

without a preacher? And how shall they preach except they be sent?"

And finally, it is our spiritual heritage to possess a zeal for education—an educated ministry and an educated lay membership. I recall the days when I was in college here at Salem and was preparing to go to the Middle Island church to preach. I was told, "Don't think that you are called upon to preach 'down' to those folks. About half of your congregation will have college degrees after their names." And so it is in most of our churches, though not perhaps in so great proportion. We are an educated and an educating people.

We believe that God gave us our minds to use and to improve. We believe that God reveals himself to his people not through some fanatical zealot, but rather through the rational working of a healthy mind when it is keenest and most alert and best trained.

If we should falter in our generation and day and let our heritage in the field of education be squandered and lost, we would receive and deserve the unmitigated scorn and blame of our children's children. Many of us have received our education through the sacrificial help of parents and through the investments of wise, generous, far-sighted friends of years 'gone by. They saw down through the years and made the way open for us. The least we can do to show our appreciation is to keep the way open for those who follow after, by supporting our schools and by encouraging our youth to make a thorough preparation for their life work. We are an educated people. This is our heritage. Let us keep it so.

In many respects the passing on of a rich spiritual heritage is a personal matter. One must appreciate the value of the jewel. One must realize the price with which it was bought and the value it will be to the future.

An effort has been made to show what is implied in a "return to the land of our fathers to possess it." In a spiritual sense it means recapturing the old evangelistic zeal of our fathers in promulgating the Sabbath truth, in promoting home and foreign missions, and in the field of education to carry forward the work of our fathers. What can you and I do as individuals? We can support these enterprises as never before. In the losing of our lives in whole-hearted service we can find a deep joy and satisfaction

in that we are walking in the steps of our fathers—a sense of continuity and of oneness with them will be ours. That which they built with sacrificial service shall be our foundation and our guide, as we build today.

This is no day for a hesitant, discouraged church. Rather, it is the day for a vigorous presentation of old truths made new—the jewel of great price in a new setting.

As we have looked to the past we have been thrilled by the marvelous heritage which is ours. But we may not dwell too long upon the past. Lot's wife looked back and turned to salt! Let any church or denomination beware that dwells too long upon the past and does not gird itself to meet the present and the future. "Spare not, lengthen thy cords and strengthen thy stakes," said Isaiah. "Speak to my people that they go forward," was the word of God to the Israelites facing the Red Sea. And the water did not open until they **started** forward. God required an initial act of faith on their part. And he still requires that initial act of faith from individuals, churches—yes, and from denominations.

Let us make our plans to go forward at this very Conference. Open doors often close unless they are entered at once. Let us expect great things of God and prepare to receive them. The world needs the Church and its message of the Christ and his sacrificial love as never before. The world needs and will welcome the Baptist principle of the separation of church and state as never before. The world needs a Sabbath built upon the enduring foundation of the Word of God as never before. Surely, like Queen Esther of old, we came to the kingdom for such a time as this. Fully mindful of our wonderful heritage, we will go forward to meet this new day.

Is this a time, O Church of Christ, to sound retreat?

To arm with weapons crude and blunt
The men and women who have born the brunt
Of sin's fierce strife, and nobly held their ground?
Is this a time to halt, when all around
Horizons lift, and destinies confront?

Nay, rather, strengthen stakes and lengthen cords,
Enlarge your plans and gifts, O thou elect,
And to the kingdom come for such an hour.
The earth and all its fullness is the Lord's;
Great things attempt for him, great things expect,
Whose love eternal is, whose power sublime.

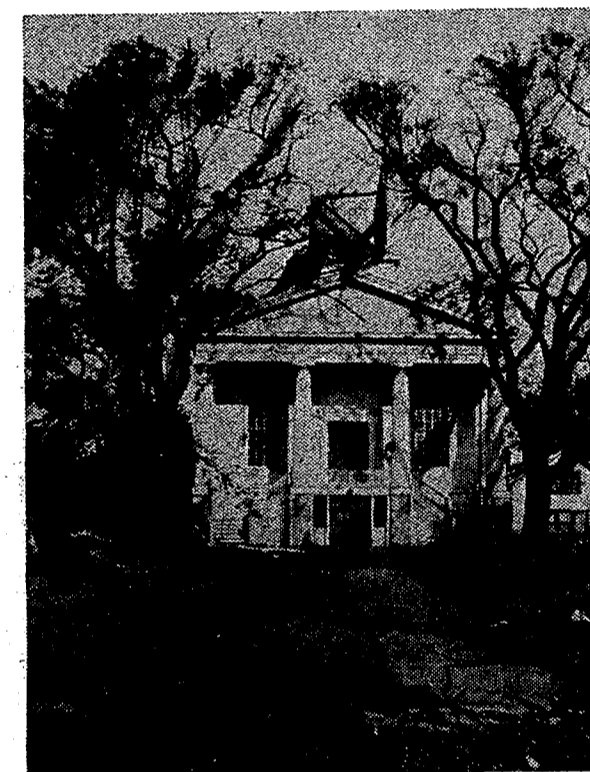
—Author unknown.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., OCTOBER 26, 1942

No. 17



Pawcatuck (Westerly, R. I.) Seventh Day Baptist Church, Rev. Harold R. Crandall, Pastor

Regular meeting place of the Board of Managers of the Seventh Day Baptist Missionary Society

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HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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EDITORIALS

IN HIS NAME

A friend writes of being distressed by a broadcast in which a radio speaker discouraged, apparently as outmoded, the use of the phrase, "in Jesus' name." Reproducing the friend's quotation as nearly as the friend recalled, his words were: "People have some superstition about the name of Jesus in prayer. They feel that they must ask in his name to have their prayers answered. That they have a better chance of being heard and their prayers answered if they close or open their prayer by saying, 'in Jesus' name,' or some equivalent phrase."

It seems to the friend that the radio speaker was undermining faith and discounting Christ's own words as recorded in John 14: 13, 14 and 16: 23, 24.

Yes, Jesus does very definitely instruct and encourage his disciples that prayer in his name will be answered. Perhaps the radio speaker did not clearly state his case. It is easy and possible for people to use the phrase superstitiously—words that are merely an echo, and meaningless.

To use the phrase "in Jesus' name," and be far away from the spirit and purpose of the Master, is a degeneration of prayer.

Praying in Christ's name, as we have a right to do, is to pray with our lives in accord and hearts in tune—however poorly—with him, his will and purpose. Too much, praying is mere mouthing of words. "Be not as the hypocrites," said Jesus. The poor sinner who beat upon his breast, with bowed head,

and cried, "Be merciful to me a sinner," is a striking example of how one ought to pray—that is, with sense of deepest need. Such a prayer can be made in the name of Jesus. Praying for others, for missions, for the coming of God's kingdom, for peace and good will upon the earth, are appropriately made in that name "which is above every name."

MORE ABOUT THE CHAPLAINCY

Basic requirements for army chaplains have been announced. The age limit has been advanced to fifty years, and a Bachelor of Divinity degree is no longer required. The new educational requirements do specify a bachelor's degree from an accredited college, "to insure such a measure of general education as will qualify the chaplain to meet the other college educated officers and men on even terms."

Such changes have been made because of the rapidly increasing need for large numbers of chaplains. The goal of a chaplain for every one thousand or twelve hundred men is far from being reached, while the army is expanding with prodigious rapidity. The churches represented in the General Commission on Army and Navy Chaplains are asked to provide an average of two hundred a month for 1942.

It is pointed out by Doctor Devan, chairman of the commission, that the lowering of educational standards for chaplain appointment makes personal qualifications, on which so much of the success of a chaplain's work depends, very important. Not all good Christian ministers make good chaplains. While spiritual genuineness is basic, Doctor Devan

urges that "the ability to handle men, and actually to lead them, when their backgrounds—intellectual, economic, religious, and moral—are very different from one's own, is all important." The chaplain, he continues, "must be tough and adaptable and ingenious. He must be prepared for hardship and danger." Word is received of death in action of several chaplains.

The commission reports two enterprises being sponsored, that of Preaching Missions in a number of the larger camps, conducted by Dr. Jesse M. Bader of the Federal Council, Department of Evangelism, and seminars by the Commission of Religion and Health, for chaplains, medical officers, and nurses.

In such research groups "the whole art of spiritual, mental, and emotional ministration to the sick from the religious viewpoint is thoroughly discussed and clinical work done. One of the commonest duties of chaplains is this kind of ministration." Help in such matters by experts in the various fields is being appreciated by these men of God.

Attention by Doctor Devan is also called to the "cards of commendation" being used and recommended by the commission. The card is one of the connecting links between the man's home church with its pastor on the one hand, and his army or navy pastor on the other. Our own pastors have apparently not given this matter the attention it deserves. Last year the corresponding secretary of the Tract Society purchased one hundred of these cards and gave notice of them through the Recorder. Few pastors sent for any. They can be secured at this office at two cents each.

