

A LORD'S ACRE HYMN

We care for our Lord's Acres,
And think of Jesus' way;
His goodness and his purpose
Inspire us day by day.
We dedicate these Acres,
Like fields the Master trod,
And join with one another
In willing work with God.

So serving well our church life
A holy joy we find,
With hands and hearts advancing
Christ's mission to mankind.
And we who do in reverence
The tasks God daily sends,
Grow kindly, just, and helpful,
As neighbors and his friends.

In Jesus' spirit growing,
Our lives, like ripening fields,
Increase in fruitful service
To bring God's harvest yields;
And as the years pass over—
Like springs that never cease,
The heavenly Father's blessings
Give cheerfulness and peace.

Thus be our daily labor
Beneath the open sky;
It makes the farm life sacred,
And God is ever nigh.
Our Acres consecrated,
Bless us who work thereon;
Our country church grows stronger
To lead Christ's kingdom on.

—From Ritchie Seventh Day
Baptist Church Bulletin,
Berea, W. Va.

OBITUARY

Clapper. — Clyde Harold Clapper was born at New Auburn, Minn., March 4, 1897, and passed away at the St. Joseph Hospital in Alliance, Neb., April 29, 1942.

He was united in marriage to Marguerite Thorngate, daughter of Mr. and Mrs. C. W. Thorngate, August 16, 1923. To this union were born three sons and one daughter. The oldest son preceded the father in death. Mr. Clapper was employed as land agent in the Indian service of Pine Ridge Reservation at Pine Ridge, S. Dak.

Farewell services were held from the Seventh Day Baptist church at Dodge Center, Minn., May 2, 1942, Pastor C. W. Thorngate officiating. Burial was at the New Auburn, Minn., cemetery, with the American Legion and Masonic Lodge in charge. C. W. T.

Farris. — Mary Catherine (Slagely) Farris passed away at the home of her daughter, Geneva Glendenning, in New Martinsville, W. Va., May 13, 1942.

Her body was brought to Farina, Ill., and following the funeral service which was conducted

at Union Church, in Meacham Township where most of her life had been spent, burial was in the family lot in Elder Cemetery.

Eleven months prior to her death her husband passed away and services were held for him in the same church and burial was made in the same cemetery. Mr. and Mrs. Farris were the parents of Mrs. C. L. Hill of Farina, Ill., and farewell services, by their request, were conducted by Rev. C. L. Hill. C. L. H.

Furrow. — Darwin E. Furrow, aged seventy, died at Santa Barbara, Calif., on May 1, 1942.

As a boy, not long after 1885, he helped his father, John Furrow, and other pioneers, build the first Seventh Day Baptist church west of the Rockies, at Taney, Idaho. It was a log building. Rev. O. D. Williams was its first and only pastor.

He leaves a widow, Edna Davis Furrow; two sons, Harold and Leon; and two daughters, Ellen and Ruth. He also is survived by two sisters, Mrs. J. B. Allen of Glendevy, Colo., and Mrs. J. N. Daland, Milton, Wis.

A good man with deep convictions and a courageous, pioneering spirit has lived and died. J. N. D.

Griffis. — Emma Ann, daughter of Matthew and Elizabeth Dunham Ellis, was born in Peoria County, Ill., February 24, 1858, and died in Mercy Hospital, Iowa City, April 23, 1942.

At about the age of twelve she joined the Seventh Day Baptist Church at Dodge Center, Minn., where the family had moved. She was united in marriage May 10, 1876, with Hector C. Severance, a deacon of the Dodge Center Church, deceased, February 15, 1907. To this union were born seven children, all of whom are living: Louette C., Mrs. Edgar Burdick, Alton, Mrs. Charles Nelson, Mrs. Lloyd Van Horn, Mrs. Almond Haskins, and Harland C.

In 1931, she was married to Joe Griffis at Tipton, Iowa, who passed away November 11, 1941. The children named, with thirty-two grandchildren and twenty-one great-grandchildren, and two sisters, Mrs. Mina Noyes and Mrs. Julia Orcutt, survive.

Funeral and burial services were held in Tipton, conducted by Rev. Kenneth Gilbert. C. N.

Loughhead. — At his home, 7 Moss St., Westerly, R. I., May 6, 1942, John C. Loughhead, aged 81 years.

Mr. Loughhead, the son of Jefferson and Esther (Palmer) Loughhead, was born in Alba, Pa., August 30, 1860. He was united in marriage with Miss Lottie Fellows on April 14, 1897. She died October 6, 1926. He and Miss Sylvia W. Lanphear were married on November 20, 1928. He is survived by his wife, a brother Charles, and several nieces.

He was a member of the Pawcatuck Seventh Day Baptist Church, faithful to the appointments of the church, conscientious and consistent in his religious life.

Funeral services were conducted by his pastor, Rev. Harold R. Crandall, and Rev. Wayne R. Rood. Interment was in River Bend Cemetery.

H. R. C.

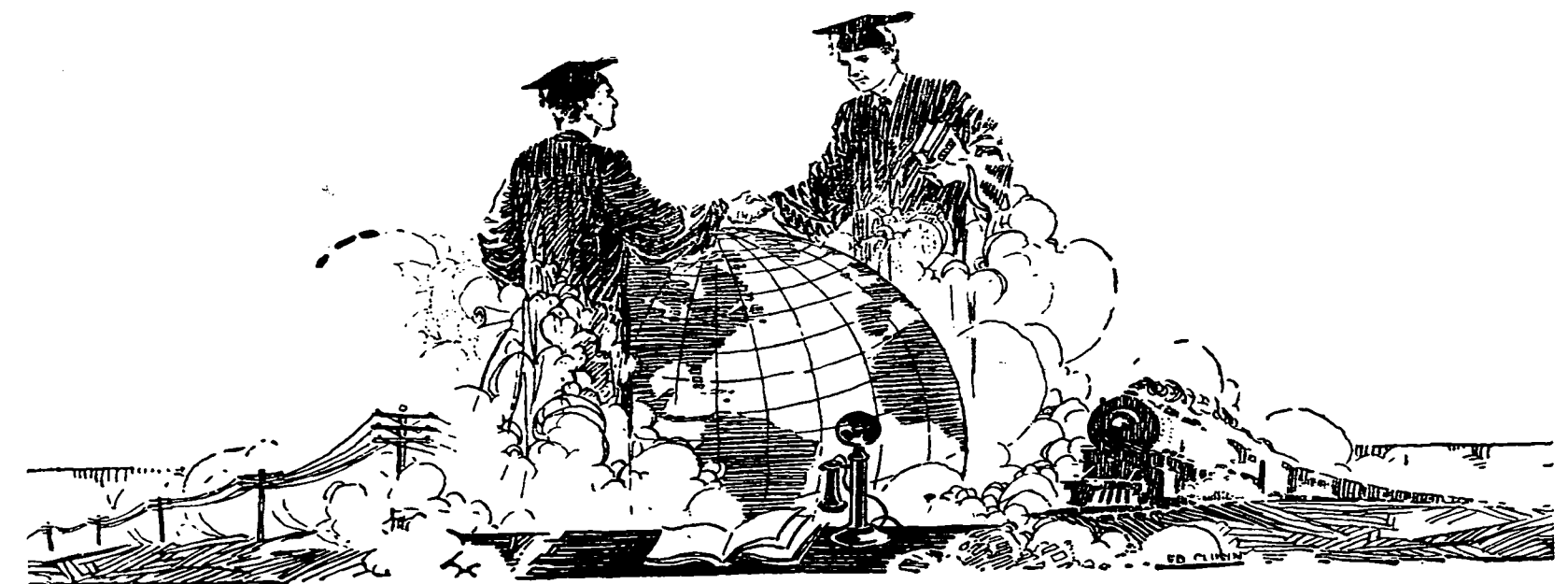
The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 8, 1942

No. 23

ASPIRATION



The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

—Longfellow (The Ladder of St. Augustine).

