

Farina, Ill.

A tea and handkerchief shower was held at the parsonage in Farina, October 2, honoring Mrs. L. D. Seager who plans to leave Farina for West Virginia, where she will make her home with her daughter Mrs. Glen Ford.

Twenty-six ladies were present and enjoyed the informal social occasion, greeting the honored guest, visiting and reminiscing. Upon the arrival of each guest her gift was placed in a basket arranged for that purpose and at three o'clock the hostess presented the basket to Mrs. Seager, with the request that she open the packages and display them. After the gifts were opened refreshments of punch, ribbon sandwiches, and cookies were served by the "Mistress of the Manse," who was ably assisted by Mrs. Seager's daughter and daughter-in-law, Mrs. Bertha de Werff and Mrs. Arlouine Seager.

Mrs. Seager has lived many years at Farina; and for many years with her husband, Rev. L. D. Seager, has served the community here. We shall miss her and it is with regret that we see her remove from among us.

For some time past our Ladies' Aid has been active in serving evening meals to the local Lion's Club. Our ladies are divided into two sections, serving alternately, and by so doing the work is not so burdensome. At present they are planning to buy a new stove for the parish house.

Our C. E. society is active with an average attendance of twelve and a possible attendance of fourteen. The usual C. E. work is undertaken with a leader being chosen each week from our number. Patty Cresley led our last meeting and Theodore Hill is to lead next Sabbath.

We are mourning the loss from our society of the Bernard Seager family who have left for their new home near Deer Park, Wash. Mrs. Seager has been the efficient president of our Ladies' Aid, chairman of one of the local serving committees, Sabbath school pianist, teacher in the Sabbath school, and helpful in many other ways. The family will be greatly missed. A Hallowe'en social was held Sunday night, October 26, at the parish house, with the young people masking for the occasion. A supper of doughnuts and sweet cider was served.

The subject of the pastor's sermon preached November 1, and which followed

a three-weeks' sickness which absented him from the pulpit, was, The Hands of Man Are the Hands of God.

Correspondent.

MARRIAGES

Brooks - Fitz Randolph. — Miss Ione Fitz Randolph, daughter of Deacon and Mrs. Wardner T. Fitz Randolph of Texarkana, Ark., was united in marriage to Sergeant William L. Brooks of Texarkana, now stationed at Fort Sill, Okla., on the evening of October 4, 1941. The ceremony was performed at the home of the bride's grandparents, Mr. and Mrs. J. N. Pierce of Fouke, Ark., by the bride's pastor, Elder C. A. Beebe.

Garcia - Hurley. — At the Riverside Seventh Day Baptist church on October 1, 1941, Mr. Edward Garcia of Redwood City, Calif., and Miss Juanita Hurley of Riverside, Calif., were united in marriage by Rev. Loyal F. Hurley, father of the bride.

OBITUARY

Branch. — Lydia Peacock Branch, 85, died October 24, 1941, at the home of her daughter, Mrs. Louis Egolf, at Casnovia, Mich.

She lived most of her life in this part of Michigan and raised a family by her first husband. Before the death of Mr. Peacock she became a Sabbath keeper and joined the White Cloud Seventh Day Baptist Church, of which she remained a faithful member for the past twenty years. In 1925, she was married to M. A. Branch who died in December of the following year. She is survived by her stepchildren: Nathan, Louis, John, and Clyde Branch, and Mrs. Dan Boss of this village, besides her own children: Mrs. Egolf, James and Ralph Peacock; a brother Jesse Cheseboro; five grandchildren and five great-grandchildren.
L. M. M.

Kirtley. — Mazella Babcock was born December 7, 1871, at Jackson Center, Ohio, and died at her home in Battle Creek, Mich., on October 14, 1941.

She was baptized and joined the church at an early age. In Milton Junction, Wis., she met and married Horace Rogers and Mr. Rogers preceded her in death January 30, 1934.

Mrs. Rogers married Edward J. Kirtley on May 4, 1938. Her husband, daughter Esther, sister Mrs. Alma Main, other relatives, and many friends survive her.

She will be greatly missed in the Battle Creek Church, where she was very active throughout the years here.

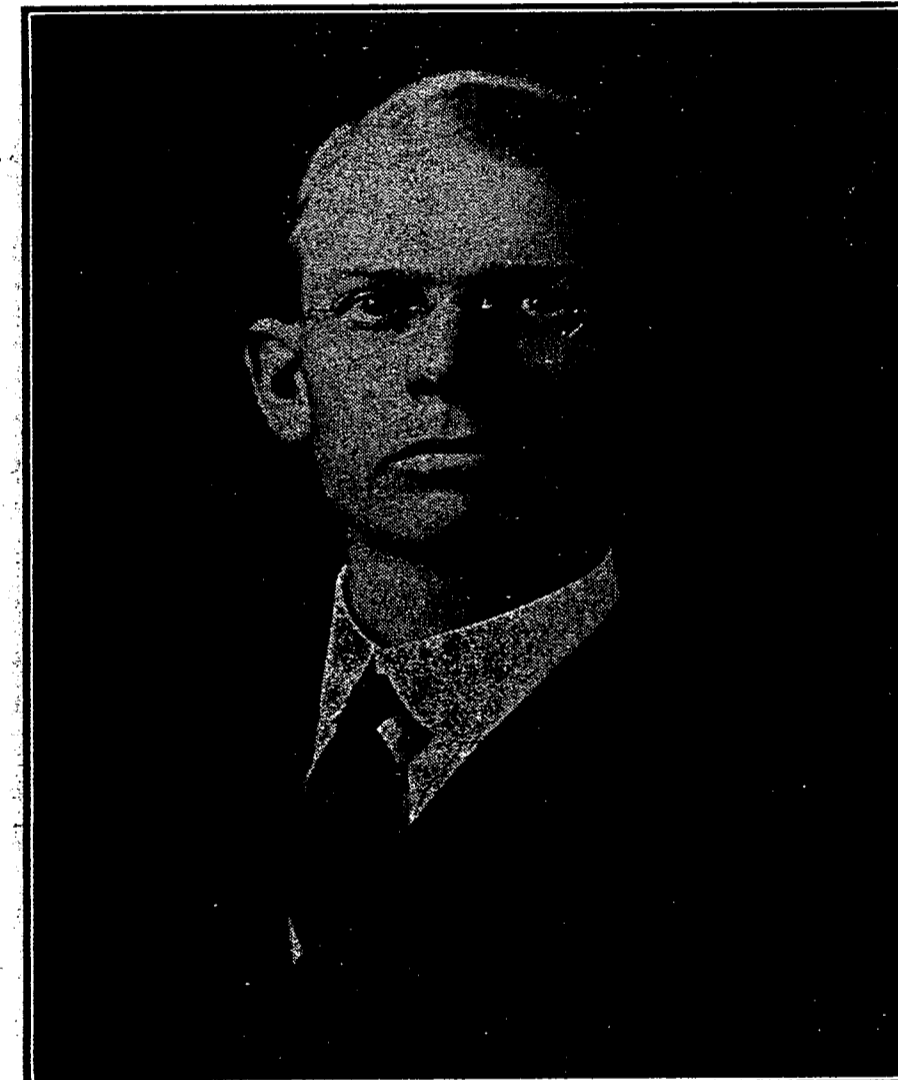
The funeral service was in charge of Pastors Holston and Hargis. Interment in Memorial Park.
G. D. H.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., NOVEMBER 17, 1941

No. 20



Rev. Leslie O. Greene
Pastor, Albion (Wis.) Seventh Day Baptist Church
(See Supplement)

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The Sabbath Recorder

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

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EDITORIALS

A SABBATH AT SHILOH

South Jersey was in a glory of color throughout its lowlands and water courses. Riotous reds, crimsons, maroons, golds, and browns vied with one another in making the country a panorama of vivid shades that would beggar the palette of the artist's wildest dreams.

This brightness of roadside and woodlands, however, is well matched by the brightness in the church life at Shiloh. Here people are interested in building the principles of the kingdom into the life and character of the church and community. During the years, foundations have been laid on which present leaders and people can build that which shall endure.

We were pleased and well impressed by the fine group—about sixty—present at the time of the Sabbath evening prayer service, to be instructed by the pastor in personal evangelism and to listen to his stirring sermon on the sin of hypocrisy.

The Shiloh folks are a long-suffering people. On Sabbath morning, in spite of heavy rain, more than one hundred fifty were present and sat through a full hour before the sermon of the morning was delivered. But it was an inspiring hour of worship in song and Scripture, illustrated (by "flannel graph") children's sermon, distribution and signing of personal workers' cards, and necessary announcements. It should be said by way of explanation that the length of the service was unusual because of the launching of a personal evangelism visitation campaign.

It is always a special pleasure of the writer to be invited and to speak to the Shiloh people. They seem like his very own folks. This morning one hundred fifty or more looked into his face and helped to inspire in him a great longing really to give them a message, which he sought to do from Paul's words to the Corinthians: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The New Testament type of evangelism, the personal touch type, was emphasized.

The Sabbath is a busy time for the leaders in this church—classes in Sabbath school taught by both pastor and wife; Junior and Intermediate societies taking time of both in the afternoon; and an "open house" at the parsonage the night after the Sabbath. A strenuous but blessed life.

One of the Shiloh projects that is meant to touch more than its own church and community life is a radio broadcast every Friday at 11 a.m. over WSNJ, 1240 kilocycles, which reaches a large population within a radius of sixty miles or more. Records of regular congregational music, with choir and special numbers, have been made for use of the broadcast, which makes possible a full Shiloh Seventh Day Baptist Church program. Pastor Osborn each time takes the first few minutes to present some truth of the Sabbath and fact about Seventh Day Baptists, and the rest of the time he devotes to the current Sabbath school lesson. Subscriptions have been received for a ten weeks' program, and the hope is to make it an extended part of the church activity for a much longer period.

It is too early to know of the effect of the broadcast, but we believe Shiloh is on the right track. It is enthusiastic over its pastor and the work being done.

LIGHT IN THE DARKNESS

From the American Bible Society we have just received material looking toward Universal Bible Week. For Seventh Day Baptists the date of special observance will be Sabbath, December 13. The theme chosen is "The Light Shines in the Darkness."

Professor Kenneth Latourette, professor of Missions and Oriental History, Yale, is the author of the brochure entitled, "The Light That Will Not Go Out." This brochure appearing in the October Bible Society Record has been mailed to over one hundred thousand pastors throughout the United States, with samples of helpful literature of responsive readings, local church bulletins, etc.

An attractive colored poster by a young New York artist, Miss Anne Allaben, has already been received at the Recorder office and is displayed on one of our walls. It is highly significant.