CHRISTMAS BOOKS

Sabbath Recorder readers interested in good books for the holidays will be interested in some of the offerings of the John C. Winston Company, Philadelphia.

There is Everett Shinn's illustrated edition of "The Night Before Christmas," which will delight any child and charm the parents, too. The illustrations in full, soft colors must be seen to be appreciated. No mistake will be made in selecting this book for Junior. It can be had at \$1.25 the copy.

"Spike of Swift River," by Jack O'Brien, and illustrated by Kurt Wiese, is a tale of an outlaw dog and a man "outlaw fleeing from the injustice of other men." Interesting characters, good and bad, enter the story, and

thrilling situations hold one to the book to its close. Beautiful binding, 274 pages, \$2. The author is described as surveyor for the Byrd Antarctic Expedition. With him, hardship, danger, and romance are the spice of life, the very essence of which is packed in "Spike of Swift River."

Herbert Best, in "Gunsmith's Boy," takes the reader back to the summerless year 1816, sometimes spoken of as eighteen-hundred-and-starved-to-death, when the pioneers up-state in New York between Lake Champlain and Lake George faced famine and were driven to dig roots, boil bark, plunder the hidden stores of the squirrel, or starve to death.

A homeless boy, Seth Ellis, far in the wilds, failing to find his uncle, fortunately finds a home with the famous gunsmith, Gamaliel Reed, whose craft meets the pressing needs of the time. The story has to do with the boy, the gunsmith, and the neighbors of the little settlement of Cold Brook. The village was hardest hit of all the settlements stringing northward from Albany, being the northernmost from that city where the grain ships came.

The only resources of the people when crops failed and seed rotted in the ground was "Gam" Reeds rifle shop, where guns were made, rebored, and otherwise repaired. Soon nearly every one was working for him. Starvation even before the winter set in was facing the community. Other communities were about as bad off and provisions could be found nowhere. Expeditions for grain returned worse off than when they started out. In spite of pooled resources the conditions became more and more desperate. At length, Seth sets out and is joined by Hank, once his enemy, now a friend, looking desperately for food for the village. In vain it is sought, and the boys take a long chance in a hike, with their pony in tow, to far-away Albany. Corn is secured and finally transported to Cold Brook and other suffering towns. The book contains fights, humor, intrigue, and indomitable courage. Gunsmith and his wife, deaf Mary, are of fine mold. One must read the book to discover and appreciate its noble characters, its villain. Price \$2.

Walter De La Mare's story of "Mr. Bumps and His Monkey," is more than a children's story of a clever monkey. It is a fine piece of imaginative writing. It not only undertakes to let us know what is behind the

spirit of an animal, but reveals the nature of some humans. Reading the story may convince one that for all the smallness of the monkey, in spirit he is far above some of his human associates. He writes with true sympathy.

Mr. Bumps, second mate of a sailing vessel, buys a little monkey, whom he names Jasper, from a friendly African chief who says Jasper is different from all other monkeys. The master and Jasper become fast, understanding friends, while the latter learns to do wonderful things, even to speak some English words.

In London they become separated and Jasper finally falls into the hands of another good friend who secures a place for him on the stage. Posing as a king in the show, Jasper is recognized by Mr. Bumps and a happy reunion occurs.

Jasper wants to return to his native land, and leaves England, a widely and loudly acclaimed celebrity. Sadly, Mr. Bumps returns him to Africa and bids him farewell.

The beauty of the book is heightened by the introduction, and illustrations by Dorothy P. Lathrop. Several illustrations are full page and in colors. Old and young will be delighted with this book, which can be obtained of the company named above.

DAILY MEDITATIONS

(Prepared by Myra Thorngate Barber, North Loup, Neb.)

Sunday, November 1

"Behold, the Lord cometh with ten thousands of his saints." Jude 1: 14.

Today many of our friends are attending services of special interest, called "All Saints Day." Sometimes I wonder what it would be like if the saints—Paul and Peter and John and all—would come to earth today. Would Paul still thrill us with his matchless oratory, "I think myself happy, King Agrippa . . ."? Would Peter still go on his impulsive way and rush in where angels feared to tread? Would John still comfort the stricken? And would all the saints still chant, "Glory to God?" I think they would. I remember once hearing an evangelist say there were some questions she wanted to put to Peter. Can we imagine really talking to the saints? And most of all to greet our Savior face to face? Why not have every day an All Saints Day?

Dear Father, help us to live each day so that we will be fit, in thine own good time, to join the saints above. In Jesus' name. Amen.

Monday, November 2

"Every good gift and every perfect gift is from above, and cometh down from the Father." James 1: 17.

November is a month of miscellany. A month of changeable weather, gray days, deep black nights, a month of quiet taking stock of the year gone past, a month of thankfulness. I have read with interest lately, several books by Della Thompson Lutes. I enjoy their homeness, and especially do I enjoy the chapters telling of the preparations made for the winter, the full cellars, the warm stables, the bright tables. God gave us November to take stock of our worldly goods. Then in the quiet of the gray sky we see him as an all-wise Father who gives good gifts to his children.

Dear Father, we thank thee for thy wonderful goodness. Amen.

Tuesday, November 3

"Render unto Caesar the things that are Caesar's." Matthew 22: 21.

In our states today we go to vote. Many of you in the other states will do the same. I can remember, not so long ago, when it was thought amiss for a Christian to go to the polls. Much worse was it considered for a Christian to dabble in politics. It is partly our own fault that politics are a filthy mess, if they are. Our freedom to vote, and to vote as we desire, is a glorious gift, one to be revered and honored, not to be cast aside. I often think, as the folded bit of paper which represents a part of our freedom is handed to me, "Man and woman have died that I might have this." Let us have for our motto throughout this day, "Vote and pray."

Oh, let us not our heritage evade;
By single votes our government is made.

Dear Father, help us to hold fast the gift that has been given to us. For Jesus' sake. Amen.

Wednesday, November 4

"But I was free born." Acts 22: 28.

Read the entire story of Paul and his jailer. I have told it to little folks many times. Their eyes glisten when they hear how Paul stood up with his head high and uttered these words. Then I tell them, suppose you were stood up before people

would you thus say, "I was born a Seventh Day Baptist"? Sometimes I wonder what all of us would do if such an occasion would come to us. I remember once a little Chinese girl who spoke at a young people's meeting. "You are from Nebraska or Virginia or South Dakota, but I," and here she held her head high, "I am from China." "I was born free." And so were you and you and you, yet do we say it with pride? Would we still insist upon it if we knew that it would mean the whipping post or worse? I wonder.

Father, keep us ever true to thee. In thy Son's name. Amen.

Thursday, November 5

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matthew 10: 29.

Our little wren house is empty. It may not be inhabited next spring, and all because of a tragedy which happened last August. One day we heard plaintive chirping; we thought that it was simply the little birds who were being forced from the nest. The next day the birdlings still cried, and then we found that the bustling mother and the proud father had been killed, probably by a cruel cat. We tried to care for the babies, but we were not wise in bird lore, and so they gave up the struggle. In these sad times, with fear all about us, let us always remember that not even a wren can be left bereft but that our heavenly Father knows.

Dear Father in heaven, we continue to thank thee for thy loving care. Amen.

Friday, November 6

"Study to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Timothy 2: 15.

The day of preparation. I shall long remember the Fridays at home. The bread was baked, the beans put to soak, pies or cookies made, clean clothes put out, and floors and furniture polished. Most of us carry into our own homes the same plan. It is rather nice to come to the end of a Friday and look about to find our work good. As practical Christians, our littlest task, dishes or ironing or plowing or writing, shows to those about us our honesty and our ability. Are we such that we need not to be ashamed? And do our Fridays put us in a proper frame for our Sabbaths?

It is the vesper hour;
The sky is lilac, bands of rose
Are in the west. A shadow grows
And here and there a star, a flower
In the blue immensity of heaven.
Rest quiet—'tis the vesper hour.

God of the Sabbath, in our humbleness we give thee our thanks.

Sabbath, November 7

"Thanks be unto God for his unspeakable gift." 2 Corinthians 9: 15.

We sing each Sabbath in our choir:

We thank thee, O God, for a Sabbath of rest,
A day of all others the brightest and best,
A day that revered and respected should be;
'Twas meant for thy worship, 'twas given by thee.
Remember the Sabbath throughout our broad land,
Remember the Sabbath, 'tis God's own command
Transmitted from Sinai in language divine,
Six days shalt thou labor, the Sabbath is mine.
—Fanny Crosby.

We go to church, to Sabbath school, and to Endeavor—but what of the hours before and after the service? Each hour belongs to the God who lent it to us. I wonder if there might be some who in seeing how we observe the Sabbath think that the seventh day is only another day. I know I am guilty—are you?

Dear God, help us to keep thy Sabbath without blemish. Amen.

SABBATH SCHOOL LESSON FOR NOVEMBER 7, 1942

Christian Nurture in the Family. Scripture—
Deuteronomy 6: 4-9, 20-25; 2 Timothy 3: 14, 15.
Golden Text—Proverbs 22: 6.