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EDITORIALS

LET THE CHURCHES PRAY

One of the greatest untapped resources today is prayer. In all generations the success of God's people as they have worked for him has depended upon the spirit of prayer and supplication. It has been the connecting link between people of earth and the "Power from on high." Individuals who have lost their hold on God and have found themselves slipping away from active duties and losing hope have been restored by earnest prayer for help. Said the Psalmist, "I sought the Lord and he heard me, and delivered me from my fears. . . . This poor man cried, and the Lord heard him and saved him out of all his troubles." And again the Psalmist exclaims, "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men. For he satisfieth the longing soul and filleth the hungry soul with goodness." And when "they cried unto the Lord in their trouble, he saved them out of their distresses."

The Lord stands ready to bless men if they turn to him. He pleads, "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow."

The importance of prayer was stressed by Jesus and his disciples as a means of individual growth in grace, and as the one thing essential to the success of the kingdom. John taught his disciples to pray, and Jesus was besought by his followers to teach them to pray. A matchless prayer, all-

embodying, was the result. Again and again Jesus withdrew apart to pray, even spending the night in so doing. The last, fateful night of his earthly life witnessed him in great struggle eventuating in fullest surrender—"nevertheless not my will but thine be done." "Watch and pray," Jesus commanded. In the days leading to Pentecost they were "instant in prayer," and on that day they were gathered together in an upper room and continued "with one accord in prayer and supplication." Then it was that the Holy Spirit, the Power from on high, came to them. Not only was the gift promised at that time, but it was given "unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

Today

These are trying, testing times. Dear friends in all our churches, something must be done to renew our zeal and to promote the spirit of loyalty which is essential to our success as a people.

"Is it nothing to you, all ye that pass by," that our pews are so empty, that so few are being brought to Christ by us, that so few are being added to the church? "Is it nothing to you" that teachers and leaders for Daily Vacation Bible Schools cannot be found? "Is it nothing to you" that your boys and girls are not being held to the Sabbath and the church? "Is it nothing to you" that our budgets, year by year, are having to be pared, that our workers wait so long for their meager pay, and that underprivileged Sabbath finders and keepers are stretching out eager hands to us?

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Churches are being disbanded through non-support and lack of pastoral leadership. Church doors are being closed and the property turned over to other uses. Should our hearts not be stirred with longings and action to bring about better things? Should we not be alarmed over the loss of spirituality in our churches, and over the tendency to drift away from church life on the flood of worldliness? Are you filled with misgivings lest your own loved ones may be swept away from the faith of their fathers by the pleasure-seeking multitudes and economic opportunities of our times? Do you feel that there is too great a tendency to compromise with the world in regard to the fundamental truth that makes us a separate people?

With all these things in mind, what would be the effect if in all our homes and in our churches every one who loves the Lord would at once begin earnestly to pray for a genuine revival of interest in true and undefiled religion? Prayer for this should be fervent and definite. Let churches and individuals pray definitely for the boards—officers and their members; their employees in office and field; for Conference and all it represents. Often we pray too generally. Let us ask the Lord for specific blessings—"in faith, believing."

Just recently we have heard from the Committee to Promote Denominational Finance. April's returns on the Denominational Budget "were approximately \$1,000 below our giving at the close of April last year, and \$3,287 below our proposed Budget for 1941-42. Every loyal Seventh Day Baptist will deplore this situation and regret the embarrassment and hardship it is inflicting upon our denominational agencies and their employees and dependents." We must do something about it, because we are interested. Taking these matters upon our hearts and presenting them before the Lord will mean much. Our own pocketbooks will be opened again, for one thing. Last Sabbath a Sabbath school superintendent presented the matter and the school voted to help.

This very month, before the Conference year books are closed, our full Budget can be paid if people and churches will really pray. Prayer will open hearts to give.

Why not make June 20 a day of special prayer—for deeper spirituality, for consecration in raising the Budget before July 1? Let us pray.

ABOUT NEW ZEALAND

We are much interested as a people in New Zealand because so recently we received into our Conference the First Seventh Day Baptist Church of New Zealand. Interesting information comes to us from Pastor Francis S. Johnson. One of their members, Rev. Mr. Barrar, has been conducting an evangelistic mission in Christchurch, principal city of South Island. His picture given on a printed announcement of special meetings and themes shows an earnest, fine looking man of possible late thirties. His themes are timely and challenging. Brother Johnson also reports their interest in our people in Africa, and the purpose of one of their members, at his own expense, becoming a missionary in that needy field. Such interest and self-sacrifice should stimulate us to do far more in such lines than we are doing.

Perhaps some information concerning these islands so far away from us may be helpful, especially as they fall within the zone of war operations in the southern Pacific. The following is taken from the *Westerly Sun* of March 12.

New Zealand—Best known to crossword puzzle fans (for the kiwi, the tui, the moa, and the kee—rare birds that fit snugly into puzzle corners). New Zealand is one of the newer dominions (1907) of the British Empire. Some 1,200 miles southeast of Australia, she is so far away from the rest of the world that after the Maoris were subdued late in the nineteenth century, New Zealand soldiers had to travel to South Africa (the Boer War) and to the Near East (58,501 World War I casualties in Turkey, Egypt, Palestine, as well as in France and Belgium) to see action as Anzacs—Australian, New Zealand Army Corps. Not until 1895 did New Zealand pitch in toward the support of the Royal Navy whose squadrons are using her few good harbors as outposts still secure from the Japanese invasion. On her three islands—North, South and Stewart islands—live 1,540,000 whites, 100,000 Polynesians. On her fertile plains, great flocks of sheep produce the wool, meat, tallow, pelts, constituting New

Zealand's leading export until the dairymen in recent years increased production to take first place. Compulsory military training plus an active democracy (a two-house form of government keenly interested in social reforms, the well-being of its people) make New Zealand defensively strong. Her air force should rate well, for in this section of the globe where distances mean little, commercial aviation expanded rapidly. The climate (tropical in the north, mildly temperate in the south) must be healthful, for the New Zealand part of the Anzacs are as tough a bunch of fighting men as there are.

ITEMS OF INTEREST

"In God we trust." This motto on our American coinage was born in the shadows of a great national crisis. The Civil War was in full swing. The Union was broken. Many of the fairest landscapes had become bloody battlefields, with kinsmen and fellow-citizens grappling in mortal combat. Gloom, grief, and distress hovered over the land. Devout souls, bowed in sorrow, and looking to God for consolation, petitioned the Federal government for some suitable recognition of God. From the many suggestions there was chosen—with rare spiritual insight—the middle verse of the Bible, Psalm 118: 8. Like a radiant gem, it flashed its message to a gloomy, war-weary generation: "It is better to trust in the Lord than to put confidence in man." The verse being a bit lengthy, its message was pressed into the briefer formulation which has become so familiar to us—"In God We Trust."

