We have been so glad to have Mrs. Edna Dangerfield in the community for the past three weeks, and we know how she enjoys attending her home church again. She has been located at Cornell this summer, but she will return to Kenosha, Wis., soon.

Correspondent.

Westerly, R. I.

The yearly meeting of the Seventh Day Baptist Churches of New England was held yesterday, October 21, at the Pawcatuck Church, and special morning and afternoon services were largely attended.

Rev. Trevah R. Sutton, pastor of the Rockville and Second Hopkinton Churches, gave the sermon at the morning service, having for his text, "Go ye . . . , and lo, I am with you," Matthew 28: 19. 20. The pastor of the local church, Rev. Harold R. Crandall, presided and conducted the responsive reading, which was said by Rev. Eli F. Loofboro of Waterford.

Special music was furnished by the Pawcatuck Church Men's Chorus of 22 members under the direction of Albert B. Cran-dall, organist. The soloists were George D. Howard, Martin H. Spellman, and Clifford A. Langworthy. Four selections in all were sung by the chorus: "Seek Ye the Lord" by Roberts; "Ye Shall Dwell in the Land" by Stainer; "Jesus, My Saviour, Look on Me" by Nevin; and "Nature's Praise of God," by Beethoven.

Rev. Judson Harvey Stafford of Boston was the preacher at the afternoon service, and the devotions were conducted by Rev. Ralph H. Coon. In addition to an anthem by the choir, the musical program included a duet, "In the Cross of Christ I Glory," by Mrs. Charles F. Hammond and Mrs. Dwight E. Wilson.

Lunch was served at the noon hour between the services by the Woman's Aid Society.

Almost coeval with the establishment of Seventh Day Baptist Churches in America was the custom of the yearly meeting. This denomination counts the beginning in this country early in the settlement of the colony of Rhode Island. To quote from "Seventh Day Baptists in Europe and America":

In 1684 there was appointed a general or yearly meeting of Rhode Island Seventh Day Baptists, and our Conference is a direct descendent of that general meeting.

From that meeting there sprang up a "union and Communion" among such churches as entered into the fellowship, which continued for 105 years, without written constitution or very formal organization.

The years 1762 and 1763 were critical years. In 1763 there is recorded substantially this minute: "Our general meeting was, for sundry good reasons, voted down and to cease last year; but upon considering how necessary it is for brethren to meet together, to stir up one another and likewise to commune together, in order to provoke one another to Christian love and unity, that the weak may become more strong, and that God may have glory and our souls peace, we have thought fit that, for the future, the sixth day before the third Sabbath in September be a church meeting, and the Sabbath following an annual Communion, that all our distant brethren and sisters may be present, in order to be helpers of our joy; and that the first day following there be held a meeting if then thought proper."

—Westerly Sun.
WHAT IS THE REMEDY?

Year by year we are disheartened by reports of net losses throughout many denominations, ours among them. Various causes are alleged for the losses and different panaceas offered. In the interest of stemming the tide and encouraging counter influences today an amendment has been worked out by which the Home Missions Number of the Sabbath Recorder is dedicated. All the organizations within the Conference are interested: the Conference Commission, the Board of Christian Education, the Missionary Board, the Women's Board, the American Sabbath School Society, and our own home and foreign. Each in its various phase of activity is endeavoring to achieve the great end of saving men, enlarging Christian teaching and creating Christian influence—building the kingdom of God on earth. We echo the words of Brother Stoll, a late Bible School Graduate, General Sabbath Day Baptist pastor and leader: "We must get more members!"

Well, how? Are we depending on our pastors to do it? How about those newly converted people outside of our Seventh Day Baptist homes? Did your pastor bring into the church this past year? We must not forget or neglect our children. Too many times the pastor has been thwarted in bringing children of his parish homes into the church because of inconsistencies of Sabbath attitudes or in differences of the parents toward their children's membership in the Sabbath Day Baptist churches. Too often the home itself is divided on this issue. But with the small numbers of children coming into modern homes, if any at all—more is necessary than "holding our own" to our church. Or, are we interested only in bringing in our own of building only from old line Seventh Day Baptists? We are probably agreed in saying "no!" We are interested in others and should work on other fields.

So what? There is the fringe of those interested in our churches by family ties, associations, or traditions. They afford a fair field. Then there are other unchurched people whom we have a legitimate right to encourage to come with us; the church, we believe, could supply the love they need. There is no doubt that unchurched saved individuals, people who have never accepted Christ or made a profession. Not only does our church need and expect growth and Christian influence—building the kingdom of God on earth. We echo the words of Brother Stoll, a late Bible School Graduate, General Sabbath Day Baptist pastor and leader: "We must get more members!"

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How do various organizations work for new members? We know. As Rotarians, Kiwanians, Elks, or Lions we enthusiastically attend the meetings, pay dues, talk the order up—in season, out of season. We boost for each other, the other, the club, and boost for new loss of our own. If these clubs worked no harder in behalf of their interests than many churchmen do, their meetings would be represented by as many empty seats as our churches and their rolls as long. Their members work, and are not too modest in proclaiming the good and value of their order. Why should not Christians be as enthusiastic for the church as we are for our clubs? Yet, in the witnessing for and service of church who is its head and who said all the forces of evil should not prevail against it? Members and past members are the basis of the church. Church members campaigns are put on by these organizations with time, money, and hard work devoted to them.

Today we need Andrews and Phillips in the church who bring brothers to Christ, as well as Peters who influence multitudes. Much individual, personal work is needed. The two-by-two visitation is good. The Mormons have followed that method and are growing in numbers, influence, and power. The two-by-two also, are self-supporting. We are told for the year or two years they must give to this self-sacrificing service. Why should we not as loyally give of ourselves to serve one whom we profess to love? Doubtless there are other personal ways of winning men. How about being an interpreter of scriptures to whom reaching out and, this was the beginning of the Sabbath Day Baptist keeping follower of Christ was made.

Many of us believe that losses come largely because we have given up the revival meet-ings which we used to hold. We have no doubt that methods in many revivals were ill-advised—our membership grew and reached its maximum in the days of revivals and earnest, self-forgetful effort of home missionaries, clergy, and laymen. Of these efforts the testimony of our home mission stories bears witness. Why not man more of the fields today opening doors to us? Why not make use of young people and those who are old who are not pastors? Why not pastors released by their churches for a month or two at a time—be sent for evangelistic efforts that might perhaps attract new souls? Churches, pastors, and fields would experience a heart warming and uplift that would be far-reaching.

We believe in these words we are emphasizing there is, in part at least, the answer to our question: the remedy for losses of the church. The achievement in personal work and revival lies in a whole-hearted consecration to the Lord whose cause this is, whose gospel is the power of God unto salvation to everyone that believeth.
wards finished in 1761, twenty years after this first was given up for hospital purposes after the battle. Raikes' Sunday school continued until 1777 when their room with others was made into an attendance in the school of Elder W. B. Dunham, who is described as a lovely and beautiful girl, not only commandingly so, but lovely and beautiful in her Christian character, ardent and active in the Sabbath school as she was in every Christian virtue. Marie Hocker was undoubtedly the first female Sabbath school teacher of whom we have record.

Another thing which makes it evident that the Seventh Day Baptists placed high pro-

fessed teachers of Bible work school is a catechism published in 1761, twenty years after this first Sabbath school in America. There is no copy of either this catechism or the first New Brunswick Sabbath school's Bible, but Elder W. B. Gillette, in 1849, from the only copy then known, which was found in New Brunswick, N. J., in the possession of some of the descendants of Mr. Dunham, and they permitted Elder Gillette to take and duplicate it for us, New Market, February 1, 1849. This catechism is entitled, "The Ten Articles of the Christian Religion, by way of questions and answers, for the use of all persons of both young and old," by Rev. Jonathan Dunham. "Train up a child in the way he should go, and when he is old he will not depart from it." Woodbridge. Printed by James Parker, 1761. There are one hundred and sixteen questions and as many answers.—Seventh Day Baptists in Europe and America.

Why not an effort to gather unchurched youth into Sabbath afternoon classes for instruction and help toward knowing the Lord in personal salvation? Jesus commisioned his disciples to go out into the highways and hedges and gather people who are lost in sin. Why not a branch Sabbath school for which a leader has been secured in such a way a group of children may be invited off the streets each Sabbath afternoon. In these days when so many children do not read the Bible, in the streets unsupervised it ought not to be difficult to secure an attendance. Such children need help—help for more than a few vacation days, help needed every week throughout the year.

There are mission stories to be told, bright pictures to be shown, and Bible messages to be brought. In such a place the flannel-shirted pastor should be at an advantage. Here are children who need to be loved and kindly treated. In such a service friends for the church can be won and many early followers captured. Not only hereby may children be won but adults, members to the church be secured. Where it has been tried it has been found successful. Theings secured, not only to saved souls but to the workers who have solicited and encour-
gaged attendance and to those who have been drawn into the teaching service.

