

- Object lesson—"Look Unto Jesus" Mrs. H. Pearson
All the children
- Poem—"As to the Years of My Life" Eugene Fatato
- Song—"Wonderful Words of Life" (Poem written by Mrs. Isabelle G. Millard)
Piano solos—"A Little Waltz," "March" Alice Fatato
- Song—"I Want the Lord to Have His Way" Pearson children
- Vocal duet—"Back of the Clouds" Dorothy Moore and Isabel Prati
- Violin solo—"Holy City" Eugene Fatato
- Vocal solo—"A Little Talk With Jesus" Esther Fatato
- Poem—"There Is a Green Hill Far Away" Ralph Fatato
- Violin solo—"Lead Me to Calvary" Gordon Kilts
- Poem—"The Earthen Vessel" Isabel Prati
- Bible reading from Proverbs Gordon Kilts
- Song David Pearson
- Poem—"Consecration" Peter Fatato
- Piano solo—"Slumber Song" Anna Fatato
- Accordion solo Fred Pearson
- A Story—"True to God Always" Alice Fatato
- Song Fatato trio
- Poem Anna Fatato
- Poem—"The True Jehovah" Walter Moore
- Poem—"Righteousness" Dorothy Moore
- Song—"Onward, Christian Soldiers" All the children
(Audience join in on last chorus)

Shanghai, China

Doctor Palmborg writes of affairs in China: "Our mails in both directions are farther between than they used to be, and those coming this way seem to get lost on the way, often. I suppose you know that Miss Reta Crouch is planning to come back with Dr. Grace Crandall. She is an old girlhood friend of mine. It has been so dry that all the foliage in the mission compound has been thick with dust. Only recently we had a little welcome rain. But we are well off for water to use, as our water comes via the great Yangtse River. Those parts of the country not supplied with rivers are suffering severely with drouths. . . . Most of the rice in the country is diverted to the island empire east of us, and the rice producing provinces have no water. The price of rice is soaring every day. Before the war, it was \$10 a picul (about two bushels); just a few days ago it was \$50; yesterday's price was \$75. In some places it is \$130, and a pair of shoes (native) \$100. It simply means famine for hundreds of thousands of people. And one can help so little! All the money I can get, above my own needs, goes to those who are caring for orphans and other needy people right here. . . . Eling came in on her way to class. She

is giving examinations now. Rodney is taking examinations now, so he does not come to me to study English. He and Rosaline are growing so fast. Rosaline is thirteen, tall like her mother, but slender like her father. Her face is like her father's, but Rodney is more like Eling. . . . I have not heard anything about Charles or John, so I suppose they are yet living somewhere in the interior. It is very hard to get mail through. . . . This week is the last of school till September. Two months of comparative quiet! One thousand children can make a lot of noise."

—North Loup Loyalist.

OBITUARY

Bond. — Dr. Xenia E. Bond, daughter of Boothe C. and Rebecca Van Horn Bond, was born September 28, 1870, at Hacker's Creek, W. Va., and died July 21, 1940, at Clarksburg, W. Va. (See extended obituary on another page.)

Hemminger. — Glen Hemminger was born in Grand Rapids, Mich., March 9, 1887, and died in Riverside, Calif., June 3, 1940.

Mr. Hemminger was a veteran of both the Spanish American and the World War. He joined the Seventh Day Baptist Church in Boulder, Colo., in the spring of 1926. On December 18, 1926, he was married to Miss Gladys Coon.

He is survived by his wife; two children, Glendale and Alice; a married daughter by a former marriage, Mrs. Jessie Snell; and a sister, Mrs. Ella Townsend of Grand Rapids, Mich.

L. F. H.

Hurley. — Chas. F. Hurley was born at Welton, Iowa, on October 17, 1862, and died in Riverside, Calif., July 9, 1940.

He was raised in a Christian home, and early in life became a member of the Seventh Day Baptist Church of Welton, Iowa. He devoted much time and effort to music in the churches and communities where he has lived. For the past seventeen years his church membership has been in Riverside.

He is survived by his daughter, Mrs. Alta Grieshaber, of Riverside; two sons, Ernest E., of Yakima, Wash., and Kenneth E., of Los Angeles; one sister, Mrs. Mary Clement of North Loup, Neb.; nine grandchildren; besides many nephews and nieces.

L. F. H.

RECORDER WANT ADVERTISEMENTS

For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

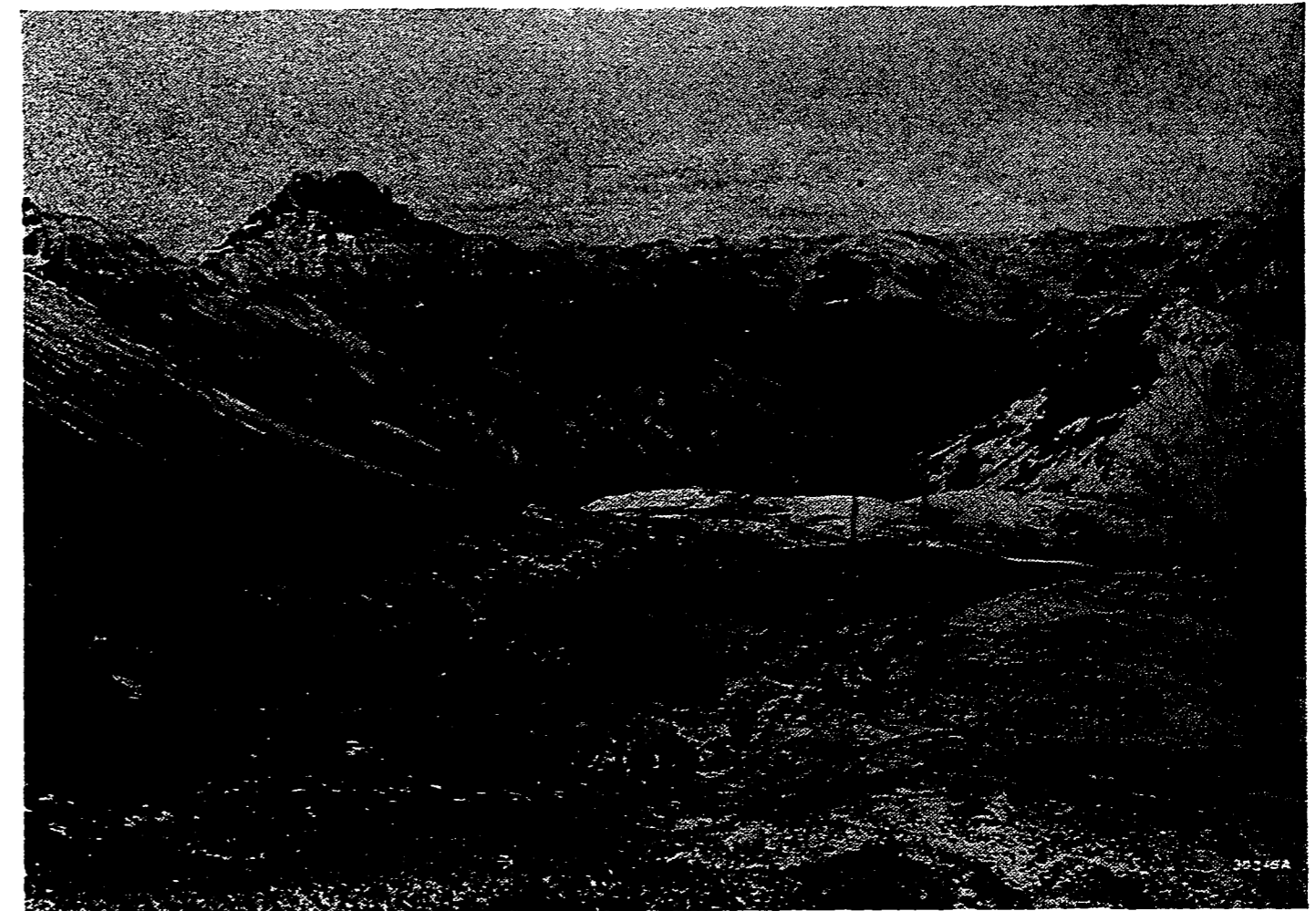
WANTED—A boy between the ages of ten and twenty to help with garden and other home duties in return for a Christian Seventh Day Baptist home, near to church and good school. Alena M. Bond, Nortonville, Kansas. 9-2

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., AUGUST 19, 1940

No. 8



Uncompahgre Forest, Colo. View of Yankee Boy Basin and San Juan Mountains—Potosi Peak 13,763 feet.

