

call to become pastor of the local church, and will assume his duties June 1.

Rev. Mr. Coon has been pastor of the Seventh Day Church in Boulder for the past ten years, where he was ordained after having previously become interested in religious work in Riverside, Calif. He was engaged in teaching at one time.

Mr. Coon succeeds Rev. Everett T. Harris, who is now pastor of the First Seventh Day Baptist Church in Alfred, N. Y.

—Westerly Sun.

MARRIAGES

Lupton - Bonham. — Charles Lupton, son of Mr. and Mrs. Harry Lupton, of Shiloh, took as his bride Miss Charlotte Bonham, daughter of Mr. and Mrs. Chester Bonham, on January 23, 1941. The bride's pastor, Rev. John W. Hutchinson, of Bridgeton, officiated. The couple will reside in Shiloh, where Mr. Lupton is in business.

Wheeler - Main. — On Sunday, December 22, 1940, at 8 p.m., in the Shiloh Seventh Day Baptist church, Miss Ethel Main, daughter of Mr. and Mrs. George Main, of Daytona Beach, Fla., became the bride of Mr. Alton L. Wheeler, son of Mr. and Mrs. Edwin Wheeler of Nortonville, Kan. Rev. Lester G. Osborn, pastor of the Shiloh Church, and a former pastor of Mr. Wheeler, officiated.

OBITUARY

Crandall. — Mrs. Amelia Kenyon Crandall was born August 3, 1859 and died January 3, 1941.

Mrs. Crandall was the daughter of Aaron and Delilah Bishop Kenyon and was born in Ashaway, R. I. Her home had always been in Ashaway and she lived and died in the house in which she was born. After studying in Hopkinton Academy, Ashaway, R. I., and Teachers College, Providence, R. I., she taught school in Providence and Ashaway. July 13, 1889, she and Herbert H. Crandall were united in marriage. Mr. Crandall passed away November 13, 1940.

At the age of fourteen, upon baptism, she joined the First Seventh Day Baptist Church of Hopkinton, and of that church she remained a devoted member till her death. Mrs. Crandall was active and efficient in the church, its auxiliaries, in the Woman's Christian Temperance Union, and other work of the community.

To Mr. and Mrs. Crandall were born three children, one of whom died several years past. Mrs. Crandall is survived by a son, Clarence E.; a daughter, Tacy A. Saretzki; and six grandchildren, all of Ashaway. Funeral services were conducted at the home January 6, 1941, by a former pastor, Rev. William L. Burdick, and interment took place in the First Hopkinton Cemetery.

W. L. B.

Davis. — Charlotte Louise, youngest daughter of Carelton W. and Mary Jane Dowse Crumb, was born near Walworth, Wis., on January 17, 1876, and passed away at her late home in Milton on Wednesday, January 22, 1941.

She attended the public schools and Milton College. She lived with her sister, Dr. Gertrude Crumb, at Berlin, Wis., for nine years. On April 25, 1908, she was married to Grant W. Davis, Adams Center, N. Y., where they made their home until coming to Milton in 1914. Her husband preceded her in death, April 28, 1933.

She has been a member of the Seventh Day Baptist Church of Milton since she was twelve years old, with the exception of the years spent in Adams Center. She is survived by a daughter, Gertrude; a brother, Oscar; and a sister, Mrs. L. M. Babcock—all of Milton; a sister-in-law, Mrs. Viola Williams, of Milton Junction; three nieces and several cousins.

Funeral services were held in her late home on Sabbath afternoon, January 25, conducted by Pastor Carroll L. Hill, assisted by Rev. Edwin Shaw. Burial was in the Milton Cemetery.

C. L. H.

Davis. — William W., son of the late Caleb and Keziah Davis, was born October 22, 1858, and was killed when struck by a car near Shiloh on January 19, 1941.

He was married on December 24, 1878, to Miss Nellie Marsh. Eight children were born to them, seven of whom survive: Carl and Herbert Davis, Mrs. Grace Acton, Jerome and Harold Davis, Mrs. Ethel Schaible, and Mrs. Hazel Flanagan.

Later he was married to Miss Addie Robinson, of Virginia, who survives him, with three children: Mrs. Harry Sheppard, of Salem, N. J., and Misses Evelyn and Edith at home.

He was a member of the Shiloh Seventh Day Baptist Church, having joined early in boyhood, and continued a faithful member until his death.

Funeral services, on January 23, were in charge of Pastor Lester G. Osborn, with interment in the Shiloh cemetery.

L. G. O.

TIMES OF REFRESHING

By Mrs. Irene Hulett

Blessed times of soul refreshing
Sent to bring the spirit blessing
From the Presence of the Lord;
Meet him, face to face.
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.

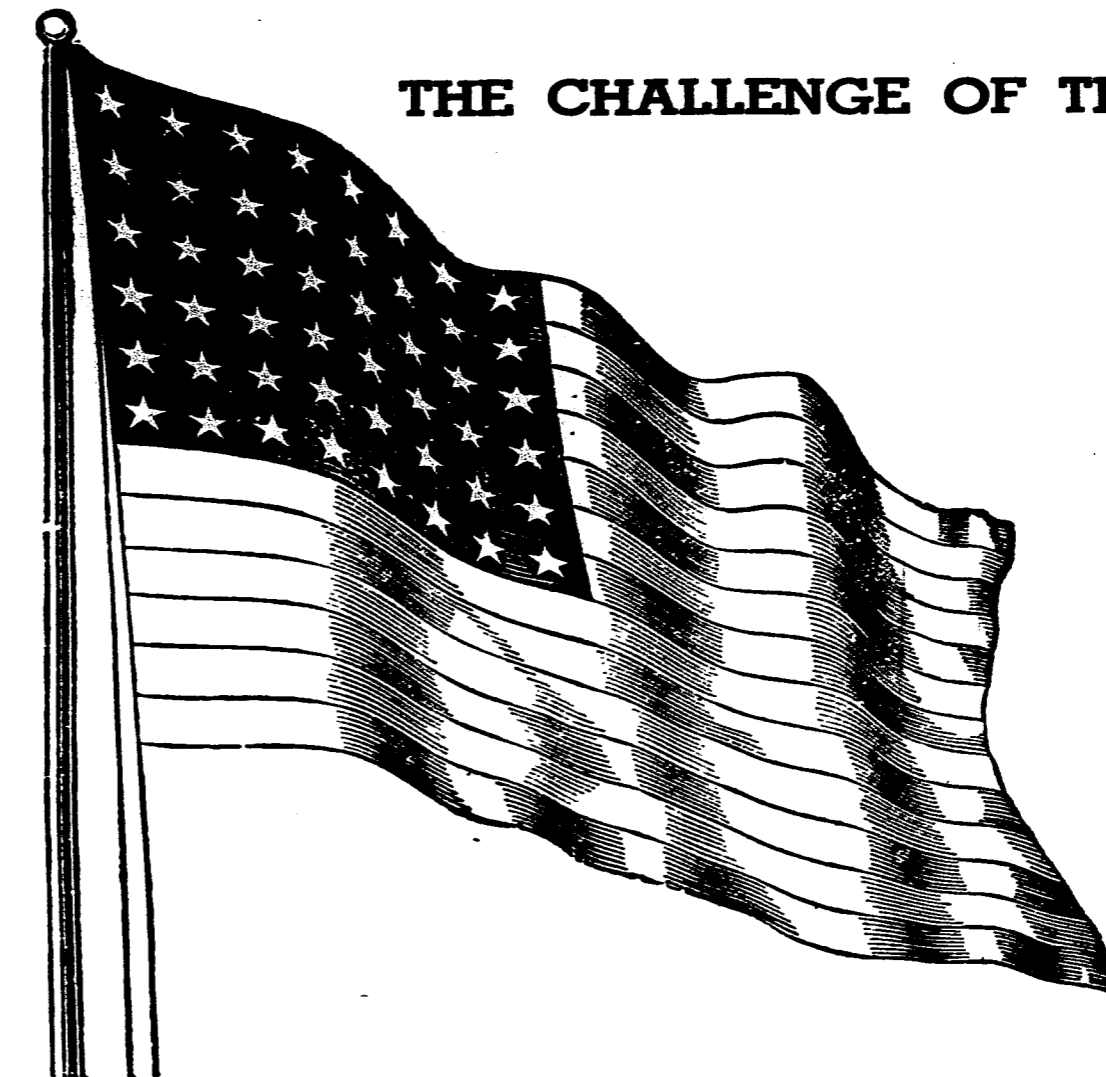
From the Presence; What a wonder!
Cleaving sin—wrought bands asunder
By his matchless Grace—
Foretaste of that time bestowing,
When we, no more dimness knowing,

