

Church, where he remained a faithful member and attendant until his last illness.

Farewell services were conducted by his pastor, Rev. Everett T. Harris, assisted by Rev. George B. Shaw. Alfred Grange assisted at the grave. Interment was in Alfred Rural Cemetery. E. T. H.

Combs. — Mrs. Ella Combs was born Mary 23, 1862, and died April 6, 1941. Daughter of William and Elizabeth Williams Green, she was born at Watson, N. Y. In 1879, she came with her parents to Harvard, Neb., and a little later to North Loup.

For a number of years she taught school. She was an excellent teacher. In September, 1900, she was married to George M. Combs. To them was born one son who survives. Her husband died in April, 1931.

At an early age she united with the Seventh Day Baptist Church at Watson, N. Y. Later she transferred her membership to North Loup. Besides her son Albert she is survived by an aunt, Sabrina Williams of this village, and a number of cousins in the East. She was in the tenth generation in direct line from Roger Williams.

Funeral services were conducted by her pastor and burial was in the rural cemetery. A. C. E.

Eaton. — Mrs. Fannie E., eighty-one, widow of Leroy A. Eaton, died June 13, 1941, at the home of her daughter, Mrs. E. C. Brown, Greenfield, Mass.

She was the daughter of Lorenzo and Sarah Smith Dill. She was a member of the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I. Besides the above named daughter, she leaves two sisters, Mrs. L. F. Griggs of West Springfield and Mrs. W. E. Reed of Pittsfield, with several nieces and nephews.

Funeral services were conducted by Rev. G. Albert Higgins of the Methodist Church, and burial was made in Green River Cemetery. E. L. B.

Greene. — Harley Greene, one of North Loup's long-time residents, passed away May 29, 1941. In 1925, he was caught in a gas explosion and since that time has lain in a hospital in an unconscious state.

He was of a musical nature and did much in North Loup and other places to train the people in band work. He was a member of the North Loup Church. Besides his wife, now of Seattle, Wash., he leaves five children, twelve grandchildren, and two sisters. Burial was at Wilmar, Minn.

Greene. — Nettie A. Grover (Genung) Greene was born in the town of Ulysses, Potter County, Pa., May 26, 1854, and died June 20, 1941, at the home of her daughter, Mrs. A. J. Greene of Petrolia, N. Y. She was the daughter of A. Myron Grover and Sabra Quakley Grover.

On November 10, 1875, she was married to J. DeForest Genung, who died October 27, 1883. To this union were born four children: Kate E. Greene, Murton A. Genung, Agnes M. Cole, and Melvin L., who died at the age of seventeen. Her

second marriage was to Milo Greene on June 22, 1890. Mr. Greene died January 17, 1927. She joined the Seventh Day Baptist Church of Wells-ville April 9, 1910.

She is survived by the three children named above, by eighteen grandchildren, and forty great-grandchildren. Funeral services were conducted at the home of her daughter, Mrs. Greene, by Rev. Everett T. Harris, and burial was made in Ulysses, Pa. E. T. H.

Oursler. — Mrs. Nancy Oursler, daughter of James D. and Lucinda Barker Riggs, was born near Afton, Iowa, February 26, 1856, and departed this life May 15, 1941, at the home of her daughter, Mrs. Lester Crandall of Walworth, Wis.

When nine years old she with her parents moved to Marion County, Kan., where she attended the country school and finally married the teacher, Mr. William E. Oursler, November 16, 1871.

Early in her married life she accepted Christ and became a charter member of the Florence Seventh Day Baptist Church, Florence, Kan. In 1898, she moved her membership to the Nortonville, and later to the Battle Creek Seventh Day Baptist Church.

She is survived by six children: Alvin, Newton, Mrs. Etta Coon, Mrs. Mary Hall, Mrs. Mildred Holly, and Mrs. Lena Crandall; three brothers and two sisters; seventeen grandchildren, and sixteen great-grandchildren.

Funeral services were conducted by the pastor, Rev. Verney A. Wilson, and interment was in the Nortonville cemetery. V. A. W.

Watts. — Henry Arthur Watts, eldest child of Frank and Mary Louise Maxson Watts, was born August 15, 1862, at Onarga, Ill. At the age of eleven he came with his parents to North Loup, Neb.

Mr. Watts was twice married. On May 24, 1884, he married Miss Eva Adele Green who died April 24, 1888, leaving one daughter, Jessie, now Mrs. Ralph Comstock of St. Charles, Ill. On January 3, 1892, he married Mrs. Hannah Clement Curry. To them were born three children: Madge, now Mrs. Charles Fuller of North Loup; Martin of North Loup; and Eva, now Mrs. Gipe of Long Beach, Calif. His wife died August 13, 1927.

On July 14, 1888, he was baptized and united with the Seventh Day Baptist Church and remained a conscientious member for fifty-three years.

He passed away at the home of his daughter in California March 10, 1941. Funeral services were held at North Loup, conducted by Pastor A. Clyde Ehret. Burial was in the North Loup cemetery.

Besides his immediate family he leaves a brother Earl of Exeland, Wis., eleven grandchildren, and one great-grandchild. A. C. E.

