

1942. The present pastor was extended a unanimous call to remain for another year as pastor of the church.

Other business enactments were the granting to the trustees the right to sell any part of the block that lies just across the street from the church.

Discussion was had concerning the lawn about the parish house and the best way to care for it, and will likely lead to a better kept landscape about the church buildings this year.

One of the very hopeful features of the meeting was the fact that all debts were paid and some funds showed a substantial balance.

We owe much to our "absent members" for our fine financial showing. They have been very faithful in their support of the church.

So we close the year. We look with encouragement toward the new year. And "Looking unto Jesus, the author and finisher of our faith, let us run with patience the race that is set before us."

The parsonage family wish for every one who reads these lines a new year filled with the choicest blessings of God.—Clipped from newspapers.

Albion, Wis.

There was a good attendance at the annual dinner of the Albion, Wis., Church, and much interest in the meeting that followed. Rev. L. O. Greene was asked to remain as pastor, and an increase of salary was voted. These church officers were re-elected: moderator, W. M. Babcock; clerk, Charles Williams; and treasurer, Mrs. Fred Walters.

Rev. L. O. Greene has returned from the meeting of the Commission, held at Plainfield, N. J. Professor D. N. Inglis of Milton occupied the pulpit in the absence of Pastor Greene.

The Sabbath school begins another year with Mrs. L. O. Greene as superintendent.

Correspondent.

Coudersport, Pa.

The "Lord's Acre" at Hebron

A committee of the First Hebron Church, with Don Stearns chairman, was asked to promote the "Lord's Acre." This was two acres of potatoes planted on the Sheldon farm. The use of the land, the seed potatoes, and cash in the sum of \$6.50 were donated.

The Coudersport "Co-op G.L.F. store" gave one thousand pounds of 8-16-16 fertilizer.

The young men of our community were very loyal in getting fertilizer on the plot, also in preparing the soil and planting. One bright afternoon in early June, friends both young and old gathered at the field to cut seed potatoes and help in planting. It was a happy time because we felt we were doing something together for the Master.

Cultivating, weeding, and spraying were done by different members and friends. The plot was dug by friends and members of the church. The teacher excused some of the boys and girls from school so they could help.

The potatoes were graded and sold and the church realized a profit of \$212.73, but all felt the Christian fellowship could not be measured. Correspondent.

MARRIAGES

Crandall - Dietsch. — At the home of Mr. and Mrs. O. D. Crandall, Hammond, La., on December 13, 1941, Mr. Ned L. Crandall and Miss Beatrice Mary Dietsch, of Ponchartroula, La., were united in marriage, Rev. Rolla J. Severance officiating.

The new home will be in New Orleans, La., 1310 Soniat St.

Fogg - Randolph. — On December 3, 1941, Miss Margaret Randolph, daughter of Mr. and Mrs. Isaac Randolph, became the bride of William Fogg, son of Mr. and Mrs. Percy Fogg, at the home of her parents. Pastor Lester G. Osborn, of the Shiloh Church, of which both young people are members, officiated.

OBITUARY

Maxwell. — Vienna C. Kenyon was born June 29, 1888, at Shinglehouse, Pa., and died at Good Shepherd Hospital, in Syracuse, N. Y., September 9, 1941.

She was a daughter of Rev. George P. Kenyon and Mary Burdick Kenyon. As a girl she was baptized and joined the First Hebron Seventh Day Baptist Church of which she was a member at her death. She was married to Frank S. Maxwell, June, 1915.

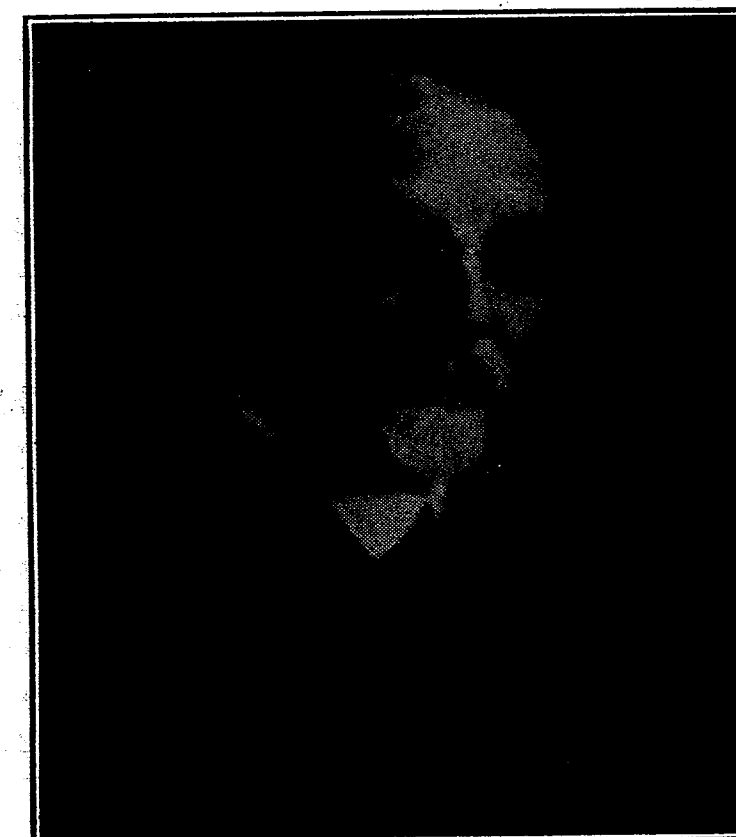
She is survived by her husband, of Minoa, N. Y.; four children: Mrs. Marion Cole, Frank Parke, Jean, and Dorothy; also her mother, Mrs. Mary Kenyon; a brother, L. A. Kenyon; and two sisters, Mrs. Floyd Reed and Mrs. Robert Foster. Burial was at Franklinville, N. Y. M. K.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., FEBRUARY 2, 1942

No. 5



Dr. Boothe Colwell Davis,
President Emeritus of Alfred University

1863 - 1942

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EDITORIALS

A GREAT EDUCATOR

In the passing of Dr. Boothe C. Davis, president emeritus of Alfred University, the denomination as well as the field of higher education has sustained a great loss. He was prominent in a generation of true leaders among Seventh Day Baptists, such as Charles B. Clarke, William C. Daland, and others who preceded him. Those of his contemporaries who still remain will bear witness to his genius for thinking, organization, and leadership, while those younger who came under his influence were always impressed by what he meant to us in classroom, and later in religious and other fields of activity. Above all, perhaps, we shall remember his friendliness, friendship, and appreciation of our efforts to do our best.

Others will write of his scholarship, prominence, and success in the educational world. We wish to record our admiration and love for him and indebtedness to him for his thoughtful friendship. We do not forget his interest in the students of our seminary days or the helpful ways in which that interest was shown. The inspiration of his help was often felt in the seminary prayer meetings, where we were always impressed and uplifted by his prayers.

A man of God has been gathered to his fathers—as in days of old—a shock of ripened corn ready for the great Harvester of souls. His memory will remain to inspire us as long as life shall last.

