

annual meeting, May 4. A buffet supper and business meeting, together with an Alfred exhibit, composed the program. The guest of honor was Doctor Norwood, who gave the principal address. Another honored guest was Doctor Meyer, president of Milton College, who also spoke briefly. The group was invited to meet next year at the DeKalb, Ill., home of Mr. and Mrs. Neil Annas. The officers elected include: president, Ray Pape; vice-president, Rev. Carroll L. Hill; secretary-treasurer, Dr. Leon I. Shaw; council member, Dr. Clarence Clark.

Another item of interest is the new issue of "Who's Who in Illinois"—a very exclusive book published by the same author who publishes "Who's Who in America," which contains large write-ups for Mr. Langworthy and Mrs. Langworthy, individually.

—From Alfred Sun.

Adams Center, N. Y.

The Adams Center Church has had no regular pastor since April 1, when Rev. O. W. Babcock and family went to Salemville, Pa. Rev. Ivan M. Cash of the Baptist Church has very acceptably supplied the pulpit most of these weeks. Rev. Leon M. Maltby of White Cloud, Mich., preached April 26, while he was in this vicinity on business.

May 17, Rev. W. L. Burdick gave an inspiring discourse, and during the Sabbath school hour discussed the present state of our foreign missions. May 24, Rev. Harley Sutton of Little Genesee presented a very worth-while Sabbath Rally Day sermon. A get-acquainted party was held for him that evening in the parlors of the church.

April 27, a reception in honor of Mr. and Mrs. Frank Jones was given in the church; this esteemed couple are members of this church, and were married at Daytona Beach, Fla., March 17. Mrs. Jones was formerly Miss Eva Gurley, daughter of Mrs. Susie Gurley and the late D. S. Gurley.

Correspondent.

Plainfield, N. J.

Easter Sabbath was observed in a fitting way by the choir singing the cantata, "Victory Divine," by Marks, in a pleasing and uplifting manner. Pastor Warren brought the message on "Victory." His text was from 1 Corinthians 15: 57.

A musicale was held in the church parlors on the evening of April 24, sponsored by the social committee of the Woman's Society. We are glad that we have so much fine musical talent in our church group, especially among the young people. Refreshments were served and a silver offering was taken.

In harmony with the plan of the Missionary Board, our lay exchange was with the Piscataway Church. Mr. Harold Kellogg conducted a fine vesper service in our church on Friday evening, April 25. Frederik J. Bakker spoke at New Market. The following Sabbath morning, Rev. Trevah R. Sutton occupied our pulpit in exchange with Pastor Warren. His sermon was "The Home Base"; text from 1 Corinthians 2: 2.

The Missionary-Tract committee of the Woman's Society had a special program at the meeting of the society April 29. An interesting "Meeting of the Tract Board" was enacted, followed by refreshments and an offering. The society sponsored a flower show on the afternoon and evening of May 15. Many interesting and beautiful exhibits were shown. A silver offering was taken.

Sabbath Rally Day was observed May 24, by the use of the Sabbath Rally program planned by Rev. Albert N. Rogers and furnished by the Tract Board, in the morning service. It was a fine program and much enjoyed. The Sabbath was also the theme of the prayer meeting on Sabbath eve. At the Sabbath school hour Mrs. Ethel Main Wheeler and her class of "Beginners" gave a splendid demonstration of the class work of these little people. We are going to miss Mrs. Wheeler from our church and social life where she has fitted in so admirably. She will be leaving soon for Alfred to make her home there. —Correspondent.

OBITUARY

McLearn. — Lena Mabel Browning was born November 5, 1868, in Rockville, R. I., and died April 17, 1941, at the Westerly Hospital, Westerly, R. I.

She was married January 9, 1901, to Addison A. McLearn. On March 28, 1885, she was baptized by Rev. U. W. Babcock, and joined the Rockville Seventh Day Baptist Church, retaining membership until death. Surviving relatives are a nephew, Dr. Harris Browning of Bennington, Vt.; a niece, Mrs. Frances Browning of Sioux City, Iowa; and several cousins. She was laid to rest at the Wood River Cemetery, Wyoming, R. I. W. R. R.

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., JUNE 9, 1941

No. 23



CHILDREN'S DAY

Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of God.

Jesus.

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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

OUR CHILDREN

Our children are our most treasured possessions. They are the future of the race, the hope of the church. We take this for granted, though we do not always seem really to appreciate the fact. Like the man in the Old Testament parable who was charged with the keeping of an important prisoner of war, but in much busy-ness let him escape, we too awake too late to realize "while thy servant was busy here and there, he was gone." Our children soon are grown and gone.

We have known careful farmers who were husbandmen of fine cattle and hogs, provided everything for their well being and perfection, but paid little attention or gave little heed to the moral and spiritual welfare of the children in the home. Yet they would have resented any insinuation that they thought less of the welfare of their child than they did of a hog.

In many modern and comfortable homes too little thought or care is given the child's well being. While, perhaps well fed and well clothed he may at the same time receive but scant attention in parental care and guidance. There is a Psalm that magnifies the importance of children in the home. "Lo, children are a heritage of the Lord . . . as arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." Such a home, such a man, is greatly blessed. But the blessing implies responsibility. To make use of the figure, if the arrows are to be useful and effective,

they must be straight, correctly feathered and pointed, and well directed.

So our children need care and training and proper direction if they are to be a blessing. The home must provide right motives and example; correct habits and outlook. The Bible must have a loved and respected place. Its use in family worship and prayer should be thoughtful and regular. Children will come to love it if it has a place in the life and practice of the parent.

Good literature in the home must be loved and as far as possible provided. The religious journal has an important place, especially the denominational or church paper.

The church of God will be loved, respected, and attended regularly by parents if the children are to love it and get the habit of going. Suggestive is the picture and text of this week's cover—mothers bringing their children to Jesus. "Forbid them not," said our Lord, "for of such is the kingdom of God."

The church is doing much for its own children and those of others. It provides the Sabbath school, with good teachers and helps; the Vacation Bible School, with time each day for the period devoted to special instruction and training. Consecrated pastors conduct special classes preparatory to baptism and church membership. Many pastors give a sermon story each Sabbath to groups of bright-faced little ones gathered before the altar. Junior and Intermediate Endeavor have a place in children's and young people's training.

We thank God for our children. May he give us wisdom and grace to train them as we ought for his service and glory, both here and always.

ABOUT PREACHING

The writer used to plough with a quick-spirited horse hitched with a slow, poky one. Every time he threw a clod or cracked the whip at the slow one, the spirited one of the team quickened and fretted. Not infrequently in a Sabbath morning congregation the conscientious, willing worker is lashed by some word or exhortation of the preacher, the worker for whom such a message or word was not at all meant or applicable. Doubtless the slow, lazy horse was not affected at all.

Something like this seems to be the effect of a recent editorial. Like some sermons, the editorial perhaps did not clearly express what the writer had in mind, or the illustration did not prove to be the window through which light shone.

