All church socials are held once a month.

After breaking bread together, a program of summer vespers, a half hour of music and worship beginning at eight o'clock each Sabbath eve.

We are glad to welcome Mrs. Ehret home again.

Correspondent.

Dinuba, Calif.

Greetings to the Sabbath Recorder and all the dear readers. May God greatly bless the editor and co-workers. I feel it my duty to let all the good people of like faith know how we are getting along. We have meet-

ings every Sabbath, and also on Friday night at present.

The Riverside Seventh Day Baptist Church has done a great deal of missionary work all along the coast by sending their pastor to help other groups, and that is the mother church of this Dinuba group. They paid the pastor and sent him out to hold meetings, and as a result of that work seven years ago, we organized a Seventh Day Baptist Church. Nine young people have since been baptized and other folks have been built up in faith. We all feel very grateful to the folks who did and are yet doing so much for us. When some of us were cast out as heretics from another church, the Seventh Day Baptists accepted us heartily, and ever since have helped us wherever they could. I like their policy, I love the system of their organization, I love their liberty, I love their kindliness, their friendship, I love their spirit—I love them.

They hold to the Bible and the Bible only.

I am indeed glad to have the privilege of being connected with a people who take the Bible for their guide, and who grant liberty of conscience to the personal understanding of the Bible, who have no set doctrine to accept, but believe the good old Book.

Thank God, we can pray for his Holy Spirit to enlighten our minds. Whom the Spirit of God leads, he is a child of God, and can have fellowship with God's children. Thank God for such a gospel. I would like to encourage our dear Sabbath Recorder readers, and also the workers and writers in their work. I read every word of the Recorder and enjoy reading it. I am glad I had the privilege of meeting some of you folks at General Conference in Denver, and also on my trips to Dodge Center, Milton, and Battle Creek. It is a privilege to know some good Seventh Day Baptist friends—
even those whom I have not seen but know only by their names in the Sabbath Recorder. I am glad to read their good articles. God bless you all.

B. B. Friesen.

MARRIAGES

Burdick - Olson. — Carrol T. Burdick of Andover and Mershab Louise Olson of Alfred, N. Y., were united in marriage June 19, 1943, at the home of the bride, Rev. Everett T. Harris officiating.

Darling - Jacox. — LeRoy N. Darling of Searsport, N. J., and Neva Jacox of Alfred, N. Y., were united in marriage June 23, 1943, at the home of the bride, with Rev. E. T. Harris officiating.

Osborn - Meek, — Pfc. Loren G. Osborn, son of Mrs. Lester G. Osborn of Shiloh, N. J., and Mrs Helen June Meek, daughter of Mr. and Mrs. John J. Meek, of Salem, W. Va., were united in marriage on June 23, 1943, at the First Baptist Church of Newport News, Va., by Rev. F. W. Putney, pastor of the church. At present they will make their home in Newport News. Where Pfc. Osborn is stationed is Camp Stewart.

OBITUARY

Coon. — Willis W. Coon, son of Aaron Welcome and Melissa Shaw Coon, was born at Alfred, N. Y., on October 20, 1864, and died at Alfred, June 14, 1943.

He was a member of the First Alfred Seventh Day Baptist Church, joining by baptism June 26, 1889. For many years he was director of the choir of this church. He had served the community of Alfred as dentist for fifty-five years.

On August 19, 1886, he married Grace Green, who survives him. Also surviving are a daughter, Mrs. C. P. Tefft of Columbus, Ohio; a son, Lieut. Aaron Mack Coon, stationed at the U. S. Army Post in New Orleans; five grandchildren, and three great-grandchildren.

A service of prayer was held at the home, followed by farewell services at the First Alfred Church, with interment in Alfred Rural Cemetery.

Pastor Everett T. Harris officiated, assisted by Elder George B. Shaw. The Order of Masons assisted at the grave.

RECORDE WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at six cents per word, single insertion. Cash must accompany each advertisement.

THE SACRAMENT

By GRACE NOLL CROWELL

The bread. the cup, the symbols of our Lord;
His broken body and his precious blood—
We come to take it at his word.
Within our hearts a sudden surging flood
Of reverence and love for him, our Christ.
Who for our humble sakes was sacrificed.

We eat the bread, we drink the cup, we share
The Lord himself with others by our side.
Our hearts lift up with faith, our earnest prayer
Goes up unhindered, that he may abide
Forever with us and with all who take
The sacrament this day for Jesus' sake.