THE AMERICAN WAY — THE CHRISTIAN WAY

(Written at request of the editor, by Harley D. Bond)

For twenty-three years America has been at peace. We have taken our citizenship as a matter of course. Peace has seemed the only state which could exist. We have carried on our usual occupations, we have enjoyed freedom, we have enjoyed living, and we have anticipated that such a condition would prevail throughout our natural lives. But suddenly we were brought to a stop. Quickly we realized that enjoyment of the privileges of citizenship in our great nation entailed with it certain responsibilities. We shall assume these responsibilities and when peace again reigns we shall appreciate the more our privilege of citizenship.

As Christian citizens we have a dual responsibility. We may have assumed a passive existence as members of the kingdom. The awakening time is here. Our national program calls for an "all out" war. Our Christian program should also include an "all out" peace. The time to consider peace objectives is neither in the heat of battle nor after the victory is won. At that time revenge and reparations loom too heavily in the foreground. Now is the time to determine peace objectives.

No lasting peace can be established on any theory that ignores man's relation to man or man's relation to God. Unless we as Christians are willing to accept our responsibility in an effort toward "all out" peace, unless we are willing to assist in the reconstruction plans which will follow, we are not carrying out the principles of the One whose name we bear. Before the conflict

is over, sorrow and bloodshed will be experienced. It will be a time to try men's souls. Unified effort on the part of Christianity to build on the premise that man is God-like and must be so treated at the peace table, regardless of race, creed, or nationality, should receive our whole-hearted support as a denomination. May we pray God that in this effort we shall be found worthy of the banners we carry.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

The start of this observation is made from the hospitable home of Robert and Almira Butler near Woodville, Ala. After several days of near zero weather in north Georgia and Alabama, the day of this writing is warm and more typical, one supposes, of the "Sunny South."

The Sabbath of January ten, at Cleveland, Ga., found a light fall of snow on the countryside. Mountain and forests were lovely in the crisp zero air and sunshine, mantled in lacy white and green.

The Yonah Mountain membership has been, temporarily at least, depleted by the removal of five members to southwestern North Carolina for work with the Tennessee Valley Administration. Those who remain, however, gather on Sabbath afternoons for Sabbath school. The church building, planned for, is still unbuilt because of certain local uncertainties and conditions. Services continue to be held in a room in the "Apple House" on the farm of Colonel J. B. Conyers, through whose efforts and leadership the church organization was effected and largely by whom it is maintained. Brother Conyers is imbued with a vital interest and zeal in the work; as a good Samaritan he looks after the poor and needy, and continues to make contact by the use of literature personally handed to people for miles around and in the village of Cleveland. Few, if any, here and within a ten mile radius of Cleveland, can now say they never heard of the Sabbath of God or of Seventh Day Baptists. Well would it be for us and the cause we represent if we had hundreds of others as able and zealous in promoting the Sabbath truth.

It was a real pleasure to meet the friends and make new ones at Cleveland, and to speak to them on Sabbath afternoon. Some good old gospel hymns were sung without

accompaniment, and a message was brought by the secretary on the theme—Our Heavenly Citizenship—based on Paul's words to the Philippians 3: 20—"For our citizenship is in heaven," or as translated by Moffatt, "We are a colony of heaven."

It was with a bit of heart loneliness that we bade good-by to our good friend and brother, and continued on our way with Attalla, Scottsboro, and Woodville, Ala., as next objectives. It was a beautiful day on which to continue on a drive of some two hundred sixty miles through lovely mountains and valleys. Quite formidable mountain ranges several times loomed ahead, but became easily negotiated over fine roads and easy grades. So much are they like many experiences of life where obstacles loom so high ahead of us, yet when approached without fear and with resolution are found to be surmounted with little or no difficulty.

Warm welcome met us at Attalla, where friends were taken completely by surprise. Here one greeted us whom we had not met since university days at Alfred. The years have whitened the hair of this woman, a sister of Rev. Verney A. Wilson, but time has not dimmed the brightness of her eyes or the friendliness of her smile. In the home of another sister of Brother Wilson, we were entertained by Mrs. O. S. Mills and her fine daughter, Ewell, for the past eight years a teacher in the Attalla schools. Accompanied by Ewell we made calls at Steele, and on other members of the old Seventh Day Baptist Church of Attalla. There would seem to be enough of our people in the vicinity, though somewhat scattered, who, if they could be brought together, would make a working basis for regular Sabbath school and other religious services. We were impressed in one home where the young husband farmer has one of the leading, possibly the best, herd of Jersey cattle in the state. His is the most up-to-date dairy the writer has ever visited outside the Borden plant near Trenton, N. J., with its rotolactor and highly scientific equipment. The highest producing Jersey in Alabama with other high testers is found on this farm which is the old Wilson homestead, home of our good Wilson friends.

At Scottsboro we were disappointed to find that Mrs. Walter E. Hancock had recently been taken to a hospital at Madison, Tenn. Later we were discovered at Woodville by

Doctor Hancock, who reported hopefully on his wife's condition. We will have something in later observations to say about the project on which Brother Hancock is working here in north Alabama.

A warm welcome awaited us at Woodville in the Butler home, in spite of the recent return of Sister Butler from the hospital where she had recently undergone a serious major operation. A good sister of Brother Butler's, acting as housekeeper, joined with the others in making us feel absolutely at home. We go on for a few days with the various Bottoms' families at Gurley and Athens, to return for the Sabbath services. More will be "observed," later, from this beautiful valley and from Keel Mountain where these last words are being typed.

DAILY MEDITATIONS

(Prepared by Mr. and Mrs. Wayne R. Rood, Rockville, R. I.)

Sunday, February 8

The Gift of Eternal Life

"The gift of God is eternal life through Jesus Christ our Lord."

Last night you might have looked at the black eastern horizon, and, straining every thought and nerve, you might have tried to bring the morning sun to view. It didn't come, then—but it came this morning; you knew it would. As instinctive as our faith in tomorrow's sunrise is our faith in God's tomorrow. Else why did God permit his Son to die and make him to live again? Else why have his saints passed on? Through his Son, God has given us this eternal hope. Give thanks today for "one sweetly solemn thought that comes to me o'er and o'er; I'm nearer home today than I ever have been before."

Read Psalm 23.

Monday, February 9

The Gift of Heritage

"... that they without us should not be made perfect."

Few people have more reason to thank God for a glorious heritage than American Seventh Day Baptists. We can count in our inheritance the names and contributions of people, both well-known and obscure. The faith of the pioneer colonists, the sacrifices

for independence, the lessons of the early colonies, the prestige of a world power: these come to us as Americans. The Sabbath devotion of martyred John James, the prestige of the honored Stennetts, the faith of early American Sabbath keepers: this is our background as Seventh Day Baptists. But a great heritage is not without its responsibilities. "They without us should not be made perfect." In fact, few people have more to live up to than American Seventh Day Baptists. Let us give thanks—and pray.

Read Hebrews 11.

Tuesday, February 10

The Gift of Prayer

"Men ought always to pray."

