

church basement. He leaves this church as pastor since September, 1932, to assume the pastorate at Shiloh, N. J.

Music was furnished by a male quartet, and Hatfield Stephan sang a medley of airs arranged for the occasion. Brief talks were made by Rev. Mr. Giesler and Rev. Mr. Ahrens of Oskaloosa, who is the only minister who has been in the county longer than Mr. Osborn.

A gift of silverware was presented to Pastor and Mrs. Osborn, who responded with a few words of appreciation.—*Adapted from Nortonville News.*

Dodge Center, Minn.

The Sabbath school has undertaken the project of raising tomatoes for the local cannery. Pastor Thorngate procured the contract and seed, and Sunday the plot of ground east of the Seventh Day Baptist church was plowed and harrowed by Donald Payne. In the afternoon a group marked the rows and planted the seeds.—*Star-Record.*

North Loup, Neb.

Dr. Grace Crandall tells us that she has booked passage on the Canadian-Pacific line, and expects to sail July 13, from Vancouver to Shanghai, China. She will probably leave soon for Milton, Wis., for a short visit with relatives and friends, and also will be in other places. She plans to take the northern route going to Vancouver, since she says she has never gone that way yet. For the past few months Doctor Crandall has visited in North Loup, being the guest of her sister, Mrs. G. L. Hutchins, and Mr. Hutchins. She has also spent some time in Wisconsin and Florida, also visiting churches of the Seventh Day Baptist denomination. Due to unsettled conditions in China, her furlough was much longer than she expected it to be. She is anxious to be back to resume her work as medical missionary in the China field.—*North Loup Loyalist.*

Milton Junction, Wis.

The quarterly meeting of the southern Wisconsin and Chicago churches which met with the Milton Junction Seventh Day Baptist Church on April 19-20, was well attended, and very inspiring services were conducted throughout the Sabbath.

The services began Friday night with a vesper service by the choir of the entertaining church. This was followed by a sermon by

Rev. L. O. Greene of Albion, who spoke on the need of self-examination of our moral and spiritual life. The regular Sabbath morning worship was conducted by the pastor with Rev. Carroll Hill preaching the sermon. His discourse was on the prophet Micah, "The prophet that went to town." The political entanglements and social and spiritual laxness of Micah's time were applied to the present.

Dr. J. G. Meyer, president of Milton College, spoke at 2 o'clock in the afternoon. His topic was The Lord's Prayer. By the use of a blackboard on which a chart was drawn as he spoke, Doctor Meyer pointed out the simplicity and yet all-inclusiveness of this well known prayer. Within this brief prayer, without any "vain repetitions," are revealed the principles governing the relationship of God and man. They are, on our part: reverence, allegiance, and obedience; on God's part: sustenance, forgiveness, guidance, and protection. May we learn to pray the Lord's Prayer rather than repeat it.

It is the custom to give over one hour of the quarterly meeting to the young people, in charge of a representative from one of the Christian Endeavor societies of the churches. Miss Virgie Nelson of Walworth was in charge of the young people's hour on Sabbath afternoon. She brought a group of university students from Madison, representing the Wayland Club of the Baptist Church of Madison. These young people furnished a very worth while program. Bernie Bretts spoke on the topic, "Youth and the Church." Hugh Hulbret discussed "Discipleship in the Twentieth Century." Lauramanda Bishop gave a dramatic reading on "The Woman of Samaria." This reading was presented in costume, representing the woman at the well with her water jar. Lynn Solomon sang the solo, "Holy City." We are indebted to these young people and the Wayland Club of the Baptist Church of Madison for this inspiring service.

The closing service of the quarterly meeting was furnished by the ladies of the Milton Church. Mrs. W. D. Burdick gave an illustrated lecture on the early Seventh Day Baptist churches of Rhode Island. Mrs. G. E. Crosley was in charge of the lantern, showing on the screen pictures of early Seventh Day Baptist churches and leaders.

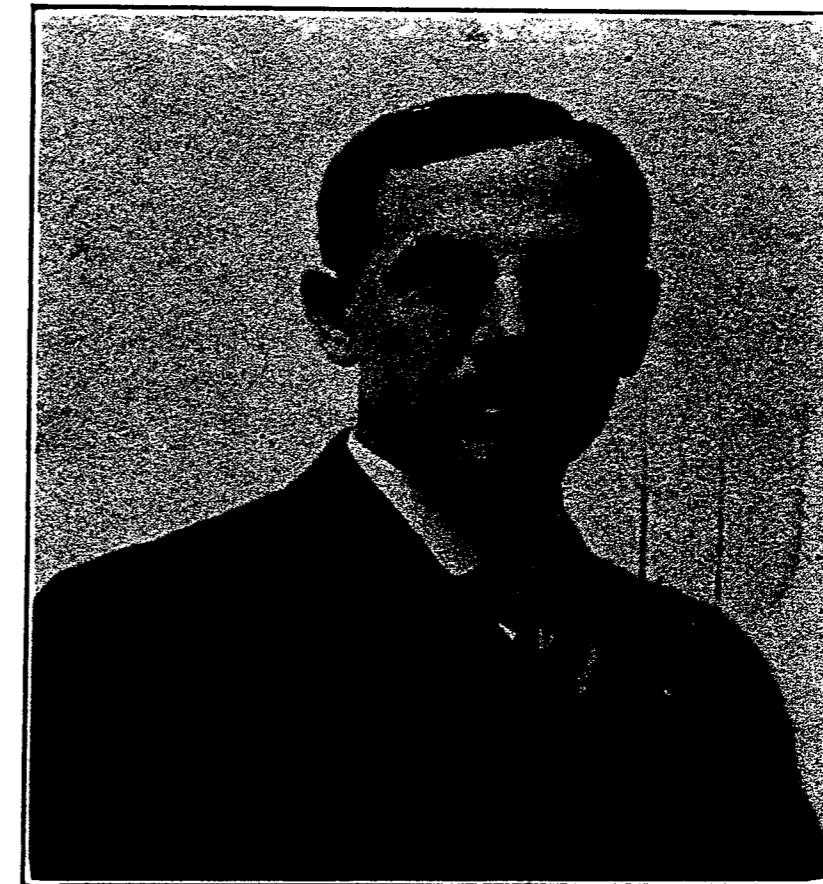
The next quarterly meeting will meet with the Walworth Church in July.—*Milton Junction Telephone.*

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MAY 20, 1940

No. 21



REV. JAY W. CROFOOT, D.D.

Agent of the Conference Committee to Promote the Financial Program. By appointment assumed this responsibility April 27, until Conference.

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The Sabbath Recorder

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

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EDITORIALS

PULPIT EXCHANGES AND SABBATH RALLY

For many weeks we have been looking forward to a Sabbath Rally day, accompanied as far as possible with an exchange of pulpits throughout the denomination. We value the work the pastors do in their own pulpits in the interest of better Sabbath understanding and the promotion of better Sabbath observance and sharing. The thought in having an exchange is that thereby a new voice in our pulpits may be heard on this occasion, which of itself has value, and that the result will probably be at least two sermons presented in each congregation, lending emphasis to the value and place of the Sabbath in modern life. At least our line of reasoning is that the pastor will "try out" his sermon in the home church before preaching it in his neighbor's church.

Some adjustments have had to be made. Several pastors recently going to new fields are themselves the new voices with the rally message. Some pastors have felt they could only with great difficulty get away from their own work. And in some cases laymen are being used where churches are pastorless at this time.

Also, in a few cases a nearby date has been chosen from local necessity to make the exchange and present the message. Illustrations of this are found in Pastor C. A. Beebe's going to Jackson Center the past Sabbath, May 11. This was also true of Berlin, N. Y., the writer visiting this group on Sabbath, May 11. Here he delivered three messages: one on "Sabbath Attitudes," Sabbath eve; "The Sabbath and Seventh Day Baptists," Sabbath morning; and "The Power of a Mas-

tering Imperative," the last, at the Schenectady Mission, Sabbath afternoon. We always feel it a real privilege as well as a great pleasure to visit and speak to these fine groups of Christian Seventh Day Baptists.

Pastor Wing is in the midst of closing his long and fruitful pastorate at Berlin, and the church is looking expectantly forward to the coming of the newly elected pastor and his wife, Paul and Ruby Maxson, who will assume their responsibilities the first of July. Interest continues to grow in the mission, which Brother Wing will continue to foster. Here there is an especially promising group of children and young people, three of whom were recently baptized and received into the Berlin Church. They gave a fine demonstration of their ability and consecration at a special children and young people's program at the close of the Sabbath afternoon sermon. There is no little talent to be found here and the field is a most hopeful one.

It is, of course, too early to report much of the "exchange" results. But we shall hope to have interesting and inspiring experiences to tell as we begin to receive reports from the men making the "rally" exchanges.

BAD FAITH IN GOVERNMENT

It is good in our day to hear a prophetic voice in the church. Dr. John Calvin Broomfield, Methodist Bishop of Missouri, delivered an address in St. Louis last month, quite of that nature. It produced editorial comment in one of the city's leading dailies and was reproduced in full. In the address Bishop Broomfield said that two things more than anything else have helped to create the critical

conditions of these times. They are "the death of the sacredness of human contracts and the murder of human personalities." For the first of these, governments are initially, and for the second wholly, responsible.

We reproduce the part of the speech and editorial as reported in a recent number of the Methodist Protestant Recorder.

"When future historians write of this age," said Bishop Broomfield, "They will find the first of these two great evils was born when Germany termed her treaty with Belgium a 'scrap of paper,' and from that international beginning has spread down through individual governments in their contracts with their peoples to a point where today a man's word is no longer acceptable." By the "murder of human personalities" he evidently means the total destruction of individualism, the inherent rights of human personality, by the totalitarian states, and the increasing restrictions upon individual rights in many other states.