—New Auburn Church Bulletin.

Contents


The quiet, peace-giving words of Jesus, "I have overcome the world," have been the means of encouragement to many disheartened followers of the "Way." Paths have been difficult, means so inadequate, sufferings so acute, and ideals of the possibilities in the Northwest, for the tales of hardship and dangers were always considered impossible. There has been a striking realization of spiritual awakening is beautifully and pressively stated as a birth. But to one born again, he cannot see the kingdom of God. Biological science is full of them. But we are more interested just now in spiritual science applied they are not impossible. "A thing that has been done, can be done again, and by others—no matter!" I have the beauty of the metaphor it is impossible when we read the Word of God. We know Jesus had a deeper meaning. We are not exclusively. That presence and utilization. That we can do "without ceasing." It means that in our daily tasks we know we can at any time turn to Him. We can have that consciousness that presence and community without ceasing. It is a realization of God's presence and community without ceasing. It is a beginning. But to one born again, he cannot see the kingdom of God. Biological science is full of them. But we are more interested just now in spiritual possibilities. We have come to look for these deeper lessons, but we are still apt to say, "Impossible" or "Impracticable," before we get the true significance of his statements. The old Saxon nation believed in a king on the throne of David. Because the throne of David and his kingdom may only one thing in the whole universe, to bring satisfied the Messianic for them. He was "Impossible." We shall believe it is impossible when we recite the Word of God.

John F. Randolph

Milton Junction, Wis.

Observations by the Corresponding Secretary

More About Canada

A lovely Sabbath was experienced at Barrhead, Alberta, in the Price River district. Social time spent in family devotions, conversation, worship, and a service of special prayer in behalf of a neighbor. In the afternoon of worship was conducted. Then the secretary gave an outline review of early Seventh Day Baptist history, and a modern Sunday school. It was followed by a thought-provoking sermon by Pastor Randolph. He has been requested to write this message out in full for our Pulpit department. The late afternoon afforded opportunity for a pleasure stroll to an attractive stream, the Paddle River, which was called "Paddle River," originally called "Paddle River," we understand.

Sunday was another lovely day and was partly occupied by writing a report to the Tract Board, and some letters.

A special invitation was extended to "our visitors from the States," to speak at the Sunday night meeting of the United Church of Canada in Paddler River. The brother was a soldier in his Majesty's army in World War 1. He had held two or three district services at different villages at the evening meeting being the only one of the village. We gladly accepted the invitation. For the most part, heard Seventh Day Baptist messages, and for the first time we had the privilege of speaking to the United Church. We are reported successful for the most part, though one or two denominations having dissenters.
continue on under the old denominational lines.

At this time we had part in reading the Scriptures and prayer and then were introduced by the pastor in a most cordial and appreciative manner. Pastor Randolph reviewed a bit of interesting history of our people, touching the high points of interest. He had close attention throughout. A group viewed a bit of interesting history of our church.

He had close attention throughout. A group viewed a bit of interesting history of our church.

Then, to the surprise of most who were there, a farewell present was tendered to Mrs. Smith, as the country is neither a plain nor stony. The people called upon here are special meetings feasible and profitable.

But, with congested trains and poor feeding facilities en route, that we felt relieved to be back to the country where the adventure has not ended. With the words, Stony Plain, seem to be a misnomer, as the country is neither a plain nor stony. The people called upon here are special meetings feasible and profitable.

The writer then presented a gospel message, which also held the attention of the audience. It seemed strange to be able to have such free co-operation of Pastor J.

It was a simple supper, it was planned by the young people of Salem, and was ample and wholesome and appetizing. Pastor Van Horn led the worship service, and gave very helpful address to the young people. David Clarke, a senior in the School of Theology, a member of the Board of Christian Education, quietly, discussed the interests of the young people as they are served by the board.

Dean Bond conducted the closing consecration service in which all joined in singing the consecration song familiar to teen-agers, and to many now far past that age, but who learned it and sang it in camps and conferences of young people.

We will but mention getting stuck in the mud of muskogee nature, on our late return to Edmonton, and the difficulty in finding lodging. We were glad to find a hotel which was finally found to take us in. On the whole it was a day to be remembered for people met as well as the adventures.

