

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 worshippers.

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.)

The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 16, 1941

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

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EDITORIALS

GOD'S GREAT OVERTURE

"Come now, let us reason together, saith the Lord." The overtures which the Lord God made, and still makes to mankind should impress men deeply with the obligation of their consideration.

It is not usual for those who hold exalted positions to think it compatible with dignity to take the first step in the way of understanding. The Lord, however, does not think it below his majesty to meet man more than half way. In his great love he goes as far as man will let him.

He invites us into counsel with himself for discussion and review, to hear our side of the matter, our excuses and apologies, as well as our objections. He does not forsake us, even when in petulance or neglect we turn away. He asks our ear for his judgments and an appreciation for his sincere efforts to make us see his better plans.

From such an approach, without prejudice or malice, can be expected only the best results, no matter what the subject under consideration. The grossest sin, the most revolting iniquity, cannot move the righteous One to do an injustice to him whom he meets in counsel. His good will to me is for the repentant full assurance of consideration and compassion. Nor will he always chide.

An invitation to come and reason together with him is not a bench warrant, but a plea for confidence. How easing to the mind is this thought. How it does calm the troubled soul and comfort the heart. It forecloses any thought of danger and argument.

Can man refuse the outstretched hand of God? Has man's sorrow not been great enough? Has he not received double for his sins? Has the cup of bitterness not been running over? Is his present state not the most unreasonable? Is he not in need of succor?

What else does man need to enter in secluded communion with his God and pour his heart out unto his heavenly Father? There is nothing else to do but to come and reason and be open to the judgment of him who alone holds the solution.

"Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" is assuring enough. "If a man is willing and obedient, he shall eat the good of the earth; but if he refuses and rebels, he shall be devoured with the sword; for the mouth of the Lord hath spoken it."

Why keep aloof, when response means life, happiness, and security? It would seem that a word even to the half wise ought to be enough.

CENTRAL ASSOCIATION

Highway Cogitations

Rainy weather on the highway encourages careful driving. Fewer fatal accidents on bad roads and in stormy weather than on good and fair. Rain lets up a few minutes to accommodate the motorist while changing tire. Seventy miles before breakfast leads to a good appetite for toast and coffee, but tire trouble further discourages the tipping of a slow waitress.

What was the matter with that truck driver? Load of coal over embankment with head of the engine buried in the nearby field. These rains ought to help the streams and trout fishermen as well as to make the farmers smile. The view of Scranton at the break of the mountain on Route 307 gives the usual thrill, even if partly obscured by rain and wisps of fog. Slippery roads. Best go into second gear down this steep grade as all trucks are required by law to do under any conditions. Courteous treatment at the Esso sign as also at the Firestone emporium. "You from Plainfield? I used to live there. Do you know . . . ?" Pleasant.

Lovely drive on drying roads of the Tunkahannock Valley and on to the Susquehanna. Memories of the first travel up this valley on the Lackawanna Railway and over one of the highest viaducts in the East.

What a beautiful valley the Chenango! Why did Seventh Day Baptists ever leave such a country as Preston and Otselic and other central New York communities, was the meditation as Oxford was passed. Beautiful hillside pastures; luscious meadows; fine Holstein herds, the milk shed and supply of New York City! Well kept farms, great white houses set back on carefully mowed lawns; roomy, clean barns! Well it was emigration; the spirit of pioneering; cheaper, or free lands; looking for farms with fewer stones and without forests to clear away; rich fertile fields of the Midwest. Still we wonder how they could do it? Did they better themselves? Could their descendants buy back these farms? We wonder how many of these people remained true to their religious convictions. Some we know did, and disseminated their religion, the gospel of Jesus and the Sabbath over far flung areas till they reached the great Pacific coast.

So we came to Brookfield. Always a sort of lump comes up the throat as we break over the hill and view Beaver Valley with Brookfield village nestling in the heart of it. Here the association meets. Thirty years ago we left the pastorate of this church and a little grave on the friendly lot of the first pastor of the church. Here were left dear friends, love for whom the years has not dimmed.

So we arrived. "Hello, Hannah; hello, Jay"—and the 244 mile cogitation was ended. On June sixth the Central Association began its one hundred fourth session, with Mrs.

Clarke Stoodley of Adams Center as the moderator.

The Meeting

Promptly at the appointed hour, Friday morning, the meeting was called to order, the devotional service being conducted by Rev. Paul S. Burdick, Leonardsville pastor. In keeping with the theme, "Our Inherited Task," he announced the hymn, "The Church's One Foundation," and later, "Faith of Our Fathers, Living Faith." John 4: 31-38, out of which the theme was drawn, was read for the lesson, "Other men labored, and ye are entered into their labors."

At the opening of this session there were present twenty people; the moderator, Pastor and Mrs. Jay W. Crofoot, Rev. and Mrs. Alva L. Davis, Rev. and Mrs. Herbert L. Polan, Rev. and Mrs. Lester G. Osborn and daughter Merylin, Rev. and Mrs. Paul L. Burdick, Rev. Edgar D. Van Horn, Secretary William L. Burdick, Deacons Claude Camenga, Leslie P. Curtis, and Edward E. Whitford, Mrs. Dora Mulligan, Mrs. Lela Palmiter, and the writer. Later other representatives from the local church, De Ruyter, and Adams Center were present—in all thirty-two for this fine opening meeting.

A cordial welcome was extended by Leslie P. Curtis to the community, church, and homes. He pointed out the splendid repairs and interior decorations of the building, beginning with the foundation itself, so fundamental an element in any stable project. He spoke of the two groups of Sabbath keepers in the early days, one in the upper part of Beaver Valley, the other in the lower. By 1823, the Second Brookfield Church was organized and a building erected about four miles north of the present village and church site, and the Third Brookfield Church in the southern part of the township, later to be known as the West Edmeston Church. A few years earlier a first day Baptist Church was located at Five Corners. One hundred four years ago the two churches got together co-operatively and built a house of worship at "Bailey's Corners," present Brookfield village. In this house with some additions the two congregations have worshiped harmoniously during this more than a century, one on the seventh day, the other upon the first day of the week. This harmonious relationship still exists as evidenced in the recent extensive repairs, and the joint service on

Sunday morning, the last day of the association. Incidentally, the Otsego Baptist Association held its 146th annual session just prior to that of the Seventh Day Baptist, closing its session the night before ours began.

Mr. Curtis' address was one full of interesting bits of history. He spoke appreciatively of former pastors, mentioning in particular the only one he never knew—Elder Eli S. Bailey, the first shepherd of the congregation. Elder Bailey was a practicing physician as well as a preacher, an undertaker, and expert cabinet maker. It's not given to many pastors the training to care for so much of man from the cradle to the grave. Doctor Bailey was many times president of the General Conference, and often the preacher of the introductory sermon.

Matters of Business

Reports of all the churches were given by letter, and progress in way of membership with other encouragements was noted. One church is at present without a pastor, but with hopes of locating one soon. One church, a strictly rural one, reported an average weekly attendance of seventy, rather an unusual average considering long winters with much snow and the distances the members have to travel.

In 1942, June 5-7, the association goes to Adams Center, and the moderator elected is Rev. Jay W. Crofoot; corresponding secretary, Mrs. Neal D. Mills. Some stirring resolutions were adopted in the last business session, which we hope may be had for publication.

Meetings

The opening session proved to be a true index or introduction to those that followed. The round table discussion conducted by Rev. Neal D. Mills was one full of interest, and was freely participated in by the eight on the platform and by many in the audience. A summary of the discussion follows:

I. What fruits of the labors of past generations do Seventh Day Baptists enjoy?

II. What tasks have we inherited from the past?

III. What tasks ought we to finish in our generation?

IV. What tasks ought we to bequeath to the next generation?

Under question one the following inherited blessings were named: freedom of worship, of assembly, of speech, and of Sabbath observance, our houses of worship, the Seventh Day Baptist

Building, our colleges, endowments, our missions, the spirit and practice of co-operation and of loyalty to our denomination and its principles, our local, associational, and denominational organizations through which we can work, a wealth of literature and music, sacred traditions and the inspiring influence of noble and consecrated people.

II. Our inherited task is to evangelize the world with the whole gospel of Christ which includes the Sabbath, believers' baptism by immersion, democracy in polity and spirit, and the teachings of the Bible as the basis of our faith. This goal should be achieved through individual influence of word and deed, through tracts, the Sabbath Recorder and other literature, through our missionaries, our schools, our daily example of loyalty to Christ and his Sabbath, through home training of our children, and the consecration of our money to God's kingdom.

III. The task of our generation is to preserve the purity of our faith to pass on, to pay off our local and denominational debts, to educate our people in stewardship so that every Seventh Day Baptist will become a generous, systematic, frequent giver of his substance to the Lord, to achieve a sound understanding and deep appreciation of the Bible.

IV. We should pass on to the next generation all the blessings we have inherited plus an expanded program of service that will challenge their best effort, a better and more unified understanding of the Bible, and a more enthusiastic appreciation of it.

