than I began to feel the influence of God's cleansing spirit, and what a life God had to work on! I began to see myself through his eyes, my dirty self. I was thoroughly ashamed of what I saw. I praise God that he granted me a willing heart and patience to bear the chastening hand that was laid upon me. "Whom the Lord loveth he chasteneth." I am truly glad that I accepted all this, for it is through great trials and testing that we are made stronger. Steadily, and now more gently, the Lord is moulding my life into conformity to his own likeness, until the things I once loved of such questionable nature no longer have my interest. So many blessings has he sent me that "my cup runneth over," and now I cry for sheer joy for his blessed cleansing.

So much did I feel that I had been born again that I desired to be re-baptized, and the same pastor who baptized me first, so many years ago, baptized me again on a Sabbath afternoon in February, 1939. As I waited my turn to go into the water it seemed almost as if the Lord himself stood by me in the flesh and laid his hands upon my head in blessing and approval of the step I was taking.

My God-given talent for music the evil one also perverted for a time. So wily was he that I was led to think if I played for the Lord what I was led to think if I played for the Lord what I played worldly music, composed dance tunes, nature-I played unto the Lord. I was reared in a religious home and influences he gave his life to his Savior. Besides, I was in the audience at Boulder when I gave my recital, later wrote me that I would find "new fields of service and usefulness among the people of the Eastern Association." I found not only that but that the Lord has expanded the "usefulness" into the fields of the brethren of other beliefs here in Schenectady and neighboring communities. I would only boast in the Lord when I say that God has wonderfully used both my husband and me in many wonderful ways since he joined us together as husband and wife three years ago. We sing together in many places and God blesses our efforts to serve him by using our voices to bless others, in turn bringing blessing to our own lives.

Let me say to some soul who may read this, and who may feel a lack and emptiness in his or her own life as I did: Give yourself to Jesus; let him take complete control of your life, and you will find, as I did, that nothing really satisfies but Jesus. I would not exchange the peace and complete content that is now in my life and heart for anything this old world has to offer.

Schenectady, N. Y.

(Condensed and abridged by the editor because of limited space.)

SPECIAL NOTICE

The annual meeting of the corporation of The Seventh Day Baptist Board of Christian Education, Inc., will be held at Alfred, N. Y., at the Gothic, Sunday, October 12, 1941, at 2 p.m., for the election of directors of the board and the transaction of such other business as may properly come before the meeting.

Eugene D. Van Horn,
President,
David S. Clarke,
Secretary.

OBITUARY

Langworthy.—William Henry Langworthy, son of Charles D. and Susan Saunders Langworthy, was born December 18, 1856, in the town of Alfred, N. Y., and died at his home in East Valley, town of Alfred, August 11, 1941.

Born in a religious home and reared amidst Christian influences he gave his life to his Savior at the age of fifteen, and in 1888 he was ordained deacon of the Second Alfred Seventh Day Baptist Church, which office he filled as a sacred trust throughout his life, a period of fifty-three years. Besides his wife he leaves four daughters with whom the entire community as well as the church mourn his passing.

E. D. V. H.
GLAD TO BE AN AMERICAN
A friend hands us a clipping from a recent number of the New York Herald Tribune, which all of us can appreciate.

"Two of you dog, not count our blessings or appreciate very dearly our privileges and liberties. However we may differ as to ways of preserving these rights and privilages of ours, I think, if we come to ultimate trial, we are ready to defend them, even with our lives.

The article referred to contains a letter from an American citizen of foreign birth to the President of the United States. The writer of the letter says:

I am a married man twenty-eight years old; a native of the United States. I am a free-born citizen, coloured, and I feel about being an American.

My ancestors were to Slavonians, my wife's are English; but we are Americans.

I look at my refrigerator, my oil heater, and my radio, and I'm glad I'm an American.

My children get cod, liver oil, nourishing food. But a doctor's worthless advice. They'll be glad they're Americans.