Answer to prayer is, of course, a gift. Miracles have been wrought, bodies have been renewed, souls have been healed by prayer. When God calls into operation some law or power known only to himself to bring about results that would seem humanly impossible, it is an outright gift from above. God does not often work miracles for us. But the simple act of prayer is no less a gift. Picture an Oriental endlessly spinning his prayer-wheel before a grinning stone image. Is that prayer? We don't think so. In love, our Father has made us see that we may come personally to the Throne of Glory, and there pour our desires and our praises directly into the understanding heart of the Almighty. In prayer he tenderly brushes tears from our eyes, imparts strength to our weakness, fills our minds with great thoughts, and prepares us for everyday tasks. Let us be thankful that always we may pray.

Read John 15: 1-17.

Wednesday, February 11

The Gift of the Bible

"Thy word is very pure; therefore thy servant loveth it."

One Book! But when I am tired, it gives me rest. If it is dark, it is my light. It is bread when I am hungry. It is armor in a fight; it is healing medicine for sickness. It is a tool for the worker, a song for the happy, a friend for the lonely, a school for the ignorant, a fire of warmth for the cold, and a cooling stream for the fiery. It is solid ground for the sinking and wings for those who aspire. To the lost it is a guide,

for the naked it is protection, for the sailor a shelter from the storm, for the adventurer an uncharted sea. If gloom oppresses, it becomes a sun. Or if ugliness threatens, it is beauty. It dispels hate, sorrow, anger, violence, dishonesty; it fosters strength, kindness, love, justice, patience, abiding hope. It is an exultant song and a faithful promise. It is the Word and the Gospel, freely given. It is the Bible. Let us give thanks.

Read Psalm 119: 9-24.

Thursday, February 12

The Gift of the Church

"Enter into his gates with thanksgiving, and into his courts with praise."

How much the church means to us! It means our first hazy memories of the primary Sabbath school teacher. It called us to the Savior; it administered baptism and gave us membership. It stands for those many quiet Sabbath eve prayer services. It means countless services of worship before God. It recalls the devotion of the Lord's Supper. It reminds us of Sabbath afternoon C. E. and its friendships. It stands for happy strawberry festivals and box socials and Christmas programs. Into its doors have marched happy wedding parties, and from it the saints have been buried. It means friendship in trouble and sympathy in sorrow. If we would pause to think a moment today, a song of thanksgiving will escape from our lips when we enter the church tomorrow.

Read Ephesians 4: 4-16.

Friday, February 13

The Gift of the Sabbath

"I gave them my sabbaths to be a sign between me and them."

Very few gifts we ever receive are absolutely "free." Even God's gifts carry with them certain responsibilities. If we are blessed with riches, it becomes our duty to use them wisely. If we have received more than our share of hope and love from the Father, it follows that we are expected to share more. With the gift of the Sabbath comes the responsibility of keeping it carefully. Have you ever heard of anyone who starved because he would not break his Sabbath? With the responsibility comes God's especial care. Everyone is saying that when peace comes again, there will be many

great changes in the world we know now. Could it be that God has made it our personal responsibility to preserve this sign for the new world?

Read Exodus 31: 12-17.

Sabbath, February 14

The Gift of Giving

"God giveth us richly all things to enjoy."

Who ever thought of trying to enjoy an unlit candle? A candle is joyful only when it is giving itself away! God is the great Giver. It is the very essence of his nature to give. It is impossible to think of God without thinking of his generous and sacrificial giving. It is equally impossible to think of a Christian, partaking of the nature and spirit of God, who is not also a giver. God has given us the privilege of giving. God provides his children with the things to give. He gave us love—to share. God gives us faith so that we may pass it on. He gives us happiness, to give away. He provides us with money, to enjoy in the only real way. "God gives us each a purse of brother-love to spend; the more we give, the more remains; it never knows an end." Thank God for the blessing of being able to give.

Read Psalm 51.

SABBATH SCHOOL LESSON FOR FEBRUARY 14, 1942

The Healing Ministry of Jesus (The Galilean Ministry). Scripture—Mark 1: 35—3: 12; Luke 4: 42-44; 5: 12-39.

Golden Text—Matthew 14: 14.

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.

PLAYING SECOND

In speaking of the home, a recent writer urged that children should be made to feel that they belonged. She says, "Every child has a right to this sense of belonging." This is a vital point in the church and its work, as well as in the home. Those who by circumstances are foremost in the affairs of the kingdom of Christ should take especial pains to help all feel that they belong—that the work is theirs. There are many ways

of cultivating this feeling. Among them is developing a sense of responsibility and giving all a place in the work. It is also helpful to counsel together regarding what should be done, but the most important thing is the cultivation of Christian fellowship.

While it is vital that people be made to feel that they are part of the work, it is also necessary that the spirit of playing second be developed. It has been said that one hundred followers are needed for every leader. This means that ninety-nine per cent of us in the work of Christ must play second, and we ought to be more than willing to do this. The writer remembers it was said of a certain deacon that he would not support anything of which he was not the leader. Make him chairman and he would get back of it. Such a reputation was no credit to him and is to no one in the church or denomination. The supreme passion of every follower of Christ should be to fill the place where he is most needed, and with most of us this means playing second. W. L. B.

NEWS FROM THE FIELD

(Gleaned from letters and reports for the last quarter)

I. Home Field

Salemville, Pa.

While we are not able to report "big things" with regard to the work, the fact that interest and attendance hold up so well, we feel, is reason for encouragement. Right now the rigors of winter following an epidemic of measles have cut down our attendance, but it holds up remarkably well.

After a period of over a year with no prayer meetings being held, we have started them again for a period. Beginning now we are holding them in the homes, and previously they were held in the church. A special Thanksgiving service was held on Thanksgiving eve with a good attendance.

Plans are being made for revival services, or Preaching Mission, in March. Correspondence is being carried on with Pastor Skaggs with regard to it.

The belated and much needed checks from the treasurer arrived in the last week, relieving a period of financial stress. In my mind, however, I have had the plight of others in the employ of the board who are in more difficult circumstances.

May you be given strength to carry on your work in these troublous and discouraging times.

Orville W. Babcock,
Missionary Pastor.

Berea, W. Va.

I with my family have been living in Berea and carrying on the work of the Ritchie Church since the sixteenth of December, 1941. We like it here and are enjoying the work. We are pinched a little financially by reason of the fact that our car payments are \$5 per month more than we receive from the church. The church is keeping up to date and in good order its obligations to support. The agreement with them was \$300 a year in cash, \$100 a year in produce, and the church pay the gas bill for the parsonage. This makes the total support from the church amount to \$450 a year, for the pastor. They have a budget with cards and weekly contribution schedule. The budget totals \$712, \$200 of which is for debt on the church. The giving of produce is not included in this budget and is done by the church scrip plan similar to that used at Salemville when we were there. The people are entering wholeheartedly into this support.

Some of the time since we have been here the weather has been very severe but the attendance has been quite regular, at about thirty. There were forty-two last Sabbath. This congregation includes from thirteen to twenty children. From eighteen to twenty young people come to the Christian Endeavor meeting on Sabbath night and the attendance is quite regular.

Marion C. Van Horn,
Missionary Pastor.

Dodge Center, Minn.

We have called and been entertained in every home. Our annual dinner and business meeting were held last Sunday, December 28, in the community room of the high school building. The society was well represented and apparently the feeling was "good." Officers were elected and reports given showing efficient work and interest. The pastor received a unanimous call to remain for another year of service.