In some of our churches are younger young folks who could be of inestimable service and who would be interested in such a day school for their children a few afternoons hours that sometimes have been boresome because of lack of something to do.

Why not undertake something of this kind? Write to Secretary Harley Sutton of Alfred Station, N. Y. He, are sure, will be able and glad to help in such a service. Why not?

Our Cover
The cut for our cover this week was loaned to us by the Department of Evangelism of the Federal Council of the Churches of Christ in America. We appreciate their kindness and very much thank them for sending it to us when we requested it after seeing it on one of their publications.

CONFERENCE PRESIDENT'S MESSAGE
A FIRST Mission Trip
The trip included many calls on and visits with lone Sabbath keepers and some with those who have ceased keeping it. Those who no longer keep Sabbath admit there is no Scripture for anything else so have no religious affiliation. They are working Sabbath out of "patriotism" or usually out of fear of what it does in their lives. The large pay check which is just now available. They have not read Matthew 6:19-33 perhaps part of the reason.

The first Sabbath morning was spent at Medford, Ore., with a lady who has been asking for a Seventh Day Baptist series of messages in the hope of establishing a church. She is ready to back her request with liberal financial support. In the afternoon we gathered a little group beside a stream in a beautiful park in Ashland where the pastor gave a sermon and all took part in a general discussion.

Last Friday night and Sabbath, October 28, we spent with the folks at Dinuba—not a large company but faithful and earnest. Pastor Hurley preached Friday night. Sabbath morning and evening. Sabbath dinner for all was served at the home of Mr. and Mrs. Becker. In the afternoon we—Mr. and Mrs. Hurley, Polly, and I—told of our trip and our hopes for the work. A family was with us from Fresno and when we had finished telling what we hoped for other places they asked, "What are you going to do for Fresno, and when are you going to do it?"

The fields truly are white. Where are the reapers?

P. B. Hurley

In Times Past
A WORKMAN FOR GOD
By Rev. Loyal F. Hurley
God never had but one perfect workman. All his servants, except his only begotten Son, were marked by human frailty and weakness. With a world full of such failing creatures it is all the more remarkable that our heavenly Father is able to use some so effectively.

One of these effective workers was my uncles, Rev. James H. Hurley. He held pastorate and a number of members—I remember places in Iowa, Nebraska, New York, New Jersey, West Virginia, Wisconsin, Michigan, Arkansas, and Arizona where he served and there may be others. Then he did missionary and evange-
listic work in many localities where he did not hold a pastorate. And constantly he was leading men to Christ and strengthening churches.

With only an ordinary education, and most of that secured after he was married and had a couple of children, he spoke as easily to group of college students or a General Conference audience as he did to men in a lumber camp. And everybody loved him gladly.

Much of his work was in frontier areas, and he went often into homes and communities where poverty was the rule. At times he car-
rried up the whole family of his pay on his back. He did not have to supplement the scanty fare he received on his field trips. I remember being with him when he was able to come home for dinner. The house was the shed of a barn, and most of the meager meal of boiled po-
tatoes, hot biscuits, and melted lard, was bor-
rowed along the way as we were going home to the hostess. But he was as courteous and kindly as though we were being entertained in a palace, seeking all the time converts to our Lord.

What was the secret that made him such a soul winner and builder of churches? The secret was many-sided, no doubt, but some of those sides were: He was more in love with God than any man I ever heard speak. And he said it in the good, plain speech of our English mother tongue. He laid that gift of speech to the people, to the ear that had heard in his boyhood home, rather than to any formal education he had received. Second, he was illustrating his messages with the simplest experiences of life which everybody could understand. Third, he never failed with a sense of humor, both in the pulpit and out of it. I remember so well a sample inci-
dent he told about meeting an old mountain-
er in Arkansas who asked him from how large a family he came. Uncle James replied, "Well, sir, I have six brothers, and every one of them has six sisters." "Gol," the mountain man exclaimed, "that makes Dad's family. That war only seventeen on us!"

But the real secret of his success was, of course, the presence of Christ in his life. His religion really worked in for sorrow, in pleasure or pain. His mother-in-law often said she never heard him say a cross word in his life. (I married his wife's youngest half sister, and am2 a member of his brother-in-law as well as his nephew. Thus I knew him most intimately.) He awakened, singing and playing the washboard, and the floor in the morning he would be whistling or singing. He found Christ the joy and strength of his life and radiantly smiled, praised, and preached, and sang his way into men's hearts—taking Christ with him wherever he went.
AN EARLY HOME MISSIONARY

By Herbert N. Wheeler

My father, Rev. S. R. Wheeler, was called to the pastorate of the Pardee, now Nortonville, Kan., church, in 1868, after the death of Elder Ralph Laup, who was in charge of the church. My mother, Elizabeth Kansas Pardee, now Norton, was interested in the work whether “The Lane.”

Church services were held in the Lane School house during all of his incumbency. He received no salary, but accepted whatever people wished to donate. He made most of his living for the family on the fifteen acre farm which he bought soon after his arrival; he saved the money from teaching in school for several years. During his pastorate, he did much preaching and other missionary work in the nearby pastorless localities.

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Elder Wheeler continued doing missionary work in Denver, Calahan, and other places in Colorado during the summer. These pioneer days were filled with discouragement, but father took everything in stride.

One of these, Mr. Tucker, was most persistent in insisting that father should come to Boulder and organize a church. The constant appeals over a period of more than six years finally brought results. Seventh Day Baptist families gathered in from Nebraska, Kansas, Missouri, Idaho, and other states and the Boulder church grew.

Elder Wheeler was a born evangelist of no mean ability. He felt he had been called of God to preach the gospel; that brother Wheeler was offered the chair of mathematics in the University of Colorado at the time he was offered the chair of mathematics in the University of Colorado.

Father did missionary work in Nebraska and in one-room dirt-floor cabins in Missouri and Arkansas, travelling by horse or mule back or by wagon over steep, narrow, rocky, or mud-laden roads rather than rails. But with it all father preached on, uncomplainingly, cheerfully—in spite of all hardships—carrying the gospel into far and isolated places.

Some of the families with whom he was associated in this day moved to Boulder, Colorado, and to other states. One of these, Mr. Tucker, was most persistent in insisting that father should come to Boulder and organize a church. The constant appeals over a period of more than six years finally brought results. Seventh Day Baptist families gathered in from Nebraska, Kansas, Missouri, Idaho, and other states and the Boulder church grew.

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his work that this thrilling letter came to me months after I had withdrawn from the work and become pastor at Verona. It was signed in the scrawly hand of "Old Jack Kiser. For this was the familiar name by which he was known.

He asked in that letter what he ought to do to become a Christian. I sent him in reply a number of things which he was to be doing until he became a Christian. I said, "Sign your name to these articles of faith and these promises and it will indicate your resolution to live the Christian life. The scrawly signature of "Jack Kiser" at the bottom of that sheet of paper that he returned to me was my prized possession for many years afterward.

Roy Porter tells me that "Uncle Jack Kiser" throughout the neighborhood became known for quoting the Bible.

STUDENT EVANGELISM IN THE LATE 1890S

By Rev. Edgar D. Van Horn

The student evangelistic movement that took place during the closing years of the last century had far-reaching influence both upon the lives of our young people in college of those years as well as in the small churches and communities where evangelistic work was done. This movement was really started by a group of students consisting of T. J. Van Horn, George Shaw, W. D. Burdick, Frank Peterson, D. B. Coon, and Lester Randolph, who went from the College Park, Chicago, Theological Seminary. This group came to Marion, Iowa, where my people were then living on a farm. As a result of their work I was able to get an education and enter the ministry. That was to me the beginning of a long series of rich and varied experiences in my chosen life-work. For the work of these consecrated young men I have always been grateful.

From the day I entered Milton Academy in 1895 to the day of my graduation in 1903 from college there was scarcely a vacation, either long or short, when I was not teamed up with other students in evangelistic work. These campaigns touched at many of the states of the Midwest—but chiefly Wisconsin, Ohio, Illinois, and Iowa.

With Dr. L. A. Platts, pastor of the Milton Church; E. B. Saunders, president and cashier of the Milton Bank, later secretary of the Missionary Society; and Lester Randolph, pastor of the Chicago Church, the young men of the college were given opportunities of striking spirits and organizing of the student societies, gospel teams many stirring and valuable experiences came to the young men and women of those years. There were times when as Mrs. Clayson and others have said, the Lord was with us at the same time. One year at least I recall a ladies' quartet was trained and sent into the field. One of them was a member of the school of music and a good violinist who took her violin along to help in congregational singing as well as in concert work. The girls relate to me an event which had waked me up to thinking of the Lord's work. Afterwards she publicly announced that her violin never had been in the service of the devil, and when she was converted her violin had also been converted and was now engaged in the service of the Lord.