This morning I went to church. Amongst my neighbors, unafraid and unmolested, I thanked God for giving me all that I have. I went home to my wife and kiddies. My little boy, Douglas, came running and said, "Hi, pop. You forgotten me?"

I said, "Sure, Doug. I'll take you to see the river.

"And we'll stand on the bridge and see the cars, pop?"

"Sure, Doug. "Pop, see the sun. Look see.

It's shining in the car's window." "Yes, Doug, the sun's shining on all America."

After our walk we came home and sat down to a beefsteak dinner, and my boy said, "Mommy, are we going to have green beans, and corn on the cob?" I said grace with tears in my eyes. I'm proud to be an American.

This afternoon we listened to a radio rebroad-cast of British children, here in America, talking to their parents in England, and I was proud to be an American.

Tomorrow I'll go to work. I work in an electrotype foundry, and I love my job. I made it, in fact, from errand-boy to production manager in two years. I had ideas and I told the boss about them. He's an American.

Tonight, before going to bed, I told my wife, "Honey, I'm going to buy a large flag and hang it out the window. The President wants every one to pledge allegiance to a new and united America. And, honey, I'm going to do my part, because I'd rather be an American than anything else on earth."

It is a good letter and should appeal to all lovers of their country who read it—whether they are children of immigrants or the great-grandchildren of the first settlers. It is a good letter and should appeal to all of us.

APPEALS FOR NEEDED FUNDS

Relief funds are needed to provide for fifty million people in China, according to the Committee on Foreign Relief Appeals in the Churches; for hundreds of thousands of children in Europe who are undernourished and ill; for thousands of these same women in Europe who are friendless and without support; for nearly four million refugees of the who new occupation of body and mind; for twenty-five hundred American "orphans" missions that may be doomed without help; for refugees, war workers, and embattled civilians who need relief, guidance, and training.

Last year the churches fell far short of the amount needed, only $675,000 being raised. This year, $2,000,000 is being asked for. The work is going out to make World Wide Communion Day, when Chris- tians of the world have joined in their respective churches at the Lord's Table, the occasion for a special relief appeal.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder,Entered as second-class matter at Plainfield, N. J.

Vol. 131, No. 14
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THE SABBATH RECORDER

Doctor Davis has increasingly grown in power and ability as a preacher and pastor during the years since he was ordained as an elder in 1893. His work has been greatly appreciated by his church and the community. He has served as a pastor and district superintendent. His work is characterized by dedication and hard work.

Dr. and Mrs. Davis will reside in Salem, W. Va. They will continue to be active in their church and community.

INTERESTING NEWS ITEMS

The most significant thing about the Williamstown Institute (last August) was not what they said, but the fact of the institute itself. It was a manifestation of the power of ideas to change lives and communities. It was an example of the power of education to build a better world.

Edgar D. Van Horn
President
David S. Clarke
Secretary

"Capitalism at its worst: a big 'I' and a little 'u.'"

THE SABBATH RECORDER

DAILY MEDITATIONS

(Prepared by REV. Earl Crum, Waterford, Conn.)

Sunday, October 12

Read Matthew 25: 14-50.

Unto each of us are given special gifts. Some are gifted in music; voice or instrument; some, gifted speakers; some make excellent teachers; some are gifted only to serve. And service is the greatest gift of all. The church is a richly endowed with these gifts and talents. We should let our voices be used for his praise. We who can teach should offer our services to lead others into a knowledge of Christ. And to those who think they have no special talent, there is always some way that we can serve for Christ. There are many things that need to be done about the church—let's give a willing hand. We can always greet others and make them feel welcome at our services. But more than that, we can all give to Christ as we help the unfortunate about us.

Prayer—Our Father, thou who hast given unto us life hast also given unto us special gifts. May we prove true stewards. Help us to be continually serving thee. Amen.

Wednesday, October 15

Read Matthew 5: 38-42.

"Give to him that asketh thee, and from him that would borrow of thee turn not away."—(Luke 6:30.)