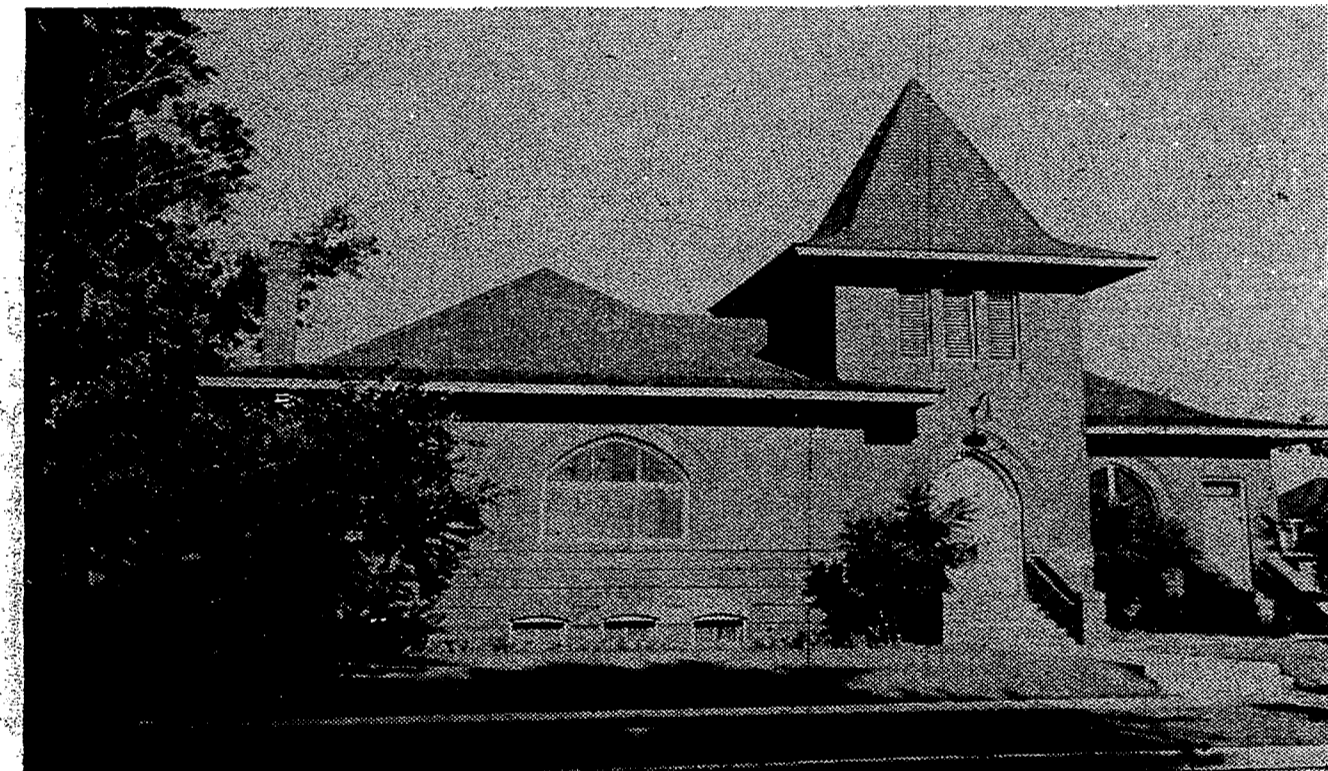
"When we deliberately take sin by the hand and turn our backs on duty, we are lowered in our own self-respect. We violate our own souls."

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., JULY 28, 1941

No. 4



Denver (Colo.) Seventh Day Baptist Church
Rev. Erlo E. Sutton, Pastor
The Church entertaining the 1941 General Conference

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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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Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.
Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 131, No. 4

Established in 1844

Whole No. 4,939

EDITORIALS

REVIVAL NEEDED

"Revive us again in the midst of the years," cried the prophet of old. If that prayer were ever needed, it is today. It is not necessary to recount the need as reflected in the terrible war conditions all but engulfing the world, nor as reflected in the experience of our own country fast being pushed into the maelstrom of hate and bloodshed. Crime, brutality, drunkenness, divorce, and all the grosser sins are in evidence on every hand. A great revival is needed that will reach down deep into every heart, to call terrifically-sinners men and women in repentance to the feet of a cleansing, saving Christ.

Not only so; but church people need a revival. The prophet's cry was in the midst of a people supposedly God's people, committed to his peculiar cause and service. Today, as then, bigotry, carelessness, selfishness, indifference, and many other so-called respectable sins have eaten at the heart of our life, as a canker despoiling the beauty and fragrance of the rose, and destroyed much of our usefulness as Christ's witnesses and the power of the church.

Repentance is needed—humble contrition for our sins, personally and collectively, as Isaiah cried so long ago, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips"—a repentance that drives to a turning with the whole heart to God.

Do we see much repentance in the church? Rather there seems to be in the churches themselves a waning sense of any need for repentance for sin. Churches in which evangelistic services or week-end preaching mis-

sions are held seldom seem to realize their own need to repent their sins. Apparently stupefied by conformity to the world, they do not even realize that their lukewarmness is as offensive to the Lord as that of the Laodicean Church which he so sternly rebuked for its self-sufficiency and lack of obedience to him.

When he called for a revival, the prophet was preaching to the people of God themselves. But we have toned down our preaching too much in conformity to the trends of the times. We have softened the preaching of repentance. The warning of Christ is, "Except ye repent."

There are encouragements, however, for now and then we see in some sections of the country evidences of such need being felt, revivals are being experienced, and men of high and low degree are seeking the Lord. In Georgia, recently, under the preached word by a noted gospel preacher, in one of "God's first temples," where thousands were assembled, scores of people "came forward." The first to answer the invitation to seek the Lord in repentance and with the whole heart, was Georgia's governor, Honorable Eugene Talmadge, followed by one of the state's most illustrious citizens, Honorable Columbus Roberts. With faces clasped in their hands these leaders prostrated themselves at the throne of grace in penitential tears. Well may we thank God. There is hope for our country when governors and other leaders of honor, instead of toasting one another with wines and beer, or demonstrating how much can be drunk in a gentlemanly way, will go to the country and kneel in the pine needles and there pour out their hearts to God in confession and

prayer for their own needs and for the needs of their people and country.

Some great meetings are being held elsewhere—as in Detroit—and multitudes are seeking the Lord.

Let us repent of all that savors of smugness, disloyalty, selfishness, and indifference. Let us not be afraid to pray for an old-time revival. The people of God experienced them in the days of Ezra, Habakkuk, Isaiah, John the Baptist, and later preachers of repentance. While we acknowledge many ways in which men are led to the Lord, many methods of leading men to a saving knowledge of him, believing always in repentance and turning away from sin, there is still need of the revival. "Faith of our fathers living still," we sing, and we believe in that faith, longing for its manifestation in our own lives more fully and concretely. But let us realize that faith without works of repentance is empty. Dr. Alexander McLaren once said, "Faith alone will not bring cleansing. There must go with it what we call repentance, which is but a recognition of my own antagonism to the holiness of God, and the resolve to turn my back on my own past self . . . not less about trust but *we do need a great deal more said about repentance.*" A real experience in this line awaits the soul, the church, and people who will come thus before God.

Let us as leaders, if we are leaders, be not afraid of the penitential altar. The Honorable Columbus Roberts, above mentioned, is a leading man in a large Baptist Church, moderator for many years of the Columbus Baptist Association, and a long-time "great leader" in Georgia.

If we go up to Denver, recognizing our need of God, realizing our own weaknesses, wrong-doings, and failures, and in repentance call upon God in all earnestness and sincerity, then are we on our way up into light, victory, and power. Our Conference will be a time of blessed revival—revival that will overflow and sweep over our churches for years to come. "Revive thy work in the midst of the years," and then "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

SABBATH SCHOOL LESSONS

Occasionally a request has come for something in the Sabbath Recorder on the Sabbath school lessons. It has not been found feasible under present conditions to do this. The Helping Hand is a Seventh Day Baptist

quarterly dealing helpfully with the lessons, week by week, and is available at the Sabbath Recorder office on request, at sixty cents per year.

