

*White Cloud, Mich.*

Four members of the church attended the semi-annual meeting of the Michigan-Ohio churches held at Jackson Center, Ohio, recently. We are now in the midst of the annual Vacation Bible School, which our church sponsors for the whole community. The school is reaching a large number of children who have never been to church. The attendance the first week averaged ninety. We are continuing through June the Sabbath evening preaching services, which have brought blessing to a number of people. The mid-week cottage prayer and Bible study meetings at Fremont continue with very good interest.

Correspondent.

*Welton, Iowa*

Our church holds services every Sabbath and the Ladies' Benevolent Society meets twice each month. Professor D. Nelson Inglis of Milton, Wis., conducted the services May 18, bringing to us a helpful presentation of the interests of the Tract Society and the SABBATH RECORDER.

Mr. Severance is much better and was able to take his place in the pulpit last Sabbath, June 15, for the first time since his illness. He hopes soon to be at his field work again. Our church entertained the quarterly meeting of the Iowa churches, Sabbath, May 4. Pastor Charles W. Thorngate of Dodge Center, Minn., was with us and gave us some very helpful messages.

Correspondent.

*Milton Junction, Wis.*

June 8 was Children's Day at the Milton Junction church. The primary department of the Sabbath school had charge of the Sabbath morning service, under the leadership of Mrs. Lillian Campbell.

Vacation Religious Day School is being conducted in our church June 10-28. The school is not so large as in the past two years, but good work is being done. The primary grades are in charge of Miss Jean McWilliam and Miss Bettie Scholl. The junior grades are in charge of Miss Elizabeth McWilliam, and the intermediate class, as well as the supervision of the school, is in the hands of the pastor.

Correspondent.

*Denver, Colo.*

Our Religious Vacation Day School is now being held for all children in this part of the city. Our enrollment is of fifty children, many of whom are otherwise unchurched.

We are looking forward to having Dean A. J. C. Bond with us in the work of our teenage Rocky Mountain Camp, held up beyond Boulder, beginning July 16.

Mrs. Erlo Sutton is slowly gaining from a long siege of arthritis. We have greatly missed her in our midst and hope soon to have her back in our numerous activities. The church members were happy to join in the celebration of Deacon and Mrs. O. G. Burdick's golden wedding May 30.

Correspondent.

*Nile S. D. B. Church*

We were privileged to have Dr. Ben Crandall and his wife with us the second Sabbath of April. He presented the denominational work and needs in a unique manner. We heartily agree with him: tithing is God's plan of supporting the gospel work. When Christians adopt this plan there will be little or no need for church dinners and bazaars in the church parlors for the purpose of raising funds to carry out the program of work. May God hasten the day when all Christian people may have that deepening sense of true Christian living, and make giving for the cause a Christian privilege.

On May 18, Sabbath Rally Day, Pastor Bottoms went to Independence and Andover churches to present the Sabbath truth, while Mr. Paul Maxson was our visiting pastor. Mr. Maxson presented the Sabbath in a very interesting way. He illustrated the fourth commandment as forming an arch for joining the first three and the last six. In other words, the Sabbath commandment formed the arch over the two upright posts.

We are glad to know that Mr. Maxson and his wife are soon to go to Berlin to take up their pastoral work there. Many are deeply interested in their success in the gospel work.

Our church work is going along in the usual way. The attendance is comparatively good with some demonstrations of renewed interest. We have a full program of work for the summer.

Our Vacation Bible School is to open on July 1, and run for two weeks. Some of our young people who have been away for the winter, some teaching and others going to college, will be home to assist in the Vacation School teaching. We are hoping that we may have a full school.

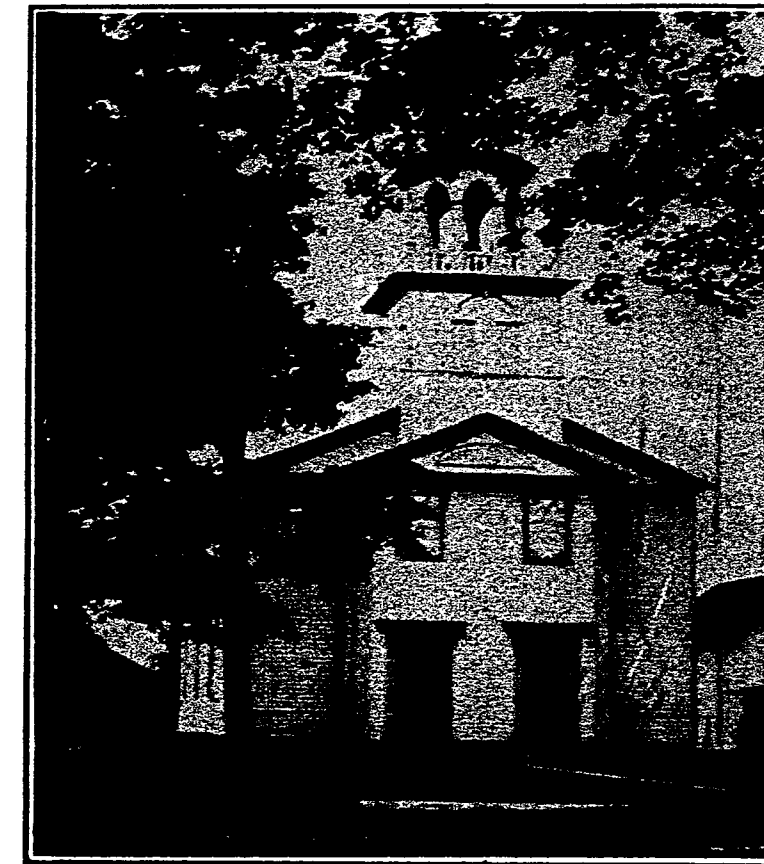
Correspondent.

# The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., JULY 8, 1940

No. 2



1806 SEVENTH DAY BAPTIST CHURCH 1940

DE RUYTER, N. Y.

Rev. Neal D. Mills, Pastor

Entertains the Central Association,  
June 28-30, 1940

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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## EDITORIALS

### GOD? YES

Many, perhaps, in these times are losing their faith in God. They are asking if there is a God, and if he is good, how can he allow such things to happen as the great war in Europe and the Japanese debacle in China? If he is—where is he?

Well, the men and women who are frantically asking such questions are largely those who have, under ordinary circumstances, taken God for granted, and have given him scant attention.

Possibly these are natural questions; natural to ask—if he is good and all-powerful why does he not stop men in their madness and destruction?

Let Christians, at least, recall Paul's words—"God is not mocked; whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption." The world is reaping of its own sowing, and bitterly. It has sown the wind and is reaping the whirlwind. It is a law of nature that seed multiplies itself in the harvest—thirty fold, sixty fold, and an hundred fold. And God has said through the prophet, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55: 11.)

The present breakdown, tempting men to lose faith, is not because there is no God or because he is not good or able, or because he has forgotten the world or his word, but rather because he is what he is and will not forget or abdicate his lordship over it. Some one has well said, "If I were ever tempted to lose faith in God, it would be because men went

crazy in the pursuit of wealth, flouted standards of decency and fair play, ranked commercial profits above human well-being, allowed thousands to suffer want in the midst of plenty, sought nationalistic greatness by methods that ensure war, and conceived peace as only an armed truce—and nothing happened." "Then indeed," the one quoted continues, "one might be tempted to believe that God is a negligible factor in our world and has nothing important to say as to how it is to be run."

Relating to war—another writer says, "The evils of war are not evidence that God fails in goodness, but that man is full of badness."

Looking for some good out of the evil times, we do see that men are turning toward God, and are seeking for some assurances that they fail to find in the material things on which they had pinned their faith. Yes. There is God—a dependable God.