And then we returned to the States, glad to get back to the country where the Stars and Stripes is the flag and the Star Spangled Banner our song. Travel conditions are so bad, with congested trains and poor feeding facilities en route, that we felt relieved to find the notice in the Sabbath Recorder of Conference postponement.

and busy executives are willing to go out of their way to make it possible for a very small religious group to have a representative among the spiritual servants of the armed forces. It lacks more accurately of their confidence in our people than their written words. Our reputation as a theologically relates to an active and respected member of the Federal Council as a Seventh Day Baptist chaplain with the army, and a privilege to serve the spiritual needs of men under arms—as a Christian minister.

Sincerely,
Wayne R. Rood.

REPRESENTATIVES OF THE BOARD OF CHRISTIAN EDUCATION IN SALEM

Sabbath, May 29, was Board of Christian Education's District Meeting in West Virginia, the meetings being held in Salem, and with the cooperation of Doctor Beers, Who also serves as Supply at Midland, Pastor Harley Sutton of Lost Creek, who is also pastor of the Roanoke Church, and Pastor Marion Van Horn of Beers.

Pastor Skaggs had charge of the morning worship in which he assisted by six young people. At the worship service, the college young people were gone, but other young people were willing to be used, and manifested both ability and sincerity. One young man read the Scripture lesson, another led the morning prayer, and a third played a trombone. They young women rendered a beautiful trio.

Dean A. J. C. Bond gave the morning message on the theme, Christian Leadership, emphasizing the first word of the subject, and stressing the importance of community Christian leadership and its relation to the building of a better world.

The Lost Creek young people had charge of the worship service at the afternoon session. Three representatives of that group conducted a worship service. Captain C. Bond spoke on "The Call to Bible Study," and Pastor Sutton discussed the practical phases of the work of the Board of Christian Education in the field of the church school.

The young people and their pastors are supper together. College, my was stated above that the college students had gone. This is true of
the students for the ministry as well as others. But having been forewarned of their absence from Salem by Sabbath day, the board represented the trip so as to arrive in Salem in time to meet these students.

This meeting was held at the parsonage on Tuesday evening, and following it a devotion of the group, all stood together. There were present Pastor and Mrs. James L. Skaggs, Rev. and Mrs. L. O. Burdick, the Dean and Mrs. A. I. Bond, three present students in the School of Theology, and five Salem College students who have decided to enter the ministry or who have strong leanings in that direction, together with their wives or sweethearts.

The men spent some time in serious discussion together in the sitting room of the parsonage. Later they were called to supper and enjoyed the fellowship together about the table on the large enclosed porch, looking out upon the beautiful and spacious lawn. After supper in more informal conversation the opportunity was given for discussing plans and purposes of these young men who are looking forward to coming to Alfred. One young man was unable to be present on account of the order of L. Burdick, who was unable to be present on account of the order of L. Burdick, and it was felt that the reason the horse had not been in the barn all winter. The deal was not closed and before it was the horse was revealed that the reason the horse had not been in the barn was because it kicked so they could not keep it there—a fact the farmer was covering up. The farmer was trying to defraud by covering up, and upon inquiry it was found that he had destroyed his reputation. One does not have to represent affairs many times before the public loses confidence in a man.

It is said that only a fool tells all he knows, and there is truth in this statement. There are many things intriguing to people. They do not ask questions of men, but the fact that is vital should be brought out. Peter denied his Lord, but there was no occasion to mention it. The fact that the horse had not been in the barn was because it kicked so they could not keep it there—a fact the farmer was covering up. The farmer was trying to defraud by covering up, and upon inquiry it was found that he had destroyed his reputation. One does not have to represent affairs many times before the public loses confidence in a man.

Give Us the Facts

The British writer, Smollett, said, "Facts are the vital facts, and the rest is not true, but if a problem is to be solved correctly, all vital facts pertaining to it need to be taken into account. Sometimes it is because some people wish to cover up some of them. Some of those listening to a discussion of a denominational question on a certain occasion are amazed that so many of the vital facts were not brought out. Why were they not? It was evident that if all the facts were brought out the proposition would be killed. Others act without gathering all the facts because they do not wish to make the effort—they are careless or lazy or both. Fifty years ago, the great work of 2,826,000 was done, and several of the vital facts were overlooked. Some of these were: In the South who professed to be a Baptist convert wrote an appealing letter regarding his needs, and it was published in the Sabbath Recorder. Without investigating, sent money to him. Later it was found he was a fraud. Some who contributed gathered the facts, they would have been saved this mistake.