—Photo by U. S. Forest Service,
Courtesy of H. N. Wheeler.

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The Sabbath Recorder

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EDITORIALS

A RELAY

If you know what that means. Here it means the retelling of one of "Now and Then's" parables, which leaves a fine taste in the mouth.

A city man and his wife were settling in their country home for a vacation, far from the heat and noise of busy thoroughfares. While the woman set her modest country home in order, the man was pulling weeds and loosening dirt around flowers that had not had a chance yet to grow. As he worked, he thought of children in the city who had never had a chance.

In the house he broached the subject on his mind of inviting a little girl, Ann, who sometimes worked for them back home, to spend the summer with them. The wife liked the idea, and suggested one of her own concerning an aged couple who had not been able to have a vacation since they lost their property.

As a result, Ann was soon invited to the country home, and the aged couple received a cordial invitation to spend the summer at a large hotel as guests of the management. "Every effort will be made to make your visit a delightful one, without the slightest expense to you," the invitation read. They gladly accepted, thinking the plan was a kind of rebate for former liberal patronage.

But back in the country were a man and a woman who belonged to the "Sons and Daughters of the Kingdom Society," who were having the best vacation of their lives. And the reason—they were giving three others a chance for a good time.

See Luke 10: 37.

—Adapted from *The Messenger*.

PASTORS' PHOTOS

We have cuts at the RECORDER office of the most of our pastors and other ministers. Of these, some are outdated; that is, they look as these men did ten to twenty-five or more years ago. Of several younger ministers now in our various pastorates we have no pictures at all.

In the SABBATH RECORDER this next year we would like to run a series of pictures and brief biographies of all our ministers. We can't do so unless the ministers and their friends help us.

Our preachers—for the most part—are modest, and dislike to put themselves forward. Unless they do, to the extent of writing us briefly of their lives and sending us photographs, our project will fail.

Our churches have a right to see the faces of our men on the pages of the RECORDER and to know something of their background. It is one of the ways they have of forming judgments in calling pastors.

We know it costs money to get a good picture. We appreciate the many calls on our ministers for all the brief dollars they get. But we believe this is of sufficient importance to justify some personal sacrifice. Perhaps the laymen, reading this, may be prompted to finance, or see that the local church finances, the project for a good photograph.

If the pastor is too modest to write his own brief biography, let some interested member interview him and report to the SABBATH RECORDER.

Don't wait, pastors, for a personal invitation. Sit down and write—and send your picture. Do it now.

"PATHFINDERS OF COLORADO"

Gunnison Explorations

(Second installment of an address of Ray Clarke, given before Rotary Club, and printed in the Gunnison "News-Champion")

Captain Gunnison's Explorations

In 1853, Captain John W. Gunnison was ordered by the then secretary of war, Jefferson Davis, to survey a line for a railroad through the Rocky Mountains near the head of the Rio del Norte, by the way of the Huerfano and the Cochetopa, down the Gunnison to the region of the Colorado (then the Grand) and Green River.

Accordingly, in June, 1853, he left St. Louis in company with his second in command, Lieutenant Beckwith; R. H. Kern, topographer; S. Momane, astronomer; Dr. J. Schiel, surgeon and geologist; F. Kranzfelt, botanist; J. A. Snyder, assistant topographer. They traveled by stage to the Kansas frontier. Here they were joined on June 20, by Captain Morris with a detachment of thirty soldiers. They followed the old Santa Fe trail along the Arkansas River, finding Bent's fort in ruins. They passed south to Taos, where they secured the services of a noted guide, Antoine Leroux, who led them into the valley of the Arkansas, thence by Poncha and Cochetopa they passed into the valley of the Gunnison, which they reached in the autumn. They made their way north into the Crested Butte region and returned going down the Gunnison and making wide detour to the south to cross the Lake Fork; thence on down the Uncompahgre and Colorado and finally to the Sevier River in Utah.

The difficulties of getting their wagons over and through this rough country where no wagons had been before can well be visualized by any one who has walked or ridden over it.

On October 25, 1853, Captain Gunnison, with four companions and an escort of seven soldiers had left the main camp on the Sevier River to explore the lake of the same name. They were set upon and murdered by Indians. Only four escaped to tell the tale. Thus ended in disaster an expedition which had not the intrepid young Gunnison been killed, would have made the route he traversed the main line of a transcontinental railroad, as indeed it should have been.

Before taking up some of the incidents I wish to relate of that pathfinder pre-eminent, John C. Fremont. I wish to pause and pay tribute to a scientist, an organizer, writer, and explorer, and to many of the men under him, each of whom was scarcely less in zeal, energy, heroism, and accomplishment than their chief. I speak of F. V. Hayden, United States Geologist. The work done by Hayden and his men in scientific accuracy in the fields of geology, topography, botany, ecology, zoology, and the plain and fancy story telling of a mighty unmapped territory is one, in my estimation, unequalled in the annals of history. It has been but little appreciated because it is buried in official reports. Nevertheless, those stories are told in a simple and gripping style that might well be envied by a Dickens, a Washington Irving, a DeFoe, or an H. G. Wells.

Headquarters of the Hayden Survey in 1873-74 were in Denver. The survey was divided into seven divisions of eight men each. The party

of which I shall speak was in charge of Henry Garnet. He served as topographer and with him were A. C. Peak, M.D., geologist; Fred D. Owen, assistant topographer; Frank Kellog and Arch R. Bullock, general assistants; two packers and a cook.

Through Taylor Park

This party left Denver July 21, 1874, traveled with their pack train by the way of Fairplay, Mosquito Pass, Tennessee Pass, up Lake Creek, a tributary of the Arkansas, crossed Lake Pass into Taylor Park, up Trail Creek into Spring Creek, up what was later to be known as Deadman Gulch, into Cement Creek down the stream to East River, thence to the Junction of Taylor and on down the Gunnison River.

I quote from Dr. Peak: "This valley is the site of a new town called Gunnison City. There were half a dozen log cabins, most of them in an unfinished state and without inhabitants. The only persons we found living in the valley were the two men who have charge of the cattle for the Indians of Los Pinos agency. . . ."

The party under Garnet returned to Denver via Cochetopa Pass, San Luis Valley, Poncha Pass, and Canon City, reaching Denver November 10. In three months and nineteen days they had crossed the Continental Divide four times; broken trail through bogs and swamps with their horses and packs all but submerged in quagmires; had cut their way through standing forests and fire-killed down timber; shunted their horses down steep, rocky slopes upon which they could not hold their footing; forded rushing mountain streams; occupied eighty-six of the highest mountain peaks as triangulation stations; mapped the topography, drainage, and geology of 5,300 square miles; secured minute data on botany, entomology; took time out to examine and make notes on Mesa Verde and cliff dwellings so that, as they said, a "minute and circumspect" report could be made.

