THE SABBATH RECORDER

hugs on with very little signs of spring. Had a two-inch snow last Thursday night.

Our worst need now, however, is warm lunches for the school children, of which we have thirty-two enrolled. The parents simply do not have suitable foods to prepare lunches. Our David asked one little six-year-old boy what he had for breakfast, to which he replied, "Corn bread and gravy." The corn bread is simply meal and water mixed and baked. The gravy is nothing but melted lard. Many have nothing but stock peas and corn bread.

It is our purpose to insist that every family grow a good garden this year. The land owners where they live have agreed for each family to have a large plot of land for this, and we plan to urge and suggest until they grow plenty of vegetables for home use.

Fortunately for the children and for us, we moved a large quantity of canned vegetables here with us last November, which has helped feed many hungry mouths (twenty-four one day).

We especially wish to thank the persons who sent the nice Bibles, gospels, song books, and papers. We feel it. We wish that each of you could visit our mountain, as we would like to meet each of you personally.

May God's richest blessings be yours.

Mrs. Albert P. Maples.

Hopkinton, R. I.

Members of the Second Hopkinton Seventh Day Baptist Church are pleased that Wayne Rood has accepted the call to be its pastor. Acting Pastor Harris will continue to serve the church until next fall.

-Westerly Sun.

MARRIAGES

Des Jardins-Post. — Miss Marilyn Post of Milton and Henry Des Jardins of Janesville, Wis., were united in marriage at the Milton Seventh Day Baptist church Wednesday morning, February 28, 1940, Pastor Carroll L. Hill officiating. The new home is in Milton.

Joubert-Hall. — Clement Walter Joubert of Ashaway and Eva Louise Hall of Hopkinton were married February 24, 1940, at the home of the bride's mother, Mrs. Mary C. Hall of Hopkinton. N. R. I. Rev. Everett T. Harris performed the ceremony.

Prentice-Hurley. — Miss Marie Hurley, daughter of Mr. and Mrs. Charles Hurley of Nortmade, Kan., became the bride of William Prentice of Milton, Wis., Sabbath day, February 24, 1940, after the morning service. Pastor Lister G. Osborn officiated.

OBITUARY

Woodmansee. — At his home, 67 Elm Street, Westerly, R. I., January 11, 1940, Frank LaCled Woodmansee, aged 69 years. He was the son of William W. and Almedia (Bur dick) Woodmansee, and was born at Rockville, R. I., April 9, 1870. He came to Westerly early in life and this town has been his home since. He was identified with the business life of the town for more than fifty years.

On January 8, 1895, he was united in marriage with Jessie Louise Hiscox, who survives him. Also surviving are two nephews and two nieces. Fortunately for the children and for us, he had been married only a short time. I do love them for what they have done for us. We are "hard run." My husband works every day that he can and spends all he makes for his family.

This is to thank you for all you have sent us through Mr. and Mrs. Bottoms. We especially thank the persons who sent the nice Bibles, gospels, song books, and papers. We try to live for the Lord, and pray that God may bless every one of you with a blessing that never ends.

I cannot write my thankfulness to you as I feel it. We wish that each of you could visit
The Sabbath Recorder
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BE STRONG

There is always the need for men and women of courage and strength. There was need in the early days of the church. When Peter stood—"and the eleven"—and preached a living Christ to men who had been among his crucifiers, it took courage and strength. When Paul wrote his letter to the Ephesians he knew well the discouragements and dangers in the church of which the Christians must live. Wherefore he wrote, "Finally, my brethren, be strong in the Lord, and in the power of his might."

The great significance here is the strength to be put on was to be found not in one's own powers or abilities, but in "the Lord," and in the "power of his might." That exhortation is good advice for Christians of today. The need is urgent for every one of us to find the power to keep a brave heart, a pure conscience, and steadfast faith in the sources of a pure religion: "Be strong in the Lord." If our foundations are sure if such changes are timely and as important as any emphasis on religion, why youth does not want war; also perhaps justified criticism, has been hurled at the church as they find it and away from the Church.

If the church meets with success in this line of activity, it will have rendered Christianity and the world a great service. If students after a four-year college and university will go forth finding their place in an on-going program of the church, the churches will be strengthened, and the arm of their influence and service greatly lengthened.

NEW YORK BIBLE SOCIETY REPORT

The one hundred-thirtieth Annual Report of the New York Bible Society has just come to the editor's desk, and is of interest both because of its beautiful appearance and because the report is full of new interest made during the past year. The number of Bibles, Testaments, and Bible portions of one book or more distributed, came close to a million, which is as its exclusive field the "Old City and Harbor" of New York, and carries on its work from its building, "The Tower," and 45th street. The grand total for the society's history of one hundred-thirty years, according to the report, now stands at 24,096,295.

The Bible is not the only best seller, but it also is the most widely translated book of all literature, being available as a whole or in parts in more than three hundred languages, and has been asked for and supplied in New York in eighty-three of these tongues.

Besides the foreign-language groups, the society that began in 1844 at 264 13th street in Harlem, to minister especially to that great section. A specially trained blind Bible worker devotes her time to those with sightless eyes throughout the city. Two women in the employ of this society constantly visit the hotels of the hospitals where small Bible "Portions" are on supply and frequently those who are well enough to read. Forty-five hospitals with a bed capacity of 14,035 are visited regularly in this way, and occasional calls are made at several others. For more than one hundred years this society has had the responsibility of placing Bibles in the transient guest rooms of New York hotels. The prospect of the World's Fair visitors constituted a considerable increase in the number of new Bibles for replacements. With the hotel name stamped on the cover, 7,304 Bibles were placed there.

The society co-operates very generously with churches, Bible schools, missions, and all kinds of agencies throughout the city where they are in touch with many individuals who need the Scriptures. These are furnished free by the society, and the agencies make the contacts by means of which they reach the cases of greatest need. There is no longer an excuse for anyone to be without the Scriptures in New York City.

The work of the society is supervised by a board of sixty managers, representing almost as many churches, and keeps in touch with its constituency through a quarterly publication, "The Bible in New York." John C. West has just been re-elected as president.

The report concludes with a warm appeal to all believers in the Bible to take closer personal interest in its distribution. While money gifts are appreciated, the urgency of the present time is for a greater sense of individual responsibility for having the Bible more widely used.

OUR COVER

"The Son of Man," as our cover design, is the most wonderful picture of the Christ we have ever seen. The artist is Werner Salzman, of Chicago, a commercial artist who is deeply interested in Christian work. On the side he paints many religious subjects. This picture may have had a month or months of deliberation. Mr. Salzman is a member of the Edgewater Mission Covenant Church in Chicago.