The society is continuing with faith, vision, and courage its vast missionary work against all the great odds opposed by the war blackouts. Counting all the various parts and types of the Scriptures sent out last year, the society was responsible for issuing 7,695,607 volumes. The society's one aim is "to encourage the wider circulation of the Holy Scriptures, without note and comment and without purpose of profit, to every man on earth in whatever language he may require." Surely a Herculean task, one worthy the society and the prayers and support of every Christian.

A NOTABLE MEETING

Those who attended the joint meeting in New York City, October 28, of the World Conference on Faith and Order and the Universal Council for Life and Work, could hardly escape impressions of its significance. Here were gathered representatives of many denominations and from various nations. A feeling of oneness, of submerging for the time any difference, however vital and important, was apparent. We were not simply Methodists or Presbyterians or Baptists; we were children of God, however imperfect

or mistaken, recognizing a great human task in which Christians can unite.

The meeting was held in the George Washington Hotel, where eighty or more people listened with interest to reports from war torn countries and were inspired to larger aspiration and consecration by addresses by such leaders as Professor Henry P. Van Dusen of Union Theological Seminary; Tracy Strong, an executive of the International Y.M.C.A. in Geneva, Switzerland; and Dr. A. Maude Royden of Guild House in London.

Doctor Van Dusen has recently returned from a three weeks' visit in England. From his observations he felt he could say that in spite of its terrific experiences, "England is a happier land than we've ever seen before." The churches of England, he said, had suffered all out of proportion to other institutions, its property being more vulnerable to bombs than most other buildings. The English Church, awake to its responsibilities, is devoting itself to quickening the spiritual life of the nation. It is most deeply concerned about the post-war rehabilitation, especially in its rural life. Its fundamental attitude is shown by its insistence that the present conflict is "not within nations, but within the family of God." Of three baffling enigmas confronting British people—Russia, Germany, and the United States—the question is not will America enter the war, but will she "stay in the peace"?

Tracy Strong also pointed out that the influence of the United States in coping with "the revolution that is seething in Europe" is important. The revolution on the continent he declared is against "money, political and economic assumption," is found in Germany as well as in other countries, and is paramount even over the outcome of the war. "National socialism as a philosophy of life is not sufficient to build a new world," he declared. The Church is able to stand firm because of its faith. Faith is being strengthened through suffering.

The addresses of these two men, who know what they are talking about, furnished a background, if any were needed, for Doctor Royden's sane, forceful evangelistic message, for such it was. With no apparent effort this first English woman to receive a degree of Doctor of Divinity moved us to see the need of suffering humanity. The churches of England, she told us, are less

anxious concerning the material help—arms, equipment, intervention—the United States can give, than they are for the spiritual assistance this country can render. "Help us, won't you," she urged, "or teach us to suffer." We want to escape hating and regret in the work the church is called to go forward in, was within her plea.

Many, she said, out of bitter experience are finding a larger satisfaction. "When you have **nothing** left but God, you know that God is sufficient." Speaking on the subject of "The New World's Call," Miss Royden urged that Christianity is of most importance. It is not brains that the world lacks. "We have brains enough to blow ourselves into hell," she said, but the lack is in willingness of Christians to sacrifice and suffer for the sake of the kingdom of God.

We believe this. But what are we going to do about it?

RELIEF OBSERVATION

One does not want to see his neighbor or others suffer want. Much has been and is being done by state and federal government to meet the needs and ameliorate the unhappy conditions of the unfortunate. This is no more than right. But there is another side to the story. There is a large class of people in this country who are finding it difficult to carry their own burdens while also being taxed and otherwise widely called upon to help others; people who can scarcely hold their own, or make "ends meet." This other side of the story was rather well stated recently by the Salem (W. Va.) Herald. With the position taken many can heartily sympathize. The paper said:

Some of these days someone will stop talking about the poor people on relief and say something in defense of the hundreds of families who are attempting to hang onto their property and keep their taxes paid. There are hundreds of families who do not have as much to live on as the people who are on relief. They are the kind of citizens who need help and encouragement. They are carrying on with the true spirit of the pioneers who built this nation. They are the ones who will eventually organize and demand that the present theories be junked and people be given a chance to have some reward for their industry and thrift.

"Seize every possible opportunity to hear or read about new things, and so form nuclei about which interest may gather."

DAILY MEDITATIONS

Serving Where You Are

(Prepared by Miss Bernice Brewer, Riverside, Calif.)

Sunday, November 23

Ephesians 6: 10-18.

We have all known people who rejoiced in the beauties and comforts of their religion until some great test came. And when disaster struck—loss of loved ones, of position, of money—their whole world crumbled and they spent their days in weak submission to their unhappiness. They had not learned to be strong in the Lord. If our religion means only attendance, support, and work in the church program, and we have never learned to lay hold upon the truths we have heard, in a personal and concrete way, our religion has failed us—or we have failed to use it. To those looking on, we seem to have nothing more than the non-Christian with which to fight the world's battles; and no more have we. So we do not point the way to the source of strength which would help our neighbor. There are times when just "being strong in the Lord" is a form of service.

Prayer—Dear Lord, we thank thee that the principles of the Christian faith can be used as well as enjoyed. Teach us to make our beliefs so real and personal that they will help us in time of need. Amen.

Monday, November 24

Matthew 7: 12.

This Scripture has many possibilities for discussion; let us think here of its application to the ordinary—or not so ordinary in these days—virtue of honesty. If all in the world were honest, how much of the world's suffering would be averted. We all see the advantage of having our fellow men practice honesty in their dealings with us; are we always sure we "do so to them"? The white lie, the broken promise, the wasting of another's time, the destruction of his reputation, or self-esteem, the spoiling of another's opportunities—all these are forms of dishonesty, for we have taken that which is another's. Perhaps one form of service is just seeing that we do not take from our friend anything that is his and does not belong to us.

Prayer—Keep us, God, from the little, unlabeled dishonesties which are so prevalent about us. May we truly wish as well for our associate as we wish for ourselves—then will we serve him by guarding his interests. Amen.

Tuesday, November 25

Matthew 6: 19-21.

We hear so much about money and the giving of money that we sometimes hesitate to discuss it lest we seem to be magnifying its importance. Yet no treatment of the subject of service is complete without that topic. While it is possible for us to give money without giving our hearts, the more usual danger is that we shall try to give our hearts without giving money. Most of us are in moderate circumstances, where money is important and where a tenth of our income, or whatever portion we choose to give, looks large. If we can remember that money represents the very life of the working man or woman, and that when we give it we are giving a part of our very selves, we will see the importance to ourselves of giving freely. And we may extend our circle of influence far beyond our actual contacts in this way. There are those who serve with their time and those who support them with money while they do it. Let us not begrudge that support. And let us remember that after many years of small incomes, incomes in general are growing larger. Perhaps we need to increase our giving in proportion.

Prayer—Dear Father, bless our gifts which we bring to thee in love. Multiply our loaves and fishes to feed the multitude. And may we be generous with our loaves and fishes when we see the multitude's need. Amen.

Wednesday, November 26

James 5: 13-16.

I cannot tell why there should come to me
A thought of someone miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way, I mine. We seldom meet
To talk of plans or changes, day by day,
Of pain or pleasure, triumph or defeat,
Of special reasons why 'tis time to pray.

We are too busy even to spare a thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read his message for a call to pray.

Perhaps, just then, my friend had fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

Oh, do the same for me! If I intrude
Unmasked upon you, on some crowded day,
Give me a moment's prayer, as interlude;
Be very sure I need it; therefore pray!

—Author unknown.

Prayer—God, let us not forget this service for each other; a little thing, costing only a bit of time and thought, yet far-reaching in its possible benefit. Remind us to pray. Amen.

Thursday, November 27

Joshua 1: 1-7.

What a responsibility is ours when we lead others in any enterprise! Whether it be parents leading little ones toward maturity, or teachers leading young people in a quest for knowledge, or ministers leading congregations upward toward God, or officials leading nations—how necessary that the leadership be of the highest order, else the service supposedly rendered goes into reverse. Yet we must have leaders, and if all refused the responsibility we would make little progress. Let us be sure that our leadership is only the link between those we lead and the great Leader. I quote the following poem which is written for teachers; let us read into it a thought for all leaders:

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them Knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them Power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them Love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on thee.

—Leslie Pinkney Hill.

Friday, November 28

Romans 12: 6-8.

To some of his children God has entrusted great gifts. That he intended them to be used in serving him and others is, of course, understood. But we find those who feel no obligation in the use of their talents, and employ them only for selfish pleasure or gain. This is, first of all, a short sighted policy. This is well illustrated by the case of the young woman whose lovely voice was never heard in public except before audiences where size and social level assured payment—either money, publicity, or personal glory. It is not hard to understand why this individual was most unhappy if she conducted

all her life upon these principles. And besides making the person unhappy, the one who hoards his talents misses untold opportunities for service. Our Scripture says, "Whether prophecy, let us prophesy, . . . or ministry, let us give ourselves, . . ." etc. If we have a talent, let us use it, to his glory.

Prayer—Father in heaven, we hold all our abilities as trusts, knowing that the purpose of the gifts is to enrich the lives of all who come in contact with them. May we never use our talents for selfish ends. Amen.

Sabbath, November 29

Proverbs 6: 6-8.

To each of us is given one thing in equal quantities; we all have the same amount of time. How we fill it is up to us, and we will be held accountable for its use. The Scripture for today has been used for generations to teach diligence and industry, and surely there is no more important lesson for us all than to learn to use all the time we have. But there are those who are more than busy every day and every hour of every day, who yet accomplish nothing. They are the ones who have chosen unwisely the activities with which to fill their minutes. In this as in every other matter we need the guidance of God, for we may be very much occupied, and yet serve no one. To each is given a life; what shall we have to show for the time we have spent when that life is done?

"Remembering that in my youth
My Father gave me threads for a tapestry,
I am ashamed
Of the bareness of my walls."

Let us use our threads and our lives—material and time, gifts from the Father—to weave the finest tapestry of which we are capable.

Prayer—Father, make us conscious of the value of the little time we have here. Help us to use it as thou wouldst have us use it—to serve. Amen.

SABBATH SCHOOL LESSON

Christian Love. Scripture—Matthew 22: 35-38; John 3: 16; 13: 34, 35; 1 Corinthians 13.

Golden Text—1 John 4: 19.

"Education is man's conscious co-operation with the Infinite Being in promoting the development of life. It is the bringing of life into its highest form."

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

For many years the Protestant churches over all the world have observed the first week in January as a Week of Prayer, and doubtless our pastors in making plans for the year have had this in mind.

