local society was presented the Rhode Island C. E. Banner, for the largest denomination coming the longest distance. Harold Collings, Jr., of the Ashaway society was presented the banner, which may be kept until the next state convention, and accepted it in behalf of the society.—Westerly Sun.

Farina, Ill.

As announced by the pastor, the church is well ahead of the yearly schedule in our denominational payments, and the outlook is that we will be “all out” before the end of the year.

On February 21, 1891, Oscar Clarke Wells, the son of George and Emma Brown Wells, and Inez Fitz Randolph, daughter of Silas F. and Emily Lusk Randolph, were united in marriage at the home of the father of the bride in Farina, Ill., the pastor of the Seventh Day Baptist Church, Rev. C. A. Burdick reading the lines. Fifty years later within a stone’s throw of the scene of their marriage, this worthy couple observed their golden wedding anniversary under most happy circumstances, with all their children present and all the in-laws but one and all the grandchildren with a single exception. Open house at their hospitable home was kept from 2 to 4:30 p.m. on Friday afternoon, and more than one hundred fifty people called to offer congratulations and to present them with numerous gifts.

Sabbath day the family attended church, and the parents with their children and grandchildren sat in a group, a very happy wedding anniversary under most happy circumstances.

FOURTY YEARS AGO

F. and Emily Lusk Randolph, were united in marriage at the home of the father of the bride in Farina, Ill., the pastor of the Seventh Day Baptist Church, Rev. A. L. Davis is president and Mrs. Howard Davis secretary. The program was furnished by the Youth Council and the speaker of the evening was Rev. T. S. Schrader, pastor of the Lutheran Church, Churchville. His topic was, “The New Year Challenge of Youth.”

The Young People’s Social Club met at the home of Mr. and Mrs. Allen Lennon on the evening of February 15. An interesting program was given, consisting of a play, “The Wrong George Washington,” a recitation, songs and a mandolin solo. There were fifty in attendance. Light refreshments were served.

The February meeting of the Doers Sabbath School Class was held with Mr. and Mrs. Arthur Franklin in Rome. As it was the thirtieth wedding anniversary of Mr. and Mrs. Allen Lennon, members of the class, a prettily decorated cake was made by Mrs. Chester Stone in honor of the occasion.

On the Sabbath of National Boy Scout Week, Pastor Davis preached a sermon to the children and youth on “Be a Good Scout.”

The Ladies’ Benevolent Society was entertained at the home of Mrs. Iva Dillman last Wednesday. The society has recently made and tied four quilts that were ordered. Miss Dorothy Williams and Alva Warner, from our church, attended the State Christian Youth Conference in Utica, February 21 to 23.

CORRESPONDENT.

MARRIAGES

Roe - Lewis. — Bertie Roe and Miss Alice Lewis, daughter of Mr. and Mrs. Ralph Lewis, of Stone Fort, Ill., were united in marriage, November 29, 1939, at Charleston, Mo., by Rev. Charles H. Gale of that city. The home address of the young couple is Stone Fort, Ill., Rt. 1.

OBITUARY

Off. — Mrs. Pauline Off was born on September 1, 1860, in Germany, and died February 18, 1941, at the residence of her daughter, Mrs. Harry F. Beam, 42 St. Paul Ave., Irvington, N. J.

Mrs. Off not only professed her religion but she lived it in her home, in her community, in her church. She was laid to rest at the Fairmont Cemetery, Newark, N. J.

VERONA, N. Y.

Recognition of the sixtieth anniversary of the organization of the Young People’s Society of Christian Endeavor was given in the sermon of February 1 — “The Lure of an Ideal.” 2 Timothy 1: 6. When Pastor Davis was living in Rhode Island, he was denominational representative and often met with the executive committee in Fremont Temple, Boston.