It was voted to relieve the Missionary Board of the burden of assisting in payment of the pastor's salary and at the beginning

Fouke, Ark.

The only special effort has been in connection with the missionary secretary's visit in November. I spent about ten days at Little Prairie, both before and during his visit, where we held preaching services five times, with necessarily small attendance, as it was in a time of high water. During his visit at Fouke he preached at our regular services and also at a special meeting at Texarkana. I accompanied him to Gentry, where I spent several days and supplied the pulpit on Sabbath morning. I have spent only one Sabbath in Little Prairie, but hope to go there again for two weeks this month and again in March if financial conditions permit.

Due to financial stringency, I have necessarily given a large share of my time while at home to printing work, and must continue to do so for the remainder of the winter.

Clifford A. Beebe,
Missionary Pastor.

II. Jamaica

Dear Brother Burdick:

Your letter of December 9 arrived safely. I noted its contents with interest. I'm glad you were able to use the report of the Jamaica Conference I sent you. I'm sure your condensation of the letter will cover the ground adequately and satisfactorily.

Mrs. Crichlow and I traveled to Thornton via Brooksland yesterday to baptize three persons and generally encourage the folks there. You will remember Thornton, in St. Thomas, as being the church where we had to travel by horseback to reach it. We again took to horseback, and muleback, to reach Thornton, but this time we took a longer route up through the hills because of the extreme wet condition of the old road, which made it a little dangerous and difficult to travel. I performed the baptism down on the level in the river, then we rode to Thornton. There I visited with the folks a little. Then we had a sermon, fellowship of the three who were baptized and one sister who had decided to cast in her lot with the church there, and communion. We spent a full day and returned to Kingston tired, but satisfied and rejoicing.

Yours in the Master's service,

Luther W. Crichlow,
Missionary Board Representative.

of the year 1942 to pay the entire \$50, thus relieving the board of the \$25 per month, which they have been paying.

Charles W. Thorngate,
Missionary Pastor.

Nortonville, Kan.

The work here is moving along with a marked degree of interest. The fall weather has been so nice that our church attendance has been excellent, an average of seventy-four.

On the nineteenth of November the Christian Endeavor entertained the county Christian Endeavor Rally, with several societies being represented.

A Thanksgiving service was held Sabbath day before Thanksgiving day. During Christmas week the choir rendered a beautiful Christmas musical program. The Sabbath school also presented a lovely program with many of the smaller children taking part. Both of these were enjoyed by many.

For the past few weeks we have been studying the Sabbath in our Friday night prayer meetings. It has been studied in the Old and New Testaments, and we are now studying it in history.

The annual dinner and business meeting of the church were held Sunday, December 28, while the quarterly communion service was observed on the Sabbath preceding.

Verney A. Wilson,
Missionary Pastor.

Hammond, La.

On account of sickness and other reasons it has not been possible to keep up the prayer meetings regularly. Another family has moved from here to New Orleans; a member of this church and her husband have moved there from Milton, Wis., so we have five families living in New Orleans. They come here to church, but not so regularly as they would if they lived nearer the church. This accounts for our average attendance being so small, twenty-one.

We were greatly encouraged by the visit of the missionary secretary, Rev. W. L. Burdick, a few weeks ago. We appreciate all the board is doing in behalf of the church here.

Rolla J. Severance,
Missionary Pastor.

Dear Brother Burdick:

I am slow in replying to yours of December 3, but kept back as I wanted to tell you of our social. I am real glad to learn that your extended trip did not prove to be too much for you, and that its aims were met in full.

I am kept pretty well informed about happenings in China as my grocer is from that district. To exist there seems very hard, but we are assured God is able to keep whom he chooses under any condition.

Our social came off Sunday, December 28, successfully. There were over three hundred in attendance. About fifty dollars was collected, but due to the high cost of provision (although Mrs. Smellie did every bit of the baking) the expenses were heavy. Nevertheless, the venture brought us over thirty dollars. To God be the glory for the great things he hath done.

I am not quite well, although not in bed. The trouble I had when you were here kept me on diet all through Christmas.

May the blessing of God richly abide with you and the cause you represent through 1942 is my New Year wish.

Yours in Christ,

C. L. Smellie.

Mt. Charles, Border P. O.,
December 31, 1941.

DR. BOOTHE COLWELL DAVIS

Although it was not unexpected, nevertheless it was a great shock to Alfred people to learn Friday (January 16) of the passing of our loved friend, President Emeritus Boothe Colwell Davis, that forenoon.

Doctor Davis was president of Alfred University from 1895 to 1933, and was named president emeritus in 1933. He was born July 12, 1863, in Jane Lew, W. Va., and was married June 18, 1893, to Estelle W. Hoffman of Shiloh, N. J. Their children are: Dr. Stanton H. Davis, Mrs. Frank Lobaugh, Boothe Colwell Davis, Jr., all of Plainfield, N. J.

His early education was received in West Virginia and he came to Alfred in 1885, and attended Alfred Academy and Alfred University. He was graduated from the university with an A.B. degree in 1890 and from Yale University Divinity School, re-

ceiving the B.D. degree in 1893. Doctor Davis' honorary degrees were: Alfred University, Doctor of Divinity, 1901; Temple University, Doctor of Laws, 1926.

He was ordained a minister of the Seventh Day Baptist denomination at the Waterford, Conn., church, in 1892. He was pastor of the First Alfred Church from 1893 to 1895. He was elected president of the college in 1895 and served in that capacity until his retirement in 1933.

[Here follows a long account of his many achievements in religious and educational activities in his college and state.]

In July, 1937, the Davis Memorial Carillon, a "gift of alumni and friends in appreciation of the life and service of President Emeritus and Mrs. Boothe Colwell Davis" was received by Alfred University and installed on the campus. It is a beautiful and lasting tribute to them. . . .

During the several years of his retirement he has spent a good deal of time in his Florida home in Holly Hill, still keenly interested in life, occupying his time doing things he never before had enough time for in his busy life. He was very fond of his Holly Hill home and enjoyed his new friends and his many old friends and associates there.—Alfred Sun.

The Recorder received the following message from Daytona Beach, Fla.:

Dear Friends:

Realizing that you have had all the information with regard to Dr. B. C. Davis, I hesitate about writing. Yet I would not be negligent in any opportunity to record and add our loving tribute to the many that will be filed in memory of him.

The brief funeral service held here was conducted by the pastor of the Daytona Beach Seventh Day Baptist Church, of which Doctor Davis was president.

Rev. T. J. Van Horn read the Scripture message, Rev. George H. Hemmingway of the "Boys' Club" gave an eloquent and loving tribute, and Rev. E. A. Witter closed with prayer.

We have been richly blessed in having this great man among us, as he has so graciously shared with us the ripened experiences of his noble, useful, Christian life. By example and precept he has taught us the joy of Christian living.

Sincerely,

Elizabeth F. Randolph.