"In God we trust!" Is this to be a pious gesture, or a national policy? As a pious gesture, this motto is without merit, though inscribed on millions of coins in millions of American pockets. It is evident, from the way we spend our dollars which bear this motto, that our trust in God is more nominal than actual. Statisticians tell us that we are spending more for dog food than for the spread of the gospel. Does this mean that America is more devoted to her dogs than to her God?—The Northern.

His ire raised by the continued "sugar-daddy" attitude of the government toward distilleries, Rep. Edward R. Rees of Kansas said that "hardly anyone will insist that the

use of liquor is essential in winning the war." A government that can ration tires, typewriters, clothing, and sugar "can also take over the distilleries and liquor supplies and use them completely for making munitions," he said. The congressman is merely repeating what churchmen have insisted for months, when he declares that the public and the army would be better off with less liquor and more sugar. A sufficient number of telegrams and messages to Congress from sincere and alert Christian constituents would achieve a re-appraisal of the liquor industry's worth to the nation's defense effort.—The Protestant Voice.

Suffering in China transcends that of all the other war-torn countries. The struggle has lasted three times as long, the lists of casualties dwarf the imagination, and there are far fewer hospitals, workers, and supplies to serve the fallen. More cities have been bombed and pillaged, and the number of refugees treading the scorched earth of the provinces of China has reached the appalling total of over forty-five million.

Twenty million people in China face starvation, children by the hundreds die daily from hunger and exposure, and the ravages of disease sweep through the streets of ruined cities. Yet the Chinese are not begging their government to capitulate to the invader. Instead they set valiantly to work rebuilding homes, establishing new factories, and opening new roads in Free China. There is a monument to courage that time shall not tear down.—For Those Who Suffer.

In England church bells are to be silent until the end of the war except to be used as a warning. As yet in America the freedom of worship still includes the ringing of bells.

Symbolically, the bells of worship and gospel teaching are already silent with many people, and even churches where actual bells are ringing in the steeples. A nation may protect the right to worship and teach according to conscience, but no nation has power enough to compel worship and learning beyond external forms. Again it takes people. If we are to worship truly, and learn God's will, and experience salvation in Christ Jesus, the bells must ring in our hearts.—T. R. Sutton, in Church Echo.

DENOMINATIONAL BUDGET Statement of Treasurer May, 1942

Receipts	Comparative Figures	
	May, 1942	Total for 11 months
Adams Center	\$ 123.92	
Albion	34.17	130.53
Alfred, First	175.93	1,462.31
Alfred, Second	77.00	206.30
Andover		5.00
Associations, Conference, etc. ...		235.52
Battle Creek	55.00	550.51
Berlin	24.00	118.76
Boulder		44.05
Brookfield, First	28.75	163.00
Brookfield, Second	24.10	151.70
Carlton		5.00
Chicago	10.00	91.00
Daytona Beach	36.50	177.50
Denver	26.00	140.90
De Ruyter	47.50	334.36
Dodge Center		30.00
Edinburg	7.00	60.00
Farina	55.00	212.70
Fouke	1.88	43.50
Friendship		21.05
Gentry	12.50	39.50
Hammond		20.00
Hebron		25.44
Hopkinton, First	92.25	449.25
Hopkinton, Second		8.00
Independence	11.00	196.00
Individuals	4.00	1,555.32
Irvington		250.00
Jackson Center		39.00
Little Genesee	95.59	385.82
Little Prairie		51.40
Los Angeles	10.00	90.00
Los Angeles - Christ's	5.50	17.50
Lost Creek		109.10
Marlboro	59.00	465.42
Middle Island	3.87	56.03
Milton	85.35	1,335.44
Milton Junction		496.35
New Auburn		35.00
New York City		601.10
North Loup	25.00	130.71
Nortonville		60.00
Pawcatuck	507.34	2,187.67
Piscataway	10.00	135.00
Plainfield	229.45	1,580.17
Richburg		92.00
Ritchie	6.00	65.00
Riverside	46.30	437.30
Roanoke		6.00
Rockville	20.32	121.15
Rosedale	10.00	10.00
Salem	40.00	512.65
Shiloh	158.00	849.00
Verona	41.80	312.65
Walworth		20.00
Waterford	10.00	118.00
West Edmeston		15.00
White Cloud	33.78	191.07

Comparative Figures	This year		Last year
	May	11 months	
Budget receipts, May	\$ 1,859.19		\$ 1,506.31
Special receipts, May	260.69		99.55
Budget receipts, 11 mos. ...	13,897.05		14,576.14
Special receipts, 11 mos. ...	3,479.69		1,806.54

Disbursements

Disbursements	Budget		Specials
	Budget	Specials	
Missionary Society	\$ 783.36		\$101.82
Tract Society	186.12		10.50
S.D.B. Building	97.92		
Women's Board	15.66		4.00
Ministerial Retirement	117.54		48.84
Historical Society	12.78		
General Conference	248.94		
Board of Christian Education ...	337.68		
United China Relief			90.53
American Bible Society			5.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

THE QUIET HOUR

(A Bible Study by Rev. Gerald D. Hargis)

Reasons We Fail to Get Blessing

"Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your desires." We are shocked when we list these main reasons why we fail to receive the blessings out of God's abundance. The reasons are prayerlessness and selfishness. "Because we ask not" and "because we ask amiss." God's resources are not tapped unless we follow these simple rules.

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Disloyalty to God suggested by the thought of friendship with the world is accompanied by prayerlessness and selfish lusts. The Christian has sworn allegiance and faithfulness to the Lord. If he then gives his heart to the world of selfish pleasure, lust, greed, indulgence, and sin, he is faithless to his most solemn vows. Our joy becomes suffering.

A. No blessing and why?

1. Self-gratification of personal appetites. James 4: 1.
2. Unrestrained cravings cause crime. James 4: 2.

B. No answers to prayer and why?

1. Prayerlessness. James 4: 2. 1 John 1: 6.
2. Indulgence toward self. James 4: 3.

C. Impotence with God and why?

1. Friendship with the world is enmity with God. James 4: 4.
2. Lack of communion. John 14: 13. James 4: 8.
3. Need for conversion. James 4: 9, 10. Isaiah 55: 7.

D. No love for the brethren and why?

1. Evil gossip. James 4: 11. Isaiah 55: 8.

E. Worry and why?

1. Where there is worry trust is gone. Matthew 6: 30.
2. Material dependence inadequate. Matthew 6: 19. 1 Corinthians 3: 13.

Battle Creek, Mich.

DAILY MEDITATIONS

(Prepared by K. Duane Hurley, Marysville, Calif.)

Real Sportsmanship

Sunday, June 14

The Sportman Is Honest.

My good blade carves the casques of men,
My tough lance trusteth sure,
My strength is as the strength of ten
Because my heart is pure. —Tennyson.

Philippians 4: 8.

Call to Prayer—Blending with each petition thy great Redeemer's name.

Monday, June 15

Fairness.