It is eminently worth while to remind the people of this country of the terrible consequences of the wanton violation of sacred pledges by governments. Before the World War treaties were generally regarded as solemn obligations that it would be dishonest and dishonorable to break. The Constitution of the United States declared treaties entered into by this government to be the supreme law of the land. The contemptuous violation of the Belgium treaty by Germany at the beginning of that war established a foul precedent for governments bent on aggression. Japan broke treaties when it took possession of Manchuria and when it entered upon its war with China. Mussolini broke treaties when he made war on Ethiopia. Hitler broke treaty after treaty in establishing Germany's new power and in overcoming Czechoslovakia and Poland. Russia broke its treaty with Poland and also its treaty with Finland, when it took forcible possession of the eastern part of the former country, and when it entered upon its brutal war with the latter.

Continuing his lawless and ruthless course of violating treaties Hitler has seized Denmark and invaded Norway, Holland, and Belgium, one after the other.

All these destructive wars that have so changed the face and the moral atmosphere of the world are the results of the gross violation of the pledged faith of governments.

But the results of these breaches are as Bishop Broomfield points out, more widespread than their effects upon the nations subjected to merciless war. They spread the seeds of dishonesty downward until it has permeated human transactions, in government and society, everywhere. If governments can break contracts with other governments they can break contracts with their own peoples. He reminds us that our government broke faith when it abrogated the gold clause, an act which the Supreme Court declared to be highly dishonorable. Worse still is the

example of governmental bad faith upon citizens generally. It is not at all surprising that private citizens find excuse for similar dishonesty of conduct.

Devotion to the pledged word is the foundation of sound human relations, whether in government or in society generally. Destroy it and there can be no political, economic, or moral stability. There can be no dependable basis for peaceful international relations, so long as treaties can be wantonly violated by governments with impunity. And there can be no dependable basis for sound domestic or social relations if honesty ceases to be regarded as a public or private virtue. While we witness with horror the merciless inhumanity of the wars conducted by these chief violators of treaties, it should be realized that the moral degradation therein manifested had its beginnings in dishonesty, in the gross rejection of sacred obligations, in the shameless dishonor of truth and integrity.

AMERICAN MOTHER, 1940

No doubt Mrs. Charles H. Mayo, widow of the famous surgeon from Rochester, Minn., would be the first to shrink from the thought of the personal publicity that attends her selection as "American Mother for 1940" by the Golden Rule Foundation. Like other mothers of large families in America—she had eight of her own and two adopted children—she took her work of being a mother in her stride. Never for a moment did it cross her mind that some day she would be singled out and honored for just "being herself."

But her friends insist that she has well deserved this honor. Like her famous husband hers has been a life rich in human relations. Both of them loved people and loved children. Both of them gave of this love unstintedly. That they were wise as well as loving is apparent from the fact that their children have grown up to be persons of distinction and importance in the communities in which they live, and have carried with them a measure of the warm fellowship that they had known in their parents' home.

Mrs. Mayo may derive comfort from the realization that her selection as "American Mother of 1940" is in a sense a tribute also to her late husband. Busy as he was, he always found time for his family, and to the end he took as active a part in family life as did his wife. Like her husband she was greatly interested in medical work—she had served as a nurse in her youth. Her close interest in his work was, of course, in line with her broad human sympathies. Certainly her selection for this distinction is well deserved. It is a tribute to a devoted wife as well as to an ideal mother.

—Selected.

ITEMS OF INTEREST

A history making Conference was held recently at Atlantic City, N. J. It was the first Methodist Conference held since the three great branches of Methodism united. Among the actions taken which have caught our attention from brief reports are found a strong disapproval of President Roosevelt's appointment of Myron C. Taylor to the Vatican, and a two to one vote urging his recall.

Full clerical rights to women were denied by a strong vote. The debate seemed to center around the difficulty of finding appointments for women as members of Annual Conference on the same terms as men preachers. Many churches, it seems, are not in favor of women preachers as pastors. One delegate is quoted as saying, "There could be no greater unkindness to a woman than to appoint her to a charge which did not want her."

Recently, in Chicago, Roger W. Babson, former moderator of the Congregational-Christian churches and well known economist, was unanimously nominated for President by a re-vamped Prohibition party. The party's platform, written by Mr. Babson, stresses the need of a "spiritual awakening" and opposes "the liquor traffic, harmful narcotics, commercialized gambling, deceptive radio broadcasting, political graft, and injustices of all kinds." The Prohibition party will be interested in "purifying government and reducing debt and taxation," in "promoting tolerance for all," in "assuring wage workers and consumers a fair share of industry's profits," and in "avoiding war by maintaining friendly relations and providing adequate defense."

In a group interview in Washington, last month, Secretary of War Woodring told the editors who represent many of the country's most influential Protestant journals, that he was "almost one hundred per cent pacifist," and that the purpose of the Department of War is to preserve peace, "not to make war." When asked why there was no Department of Peace represented in the Cabinet, Mr. Woodring explained that such a classification would be unnecessary in view of the present aims of the War Department.

Portland, Ore.—"Streamlining" of church services was advocated here by the Right Rev. Benjamin D. Dagwell, Episcopal bishop of Oregon, in an address at the opening of the fifty-second annual diocesan convention.

"I feel we need to 'streamline' some of our services," said the bishop. "They drag. They are too long. Services with over-elaborate music, unfamiliar hymns, long prayers, and vain repetitions are not refreshing or inspiring, but exhausting to priest and people.

"Let us endeavor to raise the standard of church music and preaching; then we shall see higher standards of regular church attendance."—*Religious News Service.*

PROMOTING THE FINANCIAL PROGRAM

By Jay W. Crofoot, Agent

Those interested in the financial program of the denomination will perhaps want to know that as Financial Representative or Field Agent of the Conference I spoke on Systematic Giving at our church at Daytona Beach, Fla., on April 27; at Alfred, N. Y., on May 4; and at Marlboro, N. J., on May 11.

At the first and third of these churches an afternoon meeting was also held for open discussion of the Denominational Budget. At Alfred this was not done as the Conference president had already spoken there on the matter, and he will be there for any needed "follow up" work.

At the discussion meetings or forums the need of raising the current year's budget was stressed, but even more emphasis was put on learning how much may be expected for the year beginning October 1, 1940.

At Daytona Beach the executive committee of the church, together with other interested people, agreed that while they may not be able to contribute as much as last year, they do feel confident that they can raise for the Denominational Budget a sum which is forty per cent above the average for the past five years.

At Marlboro, while official action will await a church meeting early in July, the opinion of all who expressed themselves on the subject was that a sum can be raised which is twenty-five per cent above the five-year average.

A hopeful beginning!

May 13, 1940.

"A church budget is the amount of money needed to operate the church for a year. It has two parts: that which we spend for ourselves, and that which we give for others."

DAILY MEDITATIONS

Theme for the Week

Seventh Day Baptists Working Together

Sunday, May 19

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 21.

Read John 17: 8-11.

In union there is strength. One by one a bundle of sticks was broken. The sticks as a bundle could not be broken by human strength. Thus did an old man impress upon his sons the value of sticking and working together.

The Sabbath does something for those who have a conviction that it is God's day and his will for us. It is a bond binding us together in a union in the Lord—a union that none can break if we hold and work together.

Prayer: Our Father, we thank thee for the truth and the love that bind our hearts and lives together. Sanctify us by thy word, and make us faithful this day. In Jesus' name. Amen.

Monday, May 20

"... and ye shall be witnesses unto me. . . ."

Acts 1: 8b.

Read Acts 1: 4-8.

A witness bears testimony to what he personally and actually knows. We are true witnesses of Jesus if we faithfully manifest what we really know about him; and of the Sabbath of which he was Lord, if we have true knowledge and conviction concerning it. What our parents or friends have passed on to us is not enough. Is that our weakness?

One who came into the Sabbath light five years ago writes: "Oh, . . . how I wish I could help Seventh Day Baptists to see just what a glorious heritage is theirs. In the five years since I've been adopted I have learned to appreciate what the Lord can do for his children. An 'outsider' can often realize them (these blessings) more clearly and definitely than one who has always taken them for granted."

We need more heart experiences to be profitable witnesses of what the Sabbath is and what the Lord does for us.

Prayer: Lord, help us to be loving and loyal—to thee and to "the household of God." Direct our thinking this day. May we be true witnesses of the things we have heard and known from thee. Amen.

Tuesday, May 21

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20: 31.

Read John 1: 6-14.

We are all interested in life. Jesus came that we might have life and have it more abundantly. Jesus, whom John in his gospel is pointing out and whom he wanted men to accept as the Christ, the Son of God," had touched with sympathetic hand and unrivaled power the whole circle of human life and had invested every object therein with unfading beauty and exceeding grace." Such is the Christ who declared, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Prayer: Even so, Lord Jesus, may we find thee in our daily experiences, and know thee, "whom to know aright is life eternal."

Wednesday, May 22

"But they that wait upon the Lord shall renew their strength . . ." Isaiah 40: 31a.

Read Isaiah 40: 25-31.

As the day wanes, the strength of the laborer diminishes. With added years, increased burdens and responsibilities weigh down the wayfarers of life. Deferred successes and realization of one's hopes depress. Seventh Day Baptists are no more free from these experiences than are others. Our lesson declares that "even the youths shall faint and be weary, and the young men shall utterly fail." Here is no encouragement for one to depend upon his own strength and resources, however sufficient they may seem. Strength sufficient and renewed day by day is promised to those who "wait"—call upon—depend upon—the Lord. The quiet hour, the devotional period, is needed by us all.