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., FEBRUARY 24, 1941

No. 8



THE CHALLENGE OF THE STARS

"The reason why our Forefathers placed stars in our National Emblem is given in the Congressional Act of June 14, 1777, which adopted the Flag and which prescribed, 'that the Union be thirteen stars in a blue field representing a new constellation' . . . symbolizing as previously stated, stars in the heavens . . . signaling to mankind the birth of the first nation on earth dedicated to personal and religious liberty; a sanctuary to which men and women the world over, oppressed because of religious and other beliefs, might take refuge and enjoy Life, Liberty, and the Pursuit of Happiness."

All other nations had been formed for power, for aggrandizement. This one was for Life, Liberty, and the Pursuit of Happiness.

—From "This Week."

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EDITORIALS

EVANGELISM: THE BUSINESS OF THE WHOLE CHURCH

Were there unsaved in our congregation? Or in the community? Something must be done. Call an evangelist. That used to be the method, and usually it worked, with good attendance on the part of Christians and of the unsaved. But according to evangelists today, indeed from our own observation, the unsaved or "unreached" are becoming more and more "unreachable," and old methods no longer seem enough. It is the common experience that a "campaign" is likely to result in a fair attendance on the part of the loyal church going Christians, but not of the "unreached." Our letters and cards of invitation or our personal appeal to attend the services do not produce the results. The marginal folks and others so desirable to touch are not reached at all with the evangelistic message. The result is disheartening. The preacher's arm is shortened and his stirring message vitiated because the needy ones are not present. The few who possibly are present feel conspicuous and as if particularly singled out—they do not return to a second meeting.

There are those who condemn the old-fashioned revival meeting and relegate it in their minds to the scrap heap. Many panaceas have been offered and many methods tried. We wonder if there is not an alternative. Rather, we believe what we have in mind is a technique that will go hand in hand with some special evangelistic services, and must be worked—even alone.

How did the apostles and early church work? True, Peter stood up in the midst and delivered a powerful sermon at Pentecost—three thousand added to the church. But notice the record states, "the eleven" stood up with him. Imagine today the effect, if when the preacher stood up eleven strong men rose up and stood with him as he bore testimony and gave the gospel appeal. The testimony meeting in the old-time revival meant something and in part was a survival of the pentecostal technique. Billy Sunday used common sense and had good precedent in having ministers and godly laymen on the platform with him.

But more than that. The technique of the early church and apostles is significant. They not only announced public service, waiting for people to come, but (Paul) the great evangelist, ministered "publicly and from house to house."

The deacons were not silent. Stephen preached, and "they were not able to resist the wisdom and the spirit by which he spake." Philip likewise "preached Christ . . . and the people gave heed." Did you ever notice how people will sometimes "give heed" to a deacon or to some other godly layman when they will not hear the pastor, or the evangelist?

The house to house ministry should impress us more than it does. Not only did the early church "continue in the temple," but were found "breaking bread from house to house." And when the persecution arose following the stoning of Stephen, they

"went everywhere preaching the word." Such is the New Testament procedure.

We have tried substitutes long enough. Saving men—and that's the message and glory of the gospel—will be effective when not only the officials of the church feel the lost state of men, but when the church feels it and busies itself in giving the witness and showing the "unreached" the way of life. No, the early church did not leave soul-winning to a chosen few. It was the business of the whole church. It must be our business today—or the church is lost.

THANKFUL FOR THE STARS

So many of our blessings we take for granted and forget to be thankful for them. The Psalmist must have felt the surge of thanksgiving when he wondered at the nature and worth of man as he viewed the stars, the handiwork of God, who had created man in his own image. Man is capable of looking at the stars. Too often he looks only at his feet. Do we ever stop to be thankful for the things so common to us—and free to us? The littlest child is pictured in one of our earliest memories looking into the vault of heaven and saying:

"Twinkle, twinkle, little star,
How I wonder what you are;
Up above the world so high,
Like a diamond in the sky."

The freedom of viewing the stars is impressed upon us especially as we have read of what a London physician tells of a home experience: His little children were on the street when a blackout went into effect. At first they were terrified by the sudden fallen darkness. They came into his office trembling but not with fright, their faces aglow with happiness. "Look, Father," they exclaimed, "we can see the stars—stars right here in London." The good doctor reports an upsurge of courage. In the blackouts he had seen nothing but sorrow and distress. Now he realized that the lights of God were still shining. The very darkness made them visible to those who lift up their eyes.

SOLDIER OF CHRIST GONE HOME

Word has just been received of the passing of an old friend, a soldier of the Lord, Daniel S. Allen, at the advanced age of ninety-nine years. His obituary appears elsewhere in this issue.

He was one who lived his religion and practiced it in every business relation. For some years he hand-forged knives and built up a wide reputation on the Texas Coast for the sterling worth of his product. Consistently he refused to build up a commercial business on an article inferior to the instrument upon which his reputation was built. Character might well have been his middle name.

During a personal visit the writer witnessed him, then an old man, at work forging from imported, pure Bessemer steel, blades for knives we still have in our possession. Nothing but the best metal was allowed by him in his hand-wrought products.

The same high quality of character entered into all his relationships as a Christian. As a Seventh Day Baptist he was loyal and faithful in backing his profession and teaching with a godly witness. In the same mail with his obituary came a letter from another old soldier of the cross—who said Brother Allen was the first Seventh Day Baptist he ever met, and that more than forty years ago. Who can properly value the worth and influence of such a life, quiet and unassuming, but lived on the high level of conscientious loyalty and service?

ENCOURAGING WORDS

From Massachusetts:

I am inclosing money order . . . to "square" us in regard to my overdue subscription to your fine magazine.

From Georgia:

In a recent Recorder I read that the fund for the missionaries in China was low. I am sending a small check for that cause. I wish it might be more in this time of need. ("Small" check was for ten dollars—Ed.) Best wishes to all those known on the Recorder staff.

From Mississippi:

I am inclosing . . . for the renewal of my subscription to the Sabbath Recorder for one year. I would not like to be without it, and I especially enjoy the Daily Meditations, the Denominational Hook-Up, and the Editorials. In fact, I think it all very helpful. I am sorry to see its diminished size, due, I

suppose, to the lack of necessary funds to print a larger magazine.

I only wish I might help increase the subscription list, for I am still a firm believer in the Seventh Day denomination, even though I have had to live away from any church fellowship for over seventeen years. God bless them all.

