Orpheus S. in common with all other localities has
I. It lies adjoining the city limit and within
enth Day Baptist church. There is a good
the Stephan quartet sang ....
and be able to keep the
one that anyone desiring a farm home
quoted in this article, it is reasonable and
can all be farmed. While the price is not
closed, but the First National remained open.
good community can
in
Edgar Wheeler, from the public school by
Horn, from the Missionary
She
the trying hours at the bank after the fire,
spoke of their pleasant relations with
make their home there indefinitely. There
has been no recent word received from Dr.
Geo. Thorngate, who is present in Shang-
hai, China.—North Loup Loyalist.

MARRIAGES

Cruson - Getchell. — At the Waterford Seventh
Day Baptist church, on June 8, 1941. Daniel Cruson of Bridgeport, Conn.,
and Miss Brenda Getchell of Waterford, Conn., were united in marriage by Rev. Paul S.
Burick of Newtonville, N. Y.

Parrish - Lewis. — At the home of the bride’s
parents, Dr. and Mrs. Welcome B. Lewis, 567 West Champion St., Battle Creek, Mich.,
on August 24, 1941, occurred the marriage
of their daughter Madeline to George E. Parrish of Battle Creek. Rev. Henry N. Jordan officiated.

Sisson - Briggs. — Miss Emily Briggs and Mr.
Ralph Sisson, both of Waterford, were united
in marriage at the church, June 24, 1941. The ceremony was performed by Rev. Albert
N. Rogers, the former pastor of the bride.

OBITUARY

Mills. — Orpheus S. Mills, August 23, 1857 —
July 31, 1941. (Extended obituary will be
found elsewhere in this issue of the Rec-
er.)

Pearson. — Little David, second son of Mr. and
Mrs. Leonard Pearson, passed away after a
very short illness early Sabbath morning,
August 2, 1941. Funeral services were conducted by his pastor
from his home in Dodge Center, Minn., Sunday afternoon, August 3, on his fifth birthday. He leaves his parents, an older brother, two sisters
younger, grandparents, and other relatives to mourn his
go.

C. W. T.
The Sabbath Recorder
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N., J.

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
W. C. Tryon
Mrs. Walter L. Greene
Victor Skajge

editorials

RESULTS OF BROTHERLY LOVE

We used to sing that what we need, what the world needs, is "a little bit of love." Jesus taught that love is more powerful than hate. Too little has it been tried.

It is told of a southern mountaineer who had listened to an address on "Brotherly Love," and was moved to speak: "It's all very well for you all to talk about Brotherly love, because you don't know anything about the conditions where I live. Right across the branch from our house lives a man that killed my father when I was a little boy. I saw him shoot him and I saw father's blood splashed on the ground. From that time I've never known anything but hate.

I'm a southern mountaineer who is more powerful than hate.

CONFERENCE OBSERVATIONS

The claims of the people concerning Denver being nature's air-conditioned city were fully justified during our General Conference. While it was mildly warm through the middle of the day, the mornings and evenings were delightful cool and very refreshing. All, most daily at some time light showers fell, but at no inconvenience to any. Several of the auditors who had been there the former week are reported on the present "white" of the Continental Divide in the distance. A considerable snowfall was reported in the nearby foothills. All these things added comfort and pleasure, especially to the delegates from the East.

The meetings of Conference were well attended in spite of mountain attractions—probably as many being present at the various board programs as at any Conference. The Sabbath morning session possibly was attended by fewer numbers than on such days in some of our eastern centers. Programs were good and people interested and attentive. Many felt that the programs were too long—a criticism usually made at Conference meetings. While some classrooms were crowded, and some not so much, the auditium was conditioned by the rest of the people think me. It's going to take a whole lot more nerve to do that than it would take for me to send a bullet through him. These were brave words from a brave man. It is the recorded that five years later the man who murdered his father was himself conducting a Bible class in the teacher's little mountain school.

Love had won. And it will win more and more whenever and wherever this sort of Christianity is practiced and becomes contagious. Everyone who practices such a way of life at home and in his community is helping to bring into reality the kingdom of God.

the work of the Lord we are engaged in. It is to the people that they stand by and rally to attend to these things.