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.

AVOIDING MISTAKES

It is human to err and divine to forgive. All that we do is marred by imperfections, and we come to feel that it is inevitable that we make mistakes. It would seem that missions and all Christian work might escape this handicap, but not so. Throughout their history they have been crippled or largely defeated or entirely wiped out on account of the mistakes of Christ's professed followers. In the last twelve hundred years

Christianity was planted in China three times before the dawn of modern missions. But every time it became extinct through the errors of those who would foster it. Churches in the homeland die by the thousands. In most cases, if not in all, this can be attributed to the blunders of well meaning Christian people. There are few, if any, churches that would grow weaker, decade after decade, to say nothing about becoming defunct, if it were not for the mistakes of those who compose them, and often times it is the leaders who are most to blame.

While it may be true that it is impossible for finite beings to live without imperfections in the things they undertake, yet this fact, if it is a fact, does not justify them in sitting down without any effort to lessen the number of mistakes in missions, in denominational enterprises, and in all Christian work. A few years past, in writing regarding an appalling railroad accident, Lyman Abbott said, "So long as man remains finite there will be railroad accidents, but railroads should exhaust every resource to reduce accidents to the minimum." It may be that in missions and church work there will be mistakes as long as Christians are imperfect beings, but for the sake of Christ and the lost world, these blunders should be reduced to a minimum. It is wrong to justify any and every imperfection in our work on the ground that it is human to err and we are human. When we have exhausted all our resources to avoid errors, then we can excuse ourselves because of finiteness. Till then it is Christian humbly to acknowledge wherein we have failed and seek the Father's forgiveness. He will forgive us if we sincerely resolve to do our best.

If we are to reduce our mistakes to the least possible in number, and influence, we must give our attention to this matter; we must be on our guard; we must do as Christ so often enjoined upon the disciples, namely, watch. There are many things to be considered in this connection besides finiteness. Sometimes we blunder because we do not inform ourselves regarding missions, church affairs, and denominational work; or the cause of our errors may be prejudice, or a determination to have our own ways, or an unwillingness to counsel with other Christian workers, or a lack of enthusiasm, or a neglect to seek guidance of the Holy Spirit. This list of causes may be extended indefinitely;

but the fact that these paragraphs would emphasize is that it is ours for Christ's sake to reduce our mistakes in missions and all Christian work to a minimum. W. L. B.

RADIOGRAM FROM DOCTOR GRACE I. CRANDALL

[This radiogram from Doctor Crandall came to her sister, Mrs. G. L. Hutchins, North Loup, Neb. It was not dated, but was received the fore part of October.]

"DEAR SISTER. I AM SAFE AND MUCH BETTER. AM UP MOST OF DAY, TAKE WALKS, WORK ABOUT HOUSE, AND EAT MORE THINGS. I WAS GLAD TO RECEIVE YOURS AND OTHER LETTERS. AIR MAIL GETS THROUGH, THOUGH SLOW. SEND WORD TO SECRETARY BURDICK. LOVE, DR. GRACE CRANDALL, CHANGTSUN, LICHWAN, KIANGSI, CHINA."

[The North Loup Loyalist of Oct. 15 reports: "This message was transmitted by the Chinese International Broadcasting Station KGOY of Chunking, China, on October 3, and relayed by Dr. Charles E. Stuart who operates a listening post for the republic of China at Ventura, Calif. Dr. Stuart has no way of relaying replies from this country to China."—Editor.]

"LEAD US"

This is the prominent petition in the model prayer given the disciples. If sincere, its recitation implies willingness to be led and pledge to follow. And we do not ask one whom we trust, not to mislead us. "Not into" is out of—away from; the real meaning to us is, when tempted, lead us, delivering us from evil.

Do we, often, first try our own way? What do you think? Do we expect him to lead us? Are we looking for it? Did any but the Magi see the guiding star? "In all thy ways acknowledge him, and he shall direct thy paths." A. S. B.

WORK ADVANCING AT BEREA, W. VA.

The quarterly report of Rev. Marion C. Van Horn, missionary pastor at Berea, W. Va., indicates that the church and pastor are doing good work, as will be seen from the quotations given below. W. L. B.

"Special emphasis was given the observance of the World Wide Communion Service. At the business of the church a little over a week ago the church voted the release of their pastor for call in the missions. We are planning some activities to be carried

out through the winter and coming to climax for special emphasis in the spring. I will be glad to help as best I can in any way and anywhere it seems best.

"Our worship service and the Sabbath school, for the convenience of some of our members, have been changed to the afternoon on Sabbath. Our Sabbath school has been reorganized, and new arrangements have been made for the primary and junior classes and for the Junior C.E. The places of meeting have been improved and their place of worship in the basement of the church has been set off by itself and made much more worshipful for the children.

"The pastor has been elected as Lord's Acre director for the coming year. This year our Lord's Acre has brought in to date about \$60, and there are some of the projects that are not yet completed. Our plans are expanding for the coming year, so we hope this plan will be of greater assistance to the church in meeting its financial obligations. The church has been regular and prompt in paying the pastor.

"A cellar is almost completed under the back of the parsonage and materials are on the premises for the installation of a bathroom as soon as the cellar is done. There will be hot and cold running water in the kitchen and bathroom supplied by an electric pump equipped with a pressure reserve tank and automatic switch. This arrangement will add much to the comfort of the occupants of the parsonage and also much to the attractiveness of the place as a home for future pastors and their families.

"I appreciate very much the regular receipt of the monthly check from the treasurer of the Missionary Society. I also am very grateful for the materials on evangelism and on other subjects that come from the corresponding secretary of the society. I find them very helpful and am using them, or suggestions that I get from them, often. "Marion C. Van Horn, Missionary Pastor."

AFTER CONVERSION — THEN WHAT?

In a gathering of several hundred Christian people only one per cent could say that they had received training after they had accepted Christ. There are many people who at one time accepted Christ, who no longer follow after him because no one led them along the way. The development of

the Christian character is as important as the bringing of a life to a decision to accept Christ as Savior and Master. Conversion is the beginning of Christian experience.

Bishop J. S. Stamm has written, "Evangelism has too often lingered at the door which leads into the Christian life and has failed to lead those who have entered, on. The door is beautiful but to linger there, to admire it and never go farther on the ways of Christian living, means inefficient living. Young people are often led through the door and then left standing without further guidance and help." There are certain ways in which we can help those who accept Christ, to follow.

1. **Share your own methods of private religious living.** There are certain holy habits of your life, such as daily prayer, Bible reading, and public testimony which you can share now with your new friend in Christ.

2. **Help your friend to find his place in some young people's group** where he will find stimulating fellowship in his new life. There is such a thing as expecting too much of ourselves and needlessly exposing ourselves to evil through evil associations.

3. **Encourage your friend to become a member of some Christian church** and thereby make a public declaration of his faith. The Church provides the means by which all can grow into a larger life in Christ.

4. **Enlist him in some program of personal witnessing** whereby he can share his new found joy with others. Confession will purify his motive, clarify his thinking, intensify his will, and deepen his affection for Christ as well as encourage others to accept Christ.—"Taking Others Along."

THE GROWING EDGE OF RELIGION

By Albert N. Rogers

"... first the blade, then the ear"

Service men and defense workers away from home frequently drop into our Battle Creek, Milton, and Plainfield churches, and others located not too far from camps or industrial centers. When you invite them home, writes a chaplain, don't feel you must entertain them. Let them fondle the baby, do the dishes, and eat plain foods. One mother tells me her boys miss fresh milk in the navy, and another says peanut butter sandwiches are popular at the U.S.O. snack hours.

While we are on that subject, fully fifty devotional booklets have been published for soldiers and sailors of different denominations

and for those with no religious preference. Suggestions may be obtained from the Commission on Worship, Federal Council of Churches, 297 Fourth Ave., New York City.

For Sabbath school teachers, et al.: Four thousand years ago a Chinese poet was asked, "What is the most worth-while thing in life?" He replied:

"What is the supreme happiness here below?
It is listening to the song of a little girl
As she goes on down the road
After having asked me the way."

"The District of Columbia drinks four times as much spirits per person as the nation as a whole and more than any other state or territory. Sometimes I have suspected that. . . . Let us insist that our representatives represent us and not the liquor interests, and that government control of liquor means the control of the liquor interests by Congress and not the control of Congress by the liquor interests."—Dr. George Barton Cutten at the Northern Baptist Convention, May, 1942.

Bishop Berggrav is confined to his house in Norway, Dr. Hendrik Kraemer is in a concentration camp in The Netherlands, Mohandas K. Gandhi is under official custody. "Blessed are ye when men shall revile you, and persecute you . . ."

BOARD OF CHRISTIAN EDUCATION

Digest of the Minutes

During the first weeks of October the board has held a special and a regular meeting of directors and the annual meeting of members of the corporation.