The three above-named pastors, backed by their churches, purchased a large tent seating about six hundred people for use of the student campaign. They followed the folding organ, songbooks, gospel tracts, and Sabbath literature were shipped from place to place and did good work. Many of the facilities were unavailable or inadequate to our needs. There were many problems and successes in this work I can assure you—possing and trying experiences. Some were amusing, some tragic, while others were richly rewarding.

In the summer of 1898 arrangements had been made for a quartet consisting of C. S. Sayre, Ray Rood, Jesse Hutchins, and myself to carry on an extended campaign in Holgate on the Baltimore and Ohio Railroad in Northwestern Ohio, not far from Jackson Center. On the way we had to pass through Chicago where Pastor Randolph was serving the church. Being personally acquainted with Mr. Harry Munroe, superintendent of the Pacific Garden Mission in "the Loup," he had arranged for us to sing at the mission that night. Our quartet in preparation for the summer's work had adopted the policy of singing entirely from books only, and this proved to be a great help, as one voice was on the spur of the moment for any occasion. Mr. Munroe to please the crowd called us back repeatedly. And right in the middle of one of our concerts a fellow brother forgot a verse and got down in confusion. Munroe came to our rescue with the remark, "That's all right, boys, that's only a hallelujah breakdown. To our credit as a quartet we didn't do it again and got through it all right."

Later that evening we were invited to the home of a wealthy retired railroad man by the name of Mr. Clayson. Mr. Clayson was a semi-invalid and had for her companion and helper a young lady who had been a student in Milton College. During the social hour she asked us to sing for Mr. Clayson, his wife, a rather rough and profane man, said he didn't care to hear any gospel songs, but he had no objection to our playing off what might have been an embarrassing moment with a laugh and let the matter pass. Later in the evening Mr. Clayson was called from the room on an errand, and Mrs. Clayson said, "Now is your chance, won't you please sing?" We did so, and just as we were finishing Mr. Clayson came back into the room and with a rather surprised and sheepish grin said, "That wasn't half bad; would you mind singing that again?" To our everlasting joy and gratitude Mr. Clayson—without tears in his eyes, said, "Do you know that song, 'Sweet Peace, the Gift of God's Love'?" Fortunately we had come prepared to sing there and the song went for him much as we had wished. We left the Clayson's without tears in our eyes.

A few moments later as we were leaving he made this remark, "Well boys, as you go through life you will have failures, many of them, many of them. In the life of a benevolent person you will find it for yourself. God bless you." Mr. Clayson with tears in his eyes, said, "Do you know that song, 'Sweet Peace, the Gift of God's Love'?"

Fortunately we had come prepared to sing there and the song went for him much as we had wished. We left the Clayson's without tears in our eyes.

In Holgate we rented a vacant lot and set up our tent. Just before the first meeting we went to a street corner and sang one of our gospel songs. The crowd gathered, our meetings were announced, and we went back to the tent. The attendance was light but as we continued to sing on the street corners the crowds gathered and sang and invited men to the meetings. The crowds increased, and the interest deepened. As we had arranged for M. B. Kelly to do original singing for us during the last two weeks that we could give more time to singing and personal work, he joined us and the interest rose to a high pitch with some very remarkingable conversions, even from the homes of drifters and beggars down the road, in the typical midwestern town with many saloons and much immorality.

There were also factories and large sawmills where large numbers of men were employed. We went to these places and sang for the men on both, the day and night shifts talking to them and inviting them to the meetings. It was a fine time. Mr. Clayson invited the superintendent, noting the improvement in the morale of the workmen, had said it would pay the company to employ the quartet to do that night after night as there was less profanity and abuse among the drivers of logging trains and such a decrease in the number of acts of violence among the workmen.

Before the meetings closed we were invited to the mayor's home for dinner and a general good time. At this occasion he became interested in the matter of our expenses and offered to see that if we would give a concert in the local opera house and all advertising would be furnished without expense and that all proceeds would be turned over to help us on expenses of the campaign. A leader of the Salvation Army offered to take the picture of the quartet and sell all he could at a dollar each to swell the fund. We gave the concert and at their request repeated it to help one who wished might have a chance to attend.

There were many other evangelistic efforts made during those years by the young people of the college, not only in their own localities but in different sections and kinds of people, but with equally encouraging results.

Human nature and needs remain pretty much the same through all generations. "Times have changed," yes, techniques change, but human emotions and the tendencies of the people in these reconstructions will find, I am sure, opportunities in one way or another to help in building a new world with less selfishness in it than that of our past.

Alfred, N. Y.

Repentance and remission of sins should be preached in his name among all nations, Luke 24:47.
A PASTOR-EVANGELIST
By Albie Babcock Van Horn

In noting the activities which make it proper to include an account of the labors of Rev. Simeon H. Babcock in a Record devoted to home missions, the evangelistic side of his work as a pastor should be mentioned. He used effectively the revival meeting to arouse his own church membership and to win those who had never before felt the power of salvation. Sometimes he himself did the preaching, at other times he sought the help of another. An illustration of the former is the far-reaching revival conducted by him in the winter of 1889-90 early in his Walworth pastorate; and of the latter, a series of meetings in Albion, conducted by Rev. Lester C. Randolph was the preacher. These efforts were always community-wide and often resulted in additions to other churches as well as to his own.

As a pastor it was his custom to ask for a leave of absence of a month at least during the year to engage in missionary or evangelistic work. Under this arrangement he ministered at different times to the needs of the Albion churches, which were then existing in central Wisconsin. In 1890 he conducted a series of meetings in Dodge Center, which resulted in the organization of new additions to the church. And, in 1892 he and Rev. George W. Hills made a missionary trip to North Carolina, laboring mostly in the vicinity of Fayetteville.

In the fall of 1896 he entered the employ of the Missionary Board as an evangelist and continued until January, 1899, soon after which he entered upon his second pastorate of the Albion, Wis., Church. During this time he spent nearly three months with the Black Lick, Greenbrier, and Middle Island, W. Va., churches, holding a series of meetings in two of them. He conducted revival services in Cynthiana, Ky.; in Auburn, Minn.; did work in Adams County, Ill.; where he preached in schools where there were groups of Sabbath keepers; carried on tent meetings in three different communities in South Dakota; and spent his last months for the Missionary Board in Missouri, centering his work around the home of Rev. L. F. Skagg. At this time, both Rev. O. U. Whitford, then missionary secretary, and Elder Skagg assisted in the work. Here Elder Babcock discovered a promising young man whom he encouraged to seek a higher education. He brought him home to Milton and introduced him to Milton College. That young man later became pastor of the church and is now pastor at Salem, W. Va.

The work on the field proved to be very trying physically and more than he could continue to endure, so he gave it up with regret when his health made it necessary.

Elder Babcock was gifted in song, possessing a voice that was heard at Northport, Mich., When he was a very young man he met Jairus M. Stillman—a young man somewhat older who was at the beginning of his musical career. Dr. Stillman recognized the quality of his voice and taught him to read music and to sing by note. This gift was freely used for the enjoyment of his friends and in the service of his Lord. Though sometimes assisted in his evangelistic meetings by a singer, often he led the singing himself through a series of more or less without the help of an instrument. He used to tell with enjoyment of the lad who said, "I wish Elder Babcock would preach less and sing more." He was still singing with his usual sweetness when in the midst of his eighty-fourth year he was stricken with a fatal illness.

The death of Elder Babcock at the close of his eighty-fourth year closed for his friends and those who knew him a chapter in the history of the church. He gave a faithful service to his friends and those who knew him, a chapter in the history of the church. He gave a faithful service to his Lord and was a faithful and consistent church member up to the day of his death.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you ever, even unto the end of the world. Matthew 28: 18-20.

MY FATHER
By Charles Scowell

Father was deeply interested and certainly very much devoted to the work of the church and the reform work. His ministry began in 1883 when he was a student in Milton College and was serving a part time at Cartwright, Wis., known today as New Auburn, section of the Wisconsin Valley. A field was opened for the Lord's work, but it was a hard one. The country was new, and dark forests were everywhere infested with wild animals. The people were poor and not able to pay but a very little towards the support of a minister, but father was intent on doing what he could to supplement the small salary received. He went to work in the large sawmill down the road north of town, work at the mill and preached to the people on the Sabbath.

His first sermon there was from Acts 9: 6: "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do." He back now it seems that must have been the very thought that was on father's heart. In this frontier forest land with everything and all the people new to him, he was wondering what the Lord would have him to do. He was there that summer until he had to return to his college work.