A suggestion has recently been received, however, that we believe is practicable. We will try it out for a quarter, and if reactions are favorable, continue it. So, in this issue, following the "meditation" for Sabbath day, will be found the title of the Sabbath school lesson for that day, together with the Scripture references, including that of the Golden Text.

FARINA CELEBRATES

Three quarters of a century is seventy-five years—for a church or a person. For so many years well lived and used one may well be glad. The Farina (Ill.) Seventh Day Baptist Church celebrated its seventy-fifth anniversary June 27, 28, 1941.

The writer has before him the program of this celebration, its helpful "Litany of Thanks and Praise," the account of the celebration written up in the Farina News, and an attractively printed sixteen-page mimeographed history of the church prepared by Stella Crosley and Lena Wells for the occasion.

The services were well attended, with thirty-four "away" guests reported. Two former pastors, Rev. Leslie O. Greene of Albion, Wis., and Rev. Willard D. Burdick (retired), Milton, Wis., preached the sermons respectively on Sabbath evening and morning. Two sons of a former pastor—Rev. Lely D. Seager of sainted memory—rendered the song, "My Heavenly Home," the words of which were written by the father and mother, the accompaniment played by the latter. The "Old Choir" sang "Beautiful Zion."

On Sabbath afternoon Lena Wells read the historical sketch mentioned above. A "reminiscence period was entered into heartily and many amusing events as well as tear-provoking recitals were given." One celebrant only was present at the organization. Ray Coon at that time was six years old, and "the thing he remembered clearest was the two-hour long sermon preached by Elder Andrus." The Lord's Supper was celebrated, conducted by Pastor Claude L. Hill, assisted by Rev. Willard D. Burdick.

From the sketch we learn that the history of the Farina Church began in 1861, when the Anson Goodrich family and "at least two other men" arrived from Milton, Wis. Later others came, and the colony by 1865 was

holding regular religious meetings on the Sabbath in a private home. By 1866, others had arrived, and a hall was rented. The church was finally organized April 14, 1866, the sermon was preached by Elder Leman Andrus, the consecrating prayer made by Elder L. M. Cottrell, the charge given by Elder C. M. Lewis, and the hand of fellowship in behalf of the denomination given by Elder Andrus, with the members joining hands in a circle. Elder Halsey Stillman closed the service by reading the closing hymn and pronouncing the benediction. Sixty-four names are given as constituent members.

In the spring of 1867, a church building was begun. By July it was occupied for worship, though not completely finished for several years. The historical sketch recounts many interesting experiences of hardship, joys, and carrying on through pioneer days. During the seventy-five years the names of six hundred sixty persons have been written on the church records and the ministry of sixteen different pastors has brought help and blessing. "As we look back," says the historian, "on the faithful, laborious, and oft-times discouraging work of these ministers, we feel that we owe to them a great debt—more than money can repay."

Broad-minded ecumenical fellowship has been shown by the church in sharing its building at times with other denominations, and in its pastors helping others in times of need and in carrying on missionary and evangelistic services in neighborhood communities.

Seventy-five years is a good start for a live church, and under the leadership of a beloved and consecrated pastor bids fair to live and advance far the kingdom of God in the years to come. "We look toward the century mark," wrote Mr. Orra Rogers of Plainfield, N. J., to whom in his early years the Farina Church meant much.

We congratulate Farina—church, people, and pastor. "Well done, good and faithful," servants, continue on in the joy and service of your Lord.

HOUSING AT DENVER CONFERENCE

The Housing Committee for General Conference in Denver, August 19-24, 1941, believe that they have accommodations that will meet most requirements of those attending. This committee would be glad to know, at the earliest possible date, the wishes of dele-

gates and will try to satisfy them as far as possible.

There will be a very limited number of free rooms in the homes of members of the church, as there are only twenty-four homes in the city represented in the church. These, of course, will be filled to full capacity with relatives, near friends, and delegates.

There is a trailer camp about one mile from the place of meeting, where trailers may be accommodated, and a few tents may be pitched on the grounds back of our church building, also one mile from the place of meeting.

Tourist cabins and courts from two to three miles south or west from the place of meeting, that are not through heavy traffic, can be rented at about the following rates, depending upon accommodations desired: two persons \$1 up; four persons \$2 up; six persons \$2.50 up. In some cases rents are a little less by the week. If enough of our people desire this type of accommodation, and will let us know long enough in advance, we may be able to charter an entire camp for the use of our people during Conference. Most cabins and courts have cooking facilities.

Hotels that we can recommend, some of them within easy walking distance from the Broadway Baptist Church, Conference headquarters, Lincoln Street, between Second and Third Avenues, may be had for \$1 up. Downtown hotels at slightly higher prices, are easily reached by street cars.

Write us, stating type of lodging desired, giving us the number, sex, and ages of your group, and when you will arrive, and we will try to have your accommodations ready for you.

Orsen E. Davis,
Chairman of Housing Committee,
40 Kalamath Street,
Denver, Colo.

MISSIONS

ADDRESS

By Professor Esle F. Randolph

(Delivered Missionary Hour at recent session of Eastern Association)

Home Mission Fields: Their Needs and How to Meet Them

The Master definitely emphasized the home field when he said, First at Jerusalem and then to the uttermost parts of the world. Why at Jerusalem—the home field? There

may have been many reasons why he said, First at Jerusalem. To be sure, the gospel was to be preached first to the Jews and then to the Gentiles; but it was essential that the apostles should build up a strong church in Jerusalem, and in so doing gain that experience which was so essential to the great movement which they were launching. That church was to see its members scattered far and wide, carrying with them the gospel of the risen Christ to all with whom they came in contact. These heralds of the gospel were made strong, matured, if you please, in the home church under the teaching and preaching of the apostles who had been with the Christ.

Our recent Sabbath school lessons have given us a vivid insight into the problems of the home field. First at Jerusalem, then again at Antioch where Barnabas, a godly man, felt that the needs of that church were such that he must have the help of Saul of Tarsus, whom he sought. Barnabas was wise enough to realize that the needs of the church at Antioch required the wise and learned Saul to guide the workers—the teachers who were ready to follow real leadership. Saul, you remember, was schooled in all of the learning of his day, was a devout follower of the Jewish religion up to the time of his miraculous conversion. Now he had a call to help solve the complex problems that beset the church at Antioch.