### CENTRAL ASSOCIATION

The one hundred third session of the Seventh Day Baptist churches of the Central Association held in De Ruyter, N. Y., was called to order by the moderator, Rev. Orville W. Babcock. After the inspiring hymn, "I Love Thy Kingdom Lord," a devotional service was led by the moderator himself. He prefaced his meditation with reading Hosea 10: 9-15. We have much in common in our background in similarity of faith, and in maintaining our churches against many inroads and disturbing factors. This is true also in the world about us, wherein our ideals are threatened and our hopes often blasted.

In answer to the question "Why," the leader suggested it was not because of lack of education or lack of social consciousness or maladjustment of world economy. He urged that the world, the nation, we ourselves are arraigned before the Creator. As a race we have deserted the highest and best. Like Israel of Hosea's time: "You have plowed wickedness; you have harvested wrong; you have eaten of the fruit of your lives; you have trusted in your chariots and your might." This Scripture was very real to us as read from the American translation. He suggested a paraphrase, "You have trusted in your battleships, tanks, armies, instead of justice and righteousness." Individually, socially, and nationally we are reaping harvests of folly. Today let us seek ways of truth and healing for our breaches of faith. Let us raise new standards of living. Loyalty to God must be renewed and quickened. Perhaps dark days for the Church are ahead. Harvests of rich and goodly planting may not come in one day, but in time they will come. "God reigns, harvest will come."

### Welcome and Response

Pastor Mills, in welcoming the friends, used some verses he thinks he found in the SABBATH RECORDER. Since the editor does not remember them, perhaps the readers do not. So they bear reprinting.

### WELCOME GUESTS!

Hello, guests, and howdeedo!  
These our homes belong to you,  
And our house and all that's in it—  
Make yourself at home each minute.  
If the temperature displeases,  
Take your lungs full of our breezes;  
And if that should chill you later,  
Sit upon our radiator.  
If a hungry pang is twitchin'  
Make a raid upon our kitchen.  
Help yourself to book or blotter,  
Easy chair or teeter-totter;  
All is yours that you like best.  
You're at home, now!  
Welcome, guests!

—Sabbath Recorder, Aug. 31, 1931.

In referring to the theme of the association, "Christ's Challenge to the Country Church," Mr. Mills said that the challenge to the country church is to keep the fires burning; to fulfill a responsibility as feeders for the larger city churches. We must be more aware of our message and more earnest and active in carrying it to the world.

Rev. Herbert L. Polan, in response, felt that everything indicated that the words of the old Quaker woman in reply to her pastor's apology for not calling oftener, "Thee is welcome whenever thee wishes to come," are true in De Ruyter.

### Friday Afternoon

In the afternoon the people met in the midst of a heavy downpour of rain, but the number of the morning congregation was nearly doubled. The devotional service conducted by Rev. Alva L. Davis reached another high point of devotion and inspiration. The Church has not failed, as some have charged. "The gates of hell shall not prevail against it," said its great Head. The Church was presented in three aspects: (1) a place for worship; (2) a home for Christians; (3) a workshop for world service. Are we merely church men or are we truly Christians? We need to reveal the fatherhood of God and the brotherhood of men. It should be said of us, "Behold how they love one another." "We are not here to dream and drift—but with loads to lift." In his prayer Brother Davis prayed, "Lord, baptize us with the spirit of the Head of the Church." Scripture lesson was 1 Corinthians 12: 15-31.

### The Rural Church Problem

Rev. Harold Hammer of Masonville, N. Y., favorably known to some of our pastors, presented an interesting and helpful address on the rural church problem. The vital relation of the country church to general welfare was emphasized by quotation—"When the arena of the city became more important than the cornfield of the country, Rome fell." Another quotation, "National welfare depends on rural welfare, and rural welfare depends on the rural church." There are unchurched areas and also over-churched conditions, with a resulting weakness of the church. Yet it was shown that city churches depend upon the country church for both leadership and new membership. City churches are beginning to appreciate rural needs and are assuming some of the responsibility. We must become less materially minded and let our hearts respond with spiritual emotion. Helpful discussion followed, and it was suggested that the real leader trains workers so that he himself becomes unnecessary.

(To be continued)



### THE CONFERENCE AT BATTLE CREEK

Plans for entertaining the General Conference at Battle Creek, August 20-25, are rapidly taking form through the enthusiastic activities of the local committee, of which E. H. Clarke and Pastor Holston are co-chairmen.

General sessions will be held in Battle Creek College auditorium, which provides over a thousand comfortable seats. An electric organ will be installed for the occasion. Plenty of fine talent under the direction of Dr. B. F. Johanson, our local choir director, assures us a high order of music.

The library building in which the auditorium is located, also has many other rooms convenient and available for committee and sectional meetings, rest rooms, etc., all located diagonally across the street from our church edifice. The latter will be set aside exclusively for the young people's activities of Conference.

Housing and feeding will be on the plan followed in recent years. There will be a limited amount of free lodging available first to our pastors and their families, and in cases where hosts desire to extend the courtesy to relatives or friends. Plenty of convenient and very reasonably priced rooms will be available. Except where hosts desire otherwise, delegates will be expected to procure all three meals from the many fine eating places Battle Creek affords, and the prices will be reasonable.

Definite plans are complete for a Young People's Leadership Training Camp to be held the week previous to Conference at Faircrest Camp on Fair Lake, eighteen miles northwest of Battle Creek. The camp period will be from Wednesday afternoon, August 14, to Monday morning, August 19, four days of intensive training with Rev. and Mrs. Harley Sutton, Rev. Elmo Randolph, and Dean A. J. C. Bond as faculty. Churches and C. E. societies are urged to send at least two older young people gifted for Christian leadership. About thirty registrations can be accommodated in the four cottages reserved. The fee covering all camp expenses will be \$5. The camp will break in time for the pre-Conference young people's programs Monday afternoon and evening, August 19. See "Beacon" for more definite details.

Our General Conference is the fraternal and spiritual tie that binds us together as a people. Make plans now to attend, and watch the RECORDER for further word from us.

Edward M. Holston,  
Publicity Committee.

### MISSIONS HELPFUL LEADERSHIP

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Church and missionary workers sometimes complain because others do not recognize their leadership and co-operate. More often than otherwise the fault lies with the leaders. Like the Scribes and the Pharisees of old, they are thinking about themselves and their authority. (Matthew 23: 5-7.) They ignore the fact that others have a right to their own opinions and become contemptuous, imperious, and sometimes arrogant. These things naturally stir up the same in others, and endless trouble is on.

Three generations past, a beloved pastor of one of our largest churches said he could get his people to do anything if they thought they were having their own way. Benjamin Franklin taught that instead of making bold assertions, it was better to ask if a certain course of action was not preferable. Those who would lead successfully must not be officious, domineering, and contentious. They must obscure themselves. This is true in missions and all Christian work. They must obscure themselves not for the sake of being leaders, but because they recognize the dignity and worth of others and love them as brothers. "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted," is as true today as when Christ made the declaration.

Miss. Sec.

### CHRISTIANITY AND THE MISSIONARY CRISIS

For more than a hundred years the cause of Christian missions has been steadily advancing. Societies for propagating missions were organized, the number of missionaries sent out increased by thousands, the funds raised for their support advanced into the

millions, and in fifty years the converts in heathen countries multiplied tenfold. But ten or fifteen years past a change commenced to take place. This showed itself most markedly in the decrease of contributions, which resulted on the part of many boards in the recalling of missionaries and the evacuation of fields. All of this took place before the entire missionary program was slowed down by the outbreak of war.

Perhaps it is too strong to call this state of things a missionary crisis; but it threatens to become such and it is time that the Christian Church, particularly that part of it which is located in the United States, should face the facts.