The Jewish people had laws governing their actions in regard to giving. In the Sermon on the Mount, Jesus had been commenting on some of these laws. In some cases he had said that the thought contained in their laws. In others he carried the thought much further than the old statement ever did. And that is what he did when he gave the teaching. He showed us how to give. People were to care for strangers who stopped with them for the night. They were to give to the poor of their own race. Jesus says if a man would force you to give him something at all; love him more of your own free will. Then he says, "give to him that asketh thee, and from him that would borrow of thee turn not away." The idea of should be enough. To be Christian givers, we should give because we want to give, not because we feel obligated to give, nor because, someone else is going to give. We should be concerned about the gifts of others, but will give all that it is possible for us to give, and leave that a secret matter between us and God.

Prayer—Help us, our Father, to give that we may help to bring thy kingdom on earth, and not to receive glory for ourselves and honor of men. Amen.

Tuesday, October 14


"Such as I have, give I thee." In this portion of Scripture we have several truths about Christian giving. "Such as I have. We may help someone who is unable to work as he once did. We may help a busy mother in her home. We can always give a Christian greeting. We can make friends of those who are more unfortunate than we are. Such a friendship may bring great results for Christ. We may give words of comfort to those in sorrow. We may help them to see the plan of God for the world. We may help them to desire to find happiness and a purpose in living in Christ.

Prayer—Thou who hast given so much to us, help us to give of such as we have, that thy kingdom may come on earth. Amen.
We usually think of this parable in terms of forgiveness, but there are two examples of giving recorded here also. Not only did Jesus want to present the correct way of thinking and living, and he did present it in its fundamentals. He presented the basic truth, and he gave them to mankind. These basic truths are good for all the earth as long as time shall turn the wheels. Science and religion are allies, but I think I remember sometimes religion had an idea that science was the work of Satan. The Church once more be the Church and win men of learning and culture within her fold, a time when the rich and the poor, the high and the low, educated and illiterate meet once more as a family of God's children. We love the truth, and we love it to the extent that we have a terrific drive to us to demonstrate to the other fellow what he is missing in living a life of falsehood, and wastefulness, when the kingdom of heaven is within his reach. And we must have a personality that will prove the worth of what we claim.

The whole world is neighbor to the other fellow in a real practical sense in these days. My son-in-law said awhile ago that he got more eggs when he kept his hencoop locked. It does work to keep the neighboring people from thinking too far away from what you are thinking; but if you can educate them the process of them may not be normal "think" about yours, affairs look up right away. Some of our cattlemen on the border used to say the time they were in Mexico have had a habit of thinking out the people across the border. After what I have endeavored to point out, you can see what is needed is to bring their standard of living up to the thing you ought to be as Christians. You know that if all the people are barbarous, there will be feuds all the way to the line. If we're barbarous, there will be more or less friction. But living beside those who love the things of Christ, you do get a feeling of the landscape completely. So this is our job. It must be done; we must persuade the

One of the foremost religious educators of the times makes the statement that evangelism is one of those terms which defies an adequate definition. I looked in the dictionary to discover what the makers of language had to say about it, and found this: "Evangelism is an earnest effort to spread the gospel of Christianity to the world." Christian, the word for humanity? The gospel is good news, and the good news as presented by Jesus was mostly that "the kingdom of heaven is at hand." My reaction when I was small was to think about this kingdom of heaven was that it was a place where the good congregates after passing out of this life, but experimenting with Christianity for sixty-five years has given me a somewhat different and more important viewpoint. I am sure that Jesus meant something vital in order to define the term, and to convince Jesus that he wanted to present the correct way of thinking and living, and he did present it in its fundamentals. Not only to the basic truth, and he gave them to mankind. These basic truths are good for all the earth as long as time shall turn the wheels. Science and religion are allies, but I think I remember sometimes religion had an idea that science was the work of Satan. The Church once more be the Church and win men of learning and culture within her fold, a time when the rich and the poor, the high and the low, educated and illiterate meet once more as a family of God's children. We love the truth, and we love it to the extent that we have a terrific drive to us to demonstrate to the other fellow what he is missing in living a life of falsehood, and wastefulness, when the kingdom of heaven is within his reach. And we must have a personality that will prove the worth of what we claim.

