

local society was presented the Rhode Island C. E. Banner, for the largest delegation coming the longest distance. Harold Collings, Jr., of the Ashaway society was presented the banner, which may be kept until the next state convention, and accepted it in behalf of the society.—Westerly Sun.

#### Farina, Ill.

As announced by the pastor, the church is well ahead of the yearly schedule in our denominational payments, and the outlook is that we will be "all out" before the end of the year.

On February 21, 1891, Oscar Clarke Wells, the son of George and Emma Brown Wells, and Inez Fitz Randolph, daughter of Silas F. and Emily Lusk Randolph, were united in marriage at the home of the father of the bride in Farina, Ill., the pastor of the Seventh Day Baptist Church, Rev. C. A. Burdick reading the lines. Fifty years later within a stone's throw of the scene of their marriage, this worthy couple observed their golden wedding anniversary under most happy circumstances, with all their children present and all the in-laws but one and all the grandchildren with a single exception. Open house at their hospitable home was kept from 2 to 4.30 p.m. on Friday afternoon, and more than one hundred fifty people called to offer congratulations and to present them with numerous gifts.

Sabbath day the family attended church, and the parents with their children and grandchildren sat in a group, a very happy and a very interested part of the morning service. An item of interest was added to the occasion by the presence of two other couples who had observed a fifty year anniversary, and one couple that had observed their fortieth, the singular thing being that all the children, 18, born to these families were alive.—Condensed from Farina News.

#### Verona, N. Y.

Recognition of the sixtieth anniversary of the organization of the Young People's Society of Christian Endeavor was given in the sermon of February 1—"The Lure of an Ideal," 2 Timothy 1: 6. When Pastor Davis was living in Rhode Island, he was denominational representative and often met with the executive committee in Fremont Temple, Boston.

The quarterly meeting of the Verona Town Council of Religious Education was held in Durhamville Baptist church. Rev. A. L. Davis is president and Mrs. Howard Davis secretary. The program was furnished by the Youth Council and the speaker of the evening was Rev. T. S. Schrader, pastor of the Lutheran Church, Churchville. His topic was, "The New Year Challenge of Youth."

The Young People's Social Club met at the home of Mr. and Mrs. Allen Lennon on the evening of February 15. An interesting program was given, consisting of a play, "The Wrong George Washington," a recitation, songs and a mandolin solo. There were fifty in attendance. Light refreshments were served.

The February meeting of the Doers Sabbath School Class was held with Mr. and Mrs. Arthur Franklin in Rome. As it was the thirtieth wedding anniversary of Mr. and Mrs. Allen Lennon, members of the class, a prettily decorated cake was made by Mrs. Chester Stone in honor of the occasion.

On the Sabbath of National Boy Scout Week, Pastor Davis preached a sermon to the children and youth on "Be a Good Scout."

The Ladies' Benevolent Society was entertained at the home of Mrs. Iva Dillman last Wednesday. The society has recently made and tied four quilts that were ordered.

Miss Dorothy Williams and Alva Warner, from our church, attended the State Christian Youth Conference in Utica, February 21 to 23.

Correspondent.

### MARRIAGES

Roe - Lewis. — Bertie Roe and Miss Alice Lewis, daughter of Mr. and Mrs. Ralph Lewis, of Stone Fort, Ill., were united in marriage, November 29, 1939, at Charleston, Mo. by Rev. Charles H. Gale of that city. The home address of the young couple is Stone Fort, Ill., Rt. 1.

### OBITUARY

Off. — Mrs. Pauline Off was born on September 1, 1860, in Germany, and died February 18, 1941, at the residence of her daughter, Mrs. Harry Hoffmann, 42 St. Paul Ave., Irvington, N. J.

Mrs. Off not only professed her religion but she lived it—in her home, in her community, in her church. She was laid to rest at the Fairmont Cemetery, Newark, N. J.

F. S.

# The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MARCH 17, 1941

No. 11

## A PILGRIM PRAYS

So long I have been guarded by your power,  
Up many a tangled path and stony hill,  
And now, dear Lord, through this strange darkened hour,  
Be with me still.

Be with me for the way is long and lonely,  
I am bewildered and I cannot see,  
But Lord, I shall not be afraid, if only  
You walk with me.

If only I can some way keep recalling  
The darkened roads I traveled in the past,  
How, after you long guarded me from falling,  
Light shone at last.

Then surely, Lord, I can go forward, knowing  
That somewhere on the hills the light will dawn,  
And I shall reach it safely, if in going  
You still lead on.

—Grace Noll Crowell.

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# 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

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## EDITORIALS

### SOME GREAT NEEDS

The world needs Jesus. We think of many needs that are important and obvious. The world is sick and needs a physician. Many panaceas and quack medicines are offered. Jesus is the great Physician and Healer. The world has lost the way and is floundering about desperately in the darkness of bigotry, hatred; personal, racial, and national selfishness and greed. Only in Jesus will guidance and light come adequate for the time. He is "the way, the truth, and the light." The world is sunk in sin, folly, and unrealized ambitions. Jesus came "that ye might have life and have it more abundantly."

Dr. Charles A. Elwood, professor of sociology in Duke University, has written a book, "The World's Need of Christ." In the closing chapter he reveals in a most illuminating manner how Christ is indispensable to making things right in our distracted and confused world. The part of the Church in the work of reconstruction is clearly indicated. "Enthusiastic consecration to the cause of Christ," says the professor, "is the only dynamic which can possibly make a Christian civilization." (Quoted from the United Presbyterian.) If this is true, and we believe it is, then Christ needs the Church.

### Jesus Needs the Church

When Jesus left the earthly sphere, there remained a small group of men and women to whom, partially, he had imparted his ideals and purposes. These were the nucleus of his Church—the "called out" ones who would carry on his work and pass on the faith to

others. Against the Church Jesus had declared the "gates of hell" should not be able to prevail. To the Church was given the great commission to carry the gospel message to all the world. Christ, it appears, made no other plan for saving the world, which he so loved as to sacrifice his life for it. The process has been slow, but in spite of delays and failures the gospel has been carried over the earth. The Church still is, and bravely carries on. It is still needed by our Lord, Jesus Christ.

It is his earthly representative, however poorly and inefficiently it portrays him. The Church must not fail in its task, for Jesus depends upon it. It need not fail, for he who declared all power in heaven and earth had been given him, most comfortingly assured his own—his Church—"and lo, I am with you always, even unto the end of the world."

Now, just as truly as the world needs Jesus, and Jesus needs the Church, the Church needs the Sabbath.

### The Sabbathless Church

Practically, the Church today has no Sabbath. Sunday is a holiday and the Church is without a holy day. No one is able to make a thing holy but God. The seventh day of the week was set apart by God the Creator, and we have no record of his ever changing it, or of his holy Son ever doing so. That Jesus did is pure presumption, and a Sunday Sabbath finds no Biblical ground upon which to stand. Men and rulers have made laws to enforce Sunday observance, but more and more men have disregarded it.