One mother had felt a bit critical of a rather kind of a coward the rest of the young daughters express her pleasure and appreciation of it. A young boy told his mother how much he enjoyed a certain long sermon. Re-minds one of the wriggly boy who on being reprimanded by his father for not listening to the sermon surprised him by telling text, theme, and the main points, and adding, "Dad, there were sixty-four rafters in the ceiling."

Everything possible was done by Denver people for the comfort of their guests. No one ever had or impatience with the many questions, complaints, or demands made upon them. Rest rooms, lounges, nursery, children's service—all were conveniences adequately provided. The acoustic properties of the auditorium were not so good and that would like.

Comment elsewhere has been made on the fine music. Always, the choir leader, Rev. Albert N. Rogers, was on hand to sing. The special music was appropriate. The auditorium and other rooms were decorated with beautiful flowers, gloriously predominating. These flowers always give us a thrill.

One cannot adequately express his feelings of appreciation of all the activities of the large and highly organized and providing for the visitors' needs and comfort.

The free evening for recreation was used very well, but many of those who were not skilled in any of the many arts never went to any. No one was more helpful in this respect than Mr. and Mrs. Leslie of Oxford, Eng.

The greeting cards is publishing an appropriate Scriptural passage. Each $1 box contains fifteen cards made up of twelve designs selected for their beauty and suitability.

OLDIES—Rembrandt, Rubens, Durer, and others are faithfully reproduced—illustrations from ancient Bibles—reproductions from the Genuine and Gutenberg Bibles are included—all are in color and each card contains a timely Scriptural quotation.

One way of recalling people to the deeper, lovelier, and abiding character of Christmas is to draw attention to its Christmas origin. The greeting which the American Bible Society is publishing this year is designed to perform that needed service.

At the same time a generous part of the income is devoted to those who do not have it, the only Book where the eternal hope-inspiring Christmas message can be found.

These cards are now available and can be secured from the New York headquarters of the American Bible Society, Park Avenue and 37th Street, New York, N. Y.

THE SABBATH RECORDER

The day following Conference many availed themselves of the two scenic trips sponsored by the Recreation Committee: Mt. Evans trip and Ridge Highway trip, over Fall River pass, through Estes Park.

The next Conference will be held at Salem, W. Va., beginning on the Tuesday before the Fourth of July, 1942. The preacher will be Rev. Charles T. Conner, President of the College. The Study Leader will be Dr. Nathaniel Mickle of Oxford, Eng- land, principal of Mansfield College, who brought greetings from the churches of England on the same occasion.

CHRISTIAN CHRISTMAS GREETING CARDS

In response to a growing demand on the part of Christian people for greeting cards which truly represent the Christian significance of Christmas, the American Bible Society has prepared a series of cards, each one containing an appropriate Scriptural passage. Each $1 box contains fifteen cards made up of twelve designs selected for their beauty and suitability.

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PURITY RELIGION

A fine example of true religion was shown in a recent address of the Executive Committee of the Senate of the Churches of Christ in America. It was on the part of a man who was carrying on in a large way, in spite of destroyed church buildings, difficul-
American churches, and of the conditions that they help the churches of Germany.

God for such a manifestation, and all hail to God in his supreme knowledge gave to

Van Horn (Harriet C.) has appealed for help for the chosen people with such a friend as Jesus?

Christ implied all that we accept as the saving light of God, he who is able to destroy both the soul and body in hell."

"And that is what Paul meant when he said, "Ye are not under law, but under grace." We should obey law, not because we are afraid of punishment if we don't, but through the love of God we should want to do what is right toward God and toward our neighbors."

Prayer—May we, thou Giver of lofty precepts, engrave thy laws and thy commandments on our hearts. May we keep all these in our hearts, with all thy mind. ... Thou shalt love thy neighbor as thyself."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Here we have another abiding gift of God, our Bible, given to us as God has inspired men to reveal the eternal truths. As Christians, as Seventh Day Baptists, we accept these Scriptures as our final authority in faith and conduct. Through them we may know the history and struggle of the chosen people as they sought God. Through them we may know the teachings of our Lord. Without this gift of the Scriptures, we would lack much of the authority we have in our religion. We would lose our great source of strength and comfort in times of trouble.