The Covenant Book Concern very generously permits the SABBATH RECORDER to publish the picture and loaned us an electroplate from which it is reproduced. For such a favor we are extremely grateful. For several years the editor has had a large, beautifully colored copy of "The Son of Man" occupying one wall of his office, a constant reminder of him as the picture and loaned us an electroplate from which it is reproduced. For such a favor we are extremely grateful. For several years the editor has had a large, beautifully colored copy of "The Son of Man" occupying one wall of his office, a constant reminder of him as the
THE SABBATH RECORDER

lenge and inspiration to be true to his con-

The picture may be purchased of the Cov-


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A NOTABLE CONFERENCE

National Study Conference on the Churches and the International Situation, Philadelphia, Pa., February 27-29, 1940

By Rev. Harley S. Warren

At the invitation of, the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America in cooperation with the Committee on International Relations of the National Missionary Council, a conference was held in Philadelphia, Pa., for three days, February 27, 28, and 29, as a National Study Conference on the Churches and the International Situation. Representation was drawn from Protestants of the United States of America and included church groups outside the Fed-

eral Council as well as those within. It is significant that there were fifty per cent more dele-

tes than were expected at first.

The negroes were responsible for calling and convening the conference did so after a canvass of church leaders throughout the country indicated by unanimous agreement that such a conference was needed. The conference was primarily a study conference. Conse-
quently, the time was devoted to a study of the Christian understanding of the present international situation and to an effort to develop an appropriate and effective policy and program for aggressive participation.

It is in place to emphasize that the findings of the conference are to be transmitted to their respective commissions for their separate action. The Philadelphia Conference spoke on its third time to Europe on a church mission

his time to Europe on a church mission within a year.

Much preparation had been made for this significant study conference. Resource mater-

ial bearing upon the discussions of the confer-

ence was collected in a consecrated library.

The beginning of these sessions was sent to delegates well in advance.

The agenda were prepared. The chairmen, secretaries, resource leaders, and speakers to make the opening statements in the seminars were selected. Under wise and guiding direction, it seems better that delegates to get immediately at the business in hand, which was readily and willingly done.

A further word should be said about the helpfulness of the services of worship to the conference and before going into seminar discussion for the Philadelphia Conference were held at the opening of every plenary session. One then felt ready to seek the will of the Father, to discover the mind of Christ, and to be yielded to the promptings of the Holy Spirit.

It was a genuine privilege to be one of the Seventh Day Baptist delegates to this confer-

ence at the request of Dr. Ben R. Gendall, president of the General Conference; and to be quite intimately associated with Dean Alva J. Chatfield, director, Religious Education, Alfred, N.Y., for the three years.

Since the findings of the conference pre-

sumably will reach our General Conference in some form for consideration and action, it seems better that I confine myself fo further report to certain impressions and observations.

MISSIONS

NATIONAL CHRISTIAN MISSION

The Commission on Evangelism of the Fed-

eral Council has been conducting, for a per-

iod of six months ending the first week of May, an evangelistic campaign called the United Church Mission. A group of leading evangelists and Christian workers have visited sixteen universities and in con-

nection with the faculties have been promot-

ing evangelistic ways. These cam-

paigns have been well received and have ac-

complished unusual good for the kingdom of God.

A campaign somewhat similar is to be launched next September, and instead of con-

fining the work to universities as in the past year, it is planned to make twenty-one cities the field of operation. The name given to the movement is The National Christian Mission. "In connection with the National Mission previously held in the cities, missions will be held in the areas around about each center. With only two exceptions, each area missions will be on new state lines and will be sponsored and con-

ducted under the auspices of the State Coun-

cil.

The purpose of the National Christian Mission is stated as follows:

"The outlook for war the National Christian Mission is thrust to our people in the sense of immediacy and urgency. At its heart is the conviction that the Christian gospel has the only adequate message for the world today. It is a united movement of Christian forces to bring the gospel; in all its validity and vitality unpolished and unpolished for their sincere consideration and their personal ac-

ceptance.

In a word..."

FOREIGN CHURCHES BECOMING SELF-SUPPORTING

One of the encouraging things regarding mission work in foreign fields is the fact that many churches are becoming self-supporting and in some cases not only self-supporting, but are giving liberally to carry the knowledge of Christ to others. Three months ago the Commission on Missions reported that "the Foreign Missionary Society of the Northern Baptist Convention has 3,383 self-supporting church fields. The membership of its churches is 375,000, supporting churches in this movement total 2,409." According to these figures, nearly three-fourths of the churches (seventy-three per cent) in the foreign mission fields of the Northern Baptist Convention are self-sup-

porting. This is a fine showing and is no doubt the result of the fact that the mission leaders of the Foreign Baptist Convention, together with the missionaries sent out, have been teaching the churches in foreign fields that, for the sake of Christ and the extending of his kingdom, they should become self-sup-
porting as soon as possible. The aims held up before converts and the churches which they enter make a vast difference in the results. No doubt there are fields so difficult that it will take many years for them to become able to support themselves and to reach out to help others; but this should be the end. When a given field become self-supporting, Christians in the homeland should not lessen their contributions. They should be encouraged and increased them, that the gospel may be carried to new fields.

Miss. Sec.

DR. PALMBORG WRITES REGARDING MISSION WORK IN CHINA

I suppose you may hear from my sides that we had a splendid welcome on the arrival of the October and November salaries in the last mail, partly because we needed them and partly because there was a little anxiety about them, as mail starting from America between the dates of December 19 and January 2, has not been received in Shanghai but is probably kept in Japan. The steamers bringing it did not call at Shanghai, and trans-shipped it there some time ago. I do not know why it does not come through. Most of the steamers pass by Shanghai these days.

Schools are in session again after the midwinter recess. I enjoyed the quiet, noise being one of my pet bugbears. However, I prefer normal noise to the deadly quiet which we have long had. I think the highest number has been eighty-one, and that was unusual.

I am counting the days till winter shall be over, for I have often caught the eyes of about five hundred children, and weeding out for treatment those who should have it.

The clinic has been a good deal smaller during the coldest weather. I see it was reported that I sometimes had more than a hundred patients. That was a mistake. I think the highest number has been eighty-one, and that was unusual.

Sincerely yours,
Rosa Palmberg.

NOW THAT THE WAR IS ON!

"Europe is at war! The whole world is dazed! No missionary work can be done now!" That seems to be a ready answer. But such a conclusion is utterly wrong. The Christian churches should prosecute their missionary work with greater earnestness and vigor than ever before.

The votes of the United States Congress which pass through the hands of our troops, for fear some one may have firearms. We hear that passes will not be needed after March first. I don't understand the sudden leniency.

Miss West did not seem to have much of a vacation. She is busy making the books account for something. The industrial work has been almost at a standstill for about a month. As yesterday was the fifteenth of the first month, which is the official end of the holidays, I suppose things will return to normal as far as they can while the war continues.

Since school opened, I have spent some time for several days examining the eyes of about five hundred children, and weeding out for treatment those who should have it.

The clinic has been a good deal smaller during the coldest weather. I see it was reported that I sometimes had more than a hundred patients. That was a mistake. I think the highest number has been eighty-one, and that was unusual.

Sincerely yours,
Rosa Palmberg.

NOVEMBER 23, 1940.

WOMAN'S WORK FOREIGN MISSIONS CONFERENCE:

(Excerpt from the Woman's Work Conference written by Janice Tom and appearing in the October 1943 Newsletter of the Chinese Christian Student Union.)