No little confusion and disregard for law may be laid to the Church which has broken

the law of God in the fourth commandment and taught men to do likewise. What does the Bible say about such?

But the Church needs the Sabbath, that its people may rest from labor, worship God, pray, and find time for high meditation and aspiration. Jesus has left a full exemplification of Sabbath observance.

The Sabbath, as no other time or institution, points men to God, as the Author of creation. As the Lord's Supper calls the followers of Jesus to partake of the emblems of his presence, and calls them to remember his death till he comes again, the Sabbath as often as the seventh day returns is a call to remember its holiness and purpose, and that in the very beginning there was God. The world needs to know that God is and who he is. The fourth word of the law, the great Sabbath commandment, as nothing else, does this very thing—"Remember . . . God." Exodus 20: 8-11.

The Church will never have the power and influence that is possible for it until it admits its mistake in deserting God's holy day and returns to the Sabbath.

The Church does need the Sabbath, a day commanded by the law, sanctioned by the prophets, recognized and observed by the Savior, who said he was Lord of the Sabbath, observed by the apostles and early church—the Sabbath that has persisted through the ages and finds exponents today in minority Christian groups like the Seventh Day Baptists, Adventists, and others.

### Sunday as a Sabbath Is Lost

In spite of legislation and earnest efforts of men who, either in ignorance or presumptuous interpretations, have conscientiously tried to spiritualize another day and make it vital to the people, Sunday is lost as a Sabbath. Without the sanction of God's Word it has no basis for appeal. Business and pleasure encroach more and more upon sacred duties, and the day has lost all significance. As a sign or symbol or memorial of resurrection, it fails. Thinking people find that most highly and beautifully symbolized in baptism—where the old man is buried and the new raised to newness of life. A day, if such is needed to commemorate the resurrection, is found in our observance once a year at Easter. We favor the Easter idea. But it is quite open to question, at least if Jesus rose on the first day of the week.

### Return, Return to the Sabbath!

For three hundred years, Seventh Day Baptists have held to the Sabbath and, however feebly, have tried to share it with others. We believe the Church needs it and the world needs it; we all need it. The world needs Jesus; he needs the Church; the Church needs the Sabbath.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. Isaiah 58: 13, 14.

### USE OF YOUR HYMN BOOK

How many of the seven hundred-or-so hymns in your hymnal do you use in a year? Or in the years of your pastorate? In a Sabbath morning worship most of our churches use three hymns, or about one hundred fifty in the course of the year. There are general favorites; those that are more singable than others; old hymns that people love to sing. There are those that fit into most any worship service and deserve to be sung often.

But it is true that in most of our congregations the hymnal is largely an unknown book—which is too bad, for if it is a good hymn book, it is a rich treasury of songs and melodies rich in worshipful meaning.

The pastor does well who spends much time in studying his hymn book, especially in the preparation of his worship service. Our old-time evangelists, who did so much in shaping the forest and other frontiers for God, traveled with the Bible and hymnal carefully placed in their saddle bags. It is said that Dr. Wm. Pierson Merrill usually spent at least an hour on selecting the hymns for his morning worship.

The repetition of good hymns is not to be discouraged, if selected for a definite purpose. But when chosen as the easy and quick way out or as offering the way of least resistance, something is definitely wrong. There are those in the congregation, no doubt, who do not respond to new pieces, or unfamiliar ones. But if care in selection is taken, proper explanations given, and the hymn repeated occasionally, reluctance of the objectors can be overcome and the service be enormously en-

riched. An occasional hymn sing might feature a Sabbath afternoon get-together and provide opportunity to become better acquainted with the hymnal.

It might be an eye opener to the pastor to keep a record of the hymns used over a period of time, and a revelation if reported to his people.

Says a writer in a recent number of the Pastor's Journal, "The preacher who feeds his congregation on the same old routine of gospel songs every Sunday, because they know them, is like a housewife who would serve her family the same dish day after day, when she had a larder full of toothsome variety of foods." In spite of the choicest hymns, too many preachers leave the reservoir untouched, depriving their congregations of the pleasure and inspiration of their use.

#### TOTAL NUMBER OF LANGUAGES 1,051

Twelve new languages, in which the Scriptures had not previously been published, were added to the list last year, bringing the total number of languages in which some part of the Bible has now been translated to 1,051, according to a survey just completed by the American Bible Society, Bible House, New York.

At home our own Zuni Indians, in New Mexico, received the first Scriptures in their mother tongue. A complete New Testament in Dinka: Bor, for use in the Sudan, appeared while some portion of the Scriptures was also published for Africa in Baouli, Ganawuri, Ilamba, and Jarawa. Burma, Palestine, and Ecuador complete the roster of countries to receive books in these hitherto unprinted languages.

The first publication of the whole Bible in Bulu was accomplished, bringing the number of complete Bibles to 184. The printing of the Bible was financed by the American Bible Society, who published it for the Presbyterian mission in the Cameroon, West Africa. Printing orders were placed in England, before the outbreak of the war, to effect a saving in the shipping costs, but actual production was delayed until after the battle of Britain had begun, so that the printing plant, adjacent to London, was in the path of the enemy bombers.

When the books were finally ready the shipping hazards to Africa were so great they were sent to New York. From New York

the boxes of Bibles have been transhipped to their destination. No word has yet been received by the Bible Society of their arrival.

The recording of the languages, at the close of 1940, shows that:

The number of languages in which the whole Bible has been published is.....	184
The number of languages in which the whole New Testament has been published is .....	227
The number of languages in which a portion, or book of the Bible has been published is .....	551
The number of languages in which a selection has been published is .....	89

The total number of languages in which the Scriptures have been published is ...1,051

—From American Bible Society.

#### TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, February 9, 1941 at 2 p.m., with Vice-President Lavern C. Bassett presiding and the following members present: Lavern C. Bassett, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, J. Leland Skaggs, Mrs. William M. Stillman, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, and L. Harrison North, manager of the publishing house.

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

Your secretary has had communications, during the month, from Prestville, Alberta, Canada; British Guiana, South America; Auckland, New Zealand, besides inquiries from several different states. Work in the new church in New Zealand seems to be progressing hopefully, with a modest mission being established in Christchurch, the largest city in the South Island of New Zealand. Pastor Johnson asks for some certain books and tracts, which have been sent with a year's subscription to the Sabbath Recorder. Payment for supplies will be made as soon as restrictions are lifted on money remittance from the country.

Eighteen letters and twenty-three postal announcements of changed addresses of lone Sabbath keepers have been returned. To particularly encouraging L.S.K. letters have been received, with generous checks to be used in part for our work and in part for Recorder and Year Book.

A communication has come from Dr. Ben R. Crandall, denominational co-ordinator, concerning

the Five Year Plan, encouraging the Tract Board to continued efforts in pursuing its work.