Prayer: "O Lord, our Lord, how excellent is thy name in all the earth." Thy care for man is from "everlasting to everlasting upon them that fear" thee and to all who "keep thy covenant and thy commandments." We thank thee for renewed strength and for thy assurance that "underneath are the everlasting arms." Amen.

Thursday, May 23

"... they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40: 31b.

Read Psalm 103: 1-5.

Our meditation this morning follows that of yesterday. The experiences related in our text are common to those who truly trust in the Lord, as they meet the exigencies of life. The prophet has clear insight.

In moments of exalted experience it is easy to mount up as on eagle's wings. In the heat of the race, applauded by our fellows, we run our course. But it is walking days that try our souls. Isaiah sees life as it is, and brings us the encouragement of our text.

"They that wait . . . shall mount up with wings . . ."

Prayer: We thank thee, O God, for the assurance of faith, and for the comfort and power of prayer. May we make more use of the "closet," where we may be alone, to wait upon thee. Forgive our feverish ways. For Jesus' sake. Amen.

Friday, May 24

"Ye are the light of the world . . ."

Matthew 5: 14a. Read Matthew 5: 13-16.

A fisherman was asked, "How do you know that Christ is risen?" His reply was, "See those cottages on the cliff? Sometimes when far out at sea I know the sun is risen by the reflection in those windows. So of Christ. I see the light reflected by some of his followers, and because I feel the light of his glory in my own life." A good answer and a worthy testimony.

Our lives must reflect the light and love of Christ, that life's mariners, out of sight of land—it may be—may still know Christ is—and come to "feel" him in their own experiences.

Prayer: Our heavenly Father, we thank thee for light and life. We thank thee for Christ, our Savior. Help us to be true reflectors of the true light. Amen.

Sabbath Day, May 25

"And God blessed the seventh day, and sanctified it . . ." Genesis 2: 3a.

Read Deuteronomy 5: 12-15.

In the Sabbath day we find a beautiful grace of God. In the beginning "he rested . . . and blessed the seventh day and sanctified it." Genesis 2: 2, 3. In the Decalogue it is remarkably associated with God's grace. At the very center of an unequalled summary of the moral code we find: "Remember the sabbath day to keep it holy"—separate, set apart—from uncommon and unholy uses. We are reminded here of the reason; that is, in honor

and commemoration of God's creative acts. In Deuteronomy 5: 15 we find another significant reason for remembering and observing: "remember that thou wast a servant in the land of Egypt, and that the Lord brought thee out thence through a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the sabbath day." Thus again the Sabbath is associated with God's wonderful grace, that of redeeming his people.

Jesus, our Redeemer, claims to be the Lord of this day—the seventh day. "Made for man"—it is for us, and for all others.

Prayer: We thank thee, our Father, for thy manifold mercies and blessings. We thank thee for the Sabbath and that we are deemed worthy to be its conservators. May we prove loyal in its observance and faithful in sharing it with others. For Jesus' sake. Amen.

MISSIONS

THE ABIDING CHRIST

By Rev. Everett T. Harris

Among the first words of the Master to his disciples were "Follow me," and among his last words to them were the words, "Abide in me." These two invitations are the alpha and omega of Christian faith and practice.

To make the decision to follow Christ, to declare publicly our decision, to follow Christ in baptism, and to join in the fellowship with those of like faith, these things are of first importance. We do well to preach and teach them. But another Christian truth is equally important—to abide in Christ. And this truth is often neglected in our preaching and teaching. Many begin to follow but they do not abide.

Christ gave as an illustration of how we may abide in him the teaching regarding the vine and the branches.

As spring comes again and the branches are pushing out their tiny leaves and blossoms how appropriate it is to think of Christ's words to abide in him even as the branches abide in the vine or the trunk.

Let us direct our thoughts to realize the truth in these words. It is the work of the vine to feed the branches and to hold them up in the sunshine so that they may be strong and healthy. It is also the work of the vine to hold its branches from being torn off in the storms.

In a very real sense the Spirit of Christ in our souls is the nourishment of our souls. We grow stronger in spirit as we commune and have fellowship with him. He holds us in the light of his truth and we grow strong and healthy in soul as his spirit abides with us.

We sometimes feel that we must hold to Christ with grim determination, but it is part of this teaching that he holds us fully as tenaciously as we hold him. What a source of comfort and assurance to know that we are held by him! Jesus prayed, "Holy Father, keep through thine own name those whom thou hast given me." He will keep us if we will do our part. When a branch is lifeless and rotten at heart, even the strongest vine cannot keep it from blowing away in the storm. Even Christ with his great keeping power cannot avail if we neglect the means of life and growth.

But when there is life it is almost impossible to tear off the branches from the vine. This I learned recently when trying to break off a grapevine branch which hung down out of place. How firmly the vine holds its branches!

Christ's words, "Abide in me and I in you," reveal a reciprocal relationship. We are to abide in him as well as his spirit in us. It is the work of the branch to bear leaves and fruit. The fruit does not grow on the vine, it grows on the branches.

Jesus said, "Every branch in me that beareth not fruit he (the husbandman) taketh away." If we do not bear fruit as Christians we might better be taken away so that the space and life we take up may go into a branch that will bear fruit.

Now, I believe that bearing fruit for Christ means winning souls to him and helping in the redemptive plan of God for which Christ came and suffered and died. If we are not able—for one reason or another—to win souls for Christ by our personal efforts, then we are to support, encourage, pray for, and give aid to those who can and will do this. Not all are given to be evangelists; some are teachers, some are pastors, some are just hard-working farmers who support the evangelists, teachers, and pastors. But we may all have a part in bearing fruit for Christ as we pray for it, look toward it, and joy in it when souls are won to him.

When you see that which you have worked and prayed for come to pass and you feel humbly that you have had a part in it, you know deep in your heart what it means to

contribute to Christ's kingdom as the branch contributes to the vine.

I have never heard of a branch that bore fruit that did not have leaves. I have heard of branches that bore leaves that did not bear fruit. Jesus did not mention the part that leaves play in sustaining life in the branch and vine and he may not have meant that the figure should be carried that far, but I would venture to carry it and hope that it is in his spirit.

Leaves are as essential to the life of the tree as are roots. The leaves take the raw materials from the air and the water obtained from the soil and under the influence of sunlight these are changed into food for the tree. This process, called photosynthesis, is a wonderful thing when we stop to think that all life on the earth depends upon it. Animals cannot make their own food, but leafy plants or trees can. I believe that when Christians abide in Christ they are as leaves to the vine. The spirit of Christ in the world is rendered ineffective without those who will "give back the life we owe."

The leaves make the tree beautiful. If the fruit of abiding in Christ is to be a doer for Christ, then the leaves must symbolize the rendering of our worship and praise to the heavenly Father. Sincere and loving worship is an act of beauty to any thoughtful man, and I believe is so to God.

Does the thought that God actually needs us tend to make us conceited and filled with arrogance? No, not in this day when the value of the human soul is being trampled under foot. Rather it gives us back our self-respect and the feeling that God is as a father toward his children. I love my boys, but I want them to love me too, and in that relationship is joy beyond words. Yes, I believe God needs us to abide in him as much as we need him to abide in us.

I heard of a man opening oysters, who found a valuable pearl. Many had handled that oyster but failed to realize its contents. To experience the blessings of abiding in Christ and his spirit in us is a pearl of great price, which a man might well sell all else to possess.

Again, I have known men to speak fluently of certain phases of the life of Christ, quoting Scripture to prove their points—giving the pros and cons of this and that. Yet their lives seemed to lack something. They had a knowledge of Christ, but it was doubtful if they knew what it meant to abide

in him. We ought to be slow in judging such. Even though one does not speak of the joys of abiding in Christ, he may know that joy. It may be an experience too precious to mention—yet we sometimes wonder if the reason is because they have no experience to mention.

For one to be well versed in the history of Christ, or even to quote his words fluently, does not mean that such one abides in Christ. To abide goes deeper than this. It is to have our spiritual life in him, to commune with him as friend with friend, to find our daily strength in him, to bring back the fruits of each day's toil and "lay our homage at the Master's feet," and finally to give him the love and devotion of our hearts. All this and more is caught up in the experience of abiding in Christ and Christ in us.

It has been my intention to give meaning to one of the most joyful and deeply satisfying experiences of the Christian faith.

Jesus closed his discourse on abiding in him with these significant words, "These things have I spoken unto you that my joy might remain in you and that your joy might be full."

It is a source of joy to abide in Christ and to know his spirit abides in us; to receive of his strength and to know that he needs us.

The world offers thrills and short-cuts to happiness, but invariably they end in disillusionment and sorrow. There is offered here a source of joy and peace that the world can neither give nor take away—the joy of abiding in Christ and Christ in us. Will you accept the gracious invitation—abide in him and let his spirit abide in you?

THE ECUMENICAL MOVEMENT

Items of Interest

By Rev. A. J. C. Bond

A meeting of the Executive Committee of the World Council of Churches (in process of formation) was held in New York, April 16. There is some prospect that the first meeting of the council will be held in America, possibly in Canada, in 1941. Dean A. J. C. Bond is a member of this Committee and attended the meeting in New York. Rev. Albert N. Rogers, pastor of the New York City Church, has been asked to serve as alternate.

Since 1920, the Faith and Order Movement has kept the week before Pentecost as a special time of prayer for the unity of the Church. Some members of the Anglican

and Roman Catholic churches keep January 18 to 25, the week before "the feast of the conversion of St. Paul," for this purpose. The secretary of the Continuation Committee of the World Conference on Faith and Order, Dr. Leonard Hodgson of Oxford, Eng., has been asked to explore the possibility of "an agreed week in which all who care for the cause of unity" may join in prayer. He thinks those holding the January date are not likely to agree to a change. Therefore, the question seems to be whether those who keep the pre-Pentecostal week are willing to give that up for the January date. The vote of the Seventh Day Baptist member of the committee is for the use of the week before Pentecost as a week of prayer for the unity of the Church.

