

Beautiful organ selections were played by Mrs. Schragg of Leonardville, and Miss Mary Ellen Greene of Adams Center. Other outstanding musical numbers were two well rendered anthems by the Verona and De Ruyter choirs, and a much appreciated song by a quartet consisting of Rev. and Mrs. H. L. Polan and Rev. and Mrs. Paul Burdick.

At the close of the session a summary of this exceptionally good program was given by the moderator, Rev. J. W. Crofoot, who used Chinese diagrams to illustrate some points of his review. Secretary.

"Mill Yard" (London) Church

During the last quarter the services have been conducted by the pastor on Sabbath afternoons at the Upper Holloway Baptist Church, and in the mornings at Dollis Hill at the home of Sister Gawthrop. The subjects of the sermons have been the lives of the twelve apostles whose call to be apostles we have now reached in our study of the life of Jesus. The mysterious prophecies of Ezekiel were also expounded. A special address on the V for victory sign was also given.

The Bible class has been held every Sunday at Highgate, those attending being of various denominations.

On the third Sunday of each month the Westerfield Baptist Mission in Tottenham has been addressed by the pastor, and as a result of meeting Mr. Pirie of the London City Mission he was invited to preach at the Gospel Oak Mission in Kentish Town on Thursday evening, July 10, and again when Mr. Pirie was on holiday on two Sunday evenings, August 24 and September 7. This mission is attached to the Trinity Presbyterian Church, Hampstead.

Much time was spent on house to house work by the pastor selling our special Sabbath Observer on the Prophecies of Daniel. It was while doing this that he met Mr. Pirie. Many other interesting people were also met, such as converts to Rome and Spiritualism. Much evidence of the damage caused by raiders to dwelling houses was seen in the streets off the main roads, but those still living near the ruins, and vacant plots of ground, still carry on with wonderful courage.

We are glad to be able to inform our readers that we have been able to secure enough paper to enable us to publish our

new book Tales From the North, Third Series, which deals with the religious history of Scotland. Some very fine pictures have been obtained to illustrate it.

Sister Dyce-Keele is in charge of a Y.M.C.A. traveling canteen. Her husband is on government service in the Middle East, and her son Christopher Radford is now a lieutenant of a bomb disposal squad.

A letter has been received from Brother G. W. Mead of Ceylon in which he informs us that he is now in army service in India.

From British Guiana Rev. W. M. Berry, and his son George have written telling of the difficult conditions under which they are carrying on the work of the mission. They are in great need of financial assistance. The price of everything has gone up tremendously.

Brother Timothy Teka Chapita has told of a visit he has received from three native pastors in Nyasaland who are greatly interested in our work, and desire to join us. Their names are Simon Kabwaze, Kudala Kanjemba, and Maliko Fuijani.

—The Sabbath Observer.

MARRIAGES

Sharp - Read. — At the home of the bride's parents, Mr. and Mrs. Sidney Read, near Rogersville, Mo., Everett W. Sharp of Mexico, Mo., and Callie Harbert Read of Rogersville, Pastor E. R. Lewis of Gentry, Ark., officiating, November 23, 1941.

OBITUARY

Davis: — Kate Agnes Preston, daughter of Adeline and John Preston, was born in La Crosse, Wis., July 18, 1872.

In 1882, with her mother she moved to North Loup, Neb., where she grew to womanhood. July 18, 1889, she was united in marriage to Walter L. Davis. Some years later she with her family moved to Lincoln, Neb., where she lived the remainder of her days.

On July 29, 1893, she was baptized and united with the North Loup Seventh Day Baptist Church, of which she remained a member the rest of her life.

She is survived by her husband, Dr. Walter L. Davis of Lincoln; by her sons, Robin of New York City, and Kent of Kansas City, Mo.; and a half sister in Wisconsin.

Farewell services and burial were in Lincoln.

A. C. E.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., DECEMBER 15, 1941

No. 24



Rev. Verney A. Wilson
Pastor of the Seventh Day Baptist
Church at Hammond, La.
(See "Who's Who" in this Recorder.)

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The Sabbath Recorder

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

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EDITORIALS

A MIGHTY CHALLENGE

There are gods many—as Paul once wrote—and religions many, and manifestations of infinite power many; but there is only one Book—The Book—in literature which tells what God is like. It alone tells what Christ was like, and he declared that “he that hath seen me hath seen the Father.”

This Book holds the great central position, then, in the life and destiny of man. Where its influence has been felt life has been sweetened; where its teachings have been heeded the greatest hopes of mankind have been born and their achievement striven for.

It would be an enriching experience for every Christian pastor or layman to sit in at an annual meeting of the Advisory Council of the American Bible Society. In such a meeting one is struck by the vast amount of world-wide information concerning the need, use, and influence of the Bible amid world conditions, possessed by the secretaries of the society, on whom the burden and responsibility rest of translating, printing, and distributing the Holy Bible. The marshaling of facts by these humble, consecrated workers, their familiarity with widely separated areas of men's need, and their apparent self-forgetfulness in telling the thrilling story of the society's work inspire the visitor and leave him almost breathless with admiration and a desire to serve.

In such a meeting one gets a fresh view of the responsibility of the Church and of the individual Christian in making the Bible real and possible to all unto the uttermost parts of the world. Such responsibility is

the more impressive as one learns that the population of the world is increasing more rapidly than the output of the Bible. There is no other process of supplying the need than that furnished by the Bible societies. The process seems simple—one of translation, publication, distribution; that is, of putting it into the hands of those who do not have it. Simple as it is, that process makes the most amazing, compelling story of the American Bible Society. As it is told one forgets secretaries—North, Stifler, Cropp, Boyd, Betts—and Treasurer Darlington. He thinks of the task, the needs, and how he may in some way help to carry on.

How our hearts burned within us as we learned more intimately of the work accomplished, of the work yet to be done, and of doors being opened—doors opened by prayer. One such wonderful open door is that of taking the Bible to Russian and German prisoners of war. Until recently, privilege of the Bible was denied interned people and prisoners from battlefields. The door now is open. But the supply is not adequate for these needs. Perhaps one out of ten or fifty receive the coveted Book. In one camp a prisoner who had received a Book, tore off the cover and separated the books, one by one, and shared the portions with his fellows. Groups would gather while a fortunate possessor would read aloud.

In one place it was proposed to hold religious service. Authorities felt that protection should be afforded, since it was feared the Russian prisoners might react violently against it. However, only a score of men left when announcement of the religious nature of the meeting was made to the thousand assembled. Many knelt

throughout the reading of the Scriptures, the prayer—and the entire service. “A door open, and effectual.”

At home the Bible is needed. It “must have its place in America, or America will meet her ruin.” There is no need of apology for the Bible. Our apology rather should be for our neglect of its use, and the application of the truths and principles it contains to all of life. How many Bibles are there in your home? Many, in most of our homes. And to think of multitudes who are hungry for it and cannot secure it. That does not mean we should hunt up these old Bibles of ours and send them somewhere—but that we hunt them up, brush off the dust, and on our knees seek the comfort and strength and guidance the Bible can give—and with penitence and tears, perhaps, seek divine forgiveness.

The churches have contributed a little more than six million dollars to the work of the American Bible Society during the past 125 years, a yearly average of but \$48,500. An increase of as little as one dollar annually per church from those denominations now giving less, it is said, would provide over \$75,000 for bringing the Scriptures to those who are now unable to possess them.