The following farewell service was held in the Alfred church Tuesday afternoon, January 20:

Prelude	Director Wingate
"Song of the Bells"	Male Quartet
Invocation	Pastor E. T. Harris
Scripture	Chaplain W. H. Genné
Prayer	Chaplain J. C. MacLeod
"Bells Over Jordan"	Women's Glee Club
"Dr. Davis, Christian Gentleman"	Dean A. J. C. Bond
"Dr. Davis, Citizen and Educator"	President Norwood
"Our God, Our Help in Ages Past"	Congregation
Dismissal	Pastor E. T. Harris
Postlude	Director Wingate

Director Wingate played on the Davis Memorial Carillon immediately after the church service.

The following excerpts are taken from the addresses of Dean Ahva J. C. Bond and President J. Nelson Norwood, as printed in the Alfred Sun:

It was just forty years ago that I was first a guest in his home. How many are those who have enjoyed the beautiful hospitality of the President Davis home. To be invited to be a guest at that table was to be invited to share an experience akin to a sacrament. Something like that enjoyed in the early church when Christians ate together in a happy fellowship. After all, whatever one's public service may be, however important and useful, that which he is in his home and in the midst of his family is the true measure of his character. Boothe Davis above all else would want to measure up to that test. Those who knew him most intimately would rate him high in such a test.

President Davis was a Christian man of wide interests, broad sympathies, deep understanding, and strong convictions—a rare combination of all that goes to measure the true follower of the Master of all life and the Savior of mankind. In these wider relationships I knew him most intimately as a member of the Federal Council of the Churches of Christ in America. He was present at its founding, and for years was one of its interested and trusted members. He shared in developing and fostering many other lines of Christian co-operation, believing in the Christian Church, in its ecumenical character and universal outreach as the only organization with sufficient vitality and power to save the world from destruction and bring in the reign of righteousness and peace. Because he did believe in the Church of Jesus Christ he possessed an unconquerable optimism.

Like most leaders in the Christian Church who believe in the total Christian movement promoted through many organizations, and who believe that for some time to come denominations are necessary to this progress, President Davis was loyal to his own denomination.

For years he was a familiar figure at the annual sessions of the Seventh Day Baptist General Conference, and was at one time its president. His dependable and guiding hand was often felt in deciding its policies. He often advocated and supported liberal measures, but always in the interest of a deeper spirituality. Due to his influence more than that of anyone else a movement was started a few years ago to revise the denominational Statement of Belief. He was chairman of the committee which prepared the new statement which was adopted by the Conference, and his hand, last July, wrote the introduction to the book which discusses those topics.

President Davis was a man of vision, a man of faith, a man of prayer. When he had visioned a desired good he went forward to its accomplishment, not alone, but by enlisting the co-operation of others. He had the faculty of seeing the good and bringing out the best in those with whom he associated, and he never failed to give full credit to all those who worked with him for their share in the success of their common labors.

A. J. C. Bond.

As an educator, whether as teacher or administrator, he was characterized by several exceptional qualities. First, he was a man of courage. Comfortably settled as he with Mrs. Davis was in 1895, as the brilliant and beloved pastor of this prosperous church, reluctantly but manfully he with his wife gave up that work and all it implied to take charge of a little, rural, badly run-down college.

The university had had a noble past, but the decade of the nineties had brought it to a low point in its fortunes.

Who could restore its life to normal, and lead it on to new conquests? The universal demand was for Pastor Davis and he accepted. Courage? He showed it.

The same spirit went with him in all the years of his long and brilliant leadership. It was uphill work. He called it the "Climb"

—those first struggling years. Even ten years after his acceptance there were moments when some predicted failure and that the school must close. He never quailed. He always came back with a smile after every defeat and every disappointment, to start again. All know how fully ultimate victory crowned his efforts.

Second, he was a man of vision. Courage and vision supplemented or reacted on each other with him. He saw the possibilities in the situation. He knew the school had a great inheritance. It was the fruit of the love, labors, sacrifices, and tears of two generations of consecrated men and women. But it took vision on the part of Doctor Davis to do what must be done.

Again, he was a man of faith. He had faith in his school. He himself was one of its most loyal sons, a brilliant product of its culture. How well it likes to be judged by such a son! He had faith in its friends, its trustees, its faculty, its students, faith in himself and faith in his God. His faith in God fertilized his courage and his vision. He believed in divine support, and that his plans and programs for the education of young people were in harmony with the divine purposes.

Finally, he was a winner of friends. He was "Davis, the Beloved." People were drawn to him. He won their confidence, respect, support, and love. People aided the school in part at least because they were his friends. Wherever he went he made friends. We who studied under him, all of us who worked with him, not only admired him, not only marveled at him, at the success of his work, at his unyielding perseverance under discouragements, his total submergence of himself in his cause; we loved him, a love which increased as we understood him better and his own loveliness increased.

Today, standing on our beautiful campus, we can say of Doctor Davis as was said long ago of the great architect of St. Paul's by those within it: "If you would see his monument, look about you."

J. N. Norwood.

No man is free who is not master of himself.—Epictetus.

WOMAN'S WORK

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

WORSHIP PROGRAM

(Prepared by Mrs. Robert I. Lewis,
Marlboro Society)

Read Psalm 107; 1 to 15 inclusive.

Song, "Fill Me Now," stanzas 1 and 2.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matthew 5: 6.

These are the words of our Savior, spoken about two thousand years ago. They are just as true today as when he said them there at the mountain side. It seems there is a lack of "hungering" today. As individuals we are missing the blessing promised in the words of our Lord. Churches as a whole are not doing the work they could do; if we Christians and church members would "hunger and thirst" we could be "filled" with the righteousness of Jesus Christ; righteousness in our own strength is as "filthy rags." Few of us know what it is to hunger and thirst in a physical sense, but we do know when we want to eat or drink. Hunger means more than just merely wanting to eat. Hungering for more of God in our lives means more than just saying, "Yes, I'd like to have a deeper Christian experience." It means an intense longing that cannot be satisfied with husks—a longing for the Holy Spirit to come and abide.

Abiding means not merely visiting, but dwelling. The ninety-first Psalm reads: "He that dwelleth in the secret place of the most high shall abide in the shadow of the Almighty." The abiding spirit is a promised gift, so it should be prayed for in faith, and to exercise the faith that we have brings forth more faith. Jesus says, "According to your faith be it unto you," Matthew 9: 29; so, it is up to us, it seems, whether or not we have this abiding spirit. Some say, they would like to have more of God in their lives but how to hunger for it when they don't hunger at all is hard for them to understand. I think talking about it more would create a desire for it; if we desire a thing we think about it; we begin thinking about how we can attain it. God knows our needs; he knows our desires. I believe we can help each other. I have a dear sister and friend who was of great help to me when I was in need of spiritual help. God answered our prayers

at her home once, after I had hungered for weeks. I just didn't know how to "Let go and let God." When we ask in simple faith that he fulfill his promise, then gloriously he answers. There is a "Secret Place," we Christians have a right to enter. Then comes the abiding. In the dark days ahead we Christian women must let our lives tell for Jesus as never before; so, let us be about our Father's work, for there is a work for each of us to do.

Prayer—sing stanzas 3 and 4 of "Fill Me Now."