All this was done in the time stated. They were beyond the reach of any base of supplies in a country infested with hostile Indians, or at least with murdering bands whose only ambition was to rob, torture, murder and scalp. Furthermore, it was done not only with dispatch, but with such a degree of accuracy and completeness that the scientists and specialists who have come since with what are supposed to be improved instruments and more highly developed knowledge have changed the maps, the elevations of mountain peaks, or courses of streams but very little, if any. Photography was in its infancy, but the photographs taken at that time are still the clearest and most highly prized of any pictures ever taken of the cliff dwellings.

(To be continued)

HISTORY OF A CIGARETTE IN LIPS OF A PRETTY GIRL

I'm just a friendly cigarette—

Don't be afraid of me!

Why all the advertisers say

I'm harmless as can be!

They tell you that "I'm your best friend,"

(I like that cunning lie!)

And say you'll "walk a mile" for me,

Because I "satisfy."

So come on, girly, be a sport!
Why longer hesitate?

With me between your pretty lips,
You'll be quite up to date!
You may not like me right at first,
But very soon, my pet,
You'll find you just can't get along
Without a cigarette.

You've smoked one package, so I know
I've nothing now to fear:
When once I get a grip on girls,
They're mine for life, my dear!
Your freedom you began to lose
The very day we met,
When I convinced you it was smart
To smoke a cigarette!

The color's fading from your cheeks:
Your finger-tips are stained!
And now you'd like to give me up,
But, sister, you are chained!
You even took a drink last night—
I thought you would ere long,
For those whom I enslave soon lose
Their sense of right and wrong.

Year after year I've fettered you,
And led you blindly on,
Till now you're just a bunch of nerves,
With looks and health both gone.
You're pale and thin, and have a cough—
The doctor says "T. B."
He says you can't expect to live
Much longer, thanks to me!

But it's too late to worry now;
When you became my slave,
You should have known the chances were
You'd fill an early grave.
And now that I have done my part
To send your soul to hell,
I'll leave you with my partner, death,
He'll come for you! Farewell!

—Elizabeth Hassell, in
The National Voice.

MISSIONS

BRACING UP

One of the best tests of character is the way we meet the things that come to us in life. Many people cannot stand prosperity, and we should always be on our guard when it comes, that our walk may be with grace and humility. It is even more difficult, sometimes, to endure hardship, reverses, criticism, sickness, and sorrow with composure and without making other people miserable. To do this one needs to brace up mentally, morally, and spiritually. It is manly and Christlike to meet whatever comes to us with grace and to bear whatever hardship our work entails with tranquillity. If we do not do this, we lose self-respect (to say nothing of the respect

of others) and through increasing weakness we become less able to meet the vicissitudes of life.

The Christian religion does not promise us freedom from pain, sorrow, misunderstandings, unkind criticisms, and slanders; but it does enable us to meet these and all things with grace and triumph. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." 2 Corinthians 4: 7-10.

Those engaged in Christian missions are the last ones who should expect flowery beds of ease and the last ones who should talk about their hardships and sacrifices. If one has caught the Master's spirit and received a vision of the real purpose of missionary endeavors, he endures hardness as a good soldier and rejoices in the privilege. He braces up.

This does not mean, however, that we should make the lot of those engaged in missions hard, or that we should be indifferent to their needs. To say, as people sometimes do in word and deed, that pastors and missionaries ought not to expect to be supported as other people are, is a damaging revelation regarding these who proclaim such views. There are yet great sacrifices to be made for the gospel's sake. Men are yet being called upon to take their lives in their hands, forego pleasures and home, and suffer the loss of reputation for the truth and the right. But why should ministers and missionaries be asked to do all the sacrificing? Is this Christ's teaching? The supreme passion of our lives should be that men may be redeemed and all—ministers, missionaries, and laymen—must lay all on the altar that this may be accomplished.

Miss. Sec.

CHINA -- SUMMARY STATEMENT REGARDING WORKERS

(Taken from the annual report of the Board of Managers)

The hostilities of the Japanese against the Chinese which broke into a flame three years past have continued unabated and our missionary work in China has suffered on that account. Though no work could be undertaken at Liuho, school, social, and industrial activities in Shanghai have increased.

Dr. George Thorngate, who returned to China in the winter of 1939, was joined last winter by Mrs. Thorngate and the three younger children. Though war conditions prevented his reconstructing the hospital in Liuho, he has found abundant opportunity to practice the healing profession, as well as to proclaim the gospel in stricken Shanghai. Rev. and Mrs. H. Eugene Davis, who were on furlough one year past, returned and took up the work in Shanghai last autumn. They were accompanied by their daughter Marcia. Dr. Rosa W. Palmberg, though on the retired list, has been serving faithfully in Shanghai, both as a physician and as a promoter of industrial work. Dr. Grace I. Crandall, who came home on a furlough last July, has done much deputation work and started on her return voyage July 13. Miss Anna M. West has served as teacher and administrator in the schools throughout the year. Miss Mabel L. West, an employee of the board whose salary is cared for by another organization, was on furlough at the time of the last report but returned to China in October and has been a teacher in our schools. Miss Miriam Shaw, R.N., another employee of the board whose salary is provided by other interests, was ill and came home last July. Miss Shaw has spent most of the year in the State Hospital, at Mt. Morris, N. Y., and is much improved, but is not yet able to take up her work. In addition to the foreign workers, a goodly number of native Christians have been employed. These are giving loyal service and assuming more of the responsibilities. Mrs. Nettie M. West, mother of Mabel and Anna, though not employed by the Missionary Board, gives much valuable service to the work.

REPORT OF REV. H. EUGENE DAVIS

(Taken from the annual report of the Board of Managers)

In a realization of the leading and blessing of God, this has been an outstanding year. We do not need to see the end, but only the next step.

July and August were spent in Alfred, N. Y., Plainfield, N. J., New York City, and Milton, Wis. While attending Conference in Milton, Mrs. Alfred S. Burdick made it possible for us to return to China and we (Mrs. Davis, Marcia, and I) sailed October 16. Miss Mabel L. West was able to arrange for return on the same steamer and we arrived November 7. We received a hearty

welcome by the Chinese, foreign friends, and the mission.

The months since our return have been used in meeting with individuals and groups of our own workers and other Christian leaders, to more thoroughly canvass the changed conditions here. The church and schools are having numerous meetings and Bible studies. Baptism was observed last Sabbath, when eight candidates were received. I have had the senior high school boys in Bible study this past term. One week we had a "Bible Sabbath," when the China Bible House brought out its collection of Bibles in many languages, dialects, and translations, together with other material; and its representative gave three addresses during the day. The exhibit was kept for several days, when a very large number of the students became Bible-conscious and have a greater appreciation of its importance. The church bell is being rung at sundown on Friday evenings, and again at sundown the evening after the Sabbath. The young people of the compound, foreign and Chinese, are responsible for this service. They are becoming Sabbath-conscious. The School for the Chinese Blind and Deaf was with us one Sabbath. The representatives gave a demonstration of Christian love expended to make them able to care for themselves and to know the love of God. An outstanding happy experience of the year was the recent visit of the Misses Bernice and Mary Whipple of Westerly, R. I. The Shanghai Church will be singing from the new hymnals, provided by these good friends, for many years to come.

Soon after our return I was asked to take the presidency of our mission group. It was decided to have a committee prepare a new statement due to the Sino-Japanese troubles and to work on securing indemnity. This committee has listed the losses sustained by the burning of the chapel in the Native City, by the bombing and shelling of the buildings in Liuho, and the loss at Da-zang by seizure of land. This statement has been handed to the United States Consulate and transmitted by it to the Japanese authorities. Doctor Thorngate and I have made many visits to the United States consular offices, as well as making a number of contacts with the Japanese representatives. We can report that definite promises have been made as to the return of the Da-zang land, or an exchange for such if return is impossible.