The quarterly meeting of the Verona Town Council of Religious Education was held in Durhamville Baptist church. Rev. A. L. Davis is president and Mrs. Howard Davis secretary. The program was furnished by the Youth Council and the speaker of the evening was Rev. T. S. Schrader, pastor of the Lutheran Church, Churchville. His topic was, “The New Year Challenge of Youth.”
THE SABBATH RECORDER

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THE SABBATH RECORDER
rished. An occasional hymn sing might feature a Sabbath afternoon get-together and provide opportunity to become better acquainted with the hymnal.

It nurturing to the pastor to keep a record of the hymns used over a period of time, and a revelation if reported to his people.

The number of hymns in the whole Bible has been published is ... 184

The number of languages in which the whole Bible has been published is ... 227

The number of languages in which the Scriptures have been published is ... 89

The total number of languages in which the Scriptures have been published is ... 1,051

—From American Bible Society.

TRACT BOARD MEETING


Corresponding Secretary Herbert C. Van Horn submitted the following report, which was received:

Your secretary has had communications during the month, from Prestville, Alberta, Canada: British Guiana, South America; Auckland, New Zealand, besides inquiries from several different states. Work in the native churches in these countries seems to be progressing hopefully, with a modest mission being established in Christchurch, the largest city in the South Island of New Zealand. Pastor Johnson asks for some certain books and tracts which have been asked for a subscription to the Sabbath Recorder. Payment for supplies will be made as soon as restrictions are lifted on money remittance from the country.

Eighteen letters and two postcards have been returned. To particularly interested Sabbath keepers have been returned. To particularly interested...
When my heart was seared with sorrow, and I thought the sun would never shine again, my church drew me to the Friend of the sorrowful and whispered to me the hope of another morning, eternal and fearless.

When my steps have slipped and I have known the bitterness of sin, my church has believed in me and woefully she has called me back to live within the heights of my soul. Now have come the children dearer to me than life itself, and my church is fortifying me to train them for all joyous and clear and Christly living.

My church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live now, I have relinquished the torch of a living faith.—First Church Pulpit.

**In MISSIONS LIES OUR LAST CHANCE**

By Dr. Vere V. Loper

In these days when great nations are breaking apart in the wild fury of war, the Christian churches of the world are drawing more closely together, and the Christian state and statelessnike cooperation. In these days when small nations are being swallowed up by the greed of empire, the native churches of subject peoples have risen with the Madras Conference and the ecumenical movement to a place of dignity in world Christianity. In these days when wild organs of nationalism are bringing the world to the edge of an abyss where the vision of tomorrow is more than a prophecy, missions are going along the path of world reconstruction.

Once the task of missions was that of saving souls from eternal death. Now missions are in the vanguard of those forces which seek to save civilization itself. The wisest and strongest today that in missions lies our last chance to build Christians living in a Christian world community. Missions are in the forefront of the great denials. The struggles of nations for power and for wealth, using the tools of destruction, are built upon half the love of a little child, of home, or the great compassion for suffering mankind, are evidences on a small scale that "God is love." So the great task of the Christian individual and church is to keep alive the heart of religion. In simple ways, the love of a little child, of home, or the great compassion for suffering mankind, are evidences on a small scale that "God is love."
The Sabbath Recorder

discover how he may become a living part of me; to acknowledge his leadership in all things, and apply his love in all my relationships between God and my fellow men.

Prayer—O God, make me to regard the Christ as the guide of my soul, and in the nurture of thy love strengthen me for the trials and work of life. Amen.

Friday, March 28

How long wilt thou mourn for Saul, seeing I have rejected him? 1 Samuel 16:1. Read Philippians 3:13-16.

Time tempers the hardships of the past, and the future is filled with the unknown. Some find pleasure in living in the past, and neglect the future. Others may so revel in the present and anticipate the future that the past is disregarded. Both contribute to the continuance of human life. We cannot dwell in the past, but by understanding it we may guide our present in vital living. The present is before us, let us "stretch forward to the things which are before." Pray—Help us, O God, to reap from the wisdom of the ages the impelling truth of thy love, and be enabled to guide our present in vital living.