EXCERPTS - "FROM FIJI TO ST. LAWRENCE"

By Miss Margaret T. Applegarth

Anything in this day and age which can remain meaningful and grow actually dearer as it binds the nations of our tragic earth into a common purpose, creating a common mind among mankind—even for a brief hour out of the twenty-four—holds a special significance. Here is such stuff as dreams are made of: the imperishable beauty of the kingdom of God becoming real among fifty-one different countries on our globe.

This special period of meaningful serenity is the "World Day of Prayer" which Christian women of all denominations have been observing in unbroken sequence on the first Friday in Lent since the year 1887, with gathering momentum.

As we go to bed on the evening of the nineteenth, it will be the morning of the twentieth in the Fiji Islands, where the first of the world observances always occurs. From that moment on through the next forty hours the color and charm of the celebrations in land after land make a strong appeal to the imagination; with astonishment, besides, that war, confusion, and suspense have only added to the number of services held.

It is the symbol of this beautiful day of prayer throughout the world that it should need forty hours to round out its cycle, instead of the usual twenty-four! For on the evening of February 20, as we shall be going to bed, a new day will be dawning in Honolulu—where Hawaiians, Chinese, Japanese, Americans, Spaniards and English will meet to pray for peace between their beloved homelands. And then far to the north, only thirty miles from the Arctic Circle, and thirty

miles from the International Date Line, the "Day" will end in ice and snow on St. Lawrence Island, where the Indians and the Eskimos have been snowed in since October, unable to receive even mail until next May. But the spirit of Jesus Christ knows neither time limits nor climate limits, so that there will be light there with them when there is night here with us. And it is significant that a place so remote from our lives, yet now in the new line of great danger, will have Eskimo women praying that we may all learn how to bind our world together into a safer, happier home for the children of men.

—From Christian World Facts.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Mrs. Osborn, our Christian Endeavor leader, asked us who would like to write you a letter. I told my mother I would like to and she said, "All right." I am only five years old, so she will help me.

I just started to go to Christian Endeavor a few weeks ago and I like it very much. We are learning Bible verses to earn a club pin. I have learned some of them but not all. My sister has learned the first six verses and she now has her pin. I can't wait until I get mine. The pins are very pretty and my sister is proud of hers.

I go to church and Sabbath school every Sabbath day. Sometimes I sit next to your big boy, the doctor. I like him a lot.

Is it very cold where you live? It is cold here. My sister goes ice skating, but I am not quite big enough yet. I will be after awhile though, and then I can go with my sister. I take my sled when I go near the ice and have fun with it.

I hope it snows after awhile and then we can all have fun. Do you like snow? I guess big people don't like it as much as we kids do.

I am going to watch for your answer to this letter in the Sabbath Recorder.

Yours truly,
Sonny Ayars.

103 New St.,
Bridgeton, N. J.,
January 8, 1942.

Dear Sonny:

I hope you will be able to earn that pretty pin very soon and then you, too, will have good cause to be proud of it, and happy because you know that many verses from that wonderful book, the Bible.

I am glad you like that big doctor boy of mine for you can guess that I like him a lot, too, and wish we could see him much more often, so you will not be surprised to see me in Bridgeton and Shiloh a good many times; then I can have the pleasure of seeing you, too.

I rather think it is colder here than it is out your way, but we haven't so much snow as usual this winter. Yes, I like snow, but, boo-oo-o! I don't like the cold so well as I did when I was five years old. Our Joyce is five and she likes to be out in the cold and snow, but just now she has to stay in to take care of the mumps.

It was nice to get such a nice long letter from you and hope to hear from you again.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am a little boy four years old and I have two sisters and one brother. Their names are Muriel, Joyce, and Louis. Muriel is helping me with this letter.

There is a lot of snow here now, but there wasn't much Christmas morning. I got many nice presents for Christmas. Did you have a nice Christmas?

Muriel says she used to write letters to you when she was a little girl.

I live on a farm where there are a lot of animals. We have quite a few little calves and I like to go to the barn and feed them.

The Sabbath day after Christmas we had a Christmas program at the church and I gave a recitation. I guess this is enough for now.

Your new Recorder friend,

Robert Irving Sholtz.

R. F. D. No. 3,
Oneida, N. Y.,
January 8, 1942.

Dear Robert:

Both Muriel and Joyce used to write to me and I was very sorry when they stopped writing. Do you suppose they feel too old to write nowadays? Of course I never think

boys and girls are too old to write for our page. Well, I'm happy that Muriel has helped you so that you could begin writing so early.

Indeed I did have a very nice Christmas, but it didn't look much like Christmas for there wasn't a bit of snow in sight and it rained a good part of the day.

I used to like to feed the calves when I lived on the farm in Wisconsin, but one time when I was quite a big girl I went out to feed a pail of milk to a rather unruly calf. He was in such a hurry to get it all that he knocked over the pail and spilled milk all over me, for down I went with the pail. After that I didn't like to feed calves quite so well. Would you?

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have told my mother several times that I want to write to you. I am just past five years old. My mother and I are visiting my Grandfather Jetts at Berea just now. When we are here we read all the letters and stories on the Children's Page of the Sabbath Recorder.

For pets, I have some cats. A big yellow cat I call Skipper. I should like to have a dog.

Sincerely yours,

Charles Edward Summers.

Berea, W. Va.,
January 10, 1942.

Dear Charles:

My page is full. Will answer next week.

M. S. G.

SEVENTH DAY BAPTIST BOARD OF CHRISTIAN EDUCATION

Condensed Report of Meeting Held
October 12, 1941

The meeting of the Board of Directors of the Seventh Day Baptist Board of Christian Education was called to order by the President, E. D. Van Horn, in the Gothic at 2.30 p.m.

The president read the list of directors elected for the ensuing year. Eighteen of them were present. A. E. Whitford was appointed secretary pro tem.

The following officers were elected for the ensuing year: President, E. D. Van Horn; vice-president, B. B. Crandall; corresponding secretary, Dora K. Degen; treasurer, L. R. Polan.

The president expressed his appreciation of the payment of his expenses to the General Conference and his deepening sense of responsibility for the work committed to this board.

The treasurer, L. R. Polan, read the quarterly report of the finances of the board. Voted that the report be received and placed on file.

Voted that the treasurer be asked to work out a plan for showing the distribution of the funds of the board, and report.

John R. Spicer was elected regular recording secretary of the board, to begin after the January meeting.

Voted that the board proceed in its organization on the same general lines as of last year. The president made the appointments for the four standing committees.

A. J. C. Bond read the report of the section on Christian Education, as adopted by the General Conference in August at Denver. The report is as follows:

We recommend the adoption of the report of the Board of Christian Education, including the printed report presented to the Conference, and commend the goals as outlined by the president of the board in his annual report.

We further make the following recommendations:

1. That the board make a special effort during the coming year to promote the holding of workers' meetings in our Sabbath schools, for planning and improving the work of our Sabbath schools and the provision of definite opportunities for leadership training in our local churches.

2. In view of the request made by the Board of Christian Education relative to a full-time executive secretary, that the Conference go on record as commending this request.

3. That the Board of Christian Education make provision at the annual Conference for an exhibit of pictures, catalogues, leaflets, etc., of the three colleges and the School of Theology.

4. That the Board of Christian Education provide that a leaflet describing the colleges be made and sent to the young people of the denomination.