The sportsman will not taken an undue advantage over his opponent. He plays by the Golden Rule. If he learns to obey the rules of the game, he will obey also the Golden Rule in daily life.

Matthew 7: 12.

Call to Prayer—Or, if 'tis e'er denied thee in solitude to pray (then think a prayer).

Tuesday, June 16

A Good Loser.

The timekeeper in a foot race made a slight mistake and gave first place to the man who was really second. This man knew he had not won, and he refused the first place. That was true sportsmanship.

Acts 7: 54-60.

Call to Prayer—(Pray at any time) Should holy thoughts come o'er thee.

Wednesday, June 17

A Hard Player.

"The sportman does not wish an easy victory. The great thing for him is not

victory, but the struggle. Some defeats are quite as sweet as victory would have been.—Marshall.

2 Timothy 2: 1-7.

Call to Prayer—(Pray even) When friends are round thy way.

Thursday, June 18

Bad Losers.

He is no sport who becomes petulant when he is losing. To gain a power of calm is of tremendous value in all dealings of life.

The sportsman plays not from sense of duty or from a mere desire to win, but because he loves the games and the fellowship with others in them.

So must we learn to love life and live it loyally.

Matthew 20: 1-16.

Call to Prayer—E'en then the silent breathing.

Friday, June 19

A Generous Winner.

The sportsman does not boast his prowess or his victories. He lets his deeds speak for themselves. This, too, is a valuable asset in the "game of life."

2 Samuel 9: 1-8.

Call to Prayer—Thy spirit lifts above.

Sabbath, June 20

Real Sportsmanship.

2 Timothy 2: 5; 1 Corinthians 9: 24, 25.

Nothing can be won in this world without strenuous effort. To excel we must strive. (v. 5.)

The sportsman observes the rules of the game. No cheating. So in the game of life. (v. 5.)

Paul's advice is, "Be earnest," play hard. No dilly-dally. Effort obtains the prize. (v. 24.)

The sportsman is temperate, self-controlled. This is one of the greatest benefits of sports. (v. 25.)

Call to Prayer—Will reach his throne of glory, where dwells eternal love.

SABBATH SCHOOL LESSON
FOR JUNE 20, 1942

The Task Committed to the Disciples. Scripture—Matthew 28: 16-20; Mark 16: 14-20; Luke 24: 49-53.

Golden Text—Mark 16: 15.

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.

A REMINDER

It is now the last month of the Conference year. The financial reports of most of the boards close June 30, and the opportunities of the 1941-42 Conference year will soon be past. It is often the case that individuals and churches intend to bring in their tithes and offerings before the end of the year, but put it off. They may make the contribution later, but they do not get credit for it when the annual reports appear.

There is a more vital reason for promptness and liberality in these matters—and that is the great need. The finances of some of the boards, particularly the Missionary Board, are far behind. On this account the work is languishing and the question of retrenchment appears. If all churches and individuals will give "as God hath prospered" them and send their contributions promptly, there will be an abundance; and furthermore, we can start the new year without retrenchment. Remember that this is the last month of the Conference year.

W. L. B.

REV. LUTHER W. CRICHLAW WRITES
REGARDING WORK IN JAMAICA

Rev. Wm. L. Burdick,
Ashaway, R. I., U. S. A.

Dear Brother Burdick:

It has now been some time since I last wrote you. Your letter of April 15, and those of March 31, February 20, and January 14—all came to hand safely.

Under separate cover I am sending you reports of payments to native workers, two traveling expense accounts, and a quarterly report of work done for quarter ending March 31.

You will note from the traveling expense accounts that I have not done much visiting of churches during the first four months of the year. That there are no traveling expense accounts for February and March is no accident. I did no traveling during those two months. Lack of funds was the

primary cause. It has been very difficult to find money for traveling, as you know, but I've done the best I can. Then, too, the government took gasoline away from all private motor cars entirely for part of February and March. Now private cars are allowed enough gas, figured on the horsepower of the vehicle, to run them seventy-five miles per month. I get three gallons per month on this basis.

But I licensed the car in April in order to get the gasoline. I then purchased the motorcycle that you sent to Pastor Mignott so long ago, from one of the brethren of the church, Victor Brown, who got it from Pastor Mignott. He told me that it gave fifty miles to the gallon. I had hoped that I could use the gasoline I got for the car to make one trip per month to the country on the motorcycle. Then, too, the cycle needs repairs. I'll let you know more about it another time.

Many things of interest have happened since last I wrote you. The Luna Church, as you no doubt have heard, dedicated its rebuilt building on January 25. This was a great day in the history of Jamaica Seventh Day Baptists, for it marked the first time that one of our Jamaica churches did such a thing entirely on its own, without any outside financial help whatever. As many of our brethren as could make it came from throughout the island. You would not recognize the new building now; it is so much larger and so much more suitable to the size of the congregation than the old building was. Yes, this was a great day in the history of our work in this island.

Other than two trips to Luna in January, I confined my activities to the Kingston Church during the first quarter. This was mainly due to lack of funds with which to travel. But I was busy nevertheless. We presented the Easter cantata, DuBois' "Seven Last Words of Christ," again this year—twice. It was said to be a fine production artistically, but financially it was not a success, though we did manage to clear our expenses, with a pound or so for our treasury. The more I become acquainted with the musicians of Jamaica, the more I am impressed that they compare favorably with the musicians of the United States. And I just saw by this morning's paper, that the musical examiner who came just

this week from Canada has much the same comment to make on the progress of music in the island. In our cantata we were fortunate to get soloists who really can sing, and many singers from the city came to assist us in our choir work. I think I wrote last year of the instrumentalists, how thoroughly competent they are.

On Sabbath morning, March 28, in the Kingston church, immediately following the morning service, I baptized four persons, two young ladies, an adult woman, and a man—Gwendolyn Hudson, Doris Rankin, Miss Maud McEachron, and William MacDonald. We were proud that these four persons decided to follow their Lord in baptism. The two young misses are children of the church; Miss McEachron is a Sabbath convert (she came through the preaching of Brother John Hamilton); and Mr. MacDonald is a former baptized Adventist who felt that he wanted to be baptized again. We welcomed these four and Mrs. Hudson, mother of the young lady above, into the fellowship of the Kingston Church.