Prayer—We thank thee, most wonderful Counselor, that we have thy will recorded for man's guidance in thy Holy Scriptures for guidance when we are in doubt and troubled. Amen.
THE SABBATH RECORDER

Dodge Center, Minn., and the Milton, Milton
Junction, Walworth, and New Auburn,
Wis., churches. Rev. Carroll L. Hill and
Mrs. Dorothy Payne, shared in the leadership
of this project, and generous support was
given by members of the New Auburn
Church. The plan for accepting a part of
the camp fees in farm and garden produce,
which enabled a number of families who
might otherwise could not otherwise
have done so. The location of the parish in
a beautiful lake district makes this type
of work unusually rewarding.

Seventh Day Baptist families in Colfax,
Flaugans, Eeladdon, and Snows Point were
visited and a very cordial welcome was
received in each home. It is hoped that
the Church of the New Auburn
Church may arrange to visit and hold
a service in some of these homes during
the winter months.

Characteristic hospitality was extended to
the summer pastor by the members of
the church, and a picnic dinner in recognition
of his services was held the last Sabbath. Other
social affairs were also of interest. The
summer season was marked by the annual
picnic of the Sabbath school and a
Christian Endeavor social given in honor of
two young women about to leave home for
normal school. A regular meeting of the
Ladies' Aid society was held while I was at
Conference. The semi-annual meeting with the Dodge
Center Church had just been held a few weeks
before my arrival. It will be of interest to the board to
know that the ladies of the church, in the interest
of the New Auburn church, have invited the
Missionary Board to make a visit to this
church and are making every effort to
secure a pastor for New Auburn. The board
will refer this matter to our pastors
for consideration.

The following report
from the Treasurer, W. E. Swinney,
was approved and ordered
into the minutes. The report
was quite a number of churches which have
paid the mission society the large sum
of $5,884.88, has been
unanimously recommended
by the board to the church
for acceptance.

For reference the names and addresses of
seventy-one (71) members of the Society were
included in this report, all of whom, in one
way or another, need to be secured by
the New Auburn Church.

Faithfully yours,

Albert N. Rogers

September 16, 1941,
472 Hawthorne Ave.,
Yonkers, New York.

ANNUAL MEETING OF SEVENTH DAY
BAPTIST MISSIONARY SOCIETY

The annual meeting of the Seventh Day
Baptist Missionary Society was held at the
Pawcatuck Seventh Day Baptist church in
Westerly, R. I., September 21, 1941.

Rev. Harold R. Crandall, the
president, was in the chair,

The meeting opened with prayer by
Deacon James A. Saunders.

Voting on the annual report of the Board
of Managers of the Seventh Day Baptist
Missionary Society, adopted by said board on
July 20, 1941, was approved and ordered

Voted that the officers and members of
the Board of Managers as recommended by
the Nominating Committee be elected. They
are as follows:

President—Harold R. Crandall, Westerly, R. I.;
Recording Secretary—George B. Uter, Westerly,
R. I.; Corresponding Secretary—William L. Burdick,
Ashaway, R. I.; Treasurer—Karl G. Stillman, Westerly,
R. I.; Board of Managers—Albert S. Babcock, Rock-
ford, R. I.; Rev. W. H. Corliss, Ashaway, R. I.;
LaVerne D. Langworthy, Westerly, R. I.; John H.
Austin, Westerly, R. I.; Merton R. Swiney, New
York, N. Y.; Rev. Harold R. Crandall, Westerly,
R. I.; William L. Burdick, Ashaway, R. I.;
Rev. Harold R. Crandall, Westerly, R. I.; Karl G.
Stillman, Westerly, R. I.; Mrs. Anne L. Waite, Brad-
ford, R. I.; William L. Burdick, Ashaway, R. I.;
James A. Saunders, Yonkers, N. Y.; E. W. Gardner,
Waterford, Conn.; R. L. Coon, Westerly, R. I.;
Rev. Carroll L. Hill, New York, N. Y.; Mrs. Albert
S. Babcock, Brooklyn, Conn.; Mrs. Samuel
R. Wylde, Colfax, R. I.; Mrs. James A.
Saunders, Yonkers, N. Y.; Mrs. James A.
Saunders, Yonkers, N. Y.; Mrs. Samuel
J. Wylde, Colfax, R. I.; Mrs. Harold R.
Crandall, Westerly, R. I.; Albert N. Rogers, Yonkers,
N. Y.; Colfiss R. Randolph, Maplewood, N. J.; Herbert
K. Swiney, Columbia, N. J.; A. L. Robinson,
Plains, N. J.;

The president then appointed as

THE MISSION RECORD

Correspondence should be addressed to Rev.
William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the
order of Karl G. Stillman, Westerly, R. I.