The church in Shanghai is in good working order. There is much seed sowing. There is real spiritual growth on the part of many of the members. The question of finance is being taken care of by sacrificial giving on the part of a large number. Frequent visits to Liuho in connection with repair work there made us sure that we should open the church for services at that place every other week. It seems unwise at present to take back there any of our Chinese Christian workers. A group of our own Liuho Church members are back in Liuho, and, with many others, should be helped at this time.

There has never been a time when the Chinese were more ready to "try God" than at the present, and many of them are convinced that we must find his plan. We must not fail him at this moment, and we must be sure what he wants to do for us and through us for China. His words are a challenge, "Be not afraid."

DAILY MEDITATIONS

(Prepared by Rev. Albert N. Rogers, New Auburn, Wis.)

Sunday, August 25

John 19: 37— . . . I am a king. To this end was I born. (Read verses 33-38a.)

The Federal Council of Churches, in its plan for a new Christian year, has named today the Festival of Christ the King. His kingdom is surely not that of a twentieth century monarch whose power decreases as his honors are increased, nor that of the despots who have often borne the title. His kingdom is not like any of this world, but is it not seen in miniature in the churches, schools, and hospitals where his Spirit is creative? There is no greater hope, for many of us, than that engendered by the forward movement of Christ's followers in this day of power rivalries.

Prayer—Lord of the churches, help us to believe thou art worthy to receive power and glory and honor and blessing by virtue of the incomparable quality of thy kingdom. Amen.

Monday, August 26

Psalm 39: 1—I said, I will take heed to my ways. (Read the first five verses.)

I was present last night at the closing session of the General Conference. I applauded the incoming president and cheered the one who

has carried the load the past year; I was thrilled by the music, made sober by the recognition of those who have passed on this year, and lifted up by the sermon. And I thought to myself, how easy it would be to bask in the ecstasy of all this until next Conference time, when—if everyone did simply that—there would be no Conference! Pageantry and formalities have their place, but what really counts in this Christianity of ours is my own church doing its own job next month, and next winter when the going is hard, and in the spring when funds are needed. I will take heed to my own ways, I said, and so I went to my room.

Prayer—Lord of the hearts of men, divert our attention from time to time away from the great and splendid to ourselves and how empty they should be without thy work and thee. Amen.

Tuesday, August 27

Ezekiel 27: 28—The suburbs shall shake at the sound of the cry of thy pilots. (Read verses 25-31.)

What a description of the insanity of our day! Whether London will go the way of Tyre—the way of Rotterdam and Hamburg—we do not know; but the heartbreak and terror of it appalls everyone who does not drug his senses with militarism. Is it not amazing how little our corporate life has advanced since the days of Ezekiel? But one thing indicates progress: a spiritual awakening. The prophet believed God destroyed cities; we feel rather that they destroy themselves and that his heart of love and justice is more offended by it all than ours are capable of being.

Prayer—Lord of the nations, show us how we have taken part in the self-seeking which brings downfall upon any social structure, and pardon us we beseech thee. Amen.

Wednesday, August 28

Amos 2: 8—They drink the wine of the condemned. (Read verses 6-12.)

This sounds like "grapes of wrath." It is all here: dust, exorbitant interest, incest—each representing a particular symptom of the disease. But one thing is different, the place where it is epidemic. Reformers, like missionaries, sometimes fall into the hands of cannibals, but the Lord God is with them and will save them, or at least that part of them which is eternal. The Church of Christ

Sabbath, August 31

Jeremiah 23: 1—Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord!

Yes, and unto the laymen too. One finds, here and there, a church which has been split wide open, not for conscience' sake, but for spite. Woe be unto all such! Now as we prepare our Sabbath school lesson and our weekly offering for today's service (assuming we all do these things), would it not be in point to offer a prayer for the pastor of our church? He needs the very fullest support and understanding to do his job, and he will be glad to know you thought of him in this way. Instead of having what has been called "roast preacher," let's think how many may have stayed away from church because of something I said, or because I failed to ask them to ride.

Prayer—Lord of the prophets, bless the prophets' sons and strengthen them for their task of leadership by the knowledge that they are respected and loved for their work's sake. Amen.

Hymn—O Master, let me walk with thee.

WOMAN'S WORK

THE RURAL CHURCH AND CHRISTIAN MISSIONS

By Mrs. Iva Davis

It was a beautiful Sabbath day. The sun was shining brightly and the birds were singing in the treetops. Near by a noisy river was rushing between grassy banks, in the distance the mountains reared their heads, and over all was a beautiful blue dome. Among the trees was a group of women—women no doubt from every walk of life—business women, housewives, working girls, and probably a number of children. A traveling missionary found them there as they were having a prayer meeting, and told them the simple gospel story. One of the women, Lydia by name, who had a large, flourishing business in a distant city, accepted the Savior whom Paul preached, and she with her family was baptized.

Several years before this incident we read of a great many gatherings in rural communities. John the Baptist, who had prepared for his ministry in the wilderness, did not seek the large city churches for his message, but did his preaching in country places.

will face poverty in our day as it faced alcohol and human slavery in days gone by. It will if it drinks the cup in remembrance of him.

Prayer—Lord of the disinherited, disturb us to our very depths by the knowledge that the prosperity we enjoy is not like thy rain and sunshine, free to all; and give us the courage to lose our lives for thy sake and the gospel's. Amen.

Thursday, August 29

Matthew 9: 36—They were scattered abroad as sheep not having a shepherd. (Read verses 35-38.)

Jesus saw what anyone can see upon a bit of reflection; the majority of people do not think for themselves, but follow the biggest noise. When big business is quietly tending to its lucrative knitting, they do the same; but let someone start a discontent campaign, and they get what was called last year "the jitters." Pray for thinkers, said the Master to his disciples, men who will give stability to back fence and post office conversation, and who will be the wise old sheep, if not leaders of the flock.

Prayer—Lord of the minds of the race, since we cannot all be called great or original, may a sense of the reasonableness of life abide with us to guard us from snap judgments or unfounded conclusions. Amen.

Friday, August 30

John 10: 16—And other sheep have I which are not of this fold. (Read verses 11-14.)

We miss this verse sometimes by the tricks our eyes play, seeing only what we are interested in. Jesus probably meant that Greeks and Romans have a right to redemption as well as Jews; at least that is the way Paul took it. It is worth remembering that millions today will deny themselves a particular form of food for a religious purpose. When we go to church next time let us remember in our private prayers, in case the minister does not mention them in the common prayer, those of the Catholic, Mormon, Scientist, Jewish, and other folds. It is not that our forms are not worthy of all we can give them, but that we may be delivered from smugness and false importance which belie the grace of the Good Shepherd.

Prayer—Lord of the believing, for the good of our own souls make us to look with favor upon those who disagree with us—not for the differences but for the similarities which make the differences stand out. Amen.

Christ called most of his disciples from their outdoor occupations. These twelve men really constitute the initial Christian Church. And when Christ taught the throngs that followed him, he did not take them into some notable building made with hands, but out in the open "with the common earth under-foot and the sinless heavens overhead." His sermons were not deep theological discussions, but were usually suggested by his environment. Whatever he saw suggested some figure of speech or furnished some illustration. The lilies which grew so abundantly in the fields, the tiny sparrow which had fallen from its nest, were material for sermons on God's care of his children.

Christ read daily from Nature's book. The rapid growth of a small seed fascinated him, and his comparison of it to the kingdom of God is very apt.

His pulpit was any convenient place for addressing his congregation. We read, "As his custom was, he went into the synagogue on the sabbath day." He was not averse to speaking in the temple or in a synagogue, but he seemed to love an improvised pulpit in a boat, on the mountainside, or along the highway. From these open-air pulpits he spoke largely to rural people.

Ever since Christ's time rural people have had a great influence on Christianity. Martin Luther was the son of a peasant father and mother. The Wesleys were sons of a preacher in a small town and they spent a great many years of their time ministering to groups in rural sections.