Minutes of the latter will appear in full in the Year Book. The only item of general interest to Recorder readers is that the personnel of the directors remains the same as last year except for three replacements. New directors are J. Fred Whitford, supervising principal of Bolivar High School; Gordon Sanford, of Little Genesee, a student in the Ag-Tech Institute at Alfred; and Sherman Watson, of Alfred, a student in the College of Liberal Arts. Retiring directors are Rev. George B. Shaw, Alfred; Rev. Harley H. Sutton, now of Lost Creek, W. Va.; and Mrs. Ruth Norwood Dennis, now of Alexandria, Va.

The special directors' meeting was concerned with the reorganization of the Board of Managers of the School of Theology, a body set up "by gentleman's agreement" with the Board of Trustees of Alfred University, which is legally responsible for the operation of the School of Theology as well as of other divisions of the university. For some years the board of managers has consisted in three ex-officio members and three others nominated by the Board of Christian Education and elected by the University Trustees. This structure having been found relatively ineffectual, a new arrangement was agreed upon at the special meeting of the Directors of the Board of Christian Education, and adopted a few days later in a meeting of the University Trustees. As a result of this action, the School of Theology has henceforth a board of managers of nine members, consisting in the president and the treasurer of the university, three other University Trustees nominated by the Board of Christian Education, and four at large also nominated by this board. Thus the present personnel is: president, J. Nelson Norwood; treasurer, Burton B. Crandall; trustees, Orra S. Rogers (formerly of Plainfield), Samuel B. Crandall (Independence), and Howard M. Barber (Westerly); non-trustees, J. Fred Whitford (Bolivar), Rev. Elmo F. Randolph (Alfred Station), Rev. Everett T. Harris (Alfred), and Rev. Jay W. Crofoot (Brookfield).

At the regular quarterly directors' meeting on October 11, the normal duties of the board were performed.

Reporting for the Committee on Higher Education, Dean A. J. C. Bond described the Conference exhibits of the three colleges and the School of Theology, which had been prepared by the committee with the active cooperation of the institutions.

Rev. Everett T. Harris, chairman of the Committee on Church Schools, read the committee's report as written by Rev. Harley H. Sutton, secretary. Among the widely varied activities of the committee were the maintenance of relations with several organizations of religious interest, especially relating to the Christian Education Advance, the purchase of books for committee use, the fellowship supper at Conference, and the promotion of week-day church schools and of Religious Education Week (September 27 to October 4).

Principal features of the report of the Young People's Committee, by Rev. Elmo F. Randolph, chairman, were accounts of young people's activity at Conference and of new arrangements for the editing of the Beacon. New jobs taken by recent editors necessitate considerable shifting, in connection with which David S. Clarke is expected to become editor-in-chief.

Correspondence received from various organizations, particularly some affiliates of the International Council of Religious Education, was referred to the appropriate committees of the Board. Rev. Erlo E. Sutton was asked to attend the November meeting of the council's committee on lesson planning. The Commission's request concerning the establishment of a circulating library for ministers of the denomination was conveyed by Ben R. Crandall and referred to the Committee on Higher Education.

In the election of officers, all incumbents were reinstated.

John Reed Spicer,
Recording Secretary.

WOMAN'S WORK

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

WORSHIP PROGRAM FOR NOVEMBER

By Mrs. Albert Ayars (Marlboro Society)

Topic—Lest We Forget (To give thanks)

Hymn — "There Shall Be Showers of Blessing"

Scripture—Deuteronomy 6: 10-12

Prayer

Hymn—"When Upon Life's Billows"

Over the doorway of an English chapel are these words, "Think - Thank." If we stopped to think more, we would stop to thank more. There is a story, "The Ungrateful Guest." A stranger was taken in out of the storm and cold, given dry clothing, warm food, and a good bed; then, in the morning, he went on his way without one little "Thank you." How often we treat our heavenly Father in this same in-different way.

In the far north there is but one sunrise a year, and as the hour for the sunrise draws near, the people sob out their thanks to God. We have three hundred sixty-five sunrises a year, and think nothing about giving thanks for them.

"For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies:
Lord of all, to thee we raise
This our hymn of grateful praise."

FAITH, HOPE, AND VICTORY

(Excerpts from the annual address of Ida B. Wise Smith, National President W.C.T.U.)

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." 1 Chronicles 29: 11.

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5: 2.

"For we walk by faith, not by sight." 2 Corinthians 5: 7.

"This is the victory that overcometh the world, even our faith." 1 John 5: 4.

The three words—Faith, Hope, Victory—are a Biblical sequence, the importance of which we never realized as much as in this present hour.

Christians must have a working faith, for "faith is the substance of things hoped for, the evidence of things not seen." Desiring what we do not see and remembering that "in thee, O Lord, do I hope: thou wilt hear, O Lord, my God," our outlook will widen by the addition of the uplook. Here is the call for consecration to God and country, for the outlook can be beautiful and peaceful only when seen by the eye of faith.

It is not easy to view with optimism the near future of our social order, either in the world at large or in our own country. In ourselves, even with all our natural resources, with the co-operation of all the citizenry, we shall not be able to win. Divine strength must be given, for "blessed is that nation whose God is the Lord."

Faith and hope must depend upon obedience. "O that thou hadst harkened to my commandments! Then thy peace had been as a river, and thy righteousness as the waves of the sea" (Isaiah 48: 18). People who lack spiritual understanding and basis are questioning why God permits the present situation to continue. His conditions have not been met. Ours is a declaredly Christian nation, but how far we have departed from our first principles! Witness the desecration of the Lord's day, no longer a holy day but a holiday; the disregard of the sanctity of the marriage relation; the omis-

sion of the Bible from the public schools, in large measure. Many colleges have ceased to teach religion; hence this generation and even more the coming generation have not "Thus saith the Lord" in their thinking. Materialism is the main reason for our present social disorder.

Action of Churches

In December, 1941, the Federal Council of the Churches of Christ in America, center of twenty-four denominations embracing 25,000,000 members, urged all church organizations to unite in promoting an educational campaign to bring back national prohibition.

The annual conventions of many churches have adopted similar resolutions. One convention said, "The church that sends a boy to the army has a right to protest to the government that tries to sell beer to him." These conventions demanded the protection of men in camps that had been given in World War I; and S. 860 was the method chosen. A second resolution by church conventions demands "Wartime Prohibition" as a moral protection and for defense. Similar demands have come from the women's church societies.

The Peace of the World

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22: 21). This was Jesus' reply to a citizenship test. It is his word that civil government has a rightful place in the divine order for the world. God still rules in the world, regardless of the present chaos. It is remarkable that apparently for the first time in history the expression "Win the Peace" is a topic of general discussion. That there is a growing concern about the post-war world is very apparent and is one of the encouraging features of this distressing time.

An imperative need is the organization of citizens in groups to study how the "just and durable peace" is to be obtained. Already fine programs have been arranged for such study courses.

For the just and durable peace there must be moral law. Certainly there will be civil law, but the two must be associated. "For the Lord is our judge, the Lord is our law-giver" (Isaiah 33: 22). There must be a standard of living which will give health and happiness for all regardless of nation, race,

or class. Nothing less could be a kingdom of God. Women should sit at the Peace Table as well as men—they too are world citizens, but let us be sure, first of all, that Christ sits at this table, that spiritual values may not be overwhelmed by material consideration.

Spiritual Life

"Carest thou not that we perish?" "Peace be still" — predicated a spiritual revival. There is now indication of stirring interest in religion in our nation. The infringement of religious liberty in invaded countries has aroused church leaders as to what might occur in America. The National Education Association opened its meeting this year on a high spiritual note. The bombing of English cathedrals has been a powerful factor in turning hearts to church.

During wars, morals fall. In the confusion of the time, the things of the spirit are hidden. But Jesus lived in a world darker than ours, yet he spoke of and constantly taught the coming of the kingdom of God.

The world situation is convincing people that the greatest need today is spiritual security—yet sixty million men and women in this declaredly Christian country have no church affiliation and fifty per cent of youth have no religious training. The W.C.T.U. calls for religion in the home and for its teaching in our public schools and colleges.

A Pattern for Victory

This address began with acknowledgment of the power of the Lord to give victory when we meet his requirements. Think you that God would give a pattern for a tabernacle, as he did to Moses, and a pattern for a temple, and not give a pattern for a nation, for his world? No, Hebrews 8: 5 is our pattern—"Who serve unto the example and shadow of heavenly things . . . for, See, saith he, that thou make all things according to the pattern showed to thee in the mount."

When this nation — when this world — harkens to the commandments of God and obeys them, then we shall "sing unto the Lord a new song; for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory (Psalm 98: 1).

God Directs Advance

"THEY SHALL FIGHT AGAINST THEE BUT THEY SHALL NOT PREVAIL AGAINST THEE, FOR I AM WITH THEE SAITH THE LORD, TO DELIVER THEE."