"Europe is at war! The whole world is dazed! No missionary work can be done now!" That seems to be a ready answer. But such a conclusion is utterly wrong. The Christian churches should prosecute their missionary work with greater earnestness and vigor than ever before.

Let us make some observations based upon our experience in the last World War.

First, those of us who were serving in the missionary cause during the last World War were the ones who had the opportunity of doing missionary work in a democratic country. Those who dedicated their lives to the Christian World Mission and gave more generously to its support than ever before, and thousands of new contributors were added.

The largest conventions on record of the Laymen's Missionary Movement were held during that war.

Second, the Church as a whole became missionary-conscious. While national service flags were displayed in our churches, bearing a star for each enlisted man from the congregation, there were also Christian service flags unfurled in the colored mission of each church. The representatives of each church on the field at home and abroad.

We hope that there will be no occasion to display national service flags in connection with the present war. But we can do no less than for our own sons and daughters for the world's evangelization. Let us enable our missionary boards to send out our youth as they may volunteer for that service.

Finall, men are now being brought to realize that the only cure for the ill of men is in the gospel of Jesus Christ. Those Christians who are not subject to military service should now dedicate their lives without reservation of the gospel of the good will. They should enroll as good soldiers of Jesus Christ. Those who are in military service, voluntarily or otherwise, are setting an example for the followers of Christ. Dare Christians do less for the cause which they espoused than the soldiers of Europe?

"Soldiers of Christ!"—Taken from Laymen's Missionary Movement.

I came here to find out how the missionary fund has been raised had I cleared off my former suspicion and fully appreciated the missionary undertaking. I am afraid that not a few of these Chinese students have the same thought. This time, when I saw the gathering of youth of different races, nationalities, and religions, assembled under the banner, Christus Victor, I thanked God that the missionaries have brought the gospel to the present war. We are here. Please do not think, even in the time of great political tension, Christian youth could still meet as brothers and sisters. Consequently, I urge that we Christian youth should have a much more sympathetic appreciation of such a noble movement which has been working for the realization of human brotherhood.

To appreciate missionary work is not enough for a Chinese Christian student now. One step further is to be a missionary oneself. This may sound boastful and ridiculous to some, but I believe it is not so. The International Missionary Conference at Madras, last year, made a point that every church should be a missionary church. I believe this is a turning point in the missionary movement and much does it mean. As a matter of thought, I say every Christian should be a missionary. Thus to be a missionary oneself is not only to take responsibility, but also to take cognizance of our responsibility and opportunity.

For example, it is well known that the enthusiasm of our country for supporting the missionary work is declining. Can we help arouse their interest by letting them know the great work in China, the tremendous tasks and urgent needs of the Chinese Church, and the opportunity open for Christian students to be a part of a noble movement? This might be some other motive irrelevant to Christianity. But my letter was busy all the time with our experience in the missionary cause during the last World War...
of building up the spiritual life of our people. It was so, but should not be so now. The task of missionary work at present should be a concerted action by Christians of all races and nationalities to Christianize the unchristian world, both in the East and in the West. If we recognize this fact, it becomes not a pride but an obligation on our part to be a missionary.

My third thought is that we should work harder for church unity in China. After the effort of more than a century, the gospel has found its root in the Chinese mind, in Chinese life, and in Chinese culture. Now the problems as to how to apply Christian principles to the rejuvenation of our country and how to make the gospel more widely known in China fall on the shoulders of the Chinese church.

THE CHRISTIAN WORLD MISSION


These programs on International Christianity will be presented on Fridays at 12:30-12:45 p.m., Eastern Standard Time, beginning April 3, over WEAF and stations of the Red Network.

The subject of broadcasts in April will be as follows:

April 5—Who Stands Alone?
April 12—Low Ceiling for Ideals.
April 19—The India of Tomorrow.
April 26—Conflict for Freedom.

YOUNG PEOPLE'S WORK MESSAGE FROM THE RELIGIOUS LIFE COMMITTEE

By Rev. Neal D. Mills, Secretary

This is my personal message to Seventh Day Baptist young people as well as a message from the Religious Life Committee.

Our committee doesn't meet very often, for it entails from four hundred to six hundred miles of travel each time we meet. Our meetings this year have dealt largely with preparing a Pastor's Record Card which we hope will assist our pastors in keeping in easily available form much useful information about the religious life of their people.

Our most important work, however, is that of building up the spiritual life of our people by promoting church attendance, family and private worship, the reading of religious books and magazines, and a conscientious use of the Sabbath for spiritual purposes. To our churches we urge that they carry on an active, balanced program which gives great importance to evangelism and religious instruction to old and young.

As helpful aids in private and family devotions we commend the use of "The Upper Room," or "The Secret Place," or some similar readings along with the Bible. These are especially helpful to young people. Any one who has not seen either of these booklets may send me a card and I will see that he gets a free sample.

The members of the Religious Life Committee have formed a reading circle among themselves. Eight or nine books have already been passed about. Why wouldn't that be a good thing for young people's groups to do? In that way one book is shared by many. Most of our pastors have books that would be helpful to young people, and would be glad to loan them.

The Committee on Religious Life would add its influence to that of the Missionary Board in commending to our people the World-Wide Fellowship of Prayer. Young people might promote this worthy movement in our churches under the leadership of the pastors. Those who join the fellowship sign a card promising to pray throughout this year for (1) their own lives and work, that they may be acceptable to God; (2) a world-wide revival of Christianity; and (3) the ending of war and the establishment of a righteous peace. The cards may be obtained at fifty cents per hundred from The World-Wide Fellowship of Prayer, 297 Fourth Ave., Room 71, New York. N. Y. This fellowship extends into many countries around the world. If "prayer changes things" and changes us, what would happen if millions of people of every nation and race should earnestly pray for these three vital things?

De Ruyter, N. T.

VICTORY THROUGH FAITH

By William Saunders

Paul, in his letter to the Hebrews, describes faith. We read in the eleventh chapter the first verse: "Now faith is the substance of things hoped for, the evidence of things not seen." Through faith, the elders obtained...
LIBRARY NOTES

Address by Professor Inglis

As the special feature of this Historical Supplement we are pleased to present the address of Professor Inglis, of Milton College, on "The Historical Society as a Denominational Asset." It is truly and fully represents the aims and functions of the Historical Society, that every reader of the SABBATH Recorder ought to give it a most careful and thoughtful reading. Indeed, we are sure that the fact that he has written it, any product of Professor Inglis' pen commands such a reading.

The Historical Society, Nos. LXIV

Do not attempt to make the difficulty of the Historical Society's finances a theme in your addresses to the societies, and to ask the members to support it. You do well by one of the large grammar schools of Plainfield, is arranging for a party of his fellow schoolmen to visit the Society on the 3rd of April next. Plans for other parties are under way.

Visitors Are Pleased

The visitors are uniformly pleased—many frankly say they are among their highest with the exhibit made by the Society of its library, museum, etc. And all go away with a new interest in the purpose and the chance of the place of Day Baptists. Seventh Day Baptist visitors themselves enlarge their own knowledge of our people, of their history, and possibilities of the future. We wish more would come.