I made trips over to St. Thomas to visit Font Hill on April 19, and Bath the week-end of April 24 to 27. I traveled by bus both times. The Font Hill Church held a fine program on the Sunday in question and I was much encouraged by the liveliness of the brethren. Mrs. Crichlow went with me to Font Hill. The time I spent with Bath was well spent. I preached sermons on Sabbath morning, Sabbath afternoon (I think you will remember that it is the custom of our Jamaica churches, and has been as long as our work has been here, to hold services all day long on Sabbath—how would some of our boys and girls in America like this?), Sunday morning at a baptismal service, Sunday afternoon, and Sunday night. Except for the baptismal service, this is about the amount of work I have to do whenever I visit one of our country churches, for, you see, some of them I visit but once or twice a year, and some I am not able to visit that often. As I have often said before, and as I say again, there is too much work to be done in this field for one missionary to do it efficiently; and I hope you don't cut this sentence out of this letter. I baptized one brother at the baptismal service early Sunday morning

in a river. He is an elderly man, and a Sabbath convert, brought in by some of the brethren of the Bath Church. A thing we have to contend with in this field, that I do not know that our ministers in America have to contend with, is the vigorous efforts of Seventh Day Adventists to gain a footing in places where our work is established, even to taking away our membership if they can. They have been trying to gain a foothold in Bath, but so far they have not been conspicuously successful. And certainly they have not been able to get any of our brethren to see light in their light, for many of our older brethren are former Adventists. I have had, in self defense, to learn much about the doctrine that Adventists preach and teach. If the question is asked why bother with them at all, the answer is that they will not let you alone. Though you be ever so peaceful, yet they will bother you. And it seems that our efforts as a denomination are a sort of testimony against them, a testimony that hurts. I preached a strong sermon on Sunday on the falsity of their teachings on the question of the identity of the scapegoat of Leviticus 16. If our brethren have not heard about their teaching on this point, let them see Doctor Conradi's pamphlet, "Founders of the Adventist Denomination." I preached such a sermon to encourage our brethren and to open the eyes of the public who might not take time to study the subject in light of their true interpretation from the Scriptures themselves. I plan to run an evangelistic campaign in Bath from June 12 to 22. I hope that we shall have some good results. Pray for us.

I plan to visit Post Roads this coming week-end.

As for the information the American Tropics Committee desires about list of repairs to the Kingston church, I will let you have such a list as soon as we can get contractors to give us the estimates. I think the other churches are waiting for the loans promised them. You must let me know when the money is to be sent for them, for I must make arrangements with the authorities here so that we can get permission to return the money when the churches are able to repay. Mrs. Crichlow decided not to make the trip home in view of the difficulty of getting transportation back here.

We understand that it is very difficult to get air transportation either way now; and to travel via ship is out of the question at this time. We appreciate the interest of those who wonder if she will make the trip. She will not make the trip at this time.

I strongly suggest that all letters be sent via air mail these days. Especially, I wish Mr. Stillman would send checks via air mail. Boat mail is not reliable at all these days.

Faithfully yours,

L. W. Crichlow.

22 Sackville Road,
Kingston, Jamaica, B. W. I.,
May 20, 1942.

GOOD FRIDAY AND EASTER SUNDAY VERSUS THE BIBLE

By Adelbert Branch

Having recently passed that period known to the world as Good Friday and Easter Sunday, a brief study on the matter might be of interest, therefore the following:

The word Easter is mentioned just once in the New Testament, and Peloubet's Bible Dictionary and my Bible Concordance say that it is a translation of the Greek "Pasha, or Passover." Exodus, twelfth chapter, gives the full story, origin, and purpose of the Passover, the month and day of the month on which it should be observed—a memorial of the coming out of Egypt by the Israelites, and to be observed annually.

Just why from a Bible standpoint Good Friday and Easter Sunday should be observed as a memorial of the death and resurrection of our Lord, is beyond my comprehension, since the Passover does in no way serve as such memorial.

And if observed annually, what school child does not know that if observed on Sunday last year, it would be on Monday this year, and so on through the week, the same as does July fourth or any other annual holiday?

That Christ died and was resurrected is very evident, but that he died on Friday evening and was raised on Sunday morning is without any basis in Scripture, and would not in any way fulfill the sign as given in Matthew, twelfth chapter, and fortieth verse, which, please read, as not more than two nights and one day, just one half the time

as given in the prophecy had passed, this being given as a sign of his Messiahship.

By whose ingenuity, then, has this come to be observed by Christians? And will Christians continue longer to accept such unwarranted wresting of the Scripture?

Matthew, twenty-eighth chapter, says that women came in the end of the Sabbath to see the sepulchre, and was told by an angel that Jesus had risen, and was not there, this being before the first day of the week (Sunday) had started, and in all of the eight places in the New Testament where the first day of the week is mentioned, not one place says that he arose on the first day of the week.

If then, Jesus arose in, or before, the end of the Sabbath, when, I say, was he buried? Read again Matthew, twelfth chapter, and fortieth verse, and count back three days and three nights. This is easy. We learn that he died and was buried on a preparation day (fourth day) which was the day before what John nineteenth chapter, verses 31 to 40 called a high day (fifth day), and that women from Galilee came the next day (sixth day), which was the preparation for the Sabbath, beheld the sepulcher, and how the body was laid, prepared spices and ointments; and rested the Sabbath day (seventh day), according to the commandment, the fourth commandment of the Decalogue.

Good Friday and Easter Sunday? No, no. Never!

White Cloud, Mich.

THE COUNTRY PASTOR

By May-Brown

He may not lift his listeners from their feet
By force of eloquence or piercing wit;
His but the humble task to preach God's word
To simple folk within a country church.
And few, perhaps, beyond his parish, care
That such a man exists. He makes no stir
In public news. He is a quiet man
Who cheers the sick and comforts the bereaved,
A sympathetic listener, a friend,
To whom the whole community may turn,
In whom the whole community may see
The image of the Christ whom he adores.

In proud Jerusalem the temple stood
Wherein moved priests in rich, embroidered robes.
But One there was, reared in a little town,
Who walked and talked along the country roads,
A sympathetic Listener and Friend;
He preached to humble folk in nature's church.

—Christian Advocate.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

A LOVE LETTER

To Each of the Men of Earth

Dear One:

To you, to whom I pen these lines, my heart goes out with the deepest sympathy. To you goes my love. My deep desires are for your welfare; your happiness is my happiness; your joy, my joy; your sorrow, my sorrow. I cannot live without you, and I must be ever near you. When you are ill or troubled in mind or heart, my life is upset. When you are well and all is smooth sailing, my life flows along serenely. You and I—our lives are inexplicably interwoven. Wait!—maybe that weaving can be explained.

I am an individual, a man, a woman, a boy, a girl—a Christian; you are an individual, a man, a woman, a boy, a girl—a Christian, a non-Christian. Then too, I am a group, for I am all true Christians; and you are a group, for you are all non-Christians and all Christians except the individual I. Sometimes you are the person I dislike most. Sometimes you are my best friend; sometimes I do not recognize you. Sometimes we are separated by race and color and creed; sometimes we are near neighbors or blood brothers or sisters. This is not because you change; it is because I change. It is because I do not keep my judgment on a constant good plane.

It is often good for me to sit and wonder what you think of me. I fear that, with all my trying to show my love for you, I do it so poorly you cannot recognize that love at all. I beg of you that you look for it, for it is there. I know it is there, for I feel it surging up and controlling me sometimes, even though I manage to hide it part of the time. I know it is there for he whom I follow had it. He never hid it. It was his constant guiding impulse. It led him to do much that I cannot do. But in my small way, I am willing to do as he did for you.

He gave up a life with his loving Father to show his love for you—and for me. He lived among us—he taught us that it is better to do good than to do evil. He

showed us what is evil and what is good. He taught us that we must return good to those who do us wrong. He showed us that his Father loved all of us, and so he taught us that, as his Father has no favorites, so we should love all men. He gave his life to show us his and his Father's love for us, and he bade us to do likewise.

I am not nearly so loving as he. But I do love you. I am willing to give up some of the things that I have if you are in need. I am willing to take some of your sorrows upon myself. I am willing to do anything I can to help you—that is, if it will really help. I will have to decide, with his guidance, if I can help you in the way you think I ought. I am willing to give my life, even unto death, but, if that is not necessary, I am willing to give all the years of my life to helping you live a more joyful abundant life.