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other fellow that there is a more perfect way to live, that we know the way, and can show him. You ask, How are we going to do that? Do you want to follow him? Was he attractive? We cannot imagine him any other way, and that is the way we think of him. He had the truth about living, he was attractive, and he was a good story teller. We are telling his stories yet. One of the first things we must do is learn to respect and love Jesus.

We need a passion for souls, but we must have a passion for truth. The whole Christian system was the outcome of the Sabbath system. If there had been no Sabbath system of religious education, there would have been no system of thought amongst the people of the Sabbath. I attended a funeral some ten days ago in our old Pawcatuck church. I was invited to have an honorary part. There were many people there who were invited to have more or less prominent part in that service. The local paper had a notice in it, "Please omit flowers," but the people wanted to send flowers and there was a bank of flowers from one side of the church to the other. There were two young men there, who were part in the service. One spoke briefly and the other one played softly some of those old beautiful hymns. These two young men that there is a more perfect way to live, that we know the way, and can show him. You ask, How are we going to do that? Do you want to follow him? Was he attractive? We cannot imagine him any other way, and that is the way we think of him. He had the truth about living, he was attractive, and he was a good story teller. We are telling his stories yet. One of the first things we must do is learn to respect and love Jesus.

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The last word cannot be said about Christ. Only those who experiment deeply in the mysteries of the kingdom of heaven see and know the truth. A man is a young man, and sees himself. He discovers his selfishness, his silly pride, his fears, his greed, his base instincts rising up in him, no longer under any moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of peace. It is meaningless to pray in the morning and to live like a barbarian the remainder of the day. True prayer is a way of life; the truth is a way of life. The last word cannot be said about Christ. Only those who experiment deeply in the mysteries of the kingdom of heaven see and know the truth. A man is a young man, and sees himself. He discovers his selfishness, his silly pride, his fears, his greed, his base instincts rising up in him, no longer under any moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of peace. 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cepct. If they could endure such hardships we must mean that verse when we sing it. We can and we must be true to our God and to the faith entrusted to us by our forefathers.

Boulder, Colo.

WOMAN'S WORK

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

WITNESSING TO THE COVENANT

(Prepared from notes used by the promoter of evangelism in his address at the Woman's Hour, Wednesday, at Conference)

Each one of us as a Christian and as a church member has made an agreement with God. When we decided to become members of a church, we made a covenant, or a promise to God. Now we begin to see the sacredness of our church membership covenant. We called it a church covenant but in reality it was a covenant to serve God and our fellow church members.

In our covenant we have determined to live this life according to the will of He who created us. That is the significance of that covenant. Does it pervade the atmosphere about us? Does it permeate the life of our church and the lives of its members? Does our church membership covenant, our devo- tion and earnestness be tested by our will- ingness to work alongside each other in the service of our Lord?

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We are to succeed in our church work. We are to see to it that our church membership covenant, our devotion and earnestness be tested by our willingness to work alongside each other in the service of our Lord.

As we look at the church covenant, we realize the significance of that covenant. Does it pervade the atmosphere about us? Does it permeate the life of our church and the lives of its members? Does our church membership covenant, our devotion and earnestness be tested by our willingness to work alongside each other in the service of our Lord?
They ask, How can we be more effective in covenants, reconsecrating, readjusting, bringing others to Jesus? I venture to make of crisis, and among other things they feel in the working out of a new order? The transition of the present crisis and become vitalizing, remaking life. Neglect any phase of information, but be with him through the crisis and work with him through the crisis and give, if not a solution, at least the best, most satisfying, most acceptable answer to that the Christ way can "go to your people, and accept their feelings and attitudes, their motives, needs of the future, or have been sympathetic with themselves a faith is a message of fellowship, universal Fatherhood, world mindedness, and comradeship.