As in other years, the Department of Evangelism of the Federal Council of Churches has prepared a booklet giving topics for each day of the Week of Prayer. Copies of these booklets will be sent to Seventh Day Baptist pastors and church leaders. They may be secured by writing the Department of Evangelism, 297 Fourth Avenue, New York City.

The topics selected are as follows:

Sunday,	January 4—"The Living God"
Monday,	January 5—"The Son of the Living God: Jesus Christ"
Tuesday,	January 6—"The Spirit of the Living God"
Wednesday,	January 7—"The Church of the Living God"
Thursday,	January 8—"The Book of the Living God"
Friday,	January 9—"The Worship of the Living God"
Saturday,	January 10—"A Day With the Living God"
Sunday,	January 11—"God of the Beginning—God of the End"

W. L. B.

ECHOES

When the years of a long life are well in the past, is there anything more satisfying than the call of a friend with a grip in his extended hand of greeting? If you question this, maybe you lack the years during which friendships worth holding are formed. In the years ahead of you cultivate only friendliness, and the echo of friendships will gladden you in the time most appreciated. Again: Are you a Christian? Say so; and while your tongue is at your command. We want our Lord's recognition a little way ahead; and we shall hear no echo there from words not spoken here.

A. S. B.

LETTER FROM MRS. NETTIE M. WEST

Friends of the Sabbath Recorder,
Greetings:

We hear of friends at home worrying over their missionaries in Shanghai, and wishing they would come back to a safer place.

To be sure Shanghai is not an altogether safe city in which to live; neither do I judge is any city in the U.S.A. entirely safe, though I think our city can come out ahead in the number of assassinations and kidnappings that usually take place daily. But in our small corner nothing of this kind has ever happened. Although the past year has been full of rumors of wars affecting Shanghai, we have dwelt in security and both church and schools have been able to carry on uninterruptedly all through these months of waiting for that which has not as yet come to pass.

The two schools are more full than ever before. More than twelve hundred children are daily receiving instruction in the two Grace schools. To us who are here and see the need, it does not seem the right thing to do to leave this work. Just take a look at the schools and see if you do not think we need more teachers rather than fewer?

For several years the pupils have been given physical examinations soon after the beginning of the fall term. This year the disturbing fact was revealed that a large per cent of the pupils, especially among the younger ones, were undernourished. Other disorders were numerous — trachoma, skin diseases, and tubercular tendencies. These must all receive attention and care. The school is buying corrective medicines by the wholesale and yeast is being given out to two hundred or more children. The doctor comes three times per week to treat the severe trachoma cases, while the teachers do the less severe ones, and someone else looks after the skin infections.

In spite of the high cost of living, parents are sending ninety-eight pupils to the school as boarders. We have a capable matron, but she finds it quite a problem to give them the nourishing food they should have, and come within the money provided.

The price of rice is from ten to fifteen times higher than it was in pre-war days and coal balls, one of the fuels used, is also about that much higher. Most of the other necessities are several times higher than be-

fore. Shanghai prices, I am sure, will seem frightful to you and are even a bit so to us. When you think how one dollar U. S. money brings us \$18.39 (the present rate) Chinese, you might think it meant clover for us. But let me give you some of the Chinese prices:

Anthracite coal about \$600.
Soft or kitchen coal \$170 (one year ago this was \$40).
Gasoline between \$5 and \$6 per gal, and rationed at 15 gal. per month, even to doctors.
Kerosene \$25 to \$28 per 5 gal. tin.
Bread \$1.25 to \$1.35 per 14 oz. loaf.
Butter \$8 and more per lb.
Milk \$2.50 per qt.
Eggs 25 and 33 cents apiece. In pre-war days we often bought 40 and more for \$1.
Beef shank or rib pieces \$2.50 per lb. A roast \$4.50 and up.
Pork about 20 cents less.
Electricity took a jump the first of September from .036 per unit of consumption to .056.
Most fruits are expensive. Scarcely anything can be bought for less than \$1 per lb. Even bananas are sometimes that.
Vegetables, even in their season, are way high. String beans from 60 cents to \$1.50 per lb.
Potatoes have been 3 lbs. for \$1 for some time. These used to be bought for 5 cents per lb.

But this is enough to show you how the money goes, try as we will to keep down our bills.

You will be glad to know Mr. Davis is greatly improved in health, and is gradually taking up his usual work. The fall garden which he supervised a few weeks ago is already peeking its green leaves above ground. Yesterday, with the sanction of Doctor Thorngate, he drove the car down town.

Miss Anna West, too, is nearly back to normal after having been under the doctor's care for a few months. The rest of us are well and busy. We hear quite regularly from Miss Phillips. She, in the home on the hill, had been feeling quite secure, but alas, one day a bomb fell only about fifteen feet from the house, doing a considerable damage in that vicinity. But no one from their place was injured. The Christian work she is doing in that neighborhood is already bearing fruit. Church services and a Sabbath school have been started and are meeting regularly, I believe.

The religious life of the Shanghai Church is very good. The Sabbath services are well attended and there is a growing interest among the people of the neighborhood in them. The pastor and the Bible woman are

very active in all lines of church work. As a result of the summer evangelistic meetings there were twenty-three people who professed a desire to learn more of the Christian doctrine, and twenty baptisms. The covenant meetings which precede the bimonthly communion service are of especial interest. It is an inspiration to attend one of these meetings, so eager are the people to give their testimony.

For some reason the letters from the homeland for the past year have been few and far between. These have been greatly missed. Did we not know otherwise, we might think not many had been written. Others of our acquaintance are having the same trouble. Letters two and three months old reach us which speak of former ones having been written, which we have never received. We have learned of salary checks sent that have failed to reach the mission. Duplicates have followed them with like fate. But in other ways we have been provided for, and have never lacked needed funds. All unsolicited and even unthought of, a check was received from the National Christian Council Committee which is distributing funds all over China to missionaries who are unable on account of war conditions to receive money from the home boards. This was for \$2,500, to be used as a loan, to be repaid when the salaries come. We felt rebuked for our lack of faith. We said we thought we would be cared for, but I fear it was not with a wholly trusting spirit. We know better now. Pray for us. And if you are not too discouraged write us again. Some letters do get through.

Yours in the work,

Nettie M. West.

23 Route de Zikawei,
October 7, 1941.

DENOMINATIONAL BUDGET

Statement of Treasurer, October, 1941

Receipts		
	October 1941	Total for 4 mos.
Albion	\$ 8.25	\$ 8.25
Alfred, First	122.03	461.28
Andover		5.00
Associations, Conference, and groups		195.52
Battle Creek	42.00	164.25
Berlin		16.09
Boulder	11.90	11.90

Brookfield, First	31.00	71.00
Brookfield, Second	11.60	33.20
Daytona Beach	19.25	19.25
Denver	11.20	44.80
De Ruyter	22.70	84.45
Dodge Center		11.00
Edinburg	6.50	22.50
Farina	15.00	60.00
Fouke		6.80
Friendship		8.05
Gentry	1.25	6.50
Hopkinton, First		37.50
Hopkinton, Second	1.00	6.00
Independence	11.00	36.00
Individuals	108.00	182.00
Jackson Center		9.00
Little Genesee		86.11
Little Prairie	7.70	21.40
Los Angeles		20.00
Lost Creek		15.00
Marlboro	68.82	141.92
Middle Island	11.15	19.91
Milton	122.50	333.80
Milton Junction	90.91	153.04
New Auburn	10.00	15.00
New York City	17.75	148.94
North Loup	32.60	32.60
Nortonville		10.00
Pawcatuck		500.00
Piscataway		22.00
Plainfield	267.04	467.06
Richburg	3.00	35.50
Ritchie	6.00	23.00
Riverside	36.60	156.60
Rockville	14.62	32.12
Salem	50.00	117.40
Shiloh	154.00	272.00
Waterford	10.00	40.00
White Cloud	13.31	81.24

Comparative Figures

	This Year	Last Year
Budget receipts—October	\$1,183.64	\$1,175.40
Special receipts—October	155.04	73.40
Budget receipts—4 months	3,836.06	4,851.81
Special receipts—4 months	408.92	421.05

Disbursements

	Budget	Specials
Missionary Society	\$ 522.24	\$ 53.11
Tract Society	124.08	1.00
S. D. B. Building	65.28	10.00
Women's Board	10.44	5.00
Ministerial Retirement	78.36	62.80
Historical Society	8.52	
General Conference	165.96	
Board of Christian Education	225.12	5.20
American Bible Society		17.93

Morton R. Swinney,
Treasurer.

Niantic, Conn.

"The church that undertakes to economize at the expense of its missionary collection is signing its own death warrant."

The Sabbath Recorder SUPPLEMENT

NOVEMBER 17, 1941

A SABBATH SERMON

Delivered by Rev. Leslie O. Greene, at the General Conference,
Denver, Colo., August 20, 1941

Text—"Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezekiel 20: 20.

Before starting this discussion tonight let me say with much frankness that I have become convinced since beginning my preparation of this subject assigned me that I believe one of the greatest blessings which might come to every Seventh Day Baptist would be to assign to each one some phase of this great doctrine of the Sabbath for the purpose of presenting it to a group like this. If one has lost faith in God's plan for us to keep and teach the Sabbath, such a procedure will surely bring that faith back. My experience has been that I have come to a greater understanding of its true value and God's reason for calling his people to this very essential duty and obligation. May it be the purpose of every member of this Conference to seek to know the truth, for surely the truth will make us free. There is no occasion for any one to doubt, neither to be in bondage to a principle which cannot thoroughly be understood. The Sabbath of Jehovah can become a shining light to lighten the path of every one of us and give strength to our faith, conscience to our living, and courage to our teaching. God Almighty has laid a responsibility upon us, which no man dare refuse to assume. When President Holston asked me to present this vital and everlasting truth which binds together every Sabbath-keeping Christian throughout the world, I hesitated for I knew I was holding in my hands a portion of his law no man dare put aside, and I was

facing a world which in the large had forsaken it; but the thought came, no man can destroy what God hath made. Scientists tell us matter is never destroyed, but is only changed into other forms when used by man. No principle of God's eternal truth will be lost because some deny its importance, and those who hold such truth as an essential part of our growth and happiness must assume the responsibility of its extension at whatever the cost. If Seventh Day Baptists refuse, someone else must hold up the Sabbath. It is our business because it is God's business, and it was Christ's business and we are his.