Possibly the present attempt will not be much better. Sermons, we believe, should be carefully thought out with the needs of the people in mind. There are those who are discouraged. Life has not been easy. There are many who have grave doubts; some experiencing humanity's deepest sorrow: young people facing difficult problems; old folks over whom the shadows of declining day are dropping closer: business men and office workers with their difficulties and frayed nerves. They need encouragement, hope, direction, comfort, food for thought. They need inspiration, too, an inspiration that comes through the Word of God, interpreted by a loving heart, experiencing or having experienced some of these same problems. The Word of God contains more help and comfort than we use for ourselves or pass on to others.

We go to church as worshipers. We go hungry to be fed with a gospel that will encourage us to do better than we have done. We are disappointed when we have to listen to flat platitudes and discussions or talks about trifling things. People want to hear something besides the slang of the streets or quotations from some leader of religious education or recent novelist. People would like to be brought a little closer to the great reality of God and the dynamic love of his Son. There may not be present any to convert, but there are those who need to repent—who of

us do not—and be led into higher reaches of life possible to those who will.

If the preacher knows the gospel with a conviction of its truth and potency; if he knows his people and their problems; and if he cares for them more than for anything else in the world, he will not fail to feed the flock. His preaching will be neither weak nor vain, whether he be eloquent or not.

Strong preaching will not only state the problem and trouble, but will specifically point the way out. People want to feel that the speaker knows the way and is walking in it.

ITEMS OF INTEREST

It is just announced that the General Assembly of the Southern Presbyterian Church, on May 27, officially voted to enter into membership of the Federal Council of the Churches of Christ in America.

Based on figures of the Internal Revenue Bureau, it is reported that the people of the United States drank seven million, seventeen thousand, four hundred forty-two more gallons of alcoholic beverages during the first three months of 1941 than for the corresponding quarter of 1940.

We hear from Washington reports that Secretary Hull has signed a letter promising an end, at the close of the present war, of all American extra-territorial rights in China. Extra-territorial rights, held by the United States, Britain, Japan, and other powers in China, were acquired during the period of the twentieth century. These rights enable the foreign powers to conduct their own courts of law, keep legation guards, and exercise certain financial functions without regard to China's territorial sovereignty in the bigger cities and ports of the republic.

ARE WE KEEPING THE FAITH?

The Budget

This is June, the last month to be included in our Conference report and only four Sabbaths in it! Watch for our Denominational Treasurer's report for May and see what our obligation is to those who have placed their faith in us.

The "will endeavor" pledges and offerings of the previous year justified the Commission and Finance Committee in estimating a budget of \$18,380. Our conscientious and faithful denominational leaders and servants cut their budgets to the quick. Missionaries, retired pastors, and all have had to accept this situation when they could the least afford to do so.

Are we going to force them into further reductions and sacrifices by failing to meet our obligations and measuring up to our privileges? Are we keeping faith with them?

The Finance Committee has decided to classify our churches on the following basis:

- Class AA—The churches which made a pledge and exceeded it
- Class A—The churches which pay their "will endeavor" pledge or equal their giving of the previous year.
- Class B—The churches which fail to meet their pledge or fall below the previous year's giving.
- Class C—Those churches which make no pledge and do not contribute to the denominational treasury.
- Class D—Those churches which do not contribute nor reply to financial communications.

Classes AA, A, and B must include a "will endeavor" pledge for the 1941-42 Budget. The accomplishments will be announced at Conference.

"God bless us every one" in this effort for His kingdom.

The Finance Committee.

Alfred, N. Y.,
June 1, 1941.

MISSIONS

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

MISSIONS UNDER STRESS

By Rev. John F. Randolph,
Milton Junction, Wis.

(Sermon delivered Missionary Sabbath, April 26, 1941, at Albion, Wis., and furnished by request.)

Text: "I send you forth as lambs among wolves." Luke 10: 3.

Christianity and Christian missions have always been under stress, confronted by difficulties ranging from unpopularity to martyrdom and wholesale slaughter; and yet they have thrived under persecution. This sug-

gests a line of study: Missions Under Stress—Past, Present, and Future.

The Past

Nineteen hundred years ago Jesus Christ came to this world on a divine mission, briefly stated, to bring salvation to mankind; but while this Jesus was still an infant, Herod staged a great massacre of children in order to make away with this one missionary to Israel and to the world. The Christian mission began under stress.

Christian people can easily review in their mind the progress of this mission, constantly under stress. Jesus spent three years teaching, healing, and organizing a group to carry on his mission. His followers were sent out with no misapprehension of the stress or opposition they would meet. They went out "as lambs among wolves." In spite of the wolves the disciples returned from the mission rejoicing in victory. Finally the stress of opposition reached its climax in the Garden of Gethsemane and the cross of Calvary. Death of the leader was supposed to end the spread of his influence. But the grave was not able to hold him, nor did death and the spread of his kingdom. His mission, under stress, continued.

The disciples, endowed with power, preached the gospel. "And the Lord added to the church daily such as should be saved." "And believers were the more added to the Lord, multitudes both of men and women." (Acts 2: 47; 5: 14.) But the stress was not over. Herod and those with him laid hands on the apostles and put them in the common prison, but the angel of the Lord opened the prison doors. When they were brought before the council and commanded not to teach in the name of Jesus, the reply was, "We ought to obey God rather than man," and they continued to teach and preach. (Acts 5.) An example of missions under stress.

Stephen, one of the first deacons, was stoned to death. Saul "made havock of the church, entering into every house, and haling men and women, committed them to prison." (Acts 8: 3.) These were times of stress, but "They that were scattered abroad went everywhere preaching the word." Persecution drove them into mission fields.

James the brother of John was put to death. All the apostles suffered death or banishment. But Saul, the arch-persecutor, became Paul, the chief missionary of the early church. New

churches were formed over Asia Minor, Macedonia, Achaia, and even in Rome—the very countries now suffering in war. But this advance of Christianity was not without great stress from within and without. Paul describes these difficulties as follows: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." (2 Corinthians 11: 24-26.)

We might be reminded of the persecutions under Nero in the midst of the first century. The execution of Christians was made a festival of the Roman populace. In Nero's garden, the present place of St. Peter's, some were crucified, or sewn in skins and torn by dogs, and others were rolled in pitch and burned at night as living torches. This was punishment to the Christians charged with setting fire to the city of Rome, though it is commonly believed that Nero himself was the cause of the burning of Rome. But the stress of the first century could not kill Christian growth. Later centuries would tell the same story: how the church went underground, how the catacombs, that wonderful underground city of the dead, became the hiding place of Christians for their meetings as well as for their burials. We were told at quarterly meeting that the Church might again go underground. Well the grave could not hold our Lord, nor could the catacombs kill his mission. Let us hasten to the second division of our discussion:

The Present

That new religious periodical, "Christianity and Crisis," says, "The inconceivable has happened. We are witnessing the first effective revolution against Christian civilization since the days of Constantine." Now Constantine lived in the fourth century, we live in the twentieth century. Dr. M. E. Dodd, in an address at the New York World's Fair, agrees with this conviction: "Christian leaders in the fifth century lost their blessings and benefits when they relaxed their evangelistic and missionary fervor . . . toned down their preaching to suit the powers that be, and surrendered their supreme power to save society

from sin and slavery. Once again the issue confronts the religious leadership of the world. Kagawa was in jail in Japan. Niemöller is in a concentration camp in Germany. The messages of ministers are controlled in other countries. If we continue in the direction we are going in the United States, it will not be difficult for ministers here to get themselves in jail."