Sabbath, March 29


Sabbath keeping may be a system of "don'ts," as was taught in Jesus' time. But the Son of man restored it in its positive place as a community observance. It is not just for the Jews, it is for all. Although withered hands are not our work, there are numberless withered hearts, hopes, and souls. Men and women, who once were high ideals are everywhere. Only wholeness of life can give us the joy we seek. Let us search for the complete life for ourselves and for others in Christ.

Prayer—Enable us this day, O Lord, to worship thee in service and love. Make us thy tools to work in thy service and love. Make us thy tools to work in thy service and love. Make us thy tools to work in thy service and love.

RESOLUTIONS

Whereas our heavenly Father has taken from our companionship in this society our friend and co-worker, Mrs. Elizabeth Barber; therefore be it

Resolved, That Mrs. Elizabeth Barber, a member of the Pawcatuck Seventh Day Baptist Women's Aid Society for many years, was a faithful worker and regular attendant. Her good judgment in all matters was admired; she was esteemed by all who knew her. Her presence with us will be greatly missed; also be it

Resolved, That these resolutions be spread on the records of this society and a copy sent to the family.

Jesse Woodmansee,
Edna Saunders,
Committee on Resolutions

WOMAN'S WORK

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met in regular session March 9, 9:30 a.m., in the different Sabbath school room, with the following members present: Mrs. J. L. Skaggs, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. Hallie May, Miss Greta Randolph, and Mrs. R. P. Seager.

In the absence of the president, Mrs. Skaggs presided and Mrs. Seager was appointed secretary pro tem. As the secretary was not present, no formal report was given. The treasurer's report was read, showing a balance of $732.67. The report was adopted as read.

Respectfully submitted by the Committee.

REPORT OF THE WAYS AND MEANS COMMITTEE

To the Woman's Board:

Your Ways and Means Committee met with Mrs. S. O. Bond on February 13. Members present: Mrs. Edward Davis, Mrs. Bond, Mrs. L. J. Skaggs, and Mrs. J. L. Skaggs. Report of Mrs. J. L. Skaggs, promoter of evangelism, Rev. M. C. Van Horn. Also we had a letter from our nonresident member, Mrs. Eldred Bancroft, W. Va.

Letters have been received from the field as follows: Rev. L. F. Hurley, Rev. E. E. Sutton, Rev. J. H. Smith, Miss Clara Loobord, Pastor Oliver Lewis, Mrs. R. L. Butler, Rev. A. N. Rogers, Mrs. L. J. Wilkinson, Rev. G. D. Harpa, and Rev. E. A. Witter.

The encouragement, prayers, hopes, warnings, and suggestions of these letters are much appreciated and will help to guide the planning of this committee. The calls for the promoter of evangelism on the field have been co-ordinated and listed on the work chart, pending further correspondence which is now being carried on. This chart of field work is available for the inspection and approval of the board.

Mr. Van Horn is in need of stationery for his work as promoter of evangelism. He has presented a suggested heading and has made some inquiry as to expense. Perhaps an itemized account of the office fund should be given to the promoter of evangelism in the form of a check. We recommend that $10 be added to this fund.

Mr. Van Horn is going on with the Ritchie Church as planned and was as reported to the board at the February meeting.

Respectfully submitted by the Committee.

REPORT OF PROMOTER OF EVANGELISM

For the month of March, 1941

Early in the month plans were begun for carrying on a campaign for personal evangelism in the community of Berea. Many there are entering into this work with enthusiasm, and it is hoped that in spite of the field weather and bad roads the anticipations of the people will be realized. The last two weeks of the month have been spent for the most part in Berea, and as the Lenten season continues, more and more time will be spent there until Easter.

Considerable correspondence has been carried on in relation to the work, and, with the Committee on Ways and Means, the work for the summer has been discussed.