A letter has been sent from this office to all our churches concerning young men in training and military camps.

The authorized edition of three thousand Bible Readings on Sabbath and Sunday is now off the press and ready for distribution.

The secretary attended the January meeting of the Missionary Board at Westerly, R. I., and on invitation preached Sabbath morning in the Pawcatuck church (Jan. 18).

Secretary Van Horn read from his correspondence and spoke informally concerning the work of the month.

Courtland V. Davis,  
Recording Secretary.

## MISSIONS

### PASTORS PREACH ON MISSIONS

At its last meeting, the Missionary Board voted to ask the pastors to exchange pulpits some Sabbath and to give a message on missions with especial reference to our mission work. The Sabbath designated for these exchanges is the last Sabbath in April. Where this Sabbath is not convenient, pastors are asked to select some other Sabbath.

For the sake of making it as convenient as possible for the pastors, it has seemed best that changes be arranged in groups. We have quite a percentage of churches which are located away from all other Seventh Day Baptist churches, some two hundred or three hundred miles and some five hundred or six hundred. For the pastors of these churches to exchange would require much time and expense. Therefore, we are asking pastors of churches not located in groups to preach a missionary sermon in their own churches on the Sabbath designated, or some Sabbath this spring.

Pastors and churches located in groups have already been approached regarding these exchanges and have generally responded in an enthusiastic way. There are several items in favor of these exchanges and it is expected that great good will come to pastors and churches participating, as well as to our mission work.

Sec. W. L. B.

### A YEARNING HEART

A man who was intimate with President Lincoln exclaimed in speaking of him, "Lincoln was nine-tenths heart." Lincoln had remarkable intellect, honesty, perseverance, and wisdom, as well as remarkable affection for his fellow men; but doubtless the most marked attribute of his character was the last named, a yearning heart; and it is evident that without this characteristic predominating in his life he would never have succeeded. As with Christ, his Master, the passionate yearning of his soul to help men gave him power with both God and men.

Men can succeed in some things without a yearning soul, while in others they must have it or fail in attaining anything worth while. Men can get fame, property, and pleasure without it; but they cannot succeed in missions, the ministry, or Christian work of any kind, whether it be public or private. Christian work may be a beautiful theory with men and followed as a vocation, but it is only when they put yearning hearts into it that it is worth while to themselves or anyone else. Had Christ been as heartless in his work as some of his professed followers since have been, his name would not have survived two generations. Paul, the great apostle, once had a heart of stone, and was then a fierce persecutor; but there came a day when God gave him a new heart, then he had a passionate yearning to save men as did his Master. Thus it always is.

Heart speaks unto heart. It may be well sometimes to tell men you care for them, but it is not necessary; they know or will soon find out whether you do or not. The writer recalls two ministers of another denomination who lived near the town where he first served as pastor. One had unusual gifts of intellect; as a speaker he was far above the average, and had held high offices in his denomination; but his heart was as cold as a stone. With him, preaching and Christian work were cold, intellectual affairs. The other minister had only a little education, no special intellectual ability and just ordinary gifts as a speaker; but he had a great heart yearning for men. The result was that the less gifted could win men to Christ where his more highly endowed "superior" made no impression. It was the difference between having and not having a yearning soul. Whether one cares for men with a passionate desire or does not care for

them makes an incalculable difference; it changes one's whole attitude toward everything; and it changes the attitude of all men toward one, as well. The words of the British Weekly are pertinent here. They are found in one of Dr. Charles Goodell's books, and are as follows:

We would not for a moment speak uncharitably, but the question often arises whether preachers have any purpose or any desire or any dream of bringing souls to Christ by the sermons they preach. We have known men to sneer at the idea that the Church was a soul-saving organization. It is possible to belittle the great idea of salvation, but those who understand it in the New Testament sense will perceive that if the Church is not a soul-saving organization, it can never be the Church of Christ. Souls cannot be won without travail, without prayer, without expostulation and pleading that come from the heart, without the power of the Holy Spirit. Only those who must have them will have them.

All may not have as passionate and abiding yearning of heart as did Lincoln and Christ; but every person who has been converted to Christ has it to a marked degree, unless he is backslidden in heart; and if he will give expression to the yearning in Christly deeds, as did Lincoln, it will increase.

When the Church of Christ, with its five hundred million adherents, comes to possess the yearning heart, this whole world will soon be evangelized and Christianized. No power in existence can then stay the onward sweep of King Immanuel.

Sec. W. L. B.

### MY CHURCH

By William Henry Boddy, D.D.

Before I was born, my church gave to my parents ideals of life and love that made my home a place of strength and beauty. My church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my church taught me became radiant, insistent, and inescapable. In the stress and storm of adolescence my church heard the surge of my soul and she guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, my church taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun would never shine again, my church drew me to the Friend of the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my church has believed in me and woingly she has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself, and my church is helping me to train them for all joyous and clear and Christly living.

My church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.—First Church Pulpit.

### IN MISSIONS LIES OUR LAST CHANCE

By Dr. Vere V. Loper

In these days when great nations are breaking apart in the wild fury of war, the Christian churches of the world are drawing more closely together in understanding love and statesmanlike co-operation. In these days when small nations are being swallowed up by the greed of empire, the native churches of subject peoples have risen with the Madras Conference and the ecumenical movement to a place of dignity in the councils of world Christianity. In these days when wild orgies of nationalism are bringing the world to the edge of an abyss where the vision of tomorrow is a horrible nightmare, missions are going along the path of world reconstruction.

Once the task of missions was that of saving a few men out of inferior cultures to love and devotion to the Christian God. Now missions are in the vanguard of those forces which seek to save civilization itself. The wisest and strongest today realize that in missions lies our last chance to build Christians living in a Christian world community.

We in America have been most fortunate in the riches of our now-threatened civilization. We act for ourselves and for all men as we minister to the cause of Christian missions as freely as we have received the gifts that have come to us.

We face the time when we may have "Christ for the World" or Christ not at all. The answer is in the hands of every Christian.

Tuesday, March 25

Who knoweth whether thou art come to the kingdom for such a time as this? Esther 4: 14b. Read Esther 4: 10-17.

This story brings to mind the plight of so many, today, of all faiths facing humiliation, perhaps destruction. In dramatic fashion Esther, when faced with the future of her people, chose the course of danger to herself in order to save her race from death. In like fashion as we see the human misery, the degradation, and shame threatening people today we are faced with the question, are we "come to the kingdom for such a time as this?" Few may be called to make such sacrifice. But in our places, humble or exalted, we are obliged to think beyond our immediate interests to those of our suffering brothers.

Prayer—Heavenly Father, who dost know our weakness and our strength, lead us this day to view our tasks as labor for thy kingdom's sake. Amen.

Wednesday, March 26

He that loveth not knoweth not God; for God is love. 1 John 4: 8. Read 1 John 4: 7-13.