Christian Russia is dominated by anti-Christian philosophies of Karl Marx. Christian Germany is under the heel of a pagan dictator. All Christian and democratic nations of Europe are already or are threatened to be in the same plight. The Christians in Japan and China feel the weight of a pagan Japanese military rule. In spite of all this, from the Foreign Mission Conference comes such statements as these: "Unparalleled opportunity for service and witness (in China). God is using this war to turn people to him. Our churches and small schools and Bible classes are full." A picture of Christian missions carrying on under stress and strain.

Of especial interest to us is the condition of our own missions in this time of stress. We watched with great anxiety the invasion of China by the Japanese army. We looked for news of conditions at Liuhoo and Shanghai. When the smoke cleared somewhat we learned that the missionaries at Liuhoo had retired to Shanghai, and the buildings at Liuhoo suffered severely from the invasion. Now the least damaged buildings have been repaired with material from the others. On account of difficulty in reaching Liuhoo from Shanghai, work in Liuhoo has not been resumed. Bad roads, damaged bridges, and challenging Japanese sentries make arrival at Liuhoo uncertain. Church and school work at Shanghai continues to capacity.

When American women and children were advised to evacuate China, a time of added stress came to our missionaries there, the strain of momentous decisions. Doctor Palmberg was soon to return to America anyway. She is now in California. Marcia Davis was soon to enter college; she is now in Alfred. It seemed best for Mrs. Helen Thorngate and her boys to return; she is now at Dodge Center. The rest felt it essential to stay and await developments. Reservations for passage to America have been made at different times. This has kept us expecting others to return, but latest word indicates no further returns are definitely planned. Rev. Eugene

Davis continually expresses himself as waiting for clear leading of the Lord for each step. Dr. George Thorngate holds important positions in the medical field and is much needed in China. Separation from his family is an added strain on him, but he is sticking to his post. Dr. Grace Crandall, failing at first, has finally succeeded in running the Japanese blockade and has reached a station in Free China. Late letters from the Wests state that Mabel and Anna feel that their work is in China, "not only when it is easy," and their mother is staying with them.

What if we should lose all our property in China? Our Conference president says it would still be a good investment.

What if all our missionaries should return home, could the natives carry on? Foreign missions have for years been working toward self-support and self-direction through native leadership. Mrs. Thorngate told us at the quarterly meeting that our mission in Shanghai is organized under capable native leadership and would be able to carry on, with the exception of the Girls' School. But the question still remains as to ownership of property and a certain restraint against aggression that exists in American leadership. On the other hand, circumstances might make the presence of foreigners embarrassing to the natives. This is a part of the stress of missions of today, and Mr. Davis' policy of "waiting for clear leadership of the Lord" is Christian wisdom.

Germany is victor over Holland in war; yet Seventh Day Baptist brethren of Germany are striving to contact the Holland brethren. Relations between Germany and the United States are strained; yet the German brethren send "Heartiest greetings to all Seventh Day Baptist churches in America." These things show that Christian brotherhood is stronger than unchristian nationalism; and it is for Christian missions to bring peace on earth, our best national and world defense.

The Future

The stress of the present is crowding upon us. What can we see in the future? We must face the future with faith and reason. Christian faith believes in the ultimate triumph of the kingdom of God, not because it is inevitable but because we have faith in God and in mankind. Reason bears out that faith, accumulated experience strengthens it. Christians driven from Jerusalem by persecution went everywhere preaching the gospel. Mar-

tin Niemoller in a German concentration camp, like Peter refusing to cease preaching Christ, inspired his three eldest sons to covenant together to preach as their father had done. Thus one Christian messenger became three. Christianity has gone under ground before, but it never stayed there. Does faith or reason suggest that it will at this time? Out of the present stress come statements like these: "Increased interest in religion in war-torn China"; "Our churches and small schools and Bible classes are full"; "Europe's foreign missions continue work in spite of war"; "Mission boards plan to carry on with vigor during the new year."

It has been suggested that Christianity was once driven out of China and it may be again. But the president of our Conference says it can not happen again. On the first occasion it was only necessary to drive out a few missionaries, but now Christianity is rooted in China itself. Thus missions under stress look confidently into the future. Missions are manned by those on the front lines and also by those who keep the line of supply intact. We all have a part in missions. In closing I quote Secretary Wm. L. Burdick: "It is a great privilege to be engaged in any way in mission and evangelistic work. . . . Some day we will see this as we cannot now, for missions through evangelism are going to triumph in the establishment of Christ's kingdom. . . . Whether Christ's complete triumph be near at hand or a long way off, we do not know; but we all will witness it and will then realize how great a privilege it is to have a part in the evangelizing of the world." God grant that we each fill our part in these trying days.

DAILY MEDITATIONS

(Prepared by Mrs. Pearle Halladay, Stevens Point, Wis.)

Sunday, June 15

Read 1 Samuel 16: 6-12.

The last clause of verse 12 reads, "And the Lord said, Arise, anoint him: for this is he."

David, the shepherd boy, had not thought of great service, but he had been faithful to his task. The days and nights in the fields and under the stars had drawn him nearer to God. He had proved that God gives courage and strength. God knew David's heart; then came the anointing for a new and higher service.

Many of us will never be called to a high place to serve, but we can be faithful in the

everyday tasks and at close of life's day hear the blessed "Well done, good and faithful servant."

Prayer—Loving Father, help us to realize the value of faithfulness in our daily living. Give to us the courage to walk in quiet lonely places if need be and the strength to answer your call to new tasks. In Jesus' name. Amen.

Monday, June 16

Read 1 Samuel 17: 40-47.

"But I come to thee in the name of the Lord of hosts."

So spoke David in the face of great danger. His faith in God unwavering, using the simple things to which he was accustomed, and strong in that faith, he went forward to conquer.

Are there difficulties in our way that seem too great for us to overcome? God is just the same today as then; and if we go forward or stand waiting in his name and strength, we, too, will overcome the threatened danger.

Prayer—Blessed Master, teach us that through faith we shall conquer. Let us ever remember thou art ever with us to guide and strengthen and bless. Amen.

Tuesday, June 17

Read Genesis 6: 13, 14; 7: 1, 5, 7.

Just as Noah was obedient to God, so ought we to be if we expect to have his guidance and protection. When God told Noah to build the ark, there was no sign of flood waters, and no doubt many people laughed at him and his building. But his obedience brought him perfect safety. If we build our lives obedient to the teachings of God through Jesus, our Lord, we shall have a sure resting place after life's storms have passed.