You have read what I have read—literature written by many of our leaders, both living and dead, who have been active in study and writing on this great truth. A new manual is just now in preparation, chapter ten of which discusses this doctrine of the Sabbath. It is new and fresh and inspirational and will soon be read by many. It is a continuation of what men in past ages have done to perpetuate our faith and doctrine. All such strengthen our faith, furnish a weapon of defense, and establish in us a conviction of lasting power. Such men as Lewis, Main, Bond, Davis, and others, keen to discern what the Word of God and history bring to clarify the truth, have made it possible for us to appreciate the great heritage of our fathers who for centuries have been loyal to the commandments of God. I acknowledge my indebtedness to these men tonight, for I have found help from their pages for this sermon.

There are many ways the Sabbath doctrine may be treated, but I have been asked, in

keeping with the theme of Conference, to speak of the Sabbath as a sign or covenant between God and man. If the Sabbath had not been known or preached until the present age, what I might say would have very little weight; but I speak neither of my own wisdom, nor the wisdom of any man. The Sabbath came from God in the beginning. No one dare say it is the creation of man. Whatever blessing it furnishes man depends upon his willingness to open his heart and mind to receive it. As we think of this sign between the Creator and his created ones, may we first think of the Sabbath as a gift to man. Like marriage from which spring the family, the home, and the human race, the Sabbath dates from the beginning. Created as it was before the fall of man, given to Adam, God's first creature, as head of the race, and through him to the whole family, observed long before Hebrew history began, and recognized by Jesus both in his teaching and practice as universal and essential when he declared, "the sabbath was made for man," this Sabbath which we have now, observed still as always on the seventh day of the week, is the Sabbath of creation. The Sabbath and the seventh day are inseparably linked together, no more to be separated than the body and the spirit of man, except by the termination of life itself. When God finished his work and rested on the seventh day, it became the crowning work of creation. He had nothing more to offer. He knew this day could and must give all that might still be needed to complete man's happy existence. His work was finished, the world was now perfect; henceforth it was left to man to carry out his plan. The Sabbath was not to fall on any day it happened, not just a principle, not an institution to be shifted to meet man's convenience; but a very specific day, made sacred by an act and example of God himself. It was the act of sanctifying it that made it the Sabbath. It had the same twenty-four hours as any day, but it began with the setting of the sixth day's sun and closed when the sun set on the following day. And to make it different and lasting and specific in its purpose, he gave it a name. Six days, he said, none of which bore a name, ye shall work; but on the seventh, the Sabbath, named that there might be no mistake, ye shall rest and worship and make it sacred.

The Creation of the Sabbath

Thus the first institution provided for the blessing of man, recorded in the Bible, is the Sabbath. On this sacred day the love and care of God are made known. The Hebrew found no greater disciplinary influence or more fruitful life-giving results than the Sabbath of Jehovah. He believed in a God who lived and walked with his first parents in the garden of Eden, and who talked with the early leaders through many centuries, and who inspired the prophets of Israel. God's interest in men became very real as they realized he not only provided a physical world as their abode, but created the Sabbath as a time of rest and spiritual fellowship. The creation story seems to indicate that the earth was not complete nor entirely fitted for man's abode until the continued presence of God was assured by the giving of this very definite time in which to worship. Many scholars agree that the creation story was written not so much to describe the beginnings of the physical world as the divine origin of the Sabbath. Those who try to discount the value of the Bible because of its seeming failure to conform to scientific facts forget that it is primarily a book of religion, not of science. Just as God himself rested on that day and bestowed upon it a special sacredness and blessing thereby, so man was to derive a blessing from its use in much the same manner as other creative acts were to bring him help by their use.

Genesis is a book of religious fundamentals. As we think of its first words, "In the beginning God," our souls at once find comfort as we think how impossible to go back to a time when there was no God. All beautiful and satisfying things have their source in him. The writer of Genesis was not seeking to increase our knowledge of material things nor make us more familiar with physical laws. His theme was to teach the relation of man to God. The work of creation was not complete until man was made. All else had been preparatory to man. Man by his moral nature was more akin to God than what came before. This shows why God created the world. All his creation he pronounced good, but good because it made a fit place for man to dwell in.

The Sabbath Becomes a Covenant

"Hallow my sabbaths," the Prophet Ezekiel says in our text, for God had taught

him through the creation story that this was God's will and purpose. "And this shall be a sign that ye shall know the Lord your God."

God made a number of very important covenants with his people. We cannot forget the very fascinating story of Noah, who was called to build an ark that the righteous might be saved from the flood which God proposed to bring upon the earth to destroy the wicked. Only the righteous would be permitted to live to propagate the race. Because of his faith in Jehovah this man was selected for the task. Made fun of by his fellows, he did not waver. The floods came, the ark floated on the waters until all flesh and living things were destroyed. Then the waters subsided and those saved started a new world. But God repented of what he had done and he made a covenant with Noah. The rainbow after the storm would remind his people that this would never happen again. This was the first covenant.

Time went on, the nation of Israel arose, headed by a great leader, Abraham. His children, grandchildren, and great-grandchildren came after him. Because of famine they went down into Egypt, became bond-servants, and when finally released they escaped through the Red Sea by the miraculous power of God. The great man Moses led them through the wilderness, but all did not go well with them. They soon felt the pinch of hunger. They forgot all the misery and sufferings and injustice of their oppressors back in Egypt and, losing sight of the spiritual aim of their great undertaking, they longed for the flesh pots they had left behind—they wanted once more a full bread basket. With small prospects of food they murmured against their benefactor. They forgot the wonderful delivery through the Red Sea and the many evidences of the guiding and preserving hand of God. Then God spoke to Moses, "Behold I will rain bread from heaven and the people shall go out and gather in a portion, that I may prove them, whether they will walk in my law." On the sixth day they must gather twice as much to last over the Sabbath, for as Moses said, "Tomorrow is a solemn rest, the holy sabbath of Jehovah; gather enough for the sabbath and it will not become foul or wormy. This you must eat, for there will be none in the field on the sabbath." Those who tried to gather on the Sabbath were

disappointed and Moses appeared to them with the rebuke, "How long refuse ye to keep my laws?" All through their journey until they came to the border of Canaan, God remembered his promise and his covenant was established with them. In providing relief for their distress, obedience and self control were required. He demanded respect for his Sabbath by making possible in advance for its observance. To make a distinction between the six days of labor and the seventh of rest, they must accept him as their guide. They learned to act for the common good of all. The Sabbath furnished an opportune time for God to discipline his people. It must occupy the central place in their thought and experience, because of its frequent occurrence. They soon learned there was no need to encroach upon the hours of the Sabbath to provide for their physical wants. Such would only cheat the higher life. Six days would feed the body, but Sabbath labor would starve the soul. This was the second covenant God made with his people.

The Sabbath of the Ten Commandments

We cannot satisfactorily understand why God chose the plan of covenant making with his people, without studying the Sabbath of the Decalogue. When we read this document we at once realize we are face to face with a very unique and lofty moral code. Such stately and practical precepts grip life with authority. Far more important than the stones on which they were written or the fire and thunder which came with their issuance is the inspiring truth which touches man's soul. For many centuries the words preserved in Exodus 20 have been read by every age and class and nation and learned by children of every civilized race. The Hebrew people were only one of many nations who worked out a great system of ethics and religion. In the very center of this code stands the command to remember the Sabbath day of creation to keep it holy. After six days of labor, the seventh was to be set aside for rest, for God had blessed it and hallowed it in the very beginning for this purpose. The law in Deuteronomy (5: 12-15) adds further, "Thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah, thy God, brought thee out hence by a mighty hand and by an outstretched arm; therefore Jehovah, thy God,

commanded thee to keep the sabbath day." The theologian Peterson says, "The Decalogue is the charter of ethical piety, the great pre-Christian advocate for righteousness as the highest form of ritual. The one religious duty, narrowly so called, which finds a place in the code is Sabbath observance; for this commandment not only had in view the provision of an opportunity for meditation and worship, but was equally conceived as a beneficent institution founded on compassion toward the weary and heavy laden."

Because the fourth commandment is in the very midst of this group of moral and universal religious obligations, we can see its importance. It means far more than refraining from idol worship. Those who love God and prefer him above all else will honor him, both by observing his Sabbath of rest and by consistent, faithful worship. To obey his commandment and keep his day holy we will exclude all worldly cares, that there may be room for more lofty thoughts of divine nature. Since all religion must be built on a secure foundation, a rock that cannot waver, which storms cannot move, such security demands a very definite day. We can then look forward to it and make ready the spirit, that nothing will interfere with a true act of worship. All this indicates, first and last, the giving of our best time and service in deepest love and devotion. Paul wisely said, "Love is the fulfilling of the law." He no doubt remembered the words of Jesus, "I am not come to destroy the law, but to fulfil."

Need we ask here, is this law immutable? Lucas Reed in "The Eternity of God's Law," says, "Many ages have come and gone since the giving of the law on Sinai. Man has thought and dreamed, philosophers and scientists have toiled and delved, and knowledge and understanding, wisdom and prudence have multiplied; but there has never been a revelation from lip or pen of man that could rival or approach the unsullied glory of the perfect law handed down to man at Sinai." What need for any change with such a law as this? Because as Paul taught, we are now living under grace, does God's law have no further purpose? When God forgives past sins we may be free from the condemnation of the law, but there must be a "schoolmaster" to bring us back if we sin again. There can be no kingdom without a law. What would a government amount

to without a code of conduct for its citizens? To the one who has no intentions of violating the principles of the law he may be living under grace, but he becomes subject to the law the moment he yields to disobedience. All governments which have come under the influence of Christianity recognize the unity and supremacy of the Ten Commandments of Exodus. It has had a molding influence upon all civilized nations. The recognition by law makers of the unchanging principles of the great moral code given the Hebrews is the highest evidence of its permanency. If perfectly observed today, war, thefts, murder, divorce, crime would come to a quick end. Life and property would no longer be in danger.

In these ten brief utterances we have the unlimited holiness of divinity couched in language understood by all humanity. It stands in the pages of millions of Bibles cherished by as many believers in God, besides being inscribed by the spirit of God in many human hearts. No human mind could produce such a code for men to live by. There was no afterthought in the infinite mind. What God said had neither to be changed nor added to. Its principles were eternal. Written on perishable stone, it did not lend itself to change. Christ said, "Till heaven and earth pass, not one jot or tittle shall pass." If God's law could be removed, each man would be free to erect his own standards. What a world to contemplate! As business requires a standard of weights and measures for the satisfactory execution of trade, so religion must be built on the immutable law of an all-wise God. Righteousness cannot change with the seasons or fashions of the day. The law based on the principle of love is eternal because love is eternal.