Seventh Day Baptists have never made much of the observance of "days," although like many other Protestant denominations, increasingly they are observing certain days of the church year. Pentecost, the day of the descent of the Holy Spirit, "the birthday of the Christian Church," the day on which occurred the event which completed the revelation of God in Jesus Christ, when that spirit which was in him was made available for every man, should be given a place in our church calendar if any annual celebration of a day is to be observed.

If there is to be a week kept for prayer for the unity of the Church, the week preceding Pentecost would be of all days the most appropriate. Our pastors in considering dates and days to be observed, and in rejecting many suggestions, doubtless properly, would do well to make a study of the significance of Pentecost and give the matter of its appropriate observance careful consideration. Attention is called to Hasting's *Dictionary of the Bible*, Volume 3, Article, Pentecost, for a study of the subject. This article includes a plausible theory that Pentecost fell on Sabbath.

WOMAN'S WORK

Some weeks ago the Salem Ladies' Aid sent to each woman of the church a mite box. Each box was accompanied with the following letter. We are giving you the letter with the hope that it may offer inspiration to other women's societies; we know that it will interest all readers, at least. What unique, interesting, and worth while piece of work has your society accomplished? Will you not

report it to the editor of your "Woman's Work," that others may share the joy of your accomplishment?

Dear Aunt Rachel:

For years the ladies of the Salem Seventh Day Baptist Church through the Ladies' Aid society have pledged and paid to the denomination \$225 a year. This money has been raised through free will gifts, Thanksgiving turkey dinners, dollar in rhyme, birthday pennies, monthly suppers, Kiwanis luncheons, and various ways.

But times have changed and the women of the church have changed; this is about the third generation, and we have fallen down in the support of denominational work. Do we believe less in our denomination? Do we mean to be less loyal to those who are giving their lives to the promotion of our cause throughout the world? No, we cannot believe we have lost interest in our denomination, for do not "our hearts burn within us" when we read reports from Jamaica of those loyal folks, and from China of their sacrifice and consecration, and of the many struggling faithful ones on the home fields? Yes, we want to do something to help. Each one wants a little part in this great work. We can't serve Thanksgiving dinners, we can't serve monthly suppers, or Kiwanis luncheons, but we can do something. We can each give our mite. (Luke 21: 2,3.) We are sending out these little boxes, hoping all may find a real joy in using them.

We quote "Aunt Allie Randolph's poem." She has repeated it to us so often we have learned it. It has helped us. We hope it will help you.

"Go give to the needy God's living bread,
For giving is living," the angel said.
"Must I be giving again and again?"
My querulous and selfish answer ran.
"Oh no," said the angel, piercing me through,
"Just give until the Master quits giving to you."

Very truly yours,

Goldie Davis,
Arlene Davis,
Amanda Ford.

Salem, W. Va.

LETTER FROM JAMAICA

Miss Lotta M. Bond,
Lost Creek, W. Va.

Dear Miss Bond:

Your letter of March 10 was received on March 23. The late delivery was due to insufficient postage. We are so near the U. S. A. that often individuals think that the cost of sending a letter here is the same as in the United States, but Jamaica being a British possession, the postage on mail here is naturally more. Letters by boat mail from the U. S. here cost five cents each, and air mail letters cost ten cents each. It costs more, however, to send letters from here to the

United States; letters by boat mail cost three pence (six cents) each, and air mail letters cost ten pence (twenty cents) each.

I was very happy to hear from the Woman's Board through you. I had been thinking of trying to establish connection by correspondence between the women there and those here. All of our women here have been working very well since our conference last September.

We now have nine organized women's groups in as many churches here. Six of them have been organized since the beginning of 1940. The aims of these women's groups are to aid the poor of their churches and communities by the making of necessary garments, etc.; and to build up our School Fund by regular small contributions, by selling products raised in gardens which have been set aside for that purpose and which the men of their churches help them to raise. We hope by means of the School Fund to be able in the near future to start a school, which has been needed here for a long time. The women also raise money for the School Fund by presenting special programs at various times.

I shall be honored to accept the appointment as the correspondent of the Woman's Board here in this island. The allotment you spoke of in your letter will help me to keep up correspondence and other necessary little things to help our women here. May God bless our women as they work for him all over the face of this globe.

Very sincerely yours,

Martha A. Crichlow,
(Mrs. Luther W. Crichlow).

27 Charles St.,
Kingston, Jamaica, B. W. I.

WHAT THE SABBATH MEANS TO ME

By Clifford F. Lamson

I keep the Sabbath because it is a memorial of the creation of the earth.

God rested on and blessed the seventh day and commanded man, also, to rest on that day.

The Sabbath was made by God, not by man, therefore is holy.

I believe it is today one of the tests of a Christian, whether he will walk in God's law or no.

Jesus Christ honored and obeyed it. It is not ceremonial and there is a blessing in keeping it. If we are true followers of Christ we will honor it as did the apostles. See Acts.

Raynham Center, Mass.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Julia Stephan

Read Romans 10.

"Now faith cometh by hearing, and hearing by the word of God."

In the Book of Joshua we see so clearly how faith comes by hearing, and hearing by the word of God. Rahab was saved because of her faith; not because of the amount of truth that she possessed, but rather by believing and obeying the truth that she had. This led her to God.

Her faith was followed by "good works," and our faith should produce "good works" for him. God has rich rewards for those of us who believe and obey him. Young people, are we showing our faith in him by our lives?

Nortonville, Kan.

CHRISTIAN ENDEAVOR SERVES

By Merle Fuller

Just as the Bible is still the most popular book after two thousand years, so Christian Endeavor exists fifty-nine years after two dearly beloved people saw a need and promoted its organization. The fact that it is existing proves its service, for "growth in Christian living comes from endeavoring to help others." But *how* does it serve?

When the International Convention met in San Francisco a few years ago, a list of activities for endeavorers was prepared from things that had been done, or ideas that were good suggestions. The lists were lengthy, so I mention only a few of each.

1. Service to the Home Church

Promote a "Go to Church" campaign.

Hold services in surrounding country communities.

Aid the pastor with some of his routine work.

Make collections of missionary pictures and curios for use in the church.

Assume the responsibility for paying certain church bills.

Conduct a magazine exchange.

Take care of church lawns and beautify the grounds with flower beds, shrubbery, and rock gardens.

Contribute furnishings for junior and primary rooms in the church.

Help with a Vacation Bible School.

2. Service to the Community

Prepare baskets of food at holiday seasons.

At Easter time color eggs for an Easter-egg hunt at the crippled children's home.

Take sunshine to hospitals with valentines, May baskets, birthday cards, books, magazines, and puzzles.

Make shut-ins happy by visits, singing, flowers, and take joy to orphanages in much the same way. (Two experiences I have had, one singing with a group at an orphanage, and the other at a school for the blind, have brought me to a realization of how much it really is appreciated.)

Raise a garden, giving the produce to needy families.

Exchange programs with other young people's groups in the city.

3. Service in the Homeland

Making scrapbooks, collecting used quarterlies, papers, cards, and song books to send to mission schools.

Collecting phonograph records to be sent to mountain communities where there might not be radios.

Giving magazine subscriptions, writing letters, and sending Bibles to children in mission schools.

4. Service to World Friends

These were very similar to those of the homeland but sent to foreign countries instead.

Besides all these, we are a part of the district, state, and international societies, which gives us many opportunities for serving.

Most of what I have mentioned have been ways in which we *could* help. What are we *really* doing? The Christian endeavorers in this church are doing a great deal, such as holding offices, singing in the choir, and aiding financially; but right now we are especially interested in what the young people of our denomination can and are accomplishing.

Dr. Ben R. Crandall, president of our Conference this year, hopes to have two hundred young people in attendance. It is a goal toward which to work. Plans are being discussed for a camp to be held the week previous, for fellowship and study in leadership training. Funds are being raised to send an organ to South America.

Is C. E. serving? We are before you proving it. It is!

Battle Creek, Mich.

TO THE YOUNG PEOPLE

This week there has been received a message to the young people from Rev. Willard D. Burdick who has been for many years an active minister in our denomination. He is now retired from active pastoral work and has time to give unbiased thought to our denominational problems. Therefore there comes from his pen this very vital message to the young people of our denomination.

PLANNING FOR THE FUTURE

By Rev. Willard D. Burdick

It has been a real pleasure to see the increasing interest that our young people have been taking during the past fifty years in church and denominational work, and I listen with interest to their programs presented at denominational meetings, and read with encouragement their letters, reports, and articles that are forward-looking. But I have observed that during these years there has not been the uniformity of plan and continued interest and effort that the cause needs.

During its existence the headquarters of the Young People's Board has been changed again and again, often, no doubt for good reasons, but such a course has not been conducive to permanency of plans and the development of work in the local church and the denomination. I am certain that the work of the Missionary Board and the Tract Society have been carried on better because they have had permanent headquarters, and that this permanency has enabled them to have as directors a company of men and women who are in a measure specialists in their lines of service. Yes, I know that the question of membership in these boards is different. There is no age limit for membership in the board of directors of the Missionary Board and the Tract Society, while there seems to be an unwritten law that *old* persons shall not be placed on the Young People's Board—and young people pass, in a few years, into the "less young" class and other *young* people take their places in *young people's work* in church and denomination.

I believe that there is no more vital interest in our denomination than that of our Young People's Board, and that we shall suffer even more in the future than we have in the past if we do not strengthen this work.

We who have passed into the "less young" period of life must sympathetically and helpfully advise and support the formation of a system of training and service that will continue working when new and somewhat inexperienced persons take the places to guide in plans for work in the local church and the denomination.