Free to All

The library and museum of the Historical Society are open to all—Seventh Day Baptists and non-Seventh Day Baptists, all alike. There is no admission fee, no service fee for any one. They are open five days a week. They are usually closed on Sunday, except by special arrangement. But always closed on Sabbath.

Recent Acquisitions

Yes, we have recent acquisitions, many of them. Following Professor Inglis' address, you will find mention of a few of them. There you will find something of the type of things that the Historical Society needs and gladly welcomes.

Attach Your Name to Every Contribution

The Historical Society is constantly receiving contributions of valuable books and papers. We suggest that, in sending contributions, you send a letter from whom, they came. Everything which is sent should bear the name of the donor; and, if it is a picture, whom it is a picture of.

Extending the Society's Circle of Acquaintances

On September 28, last, a group of school teachers from Newark, N. J., visited the So-

The HISTORICAL SOCIETY AS A DENOMINATIONAL ASSET

(An address by D. Nelson Inglis, Professor of Modern Languages in Milton College, delivered as a part of the programme of the Historical Society at the annual session of the General Conference, at Westfield, N. J., October 13, 1938.)

Just what is the value of the Seventh Day Baptist Historical Society really cannot be determined by any off-hand discussion, of course; I venture to say that its value is just the same. I imagine that those who have given it so unsparingly of time and effort to bring it into existence and establish its present efficiency know far better what it has cost and what it is worth. But it is a good thing, perhaps, for us to make our appraisals, for out of them there will be formed ideas of value.

I think of assets as income or value and liability or outgo. In bookkeeping the two are balanced against each other. I shall use the term "value" in the place of asset in this discussion. But as for balancing the columns, why bother? Balancing of budgets is so unpopular, today, that it simply is not done. This discussion, then, will deal only with the value side.

Value is a peculiar word and hard to define or for one man's use in valuing in different realms to which it is applied. I find these ideas connected with the discussion of its meaning, of its significance and needs, and of the uses and advantages of its having. I shall venture to use my own interpretation of the term and say that value is determined by the service that may be rendered, both to the possessor or to the one who wishes to possess. The service may be potential in that it has the power to render service, and this potential may lie idle or be forever buried until need arises, but the knowledge that it is available, if needed, gives value. On the other hand, a commodity may have intrinsic worth yet be of no real value to the possessor because of the cost and worry that its possession entails. So I am led to believe that value is closely connected with the condition of the possessor, although I did ask what might be considered its worth from the standpoint of the material object to other groups or individuals who might be interested and what might be expected in cash from such sale. The answer was that, conservatively estimated, it would amount to some $25,000. But I am sure that its sentimental, its artistic, its educational, its historical value in material things to be considered when thinking of its worth to Seventh Day Baptists. And thus I shall leave the discussion of its economic worth to more skilled experts.

One might say facetiously, and even with a sense of truth, that its value to the Historical Society is to furnish a "reason for being" to the Seventh Day Baptist Building... whose third floor it occupies entirely... for it is the only organization of the denominational activities that makes any extensive use of the Building, although, if the recommendation of the General Conference were carried into effect, other displays would be found there.

The question might be raised, possibly, as to the value of the books, papers, and other matters that are the esteemed property of the Historical Society. Of what value are ancient obelisks and out-of-date materials, written generations ago? We are sometimes provoked to mirth and we are not at that which was done so long ago that it is no longer in fashion. But the present is nothing more than the sum total of that which has gone before and the sum total of it is the base of our daily work. France says, "The present generation (youth) has always mocked at obsolete treatises and the reading of the old, and this is the class of things which have contributed most to the progress of Science." History has afforded, does and will continue to afford us its positions for our guidance, although all too frequently we fail to read correctly or evaluate rightly the writings of History; or we may possibly feel that all this is "archaic," that one can dispense with "that whatsoever a man sows that shall also reap." Where else will the record of Seventh Day Baptists be found in better display than with the Seventh Day Baptist Historical Society?

One can scarcely separate the strictly Seventh Day Baptist value, that the Historical Society has, from its wider interest to History in general, for in its files are materials that have been lost to Seventh Day Baptist churches and would be eagerly sought by organizations which have no interest in Seventh Day Baptists other than historical.
Of what value, one might say, is the Louvre to Paris or to France; of what value is the Andrew Mellon gift to the United States; of what value is the State Historical Society to the State of Wisconsin; or to Washington The Congressional Library, the Smithsonian Institution, or the National Library of Vital Statistics, or any other of the various institutions whose aim and work is to collect, catalogue, file, and place on display historical data, items of information which are of interest to the curiosities of which may be of information to the succeeding generations? Their contributions pass beyond geographical bounds and charters of incorporation. They assume universal values as they touch humanity at large and cannot be bounded by municipal or state lines.

I cannot define the same be said of our own Historical Society, for its materials deal with historical facts of every continent . . . from the libraries of London to missionary activities in Africa; in their files they deal with German Seventh Day Baptists in Pennsylvania and with the early church history of Rhode Island, with our missions in China, Jamaica, Holland, and South America. And all these activities are linked with the historical development of the places named.

When, in outlining this address, I found that I needed information concerning the possession of the Historical Society, I wrote the President and Librarian of the Society, Dr. Corliss F. Randolph, asking him for specific information. His reply to my queries might well be considered as the address itself. He most graciously answered in detail what I asked, and in that answer I included information concerning the files of Seventh Day Baptist publications that the Society possesses. I quoted to me the number of several of the Sabbath Recorder, April, 1938, to August, 1938. In these numbers of the Sabbath Recorder, I found a very clear and enlightening résumé of the holdings of the Society and I shall not try to enlarge on that which appeared there. I recommend it to every one interested and informative reading. This service which was rendered to me by Dr. Randolph is illustration of another side of what the Historical Society is in a position to render.

I had these numbers of the Recorder in my attic but had forgotten that the articles had appeared. But society had remembered them and sought the material, I might have found that some of the numbers were missing or misplaced. But the Historical Society was in a position to refer to them immediately. And this service is not proof only of what has appeared in the Sabbath Recorder but also of nearly all the publications that have appeared as Seventh Day Baptist literature; when we realize that here are to be found complete files of the Year Book and nearly complete files of the Association Minutes, and also the minutes of the General Conference, as well as the records of several of the denominational boards and societies; then we begin to see of what value this institution is from the standpoint of denominational history. And we may be said here in passing that we, as widely scattered members of the denominational family, make the records that would be more perfect and complete these historical data. As we look over our library shelves or attic files, we may find a cousin has written, some of the missing numbers of periodicals or records which the Society is needing.

When I read the first three of the articles referred to in the Sabbath Recorder, I remembered that I had some of the material that was requested for the files of the Society. I searched it out and laid it aside to send to the Librarian of the Society. Then in the later articles I found that others had done as I had proposed to do and had done it sooner. I am sure that if Dr. Randolph would, from time to time, mention in the Sabbath Recorder what materials are needed to complete the file of the Society considerable material would be forthcoming. One material could be made accessible to the whole denomination may serve many, whereas, if this material is scattered, as from Rhode Island to California, it serves little.