Many are the contradictions of God's nature, that he is love. The lives of men filled with hardness, cynicism, and hypocrisy are great denials. The struggles of nations for power and for wealth, using the tools of destruction and death, do not faintly remind us that "God is love." So the great task of the Christian individual and church is to keep alive the heart of religion. In simple ways, the love of a little child, of home, or the great compassion for suffering mankind, are evidences on a small scale that "God is love."

Prayer—Our Father who art love, enable us to bear one another's burdens, that thy peace which passeth all understanding may keep our hearts and minds in Christ Jesus our Lord. Amen.

Thursday, March 27

What shall I do then with Jesus which is called Christ? Matthew 27: 22. Read Matthew 27: 19-22.

All men must, some time or another, be confronted with the question which faced Pilate. The way we dispose of it may make all the difference in the world. Pilate has been branded by the test of time as weak and vacillating. Before we condemn his decision too harshly, we must settle it for ourselves. Most people concede that Jesus lived, but too few accept that he has any significance for them. To rightly answer the question, I must

It is being answered every day on a battle front which knows nothing of soldiers, bayonets, and bombs, in a war whose fighters are Christian teachers, physicians, and ministers.—Taken from Laymen's Missionary Movement.

### DAILY MEDITATIONS

(Prepared by Rev. Orville W. Babcock)

Sunday, March 23

We ought to obey God rather than men. Acts 5: 29. Read Acts 5: 26-32.

The history of the early church is closely associated with judging between the authority of men and of God. To have submitted to the command to be silent concerning the Christ would have been far safer than their course of defiance to the rulers of the temple. Right was more precious than freedom and persecution sweeter than submission. This has been the problem of the Christian of every age, to discern between the way of men and the way of God. Powerful agencies today are being built upon half-truths, and clothed in mimicry of high ideals. Our task is to exercise a moral and spiritual stamina to resist and defy the insidious commands that would destroy our loyalty to the Giver of life.

Prayer—Our Father, grant that nothing may come between us and thee. Help us to bear our burdens and to speak thy word with courage. For Jesus' sake. Amen.

Monday, March 24

Who shall separate us from the love of God . . . Nay in all these things we are more than conquerors. Romans 8: 35, 37. Read Romans 8: 35-39.

Today's news may bring us word of some new suffering and torture visited upon mankind. So common has it become that either we try to shut it from our eyes or in apprehension look to the day when it may be visited upon us. How shall we meet it? By fear or bitterness, denying our faith in God? Or shall we, like Paul, be so certain that we shall be "more than conquerors"? Met in the right spirit, suffering will deepen our faith and renew our courage. Like the lone tree battered and bent by lashing storms, by God's aid we may be symbols of strength that endures.

Prayer—Heavenly Father, help us this day to strengthen our foundations of faith, that the storms of life may not break or destroy, but drive us deeper into the assurance of thy love. Amen.

discover how he may become a living part of me; to acknowledge his leadership in all things, and apply his love in all my relationships between God and my fellow men.

Prayer—O God, make me to regard the Christ as the guide of my soul, and in the nurture of thy love strengthen me for the trials and work of life. Amen.

Friday, March 28

How long wilt thou mourn for Saul, seeing I have rejected him? I Samuel 16: 1. Read Philippians 3: 13-16.

Time tempers the hardships of the past, and the future is filled with the unknown. Some find pleasure in living in the past, and neglect the present and the future. Others may so revel in the present and anticipate the future that the past is disregarded. Both contribute to the perspective of the Christian life. We cannot dwell in the past, but by understanding it we may guide our present in vital living. The present is before us, let us "stretch forward to the things which are before."

Prayer—Help us, O God, to reap from the wisdom of the ages the impelling truth of thy love and care for all. So help us to meet today and tomorrow for Jesus' sake. Amen.

Sabbath, March 29

The Son of man is Lord also of the sabbath. Luke 6: 5. Read Luke 6: 5-10.

Sabbath keeping may be a system of "don'ts," as was taught in Jesus' time. But the Son of man restored it in its positive place by continuing his good works, even on the Sabbath. Jesus healed the man with the withered hand and in it we have a symbol for our line of action. Although withered hands are not our work, there are numberless withered hearts, hopes, and souls. Men and women who once believed in high ideals are everywhere. Only wholeness of life can give us the joy we seek. Let us search for the complete life for ourselves and for others in Christ.

Prayer—Enable us this day, O Lord, to worship thee in service and love. Make us thy tools to spread thy gospel among all men. Amen.

### RESOLUTIONS

Whereas our heavenly Father has taken from our companionship in this society our friend and co-worker, Mrs. Elizabeth Barber; therefore be it

Resolved, That Mrs. Elizabeth Barber, a member of the Pawcatuck Seventh Day Bap-

tist Women's Aid Society for many years, was a faithful worker and regular attendant. Her good judgment in all matters was admired; she was esteemed by all who knew her. Her presence with us will be greatly missed; also be it

Resolved, That these resolutions be spread on the records of this society and a copy sent to the family.

Jessie Woodmansee,  
Edna Saunders,

Committee on Resolutions.

## W O M A N ' S W O R K

### MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met in regular session March 9, 1941, in the Mrs. G. H. Trainer Sabbath school room, with the following members present: Mrs. J. L. Skaggs, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. Hallie May, Miss Greta Randolph, and Mrs. R. P. Seager.

In the absence of the president, Mrs. Skaggs presided and Mrs. Seager was appointed secretary pro tem. As the secretary was not present, no formal report was given.

The treasurer's report was read, showing a balance of \$732.67. The report was adopted as read.

Voted to allow an order of \$12 drawn from the treasury for our annual contribution to the Foreign Missions Conference.

The report of the promoter of evangelism was given, which was most encouraging. It was placed on file.

The report of the Ways and Means Committee was read as a report of progress. The report was accepted with its recommendation that \$10 be added to the fund of office supplies for the promoter of evangelism.

The report of the Committee on Christian Culture was read as a report of progress and was placed on file.

Voted that Mrs. Hallie May, Mrs. R. P. Seager, and Miss Greta Randolph be a committee to consider inspirational reading.

These minutes were read and approved.

Voted to adjourn to meet at the regular time and place in April.

Mrs. J. L. Skaggs,  
Vice-President,  
Mrs. R. P. Seager,  
Secretary pro tem.

### REPORT OF THE WAYS AND MEANS COMMITTEE

To the Woman's Board:

Your Ways and Means Committee met with Mrs. S. O. Bond on February 13. Members present: Mrs. Edward Davis, Mrs. Bond, Mrs. J. L. Skaggs, and the promoter of evangelism, Rev. M. C. Van Horn. Also we had a letter from our nonresident member, Mrs. Eldred Batson of Parkersburg, W. Va.