This brings us to our second thought when we say there is a crisis. It is the time of decision, the time when new methods, new movements, new habits, new decisions have their birth. It is a time of renewing old covenants, reconsidering, readjusting, revitalizing, remaking life. Many people feel the impact of this time of crisis, and among other things they feel the inadequacy of their personal witnessing. They ask, How can we be more effective in bringing others to Jesus? I venture to make a few suggestions, which I believe will be helpful.

First of all, know your Bible. Do not neglect any phase of information, but be sure you know your Bible so that you can make practical application of its teachings to the problems of your people and use it. Second, know your people; even the "least of these" to whom you go. Know their feelings, their hopes, their motives, their fears and anxieties, doubts, hopes, and aspirations. Be a peacemaker, a merciful, rejoice with them, be sympathetic. Then bless them, ye shall be blessing. Know your people and love them. Third, know the times. Be conversant with the pressures that bear upon the human mind, the times, and understand how they influence people, and be sympathetic with their reactions. Jesus knew the times, his people, and his Bible so well that he could bring all three together in a practical application to life and give, if not a solution, at least an acceptable response to life's problems.

If we know these three things we shall face life, with calm, untruffled assurance, and we can go to people an enunciated and speak, knowing that of which we speak, knowing that we can render service and that we have a message to give. The burden of our message will be that the Christ way of life is the best, most satisfying, most abundant way. It will be Jesus and him crucified, but the message will dwell upon the fact that he lived his life day by day, criticized, tested, ridiculed, loving, compassionate. Ours is a message of life; it is not a faddist message placing all emphasis on the second coming, or a second blessing, or any other single phase, but a message full in scope, giving all phases their proper place.

Amid the striking characteristics of the message is its simplicity. Almost all the words needed to express the basic appeals and reactions of this life even in its abundance are one syllable words. "Come and see." "Be thou clean." "Go, and do thou likewise." "Here am I." "Love, joy, hope, peace, grief, sin, Christ, God. And very close to its simplicity is its directness. If we are as direct as Jesus was in presenting our message there certainly will be no hedging or beating around the bush. It will be as direct as, "Thou art the man." "What doest thou here?" "Such as I have I give unto thee." With its simplicity and directness the message must be graphic; sufficiently graphic so that there is no gaping abyss between the teaching and its practical application. And the message must be presented in space (Job 26: 7; Jer. 31: 37), but it has much to tell us about the stars. They are innumerable (Jer. 33: 22), but God calls them by name (Ps. 147: 4), and keeps them in their orbits without their colliding. The Bible also speaks of the different magnitude of the stars, but yet there is a message of fellowship, universal Fatherhood, world mindedness, and comradeship.

At least four of the constellations are mentioned in the Bible, three of them by name. The Pleiades is one of them. In Genesis 1: 14, we read that God said of the heavenly bodies, "Let them be lights in the heavens to divide them by day and night, and for seasons, and for days, and years." "For signs"—any sea captain could find his way home from any place on the earth by the Pleiades. Someone has said, "You cannot lose a man on this earth who keeps his eyes on the heavens." That is true spiritually, too. "For seasons and the days at the heavens." The inclination of the earth's axis plus its revolution around the sun make the seasons—and the stars tell when they come. For days, and years, and thousands of years." Thence into diurnal revolutions and orbits were discovered. Not only does the Bible teach us about the movements of the sun, and that the earth is spherical (Prov. 8: 27; Isa. 40: 22), rotating and revolving (Job 38: 14), and pend in space (Job 26: 7; Jer. 31: 37), but it has much to tell us about the stars. They are innumerable (Jer. 33: 22), but God calls them by name (Ps. 147: 4), and keeps them in their orbits without their colliding. The Bible also speaks of the different magnitude of the stars, but yet there is a message of fellowship, universal Fatherhood, world mindedness, and comradeship.