One of the things which should be kept in mind is that Christianity and its entire program depend on missions. Give missions a second place and we begin the process of choking out the churches, their auxiliaries, the religious press, and church schools. Christianity began with missionary endeavors, by them it has increased through the centuries, and without them it will become extinct. It is God's purpose that through them our civilization shall be saved and Christ's kingdom fully established.

The missionary program is the colossal undertaking of the ages and Christ is bidding his Church to double its efforts in its promotion. Seventh Day Baptists are not a large people, but God has raised them up and preserved them to help carry on his program to ultimate victory.

Miss. Sec.

### WAR IN EUROPE THREATENS DISASTER TO MISSIONARIES

All thoughtful Christians have been concerned over the effects of the European war upon Christian churches in the countries where it is being carried on. It will be impossible to estimate the damage till the war is over, but all will agree that it is very great.

The disaster is not confined to the churches in the countries where war is raging, but it extends to all lands where mission work is being carried on. Some months past the Missions Department called attention to the fact that the war in Europe has caused German missionaries in British colonies to be interned. The internment of missionaries was not the only serious result. Three years past the

churches of Germany were contributing about \$2,250,000 for foreign missions. Data is not at hand to show how much of this has been cut off, but reports indicate that much of it has been. "From China the German missionaries have written that they are prepared to manage for themselves on \$20 per month per person."

Now that war has spread to ten or a dozen other European nations, the extent of the disaster is multiplied many times. To take one country as an illustration, conditions in France are described as follows:

"The missions of the churches in France have probably now been completely cut off from support from the homeland. Since the beginning of the war these missions have been severely crippled. More than half of the ministers of the Reformed Church in France were in the army, and churches were scattered by evacuation of large areas. Under these circumstances it was impossible for the Paris Evangelical Missionary Society to obtain the necessary financial support for its missions. At the end of the fiscal year in March, the society had a deficit equal to half its usual income of seven million francs. The work of the missions had been further disrupted by the calling of a large proportion of the missionary staff to active service in the army. The families of these men remained dependent upon the society for their support. Now to these months of privation is added the burden of adjusting to the loss of all support from France."

The foregoing quotation is taken from an appeal made by the International Missionary Council and this council sums up the general situation in the following words:

"The total annual budgets of the missions already cut off from their home countries amount to between \$4,000,000 and \$5,000,000. It may be taken for granted that the work of these missions cannot be maintained at the full level. To a new extent the respective younger churches must shoulder new responsibilities, both of leadership and finance. Tests of wise application of funds must be applied with new vigor. But many of these missions were already under limitations and were operating with a minimum of foreign personnel. Surely to sustain missionary personnel—many of whom are unable to be repatriated and practically all free to pour their heart's devotion into their Christian service—and to give a minimum of support for the most essential work, \$2,000,000 for a twelve-month period is a reasonable estimate. We are not offered a choice of maintaining the missionary work of the North American churches or the work of Continental churches. We are faced with the choice of providing aid to preserve the world-wide Christian fellowship or allowing large sections of the younger church to struggle unaided and perhaps be engulfed."

Miss. Sec.

**FOREIGN MISSIONS GO ON WITH US OR WITHOUT US?**

(Condensed from article by Robert E. Speer, D.D.)

Christianity has the right to offer itself boldly to all men, and to displace all other religions, for no other religion offers what it brings. It is the best that the world contains. Because of its doctrine and its experience of the perfect God, it is the best that the world can attain. Its contents can be unfolded and better known, but they cannot be essentially improved upon. At heart, Christianity is simply the revelation of the perfect God, doing the work of perfect love and holiness for his creatures, and transforming men into his own likeness, so that they will do the works of love and holiness toward their fellows. Than this nothing can be better. Therefore, Christianity has full right to be a missionary religion, and Christians are called to be a mission people.

This God was revealed in Christ, and the one and only sufficient deed of redemption was done by Christ for all mankind. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Not to share our Savior with the whole world for which he died would be like denying bread, of which we had a limitless supply, to the starving.

Foreign missions go on because there is life and truth in the gospel. Whosoever truly receives and believes it must pass it on. It was thus that it spread in the beginning over the Roman world. Christians carried their faith with them and made it known wherever they traveled across the empire that was their home. Why should not Christian diplomats and merchants and travelers make Christ known wherever they go without timidity or compromise or concealment?—*Taken from Presbyterian Magazine.*

**TREASURER'S MONTHLY STATEMENT**

April 1, 1940, to April 30, 1940

Karl G. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Missionary Society	
Dr.	
Overdraft April 1, 1940	\$-1,658.85
Memorial Board income, quarter ending 2-29-40	219.30
Dodge Center, Minn., Sabbath school	2.10
Dodge Center, Minn., Church	7.90
Reta I. Crouch, Albuquerque, N. M.	10.00
Julie E. H. Flansburg, Atlantic City, N. J., for foreign missions	1.00
Woman's Executive Board, March expense	
Rev. R. J. Severance	9.00
Rockville, R. I., Sabbath school	5.25
Verona, N. Y., Church	1.50

Lucy E. Sweet, for George A. Berry, B. G.	5.00
Lucy E. Sweet, for work in Jamaica	5.00
North Loup, Neb., Church, for China relief	2.00
Lucy E. Sweet, for work in Gurlay, Ala.	5.00
Battle Creek, Mich., Church, for foreign missions	2.00
Battle Creek, Mich., Church, for Bibles	4.00
New York City Church	50.00
Woman's Executive Board, April salary and expense R. J. Severance	121.33
Transfer from Permanent Fund income account	53.08
Withdrawn from Dr. Thorngate China Fund for Dr. Thorngate expenses	103.13
April share Denominational Budget	632.80
Transferred from debt reduction principal to defray W. L. Burdick's expenses to Jamaica	300.00
	<u>\$-119.46</u>

	Cr.	
Interest	\$ 66.70	
Advanced for expenses W. L. Burdick to Jamaica	300.00	
G. D. Hargis, salary	\$ 93.75	
Child. allowance	12.50	
		106.25
Luther W. Crichlow, salary	\$ 83.33	
Rent	20.83	
Travel expense	25.37	
Native workers	39.59	
		169.12
Verney A. Wilson	33.33	
W. L. Davis	22.92	
Ralph H. Coon	22.92	
Clifford A. Beebe	22.92	
Charles W. Thorngate	25.00	
Marion C. Van Horn	22.92	
Ellis R. Lewis	22.92	
A. L. Davis	10.00	
W. L. Burdick, salary	\$112.50	
Rent	25.00	
Office supplies	10.55	
Clerk hire	33.33	
		181.38
Treasurer's expense, clerk		20.00
China payments:		
George Thorngate, salary & allowance	\$103.13	
Principal Boys' School	25.00	
Boys' School	12.50	
Incidental Fund	18.75	
Rosa W. Palmborg	22.50	
Anna M. West	31.25	
H. E. Davis, salary & allowance	87.50	
Grace I. Crandall	41.67	
		342.30
Heinrich Chr. Bruhn, work in Germany	41.67	
R. J. Severance, salary & expenses April, 1940	121.33	
Ellis R. Lewis, work in S. W. Association	\$23.33	
Travel expenses	8.70	
		32.03
George A. Berry, gift of Lucy E. Sweet for British Guiana	5.00	
A. T. Bottoms, gift of Lucy E. Sweet for work in Gurlay, Ala.	5.00	
George Thorngate, North Loup, Neb., gift for China relief	2.00	
Debt Fund share of April Denominational Budget receipts	81.20	
Interest saved on notes transferred to Debt Fund	23.24	
Net overdraft April 30, 1940, (amount due missionaries and others for salaries and allowances but unpaid)		\$-1,799.61
		<u>\$-119.46</u>

**WOMAN'S WORK**

**ACHIEVING STABILITY**

By Mrs. F. E. Luchs

The story of Ruth presents a serious situation with curiously contemporary aspects. Crop failure created a migrant family. Death claimed the father and husbands. Security gone, three women had to readjust their lives.