The message from the new Board of Christian Education was delivered by Dr. Edgar D. Van Horn, president of the board. It was lucid and full of valuable information. We hope it may be had later for full publication, as it sets forth a bit of the history of the movement, the board's objectives and aims. Perhaps the goals and aims might be epitomized in the words, to help "growing people to live as Christians." At the close, thoughtful questions were asked and thoughtfully answered.

The Sabbath

Always Sabbath is the high day of associations, wherever held. This in the Central began with a beautiful service Friday as the sun was extending its golden and bronze beams above the western hills. Mrs. Jennie Seamans of Syracuse conducted the worship service on a high spiritual level, lifting the worshipers toward God and preparing them for the inspiring message of Rev. Alva L. Davis, who spoke from the text, John 12: 26, leading us to the absolute need of full surrender and consecration if we would follow the path to worth-while success. The sermon has been promised for the Recorder. While

it will truly read well it will lack the dynamic power of the oral presentation.

The message was a most helpful introduction to the conference meeting that followed, conducted by Pastor Jay W. Crofoot. Wisely this leader said little more than to invite a real "conference," a bringing together of personal offerings of testimony and song. Many took part, making a memorable meeting.

Sabbath Morning

The Sabbath dawned clear and bright and by the time of the calling bell the building was well filled with worshipers from Adams Center, Syracuse, De Ruyter, Leonardsville, Verona, West Edmeston, Berlin, and Brookfield. The Verona choir led the music of the worship service, and Rev. Lester G. Osborn, delegate from the Eastern Association, delivered the message, from 1 Kings 19: 19, with the theme, "Our Heritage: A Sacred Trust." As a result of his faith, dependability, and loyalty, Elisha was entrusted with the double portion of the departing Elijah's spirit, and with confidence in God he carried on in a time of Israel's great need. The Sabbath as our "sacred trust" received the major emphasis of the speaker in a clear and convincing manner. If the Sabbath, he asked, has not and does not make us better Christians, what is the true worth of that which we are offering to restore to the Christian Church? It's not only what we teach, but what we live before our fellows that counts for Christ and the Sabbath.

The afternoon conference on the work of the women was conducted by Mrs. Alva L. Davis. Rev. Marion C. Van Horn, the promoter of evangelism, employed and directed by the Woman's Board, was the main speaker. He spoke in a most inspiring way of the plans and something of the program of those directing the movement.

An unusual address was delivered in the interests of young people during the afternoon by Mrs. Grace Sloan Overton, a widely known and traveled lecturer who lives near Adams Center and is closely related to some of our leaders there. We were fortunate to be able to hear this gifted speaker and writer, who took for her subject, "Youth's Share in Our Democracy." In a way showing her understanding of youth and a mastery of her subject, she held old and young at closest interest and attention throughout her

address. If we are to have democracy, she said, youth must have power to **direct itself**. The majority must know how to behave themselves alone. "Individual rightness makes for democracy." Moral judgment is needed. We must learn to work together. "You don't throw your body to the four winds and possess a fine self." Besides all this, a great spirituality is needed for democracy. We must not let hurts discourage us. She quoted her Scotch father's advice when once she was hurt and ready to give up: "Have a faith in a good God, a heart as pure as that of the rose, and a hide like a rhinoceros."

The evening vesper services by the young people consisting of a variety of music both instrumental and vocal led up to the address by Secretary William L. Burdick, who spoke of our Inherited Task. He said he always felt deeply impressed by the first part of the verse of the association text, where Jesus said, "I sent you to reap that whereon ye bestowed no labor." Doctor Burdick listed our inheritances from the love of God down through John the Baptist, the early apostles, through the ages to the present—an inheritance that lays upon us the unfinished task of taking the love of Christ and his gospel to all the world. In spite of the discouragements of abandoned fields we must not be disheartened but carry on with faith in God for the victory. The golden age, he said, was not behind but ahead of us. In speaking of some recent needs he mentioned that of a bicycle for our missionary leader in South America, William A. Berry. Thirteen or fourteen dollars was handed in, and the association leaders plan to raise the balance for the project.

(More next week)

DAILY MEDITATIONS

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

Sunday, June 22

Read Joshua 24: 14-18.

"Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord."

What a privilege we have to choose. We can choose to serve a loving Father who understands and forgives our sins and shortcomings. Each time we turn away from questionable speech or pleasure, we are choosing God; each time we take a decided stand

for the right, we have said by our actions, "I am on the Lord's side."

Sometimes we may seem to lose by choosing what we believe is right, but after awhile we shall see clearly that the right choice is always the wise one and that there is a sure reward.

Prayer—Our Father, we know thy word is true and that we may safely trust and claim thy promises. May we ever choose to serve thee in all ways. Amen.

Monday, June 23

Read Exodus 13: 17-22.

One lesson we learn from these verses is that God led his people not as they might have chosen, but as he knew was best. Quite often we set a goal for ourselves or try to do some certain thing and obstacles of which we never thought block our way. Let us remember that God led his people forty years in a wilderness, but he finally brought them to the promised land. He never fails us or leaves us.

Prayer—Our Father, through all of life's journey help us to know thy way is always best. Open our eyes that we may see cloud and light of thy protecting presence. For thy name's sake. Amen.

Tuesday, June 24

Read Isaiah 30: 12-17.

Verse 15—The Lord, the Eternal, Israel's Majesty, he hath declared, your safety his in ceasing to make leagues, your strength is in quiet faith. (Moffatt's translation.)

We are quite often deceived by smooth words and statements that are half true. Some wish to follow a road that seems easy and pleasant. But let us first be sure that it is a safe road and will bear our weight. Our Father says, "your strength is in quiet faith"—faith that he knows the right way; faith in his sure guidance; faith in his everlasting, ever present love.

Prayer—Eternal One, who knows the end from the beginning, increase our "quiet faith," that we may trust and follow all the way wherever thou shalt lead. In the Master's name. Amen.

Wednesday, June 25

Read Psalm 119: 129-136.

Verse 130—The entrance of thy word giveth light; it giveth understanding.

How hard it would be to live where there was no sunshine; only dark nights and dull gray days. How glad we would be to get

into the sunlight and enjoy all of its benefits and the new growth it brings. There is no darkness so great as to be without a knowledge of God and the Savior's redeeming love. God's word brings to us a brightness greater than sunshine; a brightness that enlightens the soul and shines through. It shows itself in our lives and faces. How glad we should be to share with others this wonderful light!

Prayer—Thy Word, O Lord, is a lamp unto our feet and a light unto our path. Give us wisdom to share this lamp and light, that others may find the true path of life. In his name. Amen.

Thursday, June 26

Read Jonah 2.

Jonah was in this trouble because he disobeyed God. He was sent on an errand and ran away. There is no running away from God. The tasks assigned us may be small things that do not seem to matter, but they are our particular work. One day we must account for our omissions as well as commissions. We are all under the command of Jesus that we love one another. We all fail and come short, but how blessed to confess our mistakes and receive pardon from our heavenly Father. Sometimes we can make amends and have another chance to do the thing we had failed in doing.

Prayer—Loving Father, we have failed to do our best and be our best so many times. Forgive us and help us do better in the coming days. For Jesus' sake. Amen.

Friday, June 27

Read Jeremiah 17: 7-10.

Verse 10—I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Have you been accused of wrong doing? Has your good deed been made to seem evil? God who knows the heart will be the final judge. He will not let this stinging trial prove too great for you. Just as gold and silver must be tried in the furnace to remove the dross, our characters must be strengthened. Sometimes we do not know our weaknesses, and how glad we should be to know and then be made stronger in Christ Jesus. We can learn patience and forgiveness through being wrongfully accused.

Prayer—Blessed Master, help us realize that we are weak in our own strength, but strong through thine. May we ever seek to walk closer to thee. Amen.

Sabbath, June 28

Read Exodus 16: 22-31

"So the people rested on the seventh day."

They rested and ate the manna God had provided for them.

Just how deep is our faith in God's promises? He told Moses to tell the people "to gather today, for tomorrow ye will not find it in the field."

God made it possible for them to keep his commandments. Will he not provide a way for us? If we trust and obey him, we have his promise to care for us. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Matthew 6: 33.

Shall we not trust him to whom all things in heaven and earth belong?

Prayer—O God, our Father, help the blinded eyes to see thy truth.

"Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in his courts today—
Day of all the week the best,
Emblem of eternal rest."

Amen.

MISSIONS

MISSIONARY EVANGELISTIC WORK IN THE SOUTHWEST

Dear Brother Burdick:

The extended trip of which you were informed while in prospect, was in a way carried out, though definitely not as planned. The swing into southwestern Missouri was first made, then into Oklahoma, Arkansas, and Texas, in order, but from Edinburg the return was back to Fouke for baptism of some who had made decisions while there before.

There was a trip out to Lonsdale, Ark., at the suggestion of Mrs. Allen, which I consider well worth-while. There is a group of lone Sabbath keepers there, nine persons in all, representing two families who seemed to be very appreciative of the call, and they were apparently much encouraged. The trip to Edinburg was undertaken upon the second request that I come to administer baptism to two candidates; but when we reached the field, plans for baptism did not materialize.