—Union Signal, October 10, 1942.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 13, 1942, at 2.05 p.m., with Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Hurley S. Warren, Herbert C. Van Horn, Courtland V. Davis, Mrs. William M. Stillman, Asa F. Randolph, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Albert N. Rogers, Mrs. Frank E. Lobaugh, and L. Harrison North, manager of the publishing house. Visitors: Luther S. Davis, Mrs. Luther S. Davis, Elston H. Van Horn, Miss Lucy H. Whitford, Herbert L. Cottrell, Mrs. L. Harrison North, Dr. Rosa W. Palmberg, Charles F. Harris.

Corresponding Secretary Herbert C. Van Horn submitted a comprehensive report, which, with its recommendations, was adopted. (Omitted by editor.)

The report of Ahva J. C. Bond as representative in Ecumenical Sabbath Promotion was read as follows:

I assume that members of the Tract Board will think it proper for me to set down in my report matters of interest growing out of certain extradenominational relationships, whether or not there be any tangible connection between these particular items and Sabbath promotion. Since most of these contacts are made, however, not on a personal basis, but on the basis of my being a Seventh Day Baptist, doubtless in this way the Sabbath is brought to the attention of some who would not otherwise know about it as a truth held to and a duty practiced by a Christian denomination concerned for the progress of the Christian gospel in all areas and relationships of life.

I have sent to the secretary of the American Section of the World Conference on Faith and Order the statement prepared in response to the Edinburgh Report and as approved by the General Conference. In acknowledging its receipt, with thanks, Secretary Tomkins added: "I shall take pleasure in forwarding this to Doctor Hodgson, and it will appear in the next series of statements which he prints." Doctor Hodgson of Oxford, England, is the general secretary of the Faith and Order Movement.

The Protestant Voice, a religious weekly newspaper, carries the name of the Seventh Day Baptist representative on its staff, always with the name of the denomination. The July 31 issue had a generous write-up with reference to our representative, together with his picture. An early issue will devote some space to a report of the Salem Conference.

A little book of daily devotional messages for men in the service, has been prepared by Chaplain Norman E. Nygaard and published by Abingdon-

Cokesbury, Nashville and New York. The book is entitled "Strength for Service to God and Man." Each page contains a Scripture reference, comments, and a prayer for the day, and each is written by a different person. At the request of the editor, your representative prepared the portion for one day, which happens to be for November 25.

Chaplain Nygaard is now engaged in preparing a volume for the "home-folks," which will be titled "1943—Devotions for the Crucial Year." Again I have been asked to prepare the service for one day. Although unworthy I shall do my best, even as I tried to do in the first instance. It provides another opportunity to render a small service. Accompanied by many earnest prayers, its usefulness may be multiplied by the presence and power of the Holy Spirit. I make this report here in part to ask the prayers of others among our own people for the success of these messages in helping troubled hearts, and in strengthening the souls of the tempted and tried and the weary.

It is my plan now to attend next Wednesday and Thursday, September 16 and 17, in New York, a special and very important meeting of the Federal Council's Commission to Study the Bases of a Just and Durable Peace. The chairman of this commission, and its secretary, have returned from a recent visit to England, and will make their report. Reports already made to members of the commission in confidence indicate encouraging elements in the effort of the churches to speak in a united voice and with accents to be heard, but there is also needed yet much study, conference, and prayer on the part of all Christians everywhere who are determined that not an armistice but permanent peace can be the only adequate goal in this terrible world-struggle.

It was voted that the Committee on Missionary Sabbath Evangelism in Florida be continued.

Following the annual meetings the newly elected Board of Trustees of the American Sabbath Tract Society met in special session, with these new members of the board: Herbert L. Cottrell, Luther S. Davis, Miss Lucy H. Whitford, and Charles F. Harris. An additional visitor was Trevah R. Sutton, a former member of the board.

Chairmen of standing committees for the ensuing year were appointed as follows: Advisory Committee, Courtland V. Davis; Committee on Distribution of Literature, Hurley S. Warren; Supervisory Committee, Nathan E. Lewis; Committee on Files of Denominational Literature, Corliss F. Randolph; Investment Committee, Lavern C. Bassett; Auditing Committee, Asa F. Randolph; Budget Committee, Mrs. William M. Stillman (Acting).

It was voted that the board amend its By-Laws to read: "The Board of Trustees will meet regularly on the first First-Day

following the second Wednesday in September and on the second First-Day of November, January, March, May, and July, at two o'clock in the afternoon in the city of Plainfield, N. J., at a place to be fixed by the Board of Trustees."

A general discussion of the Missionary-Sabbath Evangelism project of the Daytona Beach Church in Putnam County and northern Florida, followed. It was voted that one hundred dollars be set aside for this work, to be taken from the items for "Travel Expense of the Corresponding Secretary" and for "Additional Field Work," and that the treasurer be authorized to send a check for this amount to the treasurer of the Daytona Beach Seventh Day Baptist Church.

Doctor Palmberg spoke briefly to the board.

Greetings were extended to the new members of the board, to which Herbert L. Cottrell replied.

Courtland V. Davis,
Secretary.

OPPORTUNITIES AND OBLIGATIONS OF THE VOCATIONAL COMMITTEE

From the Standpoint of the Professional Man

By John Reed Spicer

(Seminar: S.D.B. General Conference, Salem, W. Va., August 18-23, 1942)

The cracker-barrel philosopher can propound generalizations and draw deductions from them, content in the irresponsible bliss that comes from knowing that nobody will take seriously what he says or would do anything about it if he did. In this short paper I am going to generalize and deduce. I hope people will take me seriously, and do something about what I am going to say. But I am humiliated for lack of facts. Consequently, if my assertions and my reasoning are unsound, I can only ask for your belief in my honesty and your energetic efforts to correct my mistakes.

I base my remarks upon three generalizations, for no one of which I can present factual support. The first is that Seventh Day Baptists are relatively well educated. I venture to guess that they include a higher proportion of college graduates than does any other denomination. If this be true, it probably is related to the fact that we have founded and maintained an active interest

in three colleges, from which a high proportion of our graduates have come. Of particular consequence to this paper is the fact that in all three (with exceptions here relatively impertinent) the primary concern is broad or liberal education. Those of us who believe in liberal education believe that it is valuable in any walk of life—that a liberally educated farmer is usually a better man, a better father and husband, a better citizen, and, we hope, a better farmer because of his education. But in so far as liberal education has vocational aims, they are professional rather than agricultural or industrial.

My second factually unfounded generalization is that Seventh Day Baptists are mainly employed in agricultural and professional occupations. Concerning this assumption two observations are pertinent to this discussion: in agriculture, 100 per cent Sabbath keeping is relatively easy anywhere—with the exception of humane considerations noted by Mr. Hummel. (By 100 per cent I mean strict, conventional, orthodox, or whatever will suggest the manner of observance of many today, but of more a generation or two ago.) But in the professions, 90 per cent observance is not so easy even in a Seventh Day Baptist community, and 70 or 80 per cent is at least difficult elsewhere.

My final assumed generalization is that the greatest losses in Seventh Day Baptist affiliation have been in the trades and the professions. I leave to Professor Hildebrand a consideration of the former. Let us now endeavor to determine why the professions tend to take people away from the Sabbath. If you have agreed with me thus far, I thank you, and to those of you who have agreed I apologize particularly for the toe-treading I fear you may get from one or more of the five reasons I am obliged to suggest:

First, in their efforts to find places to use their qualifications, professionally trained young people often have to start outside a Seventh Day Baptist community. Such positions are not numerous anywhere; one is obliged to take what he can get, regardless of preferred location; and once started in a place, one tends to stay there. Second, the character of professional work is likely to interfere with 100 per cent observance. In the professions one is a kind of public servant, whose obligations extend beyond

his personal preferences. Third, the education that one must have had in order to enter a profession tends to make him liberal, tolerant, disposed to rationalize individual situations and to subordinate his own preferences to what he at least thinks to be his public obligations. Fourth, one who thus departs from the 100 per cent often encounters implied if not expressed reproof from his fellow members. This hurts. He may grin and bear it, though the chances are that he will eventually become disaffected or disgusted, and leave the group entirely. Finally, many Seventh Day Baptists, at least some of them in the professions, have a persecution complex. It is this kind of attitude, often unconsciously operative, that has induced and aggravated much of the difficulty of the Jews. Many of us Seventh Day Baptists tend to feel sorry for ourselves, to imagine that the neighbors, or the first-day folks, or the general social system is engaged in some sort of insidious plot to do us out of our heritage. Held by the professional person, such an attitude inhibits his usefulness and his opportunities. Cherished by others, it makes them intolerant of liberally disposed members of the professions, and both the self-pity and the intolerance in turn tend to disaffect these liberalists from their fellow members.

Now, if this be a reasonable analysis of the thorny path that besets the Seventh Day Baptist professional person, what can be done to improve matters? One choice is to warn young people against the professions and to encourage all to stick to farming. This is an obvious escape and, with no imputations against the honorable calling of agriculture, cowardly. If we are cut out to be good farmers, then farmers let us be. But some of us who would make good doctors, lawyers, or teachers would make very poor farmers. There are plenty of defunct or tottering religious sects to demonstrate the fallacy of such an unnatural effort.