Tuesday, February 11, was spent in Pittsfield attending the meetings conducted by Rev. E. Guy Black, W. Va. Doctor Black is a man of wide experience in the field of evangelistic work and his helpers were chosen because of their own work in the ways and means and methods of evangelism. Among the methods suggested were: revival meeting, educational, pastoral, personal, home visitation of family and friends, and others. Anybody in the community may try this method of evangelism, but Doctor Black will have to see which will be the most efficient, without any outside help, for the work to be done in each case. They are: the evangelist, the teacher or school, the pastor, the individual, the organized laymen, the family as a group, and the youth. Rightful place was given by these men to any form or method of evangelism that will bear witness of the Christ and by the authority of his teaching in the hearts of men. However, their emphasis was placed on personal, home visitation and family evangelism. They were all very insistent that there must be a continuous program or a "follow through" in this work, no matter what method of evangelism is used.

No campaign of evangelism should be organized without an understanding at the outset that some phase of the organization will be permanent. This is done for several reasons: (1) that the campaign itself may be observed and evaluated by those who actually did the work; (2) that any phase of the campaign may be carried on the allotted time may be thoroughly taken care of; (3) that the interest of the workers may be kept up by continuing through the use and development of these same abilities; (4) that throughout the year the laymen may share and enjoy with the pastor the work of evangelism, and have a real thrill and growth of spirit that it brings; (5) that those newly won to the church may find the ways, means, and methods of the church in the care of evangelism; (6) that the work of evangelism may become a living, integral part of the organized life of the church.

Respectfully submitted,
Marion C. Van Horn.
YOUNG PEOPLE'S WORK

PRE-COFFEE CONFERENCE

It is good to meet at the close of day, when all is still except for the voice of God which we hear as the wind blows gently through the tree tops, or as the water of the lake waves to its rest, to find the peace of God when the setting sun casts its last rays across the sky. When we are alone in the presence of God, we can put our thoughts of the busy world and be thankful that we are able to commune with him. It is then that we feel free to ask his forgiveness for our mistakes and pray for his guidance of our lives through the coming day.

Gordon Sanford.

Little Genesea, N. Y.

ADDRESS

By Bester Thornague

(Given at the sixtieth anniversary of Christian Endeavor of Milton, Wis.)

Christian Endeavor, not as an organization, but as actual working conditions, may be observed in places thought of by many as uncivilized and heathen. As you have probably read in newspapers and magazines, the youth of China have responded to the crisis of their native land through Christian Endeavor, to give China a defense program that can be envied by the rest of the world. Prior to 1936, the majority of the education centers were located on or near the seacoast where western emigration caused the interest. Contrary to opinions that I have heard expressed in our Middle West, education does not stamp out Christianity, and so the largest Christian centers were located on China's outer shell. Of course there were missions and small schools inland, but not to be compared with those of Shanghai, Nanking, and Peiping. The enrollments in these colleges, high schools, and grammar schools were large, as you are aware from the reports from China and the Science in Shanghali. Christian ideals and Christian fellowship were given to those who desired to attend, and these young Chinese were eagerly given teaching positions in government schools, where many more of China's youth were not so fortunate as to have found that little bit of good and have used it to its benefit.

The Chinese people have always lived in an easy going manner, taking things as they came and shaping everything towards their own ease and comfort. The American people have accomplished this in two decades, while it took the Chinese many centuries, which you might say shows the superiority of Christian Endeavor. When one can China a fierce state of war existed. The Chinese people, under the leadership of Christian trained youth, gave up their historical ease and comfort and rallied to the nation's aid. Selfishness was put aside, and a Christian endeavoring spirit has been in evidence. It is tragic that war has to be such a depressant to the catalyst for this transformation. I sincerely hope that our American smug self-satisfaction, inability to withstand hardships, and selfishness will not have to be thrown off by such a drastic method.