From New Jersey:

I can't let the dear old Recorder stop. It has been in our home more than sixty-three years. And back as far as I can remember it was in my parent's home. Do you wonder I still cling to it?

DAILY MEDITATIONS

(Prepared by Rev. Orville W. Babcock,
Adams Center, N. Y.)

Sunday, March 2

Greater is he that is in you, than he that is in the world. 1 John 4: 4.

These are the days which try men's souls. When the ideals and aspirations of a Christian era are seemingly meeting defeat, a new assurance is greatly needed. Peace for our time has been shattered by the spreading holocaust of war. Held as we are with the demands of the world, sacred institutions seem to be held in the death grip. But to the Christian whose faith is in God there is the assurance that the powers of darkness, immorality, and injustice can be met by a greater power within us. We are of God and the things of God shall abide. Read 1 John 4: 1-8.

Prayer—Grant to us, O God, an abiding faith that this day we may have strength to meet all temptations of the spirit; to overcome the fears which so easily beset us. Keep us by the power of thy love. Amen.

Monday, March 3

Therefore if any man be in Christ, he is a new creature. 2 Corinthians 5: 17.

Dissatisfaction stalks the earnest follower of Christ. In the results of his efforts he sees so much that is failure. A yearning for improvement causes him to seek a new chance to make good. Today is new, fresh with unfulfilled possibilities. In it we can find new joy and meaning in life. We can become new creatures through the Master

of Life if we will but seek for him and pray that his will may be done in us. Read 2 Corinthians 5: 11-19.

Prayer—Our Father, we yearn for the newness of life in Christ which is promised to all who ask. Renew our faith that this day our labors may bring forth the fruit of the kingdom. Amen.

Tuesday, March 4

Who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Psalm 24: 3b, 4.

While perhaps we may not expect to stand in the presence of God today, we do reflect upon that day. What must one do to be ready? The Psalmist answers, he who is clean, outwardly and within. The body is the temple of God, and surely the mind and heart are the Holy of Holies. Today and every day we have need of being cleansed from evil thoughts and unworthy ambitions, that we may stand in the presence of the Most High. Read Psalm 24: 1-6.

Prayer—"Create in me a clean heart, O God, and renew a right spirit within me. Search me and know me and see if there be any wicked way in me." Amen.

Wednesday, March 5

Be not afraid, but speak, and hold not thy peace. For I am with thee. Acts 18: 9b, 10.

The success of the early apostles of Christ was due in part to the boldness in which they approached their tasks. No situation was so threatening that they ceased from speaking the good news and condemning those whose traffic was in human souls. No less must be the courage of Christians today in confronting the world with the message of Christ, which sets men free from their folly and cleanses society. No matter how great the danger, "I am with thee." Read Acts 18: 1-11.

Prayer—Give us courage, O God, to face the danger of doing the right, to strive for the reality of the Christian life, and to renounce compromise as a means of escape from duty to thee. Amen.

Thursday, March 6

Even so faith, if it hath not works, is dead, being alone. James 2: 17.

The success of an artist is measured by the results of his inspiration and skill. A laborer is known by the product of his handiwork. So also is the Christian known by the fruits of patient and humble labor in the kingdom.

MISSIONS

A YEAR OF GREATER MISSIONARY WORK

A lone Sabbath keeper, in sending her second large contribution, for the China Emergency Fund, wrote, "1941 should be a year of greater missionary work." Everyone will agree that this should be the aim of all our planning and doing as churches and as a denomination. It should be our aim because of the great need. We did not meet the needs of last year and they are greater this year than they were last. Instead of reducing our missionary endeavors, they should be increased.

We should make 1941 a greater year in mission work because we are able to do it. We can do it without distressing ourselves. There are those who are sacrificing to the extent of going without things they need for the sake of missions; but if all who profess to be followers of Christ would give as God hath prospered them, there would be no lack of funds. The Father is blessing us with an abundance and he is asking us to dedicate a portion of that which he gives us to the advancement of his work. We are robbing God when we withhold.

More than money is needed to make the present year one of greater missionary work. Missions need our devotion and our prayers. We pray for the things that are uppermost in our hearts. How often do you hear people in their public prayers pray for missions? How often do you pray for missions?

Whether this is a greater year for missions the world over depends upon the Christian churches. Whether this is a greater year for Seventh Day Baptist missions depends upon us.

Sec. W. L. B.

A PRODUCT OF MISSIONS

Attention is called to the article in this department entitled, Christian Citizenship. There is an inseparable connection between Christian citizenship and missions. Christian citizens are the product of Christian missions and churches. The march of Christ's kingdom across the centuries is the result of Christian missions. All citizens owe a measureless debt to missions and two ways they have of paying this debt to their Redeemer are by carrying to others the transforming power of the gospel, and by maintaining high standards of citizen-

Faith is an asset only when it is geared to deeds. We need more than contrition over our errors; we must needs be about our work.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
—Washington Gladden.

Read James 2: 14-26.

Prayer—O Master, may we find thee along the paths of life, that our labors being given in thy name may be transformed into the deeds that will bring the kingdom nearer in our day. Amen.

Friday, March 7

Now when they saw the boldness of Peter and John . . . they marvelled; and they took knowledge . . . that they had been with Jesus. Acts 4: 13.

"Unlearned and ignorant men," filled with the great mission of Christ impressed the self-admitted "great" in this story. From power welling up within, Peter and John dared to carry on their work in spite of hostile threats. With God as the judge, Christians today need to be less concerned with what men may say concerning the ends of righteousness, justice, and good will. We must press into the strife to free men from the burden of sin and blot out the evils of society which separate us from the love of God. Read Acts 4: 13-20.

Prayer—Merciful Father, give unto us the courage to throw our lives wholeheartedly into the conflicts of right and wrong. Thine we are to use, so grant us power this day to live in the service of Jesus. Amen.

Sabbath, March 8

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matthew 11: 28.

The Christian life, far from being easy, is so beset with burdens and responsibilities that carrying them alone would be impossible. "Come unto me . . . and I will give you rest," are comforting words. The Sabbath offers opportunity of equipping oneself with the yoke which lightens burdens. An hour spent in church in prayer and meditation will make us strong for the loads that would otherwise be unbearable. "For my yoke is easy and my burden is light." Read Matthew 11: 25-30.

Prayer—Gracious God, renew us this day through rest from everyday toils. May we lay hold of resources that shall enable us to bear our burdens, to face adversity, and steadfastly seek to do thy will. In Jesus' name. Amen.

ship in our own land. Mrs. Kenyon is right when she points out that we are our brother's keeper.

Sec. W. L. B.

A DAY OF SPECIAL APPEAL FOR RELIEF PURPOSES

Not in many decades has there been so much suffering on account of lack of the necessities of life as there is now. Several denominations have set the first week-end in March as a time when special effort shall be made for relief of those who are destitute because of the wars. It is reported that some cities are planning an interdenominational emphasis on relief during the week February 23 to March 2. Nationwide publicity is being secured to the greatest extent possible and there will be national broadcasts. The Federal Council of Churches and the Foreign Missions Conference are promoting this program.

Dr. Leslie B. Moss, who for seventeen years has been the executive secretary of the Foreign Missions Conference, has been called to the work of enlisting Protestant churches in relief and has resigned as secretary for that purpose. As is well known, Ex-President Hoover has been devoting himself to this work. The Red Cross is doing much and there are so many other agencies which are asking for contributions that it is sometimes confusing. This relief work, in addition to raising the Emergency Fund to bring missionaries home and the usual benevolences, gives Christian people an opportunity to increase their liberality and to do unto others as they would have others do unto them.