Letters have been received from the field as follows: Rev. L. F. Hurley, Rev. E. E. Sutton, Rev. O. S. Mills, Miss Clara Loofboro, Pastor Oliver Lewis, Mrs. R. L. Butler, Rev. A. N. Rogers, Mrs. L. J. Wilkinson, Rev. G. D. Hargis, and Rev. E. A. Witter.

This correspondence was discussed by the committee with the promoter of evangelism. The encouragement, prayers, hopes, warnings, and suggestions of these letters are much appreciated and will help to guide the planning of this committee. The calls for the promoter of evangelism on the field have been co-ordinated and listed on the field work chart, pending further correspondence which is now being carried on. This chart of field work is available for the inspection and approval of the board.

Mr. Van Horn is in need of stationery for his official position as promoter of evangelism. He has presented a suggested heading and has made some inquiry as to expense. Perhaps an itemized account of the office fund should be submitted now for the information of the board. We recommend that \$10 be added to this fund.

The work is going on with the Ritchie Church as planned and as was reported to the board at the February meeting.

Respectfully submitted by the  
Committee.

### REPORT OF PROMOTER OF EVANGELISM

For February, 1941

Early in the month plans were begun for carrying on a campaign for personal evangelism in the community of Berea. Many there are entering into this work with enthusiasm, and it is hoped that in spite of winter weather and bad roads the anticipations of the people will be realized. The last two weeks of the month have been spent for the most part in Berea, and as the Lenten season continues,

more and more time will be spent there until Easter.

Considerable correspondence has been carried on in relation to the work, and, with the Committee on Ways and Means, the work for the summer has been considered.

Tuesday, February 11, was spent in Pittsburgh attending the meetings conducted by Rev. Dr. Guy Black and his workers. Doctor Black is a man of wide experience in the field of evangelistic work and his helpers were chosen because of their own work in the ways and means and methods of evangelism. Among the methods suggested were: revival meeting, educational, pastoral, personal, home visitation, family, and youth. There were others but this will suffice for illustration. Also it is not difficult to see that the agent which bears the witness is entirely different in each case. They are: the evangelist, the teacher or school, the pastor, the individual, the organized laymen, the family as a group, and the youth. Rightful place was given by these men to any form or method of evangelism that will bear witness of the Christ and who he is, and transmit his evangel into the hearts of men. However, their emphasis was placed on personal, home visitation and family evangelism. They were all very insistent that there must be a continuation program or a "follow through" in this work, no matter what method of evangelism is used.

No campaign of evangelism should be organized without an understanding at the outset that some phase of the organization will be permanent. This is done for several reasons: (1) That the results of the campaign itself may be observed and evaluated by those who actually did the work; (2) that any phase of the campaign not completed in the allotted time may be thoroughly taken care of; (3) that the interest of the workers may be kept up by continuing to serve through the use and development of these same abilities; (4) that throughout the year the laymen may share and enjoy with the pastor the work of evangelism and have the uplift and growth of spirit that it brings; (5) that those newly won to the church may find the ways, means, and methods of fulfilling their Christian duty of evangelism; (6) that the work of evangelism may become a living, integral part of the organized life of the church.

Respectfully submitted,  
Marion C. Van Horn.

YOUNG PEOPLE'S WORK

PRE-CONFERENCE MEDITATION

It is good to meditate at the close of day, when all is still except for the voice of God which we hear as the wind blows gently through the tree tops, or as the water of the lake washes upon the shore. It is easy to find God when the setting sun casts its last rays across the sky. When we are alone in the presence of God, we can shut out all thoughts of the busy world and be thankful that we are able to commune with him. It is then that we feel free to ask his forgiveness for our mistakes and pray for his guidance of our lives through the coming day.

Gordon Sanford.

Little Genesee, N. Y.

ADDRESS

By Briar Thorngate

(Given at the sixtieth anniversary of Christian Endeavor at Milton, Wis.)

Christian Endeavor, not as an organization, but in actual working conditions, may be observed in places thought of by many as uncivilized and heathen. As you have probably read in magazines and newspapers, the youth of China have responded to the crisis of their native land through Christian Endeavor, to give China a defense program that can be envied by the rest of the world. Prior to 1936, the majority of the education centers were located on or near the seacoast where western elements had started them, or caused the interest. Contrary to opinions that I have heard expressed in our Middle West, education does not hamper Christianity, and so the largest Christian centers were located on China's outer shell. Of course there were missions and small schools inland, but not to be compared with those of Shanghai, Nanking, and Peiping. The enrollments in these colleges, high schools, and grammar schools were large, as you are aware through the reports from your Grace Schools in Shanghai. Christian ideals and Christian fellowship were given to those who were fortunate enough to attend, and these young Chinese were eagerly given teaching positions in government schools, where many more of China's youth were given a more tangible reason for active living. War is a horrible thing, but they say that there is a little good in every thing, and the youth of China have found that little bit of good and have used it to their benefit.

The Chinese people have always lived in an easy going manner, taking things about as they came and shaping everything towards their own ease and comfort. The American people have accomplished this in two decades, while it took the Chinese many centuries, which you might say shows the superiority of western civilization. When Japan invaded China a fierce state of war existed. The Chinese people, under the leadership of Christian trained youth, gave up their historical ease and comfort and rallied to their nation's aid. Selfishness was put aside, and a Christian endeavoring spirit has been in evidence. It is tragic that war has to be such a destructive catalyst for this transformation. I sincerely hope that our American smug self-satisfaction, inability to withstand hardships, and selfishness will not have to be thrown off by such a drastic method.

With this new outlook on life, the uneducated youth and the elders of China have been able to hold off their economically hungry savors. For four years the Chinese manufacturers have moved their factories inland from city to city, setting up operations where they knew they would not be bombed periodically. Entire universities have traveled away from the scourges of invasion, where free thinking and constructive thinking are being stamped out. Science has gone forward under conditions that would discourage the western scientist, used to working under made-to-order conditions. Community and personal health, engineering, conservation, and countless other educational molecules have been formed by the atoms of the Christian Endeavor of China's youth.

DENOMINATIONAL BUDGET  
Statement of Treasurer, February, 1941

	Receipts	
	February 1941	Total for 8 mos.
Adams Center .....	\$ 21.00	\$ 124.75
Albion .....		94.72
Alfred, First .....	76.95	881.63
Alfred, Second .....		138.80
Associations and Conference ..		211.00
Battle Creek .....	61.05	411.75
Berlin .....	11.00	72.39
Boulder .....		103.25
Brookfield, First .....	5.75	117.58
Brookfield, Second .....	7.10	121.70
Daytona Beach .....	21.70	168.30
Denver .....	13.00	98.20
De Ruyter .....	20.25	192.25
Dinuba .....		11.30
Dodge Center .....	9.00	22.50

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It always makes me feel a little bit sad when there aren't any letters for you. I have always enjoyed the Sabbath Recorder. I can remember when it was the only paper my folks took.