The Sabbath was given for a specific purpose, namely, to revive and quicken men's hearts and minds for a fuller knowledge of his holy will. When the world came into being it was wrong to lie, steal, covet, and murder men. God was reminding his people not to forget his covenant with them, for the Decalogue is a memorial of God's purpose and his blessing in duty faithfully performed. We somehow are led to believe that God made the Sabbath to remind us that the world was created and will be sustained and men's spirits blessed when we become subject to his law. In the busy

life of modern civilization, few devote sufficient time to recuperation of the body. There never will be the proper exercise of the spiritual nature except it becomes the sacred duty of a holy day. To disregard one holy precept is to neglect all. If a man is asked to build a machine and all parts are to be perfect, each cog fitting into cog as it should, every wheel and lever properly fitted and joined, the whole machine tuned for accuracy and precision; but if the motor power has been neglected and no provision made for the movement of its parts because the engine, the life, the spirit is missing, what value has it? The Sabbath is that spirit, that life, the engine that makes alive the rest of the moral law. All parts are so bound together that the neglect of one destroys the efficiency, the purpose, the value of the rest. We now have the next covenant God established with his people.

"The Sabbath of the Prophets"

The Sabbath of creation which God furnished as a means of rest for himself and all generations of his children was placed in the Ten Words, preserved through the wilderness wanderings and protected and cherished by the prophets. In each succeeding period of time the standard of righteousness taught in the gospel was more nearly attained. The prophets presented a religion which must issue in right conduct and acts of justice and mercy. They were not concerned so much with form and ceremony, but sought the spiritual application of the law. Especially was this true concerning the Sabbath. Again and again they called the people back from apostasy and declared Sabbath breaking to be one of their greatest sins. To assure a whole-hearted return to Sabbath observance they held out the promise of peace and prosperity to all who would not forget God's Holy Day.

In Jeremiah 17: 24, 25, we read, "And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring no burden through the gates of the city on the sabbath day, but to hallow the sabbath, to do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, . . . and the inhabitants of Jerusalem, and this city shall remain forever."

This shows that it takes more than sacrifice or any outward form of worship to please God. Nothing will stand in the line of greater blessing than conformity to this one central commandment to keep the Sabbath. He places its observance on a level with the great principle of love which is a prerogative to faithful obedience of every servant of God. Such a practice leads to spiritual prosperity, not physical, or mental, or social. He would encourage the Sabbath because of its religious and God-ward aspect.

The pride of Judah was the holy city of Jerusalem. If it could be preserved with its holy sanctuary, so that all which had been sacred to them through the ages might remain, nothing would bring them greater assurance that God had placed his mighty hand of approval upon them. Jeremiah well knew this, but he was conscious too that their desire for worldly gain often caused them to ignore the Sabbath and bring their burdens through the gates of the holy city on God's Sabbath. Hence, through the prophets, God provided this covenant or pledge, that they might be constrained to obey his law by remembering his promise to them. Throughout the whole land today modern cities and hamlets flourish with commerce on the Sabbath day. We marvel that God has been so patient with man. He is calling us to worship on his holy day, the Sabbath; but ignorant, selfish, greedy men have not listened. There must come a day of reckoning. The true prophet must arise, for Sabbath desecration of our greedy, commercial world must cease. Is such a prophet among Seventh Day Baptists? We have hoped for it. We must pray for it. If we cannot produce such a prophet, some other denomination or group must find him. God's covenant still holds. **The city of such a nation shall remain forever.**

Thankful, indeed, are we, and providential beyond doubt, that with the overthrow of Jerusalem after the captivity, the Sabbath stood though the temple and altar were destroyed. The Sabbath, independent of place, was possible even in exile. It was the one thing the nation even in distress and trouble could turn to at regular intervals and find God and glorify him.

Again in Ezekiel 20: 11, 12, we read, "And I gave them my statutes, and showed them mine ordinances, which if a man do, he shall live in them. Moreover I gave

them also my sabbaths to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." The prophet is reminding them that life becomes very dependent upon the keeping of the statutes and ordinances of God. If one is to be perfect in holy living he must remember to do God's holy will as set forth in his law. This no doubt seemed right to them, but it was an easy thing to forget. To make it clear that God had a real purpose in preserving them and giving life a real and full meaning he emphasizes what must have been the outstanding and pivotal commandment, the one which gives sanctity and holiness to life, the keeping of the Sabbath, for this he calls a sign between Jehovah and man and a constant reminder that Jehovah is he who sanctifieth his children. Ezekiel would say to his people, God who made the Sabbath for man wishes to remind him every seventh day of the week that it is his purpose on this day to sanctify his children. As the day is holy, its observance will make him holy, purifying and blessing him until his life under divine providence will receive everything needful for the fulfillment of God's highest purpose for him.

One of the best examples of God's covenant making with his children is found in Isaiah 56: 1-8. Here we learn that when Israel returns from the Babylonian captivity every man shall be blessed who observes the Sabbath and keeps his hand from doing evil. One of the first essentials of religious obligation rests upon the faithful remembrance of the fourth commandment. God had heretofore promised his blessing upon those who observed his day, and he now reminds them of their obligation. The Sabbath-keeping and covenant-keeping eunuchs were to be given a memorial. They were to have a place in the temple and a name better than sons and daughters. Strangers who do not profane the Sabbath but join themselves to Jehovah shall be brought to his holy mountain and made joyful in the house of prayer. It is hard to believe that they had failed to get out of their Sabbath worship what they had hoped for. Just as today we are often disappointed because some anticipated blessing has failed to arrive. Our center of interest may have been on the blessing without giving heed to the requirement for its fulfillment. But a wonderful promise had been given Israel. They were

to be joyful in the house of prayer. Is this what the Sabbath means to us? Is it filled with joy? Do the prayers of saints lift up our spirits when we worship? Does the music of sacred anthems touch our souls and quicken in us a divine and lasting inspiration? As God was pleased when Israel placed her burnt offering on the altar, so will he be pleased with our offerings, not as Israel's of material substance, but a spiritual sacrifice of our own hearts given gladly to God in his house on his Sabbath.

Note once again how His people were made to rejoice in still further covenants. In Isaiah 58: 13, 14, we read, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own pleasure, nor speaking thy own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it." They had turned away from the Sabbath. They had walked in their own ways. They had done their own pleasure. It had not been to them Sabbath keeping, but pleasure seeking. Sounds very much like our own day. Cars go by the house of God instead of toward his sanctuary. The Sabbath has not been a delight. We may have called it a pleasure, but it has given us little food, except that which satisfied our overcrowded stomachs. It was the heritage of Jacob, Israel was to be fed with. It is the heritage of Seventh Day Baptists we need, and the heritage of Jesus Christ and John the Baptist and the prophets and Moses and Jacob, all who kept the same holy day. They were to ride upon the high places of the earth. That, too, sounds familiar to us, and modern. To the mountains and scenic places we turn our course on the Sabbath, forgetting his worship. There will be no higher place attained than comes to those who know God by calling his Sabbath a delight, who resist every temptation to turn their feet away from the Sabbath and do their own pleasure rather than honor his day.

The Christian Sabbath

The way, which Abraham, Moses, and the prophets marked out, has now the foot-

prints of many other adventurous souls. Much of this way had an uncharted future, but gradually through the ages we discover a distinct advance over previous periods. Little by little men learned what true obedience, faith, and service meant. Men were called to honor their Creator, not through fear, but because of that dominating principle of love. We owe them all, and especially the Hebrew prophets, heroic adventurers of faith, an everlasting debt.

In the Christian era we find Jesus as the Master Adventurer of faith for all times. He becomes our living example of loyalty and obedience. His constant practice of Sabbath observance offers us no better example of loyalty to God's law. If he found this seventh day Sabbath good enough for him, surely present day Christians can find in it sufficient material for soul development and abiding faith. It was his custom to enter the synagogue on the Sabbath. He said of the law, "One jot or one tittle shall not pass until all be fulfilled." Surely the law has not yet been fulfilled in every heart. The law was given to bring men to Christ and what a throng in weary solemn tread are marching far behind, never catching up, never reaching the Master's stride. Surely God did not abrogate his law with the coming of Christ.

Paul, too, one of Christ's greatest disciples, became an adventurer in faith along with the early teachers and followers of God's Sabbath law. Far ahead, to be sure, in faith and understanding, he developed a teaching and practice of Sabbath observance which permeated every church he established. He found it essential in his own spiritual growth to remain by the covenant of God's Sabbath. He read and taught the prophets and established in the hearts of his followers an appreciation and eternal faith in Jehovah, man's Creator, who gave and taught men to "Remember the sabbath day to keep it holy."

Our religion today is called by another name from that of the early patriarchs and prophets, but it is not wholly different. It roots down deep into the bed-rock of God's eternal truth. The best of apples are grafted onto the root stock of the native tree in order to bear better and more apples. This makes them sturdy and acclimates them to the locality and soil. Christianity is grafted

onto the law and prophets to give new and greater life and ever increasing spirit.

The Sabbath of Jehovah becomes our heritage; but if by the life we live, the gospel we preach, and the way we honor the Sabbath, we allow future generations to think our religion is a static thing or that our Sabbath keeping is a mere formality, we miserably fail in following the example of our great Teacher. As plants and animals continue to grow while alive, so our conception of the Sabbath must grow if it is to mean much to us. Every succeeding generation should find more and still more worth in it. Let our religion, including Sabbath observance, be a growing thing, pulsating with life, faith, and service—like a mighty river or even the great ocean itself, ever on the move, yet we want it to abide. There should be no cessation. Recently we stood by the side of Boulder Falls in the Rockies. More than forty years ago I stood by the same falls. All these years, and no doubt for centuries before, water has been pouring over these rocks. God's plan for nature has not changed. Neither has he changed his plan for man's soul culture.

As man is surrounded by so many material things, and has an outward body that is material also, it may not always be easy to carry on a spiritual worship. But God is a spirit, and man, made in his image, is spirit, which makes it possible for him to worship in spirit and see the real purpose of worship. His Sabbath, a covenant between man and God, makes this possible. Usually it is necessary for man's spiritual aspiration and devotion to find expression through physical types and symbols. There is danger in mistaking the symbols of religion for religion itself. This is found in some of our common ecclesiastical observances. Holy communion may mean little more than eating and drinking with others in social fellowship. Baptism may present itself as a duty essential to salvation; and after we have been immersed and names have been placed on the church rolls, we feel we have done all required of us, forgetting that the heart must be purified and kept clean, a proper abode for the indwelling Christ. The Sabbath, likewise, symbolizes a day of rest and worship; but it serves better its purpose because it occurs not once as baptism nor quarterly as communion,

but every week with the setting of the sixth day's sun. Weekly, we become conscious of the ever present God and of our abiding relationship to him. We remain conscious of his presence by the oft return of the Sabbath. Heaven and earth are not far apart, for the kingdom of heaven is within us. We are "The temples of the living God." His Sabbath establishes his nearness.