The statistical report is as follows: Five weeks' work on the field; miles traveled by auto, 2,980; added to churches, 9; baptisms, 7; addresses, 38. Of calls I have not the slightest idea, not having any record.

I trust to write you again and soon in regard to your coming to this field this summer to attend the Southwestern Association, do some looking over of the work, and then going on to Conference.

Fraternally yours,

E. R. Lewis.

Gentry, Ark.,
May 27, 1941.

NEWS FROM JAMAICA

(Gleaned from letters by Pastor Luther W. Crichlow)
April 18, 1941.—

Yours of March 26 came to hand and I was very glad to hear from you, as usual.

Our presentation of DeBois' cantata, "The Seven Last Words of Christ," came off successfully in the Kingston church on Monday night, April 7. The church was nearly full of people on that night and would very likely have been full to overflowing had it not been for one or two earthquakes (no damage was done or lives lost) which shook this island just an hour or so before our performance was to come off. The shocks so unnerved many persons that they stayed home. In the seventh word of the cantata, in the middle part, the composer depicts an earthquake musically. It seems that while the orchestra was playing this particular bit another shock shook the city, so that the realism of the musical earthquake was added to by an actual shock which most persons assumed to be due to the particularly vigorous rolling of the tympanist on his instruments. The successful presentation of this cantata helps to bring the fact home to me more forcefully that religious work here is not at all like pioneering work in unexplored parts of Africa, but is more like what one would find in almost any city pastorate in America. Competent performers upon almost any musical instrument you can name are to be found in the city. We are a little nearer our goal of completely renovating the Kingston church building, because of the small financial success of the cantata.

Mrs. Crichlow and I visited the Bath Church on Sunday, March 16, and found

things going along well enough. At that time representatives from the five St. Thomas churches, Font Hill, Thornton, Brooksland (Brooksland and Pilot have now joined forces), Pear Tree River, and Bath, met together to consider ways and means to finance a full time worker for St. Thomas. Each church pledged to pay a small sum monthly towards the support of the worker, and it was agreed that two months of the pledge be paid in advance before the worker takes the field. I might add that the money pledge is coming in nicely. All churches have paid one month's pledge, and one church has paid for two months. We have a capable man in the person of Brother W. J. Hawthorne, who has agreed to take up work in the parish of St. Thomas. A full time worker is needed in this field, and we ask your prayers that the present plan may be carried through to the glory of God and to the betterment of our work. On Sunday, March 30, Mrs. Crichlow and I went again to Luna where we further assisted them with their harvest thanksgiving service which had been postponed from March 9. Mrs. Crichlow was very tired on this trip, for on that Sunday morning (March 30) she and several of the women of the Kingston Ladies' Aid society had walked to the homes of several of the sisters in various parts of Kingston to give them a visit and to take communion to them. I am very proud of the good work that the women of the Kingston Church are doing. They have little of this world's goods to give, but they do give liberally of their service and time.

The quarterly meeting of the Central Committee was held in the Kingston church on Wednesday, April 2. Due to the lack of finances, few of our local leaders were present, but we were able to accomplish much necessary work.

I constantly seek to maintain pleasant relationships with the other ministers and churches in the city. You may be interested to know that I was recently elected to the presidency of the Kingston Local Union of Christian Endeavor for the current year. C. E. has a large and important part in the religious life of this island.

May 26, 1941.—

Since my last letter to you I visited Bowensville, Oracabessa, and Waterford. The folks at Bowensville are of good cour-

age. They are working hard to pay off a debt that is still on their building; and the financial state of the individual members is not at all good. Some of the brethren from Bowensville, notably Brethren Peart and Nelson, have for some time been going to a little village called Oracabessa where they have been holding meetings and doing personal evangelism. They have succeeded in so interesting some folks there that they have erected a little booth building where they worship every Sabbath. I am to go there soon to baptize some of these new brethren. I was glad to visit Oracabessa and find the new work doing nicely.

I visited Waterford where Mrs. Crichlow (she went with me on this trip) presided over a very interesting program given by the active Women's Team of that church. The women there are certainly wide awake and active in ministering to the needs of their community. They seek every opportunity for service they can find and, having found the opportunity, they use it. The spirit of this church is fine. Its pastor, Brother Grant, is doing fine work there and in Post Roads where he also is pastor.

TREASURER'S MONTHLY STATEMENT

April 1, 1941, to April 30, 1941

Karl G. Stillman, Treasurer, In account with The Seventh Day Baptist Missionary Society Dr.	
Cash on hand April 1, 1941	—\$1,641.51
Memorial Board income for quarter ended February 28, 1941	159.17
Dodge Center, Minn., Sabbath school, Missionary and Tract Society	8.45
Mrs. Lucy E. Sweet, Rev. A. T. Bottoms, work in Gurley, Ala.	5.00
Mrs. Lucy E. Sweet, Rev. A. S. Johnson, Aukland, N. Z., Church	5.00
Second Brookfield, N. Y., Church	25.00
Helen S. Thorngate, refund unused travel expense advance	19.60
Julie E. H. Flansburg, Atlantic City, N. J., foreign missions	1.00
Transferred from H. E. Davis China Fund to reimburse General Fund for advance to Marcia Davis to pay transportation charges from Shanghai to California (\$255.56) and California to Alfred, N. Y. (\$69.59)	325.15
Abbie E. Kenyon, Ashaway, R. I., Chinese relief	5.00
Clifford Lamson, Raynham Center, Mass., mis- sionary-evangelistic work	4.00
Mr. and Mrs. O. A. Davis, Phoenix, Ariz., China mission	2.00
Mrs. A. S. Maxson, Milton Junction, Wis., Chinese relief	12.00
Mrs. Genevieve E. Burdick, Westhampton, L. I., Penny for China	5.00
Marlboro, N. J., Church, China	2.00
North Loup, Neb., in Memory of Mary E. Clement, return of China missionaries	25.00
Riverside, Calif., Church, Jamaica	5.00
Milton Junction, Wis., Church, missions	30.00
First Hopkinton, R. I., Church	12.50
New York City, Church, return of missionaries	20.00
Washington, D. C., Church, Jamaica	5.00

BELATED LETTER

May first has come, and a happy day it has been for us, for—it rained!

After six weeks of the driest spring weather known since official state records commenced in 1871, everyone welcomed a rainy day, and a perfect one too—gentle, moist, soft, just as needed. Dangerous fires raged north, east, and west of us, but not alarmingly near, yesterday afternoon, and we anxiously scanned weather forecasts for promises of rain, but there were no changes predicted.

Suddenly about 3 p.m. there was a change. The hot west wind turned and became cool and east. A great muffling bank of smoke from the fire to the eastward rolled over us, to the general alarm of the people living in the valleys. From our elevated position on the hillside we could see and feel what was happening, and it reminded us of the time when Elijah sent a servant up to look toward the sea, and clouds began to gather and the drought was ended. The modern weathermen were surprised when dew point came to saturated atmosphere, more surprised than Ahab was when rain made him hasten his trip to Jezreel.

We have had a healthful and happy winter, far enough from the scenes where proud nations fight, to feel great confidence in the kind Father who will not forsake the salvation of his humble servants. When such unprecedented weather comes as in this instance, we know there is a reverse to the poem, "Christ hath no hands but our hands"; for we see there is a Hand in this world of ours that intervenes beyond our own power, and how beautiful to be in complete contact with that Hand.

L. F. P.

Princeton, Mass.

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 June 11, 1941, in the Mrs. G. H. Trainer Sabbath School Room, with the following members present: Mrs. E. F. Loofboro, Mrs. J. L. Skaggs, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. S. O. Bond, Miss Lotta Bond, Mrs. Ross Seager, and Miss Greta Randolph.