THE MISSION OF CHRISTIAN
DENOMINATIONS

What is the purpose of a denomination bearing
Christ's name? I suppose some would
say that the mission of the Seventh Day Bap-
tist denomination is to propagate the Sabbath
truth; others would say that it is to support
the schools. I have also heard it said that it is
for the purpose of supporting the schools. We
do exist for the purpose of propagating the
Sabbath idea. Our most important concern is
the day which Christ observed, and we ought to
think on the surface if we think the
Church's mission is to teach, suffer, die, and rise
again. What was

A denomination of
churches was

formed, primarily. A denomination of
churches was

formed, primarily. What was

the purpose of any of these purposes,
that denominations are

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formed, primarily. What was

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The Church has given the Missionary Board the

confidential trust that the New Auburn
Church will be

considerate and will

attend to the needs of its people.

Every year it

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understood that the Missionary Board would

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needs of the

New Auburn
Church.

It entered enthusiastically into the plan.

For several years the New

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Voted that the committee recommend that the Tract Board make an appropriation, not to exceed $35.50, for the Tract Board to employ a neutral and independent committee of the Historical Society for binding these books.

Concerning the Sabbath Recorder, the committee engaged in a general informal discussion. Taking note of the pressing need and the financial status of the Recorder, the committee held that the publication should be a part of the Tract Board's annual statement and responsibilities.

The committee agreed that the maintenance of the Sabbath Recorder as a periodical representative of our various interests and activities is well known; that the committee is constrained, unanimously, to look to the future, the committee took the following action:

1. Whereas, in our judgment, the Tract Board should furnish the necessary professional equipment of the candidate, $75, annually, to be expended under direction of the committee after it has conferred in person with such candidate, recommending that the board grant the request. The committee shall carefully and fully outline, in its report to your board at the next meeting of the committee, programs and other details incident to preparation of such publication is determined. the complete content.

2. Whereas from time to time the question of the Recorder has arisen; and whereas the committee deems it unwise to discontinue publication of the Recorder, the committee recommends that the Recorder be continued as a periodical representative of the Tract Board, with the president had approved the annual statement and responsibility of the Tract Board for the Recorder.

3. Whereas, in our judgment, the Tract Board would furnish the necessary professional equipment of the candidate, $75, annually, to be expended under direction of the committee.

4. Whereas, the committee engaged in a general, informal discussion. taking note of the pressing need, the committee concluded that the maintenance of the Sabbath Recorder as a periodical representative of our various interests and activities is well known; that the committee is constrained, unanimously, to look to the future, the committee took the following action:

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THE SABBATH RECORDER

VOTED TO OTHER REQUIRED QUALIFICATIONS SHOULD BE WELL GROUND IN SEVENTH DAY BAPTIST DOCTRINE, HISTORY, AND PRACTICE TO BE AN EXPERT COMMITTEE OF THE SABBATH RECORDER.
of the latter were made and handed to the members.

We studied the Mission Book by having members report on chapters at the meetings. We have given enthusiastically to the United Budget and special project of the W. C. T. U. in the last several years. Several members of the society being workers in the W. C. T. U. have made gifts of Recorder subscriptions to some of the young people who were away from home, and we have enlisted as members some of the young ladies who cared to join us.

Thought no special plan of giving was worked out, we have all been generous whenever called upon so that the necessary funds to carry on the work were always available.

Generally speaking, I would rate our society as being nearly one hundred per cent on the projects suggested by the Board. May we all pray for faith and guidance in the future.

Respectfully submitted,
Lilian Campbell,
Key Worker.

