my thoughts turned to West Virginia. I had in my pocket a letter from home with a letter enclosed inviting me to go to a new field (on Arnold's Creek, Doddridge County, W. Va.). I had thought there was a nearer route to my home than by Washington and Richmond; and now, after some consultation, decided to take it, as I felt that all the visiting and preaching that it was my duty at present to do in that immediate section was done. I bade my friends there farewell, feeling that the great prejudice that my predecessor had spoken of in his report had disappeared. My successor reported that, in his judgment, North Carolina was the best field that was open to us as a people for mission work.

On my way home, I was wonderfully impressed with the great care my Heavenly Father has for me. At Greenville, I had to change cars and wait for my next train. As I made my way from one depot to the other, a gentleman of whom I inquired told me there was no train until in the afternoon and invited me to his home in sight of the depot for dinner. While waiting there, a traveling man came along, and learning where I was going, he took out his guide book and looked up the various time tables of the various roads over

which I would have to pass, and insisted that I remain where I was until the next morning. Otherwise I would have to make changes in the night where the depots were some distance apart, with no direct conveyance from one to another, and it would not only be difficult, but dangerous for a stranger to pass in the night from one to the other. I took his advice, and when I passed over the road the next day, I found those places of which he had warned me, so difficult that I was fully convinced of the danger I had been saved from by an unknown friend.

Again at Charleston, West Virginia, an unknown friend helped me out of a difficulty that must have been quite serious otherwise. I had made inquiry about a hotel and the way of conveyance to it and was told there would be omnibuses at the depot to take the passengers where they wanted to go. The train reached the stopping place in the night. I followed the crowd as they passed out of the train and it passed on. The crowds rushed on while I was looking for the buses and found none. There was no depot there. Just as the last passenger was passing me in the darkness, I halted him and said, "Will you please tell me where to find the omnibuses?" He replied, "There is none here. Where do you want to go?" I told him and he said, "That is where I am going." I followed him down the steep bank of the river and found I was on the opposite side of the river from Charleston. The stranger helped me onto the boat and soon it was moving for the other side. (I think we were the last men to enter the boat.) On its arrival at the shore, the stranger carefully looked after me and said, "Let me have your satchel. It will be hard for you to climb these steps." Taking it, he led off—and we went up and up, step after step, until we reached the top and were in the hotel. He carried my satchel and set it down at the office where we registered. Each had his room assigned to him. I was conducted to my room, expecting to see my stranger friend in the morning, but he was gone and I could get no trace of him. But for him I do not know what would have become of me.

(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.

OUR PULPIT

MODERN JONAHS

By Rev. Everett T. Harris

Text—Matthew 22: 29. "Ye do err not knowing the scriptures nor the power of God."

Scripture—Jonah 1: 1-16.

The entire book of Jonah is the background for this sermon. The text is only a point of departure, and once having departed we will not return to it.

The text is Jesus' answer to the Pharisees who tried to trap him by a ridiculous question: "If a woman marries seven times, whose wife will she be in heaven?" Jesus did not answer the silly question; he simply pointed out that the Pharisees neither knew their Bibles nor the power of God. His answer probably made them feel foolish before the people, and that was just what they deserved since they were trying to do that very thing to the Master.

Jesus' answer might well be given to the man who asks with a self-satisfied smirk on his face, "Just how could a whale swallow Jonah and after three days deposit him on the beach safe and sound?" The one who asks that question in that way does greatly err, "not knowing the scriptures nor the power of God."

At the time of the writing of the book of Jonah no one was concerned about whether or not a fish could swallow a man and the man live to tell of it. People believed such things without question. Today, many miss the central teaching of the book because they run off on this tangent and never get back to appreciate the deeply spiritual religious teaching of the book of Jonah. Its lessons are modern and are as greatly needed in our day as they were needed in Jonah's day and have been needed in every succeeding generation.

Let us begin by noticing how the message of the book of Jonah was needed in his day.

The Jews were divided in their attitude toward other nations. Some felt that their religion was for themselves alone, and they considered the Gentile or heathen nations as not worthy of consideration. Most of the Jews expected God to crush the heathen nations altogether in his good time and to make

the Hebrew nation the mighty and powerful ruler of the earth.

But some among them were beginning to grasp the conception of the Jews as a chosen people of God, chosen to take their spiritual revelation of God to all people. They believed that God loved all people, that the Gentiles were worth saving and should be given the opportunity to know God and repent of their evil ways. The writer of the book of Jonah was among this group—the forerunners of our Lord Jesus Christ.