Dean Bond, who attended this council as Seventh Day Baptist representative, will perhaps report something more of detail of the society's work and our possible larger participation in it. For the first ten months of 1941 our contributions amounted to \$85.

“WHY DOESN'T GOD . . . ?”

Many times when evil is so dominant, people say, “Why doesn't God end it?” When trouble seems more than can be borne—“Why does God allow it?” “Why doesn't God stop this war?” has been asked many times. Now that Japan has attacked the United States, “Why doesn't God put an end to such business?” will be asked many times. May a thoughtful person not ask—“Why should he?”

“Innumerable are the times,” writes Pastor James McGeachy of the London, Mill Yard, Church, in the Sabbath Observer, “when God has been challenged as to why he did not do this or why he did not do that.” There is food for thought in his answer:

In the majority of cases the question is not a fair one, for this majority never even recognize

God until something happens that affects their personal comfort or well-being—or at least what they think is their well-being.

They argue as though God is to blame for any condition that affects their plans.

They fail to realize that their own selfishness, and the selfishness of others, bring about the very conditions of which they complain, and for which directly or indirectly they blame God.

They have ignored the warnings God has given, showing the outcome of their own folly if persisted in. They are like the foolish child who ignores the advice of his elders, and then blames them for not preventing the result of his folly.

Those who blame God the most are the very ones who have misused the freedom that is every man's to use as he will. As in earlier times so it is today, the call to individuals as to nations is, “Choose ye this day whom ye will serve.” If men and nations decide to serve the forces of evil, they have no right to call upon God to save them from the results of their choice. There have been many occasions when God has frustrated the plans of evil, and men refused to recognize God's intervention and claimed the victory for themselves. With such ingratitude it is no wonder that God often cannot do more.

AMERICA IN THE WAR

As all our readers are probably aware, America found herself attacked—and war against her declared by Japan, the seventh of December. The fate of our missionaries at Shanghai, of course, is not known at this writing. So far as we know, the first attack was made on Hawaii. Our radios and daily papers and bulletins make reporting war news by us unnecessary.

It is a time for us as Christians to be Christian; to think and act sanely. We will have many provocations to say hasty and bitter things. Let us remember, “love suffereth long.” We may be prompted to do unkind things. Let us remember, “love is kind.” It may not be amiss to read the preceding editorial again.

We have come to the harvest. “Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (Galatians 6: 7, 8.) The nations, our own included, can hardly claim to have been sowing seeds of peace. Now, war; and instead of “life everlasting,” death by bomb, sword, detention camps, prisons, pestilence—corruption. However, let no one despair. He who said, “Peace I leave with you, my peace give I unto you: not as the world

giveth, give I unto you," knew of the tribulation and persecutions and injustices in store for his own. Yet in the face of hatred and impending crucifixion he triumphantly uttered his comforting assurance, "Let not your heart be troubled." "These things I have spoken unto you that in me ye might have peace. In the world we shall have tribulation; but be of good cheer; I have overcome the world."

FRIENDS AND HAWAII

Word is at hand from William M. Davis stating that he and Mrs. Davis were expecting to sail for Hawaii November 28, on the "S.S. Lurline," from Los Angeles.

He is particularly anxious to see any of our folks in China who may be coming home this winter via Honolulu. Any mail addressed to the Davises there will at once reach them if directed in care of Wm. Sullivan, Eastman Kodak (Waikiki).

With the war now being waged, we do not know how this address may be affected.

BEAUTIFUL HANDS

The striking cover of last week's Recorder was made possible by the use of a "cut" furnished by Linn E. Burdick of Boulder, Colo., who took the photograph of his mother's hands lovingly holding the Word of God that has meant so much to her and her family. Mr. Burdick, who writes the verses, "My Mother's Hands," appearing in this issue, is a son of the late Rev. F. O. Burdick, M.D., formerly a pastor of the Boulder Seventh Day Baptist Church.

The "cut" arrived several days ahead of the letter with the verses. It so well fitted into the issue containing material relating to Bible Week, we used it for our cover before receiving data concerning it. It is a most striking picture. Brother Burdick proves himself a real artist as well as poet.

DENOMINATIONAL BUDGET

Statement of Treasurer, November, 1941

	Receipts	November 1941	Total for 5 months
Albion	\$	25.00	\$ 33.25
Alfred, First		158.00	619.28
Alfred, Second		81.75	81.75
Andover			5.00
Associations, etc.			195.52
Battle Creek			164.25
Berlin			16.09
Boulder			11.90

Brookfield, First	7.75	78.75
Brookfield, Second	19.10	52.30
Daytona Beach	22.50	41.75
Denver	10.40	55.20
De Ruyter	18.29	102.74
Dodge Center		11.00
Edinburg	4.00	26.50
Farina	21.70	81.70
Fouke	2.17	8.97
Friendship		8.05
Gentry	1.25	7.75
Hopkinton, First		37.50
Hopkinton, Second		6.00
Independence		36.00
Individuals	2.00	184.00
Jackson Center		9.00
Little Genesee	40.76	126.87
Little Prairie	5.00	26.40
Los Angeles	10.00	30.00
Lost Creek	25.85	40.85
Marlboro		141.92
Middle Island		19.91
Milton		333.80
Milton Junction		153.04
New Auburn		15.00
New York City	62.16	211.10
North Loup		32.60
Nortonville	10.00	20.00
Pawcatuck		500.00
Piscataway	44.50	66.50
Plainfield	213.49	680.55
Richburg	12.50	48.00
Ritchie	6.00	29.00
Riverside	43.00	199.60
Roanoke	6.00	6.00
Rockville	12.50	44.62
Salem	55.00	172.40
Shiloh		272.00
Verona	95.75	95.75
Waterford	9.00	49.00
White Cloud		81.24

Comparative Figures

	This year	Last year
Budget receipts — Nov.	\$ 839.12	\$1,306.90
Special receipts — Nov.	186.30	196.34
Budget receipts — 5 mos.	4,675.18	6,158.71
Special receipts — 5 mos.	595.22	617.39

Disbursements

	Budget	Specials
Missionary Society	\$ 348.16	\$ 41.70
Tract Society	82.72	
S. D. B. Building	43.52	
Women's Board	6.96	43.00
Ministerial Retirement	52.24	36.00
Historical Society	5.68	
General Conference	110.64	
Board of Christian Education	150.08	50.00
American Bible Society		15.60

Morton R. Swinney,
Treasurer.

Niantic, Conn.

"How did you get your start as a ghost writer?" "Haunting publishing houses."
—Selected.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

LOSING THE WAY

In traveling, people very often lose their way. They take the wrong road and sometimes go directly away from where they desire to go.

The same thing happens in the matters of the Church. Churches and denominations take the road that leads away from the things they are intended to accomplish. They lose their way. The Jewish Church in the days of Christ was doing this. It was this that caused Christ to say, as he stood on an eminence looking down upon Jerusalem, "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! but now they are hid from thine eyes."

There are many ways of taking the wrong road in the matter of Christ's kingdom, and one of them is in regard to missions. The church or denomination that is not thoroughly committed to Christ's program of missions has lost its way.