Prayer—Our Father, may we have ears to hear the guiding voice of the spirit within. Fill our hearts with loving obedience and may we walk each day with thee. Amen.

Wednesday, June 18

Read Genesis 8: 15-22.

After his deliverance, Noah's first thought was gratitude to God, and he builded an altar. We usually say "thank you" to those who have shown kindness to us; but do we always remember to thank our Father for the many gifts we receive from him each day? Our altars are not always built of wood or stone, but we can build best by loving, kindly deeds and words.

Prayer—Help us remember, our Father, that thou hast given to us every good and perfect gift. Help us to consecrate our lives to thee in loving service, no matter how lowly it may be. In Jesus' name. Amen.

Thursday, June 19

Read Genesis 13: 1-12.

"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, . . . ; for we be brethren." (Verse 8.)

When circumstances arise that annoy and perplex us, let us not lose sight of the fact that we are all children of our Father, God. If we pause a moment and think that God's love is freely given to those who do not agree with us, that would be a first step toward solving our differences. What great wisdom Jesus showed when he told us to pray for our enemies.

Prayer—Blessed Master, may thy spirit dwell within our hearts that we may love one another as thou didst teach. Amen.

Friday, June 20

Genesis 28: 10-17.

"Surely the Lord is in this place; and I knew it not."

We sometimes forget that God is ever present; that he knows our thoughts and intentions. We can hide nothing from him.

At times we grow a little careless; are a bit lax in some matters; but something may draw our attention at that moment causing us to realize that God is in this very place.

Let us try to keep our inner life strong and true, so that the knowledge of his ever presence will bring comfort to our hearts and cast out all fear.

Prayer—Our Father, may we ever be faithful and true. Teach us to look to thee; to love thee first, obey the teachings of our Lord, and claim the promise of thy guiding presence. Amen.

Sabbath, June 21

Read Jeremiah 17: 24-27.

"If ye will diligently hearken unto me," then will I bless; but if ye will not "hallow the sabbath day," I will kindle a fire and it shall not be put out.

How many years many people have not hallowed God's appointed Sabbath day. He tells us obedience will bring us blessing but disobedience—a kindled fire. How much fire of discord is in the world today. If all would return to observing the Sabbath command-

ment would there be less strife? Reverence for the Sabbath would be *one* common meeting ground to stand on and work from.

Prayer—

God of the Sabbath, unto thee we raise
Our grateful hearts in songs of love and praise;
Maker, Preserver, all to thee we owe:
Smile on thy children, waiting here below.

—Mary A. Stillman.

W O M A N ' S W O R K

MINUTES OF THE MEETING OF THE WOMAN'S BOARD

Salem, W. Va., May 11, 1941

The Woman's Board met in regular session in the Mrs. G. H. Trainer Sabbath School Room with the following members present: Mrs. J. L. Skaggs, Mrs. Edward Davis, Mrs. S. O. Bond, Miss Lotta Bond, Miss Greta Randolph, Mrs. Ross Seager, Mrs. Okey W. Davis, and Mrs. O. B. Bond. In the absence of the president, the vice-president presided.

Devotionals were conducted by Mrs. Edward Davis.

The treasurer read her monthly report which was accepted. The report is filed with these minutes.

Mrs. Okey W. Davis read the report of the Christian Culture Committee. This report was accepted and is on file with these minutes.

It was voted that an order be drawn on the treasury for the sum of \$5.56, to complete the expense of the Christian Culture Committee.

The report of the promoter of evangelism was read by Lotta Bond, since Rev. Marion Van Horn was out of town. It was voted that the report be accepted and filed.

The Ways and Means Committee reported progress.

Correspondence was read from the president of Conference, Rev. Edward M. Holston, concerning the Woman's Board program at Conference in Denver, Colo.

Voted that the president appoint a committee to consider the Conference program and report tentatively at the next meeting.

The Inspirational Reading Committee made a report of progress. Two additional readings were suggested along with the former list of mission study books:

"China Rediscovered Her West," by Yi-fang Wu and Frank W. Price.

"Stand by for China," by Gordon Poteat

"The Amazing Chinese," by Willis Lamott
"Heritage of Beauty," by Daniel J. Fleming
"Dangerous Opportunity," by Earle H. Ballou
"Inside Asia," by John Gunther

Voted to contribute \$5 to the American Bible Society through our denominational treasurer.

Correspondence was read from Mrs. Luther Crichlow, Jamaica, concerning the work among the women of the island.

Adjourned to meet in Salem at the regular time in June.

Mrs. J. L. Skaggs,
Vice-President,

Mrs. O. B. Bond,
Secretary.

REPORT OF COMMITTEE ON CHRISTIAN CULTURE

To the Woman's Board:

Your Committee on Christian Culture would summarize the plan proposed earlier and now carried out as follows: Material for a folder including "A Personal Inventory," made up of meditative inquiries suggested by members of the board; "My Commitment to Christ," adapted by the committee; "A Daily Prayer," from the World Day of Prayer program.

This material was set up by the committee and sent to the Recorder Press for copy and bid. The proof was read by the committee, corrected, and returned on April 11, with an order for four thousand copies to be delivered in Salem for \$26.

It seemed necessary to prepare a letter introducing the material and plan to the key-workers or other leaders in churches. Such a letter was mimeographed in the college office and was waiting the arrival of the order from the Recorder Press. (For letter see Recorder May 19, 1941.)

The manila envelopes for mailing were found at James and Law's in Clarksburg.

The leaflets on Bible Reading were selected from the supplies in the office of the promoter of evangelism.

The order from the Recorder Press arrived by parcel post at 2 p.m. on Wednesday, April 30. The committee made up the packages and delivered them at the postoffice about 5.30 that evening. Each package had to be weighed and the correct postage applied at the postoffice.

The whole expense of this work is here itemized:

4,000 copies "An Invitation to Meditate" (Pd.)	\$26.00
75 copies of letter on Woman's Board stationery (stencil)	.13
100 manila envelopes (7 x 10) including tax	1.69
100 each of 4 leaflets at 10c per 100	.40
(a) Where to Look in the Bible	
(b) How to Use the Bible	
(c) How to Read the Bible	
(d) Holy Bible—My Reading Record	
Postage for mailing packages	3.34
Total	\$31.56
	(Pd.) 26.00
Balance	\$ 5.56

As chairman I would like to express appreciation of the co-operation of the board, including six of our Woman's Board correspondents. We hope the board is pleased with the workmanship on our material. Our only regret was the delay in receiving the order from the Recorder Press. The price seemed reasonable compared to other bids.

We have enjoyed doing this work for the board and have sent out the material with a prayer that it may be a messenger of blessing where it goes.

The committee is anxious that no group fail to reach every nonresident woman and teenage girl in its membership. This seems so important that we would like to offer to help with it if we knew how to do so. We prepared to furnish more of the leaflets or of the folders as they may be called for. Orders have already been filled for one thousand leaflets on Bible Reading. We hope many more may yet be ordered for use in the groups.