In Frank S. Mead's book, "Right Here at Home," is a very interesting account of an early American rural church and the Christian missionaries which sprang from it. Let us go back to the early days of the Massachusetts colony.

"The banks of the river swarmed with Indians. Shouting, yelling Indians were running everywhere, axes and tomahawks in their hands, hacking at the trees and throwing rocks into the water." If a Puritan soldier from a nearby colony had crept up and found them, he would have rushed back and told his fellow settlers that the Indians were on the warpath. But they had no war paint on their faces. They were cutting logs and clearing the land to build a town of log houses, a school house, a block house, and a brick structure called the Indian College.

"On a hill, directing them, stood a straight, stern Puritan gentleman." This was Mr. John Eliot, a fearless Christian minister who was a missionary to the Indians. He had a great dream that the red men were children of God and that he could make them Christians. "Praying Indians" were sent out from this mother church to hidden villages of the tribes. The influence of these missionaries was felt in a great many different localities.

David Livingstone, perhaps the best known missionary of all time, spent his early life in a rural Scotch community. The humble country home and village life were important factors in the preparation for his great work in Africa.

Take a look at the list of ministers and missionaries in the Seventh Day Baptist denomination. Practically all the names found there are those of men and women from farms or farming communities. In fact, our people are essentially rural, living close to the natural phenomena that Christ loved so well and used in so many of his lessons.

Living close to God's handiwork, away from the strife and hurry of the crowded cities, instills into the human heart a closeness and reality of God's love and care.

The Simple Ways

The simple ways are best,
That heart is happiest,
That spirit is thrice blest
That seeks no wide renown.
Better the quiet ways,
Devoid of fame or praise,
Where gladly run the days
Far from the noisy town.

For there the Word is bright
At dawn or candlelight,
Or in the hush of night,
Or with the Sabbath calm.
The healing gospel grows,
As every seeker knows,
Within the crimson rose,
And spreads its soothing balm.

In every roadside flower
It speaks with trembling power;
In every silent hour
The Message whispers plain.
The voice of God is heard
In every singing bird,
And when you speak his Word,
It comes to earth again.

—Chas. Hanson Towne.

"Courtesy belongs to the Christian life because it means daily and hourly consideration for the feelings and circumstances of others."

CHILDREN'S PAGE

Dear RECORDER Girls and Boys:

Today I'm going to begin our Bible lesson on the Sabbath by asking you a question, and then I'll give you several Scripture verses which answer that question. Read them over carefully and see how quickly you can find the answer.

Whose example do we follow when we keep the seventh day of the week as the Sabbath?

Genesis 2: 2, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Luke 4: 31, "And came down to Capernaum, a city of Galilee, and taught them on the sabbath days." Acts 18: 4, "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks."

The passage, Luke 4: 16, is our memory verse for this week and answers a question which has been asked me several times: Did Jesus keep the Sabbath? "And he came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

We find many, many verses in the Bible which show that all through his wonderful life on earth, of work, love, and sacrifice, Jesus kept the Sabbath, the seventh day of the week, and not only taught his disciples to keep it but *how* to keep it in spirit and in truth.

So, my dear RECORDER children, we have talked about three very good reasons why we should keep the seventh day as our Sabbath: Because it was a present to us from God the Father, because Jesus kept it all his life, and because he taught his disciples to keep it as God wished it to be kept. We'll talk about other reasons next week.

Now I wonder how many of you have been guessing where those churches were I told you about two weeks ago. Well here they are, and how many did you guess right?

1. A poetic name for England—Albion.
2. A great poet—Milton.
3. A cereal—Farina.
4. The wealthiest—Richburg.
5. Upper class people—Gentry.
6. In the sky—White Cloud.
7. Celestial beings—Los Angeles.
8. An ancient king—Alfred.
9. Site of a sale—New Market.
10. A road made of ashes—Ashaway.

Here are ten more for you to guess:

11. Heart of our forefather—
- 12 and 13. Two European capitals—
- 14 and 15. Two cities of Italy—
- 16 and 17. Two farm lands—
- 18, 19 and 20. Three hard ones—

Since no letters have come to me this week (I hope I'll have better luck next week, don't you?) I have a short story for you.

The Reward of Doing

Two little boys went down to the seashore one bright summer day, and who should they see but a big sailor man who was busy knotting ropes.

"What will you have, my little men?" asked the sailor man.

"We want you to take us out in your boat and teach us how to sail her," said the little boys.

"I'm too busy now," said the sailor man, "but when my work is done I may take one of you if you are ready to learn. While you are waiting you might tie some knots in these ropes." He showed them how to tie the knots and went away and left them.

"Come and look at the sea," said the larger of the two boys.

"I can't," said the second boy, "I must tie the knots just as the sailor man told us to."

"I'll have a fine sail in that boat," said the larger boy. "The sailor man will be sure to take me because I am older. I didn't need to watch when he showed you how to tie the knots because I knew how already."

Soon the sailor man came back. "Well, boys, what have you been doing?" said he.

"I have been looking at your boat," said the first boy, "and thinking what a fine ride I'll have in it."

"I have been tying knots," said the younger boy.

"Come, then," said the sailor man to the second boy. "I will take you out and teach you to sail my boat, because you have learned to tie knots so well." "But I knew how already," said the first boy.

"How do I know that?" said the sailor man. "You didn't show me."

"The waves are many, and the storm is furious; but I fear not to be drowned for I stand upon a rock."

ANOTHER FINE PRIVILEGE

By Rev. Claude L. Hill

Some time ago I wrote you about a trip to Dakota, Wis., and today I wish to write about another realized ambition that came to me unexpectedly—attendance at the one hundredth anniversary service at Jackson Center. The pleasure was added to because of the fact that Ohio, Port Jefferson, and Jackson Center, were the scene of early labor and residence of my mother's people. I had long wished that I might visit this locality and experience the thrill that comes from feeling you are living life over again.

I was happily surprised to find so nice a church building and so many Seventh Day Baptist people. I had supposed the church was about extinct, and was glad to learn that it was far from it. The people took us into their homes and cared for us and upon four occasions fed the group, one hundred persons, Sabbath day, in a hall owned by the ladies of the church. It was quite an undertaking, but it was willingly and well done.

In company with Rev. W. D. Burdick and wife we rode about the village and viewed the farms where our people used to dwell, mostly now in the hands of other men and women. It is difficult to visualize the difference in conditions and times now, and then. Today, well kept, well drained, and productive farms; then, forests, swamps, malaria, "milk sick," and all those discouraging things that go with pioneering. I asked a former resident of Jackson Center, years after, if he did not wish he had stayed at Jackson Center? His reply was: yes, if it had not been for malaria and "milk sick." It was said by an old lady that moved to Welton, Iowa, to get away from these things, and who had urged a friend to get out of the country, that he would stay on at Jackson Center until he was all grown over with moss. In talking with a local resident who had spent his life there I learned, to quote him, "There is the price of a farm on top the land and one under it"; he referred to tiling and its cost.

It was a task to cut and clear away the timber, to subdue and tile the land, and in those days, "just to live together." My grandfather used to tell of living one whole winter upon fat meat and corn meal and that when his father, Rev. L. A. Davis, returned from a Sabbath appointment, toward spring, from either Port Jefferson or Jackson Center, he brought with him as his pay a jug of mo-

lasses. Grandfather used to say, "I never tasted anything in my life so good as that molasses." Old residents had similar experiences and love to recount them, and one elderly lady said, "Law me, what would the girls of today do under those conditions?" and then answering her own question said, "They couldn't do anything; they couldn't stand it." However, I am convinced that all the stamina and all the consecration, courage, and self denial, are not things of the past. Our young people, and our older folks, come from the same stock. Conditions are different, but the need is as great and calls for as heroic effort.