What can people do when such times come? What can they carry over from the past? How can individual stability be maintained in a rapidly changing world?

Ruth met economic insecurity, became a stranger in a strange land. Through it all she maintained her personal stability and emerged triumphant. How did she do it? First, she faced the facts realistically and recognized in the situation something more than a matter of economics. Second, she saw in the religion of her mother-in-law certain meanings and values which she was willing to make her own. "Entreat me not to leave thee . . . for whither thou goest I will go, thy people shall be my people and thy God my God." And then it took a future to realize her vision.

There is wistful perplexity in the opening paragraphs of Edna Ferber's "Peculiar Treasure." We see a little girl with black curls standing, reading the warning at the railroad crossing. Then we see the bewildered adult, curls now iron gray, standing where the tracks once were. The sign post is there but no longer related to the trackless countryside. So may an individual suddenly become aware of the lack of meaning in certain old moral guide posts and he is forced to re-interpret the old criteria or predicate new standards in the face of new conditions to give significance to the contemporary scene. Recognition of the difficulty is the first step toward personal stability in a changing world.

Having faced the necessity for readjustment, what next? The glib answer is: now bring to bear your heritage from the past. But this we cannot do without stern self-discipline. "What our fathers have bequeathed to us we must earn if we are to possess it." This became evident to me recently when we visited the Contrast House at Berea College. Standing against the clay bank was a typical mountain house—a poorly built, ugly, and unkempt cabin such as the casual observer sees anywhere along the highway. It consisted of two rooms and a lean-to kitchen. The house stood on posts and the chickens made a home under it. A few weeds flourished in the clay bank around it.

Near by was the Contrast House. It was built of the same amount of locally available material and occupied the same floor space. The new house had a living room, kitchen, two bedrooms, shower bath, hall, and usable attic reached by a narrow stairway from one

of the bedrooms. The house was built entirely by students and the price is within the possibility of any who pass by. One boy said, "I've worked on the house right along and I can build one like it. We've got plenty of old chestnuts around home and when my house is done everybody around will want one like it." But the passer-by will not build such a house. The boy who has worked his way through Berea, who has found for himself a better way of life will build it. The land, the lumber, the materials have been bequeathed to all alike. Even the shrubs, trees, and flowers used in landscaping the new home so effectively came from the surrounding hillsides. But what has been bequeathed must be earned before it is possessed.

Finally, we must think not only about the present but also relate ourselves to the future. Once, when I was a child, I came home to tell my mother a sweetly sentimental quotation that I had heard in a lovely speech on mothers, "No girl can ever hope to be so good a woman as her mother." Her salty retort was, "If my daughters aren't better women than their mother I've failed at my job!" That's a woman's way in this world of vicissitudes—to project all her energy into the effort to make the next generation nobler than the last. And never mind the difficulties now! For my mother the task was to bring up a family of children and she had to find action to carry out her philosophy. So it is with each of us.

For this tying of the past, the present, and the future we find a stabilizing force in religion—in a consciousness of God's continuing presence and purpose. It is this realization that led Mary Antin to say, in "The Promised Land": "I am the spiritual offspring of the marriage within my conscious experience of the past and the present . . . I began life in the middle ages and here I am in the twentieth century . . . I was fed on dreams . . . sure that I should find my kingdom in the end, although I had lost my way in exile; for he who had brought my ancestors safe through a thousand perils was guiding my feet as well. God needed me and I needed him for we two together had a work to do according to an ancient covenant between him and my forefathers . . . Mine is the whole majestic past and the shining future."

God, give us courage to face life's changes; give us discipline to earn life's values; give



us a vision of thine ever-coming kingdom: give us work to do in changing this world into that kingdom. Amen.

—From Church Woman.

### DAILY MEDITATIONS

(Prepared by Nellie R. Kimshel, Durham, Conn.)

Theme for the Week—  
Greatness of God's Love

Sunday, July 7

Ephesians 2: 1-13

But God, who is rich in mercy, for his great love wherewith he loved us. Ephesians 2: 4.

The third verse of this chapter gives us an awful picture of the nature of all of us, in fact so unlovely is our behavior that Paul calls us "children of wrath." But the first two words of the fourth verse change the picture entirely as they proclaim, "But God"—he is different—he is just the opposite of what we are by nature. In what way is he different? "But God, who is rich in mercy." That is his nature—he not only has mercy or love for us, but he is rich in it—he has plenty of it. He has an inexhaustible supply.

We try to love some people who are unlovable, because the Bible tells us to love our brother. Not so with God—he doesn't have to try to love us—he just can't help it—it is part of his nature. Wonderful love, isn't it?

Prayer—

Lord, my love is so imperfect,  
I would pray thee for today  
Fill my heart with love for sinners,  
As I meet them on my way.

For thy love for me is mighty,  
Rich, unending, and divine;  
Give me love for those about me,  
Wondrous love that draws like thine.

Amen.

Monday, July 8

Romans 5: 6-10

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Romans 5: 8.

Here we have these same words that we considered in our text yesterday—"But God." We may meet many people today—some we just love to be with, others are undesirable and unlovely, and perhaps we will be tempted to be short or unkind with them or to dismiss them from our presence or thoughts as quickly as possible, simply because they do not show forth the virtues that we like to see in others.

Let us be careful and think—"But God"—suppose he had done that way with us. He could have—he had better things and holier beings up there in heaven who could have given him more pleasure and satisfaction, it seems. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." He didn't wait till we straightened up before he loved us; he loved us right then when we were in our worst behavior. That is real love.

Prayer—

I love thee because thou hast first loved me  
And purchased my pardon on Calvary's tree;  
I love thee for wearing the thorns on thy brow;  
If ever I loved thee, my Jesus, 'tis now.

Amen.

Tuesday, July 9

1 John 3: 1-18

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John 3: 1.

Even John, as he wrote, was amazed at this wonderful love of God for us—love so great that he wanted us for his own sons; he wanted to take us right into his own family. And why? We cannot see any reason for it. No, it is not reasonable according to our reckoning. We can understand why he should love his Son Jesus, who is pure and holy, and we can see why he should love angels, who always obey him. But how amazing that he should love us, whose thoughts are evil and whose righteousness is as filthy rags. And you know a real lover wants the object of his affection very near him. God is just like that. He wants us right with him in his own family, called by his name.

We cannot explain such wonderful love, but can only say with John—"Behold, what manner of love."

Prayer—Lord, since thou hast called us to be thy sons and daughters, help us today to so conduct ourselves that we may not bring disgrace upon thy holy name. Amen.

Wednesday, July 10

1 John 4: 9-14

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 1 John 4: 9.

It is not possible to love a person for any length of time without some outward manifestation of it. Love for a person or a cause impels the lover to give. We have known people whose love for others was so great that

they have bestowed upon them gifts so costly that it put them deeply in debt. Love in our hearts does not remain confined there, but spreads out and reaches down into our choicest possessions and causes us to give them to the one we love.

That is just what love did to God. He loved us so much that he gave. And he gave his most priceless possession. He gave the best he had—his own dear Son. And he gave him to us forever. He became the Son of man, and will always be identified with us. He belongs to us now. God manifested his love to us by giving us his best—his only Son.

Prayer—Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Psalm 40: 5.

Thursday, July 11

John 3: 14-18

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.

If your taste runs to love stories, here is the most beautiful one you ever read. This story, though thrilling, is true. Someone was lost and perishing in this story—lost in the blackest sense of the word—spiritually lost, eternally lost, unless someone could have love enough to step in and rescue that lost one from the awful grip of the enemy. And someone did have such great love for that lost one that he just could not sit back and see that one perish among the awful waves of destruction. He had to do something about it—and praise God, he did something—he put his best into it—he must save this lost one upon whom he had set his love.