WASHINGTON (D. C.) LETTER

Dear Editor:

Advocates of peace at any price often refer to Christ's injunction to turn the other cheek when struck. The usual inference is that Christ meant this action in case of a physical attack. Is it unreasonable to turn the other cheek when struck with abuse and unfair language, even more than the physical? He said not to worry about those who injured the body, but be concerned about those who destroyed the soul. Christ was no namby-pamby molly-coddle. He used a whip and drove evil doers out of the temple. He called the leaders of his day boys by the strongest names in the language. Are we following this example when we compromise with evil doers such as Hitler, Stalin, and Mussolini? These arch fiends would destroy both body and soul and all true Christian religion. Shall we sit smugly in our seemingly protected homes and only say it is just too bad, or that the whole matter

is no concern of ours until a bomb is dropped on us and we are eliminated? Why worry so much about physical injury? Our physical bodies are not with us in the great hereafter.

If we could turn the other cheek when unkind words are spoken, church rows would be avoided, and the church would look attractive. A church row is getting started, why not call prayer meetings and get close to God instead of calling political meetings to make up all the immediate differences for a show down? Here is surely where Christ would say turn the other cheek.

Would Christ call Hitler and his ilk brother and say we must not oppose but only appease him? What is meant by the Church Militant? Is the destruction of Christianity in a large part of the recognized Christian world and follow the protest with the only means of opposition that boasts understanding? Is every person that has the physical likeness of a human being our brother? Was he created in God's image and likeness? Does Christ mean we must turn the other cheek to every individual with a physical human likeness when he attacks us physically or even berates us with the strongest language at his command? Some persons cannot be treated as brothers.

No Christian wants war, physical or mental, but if Christians do not fight for Christ and Christianity surely no one else will. We must not only fight for physical Christianity but we must vigorously try to make others try to destroy it, even at the risk of destruction of our physical bodies. There are more important things than peace—such as liberty and justice for all. The Church does not want the government to interfere with religion; should not the Church be equally concerned about governmental activities? After all, our freedom of action is dependent upon a liberal and understanding government. Individually feel they are better than the government as to what course to pursue. Perhaps we do, but necessarily we must abide by the action of those we have elected to represent us, even if that means to go to war and fight that we may continue to exist as a free people. Low as the price never was freedom for any people.

H. N. Wheeler.

September 4, 1941.

CHILDERN'S PAGE

OUR LETTER EXCHANGE

Dear Recorder Children,

I am still looking for letters, but in vain.

However, I know you haven't had time to write since my last request for letters, but I wrote frequent and standing one, good any and every week. So please do not wait for an invitation. This will have to be story week again I'm thinking, and here is your story.

WHY HELEN WASN'T INVITED TO THE PARTY

One pleasant spring day little Helen March came running home crying as though her heart was broken, and the sob grew louder and louder as she came running into the house, the tears rolling down her cheeks.

"What ever is the matter?" asked her mother, as she drew the little girl into her lap.

"They didn't ask me to the party. Oh, dear me!" she cried, and sobbed harder than ever.

"Whose party?"

"Daisy's and Fred's. It's tomorrow morning. They asked all the others in the room except two boys and me.

"Perhaps it was a mistake," said her mother.

"No, it wasn't. I heard Daisy say to the little girls, 'You girls have a good time, Helen won't be there.' Oh, dear! Oh, dear!"

Just then the telephone rang and her mother went to answer it. When she came back she said, "That was Daisy's and Fred's mother inviting you to their party."

"Oh," said Helen, and she sobbed again.

"Did she say Daisy and Fred wanted me to come?"

"No-o. She just said you were on the list, but the children left you out."

Helen began to cry bitterly. Then the visitor took her out to the kitchen and made her favorite drink, lemonade, but she kept wondering why Daisy and Fred didn't want her little girl at their parties. So she decided to visit school the next day. She went just before recess in the morning and stood shyly to watch the children when they had gone out to play. The first game they played was tag, and Helen could not be caught, though she did not seem to be running very far. Mrs. March kept close watch. How did it happen that every one who got in Helen's way was caught? One almost tumbled, another stopped short, and the little girl fell flat. Helen had put out her foot and tripped her. At last Helen was tagged, and all the children shouted, "You girls exist. Helen was invited.""No, I'm not," said Helen. "That wasn't fair."

"You were tagged. You're it."

I'll not be it," said Helen, pouting.

Just then the school bell rang and the children came in, but Mrs. March had seen enough to know why Helen was not wanted at parties.

After supper Helen and her mother played croquet and when Helen missed the ball through a wicket her mother jostled her, so it bounded away.