The Church, today, is in a period of great testing. It seems very evident that there must soon come a period of adjustment. This is because of the new world into which we find ourselves rapidly moving. Men, some day not far hence, will be more serious in their thinking, and, unless the world is thrown into utter chaos, there is bound to come a new conception of the meaning of religion and a fairer and more earnest interpretation of the Word of God. The crying need of a restless age is for rest from labor. But this is largely, if not wholly, for a rest from physical labor. To give rest and new life to the spirit demands worship. The Sabbath is a symbol of eternity which furnishes everlasting rest to the soul. Though men have a right to ask for a day of physical rest, the Sabbath of the Bible will make that rest holy and bring a divine blessing to man's soul. There is soon to come, if not already on the way, a deeper conviction than ever that what man needs is a new sense of the presence of God. The task of the present Church is to uncover in men's hearts the original purpose of God,

which was to serve him. It is for the Church to make possible the means of divine grace for those seeking the way to a better life. The Bible is the source of all knowledge leading to the truth. The Seventh Day Baptist people accept the Bible as their rule of faith and practice. Whatever doctrine may be found in the Word, therefore, must have the sanction of Christ; and no matter what may have been the practice of the Church in the past, if a new truth be discovered it becomes us to accept willingly such and begin its practice. Seventh Day Baptists are ever open to conviction and I, for one, and I believe I express the feeling of all here, am ready to welcome gladly anything we have not found of truth in the Holy Word. I have no fear that we will lose the Sabbath in adopting such a policy. We have God's covenant given centuries ago, and through these years history records the blessings which have come to many as in all conscience and faith they have kept his day. Let the Sabbath pass the test put to all practices. All other doctrines we hold in common with men of other faiths. We are proud that our forefathers held to this precious and life-giving practice, because many have found in it comfort, rejoicing, and satisfaction. In the midst of a rising tide of worldliness and pleasure, in the midst of a world where men are busy and preoccupied with life's burdens to the extent they find no time to worship, the churches of our faith humbly, but confidently, bring to the world the Sabbath of Jehovah and Christ.

THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D.
Editor

American Sabbath Tract Society
510 Watchung Ave., Plainfield, N. J.

WOMAN'S WORK

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

EVANGELISM

God at Work in His World

By Rev. Marion C. Van Horn

God works in the world by using people—men and women. He uses all their abilities of learning, teaching, preaching, organizing ability, managing, and all the ingenious techniques they devise. He even uses their ability of self-criticism as a means of enhancing the progress of evangelism in the world. He uses that ability which man has for readjusting himself and his work to the changing conditions of the times. Isn't it wonderful how God uses men in these and many other ways, "His wonders to perform"?

The work of evangelism in the world is interestingly and practically set forth in the book entitled, "Evangelism," published by the International Missionary Council in 1939. The book is the third of a series of seven reporting the great meeting at Madras, India, in 1938. Some of its materials were prepared in anticipation of the meeting and some of them were inspired by the fellowship of the meeting itself.

The first two chapters by Professor Kenneth Latourette on the outstanding characteristics and methods of evangelism in the past give the historical background, and the Bishop of Dornakal in the third chapter speaks of the important place of the Church in evangelism. The fourth chapter is a symposium on the meaning of evangelism, collected by Dr. John R. Mott. A growing feeling of the need for a reinterpretation and redefinition of the term probably led to these chapters, giving it historical description and definition.

Following these are eight chapters descriptive of evangelistic work in the major geographical areas of the world and examination of the problems arising out of that work, and a chapter summary on the Unfinished Task. There are special chapters which discuss German Evangelical Missions, Occupational Evangelism, and Group Movements in India. The final chapter contains the findings of the council sections of the Madras Conference.

At Madras the discussions on evangelism "centered in the conception of the witnessing church." The fine spirit of the meeting did not find its secret in "the meeting of Christians from all over the world," but rather in the reassurance that "God was at work in his Church," and in a renewal of faith "by the vision of what God was doing."

Laymen and ministers alike will find this book exceedingly informative and interesting, and if not inspiring, at least provocative of thought and of practical criticism for our own methods of evangelism.

Salem, W. Va.

APPRECIATE AMERICA

God has given us this good land for our heritage, a haven and a home for the oppressed of mankind. Be thankful for America; speak well of our country. This is our day, our time, in which to keep the light of liberty burning brightly for all the sons of men to behold.

Some people, pleading craftily for communism or fascism, disparage democracy, ridicule it, deny its virtues, its sound principles; and they tell us that we have no freedom at all. We know better. Our very own experience of every day assures us that we do live in a free land, a good land, still offering much promise, and full of opportunity for those who would be free.

The government is our government. We have elected it—all of us together. Opposition parties flourish. They speak and print and use the radio. This is freedom. It is unknown in Russia and Germany—in most of the world for that matter.

We go to church—to the church of our choice, and no one interferes with any of us. The pulpit is free in America. Ministers of religion may speak out. They may criticize the government, insist upon reforms, plead for the underprivileged, oppose persecution, discrimination, injustice. Pastors are not spied upon by the police, reported, arrested, and silenced. Children may be educated religiously from childhood; our Bible schools, colleges, and theological seminaries are open. And they shall remain open! This is religious freedom in America. It is unknown—utterly and completely absent—in Russia and Germany. Communism and fascism, by their very nature, cannot abide freedom like this!

Go into an American schoolroom. You will see boys and girls there who come from well-to-do families, and from poor families. You will see children from Protestant homes, Catholic homes, Jewish homes. You will observe that their teacher is their guide who instructs them in the knowledge of principles and ideals, and in the formation of judgment values.

Go into a nazi schoolroom. There you will see children from only so-called "Aryan" homes. Others—the so-called "non-Aryans"—are denied even the right to such education as the land affords. You will observe that the teacher's function is not to teach truth as such, but nazi ideas and nazi slogans. The teacher is the children's master who must stifle intelligent inquiry in the interests of stupid obedience to the dictator and the state.

One schoolroom is built upon the principle of American freedom. The other is built upon the principle of totalitarian tyranny.

For the preservation of this freedom, and for its endurance into a brighter day, we pray that Almighty God will "defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues."—Rev. William C. Kernan, Director Christian Institute for American Democracy, 415 Lexington Ave., New York.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

THE BEGINNING OF THANKSGIVING IN AMERICA

(Article written by Rev. Elmo F. Randolph, Alfred Station, N. Y.)

It is significant that Thanksgiving Day is the one American religious holiday observed by proclamation of state and national governments. It becomes even more significant as we reacquaint ourselves with the people, the times, and the circumstances responsible for the inception and development of an American Day of Thanksgiving.

The Pilgrim founders of the American Thanksgiving tradition were a hardy and a religious people. Had they been less hardy in character and constitution or less resolute in mind and purpose, it is doubtful if even a weak remnant of their original

colony could have survived those first tragic winters on the bleak and desolate New England shores. Without sufficient food, either in quantity or quality, and with very inadequate and makeshift shelter from the elements, it is to be marveled at that so many as fifty-five of the original colony of one hundred one who landed at Plymouth Rock in the late fall saw the coming of their first American spring in 1621.

Historians tell us that the first authentic harvest festival of Thanksgiving in America was held by the Plymouth colony in the autumn of 1621. It would be difficult to imagine a more dramatic and strange celebration than that first Thanksgiving must have been. After a summer during which the growth of the Pilgrims' crops proved the fertility of the soil in the New World and gave them a new and glowing hope in their adopted land, it was well that they should celebrate. Men were sent out to kill fowl and game, so plentiful in the virgin forests, and in one day's time they bagged enough to provide the company for a whole week of feasting. We can only guess at the excitement of preparing the festive board as the Pilgrim mothers taxed their minds and resources to excel in the culinary art. Perhaps the most interesting and strange feature of that first Thanksgiving feast was the group of ninety invited guests who joined in the three-day festivities. It is to be doubted if there has ever been such a demonstration of the Christian principle of brotherhood in America, even across racial barriers, as was enacted by our Puritan fathers with the great Indian chief, Massasoit, and his warriors as their harvest guests.

Oddly enough, the first Thanksgiving festival of 1621 was not given any religious emphasis such as we now associate with the day, so far as the records indicate. It is an illuminating commentary on the humanness of the Puritans that they, like so many another group of people flushed by a sudden anticipation of success and victory, should think more of their own selfish satisfaction than of their indebtedness to a great and beneficent God. It was not until the trials and vicissitudes of the year of 1622 had humbled them almost to the point of spelling their doom that they called for a public service of prayer and thanksgiving to be held on July 30, 1622. This occasion may

rightly be thought of as our first Thanksgiving Day in America, since it was actually the first time that the observance was called for by the governor of the colony instead of the church.

It should be kept in mind that these first thanksgiving days were local observances designed to serve the people of that place and time, with no thought of creating a great national tradition. We discover from the records that other colonies in New England were following much the same pattern of setting apart a day for being thankful to God. In Massachusetts the first Thanksgiving Day on record was February 22, 1631. We give credit to Governor Winthrop of Massachusetts for calling the first joint celebration of Thanksgiving between the colonies when he invited the governor of Plymouth to have his people join with Massachusetts in such a religious and social observance. It was not until 1677, however, that we find account of the first regular Thanksgiving proclamation being printed in Massachusetts. To Connecticut goes due credit for making Thanksgiving a regular day set apart annually, and President Lincoln is responsible for giving us the fourth Thursday of November as the standard date for national Thanksgiving, until changed in recent years by President Roosevelt. Thus we discover that Thanksgiving has been an official national holiday since the year 1865.

In this year, 1941, we have great cause to look with pride upon the humble foundation of Thanksgiving tradition established by our Pilgrim fathers, and even greater cause to be truly thankful to God for all the blessings of our own times.

SUMMARY OF SERMON

(Delivered by Rev. Orville W. Babcock at the Southeastern Association, Lost Creek, June 29, 1941)

To live in the time of crisis is no new thing for the human race, for from the beginning great strains have been put upon mankind. The picture of today is dark, but compared with the stress of other ages it fades in its sharpness to some degree. And in the belief that aid may be received from taking a view of history, may we turn our minds backward this evening.

Crises are not peculiar to our day, because our religious forebears in Palestine long ago had great moral and spiritual questions to face. Enslavement, taxation, loss

of liberties were the perpetual lot of the Jewish people, yet out of such times there arose some mighty prophets whose words still ring out even today. Isaiah, Amos, and the rest were great—not in spite of, but because of, the way they met the crises of their days.