And his efforts were successful—he saved her. And now we hear of a marriage supper that is soon to take place. We have invitations and the bride is making herself ready. Revelation 19: 7.

Prayer—Dear Father above, we thank you for the blessed invitation. Help us to be ready, having on the robe of righteousness as a wedding garment. Amen.

Friday, July 12

1 John 4: 7-16

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4: 10.

It would not be especially praiseworthy for

us to love God, for he is great and good and pure and holy, and best of all, he loved us first. It is quite easy to love one who loves us, for love begets love. Also God is supplying our needs each day, and of course we have every reason to love God.

But John here is telling of a love which one may wonder at—love which had never been called for or deserved by us. We had never done anything for God to cause him to love us. And yet—"he loved us," the text says, and even before we knew him, when we were hateful and unlovable.

Love that found me—wondrous thought!  
Found me when I sought him not!

Prayer—O Lord, your love for me is wonderful. Help me each day to love thee more and more. Amen.

Sabbath, July 13

Psalm 103: 1-11

Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jeremiah 31: 3, last part.

Here God says he has drawn his people with loving kindness. Kindness is a virtue, but God uses loving kindness. Most of us show kindness to others, but loving kindness goes way beyond that. And who of us has not felt the loving kindness of our God, drawing us to himself?

God never uses force or compels his people to love him. He invites, calls, and draws them with his love. And love never fails.

Once we were cold and dead and cared little or nothing for God or heavenly things. Then God began to work upon us. He did not strike us dead in our sins; he exercised his loving kindness upon us—and it worked—it accomplished its purpose—it drew us to himself. And now we gladly obey the Lord, not with a rebellious spirit because of force, but because we love him and love to do his will.

Prayer—O God, thou art my God. . . . Because thy lovingkindness is better than life, my lips shall praise thee. (Psalm 63: 1, 3.) Amen.

### YOUNG PEOPLE'S WORK

It is with pleasure that I announce the beginning of an excellent story in this week's Young People's Page. Being written by one of our younger Seventh Day Baptist pastors, it brings us face to face with our own attitudes toward many issues. It will help us to clearly analyze our attitudes and reconsecrate our lives to better things.

## TWO MASTERS

(A short story by Rev. Trevah R. Sutton, February, 1940)

## Part One

"What a bunch of softies you are. About the next thing you'll be holding all-night prayer meetings and shouting amen and hallelujah."

"Remember, Bruce, this is a Christian Endeavor society, and what we voted to do today is just what young people everywhere are doing," answered Jane with an earnest look that surprised Bruce, and as she finished her remark, Anne, always eager to participate in a discussion, said, "Maybe we are a bunch of softies, but I rather doubt it. You know as well as I, none of us are the kind who make much noise with our religion."

"Yes," added Henry, "we have plenty of life at school and are always ready to take part in athletics, music, or dramatics, but when it comes to church we are afraid to show what we can do. I think that this project is just the chance we need to show the older people we can do religious work, and more than that it will do us a lot of good."

Bruce settled himself on the edge of a table and surveyed the group with his usual good natured attitude, but today there seemed to be in his smile a note of sarcasm. After a moment of hesitation he responded, "Religious work! That's the job of the minister. I think that when we young people have attended church, Sabbath school, and Christian Endeavor meeting, we have done enough. Now you want the society to help sponsor a missionary project. Missions! What an old fashioned idea! There are churches enough in town without a mission. If people won't come to the church let them stay at home. I'll help my church in a project of cleaning up the town, but when it comes to missions just leave me out."

"But Bruce, we need you to help with the music," responded Anne. "Can't you see that if we are to help clean up the town we must help these people find a new lease on life? While we as Christians are trying to improve our community, we need also to lead the people who have not found Christ as a personal Savior into that experience. There are many such people over by the railroad yards. They won't come to us, as they are so different—but we can go to them and show them we are their friends, and tell them of

Jesus, the friend of all. A number of the young people are in our high school and we should know them better." As Anne finished, Jane and Henry added other statements of agreement.

Still Bruce was not satisfied. The Christian Endeavor society had voted to help in the mission project which was being established on East Second Street, near the river docks. The young people were asked not only to choose a representative on the committee, but also to help with the music and with the children's classes. Middleton was not a large city with notorious slum districts. For the most part its five thousand inhabitants lived under comfortable conditions. But beyond the railroad yards had settled a group of rather irresponsible people—people who had not been accepted by the community as a part of its life. Out of this group had risen many problems—juvenile delinquency and truancy among the children, and among adults and youth minor offenses against law, and liquor problems. Scarcely any, either old or young, had associated with any church.

The Seventh Day Baptist Church of Middleton, after careful deliberation, had decided to open a mission in this locality. Deacon Brown had employed one of these men at his store, and through that contact it was discovered there was a hungering for religious experiences on the part of many who in former times in other communities had been connected with church life. Here was an opportunity for mission work and the young people's help had been solicited.

Pastor Jones had presented the matter to the young people at their regular Sabbath afternoon Christian Endeavor meeting. He had explained the plans—that a suitable building had been secured and contributions for furnishings had been made. He told the young people that the hour of services at the mission had been set at three-thirty, which would not conflict with the society's two o'clock meeting. Now all that was needed was the working force. Would the young people assist?

Pastor Jones returned to his Intermediate group, leaving the young people to freely consider the proposition. Something in the challenge stirred enthusiasm among the members of the society. Only two had voted against the proposition. Bruce Morgan had been one. The other was Beverly Newton,

whose mother had died five years before. She lived with her father, who had no interest in church, and with irregular attendance she had not made a profession of faith and united with the church at the time of the others.

As our story opened, the society meeting had adjourned and this group of four young people had lingered for further discussion. Bruce Morgan, a high school senior, was a faithful member of the church and had willingly given his talents of music and was actively interested in Christian Endeavor. But for some reason or other he had associated missions and evangelism with emotionalism, and with this misunderstanding had missed the challenge of Christian evangelism. Anne Brown, Deacon Brown's daughter; Jane Newell; and Henry White were all high school juniors, and, as were the rest of their families, were dependable and active church workers.

Let us again listen in on their conversation. Bruce is now speaking. "If you wish to associate with that riffraff from down by the river you may do so, but leave me out. You know what trouble makers they are in school."

"Oh, I don't mean that we are to follow their lead," replied Anne, "but let us show them the real Christian spirit of friendliness. Who knows but what we could interest them in the mission and lead them to Christ."

"Don't you remember today's Christian Endeavor topic was about friendship," thoughtfully said Jane.

At this comment Bruce was on his feet with such suddenness that the table slid against the wall with a bang. "You mean that you believe what James Barton said in the meeting? What a guy to be a leader. You might think he was some old long-bearded preacher instead of last year's graduate from high school. Imagine telling us that we can actually be a personal friend of Jesus today. He thinks a person cannot be a Christian without making Jesus some kind of a Savior—something about making a change in a person's life. None of that kind of religion for me. I'll take Jesus as a great teacher, and a reformer, but none of that spiritual stuff. If there is any good in me it's because I have done it myself."

"Bruce, I don't agree with you," broke in Henry, "I believe there is something real in spiritual experience and that Jesus is our Savior. I know I have found strength from some power of God because I took Jesus as my Savior. I can't explain it but I know it's

a fact. As for James Barton he is really a swell fellow."

"Oh, James is a very smart fellow and good hearted," admitted Bruce, "but he doesn't use reason. You know when he was graduated from high school at Bridgeport last year, he turned down a swell job just because he would have to work on Sabbath. He could have had money enough from the summer's work to almost take him through the first year at college. Now he is working on Sam Miller's farm for room and board and five dollars a month. He can keep the Sabbath all right with only chores to do, but look at the hard work on the other days. Then to think he could never raise enough money for college. At least he might have selected some farmer who could pay more."