The story begins with the command of the Lord to Jonah, "Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me."

Jonah, being one hundred per cent Hebrew, had no desire to carry a message to Nineveh, capital of Assyria—a heathen city, of a hated people. He lost no time getting down to Joppa (or Joffa). This was the nearest seaport and here Jonah bought a one way ticket to Tarshish. Tarshish, Spain, repented getting just as far away from Nineveh as Jonah could go in those days.

Jonah was going to "take the wings of the morning and dwell in the uttermost parts of the sea"; but he was about to find that there was no place to flee from the presence of God far enough away, but that his Spirit would find him. What a warning to the wicked, and what a blessed assurance to the godly! "Even there shall thy hand lead me, and thy right hand shall hold me."

But to return to Jonah; he had fallen asleep on the ship and did not know a terrible storm was raging, until the shipmaster waked him. The casting of lots revealed that Jonah was the cause of the storm, and he confessed that he had a guilty conscience and that they had best cast him into the sea or they would all be lost.

But the sailors tried their best to save him. At last they gave up trying and they first prayed to Jonah's God and then cast Jonah over the side of the ship. "At once the sea ceased from her raging. Then the men feared the Lord exceedingly and offered a sacrifice unto the Lord, and made vows." When they had the opportunity, the heathen sailors were shown to be good men and ready to worship God.

Jonah's prayer from within the great fish is a prayer of penitence, and God gave him another chance. The words, "When my heart fainted within me, then I remembered the Lord," are a good commentary on the

way many people pray today. Not until they are down and out do they remember the Lord. But, thanks be to God, he will hear us even then.

Jonah was forgiven and offered another chance. This time he really went to Nineveh and preached a simple message to the people there: "Yet forty days and Nineveh shall be destroyed; yet forty days and Nineveh shall be destroyed." Somehow, the message of this gaunt haggard prophet struck conviction into the hearts of the inhabitants of Nineveh. The people repented and the king repented. They all turned from their evil ways and God forgave them and the city was not destroyed after all.

Jonah was disappointed when the city was not destroyed. Most preachers think they have done well if they turn two hundred people to God in their entire lifetime. Not so Jonah. He turned a whole city of 120,000 from their evil ways, and was sorry. He said in effect, "I was afraid this would happen, and now my prophecy will not come to pass. People will question if it really would have happened. They will discredit me. Oh me, my pride is hurt very badly!" So Jonah went outside the city and sat down to wait and hope that even yet the city might be destroyed.

A gourd grew up over night and shaded him. Jonah was glad for the gourd. A worm killed the gourd. Jonah felt so peeved and hurt he wanted to die. Things were not being run to suit him at all.

Then God spoke to him in effect as follows: "If you are so concerned over a gourd that you neither planted nor nurtured, should not I, the Lord, be concerned over the people and all things that I have created? Of how much greater worth are human souls than gourds, or even than the pride of a Hebrew prophet?"

It is easy to see why the book of Jonah was never popular among the Hebrews. It showed the heathen to be more anxious to repent and turn to God than the Hebrews. It showed the prophets as shirking their calling as witnesses of God to all men. It showed them as too concerned over foolish pride at the expense of human souls. The book of Jonah really had a message for his day, but it was not well received. It has a message for today if we will but apply it, beginning with our own selves.

We catch a glimpse of the spirit of Jonah today when responsible people shirk their

duty and run away. We see it again when someone sulks because things are not run to suit him. But most of all, we see Jonah's spirit evident today in the attitude shown toward other races.

When people want to run away from God today, they do not go to sea, they stop when they come to the beach. The modern Jonah tries to lose himself in the crowd of pleasure seekers. But mark you well, God knows where he is and can seek him out at will. If you have tried to run away from God and think you have succeeded, beware. Jonah was fairly sure of himself when he lay down to sleep. And then, too, it might be that a man may not be so necessary to God's plans but that he might let him run away. One of the most marvelous lessons from the book of Jonah is the patience of God, who gives his children a second chance.

Have you ever known people to sulk when things did not go their way? Have you ever known such people who if they predicted a hurricane were aggravated if it went up the coast and turned out to sea?

We have our Jonahs today. When church workers are not willing to submerge their personal likes and dislikes for the good of the cause, they are Jonahs. When if things are not done to suit them, they quit; that is the spirit incarnate of our friend Jonah.