But I must not sermonize. I must simply say that it was a great privilege and we enjoyed every minute of it. We hope also that we may have been of some help and inspiration concerning the future of the church there, and our denomination as a whole. Our prayer is that God may abundantly bless and prosper the Jackson Center Church, and people.

OUR PULPIT STATEMENT OF BELIEF

(Given by Wayne Rood, at his ordination,
Riverside, Calif.)

(Concluded)

Sin and Salvation

In our denominational "Statement of Belief," sin and salvation are considered together. They are, of course, diametrically opposed, the one working destructively, the other building positively.

I believe that sin is any want of conformity to the highest the individual knows of the will and character of God, and that moral evil entered the race through the acceptance of evil by the human will. Sin is a negative reaction to the will of God. It is essentially a personal thing. Only one who can distinguish between right and wrong, between what is and what is not in conformity with the will of God, can sin. Only man is capable of such judgment. The Scriptures say, "He that despiseth his neighbor sinneth," "All unrighteousness is sin."

I believe that penalty for sin will be administered by God in his perfect and loving justice, whether the sin be secret or open. I am certain that God's holy disapproval rests upon the sin itself, but also, in a just degree, upon the man who commits it. Therefore

none of us is free from that holy condemnation, "For all men have sinned and come short of the glory of God."

That condemnation is not irrevocable. I believe that salvation from sin and death comes through repentance and faith in Christ our Savior, and is the gift of God by redeeming love. "By grace ye are saved through faith; and that not of yourselves; it is the gift of God."

In love God saw the desperate need of man for something bigger than himself, for something to which man might give himself, and God sent his Son into the world to teach men how to find salvation. So Christ conquered sin in the perfect human life, died on the cross bearing the sins of all men in supreme sacrifice, and rose again in victory over the judgment of death.

Salvation is centered in the atoning death of Christ on the cross, but it must be accepted by the individual will. We must want to be saved. Our own consciences must convince us of sin before we can become aware of the need of salvation. Then, in the strength of faith, we must turn about from the old life of sin to the ways and thoughts of God through the path blazed by Jesus Christ.

I believe, in recapitulation, that sin is any want of conformity to the character and will of God, and that salvation from sin and death through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the death of Christ on the cross. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Eternal Life

The death and resurrection of Jesus Christ is the focal point about which my belief in eternal life centers. Because Christ lives, there is hope of immortality, and it is through him that eternal life comes. "And this is the record that God hath given us eternal life, and this life is in his Son. . . . He that hath the Son hath life."

'My hope of eternal life is strengthened because I believe that the risen Christ will come in spiritual glory. "When the Son of man shall come in his glory and all the holy angels sit with him, then shall he sit on the throne of glory. And before him shall be gathered all nations; and he shall separate them from

one another, as a shepherd divideth his sheep from the goats."

I believe that eternal life will be the reward of the redeemed. I do not claim to know what form that future life will take. I remember that the Old Testament teaches that "the dust shall return to the earth as it was, and the spirit to God who made it." It is Bible teaching that man possesses two expressions—body and soul. I hardly think that the physical body with its weaknesses and limitations is qualified to share in the glory of the future life. Immortality to me means the persistence beyond death of the human consciousness that first emerged here in association with a physical organism. I am sure that the "glorified body" of the future will be in some kind of continuity with the body of the present life, without being in all respects identical with it. I believe that the resurrection of the body means that the need of our human consciousness for an instrument that makes its experience possible, will be met in the future life as completely, at least, as it is in the present.

Whatever may be the form and substance of the life to come, I rest confidently in the knowledge that it will be equal to the needs of that life, because our Master has promised that "whosoever believeth on him shall have everlasting life."

The Church

I believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head. This universal, invisible Church is made up of all those who affirm, "Thou art the Christ, the Son of the Living God."

I believe that the local church is a community of Christ's followers organized for fellowship and service, and proclaiming common convictions. The local church is the means through which is done all that the Christ way of life implies.

The historical demand of Seventh Day Baptists for liberty of thought as an essential condition for the guidance of the Holy Spirit is a tradition carefully to be maintained. I believe, also, in the freedom of the individual member of our denomination to follow the dictates of his sacred conscience in all matters of religion, and the independence of the individual church congregation as the ultimate unit in denominational government.

Sacraments

I believe in two sacraments, both established by the practice of the Master, himself.

I believe in baptism of believers by immersion. "He that believeth and is baptized," said Jesus, "is saved." I believe that baptism is a witness of the acceptance of Jesus Christ as Savior and Lord. I believe in baptism by immersion, because Jesus gave us his example: "And Jesus, when he was baptized, went up, straightway, out of the water."

Baptism symbolizes the putting off of the old man and the putting on of a new. In other words, it symbolizes our vicarious descent into the grave with Jesus Christ, and our rising as he did to a new life. Paul wrote, "Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." By the act of baptism the believer pledges that by the help of God he will endeavor with all his heart to live a new life in Christ, whatever the cost.

I believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "till he come." As often as we take part in the Lord's Supper we are helping to bring afresh to our minds the passion of Jesus Christ. We remember only, nothing more; yet that memory is powerful enough to make us ever ashamed of our misdeeds, and to strengthen us in our hours of greatest weakness.

I believe that the communion is a symbol of Christian fellowship. "For we being many are one bread, and one body; for we are all partakers of that one bread."

As baptism is a pledge to new life, the Lord's Supper is a pledge to renewed allegiance to our risen Lord. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

The Sabbath

I believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus, and that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

I believe that the Sabbath was an integral part of God's creatorship, and that since he created all life, the Sabbath is a part of all life. The Sabbath is a symbol of God's eternal

presence in the midst of finite time. Abstracts and philosophies are very good, but man cannot live on them alone. God in the abstract is a very lofty concept; the Sabbath is a symbol of God among men! The mere symbolism of the Sabbath is of little value unless a conscious effort is made on the part of man to realize God. The Sabbath helps us to remember God.

The Sabbath was revealed by God, through his word, and was reaffirmed in the life and teachings of Jesus, the Son of God and the Son of man. Through the centuries the un-failing witness of faithful devotees to the Sabbath truth has created for us a priceless heritage.

The Sabbath is the center of our denominational faith, and it must be kept vital in the lives of our people. It seems to me that the Sabbath is not an observance to be hedged about by restrictions and rules. "The sabbath was made for man and not man for the sabbath." Rather, it is an opportunity to dedicate a whole twenty-four hours to worship, rest, change, service, meditation, and re-creation in God's especial presence. In accordance with Baptist principles, the individual conscience must be the final authority in such an observance, but it is our duty as servants of Christ to enlighten and consecrate our consciences to a full appreciation of the values of keeping the holy Sabbath. A great deal of the beauty of Sabbath observance comes, not in a negative attitude of avoiding breaking the Sabbath, but in the positive attitude of striving to keep it to its fullest. The Sabbath is a pledge of eternal Sabbath rest, and therefore a day to be filled full with spiritual things, not to be marked from others by a mere cessation of activity. It is our privilege and mission as Seventh Day Baptists not only to preserve the Sabbath for the Christian Church, but to carry its message as the Lord gives us strength and opportunity.

Missions and Evangelism

The whole of the life of Jesus was spent in serving others. "The Son of man came not to be ministered unto," he said, "but to minister."

I believe that Jesus Christ, by his life and ministry, and his final command to the disciples, commissions us to promote evangelism, missions, and religious education. Evangelism seeks to bring the individual within the teaching influence of the church. Missions take evangelism to communities and people that

might not otherwise come into direct contact with Christianity. Religious education is a process that goes on in the life of the Christian from the time he professes Christianity till he ceases this life. It is through these agencies that the Church must promote Christianity throughout the world and in all human relationships.