At this, Henry hastened to defend Sam Miller and honor James for being willing to help this struggling farmer who had lost heavily in the depression. "Sam would pay more if he had it, and I am told that James has been such a help that the mortgage on the farm may soon be paid. As for James, I know he is quite happy there and I believe he will find some way to go to college."

At this point Henry, glancing at his watch, realized it was past time for him to get home, for he had promised to take his mother over to call on a crippled lady. Turning to Jane he asked, "Are you ready to go? If so, I'll go your way."

After this couple left Anne remarked, "You sure are on a rampage today, Bruce."

"Well, maybe I am. Are you ready to go home? Or do you want to wait for your hero to come and take you home?"

"I'll go with you, but after what you have said I ought to go alone, and leave you to your temper." Picking up her things she and Bruce left the church.

"That's right, rub it in. But when a guy turns down a good job because of the Sabbath, or drops out of his basketball team like he did last winter at Bridgeport High, I can't have much respect for him."

"See here, Bruce, that last is not true. Uncle George teaches at Bridgeport and he told me that James dropped out of the basketball team because his mother was sick most of the winter and he was needed at home. His father is home only over the week-ends. James is a splendid basketball player and he played on the team for two years. It's true he never played Friday nights or during the



day on Sabbath, but the coach was glad enough to have him the rest of the time."

"Well, I guess you have fallen for him all right. If you rather have that coward than me, go ahead. You better get a date with him tonight since you won't go with me to Beverly's party at the Twin Pines."

"Bruce, you know why I am not going with you tonight. I would go if she had it at home, but I will not go to any tavern. I know she isn't to serve liquor, and that her party is in a private room, but liquor is served in the other room, and I wouldn't be surprised if some of the gang will slip in and get some. You are the only one of our Christian Endeavor society who is going. It wouldn't surprise me if you took a drink before you got away from there."

"Anne Brown! I resent that. I wouldn't take a drop even if it were served at the party. I have strength of will power, and I don't need any of your spiritual power either. Say, what is the matter with James? Look at him run! Hey there, James, what's the hurry? Where's the fire?"

"Widow Mathews' house! The alarm was just turned in at the corner box."

"You aren't going to fight fire on Sabbath?" retorted Bruce, but there was no answer for James had disappeared around the corner. Surprised that there really was a fire, Anne and Bruce stopped in their tracks, until they noticed a heavy cloud of smoke rising above the trees.

As they reached the scene they were startled at the cries of the widow, who had gone out for a few minutes, and now returned to find her house burning. Her baby was in there! They saw James, like a flash, dart into the burning building. As the fire trucks arrived, people stood anxiously waiting. Would he get out of there alive?

(To be continued)

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Dorothy:

Time flies so fast that it hardly seems possible that it has been a whole week since I promised to answer your good letter more at length.

I am so glad that you are having the privilege of attending Vacation Bible School this summer, and I am sure you are receiving both

benefit and enjoyment from it as well as from your visit with Pastor Maltby and family. I heard Pastor Maltby tell one of his stories, or to be more exact, give one of his children's sermons at the Shiloh church while I was at Shiloh during Thanksgiving vacation, and I think I enjoyed it as much as the children.

I was much pleased to hear from you again and hope you will still continue your good letters; I hope you will never consider yourself too old to write to me. And please tell Naoma that I'm looking for a letter from her also. It seems a long time since she has written.

Sincerely your friend,

Mizpah S. Greene.

Andover, N. Y.

Dear Mrs. Greene:

I have just been reading the Children's Page and thought I would write. I have been in the third grade this year and learned to write with a fountain pen. We will soon have to go to town so I will have to wait till after that.

Soon after—

I went with my sisters Nancilu and Mary Alice, my big sister Nan, and my sister next to me.

My brother and I have a patch of popcorn, but I do not think it will grow, it is so sandy. We have a lot of popcorn this year.

I will write some poems now.

Your RECORDER friend,

Betty Butler.

Woodville, Ala.,

Rt. 1, Box 84.

#### HOW A PUPPY GROWS

I think it very funny  
The way a puppy grows—  
A little on his wiggle-tail,  
A little on his nose,  
A little on his tummy,  
And a little on his ears.  
I guess he'll be a dog all right  
In half a dozen years.

#### JIGGITY JOG

Jiggity jog, jiggity jog  
Just as the sun goes down,  
Right through a bog and over a log  
Jiggity jog to town.

#### SMOKE

Sometimes the smoke goes up,  
Sometimes the smoke comes down,  
And sometimes its goes neither way,  
But wanders round the town.

#### OUT OF MY WINDOW

Out of my window  
Robins are tripping  
Over the grass.  
Locusts are humming;  
Over the poppies  
Butterflies pass.

The sunshine is bright,  
And Sally puts up  
Her pink parasol;  
Out on the sidewalk  
Johnny goes by  
Bouncing a ball.

I copied this out of a book. I will have to go to bed now.

Bettie B.

Dear Betty:

I hope your popcorn crop will be a fine one. My brother and I, too, used to enjoy raising popcorn. I still like popcorn, though we do not try to raise it. I'm sure Pastor Greene likes it, too, for Joyce just came to me with an empty bag, and a funny little smile, saying, "Grandpa ate up all my popcorn."

I like the little poems you sent me and I am sure others will enjoy them, also, and say with me, "Please send some more."

I hear you are soon to have a new brother, and that is good news. When the happy event takes place please congratulate Nancilu and Victor for me. I just read the announcement in the Alfred Sun.

Perhaps you and other RECORDER children have been looking for another Bible lesson on our page, and here is my promise that you are soon to have one, this time on "The Sabbath," and our Bible verse is one which I am sure you already know by heart: "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God."

Your true friend,

Mizpah S. Greene.

#### DENOMINATIONAL "HOOK-UP"

Farina, Ill.

Sabbath day, June 22, Children's Day was celebrated at Farina, with a program by the young people and children of the church. Following the program four young people offered themselves for baptism and membership with the church, and Dr. and Mrs. Lloyd Seager united by letter. Following the program the people journeyed to Lake Farina, where baptism was administered. The young

people were: Carroll and Patty Crosley, Marnie Unziker, and Irving Seager.

The Ladies' Aid have taken into their hands the job of refinishing the interior of the church, and have twice served supper to the Lions' Club of Farina, one occasion being a charter meeting at which 163 guests were served.

Sabbath afternoon, June 22, the vesper service was quite largely a recognition service planned in memory of the work and service of Rev. L. D. Seager and Mrs. Seager. The music used was written by Mrs. Seager and the lyric mostly by Mr. Seager. The singers were Bernard and Lloyd Seager and Mrs. Bertha de Werff, and Mrs. Arlouine Seager and Oma Seager. The songs sung were: "The Father's Care," "Twilight Reverie," "On the Mountain," and "The Heavenly Home." Between the singing of the songs the pastor made remarks of appreciation, and a letter from J. L. Lawhead of Jackson Center was read. It was a very much worth while service. At the close of this service the right hand of fellowship was given to the six people requesting membership. Correspondent.

Exeland, Wis.

Dear Mr. Van Horn:

On June 1, Mr. Thorngate (former pastor) preached in the church. We enjoyed services in "our church" again, although someone else owns it.

Am inclosing a P.O. order for \$5 for missions.

Thank you for your kind interest in lone Sabbath keepers. We wish the denomination a successful future.

From a personal letter.

Milton, Wis.