I close my paper with the bare suggestion of five steps of a more natural, more virile character, intended, one might say, to make the professions safe for Seventh Day Baptists—or, better yet, to make Seventh Day Baptists safe for the professions. The Vocational Committee could very well take the lead, but this small group would have to have

the united support of every church and of the denomination generally.

First, let us adjust our religious education so that the individual's concepts of religion and its obligations will be pliable and resilient, yet tough—able to stand up in spite of the adversities of professional life both within and outside Seventh Day Baptist communities. More oaks than elms fall in a hurricane. Second, as Mr. Hummel suggests for agriculture, let us provide sound and ample consultation for young people considering the professions. Let us see that they know what they are getting into, and that they are religiously as well as intellectually prepared for it. Third, after they are educated for professional service, let us do our utmost to help them get established in Seventh Day Baptist communities. What proportion of the doctors, dentists, lawyers, and school teachers in your community are Seventh Day Baptists? Fourth, let us make more than a prayer meeting testimonial of the admonition, "Judge not, that ye be not judged." And finally, let us take more account of the many instances of the world's respect for us and our denomination than of minor and often imagined instances of discrimination. Let us, in short, be confident in and proud of being Seventh Day Baptists.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

SOME OUTSTANDING SEVENTH DAY BAPTISTS

By Dean Ahva J. C. Bond

I. Francis Bampffield

Rev. Francis Bampffield, M.A., was born about the year 1614. He was descended from a very ancient and honorable family at Portimon in Devonshire, and was by his parents designed for the ministry from his birth, being educated accordingly. As a child he took great delight in books, and he soon inclined toward the ministry, in harmony with the desires of his pious parents. He was early instructed by some of the ablest masters in "grammar learning," and he entered Oxford University as a "commoner" in 1631, when he was about sixteen years old. He received his education at Wadham College, remaining at Oxford for

seven years, where he received his degree in Arts in 1638.

When young Bampffield left the university, he was ordained deacon in the Church of England by Bishop Hall and presbyter by Bishop Skinner. Soon after this he settled as minister at Rampisham in Dorsetshire on a "living" of about one hundred pounds a year, which was considered a fair income at that time. He took great pains to instruct the people and to promote true religion among them. As friends had settled on him an annuity of eighty pounds a year for life, he used all his income from the parish in acts of charity among his parishioners. He gave his people Bibles and other good books, gave work to the poor, and relieved the necessities of those who could not work. No one in his parish was obliged to beg.

While in Dorsetshire Bampffield began to see that the Church of England needed reforming in many things—in doctrine and worship, and especially in discipline. Therefore, as a sincere Christian and a faithful minister, he heartily set about making the laws of Christ his only rule. In doing so he met with great opposition and severe hardship.

At about this time the people at Sherbourne, one of the most populous towns of Dorsetshire, earnestly solicited him to come to them. It seems that literally thousands of people joined in this invitation. To accept would mean that he would have harder work and less pay, but there was the prospect also of doing more good. He finally accepted their call after considering it for about two years, and in this parish he continued until the Act of Uniformity was passed in 1662, laboring with great success and enjoying the love of his parishioners.

Although Mr. Bampffield undertook to do what he could to reform the Church of England, he sought for a long time to stay in that church. Up to the beginning of the civil war under Cromwell he remained a zealous royalist and conformist, reading publicly the Common Prayer longer than any other minister in Dorsetshire. In 1641, he was made prebendary in the cathedral of Exeter. He was zealous against the parliament's war and the usurpation of Cromwell. During practically all the period under Cromwell he supported the royal cause and suffered much on account of his stand, spend-

ing many years in a Dorsetshire jail. Wilson, in his "History of Dissenting Churches," thinks that Bampffield was finally won over to parliament through the influence of Richard Baxter. At any rate soon after the Restoration under Charles II, he became dissatisfied with the conditions of conformity and took sad leave of his sorrowing congregation.

His former loyalty to the royal cause was forgotten when he insisted upon his right to follow his conscience rather than the dictates of a state church. He was soon imprisoned for worshiping God in his own home with his own family and possibly with a few friends. He had been ordained by bishops in the reign of Charles I, had the approbation of the associated ministers, both Presbyterian and Congregational, and had received license and authority from Cromwell. Again, without seeking it, but through the influence of his friends, he was licensed to preach under the hand and seal of Charles II following the Restoration, but he put no value upon human authority. He was a man of great piety and learning, both of which were often lacking in the ministers of the time. Because of his nonconformity he was subject to great hardship and frequent imprisonment, suffering more than most dissenters. Doubtless this was due to the fact that he was exceedingly able and influential. When he chose to follow conscience, human authority gave him no support, but instead persecuted him.

The Baptists at one time addressed the king, Charles II, asking that if they must be imprisoned for their faith, the suffering be mitigated. Francis Bampffield, together with Edward Stennett, another Seventh Day Baptist minister, seems to have been of the number. In their petition was included the following interesting and vivid statement: "We will do anything for his majesty but sin. We will hazard anything for him but our souls. We hope we could die for him, only we dare not be damned for him."

All the suffering that this good minister of Christ met with did not discourage him in his work or cause him to forsake it. He was resolved to be faithful to the commission he had received from Jesus Christ, and esteemed it more reasonable to obey God than man. When he was in prison, he often preached daily, and gathered a church while

in confinement. Of course he had as his congregation while in prison many of the most pious souls and many of the bravest Christians in all the realm, for they, like him, were in prison for the sake of conscience. It was from their number that he first organized a "Sabbatarian Church." During periods of freedom he did not cease to preach in the name of Christ, being the first to set up separatist meetings in two or three counties of England.

During all this time of persecution he was preaching the gospel of Jesus and was endeavoring to practice its principles. Early in his nonconformist days he became a Sabbath keeper, and in this practice he felt himself to be following his Master. Crosby, whom we have followed rather closely thus far in this account of Bampffield's life, says of him: "All that knew him well acknowledge that he was a man of great piety. And he would in all probability have preserved the same character with respect to his learning and judgment had it not been for his opinion in two points viz., that infants ought not to be baptized, and that the Jewish Sabbath ought still to be kept." Wilson says: "All who knew him were convinced of his serious piety. He possessed great judgment and learning, and was one of the most celebrated preachers in the west of England. After he became a Baptist, and a Sabbatarian, he lost much of his reputation amongst his former friends, but preserved his integrity to the last."

In the latter part of his life Mr. Bampffield went to London where he gathered a congregation which met on the Sabbath at Pinner's Hall, to whom he constantly preached for eight years when the evil of the times would permit. At one time he wrote a letter from prison, which was afterwards published, which gave an account of his imprisonment and his joy in suffering for Christ. On Sabbath day, February 17, 1682, when he had been with the Pinner's Hall Church for six years, a constable rushed into the meetinghouse and ordered him to come down in the king's name. He answered that he was discharging his office in the name of the King of kings. The constable told him he had a warrant from the Lord Mayor. Mr. Bampffield replied, "I have a warrant from Christ, who is Lord Maximus, to go on," and then continued his sermon.

He was seized with six others and was fined. He was disturbed again in the afternoon, but, the constable having no warrant, he was allowed to continue the service in his own home.

The next Sabbath he was again taken from his pulpit at Pinner's Hall and led through the streets with his Bible under his arm. Multitudes followed, and some said, "See how he walks with his Bible in his hand like one of the old martyrs!" On this offense he was committed to Newgate, a famous, and infamous, London prison. After his liberation he continued his work; but just a year later, with several others, he was again committed to Newgate for refusing the oath of allegiance. The sentence read as follows: "That they were out of the protection of the King's Majesty, that all their goods and chattels were forfeited for life, that they were to remain in jail during their lives, or during the King's pleasure."

It was on Sabbath day that he was taken to prison, and on a Sabbath day that he was translated from Newgate to Heaven. This was on February 16, 1684. He had spent a long life in a fruitful ministry, faithful to the teachings of the Scriptures and loyal to his Master, whom he followed without compromise and with deep devotion.

L.S.K. LETTERS

To the Lone Sabbath Keepers.

I wonder how many of us there are who think it next to impossible to keep the Sabbath when we live in a community where the Sabbath is not only neglected, but a substitute is put in its place, also the substitute is not honored by many, who profess to love the Lord, only as it is convenient.

However, even under those conditions we can keep the Sabbath. Had it not been possible for us to keep the Sabbath, God would not have commanded it, for he never asks the impossible of us. Let me tell you of two families whom I visited this summer. They are farmers. I hear you say, "Oh yes, that makes it easy to keep the Sabbath." But does it really, when all of one's neighbors are first day keeping people or keep no day at all? These friends find it quite necessary to exchange work with their neighbors, but the neighbors all know that they will not work on the Sabbath. When Sabbath morning comes they study the Sabbath school lesson,

read the Bible, and the Sabbath Recorder. That is about all the church privileges they have. They live several miles from town and feel that they cannot take two days out from work. Occasionally they go to the Baptist church in town. The fathers of these two families are brothers, but they live thirteen miles apart, so on account of rubber shortage they cannot get together every week.