Gentry, Ark., Church	1.50
Stonefort, Ill., Church	5.00
Rockville, R. I., Church	9.34
First Alfred, N. Y., Church, Java mission	5.00
First Alfred, N. Y., Church, return of missionaries	1.00
Battle Creek, Mich., return of missionaries	1.00
Mrs. S. F. Bates, Adams Center, N. Y., China relief work	1.00
April share of Denominational Budget receipts	522.24
Transferred from Permanent Fund income account	426.97
Transferred from Debt Fund savings account to apply on loans	250.00
	<u>\$ 257.41</u>
Cr.	
Interest	\$ 12.94
Interest saved on notes transferred to Debt Fund	2.88
Dr. George Thorngate, special gift S.D.B. Society, Pawcatuck Church, for work in China mission	65.16
J. Leland Skaggs, treasurer— $\frac{1}{2}$ gift Dodge Center Sabbath school, for Missionary and Tract Societies	4.22
Rev. A. T. Bottoms, Lucy E. Sweet gift for work in Gurley, Ala.	5.00
Rev. A. S. Johnson, Lucy E. Sweet gift for Aukland, N. Z., Church	5.00
Transferred to Dr. Thorngate China Fund for advance to General Fund to pay part of Marcia Davis' travel expenses	86.41
Payment on loan	250.00
Rev. Luther W. Crichlow:	
Salary	\$ 83.33
Rent	20.83
Native workers	39.59
	<u>143.75</u>
Rev. R. J. Severance	33.33
Rev. W. L. Davis	25.00
Rev. Ralph H. Coon:	
Salary	\$ 25.00
Travel expenses	15.85
	<u>40.85</u>
Rev. Charles W. Thorngate	25.00
Rev. Ellis R. Lewis	25.00
Rev. A. L. Davis	10.00
Rev. Orville W. Babcock	25.00
Rev. W. L. Burdick:	
Salary	\$ 112.50
Rent	25.00
Supplies	13.19
Clerk	33.33
	<u>184.02</u>
Treasurer's expense, clerk	20.00
China Payments:	
H. E. Davis, salary, allowances	\$ 87.50
Principal Boys' School	25.00
Boys' School	12.50
Incidental Fund	18.75
Anna M. West	31.25
George Thorngate, salary and allowances	112.50
Rosa W. Palmberg	30.00
Grace I. Crandall	31.25
	<u>348.75</u>
Rev. Heinrich Chr. Bruhn, work in Germany	41.66
Mrs. S. M. Graafstal van der Steur, work in Java	50.00
Debt Fund share April Denominational Budget receipts	85.00
Dr. Thorngate, Abbie E. Kenyon, gift for China relief	\$ 5.00
Mr. and Mrs. O. A. Davis, gift for China mission	2.00
Mrs. A. S. Maxson, gift for China relief	12.00
Mrs. S. F. Bates, gift for China relief	1.00
	<u>20.00</u>
Net overdraft April 30, 1941 (Amount due missionaries and others for salaries and allowances but unpaid)	— 1,251.56
	<u>\$ 257.41</u>

Mrs. Loofboro read the Sixty-seventh Psalm, and Mrs. S. O. Bond led in prayer. Miss Greta Randolph was appointed secretary pro tem.

The treasurer's report was accepted and placed on file. The balance is \$842.16.

The report of the promoter of evangelism was read and placed on file. It follows:

**Report of Promoter of Evangelism
For Month Ending May 31, 1941**

At the beginning of May the work in Jackson Center was about half completed; the promoter was one year older and was learning many things about the work of evangelism, especially the great need for emphasis on the personal phase of this work. In some ways the work did not seem to be encouraging, but in other ways there was very much in it to bring courage.

The fine spirit of the people, their willingness to organize and then to work hard at the calling work of the visitation campaign, and their eager expectation for the possible results were very heartening. But the most inspiring element of the work to me was the visiting itself and the things that I observed. There are many people—more than attend the regular services of the church—in the out-lying sections about the village who are definitely interested in the church and who, for the most part, will never affiliate with other churches. There are many others whose parents were affiliated with this church or with some one of the now non-existent Ohio churches. Some of these are interested and some are not now interested in any church life.

These people need and will accept a warm pastoral ministry. They will also respond to some extent to a sincere ministry of visitation carried on by the lay people of the church. It is my belief that this is as important, or even more important, than the pastoral visiting program—as indispensable as that is—for it proves the warmth of the fellowship that comes from the personal responses among the people. Jesus was not speaking to preachers alone when he gave the command to "love your neighbor." I believe that one of the most important duties of a pastor is to stimulate this kind of neighborliness among his people, for it is in these relations of fellowship that a church really lives or dies, but a visiting pastor without a visiting people cannot produce acquaintance, confidence, or fellowship among the members of a church.

Another encouraging thing I observed was the wholesome effect the calling had upon the ones who did that work. After they had done some calling they were willing to do more, and they could see how helpful such work could be in the life of the church. They felt a real uplift for their own souls and a broadening of Christian experience that had come to them in no other way. They felt a unifying and strengthening effect from it among the active members of the church.

It was also encouraging to note the fact that we could see some definite immediate results in the reaction of those called upon. Some at-

tended the services and others manifested their response in hearty expression of appreciation of the call, and in desiring further calls.

Further encouragement came to the promoter when the people of the church evidenced sufficient confidence in this kind of evangelistic work to desire assistance in the organization of a committee to carry on the work in the church by the laymen. Such a committee now is working. Its members are Mr. Leland Davis, Miss Pauline Groves, and Mrs. Henry McWhorter. This committee feels that a very important work has been started, and they are hoping to carry it on through the summer with the help of Brother Rex Zweibel, who is to be their summer pastor. Brother Zweibel has one more year's work in Salem College before he will enter the School of Theology at Alfred.

The series of meetings that closed the work were not so well attended as we all had hoped. The attendance was regular and proved the devoted interest and loyalty of those who had the success of the work on their hearts.

Following the work at Jackson Center two weeks of vacation were granted by the board, so that I might be with Mrs. Van Horn in Alfred. I have appreciated this very much and so has Mrs. Van Horn. This time, however, has not been void of activity in the interests of the board. Everywhere I go questions are asked and discussions begin that show a very definite and vital interest on the part of people concerning the work the board is trying to do. As I said, it is a vital interest and not an idle inquisitiveness. Soon after I came here, I learned of a "Town and Country Church" Conference to be held in Lisle, N. Y., on the theme "Democracy and Religion in Rural Life," with a group of national leaders as speakers. I attended this two-day conference, May 27 and 28, in company of Rev. Elmo F. Randolph of Alfred Station, N. Y.

The principal speakers were Dr. Mark A. Dawber, Rev. Hilda L. Ives, and others. It was a most inspiring experience to visit with and listen to these people who are putting their whole time on the study of the needs and opportunities of small town and country communities and churches. Doctor Dawber, who is the executive secretary of the Home Missions Council, extended a special invitation to me to call at his office in New York City while I am in New Jersey, for the Eastern Association, to acquaint myself with the ways and methods of his work in the field of home missions and discuss the relationship of evangelism to such work, and to receive some materials that have been developed from research in these fields.

I met at the conference the very enthusiastic promoter of the "Lord's Acre" plan for small town and country churches, Rev. Dumont Clarke, director religious department, Farmers' Federation. He also gave me a very hearty invitation to visit his office and glean from his work anything that might be helpful to the work we are trying to do.

Respectfully submitted,
June 1, 1941, Marion C. Van Horn.
Alfred, N. Y.

The report of the Ways and Means Committee was accepted as a report of progress; it is as follows:

Your Ways and Means Committee would report the field work progressing as planned and stated to the board early in the year. The report of the promoter of evangelism will give some details of the activity in June.

The work at Jackson Center was finished for the present about the twelfth of May, and we would record our appreciation of the generous contributions of that church to the expense of the trip to Jackson Center. Money has been received from lone Sabbath keepers to the amount of \$57 this month. This added to the contributions from the societies helps to keep a reserve ready to meet all bills.

Promoter and Mrs. Van Horn announce the arrival of a daughter, Janet Marion, on June 2, at a hospital in Hornell, N. Y., and we rejoice with them in this blessing.

Letters received from Mrs. Lucille S. Reelan, Lincoln, Neb.; and Miss Golda Gerat, Dwight, Ill.

Respectfully submitted,
Mrs. J. L. Skaggs,
Mrs. S. O. Bond,
Mrs. Edward Davis.

The Committee on Christian Culture reported as follows:

The Christian Culture Committee would report that the distribution of literature as approved by the board is being carried on as ordered by the societies.

Orders have been received to date from Mrs. A. L. Davis, Verona, N. Y.; Mrs. Mabel Davidson, Nile, N. Y.; Mrs. L. W. Kinney, Battle Creek, Mich.; Mrs. Robert I. Lewis, Bridgeton, N. J.; Miss Ada Bond, Roanoke, W. Va.; Mrs. Dora J. Davis, Shiloh, N. J.; Mrs. Susa M. Patterson, Denver Colo.; Mrs. Lillian Campbell, Milton Junction, Wis.; Mrs. P. B. Hurley, Riverside, Calif.

These orders have called for 4,200 leaflets on Bible reading and 125 additional folders, "An Invitation to Meditate."

Two of these orders are not quite completed and the financial standing of this work must be given later, as it is evident that the receipts will not quite cover the postage.

Respectfully submitted,
Mrs. J. L. Skaggs.

Correspondence was received from Mrs. W. M. Jeffrey, concerning the history of the Denver Ladies' Aid society; it was placed in the hands of the committee on history.

The committee to plan the program for Conference reported. The corresponding secretary was instructed to write President Holston for further data.

Plans were made for the woman's hour of the Southeastern Association, to be held in Lost Creek.

The treasurer was instructed to have her books audited.

These minutes were read and adopted.

Adjourned to meet at the regular time and place in July.

Mrs. E. F. Loofboro, President,
Greta F. Randolph, Secretary pro tem.