A sample package of all material is submitted with this report.

Since the last report, letters have been received from Mrs. P. B. Hurley, Riverside, Calif.; Mrs. Mabel J. Davidson, Nile, N. Y.; and Mrs. L. F. Kinney, Battle Creek, Mich.

Your committee are of one mind in suggesting that we make definite plans to send out something in the line of Christian culture every three or four months.

Respectfully submitted,

May 11, 1941. Mrs. J. L. Skaggs,
Chairman.

General Conference
Denver, Colo.
August 19 to 24, 1941

DENOMINATIONAL BUDGET Statement of Treasurer, May, 1941

	Receipts	
	May 1941	Total for 11 mos.
Adams Center	\$ 144.00	\$ 301.75
Albion	10.00	124.72
Alfred, First	85.56	1,241.39
Alfred, Second	61.10	199.90
Associations and Conference	17.49	228.49
Battle Creek		481.65
Berlin		72.39
Boulder		126.60
Brookfield, First		147.08
Brookfield, Second	20.60	153.30
Carlton	10.00	10.00
Daytona Beach	47.25	230.75
Denver	9.00	131.95
De Ruyter	18.00	253.25
Dinuba		11.30
Dodge Center		30.75
Edinburg	5.00	69.50
Farina	31.00	201.17
Fouke		35.45
Friendship		17.25
Gentry	1.00	13.90
Hammond		20.00
Hebron		28.16
Hopkinton, First	50.00	522.00
Hopkinton, Second		18.00
Independence	16.00	236.00
Individuals	29.00	731.97
Irvington		200.00
Jackson Center	6.00	57.00
Little Genesee		279.85
Little Prairie		57.35
Los Angeles	9.00	35.00
Lost Creek		188.10
Marlboro	40.00	324.99
Middle Island	7.96	44.57
Milton	217.30	1,398.28
Milton Junction		507.80
New Auburn		7.00
New York City	24.12	444.63
North Loup		159.03
Nortonville	10.00	93.53
Oakdale		5.00
Pawcatuck	250.00	2,582.55
People's—Washington, D.C.		20.00
Piscataway	51.56	174.29
Plainfield	130.35	1,532.67
Richburg	17.00	88.50
Ritchie	5.00	47.41
Riverside	37.00	475.10
Roanoke		5.00
Rockville	12.50	119.60
Salem	68.60	417.60
Salemville	10.00	10.00
Shiloh	135.00	813.28
Stonefort		22.00
Syracuse		15.00
Verona		245.97
Walworth		15.00
Waterford	10.00	115.00
West Edmeston		30.00
White Cloud	9.47	212.86

Comparative Figures

	This year	Last year
Budget receipts—May.....	\$1,506.31	\$ 946.46
Special receipts—May	99.55	69.85
Budget receipts—11 months ..	14,576.14	13,780.11
Special receipts—11 months ...	1,806.54	3,156.54
Disbursements		
	Budget	Special
Missionary Society	\$ 652.80	\$ 57.55
Tract Society	155.10	
S.D.B. Building	97.95	
Woman's Board	13.05	9.00
Ministerial Retirement	81.60	27.00
Historical Society	10.65	
General Conference	207.90	
Board of Christian Education ..	280.95	
Special—not denominational ..		6.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

YOUNG PEOPLE'S WORK

A THING OF BEAUTY IS A JOY FOREVER

(Contributed by Rev. Neal D. Mills, De Ruyter, N. Y.)

The trouble with many of us is that Sabbath observance, like Christianity itself, is more of a burden than a delight. We have just enough religion to make us miserable and not enough to make us happy. As Stanley Jones puts it, we have been inoculated with a mild form of Xianity and are immune to the real thing. Sabbath to many people is a time when we mustn't work, we mustn't play, we mustn't knit or crochet, we mustn't read anything but dry religious papers, we mustn't be too noisy, etc. What a burden!

Perhaps we preachers speak too little about the delights of religion and of Sabbath observance. But our service today is built up of thoughts of praise and joy. The suggested title for the sermon is "A Thing of Beauty Is a Joy Forever."

I have chosen for a text Isaiah 58: 13, 14. "If . . . call the sabbath a delight . . . then shall you find your delight in the Lord, . . ." (Amer. Trans. Smith-Goodspeed.)

This beautiful old Hebrew poem begs us to "call the sabbath a delight," and it promises that if we do call it a delight and honor it by not doing our own business or indulging in idle talk, then we shall find delight in it and be blessed with a great heritage.

Sabbath day ought to be the happiest day in the week and parents ought to make it so in the home. If we provide enough spiritually delightful things to do on Sabbath, we won't

need to worry much about the things we mustn't do.

Of course there are sacrifices to be made for the sake of the Sabbath, just as there are sacrifices that we have to make in order to have a home or to have children or any other of the blessings of life. But the compensations more than outweigh the costs and we forget about the sacrifices in the pleasure of the enjoyment.

Did you ever notice a person who has recently begun to observe the Sabbath, whose conversion was a real spiritual experience? His face is aglow and he tells everybody about his new experience. He can't keep still about it. There ought to be something of that feeling with all of us and there can be if we really try to make the Sabbath a real spiritual delight.

The world needs that kind of Sabbath. Sunday has very little religious significance for most people. There is the great challenge to Seventh Day Baptists to give the world that kind of Sabbath. God depends upon us to tell others and to demonstrate before the world what the Sabbath can mean in human lives.

ON THIS THY SABBATH DAY

All nature sings;
All hearts rejoice;
All we would join
With lifted voice
In praise
On this, thy Sabbath day.

The deep warm glow of the setting sun,
More beautiful as this day's done
And as thy morrow is begun,
Joins in the praise of thy great Son,
On this, thy Sabbath day.

The hushed silences of the woods,
The fragrance, as from bursting buds,
The evening call of a bird—all could
Burst with praise of the Holy Good,
On this, thy Sabbath day.

Our hearts are hushed in silent praise,
Our eyes are turned upward to gaze
At skies that, by the sun's last rays,
Enlighten us, this day of days,
This day, thy Sabbath day.

May we, our Father, joined as one,
Stand firm with Jesus Christ, thy Son,
In Christian grace the race to run,
And as upon us sets the sun
Pray that we, too, may keep
Thy Sabbath day.

(Contributed.)

Your editor is dismayed at the dearth of materials at hand. He has hopes that in the near future there will be sufficient interest shown in a certain article to be published that others of like nature may also be written. Send all you can—if not articles, then send meditations, observations, and unusual news. We will use all we can.

Your editor is changing his address to Berea, W. Va., for the summer.

Victor Skaggs,
Editor Young People's Work.