We have been having a good deal of cold weather here in southwestern Minnesota, and we are cut off from a good many activities in our church. So perhaps I should write a little letter to you; it might be handy to chink in some time.

A week ago Charley Socwell brought out Robert Lindall to dinner, and Robert brought his Hawaiian guitar, and as Richard, our little grandson, was here with his folks, too, we all enjoyed it very much.

Richard and Robert are in the same Sabbath school class. I am glad to know that Richard's health is somewhat improving.

It seems to me the children are always interested in animals, so I would like to send a picture of a dog and her mistress and niece. The dog's name is Queen. She is a good watch dog and she is also a good beggar. One time when she was begging for candy, I snapped her picture.

And now if I do not write too long a letter perhaps I may tell you about a dog that would go to church.

Mrs. R. U. Daggett.

Dodge Center, Minn.  
February 22, 1941.

Dear Mrs. Daggett:

I greatly appreciated receiving your letter. I, too, am always disappointed when no letters come for our Children's Page.

I think we are all interested in the doings of animals, especially dogs. The little dog Queen looks very cute standing on her hind legs and raising her front paws up so beseechingly for candy, and I wish all the children could see her picture, but it is quite an expense for the Recorder people to prepare a photo for the paper, so I am the one to enjoy it most. I hope you will send your story soon about "The dog that would go to church."

Sincerely yours,  
Mizpah S. Greene.

Edinburg .....	5.00	51.50
Farina .....	5.42	135.17
Fouke .....		33.85
Friendship .....	2.35	17.25
Gentry .....	2.00	9.75
Hammond .....		20.00
Hebron .....		23.69
Hopkinton, First .....		93.00
Hopkinton, Second .....	2.00	7.00
Independence .....	11.00	189.00
Individuals .....	56.00	670.97
Irvington .....		200.00
Jackson Center .....	6.00	39.00
Little Genesee .....	22.54	225.82
Little Prairie .....	1.00	57.35
Los Angeles .....	6.00	21.00
Lost Creek .....		146.10
Marlboro .....	32.50	228.73
Middle Island .....	7.71	27.26
Milton .....		913.63
Milton Junction .....	29.71	417.88
New Auburn .....		7.00
New York City .....	31.10	311.96
North Loup .....		80.89
Nortonville .....		53.53
Pawcatuck .....	250.00	2,082.55
People's—Washington, D. C. ..	5.00	15.00
Piscataway .....	22.00	122.73
Plainfield .....	115.10	1,152.96
Richburg .....	14.50	71.50
Ritchie .....		27.41
Riverside .....		368.10
Roanoke .....		5.00
Rockville .....		88.76
Salem .....	24.00	299.00
Shiloh .....		613.28
Stonefort .....		5.00
Syracuse .....		15.00
Verona .....	17.40	174.51
Walworth .....	15.00	15.00
Waterford .....	10.00	80.00
West Edmeston .....		30.00
White Cloud .....	28.52	180.56

	This year	Last year
Budget receipts—February ..\$	815.23	\$ 919.07
Special receipts—February ..	153.42	59.00
Budget receipts—8 months ..	10,640.81	10,350.54
Special receipts—8 months ..	1,457.00	2,916.10

	Disbursements	
	Budget	Specials
Missionary Society .....	\$ 348.16	\$ 107.50
Tract Society .....	82.72	
S. D. B. Building .....	52.24	.50
Woman's Board .....	6.96	40.00
Ministerial Retirement .....	43.52	
Historical Society .....	5.68	
General Conference .....	110.88	
Board of Christian Education ..	149.84	
International Society of Christian Endeavor .....		5.42

Morton R. Swinney,  
Niantic, Conn. Treasurer.

"Many a son has had to stay in after school on account of his father's home work."

Dear Mrs. Greene:

My name is Nancy Ewing. I am nine years old. I am in the fourth grade. I am a brownie scout. I read a letter in the Sabbath Recorder last week from a friend of mine, Joan Burdick.

I have a brother, Bob, and a sister, Barbara, who are in junior high. I have a dog, Topper.

We live twenty-five miles from the Chicago church. Miss Butterfield is my Sabbath school teacher.

I like to visit my grandma and grandpa in Shiloh. My mother used to know you when she was a little girl.

Your friend,  
Nancy Ewing.

(Daughter of Paul and Dorothy Larkin Ewing.)

February 24, 1941.

Dear Nancy:

Didn't I see you at the last Conference in Shiloh with your father and mother and Grandpa Larkin? Perhaps you know that our son, Dr. Claire Greene, is a member of the Shiloh Church, so we visit Shiloh more often nowadays.

Does your mother still like jam? When she was a tiny girl, she, with her father and mother, visited us when we were living in Dunellen, N. J. They stayed for supper, and how she did love my grape jam, and could hardly get enough for she kept saying, "More bread and jam, please; more bread and jam."

I should like to see your dog, Topper. A little black cocker spaniel dog just went trudging by the house carrying a very big bone. It was so big that he dropped it several times in the snow, but at last reached home where he could enjoy it to his heart's content.

Sincerely your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am in third grade. I am nine years old. In school I am reading A Long Ago reader. I have seen some pussy willows and new green grass.

We have ice here in Milton. Do you have ice where you live? I don't like ice because you slip. It is cold in Milton, too. Is it cold where you live?

The boys are playing marbles. That is all I can think of now.

Most sincerely,  
Jean Hill.

Milton, Wis.,  
March 5, 1941.

Dear Jean:

The end of my page, so I must answer your letter next week.

Your sincere friend,  
Mizpah S. Greene.

## OUR PULPIT

### A MESSAGE TO YOUNG PEOPLE

By Margaret S. Prati

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Ecclesiastes 12: 1.)

In these days when great evil and iniquity are rampant in the world, when Satan seems to be placing all manner of temptation in the path of our young people, I believe a message to them from one who was not so long ago one of them, would be timely, and, I humbly hope, of blessing and benefit.

Young people, as has already been stated, are tempted on all sides by the devil, and he is so subtle and clever that many are drawn into his net without being aware of it. It is my desire, with the help of the Holy Spirit, to bring before the eyes and minds of young folks some of the ways in which Satan so often traps not only young people, but older ones as well.

One of the most prevalent things among the young people today, yes, and the older ones, too, is the use of such expressions as "gosh," "golly," "gee," "darn," "darnation," "jimminy," "deuce," "dickens," etc.