Again I say, look sympathetically, and you will find my love. Look sympathetically, and you will see it even when it is covered up, for the moment, with selfishness. Look sympathetically, and I will show that love more plainly. I am not nearly so loving as he. But I do love you. If I did not so love, I could not sign this letter

A. Christian,
(Contributed.)

INTO THY FOLD

O God, who has made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through thy Son, Jesus Christ our Lord. Amen.—(Reprinted from The Interseminarian.)

It is great, and there is no other greatness—to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier, more blessed, less accursed.—Carlyle.

"Buying Defense Stamps won't risk your life, and it may save one."

CHILDREN'S PAGE

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

A LETTER FROM HAMMOND, LA.

By Lois Fay Powell

Dear Mrs. Greene and the Children:

Would you believe it was one of my "Adventures in Arkansas" when I had to learn to say "Arkansaw"?

I had been taught in the long ago in a geography class in school in Massachusetts to say "Arkansas," along with Kansas.

When I was making plans for a sojourn in the Southwest, my brother said to me, "I never saw a saw saw like Arkansaw," which seemed to be a sort of first lesson toward saying the name the way people who know it best say it.

During the winter months at Nady I had plenty of time to think over that first lesson, and have some more lessons about the way Kansas and Arkansas are pronounced.

Later towards spring I went to a library and learned there is, besides geography, quite a bit of history connected with that name Arkansas.

I learned it is correct to pronounce it "Arkansaw." It was spelled that way in early times when white men from the North first invaded that country, and was the name of a tribe of Indians who lived there.

When explorers from France came and began to spell the name, they ended the word with S, which is silent in their language.

In 1881, the legislature of that state adopted the spelling "Arkansas" as it is now, and said it should be pronounced "Arkansaw," keeping both the Indian and French touches, which are so important there.

Besides the name of the state, pronounced Arkansaw, there is also that mighty river, over 1,500 miles long; and a county containing over a thousand square miles; and an Arkansas City in Desha County, Arkansas; while up in Kansas is an Arkansas City pronounced as goes with Kansas.

In the state of Colorado, in the Sequache Range is Arkansas Mountain, 13,807 feet high. Who knows how they pronounce that?

I found in a book in New Orleans a rare poem about the Arkansas River, by a man named Turner Mouring. It is called "Song of the Arkansas River."

I come from Colorado Land,
From rockies and abysses,
From icy streams and coves serene,
And jagged precipices.

From canyons deep where stately ferns
Grow thick on matted hazes,
Where sunbeams tangle in the gloam
Of dark and silent mazes.

I roll through labyrinthian cells,
Through woodlands bleak and dreary;
Through rock-walled mounts with crests of snow,
And summits old in story.

Beneath the blue-domed vaulted skies
I stretch my curving column.
I lift my liquid notes on high,
My anthem sweet and solemn.

And many golden sand-bar plains
Rise on my bosom beaming;
And many an isle with rosy haunts
Blooms in the sunlight gleaming.

And many a field of waving grain
Looks on me as I wander,
And here a farmhouse quaint and old,
And there a city yonder.

I cheer the lovely daffodils,
I kiss the saintly willows,
I make the giant oaks and elms
Quake 'neath my sounding billows.

Behind the wooded slope I curve,
By brooklet, lake, and river;
They join me, and I thunder on,
My solemn psalm forever.

Dear Recorder Children:

I am sure you have enjoyed this interesting message by this good friend of Recorder boys and girls, Mrs. Lois Fay Powell. A week ago last Monday I had the pleasure of seeing her at Alfred, she and Mr. Powell having stopped off for a visit with friends on their way to their home in Princeton, Mass.

Sincerely yours,
Mizpah S. Greene.

"Worship is written on the heart of man by the hand of God."

Whosoever would understand what he hears must put into practice what he has been able to listen to.—St. Gregory.

OUR PULPIT

THE ABUNDANT LIFE

By Rev. Leon M. Maltby
Pastor, White Cloud, Mich.

Text—John 10: 10.

No words ever fell from the lips of the Savior that more adequately point to the filling of basic human needs than those words of John 10: 10, "I am come that they might have life, and have it more abundantly." In the very midst of the great "I am's" which figuratively express the purpose and power of Christ to save and to keep, comes this simple, concise statement of purpose. In the preceding verse the Lord says, "I am the door." In the following verse he says, "I am the good shepherd." But here without a figure of speech Christ sweeps the whole of time and eternity into one heart-throbbing purpose and longing—eternal life and abundant life here on earth.

When Jesus looked down from heaven in the years before his advent he saw a world of sinful men, men who would be eternally lost and separated from God because of their willful and inherited sin. He saw them in futile ways trying to save themselves by legal righteousness. He could do something that would give them an opportunity to have life, eternal life. He could leave the heavenly throne, the eternal fellowship with the Father, humble himself to be born of a virgin, to take upon himself human flesh, and then as the Son of God in the flesh to die a substitutionary, atoning death on the cross. By his bearing the guilt of sinners, those sinners of all generations might have the opportunity of life instead of death, of heaven instead of hell. So Jesus came and explained his coming in these words, "I am come that they might have life."

Young people, do you realize that every person who refuses to accept Christ and yield to him is choosing death when life is possible? To say, "not yet" is to continue in death and to shorten the years of Christian life and service. It is to frustrate the plan of God and the purpose of Christ for you. "I am come that they (you) might have life."

But Jesus, looking down from heaven, saw something more than the loss of eternal

life; he saw the poverty of wasted, fruitless life all down through the years. He could do something for that too. He could come to this earth not only to give life but to enrich that new life. By living a matchless life as well as by giving his life and rising, ascending, interceding, and returning, he could bring abundance into the countless lives that had been filled only with want, false hopes, and fruitless efforts. Jesus came, therefore, that we might have an abundant life. Notice the divine order. First comes the gift of life, then comes the living of an abundant life. Many are the people who have tried to reverse the order, living a decent life and hoping because of it to at last deserve eternal life. That is not the way to have the abundant life.

For ten years and more the writer has been attempting to preach Christ from the pulpit and to expound the Christian life to individuals. Many times I have revised my plan of approach. Always my purpose has been the same. As a representative of Christ I can echo the purpose of Christ, "I am come that they might have life, and have it more abundantly." Now I am convinced that there is no universally effective plan of approach. But there is a universal need which Jesus had in mind: men need life and they need it more abundantly.

Recently this need was brought forcibly to my attention as I sought with other workers to bring people to Christ in the city of Adrian. Dealing with one hundred or more children and adults who were not Christians, we found many if not all of them conscious of a lack, a gap, an emptiness, a defeat in their lives. Jesus would say there was no abundance. Many are seeking to live for things, all unconscious of the great proverb of Christ, "A man's life consisteth not in the abundance of the things which he possesseth."

Two high school girls attended church regularly, but they were not saved. They were eager to learn more of the Word of God and the power of Christ to transform their lives.

A mother, divorced and married again, working all day on a drill press, declared she had never enjoyed life until she got away from religion. Her girlhood days had been spent in a strict denominational school where religion concerned itself more with the

EASTERN ASSOCIATION

A particularly intensive and inspirational program has been planned for the Sabbath day of the Eastern Association meetings at Rockville June 11-14. The varied program of the day will be particularly attractive to those who feel that because of travel restrictions they can attend only one day of the meeting.