Milton College, Wednesday, installed Dr. J. G. Meyer, formerly dean of education at Manchester College, Ind., as its fifth president. The installation exercises, held in conjunction with the college commencement, were attended by many alumni, friends, and neighbors of the ninety-six-year-old college. President Silas Evans, of Ripon College, in the address of the day, declared that now more than ever loyalty to our form of government was needed. In welcoming President Meyer to Wisconsin, President Irving Maurer, of Beloit College, proposed that Milton and Beloit join in surveying the values of a liberal educa-

tion at a time when people are finding it easy to lose faith in the indirect and intangible values of life. The new president was formally installed by Rev. Carroll L. Hill, of Milton, president of the college's board of trustees.

In his inaugural address President Meyer expressed the hope that Milton might serve more effectively the community in which it is located. He envisaged a time when its halls would be open for forums, discussion groups, and night classes for the adult population of the region. A real need exists, he said, for such a community college in southeastern Wisconsin, where both the people and the college might profit in a cooperative study of life and its problems.

Pledging himself to make Milton College the best possible small institution of higher learning, President Meyer expressed the hope that the college "may produce men and women who are honest, socially dependable, intellectually alert, curious and creative, emotionally appreciative of the true, the beautiful, and the good, and spiritually alive and growing."

—Milton Junction Telephone.

Little Prairie, Ark.

We are sorry we cannot report that some pastor filled our pulpit on Sabbath Rally Day when the exchange of pulpits took place. Like so many of the good things, they do not reach the Southwest.

At last, spring has settled down to stay, crops are mostly a poor stand, diseases and insects have been a trial to the farmer and gardner. But I have come to the "Hook-Up" this time to tell you what has become of the Sabbath interest in and about DeWitt.

DeWitt is some twenty-seven miles, mostly north of Nady (where the Little Prairie Church is now located). For some years there have been independent Sabbath keepers in DeWitt and nearby, that we have contacted. The last two trips Brother Wilson made here he has followed up these contacts. At one house service where he so forcefully presented the Sabbath truth, a Sabbath convert was the result. These Sabbath keepers asked that we hold public meetings in DeWitt and present the Sabbath truth. We were unable to do so, and last month at the urgent request of one of these Sabbath keepers the Adventist people have put up a large tent and are about to finish a three weeks' meeting. There is much interest shown in the Sabbath. The Adventists have put a pastor and his wife on the field for three months

and longer if needs develop. With the exception of one person it seems that the Adventists have taken over the DeWitt interest we had hoped to have. I am disappointed for two reasons. First, there seemed to be a distinct call for our people to enter this door. Second it is near Little Prairie, with a good road almost finished, and could have been serviced with this work at Little Prairie. It would have meant much to these people to have had a group nearer by.

Two of our girls are home for their vacation and we are glad of their inspiration and help. Our association this year is in Hammond in August, and we are hoping that our delegates from other associations, in going to or from Hammond, will visit Little Prairie. We will not be far off your route.

Mrs. C. C. Van Horn.

Alfred Station, N. Y.

The Alfred High School baccalaureate service was held Sabbath morning, June 22, in the Alfred Station church. The order of service included the prelude, "The Lost Chord"; processional, "Alma Mater"; call to worship, invocation; the congregational hymn, "When Morning Gilds the Skies," followed by the Scripture reading from Psalm 19 and 2 Timothy 2: 1-15. The High School Glee Club, directed by Mr. Olin L. Johnson, sang the anthem, "Festival Prelude." The anthem was followed by the pastoral prayer and choral response. The offertory solo was rendered by Kenneth Burdick, who played the oboe. After the hymn, "I Would Be True," Rev. Elmo F. Randolph delivered the sermon, "A Plan for Progress." Mr. Francis Palmer was the organist. Correspondent.

Brookfield, N. Y.

Rev. Herbert L. Polan, who has been pastor of the Seventh Day Baptist Church in Brookfield for nearly twelve years, tendered his resignation as pastor last March, effective July 1. Mr. Polan and family moved from the parsonage on Tuesday, going to Columbus Quarter. He has supplied the Columbus Quarter church as pastor for five years and will continue this work temporarily.

Many friends in this section will regret the removal of this family. Mr. Polan's popularity is attested by the calls for his services in a wide territory. For over two years he served as supply pastor for the First Baptist Church,

for a time at North Brookfield, and at Columbus Quarter. He was also local welfare officer for six years in which office he was commended by county officials for his efficient work. In cases of sickness and accident Mr. Polan has been quick to aid. His life here has been one of service to others.

Mrs. Polan has also been prominent in church life, serving as chorister and organist, and has been president of the Ladies' Aid society.

All will wish them success and happiness in their future home.

#### A Tribute

It is with regret that I consider the removal of my pastor and his family from our community.

For more than eleven years has he labored here, always honest and sincere in what he said; always helpful and comforting in trouble; always backed and supported by his wife and four children, who have grown to maturity here.

Always have we known that some member of the family would do his best to supply the need for help in church, in Bible school, and in the community. Perhaps we have been too dependent.

In personal letters from the far West, in conversation with friends from surrounding neighborhoods, have I come to see that the influence of my pastor and his family has indeed been much more far-reaching and beneficial than I had known.

While I shall miss the quiet helpfulness of this man as my pastor, and contact with the family, I most sincerely wish them happiness and success, and feel assured that communities where he may labor hereafter will benefit because of my loss.

Parishioner.  
—Brookfield Courier.

Little Genesee, N. Y.

Our visit to Little Genesee Church and the meetings of the Western Association were filled with much joy. Rev. Harley Sutton is an excellent pastor and the church seems wide-awake spiritually. There are many improvements in church equipment, all of which lend themselves to a better atmosphere in which to worship. Friends and members of the church, far and near, seem to be rejoicing in the work of our Master. The privilege of

preaching six sermons during the Preaching Mission and association is much appreciated. A keen alertness to the precious message of our Lord is so important, and this was apparent in home and church. A fitting climax to this visit came in the helpful association with the ministers assembled in conference at Alfred. Mr. and Mrs. G. D. Hargis.

Princeton, Mass.

Dear Editor:

I believe the most comprehensive way to let our many friends know of our safe transit from Alfred, N. Y., to Princeton, Mass., is to tell the RECORDER. Then if, perchance, we have a few friends who are not subscribers, perhaps they will become such, for the sake of obtaining the latest news!

Inasmuch as we experienced an unusual feature of summer auto travel, the trip is certainly of interest. This unusual feature was a hail storm in which we drove for half an hour. If we had been in a house, and not moving, the storm might have passed in half that time; but we tired of a half hour of it, in which hail accumulated on the base of the windshield and had to be rubbed off several times. Apparently we were traveling along about the same rate of speed as the storm, so finally we stopped for a while; then driving was better. We wondered what damage was suffered by farm crops. The presence of hail impeded our progress so that we were compelled to forego the acquaintance we hoped to make with the mission in Schenectady, and thought best to avoid the Mohawk Trail, also. We found a quiet place in beautiful rural scenery to rest for the night, and arrived at our destination about 11 a.m. Friday. The cool weather reminds us we are over three hundred miles nearer Labrador than when in Alfred. S. S. and L. F. Powell.

North Loup, Neb.

A letter from Pastor elect Ehret was read at the morning service of the Seventh Day Baptist church, Sabbath morning. He wrote that he planned to leave Alfred the first of July and would probably get to North Loup July third or fourth. He also stated that he expected to bring his wife with him, as he would be married June 25. He had already shipped some of his household goods to this place. Members of the church, who have been pastorless for some time, are rejoicing that



they will soon have a leader—*North Loup Loyalist*.

*Dodge Center, Minn.*

Pastor Charles Thorngate, who has been doing missionary work in northern Wisconsin and Minnesota and also attending the meetings at New Auburn, Wis., returned home on Monday. Mrs. Thorngate and Mary remained in Wisconsin to attend the wedding of a young lady friend of New Auburn and Mr. Wayne Rood, a young minister of the Seventh Day Baptist denomination.—*Dodge Center Star-Record*.