Facts are not only vital regarding policies and men, but they are important in interpreting the Scriptures. We cannot be sure regarding the interpretation of a passage concerning which there are questions till we have the historical background. Many mistakes would be avoided by teachers and preachers if they would remember this fact.

One injures himself when he withholds vital facts. Once on a time a farmer came to sell the writer a horse. The horse looked all right, and the farmer, to show that it was a hardy beast, said it had not been in the barn all winter. The deal was not closed, and before it was closed the horse was revealed that the reason the horse had not been in the barn was because it kicked so they could not keep it there—a fact the farmer was covering up. The farmer was trying to defraud by covering up, and upon inquiry it was found that he had destroyed his reputation. One does not have to represent affairs many times before the public loses confidence in a man.

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for the Indian Service, of which more than $33,000,000 come from the United States Treasury and the balance from tribal funds held in trust by the United States. Under Federal jurisdiction there are living as many as 266 of these Indian tribes or bands today. Of these, 52,816 Indians living in the continental United States, about 250,000 live on reservations. The Federal government administers, in all, 131 of these Indian jurisdictions and is responsible for providing all public services, in some cases through arrangements with state and local authorities for schooling and other benefits, but on most reservations by direct Federal authority. This is perhaps the highly debated system of administration known as "wardship."

Christian forces at work among the Indians today include Roman Catholic and various other church groups including Roman Catholic and various other church groups. The work of these forces is well-dealed with local conditions. The Indian Department of the United States has prepared for the Indian administration is coordinated with the 3,000 Indian tribes. Among these activities have been the establishment of Indian schools and the preaching of the Gospel among the Indians. The secretaries of the Indian bureaus are responsible for the work of these forces. In addition, the secretary of the General Conference of the United States Missionary Society is responsible for the work of the Indian bureau. The secretary of the General Conference of the United States Missionary Society is responsible for the work of the Indian bureau.

The reprints of tracts as authorized by the board at its last meeting were reported to the printer. No. 7 of the series of tracts has already been released from the press in an edition of five thousand reprints. The title of the tract is "Why Are We Seven Days Baptists."

The work of the Indian administration is delayed somewhat by local conditions. The Indian Department of the United States has prepared the necessary materials for broadcasting. At her own request, Mrs. Gertrude Osborn, has been read in some of the 25,000 Indian homes. About one fifth of the Indian homes are with us, including schools, hospitals, and churches. Their work among the Indians is done by the local governments under government administration is coordinated with the 3,000 Indian tribes.

The secretary has spent time in preparation for the western trip, which has been delayed somewhat by local conditions. The Indian Department of the United States has prepared the necessary materials for broadcasting. At her own request, Mrs. Gertrude Osborn, has been read in some of the 25,000 Indian homes. About one fifth of the Indian homes are with us, including schools, hospitals, and churches. Their work among the Indians is done by the local governments under government administration is coordinated with the 3,000 Indian tribes.

Disappointment will be felt in many places by the change of plans of the Indian bureau. Urgent letters in anticipation of the trip have been received.

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**THE SABBATH RECORDER**

Through its chairman, Hurley S. Warren, the Committee on Distribution of Literature reported informally concerning Recorder subscriptions and tract distribution, and read the proposed revisions by Rev. Alva L. Davis for his tract entitled "The Sabbath and Sabbath Keeping Baptists," with his suggestion that an editorial board of five for a tract, and copies of these tracts be revised at this time.

The Investment Committee reported informally concerning a compilation of information concerning the properties under mortgage to the board which was on display in the Board Room.

Mrs. William M. Stillman, acting chairman of the Committee on Distribution of Literature, presented the proposed budget for the Conference budget year beginning October 1, 1943. The budget was adopted as presented.

The report of the Conference Committee was accepted and the program proposed was adopted as the program to be presented at Conference.

L. Harrison North manager of the publishing house, presented a general picture of publishing house activities in the preceding ten months.

Secretary Van Horn presented the following memorial to Rev. Frederick F. Stoll, a former member of this board. The memorial and resolutions were adopted as presented.

**WOMAN’S WORK**

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

**THE SABBATH RECORDER**

Prayer is our source of guidance and balance. God is able to enlighten the under the standards of the Bible, and my mind is only limited. I question and doubt my own judgments. Then I seek guidance, and I am sure, I go ahead, leaving the results with him.