The "Day" will be opened at sundown Sabbath eve by an inspirational vesper program. The sermon of the evening, "Christ for the Church," will be delivered by Rev. Orville W. Babcock of Salemville, Pa., and the conference meeting is in charge of Rev. Trevah R. Sutton. Rev. Jay W. Crofoot will deliver the keynote sermon on Sabbath morning, and in the afternoon there will be two services. The first, at 2.30, will open with a service of praise, and Rev. Hurley S. Warren will preach the sermon, "Christ for the Future." At four the Missionary Board will conduct its program. Another vesper service will close the Sabbath, and will be followed immediately by an attractive program arranged by the Rockville young people.

A special invitation is extended by the Rockville people to members of the New England churches to come and spend at least Friday evening and Sabbath day as overnight guests of the church. The Tract Board has an inspiring program Sunday morning.

The entire program, which opens Thursday evening and closes Sunday noon, is centered about the theme, "Christ for the World," and promises to give great inspiration to all who attend.

Pastor Wayne R. Rood.

THE PATHWAY TO PEACE

I was restless and weary and worn,
And asked where sweet peace might be found;
When a voice from within spake and said,
"Where faith dwells, there peace will abound."

"Give me faith," then I cried, "Give me faith,
Strong faith that all doubts will remove."
"Such faith will be thine," said the voice,
"When heartstrings are throbbing with love."

"Love blossoms most fragrant when fed
By peace and by faith in the hearts
That worship the Christ sent of God;
And to whom he his Spirit imparts."

—Ambrose M. Schmidt, D.D.,
in The Messenger.

length of the sleeves of a girl's dress than planting the love of God in her heart. But further conversation showed that she was not enjoying life. Her thirst was not quenched by the wells of the world. She knows hers is not the abundant life.

A fourteen year old girl of the boy-crazy, gum-chewing, flippant variety had been a member of a church for four years, but admitted that she was not a Christian and needed to be saved. She had professed to have life but she did not have it abundantly.

A father of several children admitted the barrenness of his life and the value of a Christian life, but he said, "Not yet, sometime else." He is frustrating the purpose of Christ and repudiating the offered life.

On the other side, an old man broken and feeble admitted that he needed a new life and took the offer of salvation. Now he wishes he had his life to live over again that he might have the joy of the abundant life.

A little girl of another community testified recently, "I have never been so happy in my life as I have since I took Jesus as my Savior."

Boys and girls, men and women, brought face to face with their poverty and the sins of their lives have bowed in prayer and confessed with their mouths that they believed Christ could and would give them life, and life more abundant.

How abundant is your life? A man recently confessed to me that he had never done anything very bad but he didn't know as he had ever done anything very good. Good seed sowed in a field does not always produce an abundant harvest, said the Lord. The weeds may choke it. Most of us have received the good seed. Let us not pride ourselves in that fact. Perhaps we have a new life begun. That is not enough. What are you allowing in that life? If you allow weeds to grow, you frustrate the purpose of Christ. If you allow only Christ to dwell there, your life will be the abundant life—abundant in joy, abundant in service.

—The Beacon.

"Tablets mark the pews rented and occupied by George Washington in churches in Virginia and New York."

DENOMINATIONAL "HOOK-UP"

Battle Creek, Mich.

The Battle Creek Church was made happy on April 18, by a baptismal service in which seven persons acknowledged Christ as their Savior and were baptized by Pastor Hargis.

The long planned for meetings at Adrian were held for ten days during the last of March and early April. Rev. Leon Maltby of White Cloud and Pastor Hargis were in charge of the services. Mrs. Hargis was with them most of the time, but came back to Battle Creek on Sabbath, to give us a very fine sermon. Alan Bond, a student of Wheaton College, Wheaton, Ill., spent his vacation assisting in the meetings. The local workers were tireless in their efforts and helped in many ways, especially in an intensive calling campaign. Musicians and other helpers from Battle Creek made several trips to Adrian during the meetings. Seventeen people found their Savior and a baptismal service is planned late in May. Rev. E. M. Holston will go to Adrian occasionally to preach for them and to assist in their regular services.

Several members of the Battle Creek Church attended a one day rally at Kalamazoo, of the "National Church Advance." The church will soon hear more of the plans originated there. A series of workers' meetings is being held on Sunday evenings, and a Teachers' Training Class is being organized with Mrs. W. B. Lewis as leader.

The Christian endeavorers found time in their busy lives to prepare and present the play "New Fires," by Burdette, to an appreciative audience on March 26.

We are sorry to lose from our group, Mr. and Mrs. Archie Moulton, Marilyn and Bernard, who have moved to West Simsbury, Conn. We will miss them greatly, but we wish them all good things in their new home.

R. C. B.

White Cloud, Mich.

A good second hand piano has been bought for the basement of the church. This adds much to our worship there, both for the children of the Sabbath school and for the Christian Endeavor which has moved to the basement for its meetings.

A new roof has been put on the sun porch at the parsonage. This porch is used by the pastor for his study and by Mrs.

Van Horn as a study and work room. The new roof was needed badly for protection of books and furniture and is greatly appreciated.

The church has set out to use the Lord's Acre plan to help increase its financial income, and to build up a better fellowship among the members. Both objectives have already begun to be observed. On May 10, twenty people gathered at the church and worked all day. There were three teams and one horse, and farm implements. During the day more than an acre and a half was prepared and planted in cane.

Beside this, more than an ordinary dinner was prepared in the church basement by the ladies. Of course the men were more than willing to take good care of the dinner. This is the Lord's Acre project for the church. Each member who will is also having his own personal project, the income of which he will turn in to the Lord's Acre treasury. We hope all our people will enter with spirit into this Lord's Acre plan this year. Even our nonresident members can enter into the fellowship of the plan. If you will correspond with your pastor who has been elected director of the Lord's Acre work for this year, he will be glad to help you make your plans for a project and make any explanation.—News Letter.

North Loup, Neb.

The Christian Endeavor society of the Seventh Day Baptist Church held a meeting of unusual interest last Sabbath afternoon. At the close of the Sabbath school about twenty young people with Mr. and Mrs. George Maxson and Pastor A. Clyde Ehret drove to the river and enjoyed a picnic dinner beside the "Marker" on the site of the first church service held by the Seventh Day Baptists in this vicinity seventy years ago, on the twenty-third of May, 1872.

Later in the afternoon the young people conducted a commemoration service in which they were joined by a number of adults including two surviving members of the group who worshiped there seventy years ago—C. J. Rood and his sister, Mrs. Mary Davis. Besides these two only two other members of the group are now living—Lowell Wellman who was a boy of four or five, and Mrs. Emma Green, now of Battle Creek, Mich.

TO THE OLD GUARDS

Men call us old, judged by our years;
But men may thus be wrong,
For 'tis not years that make one old
While yet the spirit's strong.

We have passed through our yesterdays,
And gathered with the years
Experiences dark and bright,
And known our joys and tears.

The work we found at hand to do
We did with all our might;
We labored not for fleeting praise,
We sought to do the right.