The Christian religion is a missionary religion; the Christian life is a missionary life; the Christian Church is a missionary Church. At this Christmas season when so much is rightly being said about Christ, let us remember that it was the missionary spirit which prompted the Father to send his Son to earth. The missionary spirit is the spirit of Christ. The antimissionary spirit is anti-christ.
W. L. B.

LETTER FROM SHANGHAI, CHINA

Dear Members of the Board:

For a decided change from our usual war-time experience, I received last Sabbath, as did Doctor Thorngate, both the original and duplicate of Secretary Burdick's letter written September 8. In contrast, may I point out that the two preceding mails on U. S. boats which always bring mail, yielded not one letter for any of our group, and many friends had the same experience. We all had plenty of second class mail.

Mr. Davis continues to improve. He made a high grade on Monday of this week,

driving Mrs. West and me to an appointment, after collecting some gas in a filling station; next going downtown to a Chinese restaurant where Doctor Thorngate met him and a guest for a Chinese meal. This was his first real use of chopsticks since his illness, and it was a pleasure to be able to handle them, as well as to enjoy the first wholly Chinese meal.

Eugene is also sleeping immeasurably better. His speech facility has not yet been wholly recovered, but it is really marvelously improved. He wrote two sentences yesterday. He reads some each day. He tries not to reach a tired point in any mental activity. Physically, too, his strength has improved wonderfully; has more than he can use, so he goes for walks each day, and that makes him able to sleep better.

Sincerely,
May Davis.

Shanghai, China,
October 15, 1941.

JAMAICA SEVENTH DAY BAPTIST GENERAL CONFERENCE

(Report gleaned from letter written by Rev. Luther W. Crichlow)

Conference this year, as you know, was held with our Wakefield Church, in Trelawney, September 3-7. As far as I could understand from remarks made in my presence during and immediately following conference, it was a successful one and one long to be remembered. From the time we arrived in Wakefield until we left, everyone seemed to enjoy himself. The Wakefield brethren and sisters (and they are too numerous to mention individually, though they all helped) saw to it that our every physical need was amply cared for, and many of our spiritual needs. They definitely helped to make conference a success.

The bus in which most of the delegates and officers traveled from Kingston and intermediate points arrived in Wakefield on Wednesday night, September 3, at about 8.30 o'clock. Hot food had been prepared for the travelers, and as soon as they arrived they enjoyed a satisfying meal; then we went into the welcome service of conference at 9.00 or thereabouts. Pastor Lyons and Sister S. Wynter, both of Wakefield, extended a welcome to conference on behalf of that church. Brother J. Hamilton, Kingston, and Sister B. A. Smellie, Luna, replied

suitably. Then Pastor N. H. Grant, president of conference, gave us a brief address on "Co-operation." This brought the activities of the evening to a close. All the visitors were assigned to places to stay and all retired for a much needed rest.

The general theme of conference was, "This Troubled World's Need of the Living Christ." Bright and early Thursday morning, September 4, at 6 o'clock, we made our way to the church where Brother Black led us in the prayer hour, his theme for the morning being, "Ye shall hear of wars and rumors of wars." He related his theme to the general theme in a capable manner, as indeed did all speakers at conference. After this meeting was over we repaired to the booth especially erected for serving conference meals, to enjoy a good breakfast. Each day of conference breakfast was served at 7.30, dinner at 12.30, and supper at 5.30.

After breakfast came registration of delegates and visitors. At 9 Brother J. Brown, Luna, led us in a brief devotional service. Then at 9.15 we went into the first business session of conference. By vote the conference president was authorized to appoint the necessary committees, and he appointed committees on resolutions, finance, nominations, and credentials. Correspondence pertaining to conference was read by the corresponding secretary, Pastor Crichlow. The annual reports of Pastors Grant, Crichlow, Smellie, and Lyons were read and accepted. Brother Hawthorne, a new worker, and Pastor Smith promised to give reports at an early date.

It is manifestly impossible to bring every little detail of business to your attention, nor is it at all necessary. The most important business done was, of course, the adoption of a constitution for the Jamaica Seventh Day Baptist Conference. This was adopted after much debate and after several necessary amendments had been made. It was voted in this connection that fifty copies of the constitution be prepared by the cheapest method and distributed, one copy to each church.

Upon the recommendation of Pastor Crichlow, the conference adopted the following reassignment of workers for the conference year 1941-42: Pastor Grant to serve and be pastor of the Bowensville, Bowerwood, Waterford, and Oracabessa (when organized) churches, with Waterford as his home church. Pastor Smith to serve and

be pastor of the Albion Mountain, Cottage, Tydixon churches, with Tydixon as his home church. Brother W. J. Hawthorne to serve the Bath, Brooksland, Font Hill, Pear Tree River, and Thornton (St. Thomas) churches; but Rev. L. Crichlow is to be pastor of these churches. Pastor Lyons to serve and be pastor of the Higgin Town, Thornton (St. Elizabeth), and Wakefield churches, with Wakefield as his home church. Sister Smikle is to serve the Lemon Hall Church, but Rev. C. Smellie is to be pastor of that church. Also Pastor Smellie will be pastor of the Luna Church. For purposes of supervision the field is to be divided up between the two ordained ministers, Pastors Crichlow and Smellie, so that all our churches may have the services of an ordained minister more often than in the past.

Here is a brief summary of the amount of money in the Missionary Fund, for conference year 1940-41. Total income for year, £12.16.4³/₄. Balance brought forward from previous year, £10.4.1¹/₄. Grand total for year, £23.0.6. Amount expended during year mainly for travel expense of workers, £14.10.1¹/₂. Balance on hand September 2, 1941, £8.10.4¹/₂. We must do better than this during 1941-42, at least twice as well. We must have an income to the Missionary Fund this year at least £25.0.0. We cannot reach this goal unless every one of our churches supports the Missionary Fund until it hurts. Despite the hard times, we must give to the cause of Christ until it hurts, for the Christian warfare is not easy.

Thursday afternoon the conference president introduced the women's program and Sister B. Smellie presided. This program will long be remembered by those present. Sister Crichlow was asked to make a few remarks, as was Sister M. Lyons, the wife of Pastor Lyons. Interspersed all through the program were musical items, reports, and recitations by various women; and all deserve credit for the fine way in which they conducted themselves. The officers of the Women's Board were appointed by conference and they are: president, Mrs. B. Smellie; vice-president, Mrs. M. Howell; recording secretary, Miss I. Rennalls; corresponding secretary, Mrs. M. Crichlow; and treasurer, Mrs. E. Smikle.

Sabbath afternoon came the young people's program, over which Sister I. Rennalls, Kingston, presided. We are proud of our

young people who will be our church of tomorrow.

Among the marked features of the conference were the morning prayer meetings held at six o'clock every morning, the devotion services every session, the large number of sermons, the splendid addresses and new decisions made. The officers of the conference for the ensuing year are: president, N. Grant; first vice-president, S. Lyons; second vice-president, C. Smellie; recording secretary, W. Hawthorne; assistant recording secretary, O. Thompson; corresponding secretary, L. Crichlow; and treasurer, Mrs. M. Crichlow. By appointment of the conference, these officers are likewise the officers of the Advisory Board and of the Executive Council. The trustees of the Society for Christian Education are: one year, L. Crichlow; two years, C. Smellie; three years, N. Grant. Miss I. Rennalls was re-elected the treasurer of this society.