I am a subscriber to two newspapers which come to my home daily. If I were in a position to conserve these and place them on the shelf, to continue to do so for a period of years, I should have a valuable history of the political, financial, social, athletic, and economic world around me. But I find that a few fragmentary books, that a few pamphlets, as some fragments, or as perhaps no one else may not do. For newspaper columns, though not worth reading, nor are thousands of other subscribers in a position to keep these files. But there are files of them preserved by the owners of the printing plants; and also the same may be found on file in the Historical Society at Madison. What is done by one organization may be very seldom indeed . . . some of it never. But we are grateful, if we have occasion to seek these data, that we may have access to the material . . . this potential value. And we may appeal to the蒲ad of our friends, to the generosity of some affidavit, some passport, medical assistance, insurance, or whatever it may be? Years ago, even since my birth, no statutory regulation made necessary the filing of record of birth and I found difficulty in obtaining a passport. Fortunately for me, my mother was still living and mimeographed the Declaration of the United States to secure the birth certificate. Now this is filed with the Bureau of Vital Statistics and I have but to write to Madison and there is the record which I must have. Maybe this information will never be of value to me again or to any one else; probably that same may be said of nine-tenths of the articles that file, but that does not take away the potential value. I had occasion this year to furnish information that was found in a cousin of mine. He had written, some of the missing numbers of periodicals or records which the Society is needing.

Exact knowledge of remote times is not always obtainable because there were no records then. One material could be stored. But caves, ruins, burial places, and also the same may . . . the "Who's Who" of that day (if there had been one) doubtless would have listed Jesus as one of the outstanding characters and would have carried some biographical sketch.

Which leads me to remark that History is not made by the Societies but History is assisted and preserved. The facts and the source material that individuals furnish. I am as much interested . . . much more in making History than in preserving records. If our Historical Society is to be of benefit to Seventh Day Baptists there must be Seventh Day Baptists to receive the benefit. What is done by one organization may be of service for thousands although it may be . . . or the "Who's Who" of that day (if there had been one) doubtless would have listed Jesus as one of the outstanding characters and would have carried some biographical sketch.

The Arab who makes for himself a cabin out of the ruins of Palmyra is more of a contributor to the museums of London, Paris, and Munich, than all the conservators of the museums of London, Paris, and Munich." If we do not build for the future and conserve the truths for which we stand and build then the waste of time and energy which will stand as an example of the worthlessness of our creed enough to convince our fellows of the fact and which I wish to make clear, then the value of this Society will have to drop off the last words of the topic assigned and simply serve to remind History that we fought for it.

Before this happens, I should like to have the Seventh Day Baptist Historical Society have
a printed catalog of its holdings which could be sent to our church. I understand that you have a manuscript, perhaps the original, to which the errors may be reduced to the minimum. We are not supposed to have the manuscript, they said, but at least a copy of it for the use of the writer even though it took days to do so.

My pastor's class is making a study of Seventh Day Baptist missions and I have nothing on the Hungarian mission. What can you send us? The source material could not be sent but the information was forthcoming. Time necessary to do the work was indicated, but Dr. Randolph remarks... "we were glad to do it...that is what we're here for."

The Society is now at work preparing a file of notices of deaths and marriage as printed in the Recorder since its beginning. This is being done outside of work hours by an interested member. It is being compiled and probably would be used at once by more than one of us, as soon as it is ready. Such a file of information is on file with the Historical Society.

I should like to see on deposit with the Historical Society the family tree of many of the families of our church throughout the denomination. This may be the case now; if so, there is no need for this comment. I have never tried to trace the line of my family to any remote distance (that is up the tree). But I do know that several of the well known family names have published volumes of family history or lineage. I understand that there is a fairly complete gallery of photographs of the pastors of the denomination, both present and for some years back. The same could be said of the church buildings. These may be of worth later as one wishes to contact the work of a generation and a pastorate, and to find, financial like to see on record at the Historical Society an alphabetically arranged list of all the names of the pastors. I would like to see on record at the Historical Society an alphabetically arranged list of all the names of the ministers or church officials of any church. Of course, that would entail work outside the Society as well as in the force of the Society itself. It would mean co-operation of many more men or women and some financial contribution to that end.

The inspiration that comes from acquaintance with past accomplishments is potential in many cases; and oversight, or interest, or the desire to know what the records have to say. Time will be needed to make that the case. We are not content in this day and age to sit back and watch the development of the church and the denominations. The inspiration that comes from acquaintance with the past accomplishments of the church and the denominations is most gladly received and opportunity is afforded for cultivation of the fields of information-giving. Otherwise, the assets are frozen or dormant and may be of no use if the denomination or to Seventh Day Baptists.

In conclusion, may I say that to be considered as an asset, I should expect the Society to render service, and an increasing service, and to render service to the greatest possible number of people. Other requests could be made, and certainly could be made, if one were so interested. The building that has been prepared for our centennial nearly fifty years ago. What do they say as to when our church edifice was erected, and when enlarged?

"I am preparing a paper on the history of our church. I understand that you have a manuscript on the same subject prepared by a former librarian of the Society. I would like to see it." (And Dr. Randolph says that although they could not send the manuscript, they did make a copy of it for the use of the writer even though it took days to do so.)

Requests are before us from two churches for any that has been, and may be entered into except with due consideration. The inspiration that comes from acquaintance with past accomplishments is invaluable and with the most careful editing and re-editing of the data compiled for the use of the writer...and suitable for class use...making it a printed catalog of its holdings which could be sent to the Library of the Society, of course; but we do have material from which we can give a fairly intelligent outline for the half century in question, and are glad to do it.

Library of Rev. Stephen Burdick
Through the good offices of Mrs. A. S. Burdick, the Society is in possession of the theological library of her husband's father, Rev. Stephen Burdick. This library fills one section of one of the Society's large book-cases; and is a fine example of the best of the theological libraries of the leading Seventh Day Baptists of the second half of the nineteenth century. This library will be appropriately marked by bronze tablet:

Rev. Stephen Burdick (March 13, 1827-

Rev. Stephen Burdick was born at Preston, N. Y., graduated from Alfred Academy in 1836. Following that, he spent some time in the Oberlin (Ohio) and Rochester (N. Y.) theological seminaries. He was pastor of several of our churches. While pastor of the church at DeRuyter, N. Y., he served as principal of DeRuyter Institute. He was editor of the Tract Society during his second pastorate at Leonardsville, N. Y. (1874-1881). Besides serving New York, he served churches in New Jersey (1872-1873), corresponding secretary (1882-1863), and was a vice president at the time of his death. He served as editor of the SABBATH RECORDER for a time after the death of Rev. N. V. Hull (Sept. 5, 1881). His paper on "Seventh Day Baptist Publications," published in July, 1892, after the death of Mr. Hull, fifty years remains an authoritative source on that subject.