"Why was your fault, Mother," said Helen.

Mrs. March only laughed and took her turn. She missed her wicket, but she played again.

"That's not fair," said Helen.

"Don't you think it's as fair as you played at recess?" said her mother. When I saw you trip up that bad little girl and refuse to be it, I knew why Daisy and Fred didn't want you at their party." Helen hung her head.

I'm asked to help at the party," said Mrs. March, "I asked for you as a little girl to play fair and to behave as well as the games as she does in the schoolroom."

The next day was a holiday and the anticipated party came. The first game was blindman's buff.

"I'll be it," said Helen. "I said the very first thing, and I was so funny and I was guessing the child she caught that all the children laughed, and she laughed the loudest of all. When we finished the little girl didn't smile for a long time, Helen let herself be caught, and Daisy hugged her and said, "I'm so glad you came out."

And when the same little girl asked to play farmer in the dell, Helen started to say "I hate it," but she said instead, "I will." A happy mother and a happy little girl went to bed. It was still an hour before bedtime. Mrs. March said with a smile, "If you play croquet

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EXCHANGE
What types of endeavor should our pea...

-Adapted from

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OUR PULPIT

THE SABBATH AND VOCATIONS IN A MODERN WORLD

[Address by Kari G. Stillman, presented at Truro Society Hour, General Conference. Read by J. L. Brand, Sr.]

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the week, or Saturday. In this portion of the fourth commandment the Scriptures make no distinction as to the day of rest. It was established for the protection of the week was indus-

trial age. With the invention of the cotton gin, the steam engine, and other devices, added impetus was given to the trend toward the industrialization so-called. As this development gained momentum, life became more complicated and with the invention of steam locomotives, the automobile, airplanes, together with the many marvelous discoveries in the fields of chemistry and electricity, we find ourselves in an age filled with wonderful conveniences for comfortable living, and in a sense we are able to live more abundantly.

During these years of progress, what has happened to the possibilities of securing gainful employment of the men observing the Sabbath of the Bible? As the transition from an agricultural economy to one largely dependent on industrial activities took place, it became more and more difficult for people not to work on Saturdays. This was the condition twenty to twenty-five years ago, and it is my opinion that the effects of that period carry through to the present day and are responsible for the loss of countless members of our churches. The company with which I am now associated recognized this problem and in 1913 established a five day work week, one of the first companies in the country to do so. Previously a six day week schedule of working hours had been observed from the time of the Industrial Revolution, but with the change referred to, no work was scheduled for Sunday. It was thought that with both Saturday and Sunday free, employees would be tempted less to steal from church on the Sabbath for the purpose of participating in outdoor recreations of one kind or another. However, it had the added advantage of permitting those employees who so desired to observe Sunday as their day of rest. This action was largely responsible for the addition of nearly one hundred members to the Pawtuck Baptist Church.

The wise procedure of assigning professions which as a rule have no requirements which are in opposition to our beliefs. It is true that the most liberal church in a city may insist on such things as robed functions on Friday nights, but this is not insurmountable if one is only willing to stand fast and live up to his beliefs. Medicine and dentistry today, as in the past, are professions which do not preclude Sabbath observance. Emergencies are bound to arise on Sabbath days, but the Bible tells us that our Lord healed the sick on the Sab-

THE SABBATH RECORDER

bath and if we follow his example we will not go far wrong.

In the final category fall all other occupa-

tions in which individuals work for others, conforming in all matters including specified hours to the demands of employers. Clerks, stenographers, accountants, draughtsmen, machine men, automobile mechanics, foremen, and junior executives are included among others in this grouping. As it has been pointed out already, people can engage in their line of work to observe the Sabbath if they will, but in all too many cases our people are indifferent to their obligations in this respect.

I have knowledge of an employer corpora-
tion, the officers of which have endeavored kind permission for Seventh Day Baptist employees to work for it and live up to their professed beliefs with respect to the Sabbath, only to have their requests flatly refused by the employer. Several of them stepped away from active church work shortly after being employed and most of them were only lukewarm on the Sabbath question. What is the reason for such attitudes?