Jesus himself lived in a period of great oppression, when a strong undercurrent of revolutionary spirit burst forth regularly, with the result that thousands of his countrymen perished at the hands of the Roman soldiers. Jesus was concerned with the plight of his people and loved his country. Yet he met the crisis of his day, not with violence or by advocating bloodshed, but with sympathy, prayer, and fellowship.

And Jesus was able successfully to meet the trials of his day because of a great underlying faith in the laws of life. "You must love the Lord your God with your whole soul, with your whole mind, and with your whole strength . . ." and ". . . your neighbor as yourself." Mark 12: 30ff (Mof-fatt).

Today as followers of Christ we can find the needed strength for our foundations of faith by giving ever increasing loyalty and love to God and embracing our fellow men in the way of brotherly love in Christ. It may be that he would like to use us as he did the prophets of long ago to be his spokesmen. So let us stand fast to our faith and let him use us as he sees fit.

Life is not an idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battered with the shocks of doom
To shape and use . . .

—Tennyson.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

CHICAGO COUNCIL

In the winter, spring and summer of 1890, I had made my regular rounds in West Virginia and Pennsylvania, carrying unfermented wine where it was necessary for the administering of the Lord's Supper; saw that the ordinances of the church were administered in all the churches that did not have pastors, counseled with the pastors of those that had, and felt the work was prospering in all the

fields; attended the General Conference at Salem; was a member of the committee that recommended the holding of our Council which was held that fall in Chicago; and after the Conference, looked up the question of sending delegates to the Council so that all the churches were represented. I induced two churches to join in sending their pastor to the Council and bear his expenses, by paying a part of the amount necessary out of my own pocket. I was busy with my work in Salemville, Pennsylvania, with credentials in my pocket from five different churches that I had agreed to represent in the General Council, when I was surprised by a notice from the Board, through the Corresponding Secretary, that the Board had changed its policy of keeping a general missionary on the West Virginia field, and that my work under the direction of the Board would close with that year. Just what it meant, it was impossible for me to divine. I went on from there to the Council which I wonderfully enjoyed. It seemed to me that it was almost heaven.

SURPRISING CHANGE IN POLICY OF MISSIONARY BOARD

When I returned home I had occasion to call upon a friend on whom I had loved to lean for counsel and help in my work, and I inquired of him if he knew what had led the Board to change its policy, and he said he guessed some one had reported me. This to me was a still greater surprise, and I wondered what could be the nature of such a report. Later I met a friend who was in Board meeting and heard the report read, and he told me who had sent it in and all about it. It was not guess work but a studied scheme to supplant me in my work, and it worked like a charm.

RETURN TO NORTH CAROLINA

I went again that fall to North Carolina, met a warm reception and had a good time after holding a revival series of meetings, which resulted in a goodly number of converts, and the bringing together into closer sympathy the people of the neighborhood, and the reviving of the church. Brother D. N. Newton and I set out on a tour, he furnishing the conveyance and I paying the bills. We had called on a number of parties that were exercised on the Sabbath question; and looking up a man who had confessed convictions on the Sabbath question near Parkers-

burg, North Carolina, we missed our way. We called upon a man at dusk one evening, who thought he could not keep us and gave us directions by which he was sure we could reach our destination; but he did not think of a road that led out into a juniper swamp.

(To be continued)

Note.—Written by him from memory for his son, Rev. Boothe C. Davis, while visiting him at his home in Alfred, N. Y., during 1897 and 1898; and transcribed from the original pencil-written note-books forty years afterward. Edited for publication by Corliss Fitz-Randolph. Nothing has been deleted, and care has been taken to preserve the language of the author throughout, keeping it, as nearly as possible, as he would approve could he be consulted.

CHILDREN'S PAGE

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

Dear Recorder Children:

Yesterday I saw the first snow storm of the season, a real snow storm while it lasted, but it only lasted five minutes. However, it makes us realize that winter will soon be here with long lasting snow storms and plenty of cold weather. Of course you boys and girls in the south lands will not get any of what I call cold weather. Our little niece, Jean, whose home was in Panama, with its tropical climate, spent a year with us here in Andover, over twelve years ago. She had never seen a snow storm in all her ten years, so when the first flurry of snow came that year, she rushed out into the middle of the street shouting, "It's snowing! It's snowing!" Then she began to pat the snow against her face, but it melted about as fast as it fell. At last she ran into the house with a very sober face, asking, "Aunt Mizpah, does the snow always wash off as quick as that?" Before the winter was over she had all the snow she wanted and had the time of her life coasting to her heart's content. Jean still lives in Panama, but she is married and has a dear little girl of her own who has never yet seen a snow storm. I rather think Jean will tell her about that year she spent in Andover.

I'm going to tell you about a surprising thing that happened on the first really cold fall day. The wind was blowing a gale and people had to hold onto their hats to keep them from blowing away. One, for instance, blew off and came to rest on the top of a small tree. A tiny kitten was cuddled close to the door of a large white

house shivering with the cold, when along came a shaggy black dog who stopped and looked at the kitten a minute, then he went up and cuddled her in his big black paws to keep her warm. Wasn't he a kind and thoughtful dog?

I am sure you boys and girls have many things you could write about the cute and wise things your pets and your friends' pets do. Other boys and girls would like to hear about them, I know. Why not write about them for our Children's Page? Please do.

I was very happy to have the two fine letters last week, but was surely disappointed that not even one came this week. I hope that will not happen again. Hoping to hear from many of you soon, I remain

Very sincerely yours,

Mizpah S. Greene.

HOW HARRY LOST THE PRIZE

Once upon a time there were two little boys named Ned and Harry who lived in the big city of Chicago and attended a third grade room in the public school, just around the corner from their home which was in a large apartment building where many families lived. They were great friends and had many fine times together.

On the very first day of school their teacher announced, "This year I am going to give a prize to the boy or girl who has come to school the most hours during the term."

The children were all quite excited about it and said, "I guess Teacher will have to give more than one prize, for we'll all try hard not to miss a single hour."

"I wonder what the prize will be?" said Harry to Ned, as they hurried home to lunch at noon. "Let's try not to miss a single day, so we can both get a prize."

"You bet," said Ned.

Day after day the children missed hours here and there until on the very last morning of the term Ned and Harry were the only ones who had perfect attendance. It looked as though both boys would win a prize. The third grade children were all in their seats and the teacher was just going to call the roll, when a sudden noise was heard outside. A poor old man was scolding some rough boys who had pushed against him, upsetting his cart and spilling all his apples. Both teacher and children could look right out on the street and see and hear what was

happening. The teacher looked directly at Harry and Ned, the two largest boys in the third grade, and asked, "Who will help the poor old man?"

Ned wriggled in his seat, looked at his feet, and got red in the face, but did not stir from his seat. Both he and Harry knew that the old man lived quite a distance from the school and that if either of them helped him home he would lose the attendance prize. The room was very still.

All at once Harry jumped up and said, "I'll help him, Miss Allen. I'll be glad to. He's a nice old man and is always kind to us boys."

As he hurried out of the room, the proud, happy smile the teacher gave him was worth more to Harry than the very finest prize.

What do you think, boys and girls?

M. S. G.

DENOMINATIONAL "HOOK-UP"

Verona, N. Y.

The Sabbath morning sermon of the fall Central Association, held in the Leonardsville church October 11, was delivered by Pastor Davis, and the choir from this church gave one selection. About seventy from here attended the meeting.

The annual harvest supper sponsored by the "Doers" and "Worth While" classes was held in the church parlors. The classes realized \$89, and the ladies' society sales amounted to about \$25.

Pastor Davis addressed the Young People's Retreat at Sylvan Beach, Oneida Lake, Sunday morning, October 12.

The quarterly convention of the Verona Town Council of Religious Education was held in our church October 21. Pastor Davis conducted the devotional service, and the music was furnished by the combined choirs of the several churches. The address of the evening was given by Rev. Richard Weatherbee, pastor of the First Baptist Church, Canastota. He gave a very interesting illustrated lecture on "Children of the Bible." Mrs. Howard Davis, superintendent of the convention, who was a delegate to the New York State Council of Churches held in Binghamton, gave a fine report of that meeting.

There was a large attendance of church members and friends who gathered at the Seventh Day Baptist church on the eve-

ning of October 25 to pay tribute to the pastor, Rev. A. L. Davis and Mrs. Davis. Tributes of love, appreciation, and respect were given Pastor and Mrs. Davis by representatives of various church groups and other organizations. A gift of money was presented by Mrs. James Woodcock, as a parting remembrance from the church.

The Daily Sentinel of Rome, N. Y., had the following, in part, to say:

Dr. Davis who has been pastor here since July 9, 1932, will retire from active ministry November 16, after more than nine years of service in the local church. He and Mrs. Davis will make their home in Salem, W. Va.

At the age of twenty-seven he entered Alfred University and began to work his way through college. He received his A.B. degree from Alfred University in 1903; M.A. from Syracuse, N. Y., 1910; D.D. from Salem College, Salem, W. Va., 1930.

He was called from the principalship of Leonardsville, N. Y., High School, to become pastor of the First Verona Seventh Day Baptist church, and was ordained to the gospel ministry January 13, 1906. Other pastorates served have been at Boulder, Colo., North Loup, Neb., Ashaway, R. I., Little Genesee, N. Y., jointly with Richburg, N. Y.

His second pastorate at Verona has been unique in the experience of Mr. Davis. It was here he began his active work, and here that he closes his active ministry, giving to the church more than fourteen years of his ministry.

Has Served in High Offices

Mr. Davis was president of the Seventh Day Baptist General Conference in 1920, which convened at Milton, Wis.; he was for six years a member of the Commission of the Seventh Day Baptist General Conference; and for the past seven years he has been chairman of the denominational committee on Religious Life.

He has always been closely identified with the Bible school and young people's work. In Colorado, he served for some time as president of the Boulder County Sunday School Association. In Rhode Island, he served for a number of years on the State Board of the Sunday School Association, and represented the Seventh Day Baptists at the United Society of Christian Endeavor board meetings at Boston; and he served for two years as president of the Washington County Christian Endeavor Union.

Active in Town Council

For the past three years he has been president of the Verona Town Council of Religious Education. He is co-author of a book, "Seventh Day Baptist Beliefs," just off the press.

Pastor Davis recalls that he had preached in more than half the states in the Union. In his work in the town of Verona, he has had the high regard of the entire community and he has been a valued aid to those of other denominations as well as to his own people. Especially

has he been esteemed by members of the nearby St. Peter's Lutheran Church, where he assisted in services during the illness of the late pastor, Rev. Erwin L. Tucker, and has the distinction of having been the first minister other than a Lutheran to have occupied the pulpit of St. Peter's church.