Doubtless many Seventh Day Baptist pastors and church leaders will unite with other Protestants in making the week of February 23 to March 2 a time for special offering for relief.

Sec. W. L. B.

CHRISTIAN CITIZENSHIP

By Mrs. Evangeline C. Kenyon

(Address delivered during a Frances E. Willard service conducted by the W.C.T.U. in Ashaway, R. I., Sabbath morning, February 15, 1941.)

Frances E. Willard said, "We Christians must not sit by and watch the fires of intemperance burn on. We must not permit poverty to shiver and squalor to send forth its

stench and disease to fester in the heart of great populations. All this must be stopped and we are the Christian men and women to stop it, or else we are the pitiable dreamers and deluded professors of what we do not believe. Alone we can do little, separated we are the units of weakness, but aggregated we become batteries of power."

Christian citizenship is a vital department of our work. We believe a Christian should recognize his responsibility to God and be concerned for the insidious working of elements which seek to destroy our American way of life. Service to God and country go hand in hand.

In one hundred sixty years America has become the greatest nation on earth, and our great institutions are ours because of our Christian forefathers. The strength of any country lies in the character of its citizens. We all share responsibility for the conditions about us.

It is said that in Tulsa, Okla., privilege to erect a church on its own grounds was denied because the building would be within three hundred feet of three taverns and a dance hall. The mayor—a deacon—ruled the existing establishments were legitimate business places. If the church were constructed, they would be forced to move, because a city ordinance prohibits such places within a block of churches. It was suggested action by parents and home owners might get action for eliminating saloons instead of the church. Christ said, "I am come that ye might have life, and that ye might have it more abundantly." This might well apply to the plan of saving our boys and girls from the degradation of the liquor traffic.

We are most grateful that the teaching of better citizenship has invaded our schools, our P. T. A.'s, Boy and Girl Scout organizations, the Grange, and other groups.

Frances E. Willard said, "The Christian land has no higher heritage than its grand army of public school teachers." Lewis J. Tabor, master of the National Grange, states:

Whenever America realizes that Christianity and democracy are twin forces for a better humanity, a happier day will dawn. We face one of the darkest hours of the human race. Much in which we believe has been swept away, leaving turmoil, not only for tomorrow but for generations to come. America stands at the crossroads of destiny, between conflicting forces and conflicting ideals. Yet we shall not fail. We will restore the Ten Commandments as a guide to living. We will

return our Bibles to first place on our list of reading. We will return to the faith of our fathers—to the teaching of the Holy Writ and the impulse, in a great crisis, to turn to God in humility, instead of to Politicians in a panic. Dictators may threaten, armed forces may terrify, but above and beyond it all are the verities of life that assure us the religious and political freedom of this republic can never be destroyed unless we, the American people, lose our faith and lose our way.

More and more we are forced to consider the thought of being our brother's keeper. J. Edgar Hoover of the U. S. Department of Justice says our crime bill is estimated at fifteen billion dollars and he adds, "Citizenship signifies the proper training of youth to take their places as adult citizens. Such can be accomplished through the church, school, and home, but there has been laxity somewhere along the line. Last year the age of nineteen predominated in frequency of arrests. Surely we of today are challenged to make the America of the future a nation of Christian citizens." We sing, "God bless America." As citizens of America we all have a part in making it an America we can ask God to bless. When we realize the kind of government under which we must live depends upon each individual voter, we shall take our responsibilities more seriously.

I know three things must always be
To keep a nation strong and free;
One is a hearthstone bright and dear
With busy, happy loved ones near;
One is a ready heart and hand
To love and serve and keep the land.
One is a worn and beaten way
To where the people go to pray.
So long as these are kept alive,
Nation and people will survive;
God keep them always, everywhere,
The Hearth, the Flag, the Place of Prayer.

—"A Nation's Life," by Clarence Flynn.

DANIEL SYLVESTER ALLEN

Daniel Sylvester Allen, the last to survive of six sons born to Ebenezer and Sary Materson Allen, was born in the town of Wirt, Allegany County, N. Y., November 6, 1841. He died at his home in Edinburg, Tex., December 28, 1940. Surviving are his wife, Angeline P. Allen; a son, Herbert, of Charlotte, Tex.; a daughter, Mrs. T. M. Brown, of San Antonio; fourteen grandchildren; fifteen great-grandchildren, and numerous nephews and nieces.

Mr. Allen's early life was spent at Alfred, where he united with the Seventh Day Baptist Church when a youth and attended college.

He enlisted in the Civil War, Company C., 104th Regiment of the New York Infantry, at Alfred, July 13, 1863. He fought in the battles of the Wilderness, Spottsylvania, Petersburg, and Five Forks. He was wounded in the leg during the Spottsylvania engagement, and in the head at the battle of Petersburg. He was sent to the hospital, and a short time afterward his company was taken by the confederates. When he was released from the hospital the war had ended and he was given his honorable discharge at Washington, July 17, 1865. The last veteran's reunion he attended at Gettysburg was the joint reunion of the Blue and the Gray in July, 1938.

After the war he farmed at Alfred, N. Y., for several years before moving to Texas, in 1870. July 3, 1871, he married Lavantia Jerrells at Columbus, Tex. To this union were born three sons and one daughter. The son George died June 14, 1917, at the age of forty years. The son Charlie died October 17, 1880, at the age of nearly eight months. The wife Lavantia died September 5, 1921.

Mr. Allen lived at Columbus, Arlington, Victoria, Seadrift, Port Lavaca, and Edinburg in Texas.

September 1, 1923, he was united in marriage with Angeline Prentice Abbey, removing to Fouke, Ark., where Mrs. Abbey had been called as pastor of the Seventh Day Baptist Church and to teach in the mission school there. They lived in Fouke three years before coming to Edinburg, where he has resided the past fourteen years.

He and his first wife were members of the Fouke Church for many years, though lone Sabbath keepers at Port Lavaca. He helped organize the Southwestern Association at Texarkana, fifty years ago.

Upon moving to Edinburg he united with the new church there, organized a few months before, where he remained faithful and an inspiration to fellow workers in that little church. He had the respect and admiration of hundreds of people who knew him in Edinburg, as well as in other places where he had lived during his long life.

Farewell services were held Sunday, at 4 p.m., December 29, in the Presbyterian church, the pastor, Rev. Emmett P. Day, of-

ficiating. A mixed quartet rendered two numbers beautifully. American Legion members bore the mortal remains in the flag-draped casket to the last resting place in Hillcrest Memorial Park at Edinburg, Tex.

W O M A N ' S W O R K

WORSHIP PROGRAM

Teach Us to Pray

Hymn: Sweet Hour of Prayer.

First Scripture: Matthew 6: 6-9a. At this point the entire group joins in the Lord's Prayer.

Second Scripture: Matthew 7: 7-12. The reader continues:

Be not afraid to pray, to pray is right.
Pray, if thou canst with hope, but ever pray,
Though hope be weak—or sick with long delay.
Pray in the darkness if there be no light.
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou canst not pray,
Then pray to God to cast that wish away.

—Hartley Coleridge.

Third Scripture: James 1: 5-6; 1 Thesalonians 5: 16-18. Continue:

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy
voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?
For so the whole round earth is every way
Bound by golden chains about the feet of God.
—Alfred Tennyson.

Fourth Scripture: To be used as a prayer.
Psalms 4: 1, 7, 8. Psalms 5: 1-3. Psalms
19: 14.

Prayer by leader.

Hymn: My Faith Looks Up to Thee.
(Sung softly as a closing prayer.)