In my mind, insufficient attention is given the organization of our churches and to a greater degree in our

lands brought shipbuilding to the fore and, though this occupation was far different in form from the same line of endeavor today, it was a long time the problem was industrial age. With the invention of the cotton gin, the steam engine, and other devices, added impetus was given to the trend toward the industrialization so-called. As this development gained momentum, life became more complicated and with the invention of steam locomotives, the automobile, airplanes, together with the many marvelous discoveries in the fields of chemistry and electricity, we find ourselves in an age filled with wonderful conveniences for comfortable living, and in a sense we are able to live more abundantly.

During these years of progress, what has happened to the possibilities of securing gainful employment of the men observing the Sabbath of the Bible? As the transition from an agricultural economy to one largely dependent on industrial activities took place, it became more and more difficult for people not to work on Saturdays. This was the condition twenty to twenty-five years ago, and it is my opinion that the effects of that period carry through to the present day and are responsible for the loss of countless members of our churches. The company with which I am now associated recognized this problem and in 1913 established a five day work week, one of the first companies in the country to do so. Previously a six day week schedule of working hours had been observed from the time of the Industrial Revolution, but with the change referred to, no work was scheduled for Sunday. It was thought that with both Saturday and Sunday free, employees would be tempted less to steal from church on the Sabbath for the purpose of participating in outdoor recreations of one kind or another. However, it had the added advantage of permitting those employees who so desired to observe Sunday as their day of rest. This action was largely responsible for the addition of nearly one hundred members to the Pawtuck Baptist Church.

The wise procedure of assigning professions which as a rule have no requirements which are in opposition to our beliefs. It is true that the most liberal church in a city may insist on such things as robed functions on Friday nights, but this is not insurmountable if one is only willing to stand fast and live up to his beliefs. Medicine and dentistry today, as in the past, are professions which do not preclude Sabbath observance. Emergencies are bound to arise on Sabbath days, but the Bible tells us that our Lord healed the sick on the Sab-

bath and if we follow his example we will not go far wrong.

Engineering, storekeeping, and in fact any other occupation where one can be a self-em- ployed man or a man who is not bound to a job that requires one to work on Saturday, can choose the day desired for religious observance. A great many of our states have passed legislation that in case of an emergency, the seventh day Sabbath to keep their stores or offices open on Sunday, and since the Con- stitution of the United States guarantees to each one of us the right to worship God according to the dictates of our conscience, there could be no difficulty in securing the passage of appropriate legislation in such states as do not now have similar laws. In communities where Seventh Day Baptists have been told that Sunday is an average good business day. Also, Sabbatarians may keep their stores open Saturday evenings and small set and thus do not have to lose the week-end business which is generally good. I state these things to encourage people not to believe they cannot engage in such businesses and make a living unless they keep open all day Sunday for such is not the case.

In the final category fall all other occupa-

tions in which individuals work for others, conforming in all matters including specified hours to the demands of employers. Clerks, stenographers, accountants, draughtsmen, ma-

chines, automobile mechanics, foremen, and junior executives are included among others in this grouping. As it has been pointed out already, people can engage in their line of work to observe the Sabbath if they will, but in all too many cases our people are indifferent to their obligations in this respect.

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her husband would not keep it. As we left, I said, "I wanted her to prove the promise that she would tell her husband that if he would seek the Lord and become a Christian, she would let him do so." She said that they knew the promise; but they distrusted that she make the promise and come with her husband that night to meeting. She finally made the promise and that night they both made a decided step forward, and were soon converted, and with their family came to observe the Sabbath.

No, my dear, Scipio Centre, Ohio, as an evangelist was while Lily D. Seager was pastor there. This was also much blessed of God in the salvation of souls.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

CONTINUED

SOUTHERN PENNSYLVANIA was thus added to my field of work as a general missionary, and my field enlarged until the Board engaged me my entire time. Before I was thus engaged, however, I made two other visits to Jackson Centre, Ohio. The first of these was in this wise: I was helping the pastor at Lost Creek in a series of meetings. I was doing the preaching, and we were having a glorious revival, when Eld. John L. Huffman called me to hold a series of meetings in his church at Jackson Centre, and added that we could not have a meeting there in the evening, as the meeting was going on in Salem. I replied then that I would not go. Then he said that if I would go, we would try it, but that he didn’t get the preacher and we turned over the preaching to him. Later he and I were holding some meetings at Salem which the Lord greatly blessed, when Eld. 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To summarize my conception of this whole problem of employment, I can visualize no other solution than the conscientious Seventh Day Baptists. The opportunity exist in practically unlimited numbers, and the road is clearly open. There are far more openings than there are persons anxious to fill them. Of course by that I mean there are many Seventh Day Baptists who are willing to serve the Sabbath in their work, when on all sides opportunities to do so are afforded them.