The following year in January he was called to the pastorate of the church. He was but a little boy but how well I remember those days. The church had no parsonage so father with the help of the other men started the construction of one. A great deal of the lumber was rough. The floor was made of wide boards; great cracks soon appeared as it dried, but they were grist for their pastor. The church bell sat on the ground in front of the church, and I can still see father as on Sabbath morning he would go over to the church and lay hold of the bell and swing it back and forth to ring and call the few but faithful people to the service.

The people were still poor, and father continued to work at the mill to supplement his small salary. The Lord provided plenty of venison, cranberries, and blackberries. Some times the Indians would come around selling the berries, but father and mother preferred to go and pick them themselves—especially when they had but very little money with which to buy.

Rev. Babcock carried on through the dark, damp forests, the undergrounds, and the canoe trips through the swamps. The river was so swift he could not go near it. His boat was in such need of Christ. Sometimes old Uncle David Cartwright would go along. Uncle David being an old hunter and trapper would always take his rifle along for they were very apt to encounter some wild animals. On one of these trips they met a bat, who by a fatal error, dropped his foot right into the water and the hand soon put him out of the way. The lumbermen would always insist that father eat with them before his return. While they were supplying father with physical needs, he was endeavoring to furnish them with spiritual food. It was hard going over the forest trails, but these men needed to hear of the Lord, and it was father's business to take the message to them.

In later years after father had finished his college course and was located at the Welton, Iowa, Church, the Missionary Society made arrangements with the church to have him take over the area of Iowa as his work, connection with his pastorate there. This work caused father to be away from home half of the time in going to the Garwin and Grand Junction circuits of the church. He was still a part of the Sabbath keepers in the state. This brought him in contact with many ministers of other denominations.

There was to be a ministers' conference in Des Moines, and father was extended an invitation to appear on the program. His subject was to be on the subject of "Proving the Sabbath". This was another opportunity the Lord was giving father to spread the Sabbath truth. When he arrived home saying he had accepted the offer father came to him and shook his hands and said, "You come out on top, Brother Scowell." One year the Iowa Annual Meeting was to be held at Grand Junction in western Iowa. We were still at Welton and since father was on the Iowa field he was expected to be there. He borrowed a three-
While father was located at Welton and Rev. James Hurley was located at North Loop, Mr. Hurley was holding special meetings. The Sabbath question came up. Mr. Hurley called for father to come out and assist him in the preaching of the Sabbath truth. The Welton Church gave him a leave of absence, and he went to help. As a result of these meetings and preaching of the Sabbath truth a great number of First Day Baptists of the Cedar Creek Church came out and accepted the Sabbath and united with the North Loop Church. It was during these meetings that Mr. Hurley and Rev. Charles Thorngate, was converted; it was father's blessed privilege to baptize him and always afterwards spoke of him as one of his boys.

A few years later the Missionary Board sent Mr. Hurley out into Montana to do the first Sabbath reform work in that state; this was in 1896. Their work was in the parish of Missoul, where Mr. Hurley, Mr. McFarland, Mr. Hamilton, and Butte. This like the Cartwright, Wis., field was a hard one, being in a mountainous country. They had to go on foot most of the time to call on people up the mountain passes. Father told them how they had wandered up one call on people away up the mountain over the darkness of night, and said they could reach home. They took refuge in an old abandoned log house. They climbed to the upper room to sleep because there were timber wolves and mountain lions in the mountains and streams.

At Darby there was a sawmill and father told the people with whom he was staying that he was going down and invite the workers in the mill to come to church. The people said it would do no good for them to have no time for preaching, but father went. He made good use of what he had learned at Cartwright, and the mill was saved. He invited the lumberjacks but they wouldn't promise, for they didn't care for preaching. Father asked them if they put them through the cant hook drill and if he did it all right would they come to the meetings. They agreed, and father did it. The men came away and after coffee and seats right down in front and gave good attention. When father and Mr. Hurley came away the lumberjacks said it was fine to talk to them and they didn't care what they did.

Before father and James left they went up on a mountain and gathered stones together and erected a monument; they had prayer dedicating it to the first Sabbath reform work done in Montana. Lord preserved the Loca church preserved it until now.

What factors were responsible for what success father had in his missionary work? He always made himself interested in the work of the fellow workers in lumbering, farming, carpentering, storekeeping, or whatever the work might be. When Christ preached he so often used subjects about which the people knew and could easily understand: sowing seed, fishing, the vineyard, or threshing the grist.

Father was pastor of six churches during his ministry. He was the first missionary to the Indian. The Missionary Board to do a great deal of home mission work that took him into Oklahoma, Montana, Mississippi, Indiana, Texas, and it was at Nady, Ark., where he had gone at the request of our Missionary Society that he preached his last sermon on January 4, 1930. To correct was Philippians 3: 11: "If by any means I might attain unto the resurrection of the dead." On January 11 he was taken home to his reward.

In looking over his records I find he preached in private homes, halls, schoolhouses, universities, tents, a Confederate home, a home for the blind, state penitentiary, mission homes, the streets, old soldiers' homes, homes for the aged, and in public parks.

In the Years

In Shiloh, M. J.

Just what "home missions" covers is not entirely clear to us. Should all the work of a local church come under this head, or just "extra" things in the line of extension? Just which factors enter into the regular "work of a church and "home missions." I think the only way I can answer your request is by telling you something of our fall program. Shiloh church is doing nothing which any local church should not be doing, unless perhaps it is our migrant camp work, which is a special local opportunity for service. Since we are the only church in the community, we are trying to make our program minister to all.

Our newest project is a Community Bible Reading program. Last fall we had a meeting in the Grange Hall weekly. One of Moody Bible Institute's correspondence courses will be taught, they will write the lessons, and we are trying something new in the line of extension, which we hope to make quite a departure from the usual. We have set our goal at 50. Already (the last of September when this is written) half that number have enrolled and made the first test. We are to have a Gospel sound picture, "His Bequest" from the Scriptures Visualized, and to make more use such films in the future.

A community Bible reading course is being promoted, following the schedule of the American Bible Society. We are reading the New Testament through in five months.

A community religious census has been taken. Two people in every household think that visitation evangelism is under way. Over thirty have signed the "1000 Soul Winners" roster suggested by the Promoter of Evangelism. Many of these are engaged in this program.

The visitation program will lead up to, accompany, and follow up a series of special evangelistic meetings to be held the first two weeks in November, following the Yearly Meeting at Marlboro. Rev. Judson H. Stafford will be with us to bring the messages. We had a revival series last fall with Brother William J. Kimshel. This year the meetings will be definitely evangelistic.

The class of 1930 at Shiloh resumed in September over Bridgeton's station WSNJ. In this way we reach many with our message that we can't reach on the air in no other way, as well as ministering to our own shut-ins. 'We are trying a late Sabbath afternoon hour, suggesting to our own members that they make this a "family time" to gather around the radio. It costs us $6.87 for a 15-minute period, but the money has always come in with the spirit of the project, just a statement of the need. We support it ourselves and do not ask for funds over the air.

Perhaps the only thing the Shiloh church is doing which would come under the head of "home missions" is our work out at the migrant camp. Father told me not to do anything which might interfere with the regular mission work. The preachers who go to the migrant camps are the people with whom they share life and work. They see and hear their problems in the fields, and can understand them. Perhaps this is a better home mission than the usual.”
tive. The pastor has never preached to finer, more inspiring groups. Several have professed Christ, and several others who by their own testimony have "strayed away," have been reconverted, with the assurance of following up our contacts. 2500 tracts, 660 Gospels of John, and 61 Testaments have been distributed, confirming the work.

Probably the greatest result of the migrant camp project has been the spiritual growth of those taking part in it, and the resulting active witness of the campground on the church which comes from being interested in a definite project of winning souls for Christ.

We are trying here at Shiloh, to live up to our motto of "Holding forth the Word of Life." Probably anything which contributes to this purpose is "home missions."

Rev. Lester G. Osborn.

IN ASHAWAY, R. I.

Our church has just completed ten days, October 19-29, of evangelistic services conducted by Rev. Judson Harvey Stafford of the Church of God, Port Angeles, Wash. and Mrs. Raymond Prati, of Schenectady, N. Y., who were in charge of the music. Each evening and on Sabbath morning Rev. Stafford gave an inspiring and soul-searching sermon; the music and testimonies by Mr. and Mrs. Prati were uplifting.

We were fortunate to have these consecrated workers for these ten days, and we feel the church received a real spiritual blessing. Indeed, the denomination is very fortunate in having a consecrated evangelist to work among our churches. These faithful people have won a warm place in the hearts of the people, and our prayers will go with them wherever they are called to work.