With this new outlook on life, the uneducated youth and the elders of China have been able to hold off their economically hungry savors. For four years the Chinese manufacturers have moved their factories inland from city to city, setting up operations where they knew they would not be bombed periodically. Entire universities have traveled away from the scurges of war. Western scientist, used to working under drastic conditions, found the Chinese a good watch dog and she is also a good beggar. One time when she was begging for candy, I snapped her picture. And if I did not write too long a letter perhaps I may tell you about a dog that would go to church.

Mrs. R. U. Daggett.

Dodge Center, Minn.

February 22, 1941.

Dear Mrs. Daggett:

I greatly appreciated receiving your letter. I, too, am always disappointed when no letters come for our Children's Page. I think we are all interested in the doings of animals, especially dogs. The little dog Queen looks very cute standing on her hind legs and raising her front paws up so beautifully for candy, and I wish all the children could see her picture, but it is quite an expense for the Recorder people to prepare a photo for the paper, so I am the one to enjoy it most. I hope you will send your story soon about "The dog that would go to church."

Sincerely yours,

Missip S. Greene.

THE SABBATH RECORDER

DENOMINATIONAL BUDGET

Statement of Treasurer, February 1, 1941

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The SABBATH RECORDER

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It always makes me feel a little bit sad when there aren't any letters for you. I have it that you enjoyed the Saddleback. I can remember when it was the only paper my folks took.

We have been having a good deal of cold weather here in southwestern Minnesota, and we are cut off from a good many activities in our church. So perhaps I should write a little letter to you, it might be handy to chink in some time.

A week ago Charley Soswell brought out Robert Lindall to dinner, and Robert brought a picture of his Hawaiian guitar, and as Richard, our little grandson, was here with his folks, we all enjoyed it very much.

Richard and Robert are in the same Sabbath school class. I am glad to know that Richard's health is somewhat improving.

I hope the children are always interested in animals, so I would like to send a picture of a dog and her mistress and niece. The dog is a real good watch dog and she is also a good beggar. One time when she was begging for candy, I snapped her picture.

And if I did not write too long a letter perhaps I may tell you about a dog that would go to church.

Mrs. R. U. Daggett.
**THE SABBATH RECORDER**

Dear Mrs. Greene:

Nancy Ewing. I am nine years old. I am in the third grade. I am a brownie scout. I read a letter in the Sabbath Recorder last week from a friend of mine, Joan Burdick.

I have a brother, Bob, and a sister, Barbara, who are in junior high. I have a dog, Topper.

We live twenty-five miles from the Chicago church. Miss Butterfield is my Sabbath school teacher.

I like to visit my grandma and grandma in Shiloh. My mother used to know you when she was a little girl.

Your friend,

Nancy Ewing.

(Yaughter of Paul and Dorothy Larkin Ewing.)

February 24, 1941.

Dear Nancy:

Didn't you see me at the last Conference in Shiloh with your father and mother and Grandpa Burdick? Perhaps you know that our son, Dr. Claire Greene, is a member of the Shiloh Church, so we visit Shiloh more often now than ever.

Does your mother still like jam? When she was a tiny girl, she, with her father and mother, visited us when we were living in Dunellen, N. J. They stayed for supper, and how she did love my jam. It was so big that he dropped it several times in the snow, but at last reached home where he could enjoy it his heart's content.

Charles Young.

March 5, 1941.

Dear Jean:

The end of my page, so I must answer your letter next week.

Your sincere friend,

Mizpah S. Greene.

OUR PULPIT

A MESSAGE TO YOUNG PEOPLE

By Margaret S. Prati

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Ecclesiastes 12: 1.)

In these days when great evil and iniquity are rampant in the world, when Satan seems to be placing all manner of temptation in the path of our young people, I believe a message to them from one who was not so long ago one of them, would be timely, and, I humbly hope, of blessing and benefit.

Young people, as has already been stated, are tempted on all sides by the devil, and he is so subtle and clever that many are drawn away without being aware of it. It is my desire, with the help of the Holy Spirit, to bring before the eyes and minds of young folks some of the snares by which they are so often traps not only young people, but older ones as well.