I trust that with the consolidation of our three boards, "the young and the less young" will harmoniously and sympathetically work out a course of Christian education and service that will be sufficient for our needs and that will not suffer when one class of young

people goes out and a younger class takes their place.

I believe that both the old and the young are anxious to have this realized, and that each has much to do to realize this end.

Young People

Remember that you are the connecting link between the past and the future.

Appreciate the cost of your heritage.

Be true to God, to truth, and to your highest interests.

Keep posted through our denominational literature about our boards, their problems, their needs, and their opportunities for service.

Improve local opportunities for worship, Bible study, and service.

Welcome Divine guidance and help in daily living.

Milton, Wis.,

May 1, 1940.

MY CONCEPTION OF THE SABBATH

By Lucille Severance

I like to imagine our heavenly Father, as the Sabbath eve is about to arrive, saying to his Son, "Come, let us go into the Holy Sanctuary where our angels are waiting to worship and greet us and where our dear earthly children will be coming for love, comfort, and strength, and a little taste of heaven."

As he sits on his throne thinking how good it is to have one day of the week for nothing but fellowship with his angels and his earthly children, perhaps a mother comes, very worried about a sick baby. She is so weary from trying to do something for the child that she sinks at the Master's feet with her Bible, and studies. Soon, she knows not how nor when, but she feels more hopeful and happy, knowing that God loves her little one even more than she does and that he will do whatever is best for it, even if that be taking it unto himself.

Next, perhaps, one comes, grieving over a loved one who has been taken from him. He has sought for comfort from friends and other sources, finding none, but as he kneels there in prayer the glory of God envelopes him and he almost feels that he has heard his loved one say, "I'm happy here with the Lord, dear, so keep busy in God's tasks and the time will fly till we can be here together with no fears or tears."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I noticed in the RECORDER, this week, that you didn't have any letters, and so I decided to write; and I haven't written in more than a year, anyway.

I am in the eighth grade this year. There are eight in my class, three girls and five boys. We are to have our diploma test the ninth of May. Our teacher has been reviewing us on a sample test that is made out something like the regular test, and it won't be so hard to pass as if we hadn't been reviewing.

Our graduation will be held at Harrisville, W. Va., the county seat of Ritchie County, the county in which I live.

Sabbath, the twenty-seventh of April, I was thirteen years old. I had a nice time all day. I got a beautiful song book of famous hymns with the stories of their origin in it, from two of my great-aunts. One of my aunts, who is an author, sent me one of her new books. Another one of my aunts sent me a pretty crocheted pocketbook which she crocheted herself. Daddy got me a whistling ring. When you put it to your lips and blow, it whistles.

I wish you and all the RECORDER boys and girls could be down here and see our baseball games. The Berea girls play the Auburn girls, and the Berea boys play the Auburn boys, tomorrow. The boys have already played two games and Berea beat Auburn both times.

You said in your letter in the RECORDER that it was cold and snowy up there in New York. There is quite a contrast between here and there, because we have planted part of our garden, today. Some people have had things planted for two or three weeks.

I think your study lesson in the RECORDER is a very nice thing. It is just what I have been hoping would be put on the Children's Page.

Your friend,
Anne Estelle Beebe.

Berea, W. Va.

Dear Anne:

I like the way you began the "Merry month of May" by writing for the RECORDER once more, and also that you have written such a nice, long letter. I hope it will be a long time before you begin to think you have out-

So God blesses each one with the special blessing he needs. Some are tired, some discouraged, some too excited over worldly things; but all in the need of the comfort, strength, and blessing of God. All through the day it lasts—a closeness to God and a particular blessing that cannot be had on other days, because God blessed the Sabbath with an especial kind of blessing.

I like to think that in the end of the Sabbath the Lord comes very near to each soul who has stayed to the end (rather than running off to worldly things in the middle of the afternoon, as we sometimes do), and puts his loving hand upon his head and says, "Good-bye, my child, we must leave this Holy Sanctuary. It has been good having my loving children with me today. Be a good child through the week and don't hurt your Father and elder brother. Sometimes the little sinful things you do make sharp pains come again to those poor hands that were nailed to the cross for you. Try to be a more worthy child and if you need help you know we are always close and willing to give you aid. My richest blessings I give you, and come again to spend the whole day with me as the sun sets next Sabbath eve."

1711 "D" Street,
Lincoln, Neb.

TEN WEEKS OF TITHE EDUCATION

Any church may now put on a ten weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only three and a half cents per family.

A complete set of samples and full particulars will be sent for forty cents. This includes 31 eight-page pamphlets, 25 two-page tabloids, and one text book "The Scriptural Basis for the Tithe."

Please give your denomination; also mention the SABBATH RECORDER.—The Layman Company, 730 Rush Street, Chicago.

"The Church depends entirely on the love and loyalty of men and women for its success in the community."

grown the Children's Page, as some of my RECORDER boys and girls seem to have done. If I haven't outgrown it I don't think they ought to, do you?

How time does fly! I can hardly make myself realize that you are really thirteen years old, but when I count up the years I have added to my own age since I have known you, I have to admit it. However, I'm not going to admit that I am old, so there! Would you?

Will you attend high school in Harrisville next year, or is there a high school nearer home? I'm sure you will find high school interesting, and then, before I realize it, four more years will have flown by and you will be entering college. Would you believe it—some of the boys and girls who used to write for the RECORDER have already been graduated from college? I'm not going to say how long ago.

I think your birthday presents were all very nice. My birthday was also in April, the fifteenth, and my presents were a box of candy, a house dress, a nice rug for my bedroom, and a pair of crocheted curtain pulls. Your whistling ring must be quite a novelty. I don't believe Skeezees would like it, though, for he runs and hides when my whistling tea-kettle begins to whistle.

Well, it is no longer snowy here, and Pastor Greene has quite a bit of his early garden planted, but we have had only a day or two of warm, spring weather. Most of the time "chill winds blow." However the robins seem to say, "It's spring! It's spring!" And the budding trees and green grass all declare it.

I am glad you like the study lessons and hope other RECORDER children are finding them helpful. Our next study lesson will be on the topic, "The Law of Duty," and our Bible verse is, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22.

By doing our duty at all times, by being true and faithful in whatever we do, we are sure to please the dear Savior whom we seek to serve. If we are all faithful to duty, we are helping to make the world a better place in which to live. Let us look ahead and ask ourselves, "What duties have I this year?" And when we have found what we ought to do, let us do it with our whole heart. Here are a few duties for boys and girls to remember: to study lessons faithfully, to do well various tasks in the home, to take good care of pets, to help younger brothers and sisters.

You will think of many more. Next week I'll have a story for you about one who was faithful to duty.

Sincerely your friend,
Mizpah S. Greene.

WHY GIRLS SHOULD NOT SMOKE CIGARETTES!

By Rev. John Snape, D.D.

Feminine cigarette smoking is an unbeautiful aftermath of the World War, invented by the devil and capitalized by the Tobacco Trust. I speak these stinging words against it for three reasons:

1. *It brings woman down to the level of man.* There is to me a pathos, as well as a sarcasm, in a toast proposed by someone to woman: "Here's to woman; once our superior—now our equal!" There can be no doubt that woman has a moral right to the use of tobacco if man has, but the use of it, on the part of woman, never increases the man's respect for her. Anything that decreases the womanliness of woman decreases her charm.

2. *Not one woman in one hundred smokes cigarettes for the sheer enjoyment of it.* Why, then, does she do it? It is a part of the moral let-down that accompanied and followed the war. It brings us a little nearer to the jungle. It is a part of the return to savagery. It shows that the female dares to be as deadly—and as unfragrant—as the male. It drops the beauty of femininity to the lower level of comradeship with masculinity, and exchanges good taste for good fellowship. Somehow it hurts us to admit that the smoking woman is no better than a man. We have grown accustomed to her bobbed hair and bobbed skirts, but, try as we may, we can't get used to her carrying a "Camel."

As one of your brothers who still respects you, and believes in you, and loves you, I ask you to give it up. Is there one good reason why you shouldn't? It decreases your femininity, roughens your beauty, darkens your teeth, dulls your conversation, befouls your breath, endangers your health, beclouds your moral discrimination, and weakens your influence. Be different from us—therein lies your greatest charm.

3. *It is a principle of Scripture that a thing, though innocent in itself, becomes harmful and wrong if indulged to the moral disadvantage of another.* That is what Paul meant

by saying, "If eating of meat makes my brother to offend, I will eat no meat while the world stands." Now, sister, cigarette smoking makes a good many brothers to offend—your own little brother for instance, who justifies his indulgence to the menace of his health and the strength of your example.

—Selected.

OUR PULPIT

THE PAWCATUCK CHURCH

By Karl G. Stillman

(Address given at the one hundredth anniversary of the church, April 13, 1940.)

In the year 1840, when this church was organized, the community was referred to generally as Pawcatuck Bridge and, after the fashion of those early days, milestones were erected on the main highways serving the village, with the legend "1 mi. to P.B." inscribed thereon. Some of these milestones may be seen today, for I know of one on the old Pequot Trail or Hinckley Hill road and another on the Mill Town or North Stonington road. The organization meeting of the church as described in the statement of the constituent members was held "at the Union Meeting House, in the village of Pawcatuck, in Westerly, on the 16th day of April, 1840." Legally, however, the name of the township was Westerly, so if we bear in mind the facts which I have stated as to the accepted conversational designation of the community, it is readily understandable that this church should have been named the "Pawcatuck Seventh Day Baptist Church in Westerly."