Just what all of the problems were we can only imagine, for here were gathered together in that large city, peoples of religions and nationalities many and various. Human nature has not changed so much in nineteen hundred years, but that we may be reasonably sure as to some of the problems. The two whose task it was to set matters right and build up the church were that good man Barnabas and the young zealous Saul whose way of life had so recently been changed, and now with all of his pent up energy he threw himself into a great task. For a year the two taught and preached, building up the church. During that time both men matured and seasoned for a still greater field of work for the Master. It is that maturing, that experience, that seasoning brought about by that year at Antioch that I wish to emphasize. Those two men had much to learn, eager and devoted as they were. The church needed to be stabilized and strengthened, to be guided away from any tendency to con-

fuse the new gospel with the former religions followed by new converts. But Saul and Barnabas both had need of that vital experience at Antioch.

So much was accomplished in the way of growth and preparation that the call to go from the home field was heard by the church and by Paul and Barnabas. Now the home field was ready to send out the missionaries under its auspices and support—a situation devoutly to be wished for in this day and time.

Perhaps the idea of sending out missionaries was not present in the minds of the church when Barnabas and Saul began their work at Antioch, but such a result was only the natural outcome of the development of the year's work done there by teachers and preachers.

First the church responded to the call for material assistance for the church at Jerusalem, sending Barnabas and Saul to see that there was no failure in that undertaking. Barnabas and Saul were the logical ones to go on that mission. They carried money to relieve the needy, the hungry, and destitute brethren at Jerusalem; but that was only just a part of the real purpose of the journey, for who could better comfort and encourage in time of distress and famine than those two, flushed with the success of a wonderful year at Antioch?

A strong church had been built up in Antioch—a church strong spiritually, and well able materially to send out missionaries to other fields.

Here we find the missionary spirit—the call to the church to undertake mission work, and the personal call to the trained, well qualified men who were chosen to go.

Saul, soon to be called Paul, sets out on his first missionary journey filled with the Holy Spirit, ready to face and to endure whatever of hardship might be encountered. Let us not forget that when the Great Commission was given to the apostles they were commanded to tarry at Jerusalem until they be endued with the Holy Ghost. The interval between that time and the day of Pentecost was a period of preparation on the part of the apostles. Here had been a year of real preparation for Paul and Barnabas.

Now all of this may seem far fetched as to the subject assigned me, but to me it points the way to our needs and how to

meet them so far as home fields are concerned.

The problems of the home field today are just as great, and to us surely as perplexing as were those of that ancient day, for all too many of us lack that desire and enthusiasm which were so apparent in that time. A great tide of indifference, if not of unbelief, is sweeping us away from our standards of Christianity.

I repeat, the needs and problems of the home field are today just as great and perplexing as were those of that early day. We are prone to act as if our greatest problem today is financial. Lack of money is hampering work at home and abroad. Our finance committees strive to meet that need by beseeching and urging to greater efforts on the part of church treasurers, and individuals as well, to collect and remit, collect and remit. The story of financial conditions today is not new, and when one pauses to consider, he is forced to the painful conclusion that in so many instances truly first things are not given first place in our planning, and that there is a woeful lack of that vital interest which Paul and Barnabas and the other leaders in the church at Antioch had when Paul and Barnabas were ordained and sent out to other fields to preach the gospel of glad tidings. It is a serious indictment which we make against ourselves, sad but true as a whole, nevertheless.

Life is too easy as compared with that of some other times, and even now we hear, "I am working hard and saving, that my children may not have to work so hard as I am working." That leads to the conclusion that one is apt to excuse himself as having no responsibility for the needs of the denomination, and perhaps not for his local church. He may feel that the little which he can give is so small that it need not be given at all.

It is so true that there are crop failures, employment is so unstable, sickness comes, and many other reasons might be offered in justification of apparent lack of vital interest in home missions.

The Missionary Board is faced with the task of carrying on at home and abroad—at home in pastorless churches or helping to hold a pastor by contributing a small sum

toward his meager support, and on other fields where missions are already established. The board depends upon what I term the home field for money and men to carry out its entire program. I read recently a report made by a native mission worker on a foreign field, in which he said, "It will be far better to have the board send us just one really active, alert, and able man than to send ten mediocre workers. That will permit you to support the one man in such manner as will win the respect and good will of those whom he wishes to win for Christ." It is just as true, if indeed not more so, as regards the home mission field.

A real spiritual awakening, a real revival in all of our churches will aid tremendously in meeting the needs of the home mission field. Out of such an awakening should come workers with mental, moral, and spiritual equipment to man our home field, who would wage a heroic battle to strengthen and enlarge all of our churches at home and abroad.

Such a condition will do more to convince our youth that true happiness in life is attained only by a vigorous cultivation of Christian graces. Our future as a denomination depends very largely upon the degree of success that we attain in establishing that Christian character in our youth which makes them loyal to the Sabbath, the Master, the church, and denomination.

We do need many virile, trained evangelists who will man our home field, and by the forceful preaching of the simple story of the lowly One of Nazareth win a vast multitude to his service. No worthy cause can long prosper without loyal, enthusiastic supporters coming on to take the place of those who have borne the heat and burden of the day as they pass from their labors. The ranks of the faithful supporters thin rapidly at times. The ranks must be filled by recruits from our home fields, or our missions will be closed and our tale will be told.

We have the youth, we have the cause, we see the need. Let these be the inspiration for a renewed and far greater effort to a new growth in all of our work for the Master.

"The success of a man depends less on his talents than on his character."

DAILY MEDITATIONS

(Prepared by Miss Marjorie J. Burdick, Milton, Wis.)

Sunday, August 3

Read 2 Chronicles 29: 1-6, 10, 20, 25-30.
"And they sang praises with gladness, and they bowed their heads and worshipped."

Can you name two of the three hymns used in worship yesterday? How many of them can you sing? Were they a definite part of your worship?

Worship, they say, is not complete unless it finds expression in the work, play, or other phases of your daily activities in the week that follows.

Hymns should be a vital portion of our participation in worship. To do this we must consider them and truly worship through singing them.

Prayer—For the songs that so fully express our praise to Thee, we give thanks. May they inspire us to better service in Thy cause. Amen.

Monday, August 4

Read Psalm 92: 1-5.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Consider your church hymnal. Are you well acquainted with it? Can you give the name of it, or is it just the "green hymnal" or the "brown book"?

What design is there on the cover? No doubt a symbol may be found on the cover, the title page, or elsewhere in this book of sacred songs. Can you give its meaning? It is there to stimulate your worship as you hold the book before you turn to the hymn to be sung. Think on it.