### MARRIAGES

Harris - Harris. — Mr. Belford S. Harris of Salem, N. J., and Miss Ruth L. Harris of Deerfield, N. J., were united in marriage at the Shiloh Seventh Day Baptist church May 8, 1940. Rev. Everett T. Harris, brother of the bride, officiated. The future home will be in Salem, N. J.

Nagler-Olsbye. — In the Milton Junction, Wis., Seventh Day Baptist church, on June 1, 1940, Miss Ellen Olsbye, daughter of Clarence J. and Bernice (Miles) Olsbye, became the bride of James Nagler, son of Rev. and Mrs. T. C. Nagler of Evansville, Wis. The single ring service was read by the groom's father assisted by the bride's pastor, Rev. J. F. Randolph. They will reside at 2622 Fairfield Place, Madison, Wis.

### OBITUARY

Collings. — Josephine Langworthy, daughter of Alfred and Jane Munro Langworthy, was born in New York City October 15, 1872, and died June 4, 1940, at Tomaquag in Hopkinton, R. I.

Her husband, E. Fred Collings, had preceded her in death three years, during which time she has been in failing health.

She joined the First Hopkinton Seventh Day Baptist Church by letter on December 31, 1921. She has been active in social welfare work, having honorary life membership in both the Grange and the Woman's Christian Temperance Union. Of the latter organization she has been a president of local and district union.

Farewell services were conducted by her pastor, Rev. Everett T. Harris, assisted by the state president and local members of the W.C.T.U. Interment was in First Hopkinton Cemetery, Ashaway, R. I. E. T. H.

Lewis. — Mary Ann, daughter of John E. and Mary E. Saunders Crandall, was born March 12, 1859, in Westerly, R. I., and died at the home of her daughter, Mrs. Lewis F. Randolph, in Ashaway, R. I., on June 14, 1940.

She was the widow of Roger W. Lewis and to this union were born the above mentioned daughter and a son, Harold M. of Hopkinton, R. I. Also surviving are two grandsons and two sisters.

Mrs. Lewis united with the Second Hopkinton Seventh Day Baptist Church by baptism May 16, 1881, and has been a faithful member through the years.

Farewell services were conducted by Rev. Everett T. Harris. Interment was in Oak Grove Cemetery, Ashaway, R. I. E. T. H.

Pierce. — Benjamin F. Pierce was born at Hartland, Minn., July 5, 1868, and died at Wichita, Kan., June 4, 1940.

January 19, 1893, he was married to Nora Brace in North Loup, Neb. While a young boy he was baptized and joined the Trenton, Minn., Seventh Day Baptist Church.

Surviving him are two daughters, Mrs. Eva Goodrich, North Loup, Neb., and Mrs. Frances Garver, Dodge City; a son, Lewis E. Pierce of Wichita; and two sisters, Mrs. Hattie Lane, Scottsbluff, Neb., and Mrs. Lyle Maxson, Littleton, Colo. There are thirteen grandchildren and six great-grandchildren.

Funeral services were conducted by Rev. E. F. Shank. Interment in Wichita Park Cemetery. H. L.

### A PRAYER

God give me strength just to endure the common lot;

So much of sorrow, grief, and pain the years allot;  
God give me strength when tragedies of life befall—

Strength to endure; to keep my laughter through it all.

The time will come when cherished dreams lie crushed and dead,

When treasured hopes and longings all are fled;  
When disappointments grieve the heart and bring hot tears

And promised richness brings in bitter years.

The time will come when sorrow's heavy hand is laid

Upon me; those I love will weaker grow and fade;  
Oh, life will seem a sword in unkind hands to rend

The soul to shreds, to hasten some dark end!

God give me strength just to endure the common lot;

So much of sorrow, grief, and pain the years allot;  
God give me strength when tragedies of life befall—

Somehow—somehow! to keep my laughter through it all!

—Bertie Cole Bays.

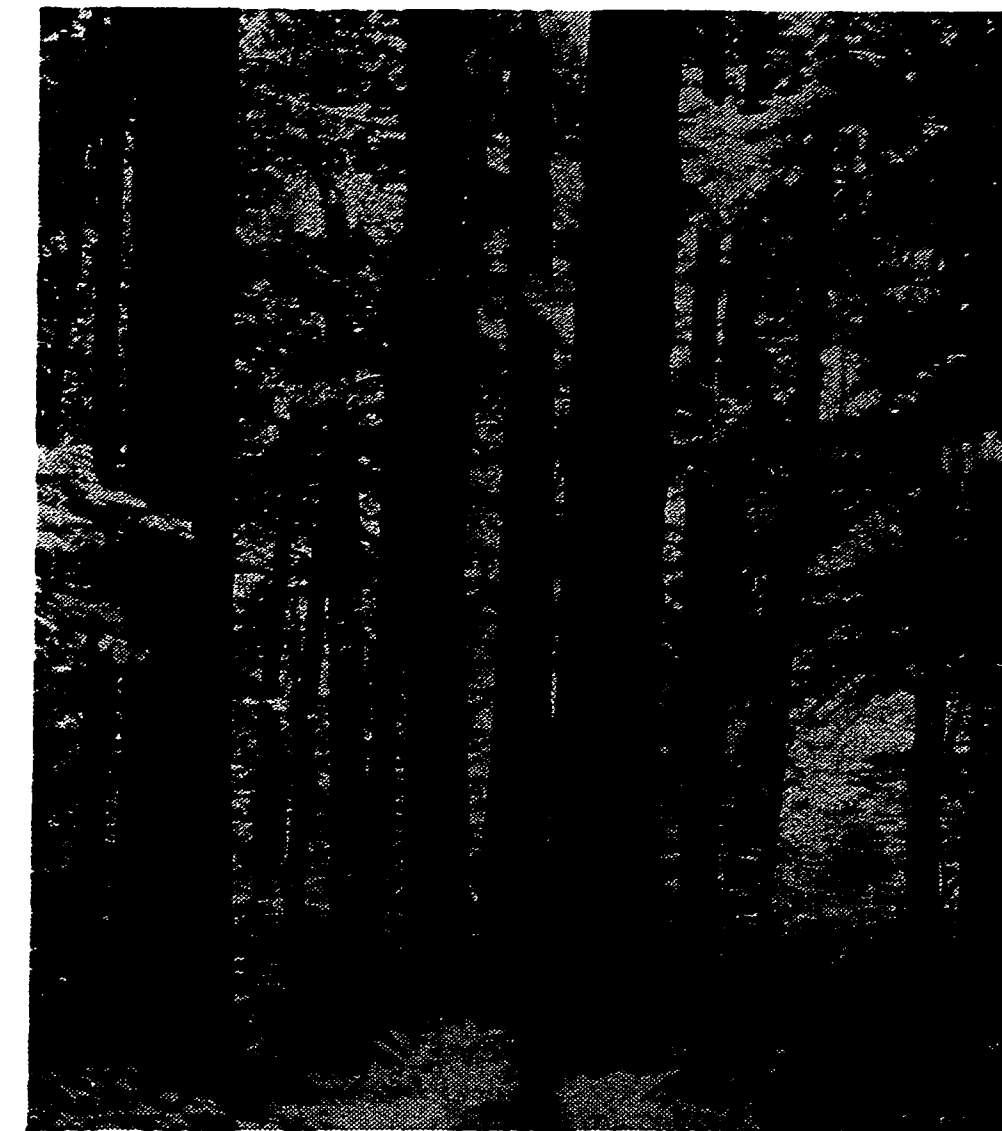
“There is no aristocracy but the aristocracy of character, purpose and industry.”

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No. 3



White Pine Forest—Hearts Content  
Allegheny National Forest, Pa.

—Taken by E. S. Shipp, U. S. Forest Service.