Dear young folks, do you realize that such expressions are actually swear words—that you are actually swearing, or cursing, when you use them? Let me give you some of Webster's definitions of these expressions. First, the word "gosh." Here is what I find in Webster's International Dictionary concerning the word: "Gosh—a substitute for God, used in minced oaths." "Golly—a euphemism for God—used in minced oaths." In other words, just a more delicate way of

taking God's name in vain. The expression "gee" seems harmless enough in itself, but see what Webster says about it: "Gee—a form of Jesus—used in minced oaths." Regarding the expressions, "darn," "darned," "darnation," listen to this: "colloquial euphemisms for damn, damnation, damned." Perhaps someone may say, "But that is only what man says." You don't question the dictionary's authority on other definitions—why do so on these? Yes, these are only what man says, but let's see what God's Word says about oaths and swearing. We all know that one of the Ten Commandments is "Thou shalt not take the name of the Lord thy God in vain . . ." and we all know that that is nothing more nor less than swearing, or cursing. But there are other places in God's Word about this. Here is what the Lord Jesus himself said about swearing—listen: "ye have heard that it hath been said of them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths, but I say unto you, Swear not at all."

Another way in which Satan lures the young people is by dressing up worldly amusement places and making them attractive to the eyes of many unsuspecting ones, such as the so-called "beer parlors," movies, beautiful ballrooms, and other such places of worldly amusement, some of which are dens of iniquity and obscenity, where decent, self-respecting youth should never be seen. How many of you stop and ask yourselves these questions: Would I want to take Jesus into such a place with me? Would I want Jesus to find me going to such places when he returns to earth? If you would stop to ask yourselves such questions, you could never go wrong. Remember, Jesus sees us wherever we go; he hears every word we say, so doesn't it behoove each one of us to be extremely careful of the way we conduct ourselves? Don't allow Satan to lure you into his places of sin by blinding you to these things; don't go into places where you would be ashamed to have Jesus find you, or where you wouldn't be willing to take him with you.

Still another trap of the devil is the so-called "styles" or "fads." I have no objection to keeping up-to-date, when one is reasonable about it, but how many Christian people today fall right into every fad and new style that comes along, decent or not, young and old alike! Take, for instance, the women

dressing like men. Listen to this: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." (Deuteronomy 22: 5.)

Another is the matter of bobbed hair. God's Word says, "if a woman have long hair, it is a glory unto her; for her hair is given her for a covering." (1 Corinthians 11: 15.)

Again, there is the question of modesty. Paul, in 1 Timothy 2: 8-10 says, "I will . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." How about shorts, ankle socks, swimming suits, backless and sleeveless evening gowns? Is that adorning oneself with modest apparel? I think not.

All these things are not sin, but they are not in conformity with Paul's words, when he said, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12: 2.) Again, he says in 2 Corinthians 6: 17, "Wherefore, come ye out from among them (the world), and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." John, the beloved disciple, says this: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2: 15, 16.)

We must not leave this subject without referring to the greatest authority of all, our Savior and Example. Hear what he says: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (Matthew 6: 24.) Again he says, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7: 21.)

My dear young folks, whom are you serving—God or the world? Remember, it has to be one or the other. Someone may be thinking, "If I give myself to God completely, I'll have to give up this, or give up

that." Dear young friend, take my word for it, you don't have to give up a thing. Let Jesus come into your heart and take complete control of your life, and he will remove all desire for anything worldly from your heart. Believe me, I am speaking from experience, for it hasn't been so long since I gave him full sway in my life, and when I did I lost all desire for anything worldly. The world has nothing to offer me any more that can equal the peace in my heart that Jesus has placed there—praise his holy name!

He'll do the same for you, dear young friend, if you ask him to. Give him a chance to show you what he can do in your life—you'll be amazed. Stop conforming to this world, and "be transformed by the renewing of your mind," and Jesus will do the rest.

"Remember now thy Creator in the days of thy youth."

Schenectady, N. Y.

### DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

A Visitation Campaign and Go-to-church Crusade is being carried on in Shiloh during March. Capsules with names of non-churchgoers have been prepared and handed to the members, with the suggestion that those receiving the names go out of their way to show special interest in the person named, invite him to church, and, if the opportunity offers, talk to him about his soul salvation.

The right hand of fellowship was extended to two new members the last Sabbath in February, and four offered themselves for baptism and church membership. Baptismal service will be held early in April.

Pastor Osborn is teaching a course in evangelism at the District Leadership Training School in Bridgeton this month.

The heavy snow storm Friday and Sabbath night ruined our splendid attendance record. However, ten braved the storm Friday night, and twenty-six waded through the drifts to get to church Sabbath morning. Much different from our usual one hundred fifty at the Sabbath morning worship service, and our usual fifty on Friday night.

Our ladies served the Rainbow Banquet of the Cumberland-Salem Counties Christian Endeavor Union held in our church on February 3. There were one hundred sixty present.

Besides our regular monthly broadcast over radio station WSNJ, the last Tuesday in each month, our pastor has been sitting in on a discussion broadcast with three Bridgeton ministers every Wednesday at 11.30. Tune in on 1210 k.c.

The pre-prayer-service on Sabbath evenings before the regular evening service has been discussing rules for effectual prayer. This half-hour devotional period is very helpful.

Our pastor and Pastor Cottrell of Marlboro Church are co-operating in the program of Christian instruction during March, at the Bridgeton high school. Pupils may be excused on Monday afternoons for an hour in any one of several churches which are near by. The Seventh Day Baptist young people from both churches, with some others, meet in a group by themselves, with the two pastors giving instruction in the great truths of Christianity.

The church has instructed the trustees to purchase the house and several lots adjoining the church property.

Both our senior and junior choirs are doing splendid work under the able direction of Mrs. Ella K. Sheppard and Mrs. Martie Hitchner.

Our Christian Endeavor society celebrated its fiftieth birthday on Sabbath afternoon, February 22. The society was organized on February 23, 1891. All three societies met together, with several former endeavorers as visitors. Several spoke, telling of Christian Endeavor in the different decades in Shiloh. We closed by singing the Young People's Rally Song, after Mrs. Elizabeth Fisher Davis, who wrote it, had told us how it came to be.

Correspondent.

Milton, Wis.

On November 12, 1940, the Milton Seventh Day Baptist Church became one hundred years old. To celebrate the event a rather elaborate program was prepared and carried out. Long study was given to the records of the church and to other records and materials which would throw light on the founding and on the work of the church during the one hundred years. During the celebration, reviews were presented of nearly every activity in which the church has participated. . . .

A portrait gallery was arranged and displayed in the parlor. This gallery was not limited simply to former pastors, deacons, elders, but also contained pictures of several prominent

workers of the church, pictures of buildings, and other interesting matters which had to do with the history of the church. . . . The two living former pastors were invited to have a part in the celebration . . . an old-fashioned covenant meeting was held and the communion celebrated on the following Sabbath . . . a dramatization was presented to show the decision to found a new community in the territory of Wisconsin, the first Sabbath day in Wisconsin wilderness and the beginning of the "Moral Society" or Sabbath school which was to be the forerunner of the church, and the first meeting of the church, together with some of the problems confronting a pioneer church.