The Westerly Seventh Day Baptist Church of earliest days was located on the knoll just east of the Ashaway road at Meetinghouse Bridge, and from 1680, when its first house of worship was erected, to 1708, the date of its establishment as a separate organization, it functioned as a branch of the Newport Baptist Church, which was the first Seventh Day Baptist Church in America. The first settlers followed agricultural pursuits almost solely, although some trading was inevitable. With the gradual transition from the agricultural age to the machine age, as economists are wont to term it, the inhabitants of this section in common with other areas tended to migrate to sites adjacent to undeveloped water power. Thus it was altogether natural that the banks

of the Pawcatuck River should attract many new residents. By 1840, the village of Westerly contained approximately seventy-five houses and a few stores, and though by comparison with today that was a small hamlet, nevertheless it had the earmarks of stability of residence in the minds of the many Sabbatharians within its confines. Consequently the desire for a local church was natural, with the result that fifty members of the First and Second Seventh Day Baptist churches in Hopkinton and the First Seventh Day Baptist Church in Westerly (the old Dunn's Corners Church), banded together after securing the consent and approval of their former church homes and with the assistance of Elder William B. Maxson and Elder Daniel Coon, organized this church of which we are all so proud.

At this period the entire township had only 1,912 inhabitants, and we are told there were only two church organizations in existence—the Episcopal with a membership of 118, and the First Baptist which had 100 members. The Episcopal Church alone had its own house of worship, it having been erected in 1835. However, the Union Meeting House, so-called, which was located on the site now occupied by the Old Town Hall, was the place where all Christian denominations with the exception of the Christian and Catholic organizations were nurtured in Westerly. This structure was erected in 1822 by a group of stockholders who held it by charter and a fund for the maintenance of worship was raised by public subscription and a chartered lottery scheme. Here rose the first church steeple and here rang the first church bell in town. In addition, the first organized group of choir singers gathered in this edifice under the leadership of Mr. George W. Gavitt, Westerly's first cabinet maker who later was to donate to the Pawcatuck Seventh Day Baptist Church the land on which this church building is located. The Union Meeting House also has the distinction of being the first to introduce instrumental music in worship in this community, which was an innovation evoking strong opposition among some worshipers. We read on one occasion, when a bass viol had been brought into the church gallery after quite a struggle, that the individual who at the time was conducting worship "rose and gravely introduced the services as follows: 'We will fiddle and sing the 139th

Psalm.'"

The spirit of the choir on that occasion is best illustrated in the words of its leader, who, turning to the bass violinist said, "Now put in; bear on all you know." Of course stern displeasure was exhibited against such orchestral accompaniment by some, and later on this feeling was illustrated in a striking way by the remark, "It is all catgut and resin religion."

And so it was in the atmosphere described that our church began its separate existence. One of the first problems to be settled was the adequacy of possible financial support for the new organization and, as was the custom in those days, a solicitation was conducted among those interested to ascertain the number of persons who would rent slips or pews. One cannot fail to be impressed by the size of the rental charges, for too many of us in this day give much less to our church than our forefathers. In the exhibit downstairs there is a receipt dated January 20, 1840, which reads as follows:

Recd of Samuel Saunders forty dollars in full for Slip No. twenty-eight, in the new Seventh-day Baptist Society in Westerly.

(Signed) Ephraim Gavitt treasurer

We are indebted to Deacon James A. Saunders, the grandson of the Samuel Saunders referred to, for the loan of this interesting and valuable historical document.

After the church had definitely organized, Rev. Alexander Campbell was chosen as its first pastor, entering upon his duties June 4, 1841, at a salary of \$300 per year. He was an active evangelist, and from his autobiography we learn of his many calls to outlying communities such as Stonington, Mystic, Jewett City, Rockville, and others. Transportation facilities were very limited and we can appreciate his zeal when we remember that many of his journeys were made on foot. In the fall of 1842, Rev. James L. Scott, a Sabbatharian preacher, by instructions of Conference held at Berlin, N. Y., came to New London and Waterford, Conn., and later to Westerly to conduct revival meetings. The first meeting of importance which he attended was in Rockville, where about thirty members were added to that church. This meeting was conducted by our first pastor, Rev. Alexander Campbell, assisted by Elder John Greene, an evangelist of wide experience and marked success, who worked in co-operation with Elder Campbell on numerous occasions. Later, at

the insistent request of the First Baptist Church in Westerly, Elder Scott agreed to conduct services in the Union Meeting House, and after a discouraging beginning with only a few souls in attendance for the first two weeks, suddenly an overwhelming fervor seized the community, and for eight weeks or more the spirit of revival burned brightly among its residents. All churches, including our own new group, added a goodly number of members. The banks of the river were often visited for baptismal purposes, in spite of the rigorous winter weather. Even the Episcopalian rector of that day, Rev. Wm. H. Newman, practiced immersion and in this same manner received a large number of adults to his communion. Rev. Mr. Campbell's pastorate continued until April 2, 1847, approximately six years, during which ninety persons were added to the church rolls. During the early days of the church, in fact, on February 3, 1843, we find that a definite stand on temperance was taken through the adoption of the following resolution:

Resolved, That we will entirely refrain from the use of all intoxicating drinks as a beverage, and also by precept and example discountenance their use in this community, and that all who may hereafter unite with this church shall abide this resolution.

To this day, some ninety-seven years later, that resolution has not been repealed.

In the same year (1843) on December 12, the Sabbath school was organized with Henry W. Stillman as superintendent, this being the outgrowth of a Bible class formed at a business meeting of the church held the day after the church itself was organized, three years earlier.

The pastors of our church subsequent to Rev. Alexander Campbell have been the following: Reverends Isaac Moore, Alfred B. Burdick, Thomas R. Williams, A. Herbert Lewis, Nathan Wardner, George E. Tomlinson, Lewis A. Platts, Oscar U. Whitford, William C. Daland, Samuel H. Davis, Clayton A. Burdick, and Harold R. Crandall. Of this group the longest term of service was given by Rev. Clayton A. Burdick, extending over a period of twenty-six years.

Supply pastors mentioned in church records who served pending the appointment of active pastors include John Greene, Giles M. Langworthy, J. W. Morton, George B. Utter, L. R. Swinney, Theodore L. Gardiner, Wardner C. Titsworth, Boothe C. Davis, Samuel H. Davis, and Wayland D. Wilcox.

Deacons of the church have been William Stillman, Jonathan P. Stillman, Benjamin F. Langworthy, Nathan H. Langworthy, William Maxson, Edwin G. Champlin, Ira B. Crandall, Lewis T. Clawson, George H. Utter, J. Perry Clark, John H. Austin, Abert Whitford, Howard C. Langworthy, James A. Saunders, Edwin Whitford, and LaVerne Langworthy.

During the first eight years of the life of this church, which covers the pastorates of Reverends Alexander Campbell and Isaac Moore, one hundred forty-nine new members were added, bringing the total membership to a size and strength where it was deemed wise to undertake building a house of worship. Consequently, at a church meeting held June 4, 1847, it was unanimously voted, that immediate measures be taken to build a meeting house, if the necessary funds could be raised; and a committee consisting of George Greenman, George W. Noyes, Welcome Stillman, Charles Maxson, and Nathan H. Langworthy was appointed to report a general plan and the probable expense of a suitable house.

These were busy days, for also on June 21, 1847, it was decided to incorporate the church, and the membership of the original committee was revised to include Isaac Moore, B. F. Langworthy, and Silas Greenman, making a total of seven after the withdrawal of Welcome Stillman. This committee was authorized to decide upon the best location for the meeting house and to secure subscriptions for the same from voluntary gifts. The Act of Incorporation was granted in 1848 to the "Pawcatuck Seventh Day Baptist Church in Westerly" which is our correct corporate name.

On July 2, 1847, an actual building committee was appointed consisting of Isaac Moore, William D. Wells, George Greenman, Jonathan P. Stillman, and Nathan H. Langworthy, and the house was built at an expense of approximately \$4,000, exclusive of the lot. Today from the street it appears much the same as it did then, except that it was surrounded on all sides by a white picket fence, which the present trustees hope to restore at least in part some time before too long. The site for the church was deeded to the society by George W. Gavitt, one of the constituent members, as a free gift so long as it is used for church purposes.

On December 3, 1847, it was "Voted that the Building Committee be authorized to purchase a bell of about 1,000 pounds in weight,"

and one of clear tone was secured from Henry N. Hooper and Co. of Boston, well-known founders of the day.

Finally, early in 1848, the new building was completed and on February 23, in that year, it was formally dedicated in a service conducted by Elder Lucius Crandall.

In these early days there was strong feeling on the part of the church members against secret societies, particularly the Odd Fellows and Masons, and on February 14, 1847, it was resolved "that it is inconsistent with our profession to countenance or aid them, and we shall deem it a subject of grief for any of our members to unite or continue in their societies." Apparently a few years later, in 1851, an organization known as the Sons of Temperance was active in the community, and as our church had taken a strong stand on the temperance question early in its life, much discussion arose as to the advisability of continuing the ban on all secret societies and particularly on the Sons of Temperance. So on June 15, 1851, it was resolved "that resolution of February 14, 1847 be rescinded, it being distinctly understood that the action of the church is not to be considered as favoring secret societies or in any sense embarrassing its action in relation to them in the future."

In 1853, voluntary subscriptions were secured and used for the purchase of an organ, at a cost of \$500. Previously, musical accompaniment had been provided through the use of a violoncello, and although the change to an organ was looked upon with grave apprehension by many, it is a recorded fact that it added materially to the interest of the services.

On May 24, 1855, the Eastern Association met with our church for the first time, beginning the cycle of periodical group meetings still in existence.