The world, we find, is much improved,
Advancement here and there;
In all the growth the world has known
We trust we've played our share.

There still is much to be achieved,
Hatred and strife must cease;
We may not swing the battleaxe,
But we can work for peace.

A new and better world must be
When war and conflict's won;
We each must play a valiant part
Until the work is done.

May we still show a loyal heart,
Each to the other true;
May each still choose the better part
In work there is to do.

For home and flag and native land
Rededicate your all;
In service that seeks not its own
Await the higher call.

Faint not beneath life's heavy load,
The battle's to the strong;
Renew the spirit of your youth,
The strife will not be long.

Fling to the breeze the flag of peace;
Proclaim the brighter day;
Bid men take on both faith and hope
And seek the better way.

—William Porter Townsend,
Charter Member Plainfield
Chapter Old Guards.

A BOY

He is a person who is going to carry on
what you have started.

He is to sit right where you are sitting,
and attend, when you are gone, to those
things you think are so important.

You may adopt all the policies you please,
but how they will be carried out depends
upon him.

Others present who came at a late date but early enough to remember those early pioneer days were Mrs. Genia Crandall, H. H. Thorngate, and C. J. Barber.

The program was in charge of Marion Maxson. Pastor Ehret spoke briefly in appreciation of the faith of the pioneers, and Mary T. Davis told the story of the meeting of 1872. The young people sang a number of hymns, including "Shall We Gather at the River" which, it was recalled, was one of the hymns sung at the original meeting.

C. W. Barber told how the marker which designates the place where the pioneers met was placed in position thirty years ago by Walter Rood, Ray Thorngate, and himself at a time when less was known about use of Portland cement than now. He called attention to the fact that the concrete block is crumbling and is being damaged by stock running over it. Pastor Ehret announced that plans are being made for reinforcing or replacing it for the sake of permanence. When this is done it is likely a fence will be built to protect it.

The services of May 23, 1872, were held out of doors, since there were no dwellings nor public buildings, and the participants were Seventh Day Baptist colonists, some of them strangers to each other, who had arrived from Wisconsin, Missouri, and possibly other states within a few days of each other. Some had arrived only the day before, but travel-worn as they were they did not neglect the assembling of themselves together, so met at this appointed place for their Sabbath worship.

Elder Oscar Babcock, father of A. H. Babcock of North Loup, presided over the meeting and delivered the sermon, standing behind a rocking chair in lieu of a pulpit. No one knows now to whom the chair belonged nor just how it was made to serve the purposes of a pulpit desk.

This was not the first religious service to be held in the valley, as is sometimes claimed, but it was undoubtedly the first one to be conducted by a group which came together as a church. With the possible exception of one or two occasions when public gatherings were forbidden because of quarantine, the Seventh Day Baptists have never failed to hold services on the Sabbath from that date to the present.—North Loup Loyalist.

Even if you make leagues and treaties, he will have to manage them.

He will assume control of your cities, states, and nation.

He is going to move in and take over your churches, schools, universities, and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be well to pay him some attention.

—The Pastor's Journal.

MARRIAGES

Babcock - Allison. — Kenneth C. Babcock, son of Mr. and Mrs. Neely Babcock, was united in marriage with Virginia Allison on April 18, 1942, at the Seventh Day Baptist church in Battle Creek, Mich., by Pastor G. D. Hargis.

Skaggs - Bond. — At the Seventh Day Baptist church in Salem, W. Va., April 6, 1942, James Leland Skaggs and Mary Elizabeth Bond were united in marriage by Pastor James L. Skaggs, father of the groom.

OBITUARY

Davis. — H. Lyndon Davis, son of Howard L. and Lucy F. Davis, was born on December 11, 1911, and died May 22, 1942.

He was baptized on February 19, 1922, by Rev. L. D. Seager, and joined the Seventh Day Baptist Church of Marlboro, N. J., on February 25, 1922.

He was graduated from the Bridgeton High School in June, 1929. He attended Salem College for about a year.

The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, were held from the Claude J. Garrison and Son Funeral Home. Internment was made in the Shiloh, N. J., cemetery. H. L. C.

Ford. — Olonzo W. Ford, son of George and Polina Davis Ford, was born August 11, 1846, and died February 10, 1942, at Salem, W. Va.

He is survived by one sister, Mrs. Ernest O. Davis; two brothers, Will and Herbert.

He was married February 16, 1868, to Miss Molly Drummond. To them were born five chil-

dren. The living children are O. V., Stephen W., and C. Aubrey.

A granddaughter, Mrs. H. C. Holbert, has cared for Mr. Ford through his declining years. Mrs. Ford died in 1922. He was a faithful member of the Salem Seventh Day Baptist Church for eighty years.

The funeral service was conducted by Pastor James L. Skaggs and President S. O. Bond. The body was laid to rest at Salem. J. L. S.

Kelley. — Mary E. Bee Kelley, daughter of John Nelson Bee and Perdellia Bland Bee, was born in Doddridge County, W. Va., November 21, 1860, and died at the home of her daughter in Clarksburg, W. Va., March 7, 1942.

She was married to Horace Kelley November 27, 1879, at Berca, W. Va. Here Mrs. Kelley was a member of the old Pine Grove Seventh Day Baptist Church. At the time of her death she was a member of the Ritchie Seventh Day Baptist Church in Berea. Mrs. Kelley is survived by her husband, four daughters, and one brother.

Funeral services were conducted in the Ritchie Seventh Day Baptist church, by Rev. Marion C. Van Horn, and burial made in the Pine Grove Cemetery at Berea. M. C. V. H.

Smith. — Lola Angeles Wilson, daughter of Deacon and Mrs. T. J. Wilson, was born at Eagle Lake, Tex., November 8, 1873, and died at her home at Freeport, Tex., May 3, 1942.

She was married December 23, 1926, to A. J. Smith, and is survived by her husband, one daughter (Mrs. Ruth Evans), two grandsons, as well as other relatives and many friends. She always took opportunities to witness for her Lord. She was a constituent member of the Eagle Lake Seventh Day Baptist Church, and when that church dissolved she united with the church at Fouke, of which she remained a loyal nonresident member and a faithful Sabbath keeper.

Farewell services were in charge of the pastor of the First Baptist Church of Freeport.

C. A. B.

DARK HANDS

Dark hands, grown strong from battling with oppression,

Patient from years of unrequited toil,
Look to your skills; improve your craftsmanship;
Hold fast to honesty.

The troubled world is racked and torn today
By brutal, grasping hands, so disciplined
In ways of treachery and lawlessness
They seek no other course.

When this destruction shall have spent itself,
There'll be a need of clean, strong, patient hands
To cull the broken parts and build again.

Dark hands, keep clean, prepare.

—Nannie M. Travis, Negro poet,
From De Ruyter, N. Y., Church Bulletin.

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THE GOTHIC — SCHOOL OF THEOLOGY
ALFRED, N. Y.

LEFT WING—

First Floor Front: Class Room; Rear: Dean's Office.
Second Floor: Student Apartment.

CENTER OF BUILDING—

First Floor Front: Library; Middle: Class Room; Rear: Student Room.
Second Floor Front: Dining Room; Rear: Student Room.

RIGHT WING—

First Floor: Chapel; Second Floor: Student Apartment.