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met February 9, 1941, in the Mrs. G. H. Trainer Class Room, with the following members present: Mrs. Homer May, Mrs. G. H. Trainer, Mrs. Okey W. Davis, Miss Lotta Bond, Miss Greta Randolph, Mrs. Edward Davis, Mrs. Ross Seager,

Mrs. James L. Skaggs, Mrs. O. B. Bond, and Rev. Marion Van Horn.

The vice-president, Mrs. J. L. Skaggs, presided in the absence of the president, Mrs. E. F. Loofboro. For devotionals Mrs. Skaggs repeated the sixty-seventh Psalm, and all present offered short prayers.

The minutes for January were read.

The treasurer's reports for December and January were read by Mrs. Homer May in the absence of Mrs. S. O. Bond. They were accepted as read, and are filed with these minutes.

Correspondence was read from Mrs. John Randolph; Dr. Ben Crandall; Foreign Missions Conference; Courtland V. Davis; Rev. G. D. Hargis; Mrs. Iris S. Maltby, White Cloud, Mich.; and Mrs. W. L. Davis, Jackson Center, Ohio.

Voted that the corresponding secretary answer Dr. Ben Crandall's letter.

Voted that the usual allotment of \$5 be sent to each of the Woman's Board correspondents.

Rev. Marion Van Horn gave his second month's report, which is filed with these minutes.

The Ways and Means Committee reported that they have sent out letters to all Ladies' Aids and some church groups, at an expense of \$2.07. The plans for work at Smithburg and Berea were mentioned.

The committee received some correspondence concerning the services of the promoter of evangelism. A full report of the committee is filed.

Copies of the proposed constitution for the Woman's Board to be acted upon at the next General Conference were distributed to the board members for their study.

Voted that Mrs. J. L. Skaggs, Mrs. Okey W. Davis, and Rev. Marion Van Horn be a committee to plan means and ways of promoting Christian culture. The plan is to be presented at the next meeting of the board.

These minutes were read and approved.

Adjourned to meet the second Sunday in March.

Mrs. J. L. Skaggs,
Vice-President,
Mrs. O. B. Bond,
Secretary.

REPORT OF PROMOTER OF EVANGELISM

For the month ending January 31, 1941

To the Woman's Board:

Since the last report given by the promoter of evangelism the visitation work in Smithburg has been completed. The information gathered is being studied carefully, and it is hoped that some definite good may be accomplished there with the collaboration of Rev. James L. Skaggs. Those people contacted who are Seventh Day Baptists, or who are interested or are related in some way, should come under his influence as pastor at Salem and Middle Island.

The one other major activity of the month was attendance at the National Christian Mission in Pittsburgh, Pa., January 26 to February 2. On this trip I was accompanied by Mrs. Van Horn, who attended as many sessions of the mission as did I. She is preparing somewhat of a report of the women's meetings of the mission, I think, for the use of the Woman's Board in the Recorder or otherwise. Both of us gained no end of inspiration and uplift for the work we have set ourselves to do. This we are trying to put into such form that we can pass it on to others and, also, we are trying to put it into our own attitude and aspiration and to incorporate it into a practical plan of action.

On Sabbath day, February 8, I gave to the Salem Church a report of the mission which occupied the time of two ordinary length sermons, yet the people accepted it with good grace and favorable comment.

During our stay in the city of Pittsburgh, we visited all the lone Sabbath keepers we were able to locate. These included Miss Elizabeth Rogers and Crosby Rogers of Pittsburgh and the Philip Coon family at Beaver Falls, Pa.

It is my expectation to return to Pittsburgh this week to attend the instruction given by Rev. Dr. Guy Black in visitation evangelism. Rev. James L. Skaggs is planning to make this trip with me. Invitation was also extended to Pastor Loofboro. His decision concerning the trip is not yet known.

The letter to the pastors which the board asked that I send out was sent and a few answers have been received. These have been given over for the consideration of the Committee on Ways and Means. The committee also has a copy of the letter to the pastors on file. Considerable correspondence has been

carried on and a supply of tracts and a number of books on evangelism have been gathered. As soon as these materials are organized, it is hoped the promoter's office will be a ready source of information on matters and methods of evangelism. Also, the books will be loaned without charge to any who wish to use them and are willing to pay the postal charges. These books are the best to be had—thought to be so not only by the promoter but also by the leading evangelistic workers of our time.

Respectfully submitted,

Marion C. Van Horn.

February 9, 1941,
Salem, W. Va.

LETTER FROM MEXICO

Dear Editor:

It seems to me that the Catholic Church is largely responsible for the great ignorance of the people of Mexico. The illiteracy of the country is seventy-four per cent. Churches, cathedrals, and monasteries are everywhere in evidence, but almost no schools. The church has been curtailed by the government in recent years and priests are not allowed to wear distinctive dress and there are no nuns. But the people go to the churches and still do penance, and give their last centavos to buy repentance. People who see the Catholic Church in action in the United States have no conception of how it operates in Mexico.

The great need is for Protestant medical missionaries, as in China and India. But it is not easy to get a chance to carry on any Protestant activities.

I think Recorder readers may be interested in some of the history of this country. Bulletins like the following are printed in English each week-day morning.

Stories From Mexican History

By H. K. C.

After the conquest of Mexico, the Spanish soldiers and others took possession of the Indians and practically made slaves of them. They made them build churches and convents, work in the fields and in the mines, without pay or food, and generally they were also required to provide their own tools and the materials with which they worked. They died by the thousands, and in some parts, about the mines, so many dead bodies accumulated that a pestilence broke out among them which killed many more. There were so

many buzzards and crows over the bodies to devour them, that they shadowed the sun, so that many of the towns and villages were depopulated. Indians fled to the mountains, leaving their homes and farms abandoned.

King Carlos V of Spain finally ordered that in such a happy land he would not permit the slavery nor the parceling out of Indians, but should allow them to live freely, as the vassals of the kingdoms of Castilla were allowed to live. But in spite of these orders, the "encomiendas" (binding out of Indians) lasted for a long time afterward.

King Felipe II caused such encomiendas to be converted in the right on the part of their possessors to collect tribute from the Indians, which should only last two lives. That is, the right was given to the possessor of the encomienda and to his heir, and ended at the death of the latter. And even so, the encomiendas failed to disappear, and Mexican Indians continued to work on large haciendas in a state of practical slavery up to the beginning of the Revolution of 1910, and even later.

Besides the bound out Indians and those who paid tribute, there were also the "naborios" or servants of the Spaniards. The naborio worked only for his owner, who could take him whenever he would and sell him with the hacienda if he desired. This condition was worse than that of those who paid tribute.

But even worse off in the New Spain of those days, were those who were really recognized as slaves. By order of the king, all rebellious Indians became slaves, and were marked with a hot iron on the right thigh or on the cheek, a slavery which carried their women folk and children also into slavery. All were branded; sometimes even babes at the breast, where the branding irons scarcely fitted on their tiny cheeks, were branded.

To increase the number of their slaves, the Spaniards invented uprisings in order to take prisoners and brand them with the king's iron. The Indians fled into the forests in fright, preferring to die of starvation rather than to submit to slavery and branding.

—Mexico City Daily Bulletin,
(Jan. 13, 1941.)

Herbert N. Wheeler.

Mexico, D. F.,
January 19, 1941.

POSITION WANTED

An exceptionally well trained and experienced young man wishes position on dairy or general farm in S. D. B. Community. Is highly recommended, as efficient and dependable.

Vocational Committee, Box 843, Alfred, N. Y.