We thank God that he granted us a successful conference this year. We pray that he will thus deal with us in the 1942 conference at Kingston. We thank God for our consecrated women, our loyal young people, and our stalwart men—who are all determined to have their share in the work of the kingdom here on earth.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

WORLD DAY OF PRAYER

The first Friday in Lent, February 20, 1942, will be the World Day of Prayer. The program has been prepared by a group of three women now living in the United States—their chairman, a former teacher in Ginling College, China, now a professor in a Biblical seminary. Another is the wife of a German pastor, who was imprisoned in a concentration camp abroad, her husband in another, both now doing pastoral work in the United States—their younger son (a student for the ministry) still confined in a concentration camp. The third is a French woman, who has had no word from her family in France for over a year.

Out of this rich background of faith in the face of discouragements and dangers they have prepared this 1942 program.

The theme is "I Am the Way."

Dear Co-workers:

We know that you are eager to learn more about the plans for the World Day of Prayer. These are the supplies:

Adult Program—"I Am the Way," 2 cents each, \$2 per hundred. Ready now for distribution.

Call to Prayer—Free (in limited quantities). Ready now.

Poster—(17 x 22) 5 cents. Ready now.

Handbook for Day of Prayer Leaders—Suggestions for program, promotion, publicity, and radio—10 cents each.

Please order your World Day of Prayer material early. Last year more than 50,000 orders came in during the last week when we were unable to fill such a last minute avalanche, since our supplies were completely exhausted.

Sincerely yours,

Margaret T. Applegarth.

The World Day of Prayer is sponsored by the National Committee of Church Women, representing Foreign Missions Conference, National Council of Church Women, Home Missions Council of North America, Room 63, 297 Fourth Avenue, New York, N. Y.

THE WOMAN'S SOCIETY OF NILE, N. Y.

The Ladies' Aid society of the Friendship Seventh Day Baptist Church was organized January 21, 1875. Article two of the constitution read, "The object of this society shall be to aid in carrying forward the various benevolent enterprises of the day—as missions and tract work, also assisting the poor and needy as circumstances may seem to require."

Our society is still trying to live up to the early constitution. During the first twelve years the society met in the homes of the members or in "Brown's Hall." The work was piecing, quilting, and knitting. The society also sewed for needy families. Boxes and barrels of clothing were sent to the "Randolph Home," the "Home of the Friendless," in New York City, and the "Chicago Mission."

In 1884, the society purchased paper and a carpet for the church. The annual report of the society for 1886, states that "Our funds for the past year have been mostly given for the completion of the church basement. Two public entertainments were held, a New England supper, and a sugar festival."

The society met in the church parlors on March 17, 1887, for the first time. Curtains

and dishes were purchased during this year for the church parlors.

On March 7, 1889, the society met and had a picnic dinner. Prior to this the member at whose home the society met furnished the meal, and when the meetings were held in the church parlors two women would furnish the meal. The attendance during these early years of the society was very good. The smallest number at any time was four, and the largest attendance was sixty. During these years until 1914, the society met once in two weeks. Since 1914, we have met the third Thursday in each month. Since 1906, our meals have been served by divisions most of the time. At present we are serving picnic dinners.

During the sixty-six years since its organization the Ladies' Aid has helped those in need, either by sewing for them or by gifts of food, clothing, or money. We have sent funds to the Women's Board, the Tract and Missionary Societies, as well as helping with local expenses when repairs or new things were needed at the church or parsonage. Flowers are sent to the aged and ill in our community, and the birthdays of our members are remembered by flowers, card showers, or birthday cakes at the Aid meetings.

Our money has been raised by piecing, quilting, tying comfortables, serving suppers, holding bake sales, using dime banks, coin holders, birthday offerings, crocheting rugs, and freewill offerings.

Mrs. William B. Davidson,
Secretary.

Nile, N. Y.

WHO'S WHO

Rev. Verney A. Wilson
Nortonville, Kan.

Born at Attalla, Ala., December 1, 1891. Father, Deacon John C. Wilson. Mother, Laura A. Banks Wilson. Baptized by an uncle, Rev. R. S. Wilson, and united with the Attalla Seventh Day Baptist Church in 1905. Ordained September 16, 1916. Educated in the grade and high school of Attalla. Graduated from Howard College, Birmingham, Ala., 1927. Attended the School of Theology at Alfred, N. Y., 1934-1935. Married to Minne B. Connell, 1913. Four children.

Pastored Attalla and Athens churches—Attalla twice; Jackson Center, Ohio, twice; Hammond, La.; missionary at Stonefort, Ill.; present pastor Nortonville, Kan.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

MORE RELIGION IN OUR CHRISTMAS

(Contributed by Rev. Marion C. Van Horn)

Now wait a minute! It is quite possible that you think I will just cover over again with new tracks the ground that has been trampled upon every year at this season. I may do just that, but if you stop before you read any further and think even a very few moments about the title above, I am sure we will get along fine.

Now that we understand each other, I want to put one question. What is religion? I suggest that we approach this subject from the back door. You know that when we go in at the back door we are quite apt to come nearer finding the real condition of things than when we go in at the front door. That is because almost all folks have a coat of wax and polish all over things in the front room. I am sure it is the same with religion. It is polished and waxed over at the front door, so I ask, what is religion at the back door?

The front parlor is where we receive our friends of the social life, and where we sit and visit and talk—even about our religion. But 'tis not so at the back door. Here we do not talk about life. It is here we live it. When we speak of a man's patriotism, we do not mean just his high ideals or his eloquent words. We call those people patriotic who have lived in such a way as to have merited attention by their deeds. And when we speak of a man's success, we do not refer to his education or to his ideas on the principles of business or to his idea as to what success is. We are thinking of the things he has done. Right now I am thinking about religion in that same way. It is not what I think about God or Jesus or any of the doctrines of the Christian faith. That is only what I think. And thinking alone will not get anybody into heaven. That is the front parlor of our religion.

Now do not get the idea that I am saying that the front parlor is not necessary. It surely is. It is a place where we can meet and talk and come to a mutual understanding. But too many coats of wax sometimes put a terrible strain on our dexterity in trying to stand on so much formality. Some people cannot stand on that. They use the back door where the work is being done and the wax has been scrubbed off and the firm, solid wood is exposed for them to stand on. That is why I "kind of" like this back door idea about religion.

We can think until the judgment day, and then receive no crown. The words we are all anxious to hear on that day are the Master's words, "Well done." In the story of the talents the man with one talent did a surprising amount of thinking. Note his end. The Master's word for him was really severe. He said, you have known me very well. You have thought many things good about me, but you have done nothing. You did dabble in the ground enough to hide your talent, but you raised no worthy product with that which I entrusted to your care. The only thing you did was think.

Here is my thought. Only a small portion of our religion is what we think. By far the larger portion is what we do because we have been thinking. It is what we do because we believe in the Fatherhood of God. It is what we do because we believe we are brothers of all men in Christ. So when, in this article I say, "What is religion?" I am thinking about being patriotic, devoted, loyal, and successful in doing the things we so often talk about.