New Jersey Archives
The Society has the following volumes of New Jersey Archives:

Genealogical Magazine of New Jersey
Mra. Charles A. Christian, of East Orange, N. J., has generously supplied the Society with the first two volumes of The Genealogical Magazine of New Jersey, July, 1932, and January, 1937. The Society will be glad to have the more recent volumes.
New Jersey Historical Society

Of the Proceedings of The New Jersey Historical Society, A Magazine of History, Biography, and Genealogy, the Society has the following saved as Series: Vol. 8 to Vol. 27, inclusive, except Nos. 1 and 3, of Vol. 8; Nos. 1, 2, and 3, of Vol. 9; and Nos. 1, 2, and 3, of Vol. 10.

Baptist and Congregational—England

The early history of Baptists and Congregationalists in England is closely connected with that of Seventh Day Baptists of the same period, and our Historical Society has files of the Transactions of the Baptist Historical Society and the Congregational Society, both of England.

Military Commissions

The Society has the following military commission reports:


Through the courtesy of Stephen C. Davis, of Pouke, Ark., and his son Karl, of Texarkana, the Society has photostats of the following military commission reports:


Return of A Company of Infantry of Virginia Militia, Commission by Captain Nathan Davis, of the 2nd Battalion, 11th Regiment, in the County of Harrison, for the Month of April, 1813. Signed by Nathaniel Davis’ Master Roll. No date.

Needed to Complete Files

The following are needed to complete the Historical Society’s files of the Protestant Sentinel, the Seventh Day Baptist Register, and the Sabbath Recorder:

Protestant Sentinel


II. (1831-1832). Nos. 13, 18, 21, 36, 46.

III. (1832-1833). Nos. 2-4, 8.

IV. (1833-1834). Nos. 36, 48, 49.

V. (1836-1837). Nos. 1, 4-14, 18, 20-22, 24, 28, 49.

VI. (1837-1838). Nos. 3-28, 30-50, 52.

VII. (1838-1839). Seventh Day Baptist Register.


II. (1842-1843).

Sabbath Recorder


Vol. 27. (Sept. 7-Dec. 21, 1871), Nos. 37-52.

Vol. 29. (April 7, 24, 1911). Nos. 1-6, 16, 17.

Vol. 30. (Sept. 7, 1919). No. 11.


Weekly Church Bulletins

A small number of our weekly church bulletins to the Historical Society to be filed away along with other records of their respective churches. It is to be hoped that pastors generally will do likewise. These bulletins, as well as programmes of any special services of church, Sabbath School, or young people’s organization, are a part of the history of the church and its affiliated organizations. Send them along.

The SABBATH RECORDER

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Theological Society

By Lorna Payne

How can we as Christian young people better the spiritual condition of the world? A lot of us, I believe, would like to realize the evils of the social world. All of us have seen the magazine racks that contain low, trashy magazines that are printed for the American people of today to read. Dime novels which are demoralizing are among all book stores, ten cent stores, and many others. There are also many debasing, sensational movies shown every day in low priced theaters, which not only create wrong ideas in the minds of children who see them, but also destroy the minds of grown people and cause them to think and do things that are not just
and right in the sight of God. Many unnu-
pervised public dance halls are spread
throughout the towns and villages. There
are degrading taverns on every corner, that
corrupt and undermine the morals of young
people. These are facts which must be con-
tested with by the Christian young people of
the Church.

What are we going to do about them? There
is an old story about a king who
painted the pump in order to purify the
water. According to the narrative, a de-
avitating plague broke out in a certain city
and the source of the trouble was traced to the
town pump. In an effort to purify the water,
the king issued an edict that the pump should be
painted. This was done but the plague
continued unabated. Finally the king re-
alized that painting the pump did not purify
the water, and that purification demanded
something more drastic and more scientific
than a can of paint. We Christians have got
to face the facts squarely. We are the ones
who can control the situation. We can
take the responsibility as king and at last
draw all men unto him. The people of the world are
not united. Their aims are several and varied.

It is only while running the race of life
with clean minds, pure bodies, and righteous
deeds that we can shed the light which God
has given us.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This time I am going to write about my
brother's and my pets.

We have a little puppy whose name is
Happy. He stands on his hind legs and barks
very fiercely at his reflection in the window
glare.

I have two kittens and a cat. The kittens'
names are Wobble and Dopey. The cat's
name is Paty. My grandmother, Mrs. T.
J. Bottoms, gave them to me. She named
Paty, and my cousin Betty Butler named the
kittens back to the cause. Why are these things in
our present world? The answer is that men
and women are seeking pleasure. They say,
"Pleasure at any cost," but most of them
patronize the lowest, lowest, and wildest
places of amusement.

Today Christian young people have got to
face the facts squarely. We are the ones
upon whom God is depending to bring these
wanderers to Christ.

Your sincerely your friend,
Mizpah S. Greene.

THE SABBATH RECORDER

My body is a temple,
That needs the greatest care.

It must be clean and wholesome,
For God is living there.

And if I keep my temple—
My body—strong and clean,
My mind must be as wholesome,
Although it can't be seen.

Milton, Wis.

GURLAY, Ala.,
March 15, 1940.

Lost in a Snow-storm

About ten years ago, on a mountain where
Daddy used to teach school near here, a wo-
man and her two girls, the younger seven
years old, slighted from a bus and started to
make their way up to their mountain home.
When they were about half way up a snow-
storm overtook them; they were lost, but at
last they found the top.

Their mother sat

down in the snow and was so exhausted that
she soon lay down and became unconscious.
The old girl put her in a hollow tree and she
and her little sister then went to a hollow
tree to spend the night. It was very cold so
she stood in the opening of the tree to keep
her little sister warm.

Early in the morning she heard the sound of
an ax chopping. She carried her little un-
conscious sister in the direction from which
the sound came and last she saw her father
chopping wood near her own home.

As soon as she and her little sister had
been made comfortable she told her father
what had happened. Her father sent some
men after her mother and she was found just
as the girl had left her.

By Mira Ann Bottoms.

Dear Mira Ann:

I am glad to read about the nice pets you
and David have. Both the puppy and pig
must be very cunning and bright. I once had
a pet pig and he kept himself just as clean and	nice as any neat little pussy cat. Canar-
ies require conscientious care and attention,
but we can also do something in the pleasure
they furnish their owners.

Your story is interesting, though sad. It
looks as though this is not the only winter
weather Alabama has been visited with cold
weather.

Sincerely your friend,
Mira Ann Bottoms.

Dear Mrs. Greene:

I have not written to you for a long time, so
that I thought today. My Sabbath
school teacher is Mrs. Frances Fatato.

The snow here in Schenectady, but little by little it is melting. Good old
spring will soon be here. Before we know it
we will have flowers which the Lord will
present to us.

In Sabbath school we are making a scrap-
book of our Lord. We are going to send it
to Anna West in China.

Your SABBATH RECORDER reader,
Alice Fatato.

1628 Foster Ave.,
Schenectady, N. Y.,
March 18, 1940.

THE SABBATH RECORDER

Dear Alice:

We still have snow and more snow in
Anderson and the surrounding country, and
near zero weather. We have drifted in
town and on the state roads have shrunk
somewhat, on each side of many of the coun-
try roads do before they grow higher day
by day, as the snow plow clears the road for
the school bus. Independence people were so
snow blocked yesterday that we could have
no church service.