One of the most prevalent things among the young people today, yes, and the older ones, too, is the use of such expressions as "gosh," "golly," "gee," "darn," "darnation," "jimmiey," "shum," "darnation."" 

Dear young folks, do you realize that such expressions are actually swear words—that they are actually cursing, when you use them? Let me give you some of Webster's definitions of these expressions. First, the word "gosh." Here is what I found in Webster's International Dictionary concerning the word: "Gosh—a substitute for God, used in minced oaths." "Golly—a euphemism for God—used in minced oaths." In other words, just a more delicate way of taking God's name in vain. The expression "golly" was pronounced in its original form, by children, as "golly," or "gosh." What does that say about a 12-year-old boy using the word "gosh"? Does it say anything about a young man using it? See what Webster says about it: "Gee—a form of Jesus—used in minced oaths." Regarding the word "darn," "darnation," listen to this: "colloquial euphemisms for damn, damnation, damned." Perhaps the young folks will say, "That is only what man says." You can't question the dictionary's authority on other definitions—why do so on these? Yes, these are only what man says. But be it noted that God's Word says about oaths and swearing. We all know that one of the Ten Commandments is "Thou shalt not take the name of the Lord thy God in vain . . .," and we all know that that is nothing more nor less than swearing, or cursing. But there are other places in God's Word about this, isn't that so? Here is what the Lord Jesus himself said about swearing—listen: "ye have heard that it hath been said of them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths, but I say unto you, Swear not at all."

Another way in which Satan lures the young people is by dressing up worldly amusements, and especially many of our young people attract each other to the eyes of many unsuspecting ones, such as the so-called "beer parlors," movies, beautiful ballrooms, and other such places of worldly amusement, some of which are dens of iniquity and obscenity, where decent, self-respecting youth should never be seen. How many of you don't take heed to yourselves what they are doing in these last days? "Would you like to judge Jesus into such a place with me? Would I want Jesus to go wrong? Jesus, the beloved disciple, says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Would you go into places where you would be ashamed to confess to your Lord? If you would stop to ask yourselves such questions, you could never go wrong. Remember, Jesus sees us wherever we go; he hears every word we say, so don't it behove each one of us to be extremely careful of the way we conduct ourselves? Don't allow sin to get a foothold in your life; don't cast "deuce" and "darnation," and "darnation," and "jimmiey," and "shum" into your places of sin by blinding you to these things; don't go into places where you would be ashamed to have the Lord of heaven and earth know you wouldn't be willing to take him with you.

Still another trap of the devil is the so-called "styles" or "fads." I have no objection to keeping up-to-date, when one is reasonable about it, but how many Christian people today fall right into every fad and new style that comes along, decent or not, young and old alike? Take, for instance, the women dressing like men. Listen to this: "The woman that shall put on a man's garment, for all that do so are abomination unto the Lord thy God." (Deuteronomy 23: 25.)

Another is the matter of bobbed hair. God's Word says, "if a woman have long hair, it is a glory to her, for her hair is given her for a covering." (1 Corinthians 11: 15.)

Again, there is the question of modesty. Paul, in 1 Timothy 2: 8-10 says, "I will . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becomes women professing godliness) with good works." (1 Timothy 2: 8-10.)

All these things are not sin, but they are not in conformity with Paul's words, when he said, "And be not conformed to this world; but ye be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12: 2.) Again, he says in 2 Corinthians 6: 17, "Wherefore come ye out from among them (the world), and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." John, the beloved disciple, says this: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2: 15, 16.)

We must not leave this subject without referring to the greatest authority of all, our Saviour and Lord Jesus Christ. He says, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (Matthew 6: 24.) Again he says, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7: 21.)