YOUNG PEOPLE'S WORK

PRE-CONFERENCE CAMP MEDITATION

When does a sense of duty develop into willing service? There are times when one is pressed to do things by way of service which at the time seem impossible and even unpleasant. A true feeling would prompt one to refuse. Yet almost never is one who has acted positively, in spite of the first impulse, sorry or has not found benefit by the later decision. Because he first felt unwilling, should he let an opportunity of service slip by until he gains confidence, willingness, and peace concerning various undertakings? Joyous service is what Christ desires in his kingdom.

The attitude in which one undertakes a task determines the worth of it to a great extent. If one needs to train himself through service although he is in an unwilling mood, to become willing, then discipline of one's own heart has its value.

Martyrdom is often closely connected with duty, making duty appear in a wrong sense. Duty is a means of God's conviction guiding us into fuller joy in determining his service when opportunities to witness arise.

Prayer—God grant that I may profit by thy guidance. May I find the sense of duty leading me into delightful and willing service. Amen.

Mary Thorngate.

Dodge Center, Minn.

MILTON JUNCTION CHRISTIAN ENDEAVOR

(Historical talk given by Miss Mercy Garthwaite)

I would like you to walk with me down memory's lane on a Sabbath afternoon, to the living room of our pastor's home. Seated around the room were the young people of varying ages who called themselves the Mission Band.

Our pastor's wife, Mrs. Olive B. Wardner, had a vision of more and better work for the young people if they would organize themselves into a society called Christian Endeavor, which was something new, for some of our churches in the East had organized their young people into C. E. societies.

There was plenty of opposition, mostly from older members of the church. Their line of argument was that we would be copy-

ing something that had been started by a first day pastor, but Mrs. Wardner thought what was good for first day young people was good for Seventh Day Baptist young people. Through her zeal, a Christian Endeavor society was organized April 14, 1888, seven years after the first one was organized in Rev. Francis Clark's living room. The eleven who became our first members were Ora Green, Lorna Cottrell, Charlie Kelly, Hal Burdick, Dayton Ogden, Wilson Parker, and Mercy Garthwaite. Some fell by the wayside, but those who have remained true are now scattered from here to California.

For a time we met, as we had been doing, in the pastor's home, because Mrs. Wardner was not able to come to the church twice a day. She passed on to her heavenly home in October, 1888.

In 1889, George McCarty, one of our members, began home mission work at Newville. He, with the help of Pastor Wardner, organized a Sunday school there in June of 1889. He did similar work at Johnstown. Later, Rev. G. W. Hills, who had become our pastor, conducted Sunday night services in Harmony Town Hall and Burdick Schoolhouse. He always took two or more C. E. members with him to help with the music. We helped out some at Rock River when they were without a regular pastor.

In 1890, I find we sent \$10. to help the feeble church at Berlin, Wis. Since Mr. Randolph has been our pastor, he, with a group of young people, has been to Berlin two different times. Once they stayed for the entire week-end and once just a day. While there they held services in the church.

We contributed to the salary of Rev. John Huffman while he was doing home mission work. Another work we helped support was the Fouke School, which was brought into being by our present pastor's father, Rev. G. H. Randolph. We not only gave money for several years, but two of our young people, Isaphene Allen and Lyle Crandall, each taught in the school for one year. At another time we paid the expenses of two college students, Will Simpson and Herbert Polan, to Rock House Prairie, Wis., where they held evangelistic meetings for two weeks. Are you wondering why we were so interested in missionary work—home and foreign? Dr. and Mrs. Wardner were returned foreign missionaries, and they were

missionaries in thought and word until the end of life among us.

Through Pastor Wardner we became interested in a Bible woman, Maria van der Steur, in Haarlem, Holland. For six years (1891-1897) we raised \$100. per year for her support. The blessings were not all hers, I am sure; we received blessings in the giving.

When Dr. Rosa Palmberg gave herself for foreign mission work, the young people all through our denomination gave to her support. Our C. E. gave \$25. per year for several years.

After we ceased to support Maria van der Steur, we continued to give to our Missionary Board for home and foreign work. We were also contributing to state and district work.

In 1910, we began to hear much about the Tenth Legion and the Quiet Hour. I find where twenty in our church and C. E. had signed the Tenth Legion and twenty-five the Quiet Hour pledge cards.

Among our list of members you will find the names of Dr. Grace I. Crandall and Anna West, who were consecrated from this pulpit for service in China. Others are Mrs. Nettie West, Mabel West, Helen Shaw Thorngate, Miriam Shaw, and Marion Howard Hargis, who are now, or have been, workers in foreign fields.

Active pastors whose names may be found on our lists are R. J. Severance, Neal Mills, Leon Maltby, E. M. Holston, and Trevah Sutton.

A Junior C. E. was organized in 1893, with Mrs. Nettie West and Miss Nelly Burdick (now Mrs. George Shaw) as the superintendents. In 1926, an Intermediate Society was organized. In 1909, we paid for thirteen subscriptions to the Sabbath Recorder. In 1917, a class of fifteen became "Expert Endeavors." In 1918, with the help of the older girls' class in Sabbath school, we bought a service flag for the church and gave pocket New Testaments to each one as he left for camp. There were two gold stars on our flag, Carroll West and Clinton Lewis.

At a time not so long ago we had a fine orchestra composed of senior and intermediate members. Mrs. Edna Shelton and Pastor Randolph were its leaders. We have always been interested in our home church and town. We gave the trustees our piano fund of \$25. to help pay for wiring the church for electricity; later we started an-

other fund, and soon had a piano. We have tried to bring sunshine to our elder brothers and sisters and our shut-ins, in song, baskets of food, and in other ways. This year two of our members were in attendance at the pre-Conference meeting, where with other young people of our denomination they spent five wonderful days learning how we may better serve Christ and the church.

Tell me not in mournful sounds that Christian Endeavor is but an empty dream. I have seen it grow from a small beginning to a large tree that has blossomed and borne fruit of many kinds in many lands. It has been, and is now, a training ground for our young people as leaders and workers. This is accomplished through work on committees and study of ways and means of raising money to help carry on the work of our denomination and state and district C. E. "Christian Endeavor is not doctrine, but deeds: Not words, but works: It is performance as well as promise."

We have carried on for fifty-three years, never once disbanding, though at times we have been few in numbers.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

We surely did appreciate the presents the folks sent us. We had a good time at the Christmas tree. Walter Atchley was Santa Claus. He gave me a string of beads. They were real pretty.

I like our school real well. We have a good time and learn a lot. We have a very nice teacher. He surely is nice to us.

Sometimes I get to help cook and serve our lunches we have at school.

We have a new porch on our new schoolroom and it is real pretty. Our new schoolroom is warmer than the old one. I like it much better.

Your friend,
Gertrude Maples.

Paint Rock, Ala.,
February 5, 1941.

Dear Gertrude:

It was indeed a pleasant surprise to open one envelope and find three nice letters from Paint Rock, Ala.

I am pleased, too, to hear about your new schoolroom with its pretty porch. I am sure it makes your school work more enjoyable, helps you to study better, and thus have better prepared lessons. I am sure, with Mr. Bottoms as your teacher, you are not only learning "reading, writing and arithmetic," as well as all the other knowledge that goes with them, but also Bible truths and a real knowledge of how we may all best serve God and our dear Savior, Jesus Christ.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am going to tell you how much we appreciate the clothes and other presents the Seventh Day Baptist people sent to us. We surely do enjoy playing with the pretty balls.

I am in the sixth grade. We have a good teacher. I like to have Mrs. Bottoms teach us when Mr. Bottoms goes off to get our food. She taught us Tuesday evening and Wednesday morning.