The slavery question became a subject of heated discussions throughout the country in the days preceding the Civil War, and our church members participated in the debates in the matter. Many open meetings were held in the old Union Meeting House, at which outside speakers aired their views on this controversial subject. Among our church members the Maxson family, in particular, was active in the anti-slavery movement. At one of the gatherings in Union House, as it was called, Jonathan Maxson held a candle to provide more adequate light for the speaker, but

as he attempted to do so, missiles of all sorts and descriptions were hurled by disturbers in the gallery, one of which neatly and expeditiously snuffed out the light, at the same time knocking the candle to the floor. Anti-slavery sentiment was far from a unanimous belief even in the North. Nevertheless, our church refused to countenance this practice and went on record as opposing the admission to fellowship of the Lost Creek, W. Va., Church in the Eastern Association, until such time as it could be established whether or not there were slaveholders among its members.

On December 27, 1859, during funeral services being conducted for Mrs. Amos Stillman, when the house was filled to its utmost capacity, a fire broke out, the flames bursting out of a hot air register into the front of the auditorium. Naturally there was great excitement, but no accidents were recorded and the fire was extinguished after damages of several hundred dollars were sustained. In the printed reports of the disaster, however, it was written,

There is occasion for gratulation in view of the fortunate termination of this affair. Those who saw the flames bursting out between the two doors through which the crowded audience must pass and thought of the consequence if some should faint in the aisles, or if expansive or combustible dresses should come in contact with the flames, were pardonable for feeling and expressing anxiety. As it was we understand that several judged it best to escape through the windows and did so.

When repairs were made after the fire, several improvements were recommended by the congregation, such as enlarging the gallery, removing a partition in the west end of the vestry, equipping the lamps to burn kerosene oil, and installing two portable heaters in the place of the one hot air furnace which caused the fire. It may be of interest to note that in the front end of the vestry, today, there may be seen two circular patches in the plaster which indicate the location of these heaters eighty years ago.

The records of the church do not throw much light on the participation of its members in the Civil War, but many of us remember Col. A. N. Crandall, and others who served. The casualty lists of the time mention Burdicks, Crandalls, Gavitts, Kenyons, Larkins, Maxsons, and Saunders, all familiar Seventh Day Baptist names, so it is safe to assume many of these were at least members of the congregation if not of the church. Twenty-one individ-

uals on the church rolls are known to have been in the military or naval service, one of whom gave his life for his country and several more were seriously wounded.

The next important event in our church history was the acquisition of the present parsonage property from Lyndon Taylor for a sum of \$3,600. The purchase was made by a group of interested persons who raised the amount involved and presented a deed to the church April 17, 1865.

Apparently, in 1867, the church had certain attractions for individuals who perhaps did not wish to actually participate in the services, for a vote was passed "that the ushers be instructed to keep the vestibule and entries cleared of loiterers." In this day and age it seems difficult many times to induce some people to even pass through the front door, so the vote referred to takes on added interest.

By the year 1868, the seating capacity of the church was strained, so a survey was made of the eighty-seven slip or pew holders and it was found that a majority were willing to relinquish their rights to the pews "for the purpose of making a free house of worship," and also "to avoid the necessity of an enlargement which cannot well be accomplished at this time." In the same year gas lights were installed, with the old kerosene lamps being given to the Woodville Church. Rev. George E. Tomlinson began his pastorate October 11, 1868, and was the only active pastor to die in the service of the church.

As early as 1881, there was active discussion of plans to enlarge the church building, and committees were appointed to develop plans and solicit funds to cover the cost. The first committee consisted of Edgar H. Cottrell, L. T. Clawson, and L. A. Platts. Their plan contemplated new stairways and front entrances, extension of house at the rear full width and two windows in length, a baptistry under the pulpit, with organ gallery and choir on one side of pulpit and small room on other. This arrangement eventually was approved and carried out by a building committee consisting of George S. Greenman, A. L. Chester, E. R. Lewis, Charles P. Cottrell, Merton E. Stillman, N. H. Langworthy, and E. B. Clarke, but it was not until 1885 that the work was performed. In the meantime, it was suggested that the addition be made on the north side of the building, and then finally an entirely new structure was decided upon with C. B.

Cottrell a committee of one to raise funds. In the end, the original scheme was followed, at a cost which ultimately reached a total of \$10,000 including the pipe organ now in use, and rededication services were conducted April 17, 1886, by Rev. Lewis A. Platts. It was at this time that the old box pews were replaced with the cherry ones of today. A visible crack across the ceiling indicates the beginning of the addition. Mention should also be made of the beautiful memorial window in the rear of the pulpit which was the gift of Messrs. C. B. Cottrell and A. L. Chester, as well as the pulpit made by Clarke Saunders and the communion table, two flower stands of identical style and seven chairs which were the gifts of the Christian Endeavor Society.

In 1894, a revival was conducted by the Missionary Society, with E. B. Saunders and Rev. L. C. Randolph as evangelists, assisted by George B. Shaw, Rev. F. E. Peterson, and Rev. W. D. Burdick. Some forty-five members were added to the church roll as a result of this effort. In this same year a communion cup was presented to the church by the Misses Sarah and Jennie Langworthy. This cup was owned by their deceased father, Deacon N. H. Langworthy. A duplicate was donated a little later by Deacon William Maxson.

In the one hundred days war with Spain, our church was again well represented as in the earlier War of the Rebellion.

In 1902, considerable attention was paid to the grounds surrounding the church. Regrading work was performed, trees removed and replaced, and asphalt concrete driveways constructed. In 1905, hardwood floors were installed in the auditorium, the walls and woodwork redecorated, and electric lights connected.

In 1909, the State of Rhode Island decided to sell the site of the old Armory Hall, burned a few years earlier, and as a protection the church purchased it, reselling the property later to Orville G. Barber, the present owner.

A community wide revival under the leadership of Milton S. Rees was conducted in 1917, in a tabernacle built for the purpose on Elm Street. Members of this church were outstanding in responsibilities assumed and leadership accepted. Our beloved pastor then, Rev. C. A. Burdick, was singled out from all Protestant ministers of the town and lovingly acclaimed as the "Bishop of Westerly."

With the advent of 1917, the European conflict or World War embroiled the United

States in that terrible struggle. Many members of church and congregation volunteered in the early days and it is remembered that the highest ranking army officer in the community was Lt. Col. Arthur N. Nash, who was on the church membership roll.

Our heating system was modernized in 1923, with the installation of a new boiler and radiators, all at a cost of \$2,240. Two years later, in 1925, repairs and improvements were made to the parsonage of an approximate value of \$3,000, and in the same year new hymnals were presented to the church by Mrs. Albert H. Langworthy. The beautiful silk flag in the auditorium was a gift of the S.D.B. Society in 1926.

In the spring of 1927, it was decided to redecorate the church auditorium and Mr. Norman Isham of Wickford, R. I., an authority on colonial architecture, was retained as architect. Under his guidance the old stained glass windows were replaced by new ones, colonial in type, using for the small panes, glass of the antique type known as crown glass. The walls were paneled in greyish blue stripes and lightened up greatly with the new painting. Old rose draperies at the windows harmonized with the cherry pews.

By 1930, the steeple was in need of repairs and about half a ton of copper was used in covering exposed surfaces, and it was believed that no further attention to it would be required for at least a generation; but later events have proved how futile it is to look into the future with certainty.

On January 27, 1935, the Men's Club of the Pawcatuck Seventh Day Baptist Church was organized and has been in active existence since that date. One noteworthy project sponsored by it has been the male chorus of twenty-five members, which has sung in many churches and schools as well as appearing at the Temple of Religion at the New York World's Fair in August, 1939.

The vestry of the church has quite recently been reconditioned, for, in 1938, hardwood floors were laid, new indirect lights installed, and the interior entirely repainted. New Windsor chairs for prayer meeting and Sabbath school use were purchased, together with folding banquet type chairs and tables, enabling the church to make as attractive a dining room setting as may be found. A modern fully-equipped kitchen was included in

the work. This improvement involved the sum of \$4,228.98.

In the summer of 1936, high winds blew down the weather vane, and examination of the steeple indicated it had settled about six inches toward the east. During the early part of 1938, the steeple was straightened and strengthened at a cost of \$2,300; but we little knew what was still to happen to this spire, for on September 21, 1938, a hurricane struck this section of New England and snapped off the top of the structure above where it had been strongly anchored earlier in the year.

As a protection we had purchased the Price property adjoining ours on the south for \$8,500, and now were faced with the problem of rebuilding the spire, and in 1939, the work was completed at a cost of approximately \$6,500. We are proud that again our church is architecturally complete, with the beautiful steeple and weather vane again pointing heavenward. Another important gift to the church, made early last year, was the lovely draperies now gracing this auditorium, which were presented by Mr. and Mrs. Howard M. Barber.

In reviewing the century just closing, we find that 1,202 individuals have united with this church as members, not to mention the innumerable others in our congregations through the years who have come under its influence. Approximately one quarter of that total are members today. Our history records whole-hearted co-operation in all worth while community activities and cordial relationships with all our Protestant brethren in particular. At one time or another we have enjoyed the privilege of permitting the use of our edifice to other churches of the town. In 1848, the Christian Church "on first day mornings and afternoons" used our church for services, and likewise the Methodist Church in the evenings during the same year. In 1871, and on later dates, the Calvary Baptist Church worshiped in this church; also in 1877, the Episcopal congregation met here while their own building was being repaired.

It would be impossible to name individual outstanding communicants of this church, but suffice it to say, there have been numerous members who have been leaders in the ministry, the professions, business, and in fact in all walks of life.

And so as we come to the end of our first hundred years. May we all solemnly resolve

to start the new century well, profiting by the example of our forebears, and may God give us strength as we go forward.

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

Rev. and Mrs. J. W. Crofoot, who had been spending the winter in Florida, arrived in Alfred last week Wednesday afternoon, where they have been guests of their son, A. B. Crofoot and family, and other friends for a few days. They left Wednesday for New Jersey, where Doctor Crofoot will visit the Seventh Day Baptist churches as financial agent for the Denominational Budget. After visiting New Jersey churches he will go to the churches in New England, and then back into New York and the West. He will be employed in this work until the General Conference in August, which is to be held this year at Battle Creek, Mich.—*Alfred Sun*.