My dear young folks, whom are you serving? Are you serving God or the world? Remember, it has to be one or the other. Someone may be thinking, "If I give myself to God completely, I'll have to give up this, or give up..."
that." Dear young friend, take my word for it, you don't have to give up a lot. Jesus came into your heart and took complete control of your life, and he will remove all desire for anything worldly from your heart. Believe me, it is a wonderful experience, for it hasn't been so long since I gave him full sway in my life, and when I did I lost all desire for anything worldly. The world has nothing more to offer me than can equal the peace in my heart that Jesus has placed there—pray his holy name!

He'll do the same for you, dear young friend, if you ask him to. Give him a chance to show you what he can do in your life—you'll be amazed. Stop conforming to this world, and "be renewed in your mind," and Jesus will do the rest.

"Remember now thy Creator in the days of thy youth."

Schneiderly, N. Y.

DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

A Visitation Campaign and Go-to-church Crusade is being carried on in Shiloh during March. Campaigns with names of non-churchgoers have been prepared and handed to the members, with the suggestion that those receiving the names go out of their way to show the person named, invite him to church, and, if the opportunity offers, talk to him about his soul salvation.

Our ladies served the Rainbow Banquet of Shiloh Baptist Church on February 22. There were one hundred present.

The final meeting of the centennial celebration at Bridgeton high school was held on Monday afternoon for an hour in any event. The Seventh Day Baptist young people from both churches, with some others, meet in a group by themselves, give instruction in the great truths of Christianity.

The church has instructed the trustees to purchase the house and several lots adjoining the church property.

Both our senior and junior choirs are doing splendid work in cooperation, with Mrs. Ella K. Sheppard and Mrs. Martie Hitchener.

Our Christian Endeavor society celebrated its forty-first birthday on Sabbath afternoon, February 22. The society was organized on February 23, 1891. Those who had met together, with several former endeavorers as visitors. Several spoke, telling of Christian Endeavor in the different decades in Shiloh. The meeting concluded with a Rally Song, after Mrs. Elizabeth Fisher Davis, who wrote it, had told us how it came to be.

Correspondent.

Milton, Wis.

On November 12, 1940, the Milton Seventh Day Baptist Church became one hundred years old. To celebrate the event a rather elaborate program was prepared and carried out the Sabbath evening. The program represented the work of the church and to other records and materials which would throw light on the founding and on the work of the church during the one hundred years. During the celebration, reviews were presented of nearly every activity in which the church has participated. A portrait gallery was arranged and displayed in the parlor. This gallery was not limited simply to former pastors, deacons, elders, but also contained pictures of several prominent workers of the church, pictures of buildings, and other matters which had to do with the history of the church. . . .

The two living former pastors were invited to have a part in the celebration at the old-fashioned covenant meeting was held and the communion celebrated on the following Sabbath. a dramatization was presented showing the church's growth and the former members who were brought in by Henry B. Jordan, the first Sabbath day in Wisconsin wilderness and the beginning of the "Milton and Shiloh" or "Shiloh" school which was to be the forerunner of the church, and the first meeting of the church, together with some of the problems confronting a pioneer settlement.

The activities were ushered in with the covenant meeting in which nearly fifty people took part. Then communion was observed on the first two Sabbaths of November. On this Sabbath and the one following, different individuals reviewed the work of the church—such as "The Sabbath School During One Hundred Years," in which were pointed out the changes that had taken place in administration, teaching, lesson material, meeting place, organization, classes, and other matters; "Women in Church Work," in which the women's organizations were reviewed; the support that the women had given to church, college, and other agencies, lists of officers, etc.; "The Growth of the Church"—illustrated with graphs to show the steady growth and the sharp declines when groups would sever their connection with the Milton Church in order to form other churches, notably the Walker Chapel, and Albion Points; and "Blue prints and diagrams to show changes in the church building. . . . a paper to discuss the al's of the building, and the move from the formation of the C.C.E.L. Band to the present Junior, Intermediate, and Senior Y.P.S.C.E. . . . a paper in which was outlined the development of the music in the church, the choir leaders, the organs and the organists; there was a paper to tell of the social activities of the church, and the organized effort to promote the same . . . a paper in which was discussed the administration of the church and church in conduct of the business of the church.