Prayer—As men and women have spent hours in the preparation of an attractive hymnal in keeping with the true spirit of worship, may we consider it as a token of their love for Thee. May it be an aid to true worship. Amen.

Tuesday, August 5

Read Psalm 105: 1-5.

"O give thanks unto the Lord; call upon his name: . . . Sing unto him, sing psalms unto him."

Turn to page 65 in your imaginary, or real, hymnal. You find there a hymn. It is more than a hymn, for it has many stories to tell you.

First, let us consider why it is on page 65. The compilers of a hymnal usually arrange the hymns in groups. You find hymns of praise together, also those concerning the

birth of Christ have their section, and those of his resurrection another.

Some of these things are but the mechanics of your hymnal, yet back of it all was purposeful planning that you might find worship aids throughout the entire book.

Prayer—We thank Thee for the sincerity and earnestness of the Christian leaders who have prepared all details of our hymnals with such care. Amen.

Wednesday, August 6

Read Psalm 145: 1-4.

"Great is the Lord, and greatly to be praised."

Many hymnals give information concerning each hymn that is of value to him who wishes to consider who wrote the words, who composed the music, when they were done, the name of the tune and its meter.

The well-known hymn, "My Faith Looks up to Thee," was written by Ray Palmer in 1830 (upper left of hymn), while the music for it was composed in 1832 by Lowell Mason (upper right of hymn). The tune is "Olivet." The words and music seem well suited to each other, but with some hymns some people like one tune better than another. Then the meter will help one decide to what other tune it might be sung. There are certain words that seem to belong with an established tune, although they were not written one for the other.

Prayer—Dear Father, we thank thee for thy inspiration in words and music to the hearts of Christian poets and musicians. Amen.

Thursday, August 7

Reread Psalm 145: 1-4.

"One generation shall praise thy works to another, and shall declare thy mighty acts."

A hymnal is a book of the sincere heart worship of men and women of many generations. Here you will find words from worshipers of Bible days set to more recent music, thoughts from the early Christians, but most of the poems were written by authors who have lived since 1600.

The music, too, comes from different periods in history; a few dates are in 1600, but more are either in the eighteenth or nineteenth centuries, with a few more recent.

When we sing hymns we are joining our voices with those of holy people of all ages in a mighty chorus to the one God.

Prayer—May one generation praise Thy works to another, and declare Thy mighty acts in songs of praise. Amen.

Friday, August 8

Read Exodus 16: 22-26.

"Tomorrow is the rest of the holy sabbath unto the Lord."

As we prepare for the Sabbath in homes, in offices, and elsewhere, let us prepare for the holy Sabbath spiritually. "Tomorrow is the sabbath."

We like to sing songs and hymns of praise in our worship with others. It is helpful to know that we are worshipping with Christians of the ages. We have a few hymns which we sing, with which we can say, "We are singing this song with Seventh Day Baptists through the centuries."

When we sing, "Another six days' work is done. Another Sabbath is begun," or "Majestic Sweetness sits enthroned," we join our voices in praise with all Seventh Day Baptists since the time when the Stennetts of our church in England wrote those words two hundred to two hundred fifty years ago.

Prayer—Father, we thank thee for the early Seventh Day Baptists in Europe and their love for good music. We praise thee through the beautiful thoughts which they expressed. Amen.

Sabbath, August 9

Read Matthew 15: 29.

O Sabbath rest by Galilee!

O calm of hills above!

Where Jesus knelt to share with thee

The silence of eternity,

Interpreted by love.

—John G. Whittier.

This verse may be sung as fulfillment of duty as one of a group of worshipers, or it may be rendered in devout worship. There is a desire on the part of some to "break forth" into a Sabbath song of praise. We find a few suitable verses written for Sunday which express our longings, but for ourselves we can raise our hearts and voices in praise to him through the words of that beautiful hymn, "God of the Sabbath," written by President Wm. C. Daland.

We need more good Seventh Day Baptist hymns to give expression to our love for the Sabbath through song, and to help sing the Sabbath into the hearts of our young people.

Prayer—We thank thee, heavenly Father, for this day and for all it meant to Jesus of Nazareth. We sing praises for the Sabbath. Amen.

SABBATH SCHOOL LESSON

Consistent Christian Living.

James 1: 17-22; 2: 14-17; 4: 13-17; 5: 12 (Read whole book of James).

Golden Text: James 1: 27.

W O M A N ' S W O R K

WORSHIP PROGRAM

Obedience to God

Call to worship: "God is a Spirit. Let us worship him in spirit and in truth."

Hymn: Breathe on Me, Breath of God.

Scripture: Psalm 119: 1-18.

Meditation:

Obey my voice, and I will be your God and ye shall be my people and walk ye in all the ways that I have commanded you, that it may be well unto you.—Jeremiah 7: 23.

And oft, when in my heart was heard
Thy timely mandate, I deferred
The task, in smoother walks to stray;
But Thee I now would serve more strictly, if I may.

Pray him to give you what Scripture calls "an honest and good heart," or "a perfect heart"; and, without waiting, begin to obey at once with the best heart you have. Any obedience is better than none. You have to seek his face; obedience is the only way of seeing him. All your duties are obediences. To do what he bids is to obey him, and to obey him is to approach him. Every act of obedience is an approach—an approach to him who is not far off, though he seems so, but close behind this visible screen of things which hides him from us.—Newman.

As soon as we lay ourselves entirely at his feet, we have enough light given us to guide our own steps; as the foot-soldier who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.

—G. Eliot.

Silent prayer.

Hymn: O Love That Wilt Not Let Me Go.

Closing prayer: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

GENERAL CONFERENCE

Denver, Colo.

August 19 to 24, 1941

Will all those who are planning to attend Conference, or think they may attend, send their names at once to the chairman of the local housing committee, Orsen Davis, 40 Kalamath Street, Denver, Colo., stating type of housing desired—a private home, tourist cabin, or hotel. If a family or group desire to be together, give details as to number, adults, children, etc. In most cabins light housekeeping may be done, such as the preparation of meals. See page 64 of this Recorder for fuller details.

IN GOOD FAITH

The Dignity of Man

By Rev. William Kernan

(Director Christian Institute for Democracy)

Christians believe in the dignity of man. Our position is that man is made in God's image, created "a little lower than the angels," and crowned "with glory and honor."

Man is not just another manifestation of nature, different only in *degree* from other created things. He is different in kind from all other created things. He is above nature, not its slave. Our Lord came to redeem man, and to restore him to his rightful place in the kingdom of God.