Now let us turn to "More Religion in Our Christmas." Did you ever pray a prayer about peace and good will and mercy, and feel your hands almost tingle with a feeling of helplessness? I have had that feeling many times, and now I am beginning to find how to use that energy in the helpless hands. I shall pass my find on to you. Never pray a prayer for peace or for brotherhood or for any other great Christian ideal without going out right away to do some little concrete deed to broaden your own experience in peace or brotherhood or whatever it is you have prayed for. That is, if you pray for brotherhood in Jesus, go very soon and find some particular person for whom you can perform an act of brotherhood. Never

allow your prayer to run out into vague words.

At Christmas we all pray for "Peace and good will." Then we buy for ourselves and able friends many good things and give a "white gift" for some very worthy cause. We also give a "basket" for a good deacon to take to some poor family. Do you see what has happened? We haven't got away from the front door of our Christmas. We have not really had any growth of experience in our "white gift" or in our basket giving. We have buried our talent in the church treasurer who delivers the gift and the deacon who delivers the basket. And we have not made any sacrifice in our giving, for we have obtained for ourselves all the usual niceties of the season, and remained in the front parlor snug and warm.

What I would suggest is that we give a gift and a basket or a box or whatever to some poor family. Yes, for sure! But that we take it in person to that family, so that they are touched by the person as well as by the spirit of Christmas. You have all heard the story of the missionary who, when he spoke to the natives about Jesus, was assured that they already knew him, and they took him to the grave of a man who a long time ago had lived among them doing good. If that man had remained in the front parlor of his religion, those natives would never have known what it was like to be touched by Jesus. But when they heard the story they knew that it must have been he. That man had gone out the back door, which is more convenient for the applied part of our religion. He had found his work in "God's Back Pasture."

Before there was a Christmas and before the days of Jesus there was an ancient feast of joy and hope celebrated at this season. It was the darkest season of the year, with its bleak chill and the lonely long nights and the apparent dearth of life. As far back as we have any traces of human life, men have celebrated this season to brighten the days with hope and expectation. We celebrate it anew each year and are deeply moved by the symbol and the great truth we have inherited from our ancestors. We have perfected and purified its symbolism and its truth by lifting the vessel of the old festival and filling it to the full with the Christ Child idea of peace and good will and of sacrifice. God gave his only Son to be born as a

babe of brotherhood and peace. God entered his own back pasture from the back door of heaven and showed us how to work our religion. And we show our worthiness of his gift by performing the act as well as preserving the spirit of the occasion.

DAILY MEDITATIONS

(Prepared by Mrs. Leon M. Maltby, White Cloud, Mich.)

Christ and Answered Prayer

Sunday, December 21

Read John 15: 14-21.

This week our thoughts are centered upon the coming of Jesus Christ into this world, and so we are going to consider Christ's prayer life as he walked here among men.

In the Scripture we have read today Jesus says, "Ye are my friends, if ye do whatsoever I command you." To have Jesus as your friend is the most beautiful influence that can come to any person's life. Luther Burbank has made wonderful changes in fruits and flowers. He has taken away their objectionable features and developed their points of beauty and usefulness. But far more wonderful is the transformation wrought by Jesus in the lives of his friends.

But he who would enjoy friendship must meet the conditions of friendship. Edward Everett Hale once said, "Friendship is the greatest luxury of life." But the friendship of Jesus is more than a luxury; it is the pearl of great price; and to buy it, costs all. "Ye are my friends, if ye do whatsoever I command you."

Suggestion for prayer—Let us continue the interceding which we began last week. Today remember the men and women who are giving up so much to be missionaries on our home field. Remember them and their work in a definite way.

Monday, December 22

Read Luke 3: 21, 22.

The connection between prayer life and the Spirit life is very close. "It is not merely that we receive the Spirit through prayer, but the Spirit life requires, as an indispensable thing, a continuous prayer life." (Murray.) It is very evident from a study of our Lord that power came to him through prayer.

Let us consider his baptism. It was when he was baptized and prayed, that the heavens opened and the Holy Spirit came upon him. God desired to crown Christ's surrender of

himself to the sinner's baptism with the gift of the Spirit, and yet it was necessary for him to pray.

Later we find Jesus being led into the wilderness, and how did he spend his time? In fasting and in prayer. Dear friends, do we spend as much time as we should in prayer? Yet we expect God's gifts and power to come to us. If Jesus Christ, the sinless one, needed prayer, how much more we who are full of unrighteousness should seek his face.

Suggestion for prayer—Today let us unite in prayer for the work of Rev. A. T. Bottoms, among the mountain people. Let us pray that the truth of salvation and the Sabbath may reach many.

Tuesday, December 23

Read Mark 1: 32-35; Luke 6: 12, 13.

We read in this first passage how hard Jesus worked healing the diseased "and them that were possessed with devils. And all the city was gathered together at the door . . . And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

The work of the day and evening had exhausted him. Much power had gone out of him. So while others slept, he went by himself and renewed his strength in communion with God. He had need of this, otherwise he would not have been ready for the new day. Do we get ready for our tasks in this manner?

Let us also think of the calling of the apostles. "He went into a mountain to pray, and continued all night in prayer to God. And when it was day . . . He chose twelve." Is it not clear that if we wish to do God's work, we must take time for fellowship with him, to receive his wisdom and power?

Suggestion for prayer—In Adrian, Mich., there is a new Seventh Day Baptist mission that is growing rapidly. Let us Seventh Day Baptists everywhere unite in prayer for this work with children and adults, and pray that the time may come when we will have a Seventh Day Baptist Church in Adrian.

Wednesday, December 24

Read Luke 9: 18-20.

Jesus had prayed many times that his disciples might realize who he was, for he said, "Flesh and blood hath not revealed it

unto thee, but my Father which is in heaven." This great confession was the result of prayer. Do we always give prayer the credit due it? Sometimes when our prayers are answered, we forget to give God the credit, and say that "luck" was with us.

The Lord's Prayer which Christ taught his disciples, and which has been uttered through the ages by countless millions, was born out of the prayer of our Lord Jesus. He had been praying, and therefore was able to give that glorious answer.

"Take time to be holy. Speak oft with thy Lord; Abide in him always, and feed on his word; Make friends of God's children; help those who are weak; Forgetting in nothing his blessing to seek."

Suggestion for prayer—Let us remember definitely our needs in Jamaica—especially the need of an institution of learning. May we pray that God will direct the work of Rev. and Mrs. Luther Crichlow in their numerous tasks.

Thursday, December 25

Read Luke 2: 25-35.

The Baby Jesus is in the minds and hearts of Christians everywhere today. As we read again this story of Simeon, we realize how people were waiting for the Messiah. Yet, it was not a tiny Babe that they were anxious about, but One who could take away their sins.

So today, as we think of Jesus' coming into this world, let us thank God for his finished work on Calvary when he gave himself as a Lamb for the sins of the world. May this Christmas day be a time of greater consecration to our Lord who hears and answers prayers.

Suggestion for prayer—May we celebrate this day differently from our worldly neighbors. May we not be so busy with our own pleasures that we do not seek the will of our heavenly Father.

Friday, December 26

Read Luke 9: 28-36.

Our Scripture for today says, "He took Peter and John and James and went into a mountain to pray. And as he prayed . . . there came a voice saying, This is my beloved Son, hear him." Christ had desired that God would give his disciples an assurance from heaven that he was the Son of God. He desired that their faith be strengthened before he must leave this earth. Prayer

obtained for our Lord Jesus himself, as well as for his disciples, that which happened on the Mount of Transfiguration.