Directly after school the first four afternoons of the campaign children's meetings were held in the Sabbath school rooms at which time testimonies and chemical experiments were shown by Pastor Coon who also brought a gospel message; choruses were taught by Mrs. Prati. The last six evenings the children met in the church auditorium from 7 to 7:30 o'clock when similar services were held and the flannelgraph board was used on several occasions; the children usually remained for the evening service.

On October 7 we observed World Wide Communion Sabbath. Several of our people joined in observing October 18th as a monthly service each month and have been reading 1 Timothy each day of the month. Some are planning to read each day of the week, starting from Thanksgiving, November 23, to Christmas.

Regular Sabbath services were omitted on October 21, that all October 22nd and 23rd could go to the Pawtuck Seventh Day Baptist Church and join with them in the services of the Yearly Meeting of the New England Seventh Day Baptist churches. At the morning service a most helpful sermon was given by Rev. Trevah R. Sutton on the subject "Go — ye into all the world" and in the afternoon Rev. Judson Harvey Stafford gave an inspiring sermon continuing this same thought.

Mrs. Blanche J. Burdick.

IN FRANKLIN CITY, VA.

Since 1942 the Home Department Sabbath School at Franklin City, Va., has held its own so to speak, it hasn't gained in leaps and bounds, neither has it lost interest.

Our program at present includes the world's mission study, the Sabbath School lesson for that week, and sometimes there is a short Sabbath service after the lesson study. There is the gospel literature distribution carried on each quarter; for the last quarter papers and tracts containing the Sabbath truth were either mailed or given out personally to over two hundred people. Besides these we use around two hundred copies as we call on our customers for their orders.

Very often we give Bible studies in private homes to those who are anxious to learn about the Sabbath truth. We have a lady now who is becoming very interested because she has almost made her decision to keep the seventh day.

Financially the work has been able to meet expenses and take care of the mailing of tracts and papers; there is on hand a small balance which is to be used to have a "Missionary Calendar" printed to be given out this coming New Year's.

Yet the number of this Sabbath school class is small; there are a present fifteen names on the roll, but four of these live out of this neighborhood. We manage to see them during the quarter at least once in their homes.

An interesting family is the Linton's. The mother, Virgie Linton, has five boys and girls who are members of the class. Their names are as follows; September, Noah Mae, up to May Daniel. These folk are always anxious and waiting to see us come to their home for the Sabbath school service which is on each third Sabbath in each month. I wish one and all could hear these youngsters sing their Sabbath song which we composed for them to use on the program of the Rally Day.

Right across the street from the Lintons' home we have a very interesting convert to the Sabbath; Sister Bertha loves the Sabbath and each week she studies from the "Helping Hand"; but because of prejudice in her home she is not allowed the joy of being present in all our services.

In closing let us say that we are pleased to know there is to be a number of the Sabbath Recorder put out especially in the interest of the New England Seventh Day Baptist churches. We wish it were possible each quarter to have a special Missionary number. If each group or church represented in these papers could make special effort to distribute a number of them in their vicinity each issue it would work wonders toward the establishing the Seventh Day Baptist denomination.

Mrs. Blanche J. Burdick.

IN COLUMBUS, MISS.

Little sketches of the work I am trying to carry on in Columbus have appeared from time to time in the Recorder.

I am the only Seventh Day Baptist here it is rather hard working alone; but by the grace of God and the guidance of the Holy Spirit I feel progress is being made. Thanks be to God for the help of the Sabbath keepers if we had a mission and a leader. I cannot say I am a leader. That is something more than being someone to come and help me in the field. Columbus is a thriving little town and offers a wonderful opportunity for someone who is not afraid to work. I am the only one so far as I know of this denomination in Columbus.

The Lord spoke to me in March, 1943, telling me to have a radio program every Sabbath for one year. That seemed strange to me to have a definite time set, but I did as he said. We started the program November 13, 1943, and ended on March 11, 1944. Many Recorder friends sent gifts to help with the program as I have no income. So much very much. I was not financially able to carry on the expense of the programs, and I did not depend upon myself as I knew when the Lord tells you to do anything he will supply your needs.

I have asked for a mission in Columbus, and I truly feel we will have one in the near future and ask the prayers of all the Recorder readers to that end.

Mrs. Ceci Wharton.

IN PUTNAM COUNTY, FLA.

This article contains excerpts from the talk prepared and given by Miss Ruth Hunting at the Sabbath morning service in Plainfield October 28. She sent me material from letters written to the corresponding secretary of the American Sabbath Association and from a report of activities sent by Miss Randolph, which have been utilized in this article.

There are many open doors of opportunity for Seventh Day Baptists right here in the United States. So far we have entered only one of them.

The Putnam County field in Florida was entered by the Daytona Beach Church in 1940, and it is necessary a long-time project. Since last fall the paid pastor, Rev. Elizabeth Randolph, has given support from the Tract Society, the Women's Society, and various other sources. But its main support has been from the Daytona Beach Church, which has dedicated its pastor, Rev. Elizabeth Randolph, to the work and has taken care of its own needs without paid pastor. It has received help and self-sacrifice of these people indicates their faith in the work and the worker, and their satisfaction with the way in which Miss Randolph is carrying on.

This work has been no spectacular results, but none were expected. There has been a steady progress and a steadily reaching out to more and more people. Many of these people are unchurched and are learning how to know Christ for the first time. A number of young people have been held in the church through Vacation Bible Schools, Sabbath
sabbath, and young people’s services. Who can
be interested and keep up a clean and
covered school? Mr. Van Horn has made
some plans to get the school in order, and
great possibilities along the line of child
work and evangelism. Rev. L. O. Greene writes
in his last letter that he is interested in working
tout a definite program of child evangelism.
He believes that there is a wide field for
work among children. Some people have already been very successful
along this line. I am fortunate in having
two girls thirteen years of age who are very
interested in the work of the church. They are
thirteen years of age and have expressed a desire
to be evangelists. Such are some of the
encouraging features. But we must be teaching
the older boys’ class Sabbath morning,
I had three other classes which were being
taught by these nine to thirteen year old
girls and band of boys, and I am sure
that they are all enthusiastic.

Putnam County are all enthusiastic
people. Greene spent that winter in
Greene, and the people there were
missionary, had done. They were
interested in the work and were there again this winter.
Miss Callie Descant and Mrs. Greene are all enthusiastic
people. in Carraway thirteen years of age have
expressed a desire to get into the work. They
have their own class, and in it, they
will held only be able to
furnish the material.

“We hold a warranty deed for an entire
block of land in the Carraway townsite. Also,
we have placed an order for lumber to
construct our church with the promise that we
can have it delivered on ten days’ notice.
Two men have agreed to come for the
lumber and to assist with the construc-
tion of the building. But they have been so
busy with other things that they have not
been able to come for the lumber yet.
In addition to the fifty dollars
that has been paid on the lumber, there is
$125 pledged and available at any time.
The bill for the lumber ordered calls for $200
worth of material. This does not include
the roofing, nails, and other incidentals. But we
have raised enough money to meet these,
and it is in the hands of the Board
safeguarded.

On August 4 Miss Randolph had written,
“I have just completed a successful Vacation
Bible School in Palatka, Florida, and
as I write, I am reading letters from the
Seventh Day Baptist out of them this year or next year.
The important thing is to lift up Christ and
draw people nearer to God. It takes a deep
love for God and unaltering loyalty to him
to appreciate the value of his holy Sabbath.”

“arraway, services are held every Sab-
bath afternoon. If I am not there, Mrs. Lela
Price has Bible school for her children and
as many others as wish to attend. The finan-
cial condition in the homes of the people is
bad. I was out of town for a while, and when
I came back, I found that they had
borrowed money to pay for the
school. I was not able to help them
much, but I did my best. I am sure that
they are all enthusiastic in the work of the church.

In Palatka, we rent a private residence at
gulls a month. It has one large room and
has been very successful among the
church members, social activities, and
furnishings. They have a good
seating capacity. Two or three of the younger
children, and another for the younger people, and
other for the younger children. The total
attendance was sixty-one, but some of these
attended more than once. The total
total number of different people in at-
dendance was fifty-three. All of these people
are young, and also the church services
which are held each Sabbath eve and Sab-
bath morning. The average attendance at church
services is good, and this is because
there are children and young people. There are
ten or twelve who are very regular in
attendance. All of the older young people are
eagerness in their work. All the young
people are eager to attend the meetings of the young
people in Bible school. But they are only be-
coming to the church. They are essential for the Christian leadership. They are
planning a play for the Sabbath eve service
this week, October 6.

At Pomona, Bible study is held each Sab-
bath morning, and the classes are
attended for the Sabbath mornings in the home
of Mr. and Mrs. George Main. This group is
letting its light shine by its Christian living
and regular worship.