The family where I visited most have two boys in the service and one young girl and one young man at home. I don't think I ever was in a home where there was so much harmony and co-operation in their work. I was there three weeks and I never heard one cross word while I was there. The young people attend the Epworth League at the Methodist church. The father does all the chores alone so they can go. I went there with the idea that I might be an encouragement and a help to them, but it turned out to be the other way. It was I who received the inspiration and help. The mother laments the fact that they are not in a Seventh Day Baptist community. I told her I thought they were doing a pretty good job of bringing up their family, but I know they feel the need of Christian fellowship. How I wish there were the means to send some one available to just such faithful ones. The young people need religious instruction which the parents do not feel they are able to give.

Now, don't say we can't all be farmers, for one can keep the Sabbath in other vocations. I have a son who works for a certain pipe-line company. He does not work on the Sabbath. Of course he puts in only five days a week, but he gets by all right. Just recently they offered him six dollars if he would work on a certain Sabbath. Of course he refused.

The trouble with many of us is that we are always wanting more than God sees fit to give us, and our faith is weak. Why not do as Paul advises in the sixth chapter of Ephesians? Put on the whole armor of God, and stand.

These parents of whom I speak were brought up in loyal Christian homes where the Sabbath was honored, which shows that early Christian training does count. I wish that all lone Sabbath keepers might have a set time every Sabbath when we could all sit down and study the Bible at the same time. We could then be together in spirit, though

miles separated us from each other. Is it not worth trying?

Minnie Green.

Cashmere, Wash.

P.S.—I would be glad to hear from other L.S.K's.

M. G.

Dear Recorder Readers:

We are facing most trying times. We have to do all we possibly can for the safety of our country, but we must not leave Christianity out, for if we neglect our spiritual life for the safety of our country what kind of a place will we have when this war is over? Now is the time to push forward for God and our country. God only asks for our tenth of what he gives us strength and knowledge to make, but won't we give him more, as he gave his all for us? He will bless all we give for his cause and will also bless the giver, that he will receive more in blessings than he thinks of giving.

I am a lone Sabbath keeper here in Columbus, Miss., but am willing to do all I can by the help and guidance of God to bring the light of the Sabbath to the people here and in neighboring towns, but it is going to take time and money, and I realize both are getting much scarcer each day. Our time to go forward with the Sabbath movement is at hand. If we do not take this opportunity and do our best at the time the Lord has for us, all our efforts later may be in vain.

If people interested would increase their giving to the American Sabbath Tract Society it would strengthen the hands of Secretary Van Horn and others in extending the Sabbath truth. I shall do all I can in promoting this work here. As I said before, time is fast passing to gather in the harvest.

Sincerely a Christian worker,
Mrs. Cecil Wharton.

P. O. Box 132,
Columbus, Miss.

AUTOBIOGRAPHY OF REV. SAMUEL D. DAVIS

Unexpectedly, a few copies of the Autobiography of Rev. Samuel D. Davis have been made available to those who were not subscribers, originally. The price is \$1.25, postpaid. Address, The Recorder Press, 510 Watchung Avenue, Plainfield, N. J.

CHILDREN'S PAGE

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

Dear Recorder Children:

Since there are no children's letters this week, I think it is a good time to send you another interesting message from our good friend, Mrs. Lois F. Powell, don't you? In the meantime I'll be hoping and expecting to hear from many of you soon.

Yesterday the Andover Church entertained the semi-annual meeting of the Western Association, and how good it seemed to have a full church. We had a feast of inspiring sermons, good music, and good food. Then, too, it was good to meet and visit with dear friends, some of them former Recorder children who think they are too old to write to me, in which belief I do not agree.

Sincerely yours,

Mizpah S. Greene.

Andover, N. Y.

THE GOATS IN ARKANSAS

By Lois F. Powell

It may interest you now to hear about the flock of goats that lived near by, that winter down in Arkansas.

I started to go to a neighbor's house one day on an errand, and as I walked along towards the house I saw a most curious animal standing still some rods away, looking towards me. I had never seen an animal like it—long hair down to its feet, black and white, its head lifted up proudly, with two large curving horns, each one about as large as its head, with points toward the front.

It made me stop and think when I saw that animal, whether to go on my errand or not; and as I looked a little farther I saw a flock of smaller white animals feeding among the trees, and they looked like goats, so I judged this queer horned animal was Mr. Billy Goat.

I looked toward the house, and no one seemed to be at home, so I decided I would not go any nearer; Billy acted as if he owned that yard and was guarding the smaller white goats feeding among the trees, so I decided to retreat and went back home, keeping an eye on Billy till I was out of his sight.

On the way I remembered the prophet Daniel in the Bible saw a goat coming from the west, just as Billy did, only Billy had two horns instead of one. Daniel's goat was ready to fight, and I was glad to be safe at home so if Billy wanted to fight, I would not have to declare war against him; because it always takes two to make a fight, and if one wants to fight he is just happy if somebody else will fight with him.

But I did not care to fight with any two-horned goat, especially as he was on his own feeding ground, and I was off my own ground. So I waited till the owner of the two-horned goat and the white goats and the feeding ground came home, he and his wife and their boys and girls. Then Billy was sent off behind a fence and I went over toward the house again to do my errand. This time I talked with the mother and children about seeing Billy, and they said he came to them across the Arkansas River. Since they could not find who owned him first, they let him stay there, and they liked him to be sort of a guard for the other goats, and for the yard when they were away. And the farm people advised me thus:

"If you have an errand here, you just take up a stick and come right along for he won't touch you." Then the mother looked very wise and kind, and I read in her eyes some more good advice: "If you should come without proper errand, just fooling around, there might be trouble."

So when I had an errand after that, I went right along, taking a stick, and Billy scarcely looked at me.

One day I had a great surprise. Over the stile into my ground came some of Billy's family, then all of them, Billy included—what an army, nibbling at everything. They would soon spoil the rose bushes and flowers. This was an invasion! Some of the goats came right over the fence. What could I do? The thought came, "Surprise 'em quick, before they get to thinking they own the place."

So I grabbed the broom and the mop and rushed out, waving them and whacking as I ran, shouting curious noises at the invaders. Even Billy ran with all the rest, helter-skelter, fast as they could go, over the stile and off towards their own feeding ground. The funny thing was, how Billy

remembered, after running like a coward a few rods, that he was supposed to be guard of his flock. So he stopped, turned around and looked back at me till all his family were safe beyond, as if to say, "Just what did you mean by that, anyway?"

Well I am sure he knew I meant, "You keep on your own feeding ground," for he never came over there any more. It is a good idea for both goats and people to stay where they belong.

Box 244, Alfred, N. Y.

OUR PULPIT

A PAGAN FESTIVAL OR A CHRISTIAN SABBATH

Which Do You Observe?

By Rev. Francis S. Johnson, Auckland, N. Z.

Text—Matthew 15: 9.

The subject before us is a choice between the oracles of an Almighty God and the customs of a paganized Christianity. For the Lord has said, the customs of the people are vain, and in vain do they worship me, teaching for doctrines the commandments of men. In the beginning God created the heavens and the earth and rested the seventh day; therefore the Lord blessed the seventh day and sanctified it. The great controversy between Christ and Satan has ever been between the counterfeit and the true, and so today we find many resting on the first day of the week, as a substitute for the memorial of his finished work, the Sabbath of the Bible.

On Sinai God gave us the oracles of the kingdom of God, a law that with its maker could never change. This law contained the Sabbath, a memorial forever of his finished work. In remembering his work, we must ever realize, that Christ was with the Father in the creation of the world. The Son of man was Lord also of the Sabbath.

Jesus, as his custom was, went into the synagogue on the Sabbath and stood up to read, leaving us an example that we should follow in his steps. Paul, too, as his manner was, continued preaching in the synagogue on the Sabbath.

Divine revelation has nowhere placed a sacredness on the first day of the week, but commanded to lay by in store on that day,

or to speak as we now understand, do our bookkeeping.

Almighty God, the giver of every good and perfect gift, has given to us a day in which we can come apart and worship him, a day of blessing, a day of joy, the only day that God has ever blessed for man. "How manifold are thy gifts, O Lord, and thy ways past finding out."

Sunday, the great pagan holiday of all time, with its false God, Baal, and its false Christ, Tammuz, has been sainted and accepted by the Roman Church, and handed down to Protestantism as a relic of a darker age. But God is calling us Seventh Day Baptists to proclaim the eternal truth of his unchangeable law, the Sabbath of the patriarchs, the Sabbath of Christ, the Sabbath of the apostles, the Sabbath of the Bible. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ." "Blessed," says the Revelator, "are those that do his commandments, that they may have right to the tree of life, and enter through the gates into the city." God has bestowed upon us a great responsibility and mighty privilege. He has given us the sword of the Spirit, that we might proclaim the unchangeable truth of God's law to all men.