Our finite minds beside my infinite mind seems to me like this: I go walking through the hills of this abiding love, range upon range, one against the other. I cannot tell where one begins, and another leaves off. But from this place of a direct contour and form. I can see things so much more clearly. Perhaps that is like my mind and God's. And when I talk with him, he lifts me where I can see clearly.—Madame Chiang Kai-shek.

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**THE SABBATH RECORDER**

**WOMAN’S WORK**

**Jessenia R. Dickinson, Acting Editor**

**Pine Brook, N. J., Conference**

**East Stroudsburg, Pa.**

**During July and August, please send all material to the above address.**

**DISAPPOINTED, YET DETERMINED**

Yes, disappointed that General Conference is postponed, yet, determined to preserve our "Conference unity." The decision to postpone Conference was one that members of the Commission were very reluctant to reach, but realized that many factors, both within and without Conference, were compelling forces, and several students preparing, under present conditions, we could see no other honorable way.

Already suggestions are coming which will aid greatly in preserving our "Conference unity." As soon as they are considered and certain of them approved by the Commission they will be sent out to the pastors and churches and young people's groups as suggestions which in a measure might be a substitute for General Conference. That is, we shall try to take Conference to the churches instead of taking the churches to Conference.

We are sure that Seventh Day Baptist young people will do their part in helping to preserve our "Conference unity." And in so doing we always be more conscious of our oneness in him who is our Lord and Savior, our Master and Friend.


President of Conference.

**WHOS WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE?**

**George (Briar) Thorngate**

Briar's greatest interest is in medicine. We have asked him to contribute his ideas on the work of Seventh Day Baptist young people in medicine to the field of medicine today. Briar was born in Madison, Wis.; his birthday is June 17. He was graduated from Milton, Wis. He was graduated from Milton College with a biology-chemistry major in 1942. At present he is studying medicine in the USNR at the Medical School University of Buffalo at Buffalo, N. Y.
nurses serving with the forces, and many girls in training. I think that it is a great honor and privilege for us to feel that we are active in helping to make a more comfortable and pleasant life for those injured men and women who have sacrificed so much for what we Americans think is right and just.

However, the broadest vista lies beyond the war. That's why Seventh Day Baptists have always been leaders in the execution of modern medical principles, and now more than ever before we must be prepared to take our knowledge and skill to the places where it will be most needed. The suffering, dying, war-torn areas of the world will need all the medical help that we must send them. It is relatively easy to send food, clothing, and medicine, but that is not going to be enough. We will have to leave their homes and take their children, skill, and ability to the people for whom it can do the most good. This will not be easy. This task falls to the present generation of Seventh Day Baptist youth, and it will be up to us to encourage and stand behind those who have the courage to tackle the job. When I say "stand behind," I don't mean a passive admission that we think that what's being done is a good thing. I mean to give our representatives all that they will need to do their jobs well.

Yes, we have a great job ahead of us, politically, socially, industrially, but first of all, the health of the world must be insured and our generation of Seventh Day Baptists will be given the opportunity to do more than our share.

George Thorngate.

IV A.S. (S) USNR.

Medical School, University of Buffalo,
Buffalo, N. Y.

July 9, 1943.

TRY THIS WITH YOUR JUNIORS

One society likes to elect officers every six months, giving different children a chance to serve as officers. A good party at the end of each quarter with a business meeting and the giving of awards for perfect attendance has worked well.—Geo.

SALVATION

A Negro once told me how it happened that he was converted. It seems that he was accused by the way of salvation, but he gave it little thought. He had never taken it very seriously. One day when in a hurry, he went to take a bath. He thought he had both the hot and cold water turned on, so as soon as he had enough water in the tub, he jumped right in without testing if it was warm. It was all hot water, and in pain he jumped out of the tub more quickly than he had jumped in. Then the inescapable thought came to him that hell was a hot place of fire, and that if he did not accept Christ as his Lord and Saviour, he would find himself where it was hot, and then he would not be able to jump back. He could not forget the incident, and not long until he decided to accept Christ and found not only escape, but also peace and joy. Reader, are you thoughtlessly going on towards hell without considering the truth, and the impossibility of "jumping back"?

Allen Bond.

THE CREATION

(A Negro sermon from God's Trombones)

And God stepped out on space, and looked around, and said, "I'm lonely—let's see, what's the matter, now"

And far as the eye of God could see
Darkness covered everything,
Blacker than a hundred midnight.