We have hot lunches every day. Sometimes the girls help cook.

Miss Rivers came to visit us and we looked through her field glasses. She showed us pictures and told us stories. She is the attendance officer of Jackson County.

Yours truly,
Royce Brewer.

Paint Rock, Ala.,
February 5, 1941.

Dear Royce:

As I read about your school down there in Alabama I recall the country school I attended when I was a small girl, which is about two and a half miles from Walworth, Wis., where as perhaps you know we have a Seventh Day Baptist church. It was called the old Cobble Stone School House for it was built of cobble stones, and was the very same school my father attended when he was a small boy. After awhile it became so old and worn out that often the least jar would cause cobble stones to fall, especially in the doorway, which of course was dangerous for teacher and children. So one summer it was torn down and a wooden school building put in its place. But I believe that school district is still called the Cobble Stone School district.

OUR PULPIT

FIRST IN FAITH

By Rev. Wayne R. Rood

The weary young Virginian slid down from his third horse and calmly counted the bullet holes in his buckskin jacket. With common sense humility the twenty-three year old officer of Braddock's defeated army said quietly, "A higher power than man has saved me."

Two days later the youthful colonel wrote to his brother, "I have been protected beyond all human probability and expectation; for I had four bullets through my coat, and two horses shot under me, and yet escaped unhurt, though death was levelling my companions on every side of me." Then he signed his name—"George Washington."

As a young soldier Washington learned lessons he was too honest to deny, and, as a result, his belief in God became the simple practical faith of a child, strengthened and confirmed by the actual living experience of a man.

We have grown accustomed, in these days of turbulent national policies, to thinking of all great leaders as psychopaths. Hitler has always been a neurotic; his lust for power is an obsession developing partly from the terrible beatings his drunken Austrian father gave him when Adolf was but a boy. The idea of ruling Italy took root in Mussolini's mind when he was exiled from his country for a time. Many of Stalin's theories rose from his inability to accept the strangely garbled teachings of the Russian Orthodox seminary where he studied for the priesthood. Mr. Roosevelt's career has undoubtedly been influenced by his physical handicaps.

It is an eloquent commentary on the American idea of democracy that George Washington was a very normal person. He was not a neurotic. He had no suppressed desires. He was not frustrated as a child. His physique was rather more than ordinary. He received a healthy religious training. He made mistakes. He never learned to spell very well! He was not a common man, but he was normal. It was his character that won for Washington an immortal place in the hearts of Americans. He was honest, just, sincere, prayerful, and a Christian. We owe more than we can realize to the fact

It is nice that you have hot school lunches. I lived so near the school that I could go home for lunch, but most of the boys and girls in those days lived so far from school that they had to be satisfied with cold lunches.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I thought I would write to tell you about the nice Christmas we had. We surely did appreciate the presents the folks from the churches sent us. We enjoyed playing with the big balls and the little ones, too. The big girls had one of the balls and the big boys one. The little children had the little balls. We all play dodge ball with the big balls. The dresses and shoes they sent us were very nice, too. We surely did appreciate everything.

We have changed our schoolroom to another room from where we had it last year. I like it better because it is warmer and we have more room. We have fun coming to school every morning. We play games, jump on rocks, and do many other things.

I like to go to school here and I like my teacher. Mr. Bottoms is a good teacher. Sometimes Mrs. Bottoms teaches us when Mr. Bottoms is gone. I don't know which one I like better.

Your friend,
Helen Brewer.

Paint Rock, Ala.,
February 5, 1941.

Dear Helen:

I have found, and I am sure you do, too, that we are apt to get much more out of our school work when we like our teachers. Especially is this true when you have good Christian teachers like Mr. and Mrs. Bottoms. I wish you the most happy of times, both in your school work and in your play.

I am sure the people who sent you the Christmas gifts this year will be happy to know how much you all enjoyed and appreciated them.

I hope to hear from you three children often and also from other Alabama boys and girls.

Sincerely your friend,
Mizpah S. Greene.

that our national leaders have been thoughtful, down-to-earth men, and that our way of life has made it possible for plain men to be great leaders.

Of the fine things of life, George Washington was a living example. The prophet said, "What doth the Lord require of thee but to do justly, to love kindness, and to walk humbly with thy God?" Washington met those requirements.

The first lines of Major General Lee's funeral oration are famous: "First in war, first in peace, and first in the hearts of his countrymen." But the general's nearly forgotten words that follow are important, too: "He was second to none in the humble, endearing scenes of private life. Pious, just, humane, temperate, and sincere; uniform, dignified, and commanding to all around him, as were the effects of that example lasting."

Washington was first in war and peace and respect. He was also first in religion; he was second to none in the humble strength of his faith. He was born, christened, and catechized an Episcopalian. His training was from the church. When he was but eight years old he scrawled an uncertain signature across the flyleaf of his father's copy of the Bishop of Exeter's sermons. It was George's first reader.

His formal schooling, which was of a rather primitive character, ended at the age of eighteen. Schooling does not make a great man; but when his regular instruction stopped, his education was just beginning. It continued up to his death, December 14, 1799. He never mastered the personal pronouns, and his writings are many times a bewildering maze of dangling clauses; he always spelled **dream**, "dreum." But through all his years he was learning the lessons and problems of life; he grew continually in the grace and knowledge of his God.

The command of Paul to let your requests be made known constantly with thanksgiving, was seldom more conscientiously followed than by our country's Father. Some of his prayers were exquisite in their beauty and faith. An awed farmer in whose home Washington was staying, overheard the General at his private worship: "And now Almighty Father, if it is thy holy will that we shall obtain a place and a name among the nations of the earth, grant that we may be enabled to show our gratitude for thy good-

ness by our endeavors to fear and obey thee. Bless us with wisdom in our councils, success in battle, and let all our victories be tempered with humanity. Endow also our enemies with enlightened minds, that they may become sensible of their injustice, and willing to restore our liberty and peace. Grant the petition of thy servant for the sake of him whom thou hast called thy Beloved Son; nevertheless, not my will but thine be done. Amen."

"I say unto you, love your enemies, do good to them that hate you . . ."

We all know and love the story of Washington kneeling in prayer at Valley Forge, during that dark winter of hardship and discouragement. A devout Quaker who overheard him once, said, "If there is any one on earth whom the Lord will listen to, it is George Washington; and I feel a presentiment that under such a commander there can be no doubt of our eventually establishing our independence, and that God in his providence has willed it so."

In the many crises that Washington faced, he sought the help of his God. When it seemed that the colonies would fall apart, when defeat for the untrained Colonial army appeared certain, then he could be found in prayer. Many times the political situation seemed to Washington beyond the power of man to control, but he was far from being the "bewildered giant" a recent biographer has called him; his confidence was in God. He wrote calmly in 1781, "We have . . . reasons to thank providence for its many favorable interpositions on our behalf. It has at times been my only dependence, for all other resources seem to have failed us."

"I am sure," he wrote fourteen years later, "the all-wise Disposer of events knows better than we do what is best for us, or what we deserve."

"It is impossible to reason," he said once, "without arriving at a Supreme Being." He loved God, and was loved by all of God's people. He felt his religion, and he reasoned it. He was active in the work of his home church in Virginia, and he held office in it for eleven years. But though he was Episcopalian in tradition, his toleration was wide. Freedom was a basic tenet. He wrote to the United Baptists, "Every man conducting himself as a good citizen and being accountable to God alone for his religious opinions,

ought to be protected in worshipping the Deity according to the dictates of his own conscience."

"Accountable to God alone for his religious opinions" that phrase speaks volumes.