A Christian society must take account of these fundamental facts about man before it takes account of anything else. That is why a Christian society must guarantee to every man the rights with which God endows him at birth; why it must insist that the rights which belong to one, belong to all. Otherwise, we sin against the nature of man.

In America, our basic principles do guarantee these rights without discrimination because of race, creed, or color. Men, we say, are equal with respect to their rights.

We do not mean, of course, that men are equal with respect to their *talents*. However, the truth remains that unless we live in a country where every man's *rights* are recognized, guaranteed, and protected, some people who do not enjoy this status, will suffer. They will be victims of injustice and persecution. They will not be able to develop such talents as they may possess. Without rights, which open the gate to opportunity, we cannot develop talents.

But, because we live in a country which has sought to guarantee and to protect the rights of all, we have been blessed in America by the talents of former Chief Justice Hughes, a Protestant; we have been blessed by the talents of Chief Justice White, a Roman Catholic; by the talents of Mr. Justice Cardozo, a Jew; by the talents of Miss Marion Anderson, a Negro.

Men—all kinds of them—have enriched our common life. They have all made America. They *are* America. And this has been made possible because we have built America on the Christian conception of what man is by origin and nature; God's child, made in his image, above nature, created "a little lower than the angels," crowned with "glory and honor"—a creature so precious in God's

sight as to be the object of his love and the great salvation which he wrought in Jesus Christ.

Christians must keep America true to this Christian conception of man. To do that means to preserve democracy as a practical expression of Christianity. To do that means that we can never accept Communism or Fascism, for each of them degrades man and denies his dignity.

415 Lexington Avenue,
New York City.

YOUNG PEOPLE'S WORK

TODAY

(Meditation submitted by Miss Mary Margaret Hummel)

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matthew 6: 34.

I think Robert J. Burdette must have had this verse in mind when he wrote: "There are two golden days in the week about which I never worry—two carefree days sacredly free from fear and apprehension.

"One of these days is yesterday. Yesterday, with all its cares and frets, all its pains and aches, all its faults, its mistakes, and blunders, has passed forever beyond my recall. I cannot undo an act I wrought; I cannot unsay a word I said. All that it holds of my life—of wrong, of regret, and of sorrow—is in the hands of the Mighty Love that can bring honey out of the rock and sweetest water out of the bitterest desert. Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine—it is God's now.

"And the other day that I do not worry about is tomorrow. Tomorrow, with all its possible adversities, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond my mastery as its dead sister yesterday. It is a day of God's. Its sun will rise in roseate splendor or behind a mass of weeping clouds, but it will rise.

"Until then, the same love and patience that held yesterday holds tomorrow. Save for the star of hope and faith that gleams forever on the brow of tomorrow, shining with tender promise into the heart of today, I have no possession in the unborn day of

grace. Tomorrow is God's day. It will be mine.

"There is left for myself, then, but one day in the week—today! And man can fight the battles of today. Any man can resist for just one day. Any woman can carry the burdens for just one day. It is only when we willfully add the burdens of those awful eternities, yesterday and tomorrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of today that drives men mad—it is the remorse of something that happened yesterday and the dread of what tomorrow brings. Those are God's days—leave them with God.

"Therefore, I think and I do and I journey but one day at a time. That is man's day. Dutifully I run my course and work my appointed task on that day of ours, and God the Almighty and All-loving takes care of yesterday and tomorrow."

THERE LIES AHEAD

(Excerpt from the Sunshine Magazine)

The world today is waiting for people out of step—men who dare think, men who refuse to be grasshoppers, men who dare stand on their own feet. The world said, "The earth is ruled by the mighty." But a young Galilean said, "Blessed are the meek: for they shall inherit the earth." He lived in an empire of power, possessions, and pleasure; but he said, "A man's life consisteth not in the abundance of the things which he possesseth." So they organized a mob and crucified him—a young man of thirty-three. What happened? Empires were lifted off their hinges. The course of human history was changed. New standards of life were established.

There are people who fail because they are afraid to make a beginning; who go to bed tired because they spend the day looking for an easy job; who cannot tell what they think about anything until they see what the morning paper has to say about it.

Since when has youth demanded security? Youth has always cried for opportunity, for the chance to prove itself. The land of Canaan stretches before you, but if you want it, you will have to work, live more masterly, accept more disciplines, learn greater self-control, and make far greater demands upon yourselves than any generation has ever done before.

GET BUSY!

We may find a little sunshine when the clouds have hid the sun; In the depths of disappointment we can have a little fun.

Have you tried to do something for your home or your community during this month of July? If you haven't, you have only a few days left to get something started. I've seen so many good turns done during this month, that it seems a terrible bit of procrastination not to have done some one thing that we can point to and say, "I helped to do that."

Out here in the country, this is a busy month. It has included the harvests of grain and hay here in West Virginia, but a group of boys has found time to come to the church to help get the swimming hole ready for our associational camp. Let's each accomplish something. Get busy!

Maybe you have tried but some one or some circumstance got in your way. Perhaps it destroyed all your plans. Things work out that way quite often. Have you ever heard this: "Defeat isn't bitter if you don't swallow it"? It's a true statement. If you're sure you're right and still you are stopped, try it on some other tack. But get something done. **Get busy!**

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

ORGANIZATION OF ROANOKE CHURCH

The organization of the Seventh Day Baptist Church of Roanoke, W. Va., was on this wise: The number of members of the Lost Creek Church in that section had increased to ten, and there were two who had not been baptised but had been converted and kept the Sabbath. One of these said to me that he thought the Seventh Day Baptists in that neighborhood ought to have a house of worship, and if I would draw up a subscription, he would circulate it and build the house. I said, "And have it deeded to the Seventh Day Baptists?" and he said, "Yes." He was a convert to the Sabbath, whose name was John J. Hevener. (There had been an effort to build up a church in the neighborhood that had failed). I said to him, "John, do you really mean that?" He said he did, and we went to Richard Bond (the

PASTORATE OF THE LOST CREEK CHURCH

About this time we organized the South-Eastern Association. About the year '68, I became so worn and out of health, I decided it was not best that I should accept the care of the Lost Creek Church longer (our election for pastor came annually), and when the committee that waited on me made their report to the church, all faces looked sad. I broke the silence by saying, "I move that we call Eld. Jacob Davis to be our pastor." The motion prevailed. Then I said, "Now brethren, Elder Davis cannot serve you as I have done. His circumstances will not permit him to do it." I gave the reasons why, and we voted him a given salary and appointed a committee to wait on him and ask him if he would accept the pastorate at the salary. He did so, and I continued to preach for the church the fourth Sabbath in each month.