REV. SAMUEL D. DAVIS:
AN AUTOBIOGRAPHICAL SKETCH

(Continued)

METHODIST MINISTER AND THE SABBATH

When Eld. Azor Estee was leaving Virginia to go on to Ohio, he preached his last sermon on the Sabbath doctrine. A Methodist minister, who was present, announced that he would preach on the same subject at Liberty meeting house on a given Sunday, and I went to hear him later. He spoke again at West Milford and again at Broadrun. I was present at this meeting and was asked to reply, tried to do so, but being sick, failed. I was then asked to have an appointment and reply at another time. This I gladly did and, in four weeks from that time, I returned to find a much larger audience gathered to hear me than was there four weeks before (though that one was large), and the minister to whom I was to reply among them. Having heard him a second time, I had all his points; and the four weeks had given me ample time to look up and mark all the passages he had so ruthlessly wrested out of their connection and meaning to make the points he had so cruelly made. It took me two hours by the watch to do it; and my congregation, with the exception of the minister, were as still as if it had been a funeral, and listened with marked attention. Being helped mightily by the Holy One, we buried the whole no-Sabbath theory so deep it was never exhumed or repeated by its author. My discourse closed by reading the fourth commandment, as he had said it was "partly positive and partly moral and the positive part which had reference to time, was done away." It was a hard dose for him to take but I thought it necessary for his recovery. I had not read the commandment before

he cried out, "I said peculiar to Jews." I replied, "Did you not say that the fourth commandment was partly positive and partly moral, and the positive part which had reference to time was done away with?" (He dared not deny it for there were more than a hundred people there who had heard him say it). He said, "Yes, I said it." I replied, "Then we will read it as you say it is." And, beginning again, I read the commandment leaving out each word that had reference to time. He could not be still, and cried out again, "I said peculiar to the Jews." And I said, "Did you not say that the fourth commandment was partly positive and partly moral, and the positive part which had reference to time was done away?" And he replied, again, "Yes, I said it." Then I said, "You have interrupted me three times. Now please be still while I read the commandment as you say it is." Then I began again and read the commandment through leaving out every word that referred to time. Poor fellow, it was hard for him! He could not be still, but spoke out no more until I closed. Then I gave him the opportunity to reply; but he was in no case for that, and after he had made a few rambling remarks, which were no credit to him or his cause, the meeting closed.

EVANGELISTIC WORK

My evangelistic work from the beginning has been greatly blessed of God. I have had a great variety of experiences and have witnessed some very remarkable demonstrations of the power of the Spirit. I do not remember of an effort I have put forth that was protracted which was not a glorious success.

I have known men to covenant together, as many as four at a time, not to yield and be converted, all striving against conviction to hold each other up. Finally they would tremble and fall down together and cry for mercy and be powerfully converted to God. I have seen both men and women, when seeking the Lord, lose their earthly consciousness and lie for hours showing so little sign of life that it was almost impossible to tell whether they were dead or alive.

I knew one lady to go into that state at four different times before she was converted. The fourth time she declined to go forward for prayers and told one of my sisters that she was discouraged and thought she would never go forward again; that when she did go forward, she would soon not know anything until

meeting was over and they had taken her home; and then when she came to, she felt worse than she did before she went forward. My sister came and told me, and I said, "Go and tell Mrs. Straly if she will come forward for prayer we will stay with her until she is converted." So we did, and she lay all night. At the early dawn, she came to as happy as she could be. As we went out of that house that morning it seemed as though all nature was bowing and praising the God that had done so much for us, and the air wafted our songs of praise so sweetly that the words and tune we were singing were distinctly heard by one who was at the time more than a mile away.

A case of that kind, which occurred in our own church at Lost Creek, so frightened some of my members that Deacon Levi H. Bond (who removed later to Wisconsin and died there), insisted on going for a physician: but I insisted that she was in the hands of God, and all right. After being in that condition for an hour or two, the woman was a bright happy convert.

Such manifestations have occasionally occurred all along the line of my ministry. When I was about 18 years of age I went with my pastor, Eld. Richard C. Bond, to New Salem to engage in some meetings. This was my first evangelistic work among the people away from my home church. On Sabbath afternoon I was introduced to two young men who had come from another neighborhood about five miles away, and spent the evening with them. In the night meeting they were so convicted that they came forward for prayers. Their conviction deepened and when the meeting closed, they seemed unwilling to go away until they were converted. I remained with them all night; and at a late hour we all went into Deacon Jonathan F. Randolph's home, nearby, and went to bed at dawn of day.

The next morning after we were up, one of the young men said he had to go home. He was to start that morning with his father's team on a trip that would take him some days. The other young man I induced to stay. As we parted at the gate I urged the one who went away not to give up seeking the Lord until he found Him in the forgiveness of sins. As he parted from us, the one who was left said that if his young companion would only go along with him, he thought he could become a Christian. I urged him to go on seek-

ing the Lord and assured him that if he would, his young companion would follow, and invited him to take a walk with me. We went out of the village a little way to the forest, and kneeling down talked to the Lord about the case and plead for His blessing on the young man and his companion, especially on the one who was under conviction and had to go away.

When the young man who went away reached his home and told his father about his desire to become a Christian, he was released from his obligation to go away with the team, and brought back a brother and two sisters with him, all of whom joined them in seeking for a change of heart: and before the meeting closed that day about a dozen bright young people came forward for prayers and the good work went on until nearly all the young men and young women within five or six miles of the church were happily converted to God, and the church membership was greatly increased.

(To be continued)

CHILDREN'S PAGE

Dear Recorder Boys and Girls:

Did you have a nice warm rain last night? We did, and it has surely made all green things hold up their heads with more courage. Don't you wish the fields and gardens all over the land, especially the dry ones, could be refreshed with just the right number of warm summer showers, for America needs good crops not only for herself but for her friends across the sea. I have just been listening to the radio conversation between British boys and girls in Canada and America and their parents and other relatives across the sea. They try to make their conversation as cheery as possible, but we cannot help but realize how hard the separation must be for both parents and children. Let us pray that it will not be long before they are reunited. Nearly every parent was urging the children to write more often, but one dear little girl was writing a weekly letter to her dear father and mother in Scotland.

I, too, am again begging for letters from my Recorder children, for none have reached me this whole week. If you are having a dark rainy day as we are and it is too wet to play out of doors, perhaps you are finding it a good day for letter writing; if so I hope I am one

of those you are writing to. In the meantime I have another story for you.

Sincerely yours,
Mizpah S. Greene.

Andover, N. Y.,
May 31, 1941.

Little Ravageot

(Adapted from Home Fairy Tales, by Jean Mace)

Once upon a time there was a little boy who was so naughty that everyone was afraid of him. He was always striking at his nurse, making faces at his father, being rude to his mother, and breaking dishes. He had been nicknamed Ravageot, after a much disliked dog.

Everyone talked about Ravageot, how he threw stones, tormented little girls, and was very disagreeable and rude to everybody. At last the fairy Goodheart heard about the naughty boy and made up her mind to cure him if she could. So she sent word to his parents that she was coming to visit them on a certain day. They were happy and proud to have her come and Ravageot's mother prepared a fine dinner for her.

"What shall we do with Ravageot?" said his father. "He will be sure to be up to his naughty tricks."