"He who would be the master of all must be the servant of all," taught Jesus. On May 4, 1760, Washington made this brief entry in his well-kept diary, "Set out for Fredk. to see my negroes that lay ill of the Small Pox. Took Church in my way to Coleman's." Most of us have forgotten that Washington rode posthaste, from Mount Vernon across the Blue Ridge into the Shenandoah Valley, to see that his slaves received proper care and attention. He collected doctors, nurses, medicines, and blankets and did everything humanly possible to aid. Of course, he was immune from the disease, but certainly here is a picture of the master serving the servant.

Generosity to the poor was another quality that made this plain man a great leader. In 1775, he wrote to the superintendent of his plantations, "Let the hospitality of the house, with respect to the poor, be kept up. Let no one go hungry away. If any of this kind of people should be in want of corn, supply their necessities provided it does not encourage them in idleness . . ." We may well be reminded of the lesson of the Master—he who has done it unto one of the least of these.

One of the general's acquaintances wrote about him, "He is strictly just, vigilant, and generous; an affectionate husband, a faithful friend, a father to the deserving soldiers; gentle in manners, in temper rather reserved; a total stranger to religious prejudices, which have so often excited Christians of one denomination to cut the throats of those of another; in his morals irreproachable; he was never known to exceed the bounds of the most rigid temperance."

The first President's opening act in his office was to thank God for his care and invoke his blessing upon the new nation. He closed his public life with thanksgiving for the guidance of the Almighty. In his Farewell Address he stated clearly the place of religion in our national life: "Morality is a necessary mainspring of popular government . . . let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be con-

ceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

On his death bed, after nearly twenty-four hours of struggle for breath, he placed the final seal of courageous manhood upon his life and went to his Maker with his brave faith unshaken: "I felt from the first," he whispered, "that the disorder would prove fatal . . . but I am not afraid to go." These last half dozen words tell eloquently of the worth of his religion to George Washington, a plain man whose zeal for right made him great.

Mason Weems, the historian, makes this summary comment: "The noblest, the most efficient element of his character was that he was a humble, earnest Christian." His other qualifications for a niche in the hall of fame pale before the simple fact that he was a devoted follower of the Great Leader of men.

The George Washingtons of tomorrow are in our Bible school classes today. If Seventh Day Baptists ever need another John James to die for the rights of minority religious thought, he may be preaching in one of our pulpits next Sabbath morning. You and I have no less background, no less opportunity than did George Washington. We have our own enemies—not British Redcoats to be fought with musket and cannon, but there are personal and national temptations, there are the imaginings of the propagandists, there are all the forces of evil to be fought with courage, devotion, uprightness, and purity. We need plain men and women with the simple and abiding faith of George Washington. May God raise up to us a thousand of the same stern stuff to fight the battles of the Eternal Kingdom.

DENOMINATIONAL "HOOK-UP"

Los Angeles, Calif.

We leave the Los Angeles Church at the close of February to go to assume the work in Battle Creek, Mich. The Los Angeles Church is often thought of as one of our small churches, but in reality it is one of our largest churches because of its deepness spiritually, its trueness to the Word of God, and its united front for Christ. The members of this

church are widely separated, traveling long distances to attend worship services, yet our attendance has been excellent.

Mrs. George W. Hills deserves much credit for her wonderful devotion and untiring efforts in behalf of the church. The officers of the church and members, too, form a band hard to beat. We regret having to leave this group, and pray that God will send them a leader of the finest kind.

Next Sabbath, February 15, we anticipate baptizing two candidates who will unite with the church, strengthening the forces of this outpost for God.

We have held quite a number of fellowship services in the various homes, playing games and having a good time, and somewhere during the evening getting in a song fest and choir rehearsal. Pray with us for our fine folks in Los Angeles.

Mr. and Mrs. G. D. Hargis.

Brookfield, N. Y.

The regular annual business meeting and dinner of the Second Seventh Day Baptist Church of Brookfield was held in the parish house on Sunday, February 2, 1941. About thirty-five were present at the dinner and twenty-five at the business meeting at 2 o'clock. Clifton L. Curtis, the moderator, was in the chair, and the minutes were taken by Mrs. Ruth Davis, clerk.

The report of the Sabbath school, given by Mrs. Ruth Palmer, secretary, showed an average attendance at church of twenty-eight, and at Sabbath school of only fifteen, seemingly a small proportion of those at church. The treasurer of the Sabbath school, Margaret Burdick, reported a balance on hand amounting to \$16.08. The home department reported through Mrs. Lina Brooks, superintendent, that there are nine members now receiving the quarterly, "Helping Hand."

Without burdening this account of the meeting with details of sums of money, some significant facts from the church treasurer, Mrs. Mabel Fitch, may be noted: Proportion of members known to have made contributions to the church, 42 per cent. Proportion of contributions received in envelopes, 93 per cent. Anonymous gifts (loose collections), 7 per cent. Proportion of contributions which was for Denominational Budget, 31 per cent. Proportion of treasurer's receipts which came from interest on investments, 17 per cent.

That about 40 per cent of the membership gave above 90 per cent of the contributions to the church is notable; but that two families gave 33 per cent is a more striking indication of a condition of something less than perfect health. Six members have been dismissed by letter to join other churches of like faith, and two have been received by letter.

—Brookfield Courier.

OBITUARY

Allen. — Daniel Sylvester, born November 6, 1841, died December 28, 1940, at Edinburg, Tex. (A more extended obituary will be found elsewhere in this paper.)

Beckwith. — Minnie Thomas, daughter of Roland A. and Ann Crandall Thomas, was born December 6, 1864, in the town of Alfred, N. Y., and died February 3, 1941, at her late home in this village.

She was married to Elmer E. Beckwith, October 21, 1886. She was baptized and joined the First Alfred Seventh Day Baptist Church March 18, 1878, and has been a faithful and consistent member for almost sixty-three years. She had been an active member of the W.C.T.U. and of the local Rebecca Lodge.

Her judgments on people were always charitable. Her favorite Bible passage was the thirteenth chapter of First Corinthians.

She is survived by her husband; a nephew, Leslie L. Palmer, and other relatives.

Farewell services were conducted in the church by Pastor Everett T. Harris, assisted by President J. Nelson Norwood. Interment was in the Alfred Rural Cemetery. E. T. H.

West. — Christine Allen West, daughter of Marshall and Julia E. Allen, born at Friendship, N. Y., November 26, 1869, died at Plainfield, N. J., January 31, 1941.

She united with the Pawcatuck Church in Westerly, R. I., March 5, 1887, in which church she retained her membership.

October 26, 1898, she was married to Ira N. West of Westerly, R. I. Soon after, they came to Plainfield where they have lived since.

Mrs. West was Junior C. E. superintendent, 1900-05, and a faithful worker in the Women's Society of the Plainfield Church. She was a director of the Children's Home of Plainfield for many years.

She is survived by her husband; two sisters, Miss Mary Ella Allen and Mrs. Nellie A. Rowley, both of Bradford, Pa.; and other relatives.

Farewell services were conducted February 4, by Rev. Hurlley S. Warren. Burial was in Hillside Cemetery. H. S. W.

"It is no use waiting for your ship to come in unless you have sent one out."

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EVANGELISM

YOUR OWN LOYALTY to Christ and to the Church is one of the most convincing contributions you can make to the evangelization of your neighbors and acquaintances and chums. "Let your light so shine . . ." is one of the first principles of soul-winning. Evangelism need not SAY much except "COME," when Christians give evidence of their loyalty and love concerning the things of Christ. We should pray that we may be true witnesses for Him.

Christian Endeavor World.

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