**REV. SAMUEL D. DAVIS:
AN AUTOBIOGRAPHICAL SKETCH**

(Continued)

MARRIAGE

When it became settled that my school days were over, and, though so illy prepared for the work, that I was to be a Seventh Day Baptist minister, and, as other Seventh Day Baptist preachers in the state had done, support both myself and whatever family it was mine to care for; and feeling it my duty to take care of my mother to whom, under God, I owe my life and all I am and have, I decided it was best that I should have a companion; and, in February, 1847, I was married to Elizabeth Ford, daughter of Thomas Ford. Later I bought from my sisters their interest in the farm which my father had owned, since, as he died without making a will, it descended to his children, fourteen of whom were living at the time of his death. The farm consisted of about 115 acres with about 50 acres cleared, most of which had been worn before it came into my possession, making it necessary for me to clear the woodland in order to attain any success as a farmer. This was a tedious process as my appointments must be kept up and what money I could make must go to pay for the farm. I necessarily had to rise up early and work late at night. My Sabbath work was for me the most exhausting of all. If I was away from my home work holding meetings, I must be the more energetic to make up the time on the farm. But I always made it a rule to give my ministerial work the preference and make the farm work bend to it. Being wonderfully blessed of God, I always had the assurance that my labors were not in vain.

My parishioners gave me their moral support, but they had not been educated to give their ministers a financial support. One of my deacons, who was a well-to-do farmer,

gave me a dollar each year for a number of years, and some of the rest helped me a little in various ways. One year I kept account of what I received and found at the expiration of the year that I had traveled over five hundred miles by private conveyance and had received six dollars. My church members, however, were liberal hearted, and when they sent me on long journeys, either as their delegate to some meeting or as a missionary to remote fields, they always gave me an ample supply of spending money.

DEATH OF WIFE

My life has not been without sore trials and troubles, though they have all been mingled with mercy. The wife of my youth did not live to bless me with her presence and help quite five years, until death called her, leaving me with three motherless children, the youngest only nine days old. This was to me a great trial. My mother, and my sisters who were not yet married, urged me to come into our dear old home, and they would help me take care of my helpless family. This they faithfully did. Fifteen months later, two of my bright little sons, Eusebius Fernando and Adolphus Ardvern, were taken from us by death, and the one left, S. Orlando, was reduced to almost a skeleton. (They all had scarlet fever). Thus I was brought again to sorrow, and my hope of soon having help on the farm perished. In all this I was comforted with the thought that three of my dear ones were in the Glory Land, and the hope of soon meeting them again cheered me in my lonely hours.

SECOND MARRIAGE: DEATH IN FAMILY AGAIN

On April 21, 1853, I was married to Rebecca Bond, daughter of Eli and Amelia Bond, and again moved into my own humble dwelling. But the joys of home were again of short duration. November 26, 1857, my precious mother was taken from us by death. Again on October 6, 1861, death entered my home and took from me my bosom companion. And now, as my sisters were all married and had homes of their own, all hope of living in a home of my own seemed to be taken away.

In all these years my work in the ministry had gone steadily on, and God had graciously blessed it, but now that I had no home, I could see no light in home work. Nothing seemed to remain for me to do but get a place for my son with my sister who had married his moth-

er's brother, and spend my lonely days roving about until he became a man, when I could have a home with him, if we should both live to see that day. I began to arrange for this. I put my son with his uncle and aunt, parted with some of my livestock, and tried to rent my farm. When my parishioners discovered what I was arranging to do, they beset me on every hand and plead that I must not leave them. Among those who so earnestly plead were Deacons William Kennedy and Levi Bond, Walter F. McWhorter, and my dear brother, Jesse Davis (son of my father by his first marriage), who planned for me an arrangement by which my farming business could go on under my supervision and I have a place to stay. After much deliberation, my earlier plan was given up, except the home for my son. The man whom my brother suggested moved into a part of my house. He worked the farm, and his wife was to care for my household, and I was to stop with them when in the neighborhood.

(To be continued)

YOUNG PEOPLE'S WORK THE TOTALITY OF CHRISTIANITY

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22: 37-40.

Last fall, seminary students from Alfred and nineteen other seminaries met at New Brunswick, N. J., for the annual Interseminary Conference. The group divided into six discussion groups, whose reports may appear from time to time on this page. These reports may be of special interest because they were drawn up by serious groups of young men facing real and serious problems.

One group discussed the Relationship of Christianity and Totalitarianism. The group was fortunate in having present a young man who had lived in Germany during the present regime. He gave much valuable first-hand knowledge. Their report follows:

Totalitarianism is a philosophy of life which demands the exclusive loyalty of all under its sway and sets itself up as the sole authority. Agreed: this runs counter

to the function of the Church, which is to bring God to man and man to God through Christ. If all the resources of the state are to be used to create a new type of manhood (and that is the method of totalitarianism), there can be no escape from the question, how far the new type of man is to be a Christian type of man. Therefore Christianity must be counterposed to totalitarianism. Christianity must re-establish the fundamental truths of the faith in the individual and, wherever possible, in corporate action and life. To that end we must begin with ourselves, examining our faith and our lives, whether they be in accord with the revealed will of God in Christ as its central fact, for totalitarianism is attempting to set up a new way of life in answer to disillusionment and "de-Christ-life." Third, we must reaffirm the position that the Bible is the revelation and the only true basis for re-thinking Christianity. And last, we must try to get religious education into the schools, believing that Christianity must be concerned with the whole man as totalitarianism is. The result is that the Church must summon its members to a new and deeper repentance, that from it a reconsecration of our lives will result which will enable Christianity so to permeate the life of mankind that no other authority save that of God will be recognized and acceded to.

ONE L.S.K. TO OTHERS

By Mrs. Minnie Clement Green

What can we lone Sabbath keepers do to help in the work of forwarding God's kingdom here on earth? We may not be gifted speakers, but we can at least tell our friends and neighbors that we love the dear Savior and that we keep his commandments—not as a means to salvation, but because we are saved and therefore we love to do his will. Jesus said, "If ye love me keep my commandments." He also said, "Even a cup of cold water given in my name shall not lose its reward."

Sometimes I am afraid to speak a word for Jesus for fear my actions will speak so loud that my voice will not be heard. That need not be so. Did not Paul say, "I can do all things through Christ which strengtheneth me"? I am convinced that we often miss a blessing by withholding things. Our time, talents, our money, all belong to God. So then, after we have given our hearts to him,

why should we withhold anything from him? I have often thought of the lad who had the five loaves and two small fishes. The lad was not told what Jesus would do with the little lunch he had brought with him—yet he gave it to Jesus. What a feeling of pride and satisfaction must have come over the boy as he saw what a wonderful miracle was accomplished with his small lunch. Suppose the lad had said, "No, there is only lunch enough for me," and had withheld the loaves and fishes. Of course some other way would probably have been provided to feed the multitude, but the lad would have missed the blessing. If you, or if I, had been the one that had the loaves and fishes, would we have been willing to give them to Jesus, not knowing what Jesus could do with them? You say, "Oh yes, I would." Well, I wonder.

Everyone of us has something that Jesus can make use of to feed a world of people who are spiritually hungry. Jesus says, "Give ye them to eat." But you say, "We have so little." Indeed, the lad had only a little, but Jesus multiplied it so that there was enough to feed the multitude.

I am not gifted with a beautiful voice, but I do love to sing redemption's songs, and I hope that I'll never be placed where I am unwilling to sing of his love. I have no tact—so that I can do personal work—although I am beginning to believe that tact can be acquired if we honestly try in the strength of the Lord. I am not gifted in public praying, but I can pray from the heart and I know God hears and answers prayer when we pray in faith believing. Depending entirely upon God, we can and must live out our Christianity in our own home, among our friends and neighbors. So let us put on the whole armor of God and go forward.

Cashmere, Wash.

CHILDREN'S PAGE LITTLE RAVAGEOT

(Concluded)

"I'll study another book," said Ravageot, but it was glued to the table, and when he tried to pick up another, it disappeared. Then he promised to obey, but when the soup was passed to him at supper, he said crossly, "I don't want any." The soup fell back into the pan, splashing everybody. When bed

time came, he cried, "I don't want to go to bed," and the bed began to caper around like a horse and wouldn't let him in however hard he tried. Worst of all, he wouldn't let his mother take him in her arms. When he was ready to go to her, he found that he couldn't get near her, though he cried and asked her forgiveness, and a whole night passed without his being able to touch her.

The next morning the mother started for the home of the fairy Goodheart, followed by a very unhappy little boy. When they saw the fairy, the mother begged her to take back the gift she had given Ravageot. "I cannot take it back," said the fairy. "There is only one way it can be taken from him; someone must be punished in his place."

"I'll gladly take his punishment," said his mother. "What must I do so that he may be washed and made neat and clean?"

"You must give him your beautiful complexion," said the fairy. "Take it," said the mother. At once the fairy washed Ravageot's face and hands and his skin was all clean and rosy, but his mother's cheeks became brown and wrinkled like an old woman's.