And so as we meditate on this story it becomes clearer to us that what God wills to accomplish on earth needs prayer as its indispensable condition. Let us remember that a heart and mouth open towards heaven in believing prayer, will certainly not be put to shame.

Suggestion for prayer—Today it is the work of Dr. Grace Crandall in new China that we are suggesting you pray for. She needs courage, patience, and means. Let us hold up her hands with definite prayer.

Sabbath, December 27

Read John 14: 16-19.

Jesus took time for his prayers. Many of us cling to the form of prayer and then wonder why so little power comes to us.

"If the Christian does not allow prayer to drive sin out of his life, sin will drive prayer out of his life." It is like light and darkness; the two cannot dwell together. If we harbor known sin, it is like cutting a telegraph wire. The machine may click, but no message reaches the other end. If we feel our prayer life is failing, let us repair the machinery on our end of the line by saying, "Create in me a clean heart, O God; and renew a right spirit within me."

Suggestion for prayer—Our workers in Shanghai, China, are in dire need of our prayers. Let Seventh Day Baptists everywhere pray that these men and women may have direct guidance from God on High. Pray that those who have come to love the Lord in that mission may have his protection and help.

SABBATH SCHOOL LESSON

The Christian's Hope. Scripture—John 14: 1-6; Revelation 22: 1-5.

Golden Text—John 14: 2.

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mae:

I, too, was glad to have the good fortune to meet you when we both happened to be in Alfred, and also the other members of your family. You know it is so much nicer to write to the boys and girls I really know.

I'll be looking for that story of yours in the near future.

Mumps aren't a bit of fun, though they do make one look rather funny. When Pastor Greene and our three children had the mumps, about nineteen years ago, Eleanor who was then about five years old, said to her father, "Daddy, you look just like a chipmunk." He told her to look in the mirror, and when she did she began to cry, saying, "Oh, dear! I look funnier than Daddy!"

Your poem shows that you have a good deal of talent and I hope you will cultivate it. Perhaps some day you will be writing a book of poems and also of fairy tales.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am staying with some of my friends in Utah. They get the Sabbath Recorder all the time. Mrs. Van Horn read the last story to me and you asked the Recorder children to write to you, so I am writing. I am ten years old and in the fifth grade.

I have lots of pets. One time I stuck my head through the calf stanchion and the big calf started to lick my forehead.

I have a horse that sure is cute. He has white on his face. His name is Prince and he is twenty-five years old. He is a Welch pony. I have six cats. One of my cats follows me all around and one of my cats likes to swing with me.

I hope I will hear from you soon. If I do I will write again sometime.

Your friend,
Dale Ronnie.

Hinckley, Utah.

Dear Dale:

I do believe this is the very first letter I ever received from Utah, and also the first one from you. Is it not? I hope it is only the first of many letters you are going to write.

I am glad you have so many nice pets; they are fine companions for boys and girls—yes and for grown-ups, too. I wouldn't be contented without at least one pet, and the only one we have nowadays is our kitty Skeezics. He is getting so old, fourteen

years old last June, that he demands a good deal of petting. Just now he would like to get on my lap, but keeps his distance since he dislikes the sound of the typewriter. Another thing he is afraid of is the electric sweeper, and when I am using that he runs and hides. He doesn't follow me around unless he wants me to feed him, or when I sit down and furnish a good lap for him to warm his toes on. It must keep you busy to care for six cats, and that cute pony, too, must take a good bit of your time; but they are worth it, aren't they?

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

It was a year ago that I wrote to the Sabbath Recorder. I am nine years old now and like to read the Sabbath Recorder. I am in the fourth grade. My teacher is Miss Enloe.

We have had two snow falls in Milton and many foggy mornings.

I have a pet cat. His name is Figaro.

Have a very Merry Christmas and a Happy New Year.

Sincerely yours,
Jean Hill.

Milton, Wis.

Dear Jean:

You can certainly handle the typewriter in great shape, for not one single mistake did you make in your letter. We grown-ups couldn't do any better, and often not so well. I hope you'll use it a lot, especially to write to me.

Your cat has a very unusual name; I don't believe there is another cat by that name. Perhaps you can tell me the next time you write why you gave him that name. Skeezics was named after Skeezics Walllett on the funny page in the Buffalo Evening News. Eleanor named him when she was ten years old and he was only a few weeks old.

I am so glad to hear from you again. Isn't it fine to have a whole page of letters once more?

Your sincere friend,
Mizpah S. Greene.

MY MOTHER'S HANDS

By Linn E. Burdick
(See cover of last Recorder)

Such beautiful, beautiful hands!
They're neither white nor small;
And you, I know, would scarcely think
That they are fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet are those aged, wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
Those patient hands kept toiling on,
That the children might be glad.
I always weep, as looking back
To childhood's distant day,
I think how those hands rested not
When mine were at their play.

Such beautiful, beautiful hands!
They're growing feeble now,
For time and pain have left their mark
On hands, and heart, and brow.
Alas! alas! the nearing time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
Those hands will folded be.

But oh! beyond this shadow-land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear;
Where crystal streams through endless years
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.
Boulder, Colo.

OUR PULPIT

WHICH WAY?

(Radio sermon preached by Rev. T. J. Van Horn, at Daytona Beach, Fla.)

"I am the way, the truth, and the life."
John 14: 6.

A man in great haste to reach his destination alighted from his train and called a taxi. "Drive fast," he said. After a time longer than it required to get to his street and number he called excitedly to the driver, "Where are you going?" "I don't know," came the answer; "you asked me to drive fast, and that is what I have been doing." And then it flashed into his mind that he had failed to give the street and number of his destination.

This is a ridiculous story, but it illustrates the folly of many people who have contracted the speed mania of these days of

rapid transit. Let it illustrate, also, the importance of fixing clearly in mind our destination, as well as choosing the right road.

The fear I have that amounts to a conviction is that the great majority of people are failing in two particulars—they are driving too fast and, what is worse, they are driving on the wrong road.

Sometimes I have wished that I might be a traffic manager. But that means that I would have to tell people not only when to stop but also when to go, and sometimes, also, where to go. That would be too heavy a responsibility for me. It is enough to be a signpost that warns of danger or points the way.

A few years ago a friend of mine left the right road and went for miles out of the way. Had I been alert I might have saved him the mistake. Getting back to the right way involved going over a difficult hill, getting into serious trouble, and hindering the progress of others.

That is a frequent experience of travelers in this day of thoughtless speed. It illustrates a matter of such importance in the moral and spiritual realms that I shall devote all my time this morning to being a signpost trying to help my fellow travelers to keep the right road.

Perhaps I can do no better than to indicate where and how, on the great highway of life, people have turned from the King's highway.

1. So many are saying, "This seems to be the right way." My mind goes back over the long trail of human tragedies to the first ones who got fooled in this way. I have no means of knowing how long Adam and Eve kept the right road. But there came a day when they came to the crossroads. And Eve said to herself and to her husband, "This seems to be the right way." "And when she saw the tree that it was good for food, and that it was pleasant to the eyes and a tree to make one wise, she took the fruit thereof."