It is the duty of the Church to promote all these interests. It is the job of the individual Christian to aid in carrying the message of joy in all his life. I believe that it is the pastor's privilege to promote Christian work in these fields, and to enlist the co-operation of lay members. I believe in inter-church co-operation in all fields where each church may keep its creed, and I believe that as Seventh Day Baptists we have a sacred trust in the Sabbath message which it is our high privilege to bear to all Christendom. As individual Sabbath keepers we must lead evangelistic lives. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world."

PRAYER

By Nancy D. Underhill

How glad we are that our blessed Lord invites his disciples to come to him in prayer. Not only his avowed disciples, but any sincere soul who wishes to come to him, trusting in him for help, is welcome, and will receive the blessing asked. He says, "Ask, and ye shall receive." (Matt. 7: 7-8 and ch. 21: 22. Luke 11: 9-10.)

It is understood that his disciples know the conditions. There are conditions. God does not stand ready to grant *everyone's* request, or desires, regardless of conditions. The first condition is — not church membership, not goodness, but *belief*, or *faith*. When Jesus healed the centurion's servant in answer to the centurion's request, he did not grant the request because the petitioner was such a good man—not because he had built a synagogue (Luke 7: 4-5); but because of the man's *faith* in him. (Matt. 8: 10, 13.) That poor woman who had an issue of blood twelve years was not healed because someone told him how good she was, or because of her own eloquent petition. But just because of her

faith in him. She crept up behind him, hoping to be healed without attracting any attention. And Jesus *felt* her touch of faith, and healed her because of her faith. (Mark 5: 29, 34.)

There are, perhaps, some exceptions to the rule of answers to prayer. One is an un-forgiving spirit. (Matt. 6: 15 and 18: 35.) We pray, "Forgive us our debts as we forgive our debtors," and we are all debtors. So we cannot afford to retain in our hearts any hate against anyone who has offended us.

Our Lord does not need an encyclopedia of information when we approach him in prayer. Some seem to think they may be heard for their much speaking. But Jesus will listen to the humble, one sentence prayer, rather than to the long informative speech of one who seems to know so much he must tell the Lord all about the world-wide conditions, and also give him some historical facts concerning his dealings with the tribes of Israel. The writer was once perturbed because she could not find an article which was needed at once. Her little girl came quietly into the room and said, "You'll find it now." "Why," said her mother, "why can I find it now, when I've looked everywhere?" Said the little girl, "I prayed that God would let you find it." The mother turned half around, picked up a garment, and there was the missing article. The little innocent child can pray effectually. We must become as little children, ere we approach our heavenly Father, if we desire an answer to our prayers.

Jesus encouraged his disciples to pray, saying "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This is a definite promise, isn't it? Well, then, it must be fulfilled. Because our Lord is faithful who promised. Have you made such agreements, and have your requests been granted? Maybe you took in several more; Jesus said "*two*." When *several* are included, there may not be perfect agreement at heart in the minds of all. The promise is *where there is agreement*. Even Jesus had a few—very few—confidential friends to whom he told everything. How many had he? Just *three*. If our prayers are not answered, it is because we have not met the conditions. Our Lord is truthful. He can be depended upon absolutely. But not every man or woman can be depended upon. But if we have made some mistakes in the past because we did not

meet the conditions, that is no reason for giving up, or ceasing to pray.

"Pray without ceasing." But never for human ears. I wonder at God's patience with those who try to preach a sermon, or air their knowledge, while they are pretending to pray. What a wonderful Father and Savior to forgive our insults and still let us try to serve him when we are so unworthy. Let us turn from our selfish and wrong ways, and come to our Lord with true hearts. Then he will hear us.

Grand Junction, Colo.

DENOMINATIONAL "HOOK-UP"

Walworth, Wis.

The quarterly meeting of the southern Wisconsin and Chicago churches met with the Walworth Church Sabbath day only, July 20, 1940. There was a large attendance to hear the acting pastor, Rev. Gerald D. Hargis, preach the morning sermon. He used for his text the theme of the quarterly meeting—"Jesus Christ, the same yesterday, today, and forever." Pastor Hargis gave us a very helpful sermon. He was assisted in the worship service by all the pastors of the quarterly meeting. Two beautiful vocal solos added to the sacredness of the meeting. Mrs. Jessie Coon sang "My Task," and Mrs. Phyllis Crandall Davis sang, "He That Dwelleth in Thee."

At two o'clock Rev. Carroll L. Hill led a round table discussion on the theme subject. He was assisted by the following: Rev. J. F. Randolph, "The Historical Christ"; Professor D. N. Inglis, "Christ in the World Today"; Robert Greene, "The Enduring Christ"; Rev. L. O. Greene, "The Increasing Christ." An open discussion was led by Rev. C. L. Hill.

The young people's hour followed. This was in charge of Roger Dangerfield, Walworth, who used Romans twelve for Scripture and led in prayer. Victor and Arlene Loofboro of Milton Junction sang, "I Carry My Trouble to Jesus." Mary Stringer, Milton, spoke on "Leadership versus Dormancy in Religion." Mrs. W. W. Coon, Mrs. G. D. Hargis, Miss Ethel Butterfield, and Mrs. Martin Nelson, of Walworth, sang, "To Do Thy Will." Carl Maxson spoke on "The Challenge of Youth to Leadership." Miss Janet Peters, Walworth, sang, "O Loving Father." The closing hymn was, "When Love Shines in." Pastor Hargis preached.

At the business meeting prayer was offered by Professor D. N. Inglis. Rev. L. O. Greene gave a report as delegate to the semi-annual meeting held at New Auburn. Pastor Hargis made an earnest plea that the quarterly meeting make plans to continue preaching services at Walworth and Chicago. Both churches are enthusiastic about the Christian activities. It was voted that the executive committee of the quarterly meeting handle the work.

The next meeting will be held with the Albion Church in October. The women of the Walworth Church served a bountiful and delicious dinner at noon.

Secretary.

Marion, Iowa

The Iowa Seventh Day Baptist churches met for the regular quarterly meeting, Sabbath, August 3, 1940, in the homes of Mr. C. B. F. Michel and Mr. George Michel, at Marion, Iowa.

The people were called to worship with the singing of the following hymns: "Blessed Assurance" and "What a Friend," with the moderator, Mr. George Michel, in charge.

The Scripture lesson was read by Rev. R. J. Severance from John 21: 1-22, followed with prayer by Mr. Kay Bee.

After singing "More About Jesus," Mr. Severance preached the morning sermon from the text, "Lovest thou me?" John 21: 16. The theme was "What Jesus considered a test to true discipleship."

After the hymn, "All the Way My Savior Leads Me," the benediction was pronounced by Mr. Severance.

Before dinner was served in the home of the moderator, Mr. George Michel, the following committees were appointed: nominating committee, Mrs. Mamie Severance, Mrs. Ida B. Michel, and Mrs. Helen Michel; resolutions committee, Rev. R. J. Severance, Mr. Kay Kee, and Mrs. Ella Michel.

At 2 p.m. the services opened in the home of Mr. C. B. F. Michel with the singing of "God Will Take Care of You." Mr. Kay Bee read the Scripture lesson from Zechariah 4: 1-14, followed by prayer.

The afternoon sermon was delivered by Kay Bee from the text, "And the angel that talked with me came again," Zechariah 4: 1. This was followed by prayer and the benediction.

The committees met for a short discussion of business which followed, with the reading of an article from the August issue of the *Christian Herald*, by Mrs. Mamie Severance.

It was entitled, "Why Has God Allowed This War?"

The regular business session was opened by the moderator. The minutes of the last meeting, at Welton, on May 4, 1940, were read and approved. The nominating committee reported the officers for the next meeting of the Iowa churches as follows: moderator, Mrs. Lottie Babcock; secretary, Mrs. Julia Schradler; program committee, Mrs. Nettie Van Horn, Mrs. Lucile Van Horn, Mrs. Ella Michel.