To have his hair combed and curled, she had to give up her shining black hair, till only a few gray locks remained; that he might put on his new clothes and buckle shoes, she had to dress in rags; for him to be able to eat his soup, she must give up her pearly teeth; for him to be able to sleep in his bed, she had to give up hers; for him to be able to study, she must forget all she knew; and to be able to hold him in her arms, she must give up all other happiness. All these things the mother did, and at last Ravageot sprang into his mother's arms. Hand in hand they started for home, but as his mother had forgotten all she ever knew she could not find the way. When they were met by the servants who had been sent out to find them, they asked Ravageot who the old beggar woman was, and laughed when he said she was his mother, but let her come home with him. They would not let her in the house, though, and the little boy could not go to sleep in his warm bed because he thought of his mother out in the wind and rain, and when his father came home, Ravageot dragged him to the door, crying, "Oh, Papa, Mama is out in the rain." And when the door was opened, there she was, her cheeks blue with cold and her

clothes dripping with rain. Ravageot sprang into her arms. "What does this mean?" said his father. "It is my mother who has become ugly and ragged for me. Take me back to the fairy. I will give her back everything, and she must give back everything to Mama."

And there was the fairy standing beside them. She kissed Ravageot and disappeared. And there stood the mother as young and beautiful as ever. From that day Ravageot learned to obey his parents and soon was not called Ravageot, but good little Ernest, his real name.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am nine years old and in the fifth grade. I am visiting my grandparents, Mr. and Mrs. P. F. Randolph. Elmo and Madeline Randolph are my uncle and aunt.

I wrote this story all by myself. My grandmother was reading the Sabbath Recorder when I read it to her. She asked me why I did not write you a letter and send my story.

I am going to Bible school at the Methodist church.

Sincerely yours,

Wilma June Randolph.

Sutton, W. Va.

How the Rose Got Fooled

There was once a rose tree in the front yard of the Browns. It was not so very big but it was just full of buds. There was one full blown rose. She thought she was very big because she was the only one that was in full bloom.

One day she said to a pretty bud, "Today is Memorial Day. The Browns are going to pick some roses and take them to the graveyard. They will take me and leave the rest of you here because you are not pretty like me. Ho! Ho!"

So the time came for the Browns to go and they were picking the flowers. The rose was planning what she was going to say to the rest of the flowers on this rose bush and she was very happy, but the buds were not because they thought they were not going.

Mrs. Brown was picking the roses, but she picked all of the buds and then she picked the rose and said, "I don't know

whether to take this one or not." "Why, yes we will," said Mr. Brown. "We will put that on Aunt Rose's grave because she liked roses."

So all the roses got to go to make the graveyard pretty.

Wilma June Randolph.

WINGS OF SEA GULLS

I was walking one morning on the cliffs above a very rocky coast. Below me the breakers were dashing on the beach with a continual roar. I looked down, and I saw hundreds of sea gulls riding on the waves. Of all the beautiful things I have seen by the sea I never saw anything that charmed me more than that. I stood to watch them. The sea was very rough that morning, but the birds were in their own home, and they seemed, amidst all the tumult, quite calm and peaceful.

What I noticed most of all was this: Every now and then a big wave came dashing against them, breaking into foam, and it looked just as if the little birds would be quite overwhelmed. Of course, if the waves had dashed over them, they would not have been drowned. A sea gull knows how to find its way out of water. They had nothing to be afraid of; but somehow, they did not seem to want the waves to dash over them. Perhaps they had been combing their plumage that morning, and did not wish it to be ruffled.

However it was, whenever a big wave came, which looked as if it would break right over them, they all did one thing. They just spread their wings, and lifted themselves into the air, and allowed the big wave to break underneath them, and they settled on the water again as if nothing had happened.

That was the lesson that I learned from the sea gulls. Our life is like a sea. Often is it like a rough sea. The big waves dash and roar about us and it looks as if we should be quite overwhelmed.

Our waves are of various kinds. There are waves of difficulty, there are waves of doubt, there are waves of trouble, there are waves of temptation. Many a gallant bark, sailing the ocean of life, has gone down beneath them. There may come a time,

there will come a time, when you will be in danger of going down beneath them too.

Ah! but you need not go down beneath the waves. Learn to be like the sea gulls, and lift yourselves above them.

I fancy I hear you say, "It is all very well to talk like that, but the sea gulls have wings and we have not."

Now, that is just where you make your mistake, because you have got wings. You have two wings anyhow, and two wings are enough for anybody. The sea gulls have no more.

I will tell you what your wings are. One is a prayer wing; the other is a trust wing.

All you have to do is spread them and they will lift you over any wave that comes. Hezekiah spread the letter of Rabshakeh before the Lord in the temple and was answered. You spread your prayer wing when you ask God to help you. You spread your trust wing when you believe he will help you, and no child of our Father ever yet spread those two wings without being lifted up. If you spread them you will be lifted up, and however big the waves that dash and roar against you, though they seem like mountains in their fury, and though it seems you must go under, just spread your wings. Move them gently in the air, which is the breath of God, and you will be lifted up, and the great waves will break beneath you, and you will settle down again, and you will be as peaceful and as beautiful as any little bird that ever rested on the calm and sunlit surface of a summer sea.

—Cecil Nicholson.

(Contributed by S. S. Powell.)

OUR PULPIT

THE POWER TO WITNESS

(Sermon preached by Rev. Everett T. Harris at Conference at Battle Creek, Mich.)

Scripture—Luke 24: 44-53; 1 John 1: 1-7.

Text—Luke 24: 48, 49. "And ye are witnesses of these things . . . but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

We who believe in Christ and serve him and know him to be a true and faithful Savior and Lord—we are his witnesses. It was Jesus' intention that by the witness of his followers others should be brought to know him.

History reveals that the early church placed a prospective member of the church on the probation list until he had won another to Christ. Andrew first found Peter his brother and "he brought him to Christ." Perhaps we may not be gifted as Peter, but it would be a marvelous thing to be an Andrew and to lead some gifted one to Christ, a brother or a friend.

If the Church is not as effective as it once was, if the spread of the gospel is not as rapid, if we are not finding joy in our Lord as Christians once did, the cause is here—we are not bearing an effective witness. Our witness has lost its power to convince others.

If we were in court, what would make our witness convincing to a panel of impartial jurors? Certainly not hearsay. The jury puts the greatest credence upon the testimony of an eye witness.

One reason why the early Christians spoke with such conviction was that they knew whereof they spoke. John says, "that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life," declare we unto you. No one can laugh that witness out of court for **he knows**.

Have you a witness such as that—a personal experience of the saving grace of Jesus Christ? If you have and if you are willing to tell it to others, then your witness certainly will be effective and will bear fruit for Christ's kingdom. How do I know? Because this is God's plan and way. He will surely bless and prosper his plan. "Ye are my witnesses," said Jesus, and again, "Go, make disciples." The two go together. We will make disciples when we witness effectively from our own experience.

Many feel the challenge of the words, "Ye are my witnesses," but they ask how. "How can I bear effective witness when I cannot speak well?" "I haven't the courage to speak to anyone about Christ. I just cannot do it."

God never yet gave a program without giving the way to carry it out. He did not mean for his Church to be a beggar of money or a sponsor of bazaars. He meant that the tithes and offerings of his people should support it, and they will when given a chance. Neither did he mean for his witnesses to be ineffective and helpless before a disbelieving world. "Tarry ye in Jeru-

salem until ye be endued with power from on high," he said. The promise goes with the command to be his witnesses. "Go, make disciples," said Jesus, and added, "lo, I am with you always." The promise goes with the command every time.

I think Jerusalem is wherever God is to be found in a satisfying, challenging experience. It may be the church, it may be the silence of a prayer room of your home, it may be out under the stars. Wherever it is—tarry there until God gives the message and the courage and the urge to go. "Ye are my witnesses . . . but wait for the power." Run not before him but wait for his power, and then your witness will be effective.

I can almost hear the objections which will be forthcoming when we are asked to join the fellowship of Andrew and bring our brothers to Christ. Someone will surely say, "I do not have a winning personality; I am so full of imperfections; I am not worthy to speak to others." There is an answer to these objections. Our witness never will be effective because we are fluent or because we are models of perfection, but because we are sincere and because we love the Lord Jesus Christ with all our hearts and souls and minds.

God's praise will be perfected in our weakness when we bear a witness, be it ever so faltering, but bear it just the same with faith in God. The heart of no man is touched by a cold, cut and dried recital—no matter how fluent the speaker may be. But let a man tell of his own experience of the grace of God, in humility; let him tell it with his knees shaking and a sob in his throat; but let him tell it depending on God for his strength, and, believe me, his witness will be effective. Nothing can stand before it, for it has the power of God in it.

I remember well a deacon of the Shiloh Church putting his arm around my shoulder when I was a boy and telling me how much Christ meant to him and his desire that Christ would mean as much to me. I cannot remember his exact words, but I remember the look on his face and I remember that his voice trembled and the sturdy arm on my shoulders shook. His witness was not fluent, but I knew it was sincere and it was effective, for it had the power of God in it and it reached my heart.

God's praise is perfected in our weakness and our dependence upon him. We are tarrying now in Jerusalem; if he is speaking to you of someone who needs your witness, do not resist his power, but give it a chance to flow out through you to others.

"What I am speaks louder than what I say," someone remarks. "I want my life to be my witness." Now this is true, very true—but not all the truth. Can we be sure that others will know the source of our strength and joy? If we have changed from lives of selfishness and sin to lives of service for Christ, how will the world know why we did it or how we did it or just how we feel about it unless we tell them in so many words?