And thus by a very plausible course of reasoning it seemed to her right to do the forbidden thing and eat the fruit of the tree. And from that day to this a similar plausible reasoning has turned people from the safe highway into a way that only seemed to be right. Our material desires, our bodily appetites are apt to blind our

eyes to the clear-reading signs that have been erected for the safe conduct of the traveler.

It was centuries after that selfish disobedience of Eve that a great and wise man, observing the tendency of human kind to be fooled so easily, cried out his protest, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

2. Travelers come to another fork in the road. Here the great majority of people are turning to the left. Both branches of the road are finely paved, and without stopping to consult the Official Guide, they say, "This must be the right way; so many people are turning here. Surely so many people cannot be mistaken." And so it is that in spite of the warning of the great Traffic Officer, "Broad is the road that leads to death, and many there be that go in thereat," they go with the crowd.

There is scarcely a thing in our moral world that seems to me more tragic than this apparent fact—the majority is such a powerful argument in the decision of matters of such infinite importance.

3. There is another point in the great highway where I would set forth a sign in staring letters—"DANGER." The reason I would set this warning is this. Fine intelligent people, who are supposed to be skilled as travelers, come to this point and say, "This is the way." The confidence that many people have in them causes them to take their word for it, and they are led astray.

Now, my friends, we have the Christian's Guide Book. I beseech you keep that at hand while you are making the journey. "Thy Word is a lamp unto my feet, and a light unto my path," said one long ago who had made a serious blunder in taking the wrong road. This is final authority. No matter who says this is the way, turn to your Official Guide. No matter how authoritative may be the attitude and tone of that one who says this is the way, time is too precious and too much is at stake to depend upon any but the one authoritative source for direction—the Bible.

Jesus was conversing one day with his disciples. Some of them expressed a doubt as to the way to take. You will recall that in the story I read to you it was Thomas who said, "Lord, we don't know where you

are going, and how may we know the way?" I take great joy in relaying once more to my fellow travelers the answer of Jesus to Thomas—"I am the Way."

On another occasion he said to those listening, "He that followeth me, shall not walk in darkness, but shall have the light of life." Why should we have the depressing experience of traveling in the dark, when by following Jesus we may have his light about us? We may well be glad that in a world gone so far away in the mists of error we may hear our great Guide saying, "I am the truth." Truth has a natural affinity for light.

Jesus came and took the truth out of the realm of speculative philosophy. Jesus stood before Pilate in all the dignity of a spotless life. And when he told that old demagogue—"for this cause came I into the world, that I should bear witness to the truth," Pilate was so far gone into error that he had to inquire, "What is truth?" But as Jesus stood before him in the clear light of his innocence, even Pilate had to go out and declare to those clamoring for his death, "I find in him no fault at all." Jesus was himself the truth. He told his disciples one day, "If you continue in my word then are you my disciples, and you shall know the truth and the truth shall set you free." Every act of obedience to the word of Jesus is a step toward knowing the truth, and a step into the light.

I now wish that we might join in the old song we love to sing:

When we walk with the Lord,
In the light of his Word,
What a glory he sheds on our way;
When we do his good will
He abides with us still,
And with all who will trust and obey.

REV. SAMUEL D. DAVIS:
AN AUTOBIOGRAPHICAL SKETCH
(Continued)

MEETINGS IN A LUMBER CAMP, ON ARNOLD'S
CREEK

The next morning I left Charleston and reached Central Station on the Parkersburg Branch of the Baltimore and Ohio R. R., a little after sunset. I stopped over for the Sabbath here, and met some parties from the section on Arnold's Creek where I was requested to hold some meetings at their new

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

The religious census was started last Thursday in Alfred community. A group of people, who are interested in our churches and our town, have been giving considerable time to this project.

Approximately three hundred houses, with two or more families in some of them, constitute our community. The ten workers who have called from house to house have been very busy. In many cases they have not found occupants at home and are repeating calls.

Those who have helped with the planning or census taking are: Mrs. Alfred Whitford, Mrs. Howard Gould, Mrs. Ben Crandall, Pastor Harris, Rev. Geo. Shaw, Eugene Reynolds, Mrs. Fred Turck, Bertha Annas, Flora Burdick, Betty Beyea, Mrs. Robert Glover, Mrs. John Spicer, and Mrs. Ray Polan.

They appreciate the cordial co-operation they have received. There are many in Alfred who are members of churches elsewhere, but while they are living here, they are invited to attend church here. Those who are not regular church attendants elsewhere are urged to attend some church in Alfred. Your presence will be welcome and we believe you will receive inspiration and a blessing.—Alfred Sun.

Verona, N. Y.

The installation service, November 15, for Rev. H. L. Polan, new pastor of the Verona Seventh Day Baptist Church, was unique in that it was in charge of the retiring pastor, Rev. A. L. Davis, who conducted the worship program.

Mr. T. S. Smith was chairman of the program. Mrs. Wm. Vierow gave the welcome from the church; Craig Sholtz, from the church school; Mrs. Claude Sholtz, from the ladies' society; Miss Muriel Sholtz from the Y.P.S. Club; and Rev. H. E. Eades, pastor of Verona M. E. Church, from the community.

Rev. and Mrs. Polan responded, expressing their appreciation of the cordial welcome and hoped that their work with the church and community in God's service might be conducive of great good to all.

Letters for church membership were presented from Rev. and Mrs. Polan, their son

school house which had been engaged for that purpose. I arranged with them to publish the appointment and meet me with conveyance at the railroad and take me to the place of the meeting. The next day I went to my home for a short visit with my family. At the time appointed, I had returned and was at the place and began the meetings with a good audience to greet me. They listened to me with marked attention. It was soon evident that the Holy Spirit was present with convicting and converting power. My home was with the man who had worked up the appointment and was quite comfortable; though he was a sojourner, engaged in building tram-track for a lumber company that was running a large saw mill near the school house, and my hearers were largely the employees. I soon found that the company kept an armed man watching the mill at night, and judged by all I could see that the influence of the gospel was greatly needed there. My host kept the Sabbath, though he was working for a firm which did not keep the Sabbath. All the men who worked on his job quit work during the Sabbath Day. Our meetings had run but a few days when the heaviest snowfall I ever saw in the state occurred, which mitigated very much against our meetings. My host had sent, some days before the snowfall, for a pair of rubber boots for me; and to my surprise, presented them to me at night. The next morning the snow was on, and the waters up, so that I could not have gotten to meeting without them. Their tops were very high, and with them on my feet, I waded through water nearly up to my knees. I was surprised that notwithstanding bad going, our congregations kept so well until the last. Quite a number were converted,—mostly grown people. Some of them were heads of families. It was sweet to visit them in their homes made so happy by the changing Grace of God, and hear them talk of the blessed change that had come to them, and lead them in prayer that they might be faithful, and that we all might meet bye and bye where parting will be no more.

(To be continued)

Note.—Written by him from memory for his son, Rev. Boothe C. Davis, while visiting him at his home in Alfred, N. Y., during 1897 and 1898; and transcribed from the original pencil-written note-books forty years afterward. Edited for publication by Corliss Fitz-Randolph. Nothing has been deleted, and care has been taken to preserve the language of the author throughout, keeping it, as nearly as possible, as he would approve could he be consulted.

Dighton, and daughter Muriel. They were received into the church by Pastor Davis.