Correspondent.

Alfred, N. Y.

Theological students, Charles Bond, Alton Wheeler, Victor Skaggs, Kenneth Van Horn, and Donald Phillips, left this morning for Princeton. They will attend a Theological Students Conference, to be held at the Princeton Theological Seminary, this week-end.—Alfred Sun (Nov. 6).

Alfred Station, N. Y.

Thursday, October 30, brought to a close for the year 1941, the first Lord's Acre Plan that has been tried in the Second Alfred Church. At that time, \$256 was taken in at the sale. There remain to be sold products making a total amount of \$300. On Friday night at the church was held a dedicating service at which time Rev. Ralph Williamson of Ithaca was guest speaker. We feel this has been a worth while project. The co-operative spirit shown in the group plans and individual interest proves that people wish to see the church prosper, both spiritually and financially. The people of the church wish to thank all who helped to make this a success.—Alfred Sun.

Battle Creek, Mich.

All departments of our church are active. The Sabbath morning service is well attended and usually there are new faces to be seen. Our young people's group numbers about twenty-five. Our public chicken pie suppers served by the Ladies' Aid have increased in patronage. They give the pastor a chance to contact more people and make us known to others. One of our members is president of the W.C.T.U., and one president of the Council of Church Women. So we are not as obscure as when one of our members came to town a number of years ago. All of whom she asked where the Seventh Day Baptists were, said they had never heard of them. Several of our ladies belong to the Lyric Club, a musical organization of the city. We enjoy meeting and working with others.

We are proud of our new bulletin board, placed on the church lawn, which publishes

who we are and what our church program is. It can be read day or night by even the motorist passing by. We hope its messages will be an inspiration to many.

On October 10-12, we enjoyed the fellowship of those from White Cloud and Adrian who joined us in our semi-annual meeting of the Michigan and Ohio churches. The theme of the meetings was, "The King's Business First." The Friday evening meeting was in charge of two local singing evangelists. The Sabbath morning sermon was preached by Rev. Leon Maltby on the subject of "Ambassadors for the King." All were invited to remain for dinner, which was served in the social room of the church. The afternoon meeting was in charge of the young people. Donald Hargis gave a talk, "God's Work in My Country," and discussion followed led by Mr. T. R. Fetherston. Pastor Hargis preached the evening sermon from the text, "Be still and know that I am God." The young people's orchestra contributed music for both afternoon and evening services. After the fellowship breakfast Sunday morning, Rev. E. M. Holston addressed the young people, urging them to give their lives in service to Christ. Then the group went outside the church and each dedicated himself to Christ as he placed a fagot on the fire.

We were happy to have Mrs. Barber and her two children, Winifred and Wilfred, from Adrian join our church. Mr. Holston led the two Barber children and his grandson, Robert Fetherston, into baptism Sabbath afternoon, after which they were all received into the church. There was no service without the invitation to become a follower of Christ, and hearts were stirred to deeper devotion.

We are glad for the baptism of five on October 18, and others who have accepted Christ as their Savior will be baptized soon.

Correspondent.

North Loup, Neb.

The members of the Seventh Day Baptist Church, with their guests, members of the Boulder, and Denver, Colo., and the Nortonville, Kan., churches, had a week-end of inspirational and devotional services which began Friday night and ended Sunday night.

Guests who were here were Rev. and Mrs. Erlo E. Sutton, Mrs. Orville Burdick, Mrs.

Jessie Crosby, Mr. and Mrs. Orsen Davis, and Bert Barker, Denver; the Misses Shirley, Barbara, and Ruth Davis, Boulder; Miss Nannie Greeley, Marvin and Curtis Stephan, and Norris and Winston Wheeler, Nortonville. Other visitors present at the services were Mrs. Mary R. Davis and daughter, Mary, Doniphan; Mrs. Genia Crandall, Omaha; Mr. and Mr. Delmar Van Horn, St. Paul; and Mr. and Mrs. Aubrey Davis and Mrs. Jay Davis, Rosevale.

Many others who planned to be here, especially from Nortonville, were unable to come because of the adverse weather conditions, which left the roads in precarious shape. Rev. Verney A. Wilson, who was to have had several services, was unable to get here.—North Loup Loyalist.

Pacific Coast Association

From nearly a score of places over California, and one place on the Canadian border in Washington, came the delegates to attend the fall meeting of the Pacific Coast Association of Seventh Day Baptists. Lovely weather, fine food, Christian fellowship, and the blessing of the Lord made the days overflow in rich experience.

We met again in the Church of God Camp Ground at Reedley, where we met last year. Improvements on the grounds and a change in our meeting place combined to give us a much happier setting than before. And the preparations by our little group of Seventh Day Baptists at Dinuba left nothing to be desired. Food in abundance was provided without charge. Opportunity was given to make whatever donation toward the cost anyone might wish, but we were urged not to make appeal for funds. Brother B. B. Friesen and his little company are faithful and generous Christians.

The theme chosen was "Watchman, what of the night?" And the burden of the messages was our need to be vitally Christian in these uncertain and tragic days, holding fast the profession of our faith without wavering. Messages were given by B. B. Friesen, J. I. Easterly, E. S. Ballenger, Mrs. Madeline Robinson, and L. F. Hurley. The Sabbath school and a round table were in charge of Robert Henry, with many taking part in both services. A delightful and inspiring young people's service was in

charge of Willard Wells and Mrs. Ernestine Henry. The music was in charge of Mrs. Ethlyn Copeland and was provided in profusion. There were solos, duets, a trio, quartets, a male chorus, and a fine double mixed quartet from the Church of God group from Lodi. All in all, we had a social and intellectual and spiritual feast.

There were about one hundred fifty in attendance. The largest number were Seventh Day Baptists, of course. But the fraternal spirit of our people is made evident by the fact that folks of different faiths worshiped in the most cordial fellowship throughout the sessions. From the Church of God at Lodi came nineteen, with a few other Church of God people from other localities; a few Adventists were present, besides independent Sabbath keepers; and there were numerous representatives of Pentecostal and Brethren churches. But we found in worshipping together that we were "all one in Christ Jesus."

The fields here are still "white unto harvest." But every leader on the coast has had a handicap of illness in his home or other hindering condition that has made it almost impossible to labor outside of his immediate locality. We are trusting God to remove these handicaps in his own good time and open the way for more aggressive work. Pray that we may continue faithful in the Lord's service.

Loyal F. Hurley,
Corresponding Secretary.

MARRIAGES

Burnard-Holbrook. — Mrs. Grace Irene Holbrook of Milton Junction, Wis., and Marshall Croix Burnard of Janesville, Wis., were united in marriage at the home of the bride in Milton Junction, on October 20, 1941, Pastor John Fitz Randolph officiating. They will reside in Milton Junction.

Tindall-Thompson. — On November 1, 1941, James Edward Tindall and Miss Margaret Jane Thompson were united in marriage at the home of the bride's parents, Mr. and Mrs. Leon Thompson, Henry, Ill.

"Why not talk of the higher values of life instead of the petty things that usually form our subjects of conversation?"

OBITUARY

Coon. — Ray Green Coon was one of five children born to Asa Stillman and Eliza Green Coon—the youngest and the last member of the family. He was born January 14, 1860, at Adams Center, N. Y., and died at his home in Farina in his eighty-second year.

He attended the organization meeting of the Farina Seventh Day Baptist Church seventy-five years ago, and is the last of the group to answer the final summons. He was united in marriage to Miss Viola West, September 11, 1881, and just before the death of Mrs. Coon they celebrated fifty years of wedded life. When a boy twelve years of age he was converted and united with the Farina Seventh Day Baptist Church and was a member at the time of his death.

Aside from his son Harry, he is survived by five grandchildren, two great-grandchildren, a half brother, Clifford Coon of Farina, and by many friends of long standing. Funeral services were conducted October 5, 1941, by his pastor, Rev. C. L. Hill, assisted by Rev. Mr. Schieler of the Evangelical Church, and burial was made in the Farina cemetery.
C. L. H.

Greene. — Emma A., daughter of George and Martha Burdick Davidson, was born in Wirt township, Allegany County, N. Y., January 5, 1864, and died at her home in Nile, August 3, 1941.

She was united in marriage to Minor W. Greene on August 16, 1886. To them were born three children, one daughter and two sons. One son, Elmer, was taken by an accident several years ago. In early life she was baptized and united with the Friendship Seventh Day Baptist Church, to which she continued faithful. She is survived by her husband, one son, Paul, of Nile; one daughter, Mrs. Mae Whitney, of Wells-ville; four grandchildren; three sisters; and two brothers.

Funeral services were conducted by her pastor, Emmett H. Bottoms; burial in Mount Hope Cemetery in Friendship.
E. H. B.

Perry. — Welford Chester Perry, son of Joseph Land and Martha Chester Perry, was born near Verona Springs, N. Y., April 9, 1858, and died at the old homestead, Stacy Basin, N. Y., October 25, 1941.

On May 8, 1869, he was baptized and united with the first Verona Seventh Day Baptist Church. For more than seventy-two years he was an active member of the church; many years an officer, and at the time of his death a trustee, and president of the New Union Cemetery at Verona Mills.

He was married to Miss Ada Hibbard, of Brookfield, N. Y., on September 29, 1880, who died November 18, 1908. He is survived by two daughters, Mrs. Seymour Bennett and Mrs. Marion Dillmann, Durhamville; and a son, Orlo H. Perry of Oneida; six grandchildren, and four great-grandchildren.

Funeral services were conducted by his pastor, Rev. A. L. Davis. Interment was made in Union Cemetery.
A. L. D.

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No. 21

THANKSGIVING PRAYER

We give thanks unto thee, O Lord our God, on this day. Thou crownest the year with thy goodness, and our hearts rejoice at the memory of thine unfailing faithfulness.

We thank thee for our homes, for our country, for our schools and colleges, for hospitals and asylums; for they are all the fruit of thy Spirit. Bless our leaders, give them wisdom and a love of justice, and may the fear of God inspire all our national and international policies.

Especially at this time may our national leaders be delivered from phobias, self-interests, and evil propaganda that lead to commitments to be regretted and expiated through decades to come.

We confess before thee our personal and national sins. We are humble as we think of the rebellion of our people against thee. None is perfectly innocent of transgression. We seek our own welfare and are indifferent to social wrongs. Forgive us, O merciful Lord, and direct us in right paths. Awaken the conscience of the people, and teach them to do justice, to love mercy, and to walk humbly with their God. Bless the Church of Christ throughout the world; may its message ring clearly to the ends of the earth; and may thy kingdom come in every land.

We ask in the name of Jesus. Amen.

—Adapted.