Jonah wanted a city of 120,000 penitent sinners to be destroyed just to satisfy his pride. We are told that the people of the East will do almost anything to "save face." A disgraced man calmly takes his life rather than face the world. What a blessing to the work of the kingdom if we all thought less of our "faces" and more concern for the salvation of souls. Yes, Jonah is a very modern man as he sulks over his wounded pride and waits for a city to be destroyed, just to have the satisfaction of saying, "I told you so."

But the count that most truly characterizes Jonah is in his attitude toward the "heathen nations." "Are they worth the risk of life and the expense of bringing them to a knowledge of God and salvation—these black and yellow and brown races?" We ask.

I wonder if it is beside the point to remember that in Jonah's day our forefathers were savages. There are people who think that God counts a man with a white skin a little more precious in his sight than a man with black or yellow skin. As though God cares what color the skin is, just so the heart is right with him. The spirit of nationalism

is running higher every day, until presently we will be expected to forget that we have Seventh Day Baptist brethren abroad.

The observance of World Wide Communion in all Protestant churches was a fitting symbol of our unbroken fellowship with the Christians of China, Japan, England, and Germany. The coming together about the Lord's table on the same day was an expression of unity in Christ which will bind the world together. It is the only basis for hope that some day in God's good time the nations shall be brought to Christ and live in brotherhood and peace. It seems a far distant dream now, but we must not be discouraged. "God moves in a mysterious way, his wonders to perform." But never forget God does move and work and he is working out his will even today. The darkest hour is just before the dawn, and the dawn of a new day may not be so far away as it appears.

We feel so helpless and insignificant in the face of the storms that rage today. We ask, What can we do?

There are many things still we can do. We can refuse to be modern Jonahs. We will not run away but will continue to proclaim the everlasting gospel message of salvation through Jesus Christ. The Christian Century editor tells of hearing a "warmly evangelistic" sermon coming over the radio from London—from the very center of the area on which it seemed that every German bomb-sight had been trained. "This church was going serenely about its supreme business of preaching a gospel that transcends time and politics and the wrath of sinful men."

This is what we can all do during these terrible times—preach an everlasting gospel of love and good will by word and deed. Our faith is not a fair-weather faith. If it cannot stand up under stress and storm, it had better go. We can refuse to let prejudice and hatred for any of God's people take root in our hearts.

Let us then highly resolve that with God's help we will keep from being a Jonah, but will profit by his mistakes. We will not sulk nor run away, even though things do not always suit us. We will not cease living and teaching the old message of salvation through Christ. And we will keep our hearts clean of hatred and prejudice against any of God's children, by active prayer and good will toward them. This we will do, not in our own strength, but with the help of Christ our Lord.

WORLD VISION

Stir me, oh, stir me, Lord! I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till thy compelling "must" drives me to pray;
Till thy constraining love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in love's great fire.

Stir me, oh, stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind—yea, all
Is wholly thine to use through all the days.
Stir, till I learn to pray "exceedingly,"
Stir, till I learn to wait expectantly.

Stir, me, oh, stir me, Lord! Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to thee,
That thou canst give thyself again through me.

—Bessie Porter Head.

OBITUARY

Davis. — Thomas M. Davis, son of Watson and Sarah Davis, was born at Marlboro on May 27, 1872. He started in church work at an early age and was baptized May 12, 1888, and joined the Marlboro Seventh Day Baptist Church May 19, 1888, during the pastorate of Rev. Joseph C. Bowen.

Thomas married Elizabeth Henderson November 25, 1896, and to them were born ten children. Still continuing in work for his Maker he was called to ordination with Deacon Luther S. Davis October 18, 1913, and the ordination service for the two deacons was held at the Marlboro church on December 13, 1913, during the pastorate of Rev. Jesse E. Hutchins. Rev. Theodore L. Gardiner preached the ordination sermon and others taking part in the service were Rev. H. C. Van Horn, Rev. James L. Skaggs, Deacon Artis Davis and Deacon Henry L. Davis, both of the last named uncles of Thomas.

Thomas has led a full life of service, both in public and religious life, having been superintendent of Sabbath school, teacher of a Bible class, and about a year ago was appointed sexton of the Shiloh Seventh Day Baptist church.

Having completed his life here on earth he was called to the life beyond on November 15, 1941, and is survived by his wife, two sons, seven daughters, and nineteen grandchildren. The funeral services were conducted by his pastor, Rev. H. L. Cottrell, assisted by Rev. Lester G. Osborn. Burial was made in the Shiloh cemetery.

H. L. C.

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