I think it is a splendid plan to make the
scrap-book for Miss Anna West and I am
sure she will be very much pleased.

Your sincere friend,
Mizpah S. Greene.

OUR PULPIT

A HEARING HEART

By Rev. Neal D. Mills
(Pastor, De Reuters, N. Y.)

"Give thy servant therefore an understand-
ing heart that I may discern between
good and evil." 1 Kings 3: 9.

Solomon was a mere boy when he became
king of Israel in place of David, his father,
but he felt the weight of his responsibility. He
wanted to be as good and as great a king as
his father had been. David had set a fine
example as a devout and upright man and a
despised and thoughtful king. It is to the credit
and honor of David that we are told that
"Solomon loved Jehovah, walking in the
statutes of David his father," but he had
come to have been much admired by his son.
He knew one thing at least about child training
that is that we must learn to do one
thing and do the opposite yourself.

After offering sacrifices at Gibeon the new
king, Solomon, lay down at night to sleep,
and as might be expected, after so important
a day in his life his dream reflected his most
serious thoughts of the day. In his dream
God appeared and asked what gift he most desired.
Solomon thought im-
mediately of his responsibility as king and
did not desire for a child an influence like
his father's. And he recognized that Da-
vid's success had been "according as he walked
before thee in truth, and in righteousness,
and in uprightness of heart with thee." Then
he confessed his own helplessness as a mere
child before a great responsibility, and he an-
wonder the people listened when he finally spoke! He reached their hearts because he had acquired the key of sympathetic understanding.

Will Durant is quoted as saying that Herbert Spencer could sweep the entire universe for proofs of his hypothesis, but could not even cast a thought for another’s point of view. How true that is of many of us! We long to be understood, to be fairly interpreted, for our own most earnest and loving desires and tips, those who disagree with us. If we would help to build a world of good we must widen our sympathies and develop sensitive, attentive, understanding hearts.

Some of us know how hard it is to help one who is in great sorrow. Anything we can say sounds to him foolish and ineffectual. Perhaps some of us, too, have shared something of the experience of Job in time of sorrow or calamity. One of the things that tried to make us think our trouble was not so bad as it appeared; another said, “Too bad! But never mind, time will heal your heart and you’ll soon forget your grief.”

We knew that we would never forget. Another tried to show us that our misfortune was partly the result of our own fault. There was little comfort in that. Then a friend sat down beside us and with a heart full of sympathy he said, “I know how you feel, I have been through it, too.” And he told us how he had been crushed by similar circumstances and how a sense of God’s love and care had brought peace and comfort to him. And that brought comfort to us.

It is usually because we do not understand the circumstances surrounding the lives of other people that we misjudge them. It is easy, therefore, to see in our own unhappiness the trials of others, and to do so makes us exasperated with one of his converts because he gave so little to charity. But one day the man came back and said, “While you were living on a few cents worth of parsnips a week in order to save money to repay the people you had defrauded before his conversion. We are deeply moved by the spirit of forgivensc and learned his lesson about hasty judgments.

It is the heart of the miseries and misunderstandings of the universe will disappear if only we step into the shoes of our adversaries and understand their viewpoint, says Gandhi. Misunderstanding is the chief hindrance, not only in individual relationships, but in the solution of the main problems of civilization. We are told that half the world does not know how the other half lives. Even less does it know how the other half feels. It is not easy to appreciate how it feels to be unemployed, with obligations pressing, or to be the victim of race prejudice. Modern means utterly fail to understand the bitterness, resentment, and fear in the countries that are deprived of the resources necessary to support their people, as Germany, Italy, and Japan. We do not realize that it is international injustice that drives nations to accept fascism or dictatorship.

Modern means of travel and communication have tied the world close together, but greater than the physical bond of our neighbors, but we have not yet learned how to be neighborly. The modern industrial system has brought together thousands of workers under one roof in the factory, but it has separated them from their employers and the customer of the goods they make. Hence we have great industrial problems, and the job of Christians is to help solve them through a sympathetic understanding of both sides and by helping both sides to understand each other.

As Christians we must identify ourselves with the underprivileged in the spirit of Gandhi of India, Kagawa of Japan, Swietzer of Germany, of Father Damien who shared the leprosy of the outcasts of Molokai, and of Lin- coln who stood in the slave market in New Orleans and said, “If ever I get a chance to hit a nigger I’ll hit him.” It was Eugene V. Debs who said, “While there is a lower class, I am in it; while there is a criminal element, I am of that class.”

Does not that reflect the attitude of the Apostle Paul? “Who is weak and I am not weak! Who is unclean and I cleanc! The spark of brotherhood lies more or less dormant in every heart; when catastrophe strikes, it is fanned into flames of generosity and millions of dollars flow into the treasuries of the Red Cross and other agencies. And the sense of brotherhood often leaps over national and racial boundaries, as when the Japanese raised a generous sum for the sufferers from the Florida hurricane, and when the Chinese gave two hundred thousand dollars to the victims of the Ohio and Mississippi floods of 1913 and 1915. We must cultivate that spirit till it will serve in every day relationships as well as in times of great disaster.

"God! What a world, if men in street and mart, felt the same kinship of the human heart. Which makes them fire and flood, Rise to the meaning of true brotherhood?"

Jesus, who had the most sensitive heart the world has ever known, spent thirty years among the poor and common people before he began to preach. He chose his disciples from the working class. He understood both the hypocrisy of the Pharisees about to stone to death a woman who had been unfaithful in her heart against the life of shame she was perhaps forced to live. Let him that is without cast the first stone. But we must cultivate a world of good we must widen our sympathies and develop sensitive, attentive, understanding hearts.

The hope of the world lies in the gospel of understanding, the gospel of the hearing heart. The duty of the Christian Church and of every Christian is to preach and to practice that gospel. And often the prayer of the young King Solomon, “Give thy servant therefore an understanding heart—that I may discern between good and evil”—in the hearts of my fellow men.

"GOD IS LIGHT" By Rev. Lester G. Osborn

Light is the first essential to life, so was the first thing in the creative week. No sort of light existed before the Sun was created, the Creator, the Author of life, is light. Without him humanity would die.

Light is energy and power. Modern science has taught us to open doors, control ships, direct torpedoes and do many other things by means of light. Light can pass through artificial rock without making a hole, leaving a mark of any kind, or doing any damage whatever. Yet, withal, it is so gentle that
it will not shake a drop of dew from a blade of grass or break the finest thread of a spider's web. God is omnipotent, the source of all energy, of all might. Yet he is a kind, loving Father.

Light is pure. It cannot be adulterated. It can pass through gases and through fetid and desolate atmosphere without becoming tainted. God is all-holy, all-righteous, all-pure. God is light!