In Georgetown a Vacation Bible School
was held for ten days, with an extra day
dedicated to a review of the work and to a
program which included singing. Twenty
families were visited in Georgetown.
Some of them frankly stated that they did
not think best to send their children be-
cause they did not want them to get any
confused ideas regarding the Sabbath. There
were twenty-two children enrolled, and
an average attendance of five. Some of the
stations were held both afternoon and evening,
and some days four or five of the young
people spent time in church on their own
with the help of a few older friends.

The Sabbath school helps to illustrate
the life of Christ. Two of the children
conceived the idea of putting these pictures on a
long strip of white paper attached to a reel so as to show
them. On the reel was a picture of the
whole school, and as the reel was turned, the children in the Vacation
Bible School took turns in explaining
the pictures. This was a very interesting
study and review of their work.

In Melrose there is a Seventh Day Baptist
who is watching with deep interest the pro-
gress of the Sunday School in County. She
regrets that travel restrictions prevent
her worshiping with the people of these other
groups. The homes of the people of the congregation were indeed open, and the pastor is receiving far more calls for rendering service than she is able to accept. Bibles, Testaments, and other Sabbath School books are being distributed among the Negroes as well as among the white people. Many of the Negroes have manifested considerable interest.

"A brief summary of resources shows that about $700 has been appropriated for work on this field in the year 1944. At present there is $65.00 on hand for the operating expenses for the balance of the year.

"We are very grateful for the deep interest our friends have shown in this work here. We thank God for his guidance and for the opportunity of having a share in this fascinating work."

IN EDBURG, TEX.

When Edburg was a small town and a few Seventh Day Baptists came here to live, they realized that it was, or should be, a mission field. The school was started. Soon some converts to the Sabbath united with the group. In the summer of 1926 a church was organized of nine constituent members. Rev. Angeline Allen, who was then pastor of the church at Fouke, Ark., was called as pastor of the Edburg Church. She came to Edburg on August 1, 1926, and served as pastor for five years, during which time the membership increased to twenty-four.

Mrs. Allen resigned on account of poor health. Shortly after that Rev. John T. Babcock became pastor, serving for two years. Two members were added during his pastorate.

Since Mr. Babcock moved away, there has been no official pastor. The depression was upon us, and the church was financially unable to support a pastor. Rev. and Mrs. E. M. Holston had come to live among us and the church would have liked to have had him serve as pastor, but he was not willing to receive help from the Missionary Society to supplement what the local church could pay. For several years church and prayer meeting services were led by various members, and the church grew spiritually.

Some of our members have moved away; some have died. Others have been added from time to time. There are now twenty-year-old members—sixteen resident and about thirty in the society.

At the last census, Edburg was reported as having 10,080 inhabitants. As farms are being plowed up, there is hope that there will be electric city water, and natural gas. Large acreages of vegetables are raised in the spring and winter, and thousands of carrots are shipped north each season. Also, thousands of acres of citrus fruits are raised which are shipped all over the United States and to Europe.

This is still a mission field—foreign as well as home—as many Mexicans live here. We have an active Sabbath school and a young people's Benevolent Society. Different times a number of our ministers have spent a few days with us, much to our help and encouragement. The church needs a pastor who is strong and able to get about and who will lead us on to higher things—winning souls for the kingdom.

Rev. Angeline Allen

IN DES MOINES, IOWA

Let me call your attention to a quotation which Elder Riley G. Davis so often mentions to me when we visit together at his home. The quotation is taken from T. L. Gardiner’s biographical sketch of Abrahams Herbert Lewis, D.D., L.L.D., page 82, whom Gardiner quotes as follows:

"We are now centerless by having many partial centers. Mr. [Missouri] is the central supply of the world’s field of battle. The work which has been done by the white missionaries in the past will hasten our defeat unless supplemented by what is now demanded. The work of the Red Sea was a safe place until God said, ‘Go forward.’ A similar choice lies before Seventh Day Baptists today. If we heed, we shall move with God toward victory. If we dally, the child of God is given to amputation."

The city of Des Moines is now an ideal center from which supplies for progressive evangelistic enterprise can be distributed. We are now equipped to give ten-day’s service to any and every enthusiastic Christian who is in good and regular standing with his church to engage in door-to-door evangelistic work, especially in our larger cities. It has taken many years of consecrated effort to gather and ‘produce’ the necessary means to make such a possible move.

Especially should our young people make the weekly rounds with the educational series of First Alford’s, furnished free by the Tract Society. We furnish free all other needed supplies to give ‘push’ and ‘vigor’ to your efforts. Young people, won’t you write us? Don’t forget the Mission Society. The Mill of Soy-Wheat Flour, There are now nine bakeries in the city of Des Moines making Soy-Wheat Bread. Several other cities in Iowa are beginning to enjoy this delicious food.

If mothers of the Seventh Day Baptist faith would promote this fine product in their own vicinity, it would not be long before our colleges would directly benefit therefrom. Write us for further information. Des Moines is the home of the Des Moines Bible College. It is hoped that from its classes many gospel workers will go forth to carry on the work of the Missionary and evangelistic enterprises.

Des Moines is also the home of the Community High and Bible Schools. This is certainly a step forward. We are anxiously awaiting to see “good results” from this most recent project. It is something “new” in the world of sheets.

In the past, and up to the present time these developments have come about because willing hearts and hands co-operated together for good. Special mention must be made here of a good wife, who is willing to “work nights.” She comes home at 4:30 in the morning. "That is what I have promised for a day’s work. Both of us wish to discontinue "outside" work. This can be done only if you will give Des Moines the needed support.

E. Marvin Juhl

REVIEW

REV. JOHN L. HUFFMAN

A Great Evangelist

The home field is the base of all missionary work, and it is well that we emphasize its importance in a special issue of the Sabbath Recorder.

It is always helpful to know the workers of the past and what they have accomplished, and on this account an effort has been made to gather material on the missionary and evangelists of old days.

It is now 270 years since the beginning of Seventh Day Baptists in America. In that time there have been many evangelists, and John L. Huffman stands out prominent among them. He was born in 1837, studied in Milton College, and graduated from Western University in the class of 1873. He was licensed to preach by the First Alford Church in 1869, of the Portville, N. Y., Church in 1872, and had marked success as an evangelist from the very beginning of his ministry, as will be seen from the two incidents herewith related.

A biography prepared by President William C. Whitford was published in the Sabbath Recorder after the death of Elder Huffman in 1897, and among other things he reported a meeting which Elder Huffman held at the Home of the Hebrews in Des Moines, Iowa. This was located between Scio and Bolivar, N. Y.

"While he was conducting a revival season at the Head of the Plank, in the summer of 1870, he came to the decision that his ministerial labors should be confined largely to evangelism. The success of his efforts here was peculiar and marked. He opened a series of meetings on a certain evening in the schoolhouse. No person but himself attended; and though alone, he sang, read the Scriptures, preached a sermon, and ended the services by giving out a notice that he would preach in the church on the following evening. At that time, he had in the seats before him an audience of only two individuals who bravely disregarded the prejudice of the community and listened to a powerful discourse which was spoken so loudly that it could be heard by a considerable number of persons. At the close of the service he announced, 'I will ask you all to come here tomorrow, and I will bring with me a powerful force.'"

Correspondence should be addressed to Rev. William L. Burdick, Ashwiy, N. Y. Checks and money orders should be drawn to the order of Karl W. Stillman, Wessley, N. Y.

REVIEW OF MISSIONARY WORK

REV. WILLIAM L. BURDICK

Cheque and money orders should be drawn to the order of Karl W. Stillman, Wessley, N. Y.
The Pastor Not a hired man

By J. C. Conant

The pastor is not "employed" by the church for he is not a hired man. He is "employed" by God, the owner of the business, and taken care of out of his own treasury, the funds which are administered by the church and paid over "as a salary" out of the pockets of the people while he does their witnessing and soul-saving work for them; he is given a "support" out of the treasury of the Lord, while he gives his whole time to the perfecting of the people in the art of witnessing and soul-winning.

At a Monday ministers' meeting, the writer once heard a prominent pastor tell the incident that he once called on a church officer to lead in prayer at the prayer meeting, and the man retorted, "Pray yourself! What do we hire you for?" And you who read these lines may be saying to your pastor, in attitude if not in words, "Win the lost for Christ yourself! What do we hire you for?"

When men are struggling and going down in the waves of sin, the pastor is not the whole lifesaving crew! There was a terrible wreck off the coast of Italy. The captain of the lifesaving crew, instead of manning the lifeboat and shouting instructions through a trumpet to the drowning sailors, reported that he could not reach them. So another captain was sent, who had been through the same experience; he got aboard the boat, and shouted through the speaking trumpet, but the next morning there were twenty bodies washed ashore. And the church that uses its pastor as its speaking trumpet and fails to man the lifeboats with the entire crew and push out to save the lost who are struggling and going down in the waves of sin, is not really giving the best appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task. They need to prepare themselves in every way for this responsibility. There must be a better appreciation of their task.
it is to be used in the program of personal evan-
gelism.