The remaining part forcibly brings the Sabbath truth in our preaching and in our teaching. Very few among our numbers may be considered authorities on the whole Sabbath question. The rest of us, comparatively speaking, are ignorant on this subject. We should set up our instructional programs in such a way that all of us could discuss the problem fluently and convincingly whenever occasion arose. We must look into the future and see the possibilities of world development of Sabbath observance and believe in the ultimate and in the immediate task and privilege of witnessing this truth today. "Where there is no vision a people perish," and Seventh Day Baptists are expected to be the leaders in this race. Therefore it is my earnest prayer that all of us may keep the vision of increased Sabbath observance and influence in our hearts; that we may act generally as if this were our prescribed work, and that we may strive with all our strength today to do our part in advancing this part of Christ's kingdom on earth.
than I began to feel the influence of God's cleansing spirit. And what a life God had to work on! I began to see myself through his eyes, my dirty self. I was thoroughly ashamed of what I saw. I praise God that he granted me a willing heart and patience to bear the chastening hand that was laid upon me. "Whom the Lord loveth he chasteneth."

I am truly glad that I accepted all this, for it is through great trials and testings that we are made stronger. Steadily, and now more gently, the Lord is molding my life into conformity to his own likeness, until the things I once loved of such questionable nature no longer have my interest. So many blessings have sent me that "my cup runneth over," and now I cry for sheer joy for his blessed cleansing.

So much did I feel that I had been born again that I desired to be re-baptized, and so many years ago, baptized me again on a Sabbath afternoon in February, 1939. As I waited my turn to go into the water it seemed almost as if the Lord himself stood by me in the flesh and laid his hands upon my head and was thus using my talent generally for the devil.

Just before my marriage I gave a farewell piano "recital" in Boulder where I was working in the School of Music. I played lovely classical pieces which seemed to bring joy and pleasure to my friends who attended. On my arrival at Schenectady, however, I found I had not been using my talent for Christ at all, and gradually I lost my desire to play the classics in public, though I have not lost in the least my love for the old Masters.

The editor of the Sabbath Recorder who was in the audience at Boulder when I gave my recital, later wrote me that I would find "new fields of service and usefulness among the people of the Eastern Association." I found not only that but that the Lord has expanded the "usefulness" into the fields of the brethren of other beliefs here in Schenectady and neighboring communities. I would only boast in the Lord when I say that God has wonderfully used both my husband and me in many wonderful ways since he joined us together as husband and wife three years ago. We sing together in many places and God blesses our efforts to serve him by using our voices to bless others, in turn bringing blessing to our own lives.

Let me say to some soul who may read this, and who may feel a lack and emptiness in his or her own life as I did: Give yourself to Jesus; let him take complete control of your life, and you will find, as I did, that nothing really satisfies but Jesus.

I would not exchange the peace and complete content that is now in my life and heart for anything this old world has to offer.

Schenectady, N. Y.

(Condensed and abridged by the editor because of limited space.)

SPECIAL NOTICE

The annual meeting of the corporation of The Seventh Day Baptist Board of Christian Education, Inc., will be held at Alfred, N. Y., at the Gothic, Sunday, October 12, 1941, at 2 p.m., for the election of directors of the board and the transaction of such other business as may properly come before the meeting.

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

OBITUARY

Langworthy.—William Henry Langworthy, son of Charles D. and Susan Saunders Langworthy, was born December 18, 1856, in the town of Alfred, N. Y., and died at his home in East Valley, town of Alfred, August 11, 1941.

Born in a religious home and reared amidst Christian influences he gave his life to his Savior at the age of fifteen, and in 1888 he was ordained deacon of the Second Alfred Seventh Day Baptist Church, which office he filled as a sacred trust throughout his life, a period of fifty-three years.

Besides his wife he leaves four daughters with whom the entire community as well as the church mourn his passing.

E. D. V. H.