If you have a good doctor who cured you of some terrible disease, is it enough to go about hale and hearty and thumping on your own chest? No. If you see someone sick with the same disease it would be almost criminal not to tell him how to be cured. We love to tell about our doctors—can we be as enthusiastic about the Great Physician of our souls—he who brought us up out of slavery and set us free?

When the donkey carried Christ into Jerusalem and the little children strewed flowers in the way—did they throw the flowers for the donkey? Of course not; they strewed the flowers for Christ. The donkey only carried Christ, and I dare say even he knew the flowers were not for him. When we are handed bouquets for some Christian act and accept them in silence, we are robbing Christ of glory. When someone praises us for some act of charity of love, do we accept it in silence? Or do we speak out and bear witness to the source of every inspiration for good we ever had? There are times when to keep silence and not bear witness is the height of conceit and deceit. We are even worse than donkeys, for the donkey could not speak and we could if we would. There are times when we ought not to keep silence, but give Christ the honor due his name and bear a faithful witness.

Perhaps this whole matter of being an effective witness for Christ should go back to this first question: Do we **want** to be an effective witness for him; do we feel even the slightest desire or obligation to tell anyone about our Savior? Certainly that must be settled first. The power to witness

cannot come to one who does not want it.

Does a little bird struggling in the coils of a snake make you passionate to help? One day at Lewis Camp I came on a black snake with a young robin in its mouth. The mother robin was screaming and diving close to it, trying vainly to rescue her young one. In a fury of rage I chased the black snake and killed it. Gone was all my knowledge of biology. I cared not at all for the teaching that black snakes do more good than harm. I was in a rage which was only spent when the snake was battered and dead. And afterward, as I put the little robin back in its nest, I was amazed at my own feelings. The thought has come to me several times since: Do I get as enraged when evil men trap our young boys and girls? Do I care as passionately when men are caught in the coils of the drink habit? Do I want to destroy the evil in men's hearts and set them free from the coils of sin as passionately as Jesus who had compassion on poor misguided men?

How about you—do you care passionately for the souls of your boys and girls? Do you want with all your heart to see your brother or your neighbor set free from selfishness and sin and brought into a saving experience of Jesus Christ? Or are you complacent, and secure and satisfied with yourself and the world? Let the snake have the little robin? Let the devil take our young people? When we care enough for others and Christ means enough to us, we can and we will bear an effective witness for Christ. "Ye are my witnesses . . . but wait for the power."

There is a wealth of power awaiting every one of us if we will seek it and use it. Enough to make our witness effective. Will you wait for it, pray for it, expect it, and receiving it use it for God?

Kipling does not picture an easy time for the "Explorer"—craggy mountain, trackless desert, heat, cold, hunger, weariness, and loneliness. But always God whispers in the heart of the Explorer:

"Something hidden, go and find it,
Go and look behind the Ranges,
Something lost behind the Ranges,
Lost and waiting for you. Go!"

God has set it in our hearts to be his witnesses and explore for him. There is someone lost and waiting for you. Will you go?

DENOMINATIONAL "HOOK-UP"

Farina, Ill.

We have been planning for some time to celebrate the seventy-fifth anniversary of the founding of the Seventh Day Baptist Church at Farina. The date chosen is the last Sabbath in June, and the services will begin Friday night and close with the historical service and communion on Sabbath afternoon. It is hoped that many who were formerly members here, or residents here, will attend these services, and we hope that a special effort will be made by our absent members to be present.

Rev. W. D. Burdick and Rev. L. O. Greene, former pastors, will be present and will bring the message Friday night and Sabbath morning. Our history has been written by Miss Dena Wells and Miss Stella Crosley. The material was gleaned quite largely from former articles written for the church at earlier dates.

In preparation for this event extensive repairs have been made upon a remodeled church building, with a beautiful and effective new lighting system installed. The parsonage and the church buildings have been painted, and so far as possible everything has been made ready for what we anticipate will be a really worthy attempt to worship and thank God for these years of leadership. It is remarkable how well men and women have responded with volunteer labor, and at present no estimate of the value of this time can be made. Most of the carpenter work, the lighting system, and the job of painting has been accomplished with donated labor. The Venetian blinds and the carpet for the aisles have been furnished by the Ladies' Aid, the funds being raised by a series of suppers furnished the Lions Club and banquets arranged for clubs and the Southern Illinois Dairy Association. The wall was built when the people had a mind to work.

Aside from the above we have been busy in other ways with our regular Sabbath services—church service at eleven a.m., Sabbath school following; C. E. at 2.45 p.m.; and the vesper service at 3.45, with the choir rehearsal following. We really spend the Sabbath in the house of God.

Considerable outside work has been done by the pastor, the last being six preaching services with the Stonefort Church at the

time of their annual meeting. One candidate, Miss Laura Lewis, was baptized and united with the church. Considerable interest was evinced during the meetings, which were well attended, about one hundred being present at the Sabbath morning service and 125 were reported to have fellowshipped at the noon-day meal.

A request has been made for the pastor again to conduct semi-monthly meetings at Union church Sunday afternoons, which invitation has been accepted. This church is located about six miles in the country and is a natural center for many people in that community.

Our numbers are not large, but here at Farina we do our best to carry on. We have a group of willing workers who respond to leadership, poor though it is, and try to do the things that make for the advancement of God's kingdom. At present a union Daily Vacation Bible School is under way.

If you plan to attend our anniversary service will you kindly write your intentions to our clerk, Miss Dena Wells, or the pastor?

Rev. C. L. Hill.

Dodge Center, Minn.

Sabbath school has started to work on its second year tomato project. At a special meeting, committees were appointed as follows: planting, first and second hoeing, cultivating, picking, and, last but not least, a lunch committee. These committees are to see that each operation is taken care of. The plants came and the planting committee are getting off for a good start. The superintendent has arranged a roll of honor and those who help will have their names placed on the roll. It is hoped that each member of the Sabbath school will have his name on the roll before the crop is all harvested.

Our pastor has been away for four weeks on a Preaching Mission in northern Wisconsin, and in his absence different ones have taken charge of Sabbath services. Mrs. Helen Thorngate has had charge two Sabbaths.

May 3, Pastor and Mrs. Thorngate and Charles Socwell attended the Iowa meeting at Welton. The semi-annual meeting of northern Wisconsin and Minnesota convenes at New Auburn, Wis., the last of June, and several from Dodge Center plan on going.

The Sabbath of May 31 was marked by several visitors at church, from Nortonville, Kan.; Milton, Wis.; Healdsburg, Calif.; Fort Smelling, Minn.; and Chicago, Ill. The Christian Endeavor society held a party at the A. D. Payne's home Sabbath evening in honor of the visitors.

We have had a good rain the past week, of three or four inches.

Last Friday, Mrs. Rounsville celebrated her eighty-fifth birthday. Several of the ladies made her a little party.

Mother's Day was celebrated with a very appropriate program.

Correspondent.

London, England, May 4

Dear Brother Van Horn:

I returned from my tour in the North, April 2; my wife and Ruth came a week later. The raids on London are not now so frequent . . . and we have a good many quiet nights which enable us to get proper sleep.

We are now suffering reverses in the war, but the aid America is sending us will soon begin to be felt and then we can hope for a permanent turn in the tide. We still maintain our confidence in final victory.

I see you have been quite strongly pacifist in the "Sabbath Recorder." Over this side where we have first hand experience of the war and see it as a matter of life and death for Britain, such convictions are difficult to maintain. . . .

The attendance at the Sabbath services has improved a little since our return. We had about twenty at our Lord's Supper service on April 10. Sister Richardson came specially from Minehead in Somerset for the occasion.

While I was in the north I sold about 2,800 copies of our shilling books, and so turned £140 worth into cash (\$700). This has helped improve the financial position of the Mission Press, which is finding the increased cost of paper, etc., difficult to cope with. So I was glad to spend several months out of London.

Now I am making preparation for our next book—"Tales From the North." It will be a religious history of Scotland, my native land, from the time of the early saints such as St. Columba and the Kirk of the Culdees

through the times of Queen Margaret and King David I, who brought the Scottish Church fully under Papal sway and built the great abbeys which are now in ruins as a result of the Reformation under John Knox. Then comes the triumph of the Presbyterian system over the Episcopalian after the hard struggle of the Covenanters. The Scotch Presbyterians even hoped to overthrow Episcopacy in England and establish Presbyterianism in its place. It certainly would have made the Reformation here more thorough if they had succeeded and prevented the rise of Anglo-Catholicism. It was the Independents under Cromwell who frustrated their ambition, and so at the restoration of the monarchy, King Charles II fully restored the power of the bishops and tried to do the same in Scotland. The attempt made by him and his son, James II, brought about the downfall of the House of Stuart.

It will give the readers a change from the war news, and yet show them the tremendous struggle to attain the freedom which we have to defend today.

I take my turn of fire-watching in our street tonight, lest incendiary bombs should be dropped on the houses if there is a raid.

With best wishes,

Your sincere brother,
James McGeachy.