The work went on nicely, and my health improved. At our next election, which was by ballot, I was greatly surprised to learn that I was again elected pastor. The committee appointed to wait on me were three bright, young men, and I said to them if the church would decide what they ought to give me for the year's service, I would take what they decided they ought to give and accept the work. When I had withdrawn, one of the committee said, "Suppose we each set down the sum we think the church ought to give the pastor for his work per year, add the three amounts together, divide the product by three and whatever the quotient is, recommend this amount to the church as the salary of the pastor." This was agreed to, though the committee differed widely, and the quotient amounted to . . . dollars and cents, and the amount thus reached was recommended, adopted by the church and became my fixed salary so long as I was pastor of the church.

(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.

"Cheerfulness is what greases the axles of the world: some people go through life creaking."

first one that observed the Sabbath in the neighborhood), and told him what we proposed to do. He said that he would give the beautiful lot where the church stands, and do what else he could to help on the enterprise.

I soon wrote the subscription, and John began soliciting subscriptions. At my next appointment which came once a month, as we went to the large shade tree near the river and a little school house (I preached under the tree in pleasant weather and otherwise in the house), John invited me to leave the path and go with him to see the nice lumber he had on the ground for the church. After viewing the lumber, John said to me that he wanted to be baptised. At the meeting that day after the sermon, I gave opportunity for anyone who wanted to be baptised to come forward. John came. When I began the examination, he said, "I believe that Jesus is the Christ." I replied, "If thou believest with all thy heart, thou mayest." We went down into the river and did as the Lord had commanded.

Our appointments under the large tree were attended, especially on Sunday, by good audiences. We only had (as I remember it), two or three more appointments under the large tree, until I received a notice from John that the "Seventh Day Baptist Church of Sabbatarian Valley was ready to be dedicated," and he wanted to know just when we would do it. Some time after the dedication at one of my appointments (which were kept up monthly), the question of organizing a church there came up, and we called the Sabbath-keepers together at Reuben Hevener's to counsel with reference to doing so. A resolution to call a council from the churches to consider the propriety of organizing a church, if it was thought best, was introduced, and I said we should know first who would be the constituent members. John and his brother declined and the resolution was lost. Then John arose and said it was his hope when he built a house of worship, that we who belonged to the church would organize a church there, and, with tears flowing from his eyes, plead that the church was needed and ought to be organized. This speech turned the scale and we reconsidered the resolution. The council was called and the church organized. (Later John and his brother both joined the church and are among its staunch supporters.)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Last night I was reading the Sabbath Recorder and that gave me the idea to write you.

My brother and I were making a little newspaper on the typewriter and I thought I would write to you on it. I can't think of anything to write about so I will write you a story.

Once there was a little boy that was very, very good and a little boy that was very, very bad. The little boy that was good loved everybody, even the bad boys and girls; and the boy that was bad hated everybody, even his mother and father, his sisters and brothers. The bad boy's name was Jack and the good boy's name was Bobby.

One day Bobby was going over to Jack's house to see his brother (for nobody ever played with Jack). When Bobby went into the house Jack caught him by his legs and took him home. The next day at the same time, for that was his regular time, Bobby tried it again. This time he went in the back door, but Jack hid behind the front door. This embarrassed Jack very much.

(To be concluded next week)

Woodville, Ala., Betty Butler.
Glendale Farm

Dear Betty:

You did not sign your name so I signed it for you, feeling pretty sure that I have signed the right name, since I know your home is in Woodville. I am glad you have written a story, and it starts out like an interesting one. We'll be anxious to hear the rest of it. Are you going to have a story in that newspaper of yours? I know you will have fun typewriting your newspaper.

I must make my letter brief, as I have quite a number of letters this week.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I had occasion to have a Sabbath Recorder at Bible school one day, so I told the children about the letters on the "Children's Page" and suggested that they might write to you. I am sending these letters as written.

Yours truly,
Mary B. Sutton.
425 Center St.,
Dunellen, N. J.

Dear Mrs. Greene:

I am in Vacation Bible School. We have learned many Psalms and verses here and have had fun doing it. Our teacher is Mrs. Sutton. She is the wife of the pastor who started this school. We lived with him for about three years, or until he got married. Then we had to move. Now Pastor and Mrs. Sutton live in Dunellen, N. J., and we live at 1087 Arlington Ave., Plainfield, N. J.

Sincerely yours,

Robert Buten Hunting.

(Son of Ruth and Everett Hunting.)

Dear Robert:

This is to say thank you to both you and Mrs. Sutton for your letter, and also thank you to Mrs. Sutton and the other children for their letters. How glad I was to receive them all.

Of course your parents have told you that I know them well, but perhaps they didn't mention that I knew them both when they were no larger than you are now. And I know you, too, though perhaps you don't remember me.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

Monday was music day in Bible school, and I played the drums. We are having lots of songs and Psalms. Wednesday is music day again, and Thursday there is going to be an exhibit. Friday we're going on a picnic.

Peter Lewis.

(Son of Mary Bond and Donald E. Lewis.)

Dear Peter:

You are another boy whom I remember well, though I'm sure you are much larger than when I saw you last. Your parents will tell you that Pastor Greene and I enjoyed a pleasant visit in your home in Washington, though you may not remember it. And they will tell you, too, that I knew them when they were just about your age.

Please tell Clara, Joyce Ann, and Gloria that their letters will be in the Recorder next week.

Your true friend,
Mizpah S. Greene.

RAIL RATES TO CONFERENCE

Here is a little more information concerning railroad rates and accommodations which will be available for any who may wish to go by train to the General Conference at Denver. I have delayed writing until somewhere near the time for decisions to be made. In my last letter I mentioned that the routing from New York to Chicago would probably be over the Pennsylvania and then over the C. M. and St. P. and U. P. Since then I have had a conference with a Mr. Christ of the B. & O. and find that the following schedule could be used to good advantage over the latter road:

Lv. Plainfield 7.30 p.m., Sunday, on the Shenandoah
Lv. Philadelphia 8.49 p.m.
Lv. Washington 11.50 p.m.
Ar. Pittsburgh 7.23 a.m., Monday
Ar. Chicago 4.40 p.m., Monday
Lv. Chicago 5.30 p.m., Monday, over Burlington "Zephyr"
Ar. Denver 8.30 a.m., Tuesday

The following is quoted from Mr. Christ's letter to me: "The round trip coach fare from New York to Chicago is \$27.25. Using sleeper from Washington to Pittsburgh the additional rail fare would be \$4.65, and the lower berth Washington to Pittsburgh would be \$2.65. Return trip, would suggest that the party leave Chicago on our Streamlined Capitol Limited at 3.05 p.m., arriving at Akron, Ohio, at 11.29, Washington, 8.40, Philadelphia 11.31, and Plainfield 12.47, using sleeper from Akron to Washington. Here the additional rail fare would be \$5.10 and the lower berth \$3.15, giving the round trip rate of \$42.80 New York to Chicago, including round trip lowers as listed above.