This is a message of fellowship, universal Fatherhood, world mindedness, and comradeship. It is a message of encouragement, of courage to face life. It is a message of expectation for a future life more abundant. It is a message of fellowship, universal Fatherhood, world mindedness, and comradeship. It is a message of encouragement, of courage to face life. It is a message of expectation for a future life more abundant.
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A CHRISTIAN VIRTUE

One of the things that we Christian young people need is enthusiasm. To anyone who watches our everyday lives, there can be no doubt that we have enthusiasm. We display it in the field of sports, in the field of hobbies, and some of us in the field of work. Webster’s dictionary tells us that enthusiasm is “ardent zeal in the pursuit of some object. An ardent zeal in pursuance of its aims is necessary to the continuance of any institution.

Do we have this unflagging interest in the church and in Christian activities? Do we ardently pursue the better things of life? Are we attempting to enlarge our religious church and to the further development of ourselves. This essential is enthusiasm.

Jack Foster had no education, but he felt it his duty to tell others of Christ. He heard of Colgate Academy at Hamilton, N. Y., so he gathered together what money he had saved and entered the academy. Twice he entered the academy but had to leave because he lacked funds. Then, after a discouraging five years' work at odd jobs, he secured a job on a dairy farm. While working on this farm he had time and received money enough to enable him to enter Colgate Academy. Clarence fostered this position for the eight years during academy and university training. Soon after his graduation he was asked to go to western China to teach in Union University and Cheng-tu. A few years ago he was still there as a Christian missionary.

All of us cannot and do not want to follow the steps of this ardent Christian. But it is a privilege as well as a duty to look upon the mission of the church and our lives and to raise our lives and the lives of others nearer to the level of Christ’s.

A poet named Butterworth has written these true words:

I, too, was sorry that I could not be at Conference this year. I have a pretty sure love for it. Yet more people read it than any other book in the world, and more copies of it are sold than of any other book. But I can teach us if, and it is never so dark in the evening, as an observer might feel justified in saying that, if God is love. what is this Book? I can hear him ask you, I glance out of the window just beside me, from time to time, to see what is going on in my line of vision. Cars go by filled with grown-ups and children, perhaps on a Sunday afternoon pleasure trip; boys and girls go by on their bicycles, or sometimes on their roller skates; not many people walk by...
The light is still shining in the darkness, for the darkness has never put it out. In the twentieth century, there is a far more subtle vanity. We have made steel and worship the dynamo and seek the pull of the spiritual. The light is still shining in the darkness, for the darkness has never put it out.

Sometimes one will pose the question, "Which is greater, creation or redemption?" The purpose of the coming of Jesus, slain as a Lamb of God's sacrifice, is of the essence of his being to love. Evil was not true, and that God is not indifferent; that he is taking a respite from the heavy task of running the world. This is the quintessence of "humanism" as a cult—confidence in man's unassisted power to secure his own salvation.

There are no short cuts to a good world, because it is not an abstraction that is sought. What God has desired, and his creation, is to perfect personalities. To that worthy and lofty goal there can be no easy road. We sometimes feel that conditions should be manipulated through Business and the way easy for us, while others may be laboring under difficulties and living by the hand of God. Let us never forget that. If we are to get his mind at all we must try to think in terms of mankind and must seek the welfare of all.

God did not start out with the race under one plan and then when that failed rub the sum off the slate and start all over again. We may sometimes, from scratch. What we speak of as redemption through Jesus Christ is not an afterthought on the part of God. The plan of God for mankind is revealed in his purpose in creating man in his own image. Man was made to be like God. God had to take the risk if the earth were to be worked out in harmony with the plan that he still presents to us: "Come, let us make man in our image.