Our chief co-editor, Wayne Rood, is leaving the ivy-cloistered halls of Alfred for a pastorate in Rockville, R. I. We will surely miss him on the "Beacon" staff.

Paul Maxson and Ruby are to assume their duties at the pastorate in Berlin, N. Y., about the first of July.

Earl and Mabel Cruzan will be found at Waterford, Conn., where the pastorate and continued graduate study at Yale Divinity School will keep both of them busy.

—*The Beacon*.

A charming musicale and tea held April 30, for the Gothic Fund, netted over \$40. A collection of books used by Hebrew classes in the theological seminary was exhibited at the same time, in the university library, with a Latin-Hebrew Concordance printed in 1632, and donated to the library recently.

Correspondent.

Farina, Ill.

Sermon subject Sabbath morning: God's Holy Day. The text: Genesis 2: 3. "And God blessed the seventh day and sanctified it."

Meditation thought for vesper will be: The Value of Decision.

The church social and "double shower" held at the parish house Sunday night was a very pleasant occasion and was well attended.

After a short program Maurice Green and wife and Floyd Harwood and wife were called to the table that held the gifts that had

been brought for the shower, and were asked to open and display them. This they did, revealing a miscellaneous assortment of beautiful and useful gifts. It will be remembered that the gifts given to the Harwoods at an earlier shower were burned when the buildings at Greenlea Farm burned to the ground. A very tasty luncheon of sandwiches, pickles, cake, and cocoa was served.

May 18 is the Sabbath when our pastors will exchange pulpits for the observance of Sabbath Rally Day. It is expected that Rev. W. D. Burdick will be in Farina and that he will speak Sabbath morning at the regular hour, at the C. E. Society, and at the vesper service. The pastor plans to be in Milton, Wis., for this Sabbath.—*The Farina News.*

North Loup, Neb.

The Woman's Missionary Society gave us a splendid program last week. The prelude was a piano-organ duet by Lyle Cox and Ava Johnson, and the offertory a trio, *Cast Thy Bread Upon the Waters*, sung by Gladys Christensen, Esther Babcock, and Ava Johnson. Doctor Crandall had charge of the worship service. The sermon time was taken up by four papers: *Early Church Workers*, prepared by Mrs. Mary R. Davis and read by Mrs. Genia Crandall; *The Woman's Missionary Society*, prepared by Mrs. Myra Hutchins and read by Doctor Crandall; *The Choir*, by Mrs. Esther Babcock; and *We Throw the Torch*, by Mrs. Cora Hemphill. We have a heritage of which we should be proud and we should strive to be worthy of it.

Dr. Grace Crandall left Thursday, for Milton, Wis., where she will visit with her brother Calvin Crandall and family, also with other friends and relatives. She will also be with others of her family before sailing July 13 for Shanghai, China, there to again take up her work as a medical missionary.

—*North Loup Loyalist (May 10).*

Milton, Wis.

About two hundred people attended the reception for Dr. and Mrs. J. G. Meyer which was held in the Milton Seventh Day Baptist church Tuesday evening, April 30. Those who received the guests with the new president and wife were Mr. and Mrs. O. T. Babcock, Dr. and Mrs. R. L. Moberly, Dr. and Mrs. L. M. Babcock, Dean and Mrs. J. N. Daland, Rev. and Mrs. Carroll L. Hill, all of Milton; Mr. and Mrs. Robert J. Cunningham, Janesville, and Mr. and Mrs. Heyward Humphrey, Whitewater. Among the guests were the

parents of college students and other friends from Edgerton, Whitewater, Fort Atkinson, Janesville, and Sharon.

Preceding the reception, a banquet was served in the church dining room in honor of Dr. and Mrs. Meyer. The new president was welcomed into the faculty by Dr. Edwin Shaw, into the trustee board by O. C. Keeseey of Madison, and into the civic life of Milton by Prof. D. N. Inglis. A piano duet was played by Miss Betty Daland and Mrs. Robert Randolph, and Kenneth Babcock sang two solos.

H. N. Wheeler, lecturer in the forestry service in Washington, D. C., presented a lecture before the student body Monday, April 29. His lecture, which was accompanied by many fine picture slides, was hailed as one of the most interesting speeches of the year. Mr. Wheeler gave a fifty minute broadcast from the Milton College studios Monday night.—*Milton Junction Telephone.*

OBITUARY

Davis. — Lyle, son of Mr. and Mrs. Earl L. Davis, 762 Mulberry Avenue, Clarksburg, W. Va., was born December 9, 1916, at Salem, W. Va., and died at the family home in Clarksburg, February 27, 1940.

Lyle was a graduate of the Salem High School, and for some time had been an employee of Clarksburg Body Works. He was a member of the Salem Seventh Day Baptist Church.

He is survived by his parents and by one brother, Howard, of Nutter Fort, W. Va.

The funeral service was held at the Salem Seventh Day Baptist church February 29, and was conducted by Pastor James L. Skaggs. The body was laid to rest in the Odd Fellows Cemetery at Salem.
J. L. S.

Hughes. — Mrs. Thatima Elithco Babcock Hughes was born August 26, 1851. She was the daughter of Jacob H. and Elizabeth Davis Babcock. She departed this life March 10, 1940, at the home of her daughter, Mrs. F. H. Maxwell, Milwaukee, Wis.

In 1867, she was united in marriage to James A. Hughes, who preceded her in death, December, 1904. To this union were born five children. Those living are J. Arlington, Monticello, Wis., and Mrs. F. H. Maxwell, Milwaukee. There is one sister living, Mrs. Edgar C. Davis, whose winter home is in Sarasota, Fla.

Mrs. Hughes in early girlhood united with the Jackson Center Seventh Day Baptist Church and remained a faithful member to the end of her life. She was a charter member of the Ladies' Benevolent Society of her church.

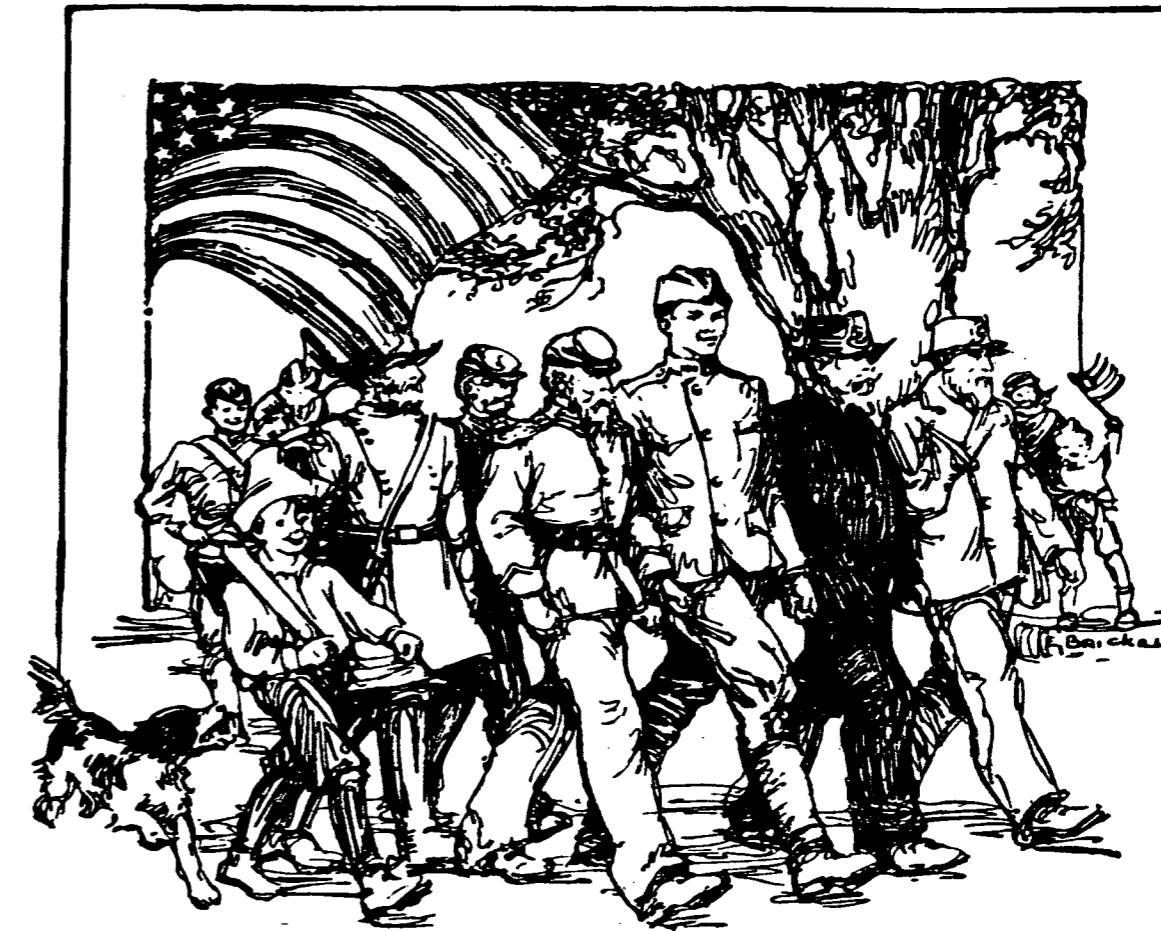
The last sad rites were conducted in the Jackson Center church, by her pastor, and interment was made in the Seventh Day Baptist Cemetery, Jackson Center.
W. L. D.

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MEMORIAL DAY

In Honor of Our Soldiers, Who Though Dead Yet Speak.

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