Then God smiled
And the light broke
And the darkness rolled up on one side,
And the light stood shining on the other,
And God said, "That's good!"

Then God reached out and took the light in his hand,
And God rolled the light around in his hands
Until he made the sun
And he set the sun a-blinging in the heavens.

And the light that was left from making the sun
God gathered it up in a shining ball
And dropped it against the dark
Spangling the night with the moon and stars.

Then down between
The darkness and the light
He burled the sun into the darkness
And God said, "That's good!"

Then God himself stepped down
And the sun was on his right hand,
And the moon was on his left;
The stars were in front of him, his head,
And the earth was under his feet;
And he walked, and where he trod
His footsteps hollowed the valleys out
And bulged the mountains up.

Then he stood on the earth of the world
And saw
That the earth was hot and barren.
So God stepped out of the world
And he spat out the seven seas—
He buttled his eyes, and the lightnings flashed—
He clapped his hands, and the thunders rolled—
And the waters above the earth came down;
And the cooling waters stood above.

Then the green grass sprouted,
And the little red flowers blossomed;
The pine tree pointed his finger to the sky,
And the oak lifted his own head high.
The leaves added down in the hollows of the ground,
And the rivers ran down to the sea;
And God smiled again.

And he lifted his hand toward the fire
And curved itself around his shoulder.
Then God raised his arm and he waved his hand
Over the sea and over the land.
And he said, "Bring forth! Bring forth!
And quicker than God could drop his hand,
Fishes and fowls
And beasts and birds
Swam the rivers and the seas,
Roamed the forest and the woods;
And split the air with their wings;
And God said, "That's good!"

Then God went around,
And looked around
Over the earth
And fixed the mountains up.
And quicker than God could drop his hand,
And he said, "That's good!"—Author unknown.

THE SABBATH RECORDER

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the first time I have sent a letter to you. I will be nine years old in a few days and will be in fourth grade this fall. I have three sisters, Nola Mae who is six years old, Lucy Dawn who is five years old, and Marietta Ruth who is just three years old.

It was baptized this Easter time by Grandpa Randolph. Last fall we moved to Milton, and in our front yard we have a big oak tree which must have been 400 years old. We have a big, long swing in it.

I have two uncles in the army and their names are Uncle Irwin and Uncle Ivan. They are both engaged and Uncle Irwin was married just a few weeks ago.

Well, I'll have to close my letter now.

Your friend,

Donna Jean Gray.

Milton, Wis.

Dear Donna Jean:

I was pleased to receive your good letter and I feel that I know your mother and daddy so well. What a nice quartet of girls you have in your family, and what fun you must have together. After the Pastor Randolph's fourth boy was born he talked about his quartet of boys, and he said it would be nice if he had a quartet of girls too. Do you suppose your mother and daddy would like a quartet of boys?

It doesn't seem very long ago that your Uncle Irwin and Uncle Ivan were little boys and also writing fine letters to me for the Recorder. I thought they must be in the army now and pray that the army will soon be over and our boys come safely home again.

Your true friend,

Mizpah S. Greene.

In Alfred we are having Daily Vacation Bible School. I am ten years old and so I go in the junior class. My brother, eight years old, goes to the primary class.
And what do you suppose happened? When Moses went into the tabernacle in the morning, he found a tree growing there, with leaves, flowers, and almonds. He doubt he was very much surprised; for there had never been anything like that in the tabernacle before. Then he noticed that all the foliage was coming from one rod. That dry old piece of stick had changed into a tree overnight! (Numbers 17:6-8.)

Taking all the rods out to the people, he showed them what had happened, and they saw at once that God had chosen Aaron as his minister.

Now it seemed to me as I read that story that if God could take a dry piece of wood and make it blossom and bear fruit in one night, surely he could take the dullest and most ordinary of children and make them bear fruit in his service. —(Story sent by Mrs. Raymond Pratt, Y. Next week we will hear about “The Old Lady’s Store Cupboard.”)

Certain outlines and materials covering Friday evening, Sabbath morning, and the evening following the Sabbath are being sent to pastors and clerks of churches without pastors. The materials for the young people’s program no doubt will be furnished in some form by the Young People’s Department of the Board of Christian Education.