"I will ask him to be a good boy," said his mother, "and I am sure he will do as I say." But when she called Ravageot so that she could dress him up clean and neat to meet the fairy, she could not find him. He had run and hid when he heard the fairy was coming, for he was afraid of her. At last he was found in the pantry with his fingers in the ice-cream, and when he heard the fairy coming he climbed up in the loft and hid.

But the fairy Goodheart had come on purpose to see Ravageot, so after dinner she said, "Where is your little boy?" and when no one else could find him, she sent her dwarf, Barbichon, after him. Now Barbichon could smell out naughty little boys, and going up into the loft soon brought down a very dirty little boy with ice-cream on his face and cobwebs in his hair.

"This little boy likes to have his own way," said the fairy. "I will give him this gift; he will not need to do anything that he does not want to do." Then she said to his mother, "You must first wash his face for he is a very dirty boy."

As soon as the little boy felt the water on his face he began to kick, and running to the other side of the room, he cried, "I don't want my face washed."

His mother caught him and tried to wash his face, but the water splashed right and left, and obeying his orders would not wash his face.

"Come, let me comb your hair, at least," said his mother, but as soon as she began to run the comb through his hair, he said, "I don't want my hair combed," and the teeth of the comb bent backward and would not comb his hair. Then he began to cry and wanted his face washed and his hair combed, but it was too late.

His mother tried to put on his pretty clean clothes, but he said crossly, "I don't want them." Then he changed his mind and asked for his new blouse and buckled shoes, but again it was too late. At once his blouse rose in the air and fastened itself to the ceiling. As for his shoes, the first one became so small a cat could not put her paw into it, while the other grew so large Ravageot could have put both feet into it at once.

"What will become of us, my poor boy," said his mother, "if you will not obey at once? That is what the fairy Goodheart wanted to teach you by her gift. The worst thing that could happen to a child would be to have the power to disobey."

They went down stairs and his mother gave him his school books to study. He started to obey, but at the first hard word he threw down his book and said, "I don't want to study. I'm tired of it." Then he was sorry and picked up his book, but he could not open it.

(Concluded next week)

LOUISE LEWIS KIMBALL

Louise Lewis Kimball, daughter of Abram Herbert and Augusta Johnson Lewis, was born October 18, 1873, at Shiloh, N. J., and passed away at Pasadena, Calif., May 10, 1941.

She was baptized by her father in 1883, and united with the Plainfield Seventh Day Baptist Church of Christ of which her father was then pastor, and of which she has been a lifelong, loyal member. She took an active part in the life and work of the home church as long as she lived in Plainfield, singing in the choir many years, serving as president of

the Woman's Society for Christian Work one year, and Sabbath school teacher about eight years.

On June 2, 1897, she was married to James Everett Kimball of Plainfield, N. J. To this union were born two children: Lewis E. of Pasadena, Calif.; and Margaret (Mrs. Christian Henrichsen) of Dorchester, Mass., both of whom survive. Others surviving are: three sisters — Mrs. B. Frank Langworthy, Winnetka, Ill.; Mrs. James H. Parsons, Pasadena, Calif.; and Mrs. Bennett W. Spencer, Laguna Beach, Calif.; two grandchildren—Lewis E., Jr., and Judy, Pasadena, Calif.; many other relatives and a host of friends.

Mr. Kimball passed away in 1920. Soon thereafter, Mrs. Kimball went to Smith College, Northampton, Mass., where she was head of one of the dormitories for one year. Following this, she served for twelve years as social director of the National College of Education in Evanston, Ill. Later, she was secretary of the National Parent-Teachers' Association for three years. In 1937, Mrs. Kimball went to Los Angeles, Calif., to become head of Allison House at Occidental College. This position she held until June, 1940. Since then she has lived with her son, Lewis E., in Pasadena.

Memorial services were conducted from the home of Mrs. William M. Stillman and Mrs. Frank J. Hubbard, Plainfield, N. J., by her pastor, Rev. Hurley S. Warren, assisted by Dr. John J. Momen, pastor of the Crescent Avenue Presbyterian Church of Plainfield, of which Mr. Kimball was a member and an elder. Interment was in Hillside Cemetery.

H. S. W.

OUR PULPIT

"TO DAY SHALT THOU BE WITH ME"

Good Friday Meditation

By Rev. Ralph H. Coon

"Lord, remember me." "Verily I say unto thee, To day shalt thou be with me in paradise." This very brief conversation emphasizes a great truth connected with the cross of Christ. The attitude of each of the malefactors stresses a great fact the world needs to know, and the very presence of these two crosses with that of our Lord presents a third great fact. These three teachings are so important that I have sometimes wondered why

architects designing churches do not make use of the symbolism of three crosses placed together.

The presence of the other two crosses on Calvary calls our attention to the fact that in his death our Lord was bearing the sins of the world. "The Lord hath laid on him the iniquity of us all." He was not dying merely as a martyr for a great cause. He died as a sinner with sinners. Mark calls attention to this when he mentions the two thieves, "one on his right hand and the other on his left" hand, and adds "And the scripture was fulfilled, which saith, And he was numbered with the transgressors." Dying in this company our Savior identifies himself in his death with all sinners who deserve to pay the wages of sin, which is death.

Thus we have God's attitude of sacrificing love toward the sinner. In the two malefactors we see the two possible attitudes of a sinner toward God and Christ.

The penitent thief realized his guilt and his need. Suffering as he was, he could not think through any way of salvation, but he was conscious of One beside him who was completely victorious in death and he felt that dying with such a One he might in some way share in that victory, so he said, "Lord, remember me when thou comest into thy kingdom." The Master's answer is clear cut and unmistakable, "Verily I say unto thee, To day shalt thou be with me in paradise." That word verily or truly emphasizes this great truth which is for all mankind. If salvation is for this poor dying criminal who can do nothing about it, it is for anyone who will look to Jesus. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have eternal life."

William Ridgway tells in the Sunday School Times of an old drunken blacksmith who illustrates what we have been talking about!

He had no use for religious things, and would go on great periodic sprees. His name was Joe. He had been upon a prolonged drunk and was on his deathbed in the old Midway Hotel, next door to our home.

It was nothing new for Joe to be sick after one of his sprees, so little attention was paid to him. Then a voice inside of me said, "Go and see Joe." As I entered the room I found the minister quoting suitable dying-man Scripture to Joe. Joe did not understand; they were "foolishness" to him.

DENOMINATIONAL "HOOK-UP"

Brookfield, N. Y.

Pastor and Mrs. Crofoot are enjoying a visit from old China friends, Mr. and Mrs. W. A. Estes, retired missionaries of the Methodist Church. Mr. Estes went to China on the same ship with the Crofoots on their first trip in 1899, and they have been firm friends ever since.—Brookfield Courier.

North Loup, Neb.

The Sabbath Rally program as sent out from the denominational headquarters was used in the Sabbath morning services. Rev. Mr. Ehret was assisted by Marion Maxson, Lois Barber, Junior Maxson, Albert Babcock, Mary Babcock, and Darrell Barber. The sermon to the boys and girls was Stand Fast. The children were told to stand fast to their work, to their friends, and to their ideals.