3. Make a Responsibility List. These are all the people you are going to work for. From this group plan your work. There will be those who are indifferent to our invitation to return to true Christianity, the unchurched must be invited to attend. Those who are not Christians should be visited and asked to accept Christ.

4. Get Recruits for Personal Work. They will want the methods. They will find it a little wearisome, but with a definite purpose in mind, it will be easier to work. They will need to be trained in methods. They will need to become familiar with what the Bible says about evangelism to improve the books, Pamphlets, and other materials we prepare for them.

5. Full Enlargement of Pastor. Very little can be accomplished unless he is interested and takes an active part. He will need to inform himself on every phase of the program. His cooperation will be indispensable. The laymen will take much of the burden in organizing local programs and groups if he is not in sympathy with it. He can direct the work of organizing, consult with church members, chair committee meetings, sponsor churchbulletin programs after conversion, and preach Christ-centered sermons regularly.

6. Fellowship of Prayer. Begin in the homes with the family altar. Many Christian homes have a fellowship of prayer. Pray for the indifferent and unconverted. Pray also for the ones who have refused to participate. Pray privately also. Pray for a revival in the church. Form permanent prayer groups in different sections of your community. A prayer life is all-important.

7. Mission of the Printed Page. A tract is a substitute for a first-hand visit. It is a means of oppor-
tunity for reflection. However, there are many who will never read one. The Church Extension Society can advise on its use. Letter writing can be substituted for a tract with effectiveness. Selection of tracts is a very important task. Letters are available from different publishers.

8. Mission of the Printed Page. Preparation of teachers and selection of material must be done. There are many different sections of the community so that all can be present.

9. Formation of the School Enrollment Program. Preparation of teachers and selection of material must be done. There must be a systematic plan. There is a wonderful field for young people also, whether at home or in school. They can serve as a medium of influence.

10. Gospel Team Evangelism. This is the laymen's group. The pastor cannot do all. The gospel team can. They can do the work of organizing, the work of the street. They can do the work of the street. They can contribute to radio broadcasting, newspaper advertising, church bulletin, religious movies, summer camps for young people, and an active membership. This will be the "Promoters" we are looking for. It will be administered by the board under the direction of the promoter of evangelism to place workers here and there as needed.

The members of the board have been a growing conviction of the need of helpers on the field to assist in the work of evangelism to place workers here and there as needed. This has been a growing conviction of the need of helpers on the field to assist in the work of evangelism to place workers here and there as needed.

The first check drawn on this "Helpers Fund" has been sent to Mr. and Mrs. Arthur Burdick, who are just beginning to work in the West Virginia fields. May the heavenly Father be able to use our sympathetic interest and daily prayers to sustain and strengthen them in this new field of service. The first check drawn on this "Helpers Fund" has been sent to Mr. and Mrs. Arthur Burdick, who are just beginning to work in the West Virginia fields. May the heavenly Father be able to use our sympathetic interest and daily prayers to sustain and strengthen them in this new field of service.

Send your offering for this fund either ininstallments or one quarterly statement. All of us have had the help of God to try to win at least one soul to Christ this year. Other names keep coming in and churches are yet to be heard from. Since we cannot get to all this year, we will be glad to have pastors and workers send in their reports. We have set the goal at one thousand. Pray for more workers and for them to labor hard and get the harvest. We will gladly send cards or materials to show how the work is going. Address your letters to Salem, Va.

Promoter of Evangelism.

FROM THE BOARD

Among the members of the board there has been a growing conviction of the need of helpers on the field to assist in the work of evangelism to place workers here and there as needed. This has been a growing conviction of the need of helpers on the field to assist in the work of evangelism to place workers here and there as needed. This has been a growing conviction of the need of helpers on the field to assist in the work of evangelism to place workers here and there as needed.

One friend writes, "I am greatly pleased with the prospect of someone's being found to do left. He recently had a chance to visit his church distanced by the plans to sell the church building and am glad to believe it has passed that danger."

From Franklin City, Va.: "The hurricane did do quite a lot of damage to our homes, but we expect soon to have it repaired and available for visitation. I have the windows all back again and hope soon to get someone on the roofs. But a man to do the work is hard to get as help is very scarce, especially carpenters, and they are charging twelve dollars a day at that. But every little rain comes from on and in gives us trouble, so it must be attended to as soon as possible.

'"The storm hit us September 14, and the following day its destructive work was felt. Our old grandson, who was brought home very badly burned from the garage where he has been working all summer. He had just flushed off a screen for a motor with gas, and as soon as he struck the match he was on fire from his feet to his waist, burned to the back of both legs. This kept him in bed almost four weeks, and as I had to give him my full time, I just could not attend to anything else. So we knew the only thing for the present was to postpone the coming of Promoter Greene this fall."

'"While we cannot go ahead as we had planned, we are not idle. We have planned for this fall, for we are sure that more than ever this will help to get people acquainted with the truth. We have arranged to distribute around among the families and every paper in the city this month. We have more requests coming in for names to be put on the mailing lists. We will receive requests of a dear woman who sent me the names and addresses of six more to receive religious literature. Every name on our mailing list is placed on the prayer list. So I am expecting some results in God's own good time.""

Ellie Mae Davis

We welcome into our circle a newly organized Women's Missionary Society of the church at Edinburg, Tex. President, Mrs. Elaine P. Boehler; Secretary-Treasurer, Mrs. A. G. Fisher.

Mrs. Roswell P. Seager will represent the Women's Board at the annual Assembly of the National Christian Women's Board in Columbus, Ohio, November 14-16.

Promoter and Mrs. Greene arrived in Salem, Va., November 1, after nearly nine months of field work and travel. They will have a few weeks at home doing office work and visiting nearby churches.

The Board would urge all of our women with their families, whether at home or scattered afar, to enter into the Zone-wide Bible Reading, Thanksgiving, November 23, to Christmas. This is sponsored by the American Bible Society, and we quote from them: "Above all there be prayer that the Nation-wide Bible Reading may help weld the long distance between our service and women's and their families and break them strength and comfort day by day, that new multitudes may discover the treasures of love in the Bible, that the nation be girded with new moral and spiritual convictions to guide it through the difficult months ahead."

The women who are active in our own district have been putting on their mailboxes. The women who are active in our own district have been putting on them the week mark."
THE CHURCH TURNS TO ITS TEACHERS

By Frances Dunlap Heron

Once there was a church, a building fund, a lighted bulletin board, and a conscientious minister who always stopped preaching promptly at twelve o’clock. But among the many empty pews at morning worship were those of the Sabbath school teachers.

Once there was a church that was having such a hard time keeping many empty pews at morning worship, so it represented to the church teachers an organization of Christian workers and “those strangers” moving in.

Once there was a church with a decreasing Sabbath school attendance. So many boys and girls dropped out just when they had reached high school. So many children didn’t attend because their mothers and fathers didn’t.

In 1944 there are churches like these in New York, in Los Angeles, in San Antonio, in Sunnyville. Their ministers and church superintendents asked their state councils of Christian education and their denominational executives, “What are we going to do about it?”

The question focused on the International Council of Religious Education and on the Federal Council of the Churches of Christ in America, the co-operative agencies of the Protestant churches. So it was that representatives of the United Christian Education Council (an International Council project) and of the Federal Council Department of Evangelism got together and decided something could be done about it in a

Sabbath Education

(Home Missions suggests the combined efforts of every member of every Seventh Day Baptist Church at work to win men to Christ and to do everything possible to help those who have accepted him grow more Christlike. It seems to me that this responsibility of Christian Education can make for this emphasis comes in the articulation of those which came from the International Council. It is hoped that members of our churches which have attended these meetings of “Mission to Teachers” will send to your secretary an interesting account of the program—H. S.)

THE SABBATH RECORDER

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THE CHURCH TURNS TO ITS TEACHERS

In the daytime, they will hold state-wide sessions for denominational and interdenominational state workers. Each such “State Conference on Evangelism through the Church Sabbath School” will select prayerfully a representative of the church, the local church teachers and others, and send a copy of the message of educational evangelism to every church school teacher and officer in the state. The conferences may plan “Missions to Teachers” in local communities throughout the state, or conventions to wake up the state’s interest in the leadership of church schools—those schools of God’s children. They may conduct a leader’s conference in some local community, or a leadership training class in schools for church workers, or procedures by which pastors can qualify and guide their own teachers for evangelistic roles.

Each of these state conferences will be organized by the state council or by a committee of state denominational representatives.