John Fitz Randolph, Chairman.

Voted that recommendation number 1 of the above report be referred to the Committee on Church Schools.

Voted that recommendation number 3 of the above report be referred to the Committee on Theological Training and Higher Education in our Colleges.

Voted that recommendation number 4 be referred to the Committee on Theological Training and Higher Education in our Colleges.

Voted that the president of the board and the chairmen of the four committees be a special committee to consider the question of the employment of an executive secretary and to report back to the board its findings.

A motion was made and carried that Rev. Erlo E. Sutton of Denver, Colo., be informed that this board wishes him to continue his work as editor of the Helping Hand until further notice.

Alfred E. Whitford,
Recording Secretary, pro tem.

OUR PULPIT

DID CHRIST COME TOO SOON?

By Charles H. Bond

(Senior in Alfred School of Theology)

A few weeks ago while looking through the Christian Endeavor World I ran across an article by Daniel A. Poling. This was the subject: "Did Christ Come Too Soon?" From that one column comes the basic thought of my sermon this morning.

We have just celebrated the Christmas season, and were once again reminded as we read the story of Christ's birth that Jerusalem, the center of the Jewish religion, was not looking for the Messiah. The people of Jerusalem knew nothing about Jesus' coming until the wise men from the East stopped to inquire, "Where is he that is born king of the Jews?" The chief priests and the scribes knew, when asked, that such a one had been promised by the prophets, but they were not looking for him yet.

Monroe Gibson, a writer in the Expositor's Bible, says: "Those unacquainted with these records can have no idea of the gaiety and frivolity of the Jewish capital of the time. Everyone, of course, knows something of the style and magnificence in which Herod the Great lived; but one is not apt to suppose that luxurious living was the rule among the people of the town. Yet so it seems to have been."

Another writer who has made a special study of these times says: "These Jerusalem-ites—towns-people as they called themselves—were so polished, so witty, so pleasant. . . ."

And how much there was to be seen and heard in those luxuriously furnished houses, and at these sumptuous entertainments! In the women's apartments friends from the country would see every novelty in dress, adornments, and jewelry, and have the benefit of examining themselves in looking glasses." The wealth which they lavished on their marriages was tremendous. He also says: "It was pitiful to see the moral corruption to which this gaiety led."

If this was the condition of Jerusalem at the time of Christ's birth, we need not ask why they were troubled when they heard that to them had been born in Bethlehem a Savior who was Christ the Lord. A Savior who would save them from their sins was the very last thing people of that kind wanted. A Herod suited them better. Yes, the Herod that ordered all babies two years and under killed. Surely Christ would not come into such a cruel, cold world. Could it be that he came too soon?

As this young child grew and developed, we find that his teachings did not conform to those of other teachers of his time.

Christ said, "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." He explained to the people saying, "You have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." He proclaimed a brotherhood that did not distinguish between races and colors. He prayed that all might be one; and, in the face of Roman world conquest, he announced that the meek would inherit the earth. Yet how completely his generation rejected him is plainly seen by the fact that he was crucified.

Today, the blood of races is mingled, but not in brotherhood. Even in our own country we can see fear, revenge, and hatred, and it is now two thousand years after the birth of this God of peace. Could it be that he came too soon?

He met the hypocrites that flung across his feet a woman taken in sin. The accusers said as they brought forward the woman, "Moses has commanded us in the law to stone such creatures; but what do you say?" And with the gentleness characteristic of Christ, he said, "Let the innocent among you

throw the first stone at her." (Moffatt.) And upon hearing what he said they went away one by one without one stone having been thrown. After the accusers had all gone, Christ set the woman free. Once again she was able to go out into the world with head erect, free to look the world straight in the eye.

He met the money changers as they bought and sold in the temple, and as he drove them out he said, "It is written, my house shall be a house of prayer, but you have made it a den of robbers." We are told that they wanted to kill him, for they feared him because all the people were astonished at his doctrine.

And if, as of his coming then, Christ were to arrive now, he would still be ahead of schedule. When we think soberly—yes, even today—we too are astonished at his doctrines. "You shall love your enemies. . . . Do good to those who persecute you." The human soul, to Christ, was priceless. He placed a little child in their midst and said that one who harmed a little child were better off with a millstone around his neck and cast into the sea.

Did Christ come too soon? No! He did not come too soon. He came in the fullness of time. He came bringing life and peace into the hearts of those who would accept his way. The furies about us are not new. There has always been war, and there will continue to be until Christ's spirit rules.

It is simple enough to say we love everybody, when life rolls along like a song. But it seems that just now we Christians are put to the test. We are engaged in a great struggle—a struggle for our very lives, a struggle to defend the right to live as we feel God would have us. It seems that our only way out is to overpower these nations which seem more unchristian than our own. We as a nation are certainly far enough away from Christ!

It is impossible to make an evil such as war Christian. But certainly during war we can develop Christian principles in our own lives and sow the seeds of love in the hearts of those with whom we come in contact.

Probably it will not be long until each of us will be called upon to support our government, either at home or abroad, but the motive which drives each of us into service should be high.

DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

On November 1, a reception for the new pastor, Rev. Paul Burdick, and his family, was held in the church parlors. There were about eighty present. A brief speech of welcome to the church was given by Deacon Gilbert Horton; the welcome to the community was by Rev. Ivan M. Cash, pastor of the Baptist church; Pastor Burdick responded to these speeches in an appropriate manner. Music, refreshments, and a social hour made this a very enjoyable occasion.

December 10, the Ladies' Aid enjoyed a Christmas party at the home of Mrs. Gerald Greene. There was a Christmas program, and a small gift for everyone on the beautiful little pine tree with its pretty electric lights. Seasonable refreshments were served.

The annual Christmas dinner was held in the church parlors Sunday, December 21. Sixteen soldiers and their chaplain were guests for the day. After an abundant dinner the children had their Christmas tree, and there was a box of home-made candy for each guest. The Sabbath school presented a really fine Christmas program, under the direction of Miss Mary Ellen Greene. The guests were persuaded to sing some army songs, and one of their number sang "Danny Boy." There followed a social hour, and the entertainment closed with the whole company singing "The Star-Spangled Banner."

This fine company of young men from Pine Camp seemed to enjoy the homelike atmosphere of our church, and there was ample evidence that they enjoyed the home-cooking.

Pine Camp is a government training camp, and is located about twenty-five miles from Adams Center; our pastor and congregation would be glad to hear from the parents of boys of our denomination (or from the boys themselves), who may be sent there for training; they could certainly find friends at Adams Center. Correspondent.

MARRIAGES

Babcock - Shuffler. — Ralph W. Babcock, Jr., and Miss Ruth Lee Shuffler of Boston were married in that city December 13, 1941. Mr. Babcock is the son of Dr. and Mrs. Ralph W. Babcock of Great Neck, N. Y., and is a private in the U. S. Army.