Ligh is in three primary colors—yellow, blue, and red. The yellow rays are luminiferous, light-giving. Only God can illumine a life and drive out the darkness of sin. The blue rays are actinic—life-giving. We are just beginning to realize the vast importance of light therapy, of sun baths, of the quartz light, of ultraviolet rays, and other things in the realm of light. God is light. He makes life possible. Mental, moral, and spiritual life come from God, as well as physical. God purifies character and conduct. The red rays are calorific—heat-giving. God is love, and love warms the heart and the life. Love is the light of life.

"The night has a thousand eyes, And the day but one; Yet the light of a whole world dies When love is done."

HOPKINTON, R. I.

There were over fifty present at the opening service in the Seventh Day Baptist church last evening. A unique series of test questions and answers by Rev. Everett T. Harris and Rev. George Shaw was enjoyed, Pastor Harris reading words of Scripture and Mr. Shaw telling their Bible location.

The song service was conducted by Lewis F. Randolph, with Mrs. Hazel Oates at the piano.

After the opening service Charles Cottrell of Sharon, Conn., spoke on "Nailed to the Cross." The three slides shown were, "Jesus at the home of Mary and Martha," "The Triumphant Entry," and the humidity scene of "feet washing.

Rev. Mr. Shaw said his text was a sad one, "He wist not that the Lord departed from him." It is a sad thing that the Lord departs from men and they do not love. Samson was a child of promise. He started right. But there is a good purpose in life. Man departs from God before he departs from them.

He said, "Samson failed his parents in most of his associations, became cruel and revengeful. He thought God would continue to help him, whatever his sins. We must be willing to confess our sins."

"Nehemiah wept for the sins of Jerusalem, then prayed, made confession, sacrificed, gave up ease and the auspicious and won. Fray to God and success will come. The world is filled with things replacing Bible reading. It is a closed Book. People only know a verse here and there. It is easy to neglect." Mr. Shaw said, "If we expect revivals we should give God the things belonging to him. Bring in those who need to be brought. The country is filled with unfaithful. This town needs a revival and we will get it if we go about it and others helps us. God hears prayer and we should be glad to pray for each other."—Westerly Sun.

Plainfield, N. J.

On January 20, the pulpit was occupied by Mr. Masatake Jonathan Fugita of Tokyo, Japan, who is a member of the missionary interests committee of the church. Mr. Fugita received the degree of Bachelor of Divinity in John Hopkins Divinity Seminary. He was an interesting speaker.

The social service committee of the Women's Society gave a pleasant social at the church. The evening of January 30, at which a nice sum of money was received in the "Thank You" envelopes.

The annual service of worship, sponsored by the Missionary Association and the Inter-racial Department of the Council for World Friendship, was held in our church on the evening of February 11.

A "Valentine—Leap Year Party" was held at the Baptist Church, February 18, by the ladies in charge of the social committee of the Women's Society. A silver offering was taken.

Dean Alva J. C. Bond preached Sabbath morning, February 19, and was the speaker on the School of Theology and its need.

On Sunday evening, February 25, all members of the church were invited to a cafeteria supper, sponsored by the trustees, at which time the matter of redecorating the church and repairs was discussed and estimates given.

Pastor Warren— who was one of the Seventy-day Baptist representatives—attended the National Study Conference on the Churches and the International Situation, held at Philadelphia February 27-28. Since that time he has been taking up the different phases and findings of the conference in our Friday evening meetings, for study and discussion.

Easter Sabbath was observed at the morning service by a beautiful anthem, "Victory," and a cantata, "Easter Morning," given by the choir, and a special message by Pastor Warren. A good-sized congregation was present to enjoy this beautiful and inspiring service. At the Sabbath school hour the children gave a program, consisting of songs and the Easter story dramatizations.

We are all enjoying our freshly painted Sabbath school room. Repairs to the church roof are being made, which are necessary before the auditorium can be redecorated.

Correspondent.

Adams Center, N. Y.

The young people of the denomination do serve most of the way in which they carried through the first project the board proposed to them. Two weeks ago the Young People's ward treasurer, Mr. Earl Cran, forwarded a check to Rev. Orville Babcock at Adams Center, to cover the cost of sending the organ to our South American friends.

The total bill was $33.20. This amount covered the crating the organ, transportation to the depot, freight to New York, and shipping to South America. Insurance was also included in the bill.

The Beacon.
Sarah Oliver, N. Y., also an active worker in many town and church organizations. For the past ten years she had made her home with her daughter in Elmira, N. Y.

She is survived by a daughter, Louise K., of Elmira; two sons, William Lee, of Cleveland, Ohio, and Edward A., of Elmira; a sister, Mrs. Mary L. Van Harlingen, of Youngstown, Ohio; five grandchildren and four great-grandchildren. Farewell services were held March 2 in Elmira, followed by cremation. Burial will be in the Alfred Rural Cemetery in the spring.

Contributed.

Langworthy. - John D., son of Oliver and Phoebe Langworthy, was born October 25, 1886, and died February 8, 1940, in Hopkinton, at the home of Mrs. Walter Fields, where he had made his home for several years. His wife, Flora Carpenter of Peace Dale, R. I., died shortly after their marriage. Mr. Langworthy had been the oldest resident of the town of Hopkinton for several years. He had been blind for over thirty years.

He joined the First Seventh Day Baptist Church of Hopkinton by baptism February 14, 1874. He remembered attending services in the house of worship where it stood at Meetinghouse Bridge. He retained his membership in the old church to the time of his death.

Surviving are two nieces, Mrs. Frank N. Wilcox of Westerly and Mrs. Fred L. Hiscox of Baldwin, L. I.

Funeral services were conducted by his pastor, Rev. E. T. Harris. Interment was in Oak Grove Cemetery, Ashaway.

H. T. Larkin. - At Howard, R. I., January 2, 1940, Eliza Saunders Larkin, aged eighty-two years. Mrs. Larkin was the daughter of Charles and Sally (Stanton) Saunders and was born in Westerly, R. I., June 22, 1857. Early in life she became a Christian and was baptized and united with the First Seventh Day Baptist Church of Westerly. She loved the church and the cause of Christ. The Bible was a source of comfort and joy to her.

She leaves to mourn her loss, one son, Charles S. Larkin of Westerly, a grandson, and a granddaughter.

She also leaves a brother, James A. Saunders of Westerly, and a sister, Mrs. Lucy T. Tucker of Norwich Town, R. I.

Farewell services were held at the Avery Funeral Home on Thursday afternoon, her pastor, Rev. Harold R. Crandall, officiating. Interment was in Oak Grove Cemetery, Ashaway.

Tefft. — Lawrence B. Tefft, only child of the late Hermie and Eta Satterlee Tefft, was born in Berlin, R. I., March 25, 1888, and died February 17, 1940, at his home in Berlin. During the World War he served overseas in Baking Co. No. 334. He was operating a bakery at the time of his death.

He was the son of Mrs. Gay Cunningham and Mrs. Henry B. Riley, both of Westerly. He leaves his wife, Phoebe (Stanton) Saunders and was born in Westerly, R. I., June 22, 1857. Early in life she became a Christian and was baptized and united with the First Seventh Day Baptist Church of Westerly. She loved the church and the cause of Christ. The Bible was a source of comfort and joy to her.

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H. R. C. Tefft.

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