Teachers Will Take It Over

In each city where a state conference is held, a local mission committee representing congregations of the city will organize a Mission to Christian Teachers of that locality. On the three days of the state conference, the national and state conferences of specialists will hold late afternoon and evening sessions for this local mission. Teachers, officers, and pastors will ask “How can we reach the unchurched in our community?” and “How can we win those we reach to Christ?” The national and state leadership must inspire, instruct, and mobilize this nucleus of local workers into a model specimen of the movement which they hope will be copied throughout the state. These teachers, who are the local workers of each denomination will hold a supper conference to discuss methods and materials. After this will come a closing mass meeting at which all local workers will share in a common service, pledging: “We will make our church shine with something stronger than a lighted bulletin board.”

Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

In summer I went to the beautiful hills of Green hillsaremos against the skies blue. The comforting hills, the sheltering hills, with their green leaves on the branches. They brought to me healing, they gave me sweet

A feeling of peace in a world all awry—

They gave me uplift for spirits depressed.

I revelled in its moods and beauty.

And watched the sun дисккрив уо1r hearts

The palm-fringed ocean, the restless ocean, breathed deeply the tang of the briny sea.

And watched the sea-birds flight, care-free.

The sunshine, the wind, and the wild dashing rain.

This gave me a feeling of freedom’s delight.

They strengthened my vision for life’s bravest things.

They gave me a hint of the pioneer’s fight.

Against nature’s foreboding bulwarks.

The hills and the mountains, the seas and the plains.

Each has their own measure of beauty to claim.

And leave to me this inspirational thought:

What wonderful things man has wrought!

This thought strengthens faith in the power of human effort.

And somehow assures the triumph of right.

In his time, in his way, things righted must be.

Since he rules his Creation for eternity.

Milton Junction, Wis.

THE DINOSAUR

Behold the mighty Dinosaur, fascinating, majestic, outstretched.

Not only for his weight and length but for his intelligence he amazed.

You will observe by these remains that he was a land animal.

One in his head, the usual place.

The brain found a home.

Thus he could reason a priest.

As well as a posteriori.

No problem could stump him a bit; he made both head and tail of it.

So wise he was, so we school solemn

Each thought just filled a spinal column.

If he had his way he said.

It passed a few ideas along.

If something so important was remembered.

Twas rescued by the one behing.

And if in error he was caught.

He had a saving grace for mankind.

As he thought twice before he spoke.

He had no judgment to revoke.

For he could think without congestion.

Unburdened by his own intellects.

Oh, ease upon this model beast.

Definite style that marked him.

—Compliments of W. M. Rochester.
Dear Recorder Boys and Girls:

Don't think I have no letters to answer this week, for I have three interesting ones. But as this is a special home missions number of the Recorder, I want to be a real little home missionary story. But as this is a special home missions number of the Recorder, I want to be a real little home missionary story.

Ten year old Jerry Elliot was the only child of Dr. George Elliot, a consecrated minister and pastor of a large city church. He was much loved by the members of his church; but Jerry was not so devoted to him, but he felt that he was not doing all that he could in the service of his Master. At the request of his denominational Missionary Board he held a series of evangelical services in a struggling country church which was largely supported by the board which helped other small churches in the same way. At the close of these services and at the request of the leading members of the little church he gladly consented to become their pastor.

All around this little church stretched a wide country, and there was no other church for miles around. The sad part of it was that very few of the people were church members or rarely if ever attended church services. Those engaged in any Christian work were few and far between.

At the close of their final game, Jerry said, "Let's rest now Bobby and have a little talk."

"All right," answered Bobby. They sat down in the shade of a large maple and were soon happily chatting. They talked about the beautiful flowers in Bobby's garden, about the games they liked to play and of the boys and girls they liked best as playmates.

At last they came to the question that Jerry had often asked him, "Don't you wish, Bobby, you could have known and played with Jesus when he was a little boy like us? I wonder what kind of games he liked to play. I know one thing, he always played fair and never cheated in any game, and he grew up to be the very best man in the whole world, just as he was the very best boy. Say, Bobby, let's try to be like Jesus and always play fair as he did. Wouldn't it be fine if we could grow up to be men that everybody loved and trusted?"

Bobby's face grew red and he was just ready to speak in anger, but as he looked up into Jerry's smiling face, he stammered, "I'm sorry I cheated. I'll try not to any more. I do want you for my chum and I will be like Jesus. Please tell me more about him."

Then Jerry told him all he had learned about Jesus from the Bible and from the teachings of his dear father and mother, until they were both called in to supper.

Of course Bobby had to tell his father and mother, Betty, all about the new playmate and the wonderful things he had told him about Jesus, as a boy and as a grown man, and how he was going to try to be like Jesus and always play fair. It set his parents to thinking, and when the Elliots made them a friendly call and invited them to attend church the next Sabbath they were ready and anxious to do so though they had gotten over the habit of going. It was not long before the whole family had joined the church and were working wholeheartedly in the service of Christ and the people of that wide-spread community.

"I want to do all I can," said little Betty Brown, "to be a little home missionary like Jerry." She thought and thought and at last when she asked that Frankie Howard, a little playmate of her had been badly hurt while playing, she cried, "I'll take him some of our beautiful flowers. That will be one way of being a little home missionary."

(TO BE CONTINUED)

Mispah S. Greene.

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JESUS HIMSELF DREW NEAR

On the road to Emmaus, with hearts so forlorn,
Two men walked and talked, hopes shattered and torn.

Then One walked beside them, their sadness was removed,
For Jesus himself drew near.

On the pathway of life, often thorny and steep,
Be not without your Saviour, help to lead you every step.

Are we lonely, disheartened, with much to mourn?
Gethsemane's sorrows our hopes would destroy.
Be quiet, my soul, you shall have peace and life.
For Jesus himself draws near.

"Thou blessed, so blessed to trust him each day,
That which he leads, all the way,
Thou joy beyond measure his will to obey.
Sabbath morning near.

I. G. M.

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THE SABBATH RECORDER

On a favored old plantation,
Neatly where the hills abound,
And the quiet peaceful valleys Are a special vantage ground.

There's a dear old-fashioned cottage Close by the wide-spreading tree.
In that home a noble grandma Years ago was pleased to dwell.

Past times to our memories,
Human hearts are called to bear,
Grandma was a Christian pillar
Far from yielding to despair;
She was honored by the parish
For her gentle, winning ways,
And was such a light to others As the thoughtful justly praise.

She was mindful of the children,
And their presence cheered her heart;
For their comforts and enjoyment
Grandma's home was set apart;
She could always find a place
When entrusted to her care.
And was faithful in her efforts
As a friend to treat them fair.

With the years there came affliction
That deprived her of her sight,
And she saw more the sunshine That had made her pathway bright;
Nadine, a dearest daughter
Coming with the days of spring,
In the happy, glorious spring
Which the birds and flowers bring.

When the light grew dim, and darkness Had excluded possessive years,
Promise of the life eternal
Was a hollow promise ever.
She was clinging to the Bible
As the hour of death drew near,
For its measure was the veryiselect her dearly dearest word to hear.

When we turned in her presence Grandma's parting word was near,
She was calling for her loved ones To her heart, "Oh, my children,
Fervent was the prayer she offered,
Then life slowly ebbed away.
And her loving, tranquil spirit Left us,
"I see Jesus," her now
---

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."
---Eph. 6:11.
Revival in Marshall Islands

Old-fashioned revival meetings are available to men stationed on one of the Marshall Islands atolls, as proclaimed by the big canvas sign stretched between two coconut palms (lower photo). Services are conducted by an ordained Baptist minister. Marine Corps Leslie Watson of London, Tex., extreme left above. Assisting, left to right, are SO 3c Elinas M. Jones, USNR, of Pensacola, Fla.; Marine Pfc. Lester M. York of Hollister, Calif., and ANNE 2c Robert F. Chafles, USNR, of Pueblo, Colo.

SERVICEMEN RECOGNIZE THEIR BUDDIES NEED JESUS CHRIST AS SAVIOUR

America needs more organized Christian revivals with each convert continually being encouraged with Christian guidance in his new way of life, helped to understand better God's word, and taught the personal value derived from a definite period each day for personal communion with our Lord and Saviour.

Thank be unto God for his unspeakable gift.
2 Corinthians 9: 15.

Enter into his gates with Thanksgiving
Psalm 100: 4.

... with Thanksgiving
let your request be known unto God.
Philippians 4: 6.

Being enriched ... causeth through us
Thanksgiving to God
2 Corinthians 9: 11.

Giving thanks always for all things unto God.
2 Ephesians 5: 20.

(See "Our Pulpit" for message on this theme
by Rev. Alton Wheeler of Nile, N. Y.)