TIMES OF REFRESHING

By Mrs. Irene Hulett

Blessed times of soul refreshing
Sent to bring the spirit blessing
From the Presence of the Lord;
How they give the needed clearness
How they give a sense of nearness
To the Person of our Lord!

Times refreshing, wondrous blessing,
Sent when we our sins confessing,
Lift our hearts to him;
Flowers of grace within, reviving,
Flowers of faith, and love, and striving,
Light, where all was dim.

From the Presence; What a wonder!
Cleaving sin—wrought bands asunder
By his matchless Grace—
Foretaste of that time bestowing,
When we, no more dimness knowing,
Meet him, face to face.

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

MARRIAGES

Cowles-Putnam. — At the home of the bride, May 14, 1941, Georgia M. Putnam and Crandall W. Cowles, both of Richburg, N. Y., were united in marriage, Rev. W. N. Mason officiating. The new home is 6217 Burgess Avenue, Baltimore, Md.

Hull-Farrey. — Miss Velma Farrey of Janesville, Wis., and Mr. Kenneth Hull of Milton were united in marriage in the Milton Seventh Day Baptist church on Sabbath afternoon, April 12, 1941 by Pastor Carroll L. Hill. The new home is in Milton.

Place-Coon. — Miss Jeanette Coon of Milton and Mr. Richard Place of Chicago were united in marriage in the Milton Seventh Day Baptist church Sunday afternoon, June 1, 1941, by Pastor Carroll L. Hill. The new home is at 3326 W. Adams Street, Chicago.

Van Horn-Shaw. — Miss Opal Marie Shaw and Harvey O. Van Horn, Jr., of Lost Creek, W. Va., were united in marriage April 26, 1941, Rev. W. W. Sutton of Morgantown officiating. The home address is 663 Jones Ave., Morgantown, W. Va.

RESTORATION

Psalm 23: 3

By Irene Post Hulett

"My soul He restoreth"—
Oh! comforting thought.
What joy and uplifting
This message has brought,
When from the green pastures
I've wandered away,
When from the still waters
My footsteps have strayed.

I question my soul
Why it wandereth so;
Why in paths so devious
And strange, it would go;
Amid worldly triflings
That baffle and strain,
In thickets of sordid thoughts
Useless and vain.

My sad soul is silent.
It knoweth not why
Since such kind protection
Is offered close by;
Yet still comes the message clear
As the years roll,
The comforting words,
"He restoreth my soul."

General Conference

Denver, Colo.

August 19 to 24, 1941

OBITUARY

Coon. — Rachel Mabel, youngest daughter of A. M. and Carrie Taylor Glenn, was born near Milton Junction, Wis., October 31, 1879, and passed away at her home in Milton, April 30, 1941.

She was educated in the public schools, graduating from Janesville High School and Milton College (class of 1900). She taught in district schools and in Janesville until her marriage to Elam P. Coon of Milton Junction, on June 24, 1908.

Mrs. Coon is survived by her husband; a brother, Dr. Fred Glenn of Chicago; a sister, Mrs. Grace Cary of Milton Junction; two aunts, Mrs. Mary Bear of Janesville and Mrs. Hannah Bear of California.

She was a member of the Milton Seventh Day Baptist Church, where she was active in the Women's Benevolent Society. Funeral services were conducted by Pastor Carroll L. Hill. Burial was in Milton Cemetery.

C. L. H.

McWilliam. — Doctor Philo McWilliam, son of John McWilliam and Charlotte Young, was born on May 12, 1856, at Grand Junction, Iowa, and passed away at his home in Milton, April 10, 1941.

He was married to Josephine Davis at Montour, Iowa, on August 26, 1879. They came to Milton in 1901. He was a farmer and harness maker by trade.

He is survived by his wife; a brother, Arthur, of Grand Junction, Iowa; and children: Luella, Mrs. Everett Crandall of Palo Alto, Calif.; Belva Josephine, Mrs. Ray Dunwell of Boy River, Minn.; John Erven of Milton; Arthur Bethuel of Tillamook, Ore.; Clara Lauretta, Mrs. Bernie Breitkreutz, Janesville, Wis.; Bertha Lucille, Mrs. Maxwell Tift, Plainfield, N. J.; and Darwin Philo of Milton. There are eighteen grandchildren and thirteen great-grandchildren living.

Early in life Mr. McWilliam was baptized and joined the Seventh Day Baptist Church, of which he was a member until his death. In 1939, during the Seventh Day Baptist General Conference, Mr. and Mrs. McWilliam celebrated their sixtieth wedding anniversary.

Funeral services were conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton Cemetery.

C. L. H.

Perkins. — George Gifford, son of Daniel B. and Emma Saunders Perkins, was born in Alfred, November 21, 1863, and died at the home of his son, Laurence, in Alfred, May 29, 1941.

He was married to Mary B. Schwingle April 21, 1900, and to this union were born three children, Laurence alone surviving.

He was a life member of Alfred Grange. Funeral services were held in the church on May 31, 1941, and burial made in Alfred Rural Cemetery, the Grange assisting Rev. E. T. Harris in the service.

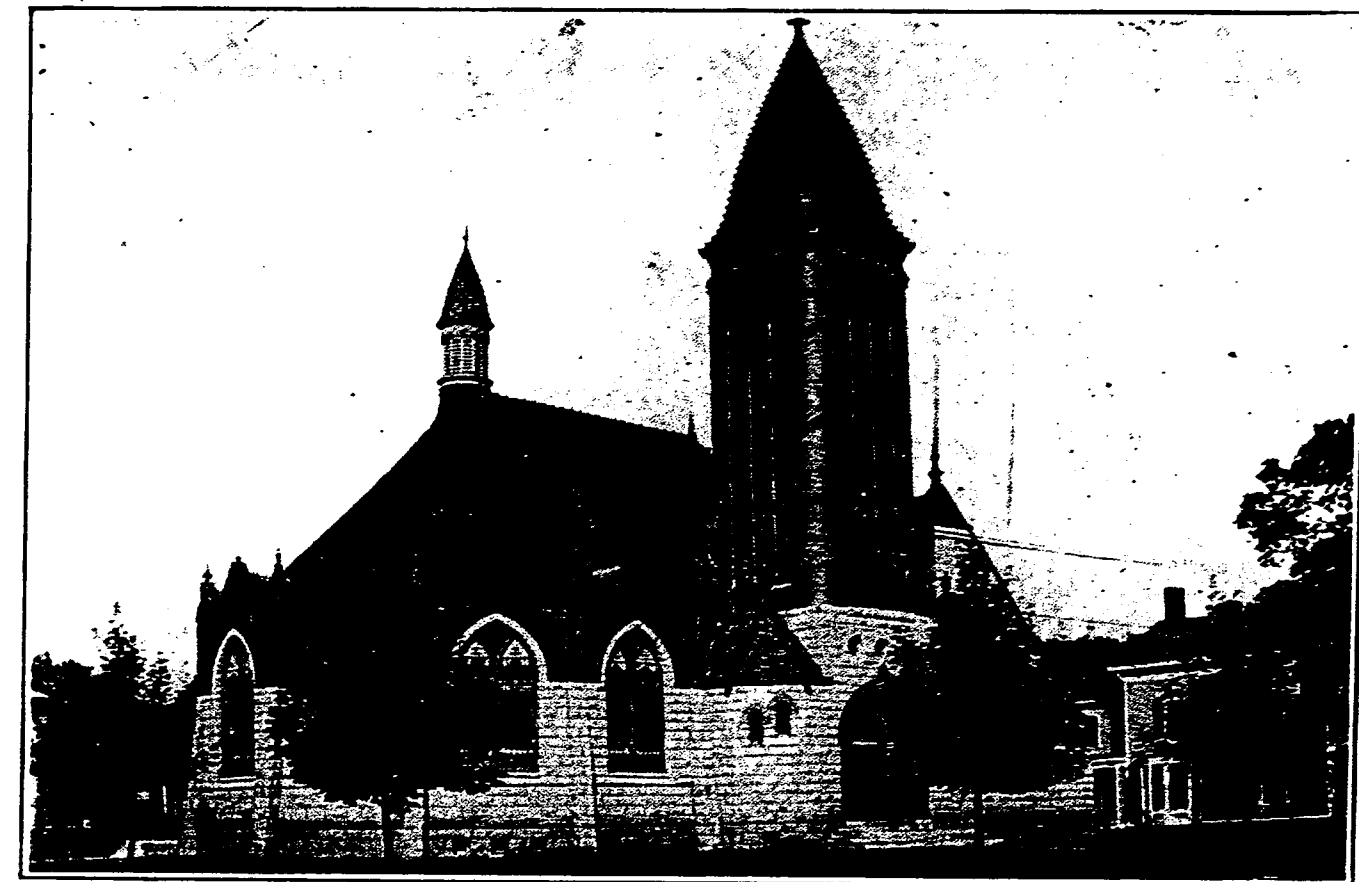
E. T. H.

The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 23, 1941

No. 25



THE PLAINFIELD SEVENTH DAY BAPTIST CHURCH OF CHRIST

(This building was dedicated in 1894, the church organized in 1833)

Eastern Association held here June 12-15, 1941

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