The sermon to the adults was Stand Therefore, Ephesians 10: 14, and was a Sabbath Rally address.

—North Loup Loyalist.

Verona, N. Y.

Pastor Davis delivered an appropriate Mother's Day sermon May 10, on the subject, Mother's Duty and Privilege in an Evil World.

On the evening of May 17, the Mother and Daughter banquet was held in the church parlors. The tables were prettily decorated for the occasion. Mrs. Warner Thayer was toastmaster and Miss Doris Lennon song leader, with Mrs. Stanley Warner at the piano.

The younger daughters entertained the mothers in a brief program of readings, songs, and instrumental music; following this the toastmaster introduced the speaker of the evening, Mrs. H. L. Polan of Columbus Quarters, who gave an interesting talk on the subject, Mothers.

Sabbath Rally Day program was carried out in our church May 17.

Ten of our young people attended the annual Oneida County Christian Youth Conference at Sauquoit, May 10. Very good reports were given by several of them during the church school hour, May 24.

O. H. Perry, temperance superintendent, secured Mrs. Jay Cook, who is temperance superintendent of the town of Verona, to give a short talk in our school on Temperance Sabbath.

When Joe saw me he cried, "Bill! Bill! Bill!" They told me he had been crying for "Bill" all day. "We thought he wanted his crony, Bill Dickinson." I did not preach or pray. I took poor old Joe to Calvary and said, "Look, Joe. See that thief? Well, that's you. All that dying sinner said was 'Remember me! You can say that, Joe.'"

Joe in his dying agony was able to stammer, as he rose up on his bed, "Lord, remember me." An indescribable look came over his face as he cried, "Glory! Glory! I see it! I see it!" Joe dropped back into a coma and soon died.

The cross on the one side burns home the "whosoever" of the gospel.

The other dying sinner furnishes a concrete illustration of the fact that "He that believeth not the Son of God shall not see life." Jesus did not say a word to him. He ignored his scoffing. To Nicodemus he had said, "He that believeth not is condemned already." The sinner condemns himself. Oh, that the world of lost mankind could be brought to really believe this solemn fact. If Christians believed it more deeply there would be more like J. Hudson Taylor, who wept to think of the million Chinese who were going into Christless graves each year, and then poured out his life in the effort to get the message of the Christ to them and to enlist others in the great work.

This thief brings a measure of comfort to the discouraged Christian worker who feels that he is a failure because some needy sinner spurns his appeal to accept the Savior. Perhaps he has prayed earnestly and worked hard for his salvation. The fact that a sinner would remain hardened in such a presence as that on the central cross of Calvary shows that there always will be those who reject the Lord and what he did there.

I should like to see an architectural design involving a cross of gold trimmed in red to represent the King of kings who suffered a sinner's death for sinners, and two smaller crosses, one white and one black, to remind us that any sinner may be saved and that all who reject the Savior are lost.

Boulder, Colo.

General Conference

Denver, Colo.

August 19 to 24, 1941

The "Worth While Class" and their teacher were pleasantly entertained at the home of Mr. and Mrs. George Stone in Canastota.

The May meeting of the Ladies' Benevolent Society was held at the home of Mr. and Mrs. Stuart Smith. Piecing blocks for a quilt was the work for the day.

The Young People's Social Club met with Mr. and Mrs. John Williams on the evening of May 18. A variety shower was given Miss Florence Thomas, who was soon to be married. A humorous program was furnished by club members.

Correspondent.

Bristol, England

On the night of April 11, (the night of "Good Friday," so called) Bristol was again heavily attacked from the air. Among the buildings which were destroyed was a large hall, known as the Coliseum, which was completely gutted. The fury of the flames was so much that the steel work of the building was twisted into all kinds of fantastic shapes. But through it all, there remained one thing which one would never expect to find in that place. It was a placard announcing that there was to be a "Grand Dance" in that very hall on the following Monday, "Easter Monday," so called. Immediately the thought struck me, when I saw the announcement, that this was not a mere coincidence. Was it not a direct message from the Lord? Was it not a witness against an unholy generation? In Luke 19: 40, the Pharisees sought to persuade our Lord to rebuke his disciples; and what was his reply? "I tell you that, if these should hold their peace, the stones would immediately cry out." This event should prove food for thought for all thinking Christians. What are we doing for the Lord? Are we preaching his kingdom? Are we really witnesses for him? Or is he compelled to raise up stones to cry out? May the Lord bless us and help us at all times to testify to his saving grace.

E. J. Hopkins.

Cavendish Road,
Westbury-on-Trym.

Nyasaland, East Africa

Pastor Joseph Chateka reports successful meetings held in various churches in the vicinity of Blantyre, seven churches being vis-

ited. Returning from his three months' work with these churches to his own village, Chinko, he held a meeting attended by people from four different neighboring places, in all 529 worshipers.

He plans to revisit, soon, the churches centering in Blantyre.

—Gathered from correspondence.

Dr. Hugh Elmer Brown, pastor of the First Congregational Church of Evanston, Ill., gives as his reason for "never attending the movies":

1. As a child I was taken too often to the movies and was tired of them.
2. They were always asking for money.
3. The manager never called on me or never paid any attention to me.
4. The people who go to the movies never live up to them.—Selected.

MARRIAGES

Reynolds-Mead. — Miss Mary Louise Mead, daughter of Mrs. Esther Mead of Daytona Beach, Fla., and Mr. Robert O. Reynolds of Charleston, N. C., were united in marriage at the Daytona Beach Seventh Day Baptist church, May 24, 1941, Rev. Boothe C. Davis officiating.

OBITUARY

Babcock. — Cassius C. Babcock, son of Joshua and Charlotte Lippincott Babcock, was born in Humbolt, Neb., November 1, 1860, and died in Riverside, Calif., May 4, 1941.

He was married to Effie Simpkins at Garwin, Iowa, December 25, 1887, and moved with his wife to Humbolt, Neb., where they spent eight years. After four years at Colony Heights, Calif., they spent twenty years in Farnam, Neb. The past twenty-two years have been spent in Riverside.

Since his conversion at the age of thirteen, Brother Babcock has been a member of the Seventh Day Baptist Church, and wherever he has lived has been a faithful servant and substantial supporter of the local church.

He is survived by his wife; one sister, Mrs. Laura Babcock; one aunt, Mrs. Maria Babcock; and many nephews, nieces, and cousins.

The funeral service was in charge of Pastor Loyal F. Hurley and Elder E. S. Ballenger. The body was laid to rest in Olivewood Cemetery.

L.F.H.

Kimball. — Louise Lewis Kimball, daughter of Rev. Abram Herbert and Augusta Johnson Lewis, died May 10, 1941, at Pasadena, Calif. (A more complete obituary elsewhere in this Recorder.)

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No. 24



Second Brookfield (N. Y.) Church

(Owned and used jointly by the Seventh Day Baptists and the First Day Baptists for one hundred four years.)

Central Association held here June 6-8, 1941