It is interesting to note that the above suggestions came at about the time “The Protestant Voice” reported that some of the program which was to have been presented at the Northern Baptist Convention at Denver, Colo., this month, is going out to the Baptist churches on “world parish days” particularly designed to “substitute for the annual convention a Northern Baptist Convention at church.” So, the idea has strong backing.

Let us enter prayerfully and wholeheartedly upon preparing for “Conference Sabbath.”

**OUR PULPIT**

**PULPIT TO PEW**

**Syracuse’s Seventh Day Baptists Meet in Nottingham Road Home**

By Ernest J. Bowden

“To the church in the house,” wrote the apostle Paul to Philemon. It is one of several New Testament allusions to the fact that early Christians often met for worship and fellowhip in the homes of members.

So I was quite in line with anastolic tradition this week-end when I met with Seventh Day Baptists in the home of Clinton A. Spaid, Jr., 240 Nottingham Road.

Surroundings were conducive to meditation and prayer. Roadside grass was almost shorn as though an angel of God had trimmed it. Trees were thriving in low places. Last year’s tearful heads were abundant. The lawns of newer homes were green and new. Older homes nestle in small clearings, with dense undergrowth almost to their doors.

We met in a spacious parlor. The carpet, furnishings, window drapings, and plant decorations were evidence of taste, thrift, and good housekeeping. Young people around accentuated the modern touch.

Mr. Polan, Pastor

The minister, Rev. H. L. Polan, is also pastor at Verona. He is a native of West Tyrone, Pa., educated in Alfred University and Union Theological Seminary. He has a gentle voice that rang out in a clear tenor through the microphone in the little room.

I found that he is carrying his full share of the nation’s burden. His son, Lt. (jg) Dighton L. Polan, was commander of an air patrol in the Pacific and is listed as missing; he was one of the first in the island battle and did his fighting when the chances were all with the Zeros.

Mrs. Polan was with her husband at the service. She is the former Miss Adeline Shaw of Independence, Mo. They were married at Alfred at the same time that Dean Finla G. Crawford was a student there.

She is a soprano. Seventh Day Baptists told me that their service is never complete until the minister and his wife have sung a duet.

**Family in History**

She comes from a ministerial family and is distantly related to the Burdicks of Burdick settlement in Ross County, Ohio, who fill a large place in the denomination’s history. Another family hook-up with the war is the fact that her nephew, a missionary to China, is now in a Japanese internment camp. It gave special point to the day’s offering for China relief.

Mr. Polan’s sermon was on, the words of Luke 8:1: “Jesus went throughout every city and village, preaching and showing the glad tidings of the Kingdom.” He illustrated them with a snatch of modern verse:

Set us afer, Lord! Stir us, we pray!

Of the gospel of the kingdom, he said, “We must preach it, teach it, and live it, so that others may know it. It lists the people who were with Jesus—the Twelve, certain women who were healed, Mary Magdelene out of whom seven devils, Joanna, Susanna, and “many others” who ministered to him of their substance.

“Others” Important

He lingered over the words, “many others.” It gave a chance for a word to the big majority who never get special mention and get angry about it.
"The commonplace is tiresome," he said. "But this land could not have been what it is with only Washingtons and 'Lincolns'. Every great man, whether in politics or business, has had a host of unnamed 'many others' behind him."

"We may be classed among the 'many others', but, just the same, it is our privilege to show forth the great love of Almighty God."

"There is enough woe in the world to crush every one of us if we would give it place; there is enough glory to stir and thrill us."

"In the Southwest Pacific, the measure of a man was not his rank and medals, but whether he did his duty. That is our measure with God."

"It is a wonderful thing to find our place and to fill it well; to keep our vision in the midst of weariness; to be able to say with St. Paul, 'I have learned in whatsoever state I am, therewith to be content.'"

He retold the story of the four chariains—Jewish, Catholic, Methodist, and Dutch Reformed—on a torpedoes vessel, who gave their life belts to soldiers who had none and went down with the ship. The Dutch Reformed minister was a son of Daniel Poling.

Leaders of the Syracuse Church are:

Clerk, Mrs. Edith Cross Spaid; deaconess and teacher, Mrs. Herman J. Cross; trustees, H. J. Cross, Mrs. Jennie Seaman, and Miss Marian Parslow.

Mr. and Mrs. Cross have lived in Nottingham Road close to fifty years. When they went there, it was real farm land.

The day's collection was taken up by a little lady in a sunsuit, Sally (Cross) Tily.