At the morning worship service of November 16, eighteen members of the church, whose membership had extended for fifty years or more without break, were given public recognition and was presented with roses. Then followed the presentation of the album of former pastors, elders, and deacons, with biographical sketches of each. Pastor Hill then delivered the centennial sermon.

On Tuesday evening of November 12, the anniversary of the founding of the church, there were enacted several of the episodes that took place in the history of the church. We saw the Joseph Goodrich family in their home in Alfre, N. Y., as they decided to move their home, way back in 1838, to the Wisconsin Territory; we saw the Goodrich family again in their new home on a cold Sabbath morning in March, 1839, as they decided to invite a group of former pastors and to show what is now Milton Junction, to join in a service to remember the Sabbath, and thus we saw the formation of the "Milton Society," which was later to grow into the Seventh Day Baptist Church—... we saw Elder Stillman Coon as he presided over the meeting in which it was formally decided to form a church; we saw them consider and adopt the articles of faith and the covenant; and we saw them make the oath of membership, and pledge themselves reverently, "and these things will we endeavor to do;" and again we saw them as they are supplied with the problems that confronted a pioneer church.

This dramatization, which was partly dialogue and partly "reader," was prepared by members of a dramatic club who were apprised to arrange for the centennial celebration.

The final meeting of the centennial celebration was held on Sunday evening, November 17, at which time the church ate dinner at the church building. After the dinner we gathered in the auditorium to review the external slides on which were displayed portraits of former pastors, elders and deacons, and others of note. These were supplemented with sketches which were prepared and delivered by Rev. and Mrs. Wil-
Horner knows how they do things here in old Dodge Center.

Yesterday, March 2, the second men's social committee held a social in the parsonage. This committee consisted of Walter Churchward, chairman, with Poes, Thorngate, and Charles Socwell helping. After dinner there was a program given, consisting of songs; reading; harmonica music by the three Bond brothers, Ormond, Claston, and Arthur; guitar music by Mrs. Walter Mason and daughter, two of our Advent friends. The social was enjoyed by all and the returns were very satisfactory to the committee, being $5.00.

Sabbath day, March 1, the Christian Endeavor society, in charge of Ardith Bond Greene, had Mrs. Gardner, a returned Adventist missionary from India, give a talk about the work in India. She was a Dodge Center girl, and she and her husband have been in India for several years. Surely there is much to do to convert these poor people to Christ, but they belong to him just as much as we who are blessed with more and better privileges. We truly are our brother's keeper and we should not rest easy until we have done all we can to help them.

Correspondent.

OBITUARY

Tomlinson.—John R. Tomlinson was born at Marlboro, N. J., November 2, 1862, and died on February 25, 1941, at Hot Springs, Ark., where he was spending the winter. He was married to Mattie J. Harris on November 26, 1890. To this union were born four children: two girls, who died in infancy; and two sons, Earl H., of Pennsgrove, N. J., and J. Ward, of Shiloh, N. J., who survive him. He was a member of the Shiloh Seventh Day Baptist Church.

Mr. Tomlinson retired from his farm some years ago, and has been living in Shiloh since that time.

Five years ago he suffered a paralytic stroke, and has been in poor health since, spending his winters in Florida and at Hot Springs, Ark.

Besides his two sons, he is survived by seven grandchildren and three great-grandchildren. Funeral services were conducted on Sabbath afternoon, March 1, by Pastor Lester G. Osborn, and burial was in the Shiloh cemetery.

L. G. O.

"Don't do anything, till you do it; and when you've done it, stop doing it."

Rev. Everett T. Harris
Alfred, N. Y.

(See "Who's Who," and the sermon elsewhere in this issue.)

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