King Solomon, the wisest man on earth, said he that turneth away his ear from hearing the law, even his prayers shall be an abomination. The issue is clear cut. May God grant us the strength and courage to honor his eternal law.

Christ or Tammuz, Jehovah or Baal, Sabbath or Sunday—choose ye this day whom ye will serve. For "in vain they do worship me, teaching for doctrines the commandments of men."

In closing I would repeat to you that immortal hymn of F. E. Belden:

Holy day, Jehovah's rest,
Of creation's week the best,
Last of all the chosen seven,
Blessed of God, to man 'twas given.

First his six days' work was done,
Then the Sabbath hour begun:
Thus he blessed the seventh day,
Thus in resting we obey.

Thousands have his plan reversed,
Resting now upon the first.
Search the Book, and you shall know
There's no Scripture tells them so.

All who speak the truth must say,
It was man who changed the day.
In God's Word no change appears
Through the whole six thousand years!

Then I searched, and when I saw
Only one great Sabbath law,
Then I hastened to obey;
Plainly 'twas the only way.

DENOMINATIONAL "HOOK-UP"

Edinburg, Tex.

Our little society here, for the most part, is faithful to its obligations. We have an interesting Sabbath school under the efficient leadership of Jay Van Horn.

The covenant and communion service October 3 was very spiritual and helpful—a real love feast.

September 27 was the occasion of the golden wedding anniversary of Mr. and Mrs. Van Horn. They were honored by a picnic dinner in Kiwanis Park by our society, and others. By way of entertainment, there were readings and reminiscences, and an original poem by Mrs. Elaine Prentice Boehler. A gift in silver and some other things were given this worthy couple. They also received many letters and cards from relatives and friends in distant parts of the country.

Some of us have wondered why Seventh Day Baptists who come South for the winter do not sometimes come here. We feel the need of fellowship with others of like precious faith, and should appreciate it very much if some could come here for a time. This is a mission field in need of help. We have a very good climate. Most of the weather during the winter is like spring in the North. We have cooling breezes from the Gulf which modify the heat in summer.

Correspondent.

Alfred, N. Y.

At our regular quarterly meeting, held last Sunday evening, October 11, it was unanimously voted that we extend to David S. Clarke, a member of our church who is now a student of theology at our seminary, an expression of our confidence in him, our wish

to encourage him toward even greater Christian usefulness, and a license to preach.

Church Clerk.

Plainfield, N. J.

A happy occasion for the Plainfield Church was the ordination of E. Frank Champlin as a deacon on Sabbath morning, September 26. The New York City and Irvington churches were represented by delegates and the Piscataway Church of New Market joined us in the service. After the introductory worship service Rev. H. C. Van Horn, chairman of the ordination committee, called the council to order. After the council voted its unanimous approval of the candidate, a short program followed. It consisted of a sermon on "The Office of a Deacon," by Pastor Warren; the consecrating prayer by Deacon Frank A. Langworthy; and the welcome and hand of fellowship by Deacon Harry W. Prentice of the New York City Church. Deacon Charles Rogers of the Piscataway Church offered the closing prayer. It was an uplifting service and we enjoyed having so many visiting friends—making a nice full church.

October 3 was observed in the Sabbath school as Rally and Promotion Day. There was a service of dedication for the new officers and teachers and several of the younger members were promoted to higher classes.

On Friday evening, October 9, the prayer meeting time was given over to the Missionary Tract Committee of the Women's Society, with Mrs. Wm. J. Trembley chairman. Mrs. Trembley presided in a very happy and interesting manner. The object of the meeting was the presentation, by different people, of the new Seventh Day Baptist tracts that have just recently come from the press. Mrs. Trembley talked about some of them, and showed that she had given them interested study. Three others reviewed or described the other new tracts.

Pastor Warren and Rev. H. C. Van Horn have been absent over the weekend visiting the Sabbath-keeping group at Middletown, Conn., and attending the Missionary Board meeting at Westerly. They had a pleasant call on Mrs. Harriet Greenman Stillman of Mystic, Conn., whose father was a noted boat builder.

In the absence of the pastor, Frank A. Langworthy took charge of the prayer meet-

ing Friday evening. The Sabbath morning service, October 17, was conducted by Courtland V. Davis, and Mrs. H. C. Van Horn brought a fine message on "Some Aspects of Faith." Correspondent.

Alfred, N. Y.

Charles H. Bond, who graduated from the School of Theology with the class of 1942, was installed as pastor of the First Seventh Day Baptist Church at Little Genesee, at an installation service last Sabbath morning. Dean and Mrs. A. J. C. Bond, Dr. Rosa W. Palmborg, and Mr. and Mrs. Victor Skaggs were in attendance, and Dean Bond assisted with the service.—Alfred Sun.

BIBLE STUDY ON PERSONAL EVANGELISM

By Rev. Leon M. Maltby

I. Personal evangelism begins with a personal God. The triune God is personally interested in man. Genesis 1: 26.

1. The Father is as a father. Ps. 103: 13; John 6: 44.

2. The Son came because of a personal interest. John 10: 10. Most of his earthly work was with and for individuals rather than crowds—e.g. the disciples.

3. The Holy Spirit performs a very personal work—convicting, John 16: 7-11; teaching, John 14: 26; leading and converting, Rom. 8: 14-16; indwelling, Rom. 8: 9.

II. God's plan of salvation is one at a time. Unwilling that any should perish. 2 Peter 3: 9. Universal provision, individual application. Heb. 9: 28; Luke 19: 10.

III. Man's need is personal. Sin and guilt are personal. Isa. 53: 6; 1 John 1: 10.

Forgiveness and justification are personal. Eph. 4: 32; Rom. 5: 1.

IV. Personal evangelism has Biblical sanction.

1. The disciples were won personally. John 1: 33-51; Luke 6: 12-19.

2. The disciples worked personally. John 1: 41; Luke 10: 1-24.

3. The example of Philip. Acts 8: 26-39.

4. Paul used every opportunity. Acts 16: 14, 28-34.

V. Personal evangelism is often more effective than public preaching.

1. Preaching would not have reached the Samaritan woman. John 4.

2. It arouses interest. John 4: 6-9.

3. It leads directly to spiritual truth. John 4: 10-15.

4. It discovers the besetting sin. John 4: 16-19.

5. It answers evasive questions. John 4: 20-24.

6. It brings people to faith in Christ. John 4: 25, 26.

7. It sets the convert to work. John 4: 39.

MARRIAGES

Lippincott - Thompson. — At the home of the officiating clergyman, Rev. Edwin Ben Shaw, 623 College Street, Milton, Wis., September 23, 1942, at 8 p.m., Ensign Leslie Clifton Lippincott of Janesville, Wis., and Miss Margery Anne Thompson of West Allis, Wis., attended by Russell W. Polan of Milton and Betty Ann Clemetson of Janesville.

Williams - Stillman. — On August 15, 1942, at Adams Center, occurred the marriage of Mary Emma Stillman of Adams Center to Orville Williams of Verona, Rev. Paul Burdick officiating.

OBITUARY

Babcock. — Ralph Winslow Babcock, D.D.S., died suddenly October 5, 1942, en route to his office in New York City.

Born April 10, 1875, in Adams Center, N. Y., the son of Malone Samuel and Amy Green Babcock, he moved with the family, while still a small boy, to Nortonville, Kan. Upon completing high school there he went to Alfred University and furthered his course at the University of Buffalo and the University of Pennsylvania, earning his way. He opened his practice in New York City in 1902, and for the greater part of the years since has resided at Great Neck, Long Island.

On March 31, 1903, he was married to Muriel Rogers of Brookfield, N. Y., and to them were born three sons: Alfred P., Roger S., and Ralph W., Jr. They and his widow survive him, together with three grandchildren and three brothers: Orestes M. Babcock of Atchison, Kan., and Sheldon G. Babcock and Harry M. Babcock of Battle Creek, Mich.

Doctor Babcock pioneered in the field of popular health education. He gave interested support to boys' work agencies, was a member of the Masonic Order and of the Community Church of Great Neck, where his funeral was held. The modesty of his ways never obscured his wisdom or generosity. His body was cremated and the ashes will be deposited in the Brookfield Cemetery.

A. N. R.

Babcock. — Walter W. Babcock was born in Ashaway, R. I., in 1890, and died September 14, 1942. He was the son of Herbert C. and Ella J. Babcock.

He was a member of the First Seventh Day Baptist Church of Hopkinton at Ashaway. He was a carpenter by trade. Twenty-five years ago he moved to Brighton, Mass., where he died. He left no children and his wife passed away several years ago. His brother, Lawrence M. Babcock, lives in Philadelphia.

Farewell services were conducted September 18, by Pastor Ralph H. Coon, at the First Seventh Day Baptist Church of Hopkinton. R. H. C.

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A PRAYER

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength; by the might of thy Spirit lift us, we pray thee, to thy Presence, where we may be still and know that thou art God; through Jesus Christ our Lord. Amen.

—Book of Common Prayer.

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