Sometimes one will pose the question, Which is greater, creation or redemption? Then he will hasten to answer his own question. Redemption is greater than creation. That is clearly shown by what God did not do. He did not start out with the race under one plan and then when that failed rub the sum off the slate and start all over again. We may sometimes, from scratch. What we speak of as redemption through Jesus Christ is not an afterthought on the part of God. The plan of God for mankind is revealed in his purpose in creating man in his own image. Man was made to be like God. God had to take the risk if the earth were to be worked out in harmony with the plan that he still presents to us: "Come, let us make man in our image.

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DENOMINATIONAL "HOOK-UP"

Rockville, R. I.

Baptismal services were held Sabbath, September 13, when six high school scholars of faith last April during the Preaching of Belief. They are Eileen, Lillian, and Carolyn Spencer, Alice Woodmansee, Shirley and Eugene Palmer. The service was held in the "Mill Trench" where scores of Rockville members have been baptized during the last half century.

The six were received into membership of the church last Sabbath (September 20) the right hand of fellowship given, and a special communion served.

Battle Creek, Mich.

From the Church Bulletin and notifications we learn of a new bulletin board recently erected on the church lawn at a cost of $150; of one recent baptism and seven of one recent baptism and seven

There was an attendance of thirty-nine at the meeting of the Ashaway C. E. society in the First Hopkinton Baptist church Friday evening, the leader being Miss Dorothy Whitely whose subject was, "The Rose of Lower Lights. Following a short song service, Miss Jean Coon read an article on Jesus, the Light of the World," and Miss Constance Coon read, "Shining Through Right Living."

Mrs. Florence Wells sang a hymn, "Let the Lower Bow Be Burning," after the leader read an article on the origin of the hymn, as Rev. Ralph H. Coon made a black-board sketch of an ocean scene on which lights were prominent.

At the conclusion of the meeting the usual half hour of Bible study and talk by Mr. Coon was finished, the door was opened, and a good audience assembled; and after the sermon, I related the statement I had received and said, "Now, I would like to know how many of you will try in your own way to make these meetings a success? I am not asking now that you become religious, I may do so later. Some of you can sing, and I hope some of you can pray, and you can all help keep good order, and all of you that each in your own way will try, rise to your feet." My whole congregation arose. I announced meetings for the next day and evening, dismissed the audience, and said, "I am always time order, for me that you would remember."

Among them was the man and his family who owned the platform, and it was never again used for such a purpose. The man was John, and the owners of the platform were his parents, who had owned the platform for ten years but was kept from it by his husband, and quite a number of others.

One man living near the school house was not unwilling to have the platform erected, and said that he could not come to the day meetings, but would come at night. He did not want the men to have the platform, and said that he had a privilege, and it was not used for such a purpose. The man who presented the request was not re-

THE SABBATH RECORDER

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R. L. B.

Dodge Center, Minn.

The pickers of the "Goose Acre" tomato field planted by the Sabbath school of the Seventh Day Baptist Church were treated to a very lovely lunch last Sunday, Miss Edna Langworthy. This is the second year the plan has been tried by the Sabbath school. The land is furnished by Mrs. Mary Rouseville.

Ashtaway, R. I.

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One man living near the school house was not unwilling to have the platform erected, and said that he could not come to the day meetings, but would come at night. He did not want the men to have the platform, and said that he had a privilege, and it was not used for such a purpose. The man who presented the request was not re- ligious, nor were either of the trustees, and it seemed a novel case. I consented and gave him permission to announce a series of meetings for the next year on a certain evening in March. The time came, and as I walked from the train, I passed a platform which had been built of such form that farm boys could bring their horses up the hill, and down, with ease and speed. The platform was covered with shingles as though the rising generation were to have their children trained there. A man, who was a stranger to the platform, now let down his satchel, sat down, and said, "Now, I would like to know how many of you will try in your own way to make these meetings a success? I am not asking now that you become religious, I may do so later. Some of you can sing, and I hope some of you can pray, and you can all help keep good order, and all of you that each in your own way will try, rise to your feet." My whole congregation arose. I announced meetings for the next day and evening, dismissed the audience, and said, "I am always time order, for me that you would remember."