—Taken from Syracuse Post-Standard.

**MARRIAGES**

Beadshaw - Perrin. — John Arthur Beadshaw and Alexzene Dennson Perrin were united in marriage at the home of the bride's parents, Mr. and Mrs. Clifford E. Perrin, in Ashaway, R. I., July 11, 1943, by Rev. Ralph H. Coon.

Burick - Cook. — At Alfred Station, N. Y., July 3, 1943, in the Second Alfred Seventh Day Baptist church, Clinton L. Burick and Ellen Winfried Cook, both of Alfred Station, were united in marriage by Rev. E. T. Harris.

**OBITUARY**

Burick. — Mrs. Fanny E. Davis Burick, daughter of Ellis and Eliza Davis, was born March 11, 1860, and died at her home in Richburg, N. Y., June 17, 1943. She lived in Shiloah, as a girl, where she joined the Seventh Day Baptist Church at an early age. She was married to Marcellus O. Burick September 21, 1888. To this union were born two daughters, Ellis E., of Lancaster, N. Y.; and Elbert N., of Clintonville, Pa. For several years she resided in Little Genesee, N. Y., and was a member of the church there, later bringing her church letter to the Richburg Seventh Day Baptist Church.

Besides her two sons, Mrs. Burick is survived by four grandchildren, one great-grandchild, and a host of friends to mourn her passing.

Funeral services were conducted by her pastor, Rev. Alton L. Wheeler. Interment was in the Little Genesee cemetery.

Hargreaves. — Helen Jane Whitford, daughter of Otis Benjamin and Mabel May Grannell Whitford, was born in Plainfield, N. J., April 21, 1913, and passed away in the same city July 12, 1943. She was baptized and united with the Plainfield Seventh Day Baptist Church of Christ May 8, 1927, of which church she continued a member all her life.

Helen attended Plainfield grade and high schools; also Wheaton College, Norton, Mass., for two years. She received her nurses' training at Muhlenberg Hospital.

She was married to Bernard J. Hargreaves, of Plainfield, February 6, 1943. Besides her husband, she is survived by her mother; two sisters, Janet Louise and Mary Elizabeth, both of Plainfield; one brother, Harold C. of New York City; other relatives, and a host of friends.

Memorial services were conducted July 14, 1943, by Pastor Hurley S. Warren. Interment was in Hillside Cemetery.

Maine. — Willmot H. Maine, son of Stanton and Susann (Gray) Maine, was born March 20, 1860, at Ledyard, Conn., and died July 9, 1943, at the Mary Milby Convalescent Home in Westerly, R. I. His wife was the late Hattie (Park) Maine. He was a grocer by trade. He was employed for many years in Stonehenge and Mystic, Conn. He was at one time postmaster at Woodville, R. I., where he also conducted a grocery business. For a number of years he has made his home with his son Clarence, of Shiloh, R. I. Besides his wife he is survived by two grandchildren, Claude L., and Eliza J. Maine, and one great-grandchild, a host of relatives, and a host of friends.

Funeral services were conducted by Rev. Ralph H. Coon. Interment was in Union Cemetery, North Stonington, Conn., R. H. C.

**SABBATH SCHOOL LESSON**

**FOR AUGUST 7, 1943**


**PRAYER FOR THE WAAC**

-By Auxiliary Vivian Cook

God, when we kneal to pray at night
It's not our cause we plead,
But for the heart and strength to serve
Our country in her need;
For smiles to wear upon our face
And words of faith to speak.
To all who ask us if our place
Is one a girl should seek.
God, let us serve till peace is ours
And bring us safely back.
Proud that once our title was
Auxiliary, in the WAAC . . . .

—From Chief of Chaplains,

Wm. R. Arnold.

Contents

Editorials—"Power of the Pias Sign."—The Home and the Church—China Letters—56-58

A Trip to Canada—The Corresponding Secretary—59

The Day's Work—Rev. Luther W. Glick—60-62

Correspondence—63-65

Wasted Water—A Prayer in Summer—Booklist for the Central Association Literature Committee—69-71

Young People's Week—Books Are Good Company—Recommended Christian Litera

Our Own Poets.—Try This With Your Juniors—Lewis Camp—72

We Carry On—Title God Can Do with Little Things—73

Children's Page.—What God Can Do with Little Things—76-78

Denominational—Hearts-Up—80

Marriages—Obituary