The activities were ushered in with the covenant meeting in which nearly fifty people took part. Then communion was observed on the following day, the Sabbath of November 9. On this Sabbath and the one following, different individuals reviewed the work of the church—such as "The Sabbath School During One Hundred Years," in which were pointed out the changes that had taken place in administration, teaching, lesson material, meeting places, organized classes, and other matters; "Women in Church Work," in which the women's organizations were reviewed; the support that the women had given to church, college, and other agencies, lists of officers, etc.; "The Growth of the Church"—illustrated with graph to show the steady growth and the sharp declines when groups would sever their connection with the Milton Church in order to form other churches, notably, Milton Junction, Walworth, and Albion . . . ; blue prints and diagrams to show changes in the church building . . . ; a paper to discuss the work of the young people from the formation of the X.C.E.L. Band to the present Junior, Intermediate, and Senior Y.P.S.C.E. . . . ; a paper in which was outlined the development of the music in the church, the choir leaders, the organs and the organists . . . ; there was a paper to tell of the social activities of the church and the organized effort to promote the same . . . ; a paper in which was discussed the administration of the church and changes in conduct of the business of the church.

At the morning worship service of November 16, eighteen members of the church, whose membership had extended for fifty years or more without break, were given pub-

lic recognition and was presented with roses. Then followed the presentation of the album of former pastors, elders, and deacons, with biographical sketches of each. Pastor Hill then delivered the centennial sermon.

Only two of the former pastors are now living. Both of these were invited to attend and have a part in the program. Pastor James L. Skaggs was able to be present and he addressed the forum on the Sabbath of November 16. Rev. Henry N. Jordan, chaplain of the Battle Creek Sanitarium, found it impossible to attend. Rev. Edward M. Holston, pastor of the church at Battle Creek, and president of the General Conference, accepted an invitation to be present in the place of Doctor Jordan.

On Tuesday evening of November 12, the anniversary of the founding of the church, there were enacted several of the episodes that took place in the years 1838 to 1845. We saw the Joseph Goodrich family in their home in Alfred, N. Y., as they decided to move their home, way back in 1838, to the Wisconsin Territory; we saw the Goodrich family again in their new home on a cold Sabbath morning in March, 1839, as they decided to invite in the family of Henry B. Crandall, of what is now Milton Junction, to join in a service to remember the Sabbath, and thus we saw the founding of the "Moral Society," which was later to grow into the Seventh Day Baptist Church . . . ; we saw Elder Stillman Coon as he presided over the meeting in which it was formally decided to form a church; we saw them consider and adopt the articles of faith and the covenant; and we saw them stand shoulder to shoulder and pledge themselves reverently, "and these things will we endeavor to do"; and again we saw them as they are grappling with the problems that confronted a pioneer church.

This dramatization, which was partly dialogue and partly "reader," was prepared by members of the committee that had been appointed to arrange for the centennial celebration.

The final meeting of the centennial celebration was held on Sunday evening, November 17, at which time the church ate dinner at the church building. After the dinner we gathered in the auditorium to see lantern slides on which were displayed portraits of pastors and elders and deacons, and others of note. These were supplemented with sketches which were prepared and delivered by Rev. and Mrs. Wil-



lard D. Burdick. As the closing feature of the celebration, Professor Edwin Shaw summed up the century in a short talk "One hundred years." Those of you who know the "Shaws" may readily recognize the originality of this climax to the one hundredth birthday celebration. Correspondent.

Word of the sudden and unexpected death of Mrs. Jacob G. Meyer, wife of the president of Milton College, came as a shock to this community. Although she had resided here only about a year, she was well liked by all who had met her. . . . Early in January Mrs. Meyer went to California in the hope of regaining her health. Reports had indicated a marked improvement. But on March 5 she suddenly and unexpectedly passed away.

—Milton Junction Telephone.

#### Dodge Center, Minn.

Sunday, January 19, an all-day social was held at the home of Mr. and Mrs. Harry Bird, with between fifty and sixty present.

Sabbath day, February 1, the Christian Endeavor society celebrated Christian Endeavor Week by having full charge of the Sabbath morning services, under the leadership of Miss Lorna Payne, who had arranged an appropriate program. In the afternoon they had a very interesting meeting, including short talks by older church members, who related the activities of the Christian Endeavor society when they belonged to it. This meeting was supervised by the C. E. president, Donald Payne.

Several of our members have been kept at home on account of the "flu."

The men's social committee held a social February 4, at the A. D. Payne's home. The committee consisted of Donald Payne, Ormond Bond, Clare Greene. The proceeds from this social were to go to the Woman's Board. The women were busy tying a quilt while the men got the dinner. After dinner when the dishes were all washed the young people went for a hayrack ride, with Donald Payne driving the horses. The rack was full of young folks, including Mrs. George Thorngate, who is Sabbath school teacher of the Young People's Class. Two or three hand sleds were tied behind the rack, where some of the younger ones rode, while two or more of the boys rode their skis, having long ropes tied to the hay rack. (Brother Herbert Van

Horn knows how they do things here in old Dodge Center.)

Yesterday, March 2, the second men's social committee held a social at the parsonage. This committee consisted of Walter Churchward, chairman, with Pastor Thorngate and Charles Socwell helping. After dinner there was a program given, consisting of songs; reading; harmonica music by the three Bond brothers, Ormond, Claston, and Arthur; guitar music by Mrs. Walter Mason and daughter, two of our Adventist friends. The social was enjoyed by all and the returns were very satisfactory to the committee, being \$5.00.

Sabbath day, March 1, the Christian Endeavor society, in charge of Ardith Bond Greene, had Mrs. Gardner, a returned Adventist missionary from India, give a talk about the work in India. She was a Dodge Center girl, and she and her husband have been in India for several years. Surely there is much to do to convert these poor people to Christ, but they belong to him just as much as we who are blessed with more and better privileges. We truly are our brother's keeper and we should not rest easy until we have done all we can to help them.

Correspondent.

### OBITUARY

Tomlinson. — John R. Tomlinson was born at Marlboro, N. J., November 2, 1862, and died on February 25, 1941, at Hot Springs, Ark., where he was spending the winter.

He was married to Mattie J. Harris on November 26, 1890. To this union were born four children: two girls, who died in infancy; and two sons, Earl H., of Pennsgrove, N. J., and J. Ward, of Shiloh, N. J., who survive him. He was a member of the Shiloh Seventh Day Baptist Church.

Mr. Tomlinson retired from his farm some years ago, and has been living in Shiloh since that time.

Five years ago he suffered a paralytic stroke, and has been in poor health since, spending his winters in Florida and at Hot Springs, Ark.

Besides his two sons, he is survived by seven grandchildren and three great-grandchildren. Funeral services were conducted on Sabbath afternoon, March 1, by Pastor Lester G. Osborn, and burial was in the Shiloh cemetery.

L. G. O.

"Don't do anything, till you do it; and when you've done it, stop doing it."

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REV. EVERETT T. HARRIS  
Alfred, N. Y.

(See "Who's Who," and the sermon elsewhere in this issue.)

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