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THE RITCHIE (BEREA) CHURCH

Some of the best revivals connected with my work were near Berea in Ritchie County. (I was pastor of the Ritchie Church for six months and was with the church and preached for them on one Sabbath and Sunday in each month; but the distance I had to go and the expense on the railroad, and getting back and forth from the railroad, together with the needs of more time at other points, caused me to give up the care of the church.) In one series of meetings at this point, the younger people had come to Christ, but the older ones I had not reached. One morning it all suddenly came to my mind to have a speaking meeting and ask that the speakers make two points: (1) At what age they had set out on the Christian life, (2) How it was with them that day.

When the first one rose to speak I was impressed to note the age. This I did having no idea what use I was to make of the facts thus gathered. After the meeting was over I found sixty persons had spoken, only four of whom had reached the age of thirty years when they were converted; only two of those had reached the age of forty; and some had started earlier. The next night's meeting, all our seekers but one had been converted. I arose and said, "I will not insist now on your coming forward, but these are the facts." Then I talked of the number that had spoken, how young the youngest was, how many had been converted before they were ten years old; how many between ten and fifteen; how many between fifteen and twenty; how many between twenty and thirty; and only two had reached the age of forty. Then I added, "You have all been convicted in these meetings. I presume no one would deny that; and if you will, by you may come to Christ now; but if you are over thirty years of age now and do not come to Christ, it is doubtful if you ever will; and if you are over forty years old and do not come now, it is most likely you never will." Then I added, "I now invite you this once more to come forward for prayers." Then they came, fathers and mothers came, husbands and wives together, and were all, except one, happily converted to God. The second and last week of that series of meetings (I do not remember of ever holding a series of meetings longer than two weeks or fifteen days), we baptised every day but one and broke the ice every time, and I never came out of a meeting of the kind feeling stronger.

(Oto be concluded)

Note.—Written by him from memory for his son, Rev. B. Kelly, while visiting him at his home in Alfred, N. Y., during 1897 and 1898, and transcribed by the Rev. W. P. Macillo later. Published by permission afterward. Edited for publication by Corinna F. Randolph. Nothing has been deleted, and care has been taken to preserve the language of the author throughout, keeping it as nearly as possible, as he would approve could be consulted.

OBITUARY

Kelly.—Kate Florence Threlkeld, wife of the late Rev. M. B. Kelly, died July 4, 1941, at her home in Stuart, Fla. She was born April 24, 1860, in Livingston County, Ky., the eldest of four, to Rev. Calvert W. and Elizabeth Handlin Threlkeld.

Early in life she was baptised by her father, himself a convert to the Sabbath by Rev. M. B. Kelly, Sr. Having taught schools in Kentucky and Illinois for a number of years, she married the Rev. M. B. Kelly, Jr., a student in the theological seminary, and on June 30, 1888, they were united in marriage. For nearly forty years she was her husband s loyal and devoted helper in his ministerial work, serving with him in the Nile, Second Alfred, Chicago, North Loop, Nortonville, and Battle Creek churches, in which last named she has retained her church membership. For several years thereafter her husband was chaplain at the Battle Creek Sanitarium. In 1924, they came to Florida and developed a home and citrus grove on the St. Lucie River, near Stuart, living a quiet and happy life there. Elder Kelly died in 1930. She is survived by a brother, M. C. Threlkeld of San Francisco; her son Paul, and daughter Ruth of Stuart; another daughter, Mrs. Blanche Chamberlin of Sacramento, Calif.; two grandchildren; two great-grandchildren; other relatives and many friends. Farewell services were conducted by Rev. L. E. Thomas of the Stuart Baptist Church, and burial was in Anokona Cemetery on the Indian River.

"Taking the long view—backward and forward—it is impossible for a Christian to be a defeated. The fight wins finally."

"When a man talks because he enjoys hearing himself talk, and wishes to let him have all the pleasure."

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