The report of the resolutions committee is as follows:

We recommend to the citizens of our beloved nation the thoughtful reading of the article in the August, 1940, "Christian Herald," entitled "Why Does God Allow This War?"

RESOLVED, That we express our thanks to the Michel families for their Christian fellowship in conducting these meetings in their homes.

The reports were made and accepted, and we adjourned to meet the first Sabbath in November, 1940, at Garwin, Iowa.

K. B.

Daytona Beach, Fla.

With the major part of our congregation gone to cooler (?) climes, the Daytona Beach Seventh Day Baptist Church is still bravely carrying forward the work, under the leadership of the summer pastor, Rev. T. J. Van Horn. The attendance at Sabbath morning services has ranged between twenty-four and thirty-nine all summer, which we think is good. There is an effort being made throughout the year to bring into our services children who have no other church affiliation. This involves a problem of sending cars for them and returning them to their homes after Sabbath school. And at least one driver travels a distance of about thirty-eight miles for his load of children. It is a genuine mission work.

We are to celebrate the ordinance of baptism on August 10, in connection with the observance of the Lord's Supper on that Sabbath. May the blessing of the Master rest upon the young lad as he enters upon the Christian life.

Most of our northern friends had left us soon after the May meeting of the Church Aid society, but they laid upon the remnant the duty of keeping the work going through the summer. June found the little group meeting happily and with enthusiasm. The July

meeting was missed, in the absence of still more of the members, but the society plans to hold the August meeting. The society has had a good year and has been able to extend its benevolences beyond previous years. The membership is about thirty; friends and guests have also met with us and their co-operation has been greatly appreciated.

The Daytona Ministerial Association holds a regular morning devotional radio broadcast from the local station WMFJ, pastors taking their turn at the microphone. This affords our pastor another opportunity to speak a word of comfort or inspiration to unseen listeners.

This little church, though so far from the meetings of the General Conference this year, hopes to have two or three delegates present at Battle Creek, and we shall be looking forward to their return with enthusiastic reports for us. Meanwhile, the church is praying that the Conference may bring a blessing to the whole denomination, and that bigger and better work may be accomplished in the year ahead. Correspondent.

Milton Junction, Wis.

There have been two quarterly meetings since our last "News Letter." On April 19-20 at Milton Junction, Rev. L. O. Greene preached Friday night and Rev. Carroll Hill on Sabbath morning. Dr. J. G. Meyer, President of Milton College, spoke in the afternoon and Virginia Nelson of Walworth was in charge of the young people's hour.

On July 20, the quarterly meeting was entertained by the Walworth Church. Rev. G. D. Hargis preached the morning sermon, and Rev. Carroll Hill led a discussion in the afternoon, all on the text, "Jesus the same yesterday, today, and forever." The speakers on the young people's program were Miss Mary Stringer and Mr. Carl Maxson.

The State Christian Endeavor Convention was held this year in Rock County, meeting at Beloit, June 21-23. Some of our young people were able to attend. The Rock County Union also is known for its regular monthly rallies and for broadcasting each Sabbath morning a religious program. Our young people occasionally put on a program.

The Seventh Day Baptist ministers of this neighborhood occasionally meet for a picnic dinner together. On May 5, the group met at the Milton Junction parsonage. Those present were Rev. Carroll Hill and family of Milton, Rev. and Mrs. W. D. Burdick

MARRIAGES

of Milton, Rev. and Mrs. Greene of Albion, and Rev. G. D. Hargis, wife, and daughter, who had recently come to Walworth.

The denomination-wide Sabbath Rally Day was observed in our church. The visiting speaker was Rev. L. O. Greene of Albion.

Sabbath morning, June 8, the service was given over to the children under the primary superintendent, Mrs. Lillian Campbell, and her helpers. A very enjoyable and worshipful program is to be remembered.

The usual Vacation Religious Day School was conducted in our church June 10-28. The total enrollment was forty, with four full-time teachers. Miss Jean McWilliam was in charge of the kindergarten; Miss Bettie Scholl, the primary class; Miss Betty McWilliam, the juniors; and Pastor Randolph, who supervised the school, also taught the intermediate class. Nineteen pupils had perfect attendance. The school cost \$24.75.

A demonstration was given to the public in the church on the evening of June 27, in which each class gave some demonstration of the work it had been doing. Hand work and note book work were also on display.

The school had its usual picnic on the closing day at Palmer's Park, Janesville.

After the regular business meeting of the church on July 7, the young people's society sold ice cream in the basement of the church. The cream was home-made and very good sales were made, helping the young folks raise their quota for the State and County Union.

The annual Sabbath school picnic was held at Palmer's Park, Janesville, on July 14. Shuffle board seemed to be the main attraction for the adults, while the slides, swings, and wading pool furnished amusement for the children. And, of course, lots to eat for all.

—July News Letter.

BE A BOOSTER

Boost, and the world boosts with you;
Knock—and you're on the shelf;
For the booster gets sick of the man who kicks
and wishes he'd kick himself.

Boost, when the sun is shining,
Boost, when it starts to rain.
If you happen to fall, don't lie there and bawl,
But get up and boost again.

Boost for the town's advancement,
Boost for the things sublime,
For the chap that's found on the topmost round
Is the booster, every time.

—Selected.

North - Doane. — Miss Alice Elizabeth Doane, daughter of Mr. and Mrs. William F. Doane, of Plainfield, N. J., was united in marriage with Charles Harrison North, of Plainfield, N. J., on August 10, 1940, in the First-Park Baptist church, by Rev. Horace L. Fenton. They will be at home at 828 First Place, Plainfield, N. J., after September 1.

OBITUARY

Davis. — Joseph F. Davis, son of Frank G. and Mary Fogg Davis, was born December 5, 1916, in Stow Creek, N. J., and died July 1, 1940, at Marlboro, N. J.

He was baptized with seven other young people by his pastor, Herbert L. Cottrell, on August 24, 1929, and received into the fellowship of the Marlboro Seventh Day Baptist Church on August 31, 1929. He was graduated from the Bridgeton High School in June, 1936. He was very active in the church, the Christian Endeavor society, and the Shiloh Grange, a member of the Marlboro church choir, and loved and respected by all who knew him.

He is survived by his grandfather, Mr. Eber Davis; his grandmother, Mrs. Joseph Fogg; his father and mother; his brother Rollo; and many relatives and friends.

The funeral services, conducted by Pastor Herbert L. Cottrell, were held from his late home, July 3, 1940. Interment was made in the Shiloh cemetery.
H. L. C.

Greene. — Frances Millard Greene, daughter of Samson and Almira Fox Millard, was born near Sacketts Harbor, N. Y., July 14, 1843, and died at her home in Adams Center, July 1, 1940.

She was married to Adna H. Greene August 14, 1858, and to them were born seven children: Lewis, George, Lyman, Arthur, Mrs. Addie Sheldon, all deceased, and Mrs. Tina Hall of Adams Center, and Mrs. Mabel Thomas of Adams. In 1866, she was baptized and became a member of the Adams Center Seventh Day Baptist Church, and has been loyal through the years.

Funeral services were conducted from the home, July 3, by her pastor, Rev. Orville W. Babcock, assisted by Rev. E. A. Witter, former pastor and close friend. Burial was made in Union Cemetery.
O. W. B.

RECORDER WANT ADVERTISEMENTS

For Sale Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—A boy between the ages of ten and twenty to help with garden and other home duties in return for a Christian Seventh Day Baptist home, near to church and good school. Alena M. Bond, Nortonville, Kansas.
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The Sabbath Recorder

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No. 9

THANK GOD

Thank God every morning when you get up that you have something to do which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—Kingsley.

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