The Father and Son banquet was held in the church parlors that evening with Orville Williams acting as toastmaster and Alva Warner song leader. Olin Davis gave a tribute to fathers, and Craig Sholtz a tribute to sons. The address of the evening was given by Rev. M. J. Winchester, pastor of the Baptist Church, Durhamville, on the subject, "The Place Fathers and Sons Have in Spreading Christianity."

The Men's Chorus sang and the newly installed pastor gave a brief talk. Pastor Davis spoke of the fathers and sons helping the new pastor, and pronounced the benediction.

Pastor and Mrs. Davis left the eighteenth for Rochester and East Aurora, to visit their children. A little later they will go to their home in Salem, W. Va. The best wishes of a host of friends go with them.

The Ladies' Benevolent Society held an all-day meeting at the home of Mr. and Mrs. O. H. Perry, Oneida, November 26.

Correspondent.

Dodge Center, Minn.

Five packages of goods were packed and shipped last Saturday night to Rev. A. T. Bottoms at Gurley, Ala., for distribution among those who might need them. They were collected at the Seventh Day Baptist parsonage and packed and delivered to the depot by Mr. and Mrs. Orph Greene, Mr. and Mrs. Harry Bird, and Pastor Thorngate.

—Dodge Center Star-Record.

Shiloh, N. J.

The semi-annual joint communion service of the Marlboro and Shiloh churches was held with the Shiloh Church on November 15, with about 275 in attendance, to join in the impressive service of Scripture and song, to hear Pastor Cottrell's inspiring Communion Meditation, and to partake of the Lord's Supper, served by the deacons of both churches.

The members of the Mothers-Teachers Sabbath School Class with their families, to the number of forty-five, enjoyed fellowship the night of the twenty-fifth around the supper table. A number of "rounds," led by Mrs. Ella K. Sheppard, added merriment. The entertainment of the evening was motion pictures of scenery of the eastern

United States given by a friend and neighbor, Mr. George Woodruff.

In the congregation Sabbath morning, the twenty-second, were Rev. and Mrs. Everett Harris and family of Alfred; Rev. and Mrs. Earl Cruzan and Barbara of Waterford, Conn.; and Mr. and Mrs. Alton Wheeler, and Mr. and Mrs. Don Phillips and Joanna of Alfred. Mr. Wheeler and Mr. Phillips are students in the theological seminary.

Pastor and Mrs. Osborn entertained his Sabbath school class last Sabbath night in honor of Don and Jean Phillips of Alfred, and Miss Linda Rainear, who was home from Philadelphia General Hospital where she is in training.

Alton Wheeler and Don Phillips had charge of the Sabbath eve service and brought helpful messages on the parables of the lost sheep and the prodigal son in a setting of music and pictures.

The month's intensive visitation campaign is drawing to a close. In proportion to the number of workers, the results have been splendid and heartening.

The weekly radio programs are being well received. An evidence that interest is great is that nearly half enough to contract another ten weeks' period is in hand. Rev. Earl Cruzan and the two boys from the seminary assisted Friday morning, the twenty-first.

Ordination of Deacons

Sabbath afternoon, November 15, the pastors, deacons, and members of the Shiloh and Marlboro churches gathered at the Shiloh church to ordain Charles Harris, Charles Swing, and Everett Dickinson to the diaconate. It was a helpful and inspiring service, as follows:

Devotional Period — Conducted by the Shiloh Christian Endeavorers
 Statements of the Candidates — Charles Harris, Charles Swing, Everett Dickinson
 Anthem—"Whispering Hope," Marlboro Choir
 Ordination Sermon—Rev. Herbert L. Cottrell
 Hymn—"Jesus Calls Us"
 Charge to the Candidates—Rev. Lester G. Osborn
 Charge to the Church—Luther S. Davis
 Consecrating Prayer—Pastor Osborn
 Welcome to the Diaconate—Auley C. Davis
 Hymn—"Where He Leads Me"
 Benediction—Pastor Cottrell

Correspondent.

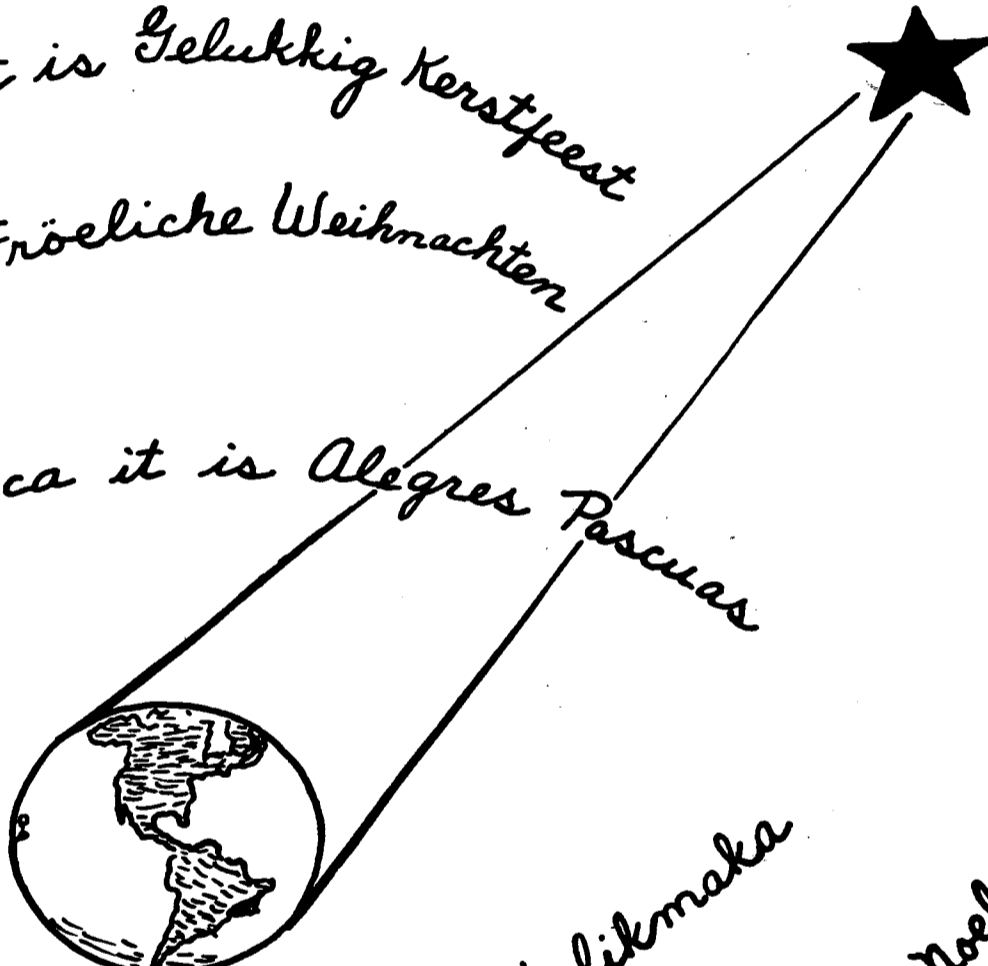
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In Holland it is *Gelukkig Kerstfeest*
 In Germany it is *Fröeliche Weihnachten*
 In South America it is *Alegres Pascuas*
 In Hawaii it is *Mele Kalikimaka*
 In France it is *Joyeux Noel*
 In America it is — *Merry Christmas*
 But it's the same Christmas Spirit everywhere



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