In our thoughtless moments we may smile when the reporter says, "Give a tire to slap a Jap off the map." That was not Christ's principle. Certainly we, as a nation, and as individuals, have a motive higher than that. I am not willing to give a tire to have another Japanese killed. No doubt a mother's love for her children is the same the world over. The same strings that pull on the hearts of our mothers are attached to the hearts of Japanese mothers. These people are victims of conditions. Their training from childhood has been of a military nature. They have not known the love of God. A very small percentage of their population knows Christ. I would give a tire, a car, my all, to see the love of Christ rule this world. If this is what we as a nation are striving to bring about—may God hasten the day of such peace.

We also hear the words, "Remember Pearl Harbor." That sounds like revenge to me. Let's forget the horrors, the tears, the bloodshed of Pearl Harbor, and work for world-wide brotherhood.

The year 1942 is upon us. In fact, it has already overtaken us. To many people it looks mighty dark, but to Christians there is still light to be seen. Christ came into the world; yes, and Christ remains in the world, working through men and women such as you and me. We should thank God for the joy and peace which came through his Son, the Christ who overcame hatred with pure love and overcame even death.

Christ can rule the world only as he becomes the master of individuals such as ourselves. The greatest resolution any of us could make would be: **Christ first!** Let God's will be done.

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! this thing, all other things above:
God's will to love."

—Author unknown.

It is much easier to be critical than to be correct.—Benjamin Disraeli.

Clarke - Lohden. — At Virginia Lea Farm, High Bridge, N. J., the country home of the groom's parents, on the evening following the Sabbath, January 3, 1942, Private First Class Gordon R. Clarke, High Bridge, N. J., and Miss Margaret M. Lohden, New York, N. Y., Pastor Hurley S. Warren, officiating.

Coy - Markham. — On December 12, 1941, Mrs. Barbara Maxson Markham was married to Charles Eugene Coy of Yonkers, N. Y. They are residing at 97 Gramatan Dr., Yonkers.

Maxson - Stobbe. — Miss Rita Stobbe of North Loup, Neb., and Carl R. Maxson of Gentry, Ark., were united in marriage by Rev. Paul L. Maxson, brother of the groom, at Washington, D. C., on December 24, 1941.

Mr. and Mrs. Maxson are employed in Washington, D. C., and will be at home to their friends at 640 C Street, N.E.

Mitchell - Webb. — On New Year's day, 1942, Mr. M. A. Mitchell and Miss Evelyn Webb, both of Fouke, were united in marriage at the Seventh Day Baptist parsonage at Fouke, Ark., by Pastor C. A. Beebe.

Pierson - Crandall. — Samuel Pierson of Connecticut and Mary Esther Crandall of Ashaway, R. I., were joined in marriage on the twenty-second of December, 1941, First Seventh Day Baptist Church of Hopkinton at Ashaway, R. I., by Rev. Ralph H. Coon.

Rood - Coon. — Edward Judson Rood of Milton, Wis., and Doris Leone Coon of Boulder, Colo., were joined in marriage on December 29, 1941, at the Seventh Day Baptist parsonage at Ashaway, R. I. Rev. Ralph H. Coon, the father of the bride, officiated. Mr. and Mrs. Rood will make their home in Milton, and later in Edgerton, Wis.

OBITUARY

Crabtree. — James William, son of James and Ora (Parrish) Crabtree, was born March 22, 1911, near Fouke, Ark., and died at Texarkana January 11, 1942.

He was united in marriage to Miss Fay Wagner, who survives him, as well as one child, his parents, and nine brothers and sisters. He was a member of the Spring Hill Missionary Baptist Church. Funeral services were held at the Independence Baptist church, in charge of Pastor C. A. Beebe.
C. A. B.

Davis. — Boothe Colwell, son of Samuel and Elizabeth (Fitz Randolph) Davis, was born July 12, 1863, in Jane Lew, W. Va., and died January 16, 1942, at his home in Holly Hill, Fla. (A more extended obituary will be found elsewhere in this issue.)

Davis. — M. Berkley, son of Moses H. and Julia A. Davis, was born in Doddridge County, W. Va., May 15, 1859, and died December 11, 1941, at his home in Salem, W. Va.

Mr. Davis had been engaged in mercantile business at Lost Creek and at Salem for many years, and for thirty years was associated with his brother, O. T. Davis, in an undertaking company. He was a good citizen and held various offices of public trust.

He was married to Mollie B. Sheets, of Lost Creek, W. Va. To them was born one daughter, Mrs. George Kenneally, New York City. There is one grandson, William Kenneally, who is in the U. S. Army; one brother, Owen T. Davis, Clarksburg; one sister, Mrs. Arden Bond, Lost Creek. Mrs. Davis preceded her husband in death by several years. He was a loyal member of the Seventh Day Baptist Church.

The farewell service was conducted at the Seventh Day Baptist church, Salem, by Pastor James L. Skaggs, assisted by President S. O. Bond, and the body was laid to rest at Lost Creek.

J. L. S.

Fitz Randolph. — Lucy Davidson (Mrs. Esle) Fitz Randolph died suddenly on January 5, 1942. She had been in variable health for some time, but was well enough to be traveling South when death came near Wilmington, Del.

Mrs. Randolph was born November 30, 1865, at Bridgeport, W. Va., the daughter of John and Cornelia Davidson. As a young woman she attended Broadus College for a time. Her marriage to Esle Fitz Randolph occurred June 18, 1895, and a year later the home on Staten Island was established. Four children were born: Franklin Fitz Randolph, Jr., who died in 1918; Ruth (Mrs. F. Walcott Williamson); Sarah, who died in 1924; and Virginia.

On January 16, 1897, Mrs. Randolph united with the First Seventh Day Baptist Church of New York City, through which she gave energetic and gracious expression to her Christian faith. She took an active place in her community as the wife of a public school teacher.

The funeral was conducted by Rev. Albert N. Rogers from her late home in Great Kills, S. I., N. Y., and interment made in the family plot in the Moravian Cemetery, New Dorp, N. Y.

A. N. R.

Irish. — George Babcock Irish, son of G. Carlton and Lyra B. Irish, passed away at the Westery (R. I.) Hospital, January 20, 1942, as the result of an accident suffered while at work, January 14.

George was born in Rockville, R. I., on February 1, 1920, and was baptized and united with the Rockville Church on June 8, 1935. He was married at the Church on July 12, 1941, to Blanche Hall, also of Rockville. He was a regular attendant of the prayer meeting, church, and Sabbath school, and for some time had been superintendent of the Sabbath school. Besides his father, mother, and his wife, he leaves behind his grandfather, A. S. Babcock, and two sisters, Julia Kenney and Lucie Armstrong and their families.

The farewell services were conducted by Rev. H. R. Crandall and his pastor. Burial was made in the Rockville cemetery.
W. R. R.

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HE LEADS US STILL

By Arthur Guiterman

Dare we despair? Through all the nights and days
Of lagging war he kept his courage true.
Shall doubt befog our eyes? A darker haze
But proved the faith of him who ever knew
That right must conquer. May we cherish hate
For our poor griefs, when never word nor deed
Of rancor, malice, spite of low or great,
In his large soul one poison-drop could breed?

He leads us still! O'er chasms yet unspanned
Our pathway lies; the work is but begun;
But we shall do our part and leave our land
The mightier for noble battles won.
Here truth must triumph, honor must prevail:
The nation Lincoln died for cannot fail!

—From Quotable Poems.