"In comparison, the round trip first class rate New York to Chicago plus the round trip lower berth is \$61.65. In other words, one may save \$18.85 by using the combination of coach during the day and Pullman at night.

"The round trip first class rate Chicago to Denver via this itinerary of \$35.95 is the cheapest ticket available after the first of June. With this ticket one may ride Pullman all the way or coaches during the day and Pullman at night. In other words, for \$78.75 the delegates from New York City could have round trip transportation from New York to Denver plus lower berth in each direction on the B. & O. and would have to add only the sleeper charged between Chicago and Denver and Denver and Chicago. Using this schedule, however, it would be necessary to change cars

at Chicago rather than to operate through to Denver, over the Burlington's "Zephyr." Free transfer of passenger and baggage is included in a through ticket.

"The round trip first class rate Chicago to Denver, returning via Yellowstone, 21 day ticket of \$49.30 is the cheapest ticket available after the first of June. With this ticket one may use the Pullman all the way from Chicago, or coaches during the day and Pullman at night. Using the Milwaukee Road to Omaha, it would again be necessary to transfer in Chicago; however, here again transfer is included in the through ticket.

"Of course, on both of these schedules, the rates would be less, depending upon where passengers boarded the train, and upper berth accommodations would be cheaper than the lower berth."

D. N. Inglis.

Milton, Wis.

OUR PULPIT

A COMMUNION TALK

By Rev. E. A. Witter

Adams Center, N. Y., July 5, 1941

Since the communion service of the Church is of so great importance to every child of God, it seems highly important that we give a little thought to its nature and meaning.

It was a very simple thing that Jesus did to erect an ever enduring memorial to his life service and to his death.

There was no beating of drums or blare of horns to stir the memory of the victor. Just listen to Matthew 26: 26-28.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, shed . . . for the remission of sins."

Can you imagine a more simple, quiet, humanizing erection of a memorial than this? It was not for the arousing of noisy demonstration of loyalty; but rather the stirring to its very depths the spirit of man to a consideration of the nature of Christ's mission. "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

I fear we often fail to appreciate the nature and the value of the communion service.

I have recently read a little story that I wish to bring to you this morning in part. It is said that as a certain lady was visiting a friend, she became much interested in a small son when she found he had rigged up a wireless set in his room. One day she saw him tearing this all out. She inquired why he was doing this; he said, I can hear all about my home and the neighborhood, but I want to get a wider field. I have been told that if I will unwind these wires and boil them in oil and rewind them tightly, I will get the wider field. His efforts were quite successful.

I think there is a worth-while lesson here for us.

How about our lives? If they are not as satisfying as we would like to have them, if we are not able to hear the still, small voice in its direction, day by day, why not unwind the wires of the past life and rewind them closely about Christ? If this were done, I am certain that many a soul would find a new joy in, and a new appreciation of, the communion service.

There are some who have friends who are worn out; they are exhausted in nerve, weary and spent in spirit. What is the counsel given them? "Get away to the mountains or some quiet place by the sea and you will find the recuperation desired. You will be a new creature." Not a meaningless counsel. But it is certainly sure, "that better than the glory of the mountains, the seashore, or the glory of life in Florida would be the climate of Christ's companionship, and the fragrance of Christ's love, and Christ's blue sky of heavenly hope bending over their souls and the song birds of joy in their hearts and Christ's peace that passeth all understanding" enveloping their lives, than can be found *alone* in California or by the sea.

If the love of Christ possessed the heart in fullness, it would be easy to live the Christian life. His precepts would be easy and his paths would be a delight.

I wish to close this talk with the words of the Apostle Paul. "Finally, brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are lovely; whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Let the love of Christ and his grace and mercy possess your souls, and peace and contentment will be yours.

THINK ON THESE THINGS.

DENOMINATIONAL "HOOK-UP"

Boulder, Colo.

A large delegation came from Denver to be present at the April quarterly meeting. It is a happy time when our two churches get together. Few realized, as Pastor Sutton brought us his usual fine message, that he really was a sick man. He entered the hospital the next Wednesday for a serious operation, and was there several weeks. He is at home at this writing and, while not as strong as usual, he is well on the way to recovery. At this quarterly meeting the young people of the local church brought a fine program for the afternoon session at two-thirty—their topic being "Gardens of the Old and New Testaments." This was well presented. Dorothy Davis, the president of the Christian Endeavor, presided at the meeting and the young people had sub-topics, which were well chosen.

During the quarter we observed Loyalty Sabbath—making use of the programs furnished by our denomination. The songs are to be pasted in the backs of our church hymnals for future use. The song, "This Is the Holy Sabbath Day," has been placed in our hymnals and is often used.

As suggested by our board, Pastors Coon and Sutton exchanged pulpits one Sabbath, and again Pastor Sutton gave us a fine sermon on things of interest in our missionary fields—both home and foreign.

Pastor Sutton is opening our Rocky Mountain Young People's Camp at the Hummel ranch at Lee Hill. He is to be assisted by his son, Rev. Trevah R. Sutton. Our young people from both churches are looking forward to camp and will greatly enjoy having Trevah with them. Our former pastor, Rev. Ralph Coon, will be greatly missed and a lump comes in our throat when we remember he will not be there. Many of our people know that money has been given by those of the denomination who are interested in this work, to make this a permanent training camp for our young men and women who want to give their lives to the Lord's work. The men of our two churches built a new building last year—the money being given by these two groups. This year money has been provided and another unit has been added. This is to be the dormitory for the boys. The men of the Denver Church have done most of the work on this building, while our men have been blasting a hole and building a deep pit

that will house the light plant that Paul Hummel is donating to the camp. This plant runs on battery and it must be deep in the ground to avoid freezing. There is still need of money to build an assembly hall—plans calling for a huge fireplace at one end to take in logs, of which there is an abundance.

We can only hope and pray that the young men and women who come to this camp in August may receive as great inspiration as have those who have had that great privilege in former years. We can only ask for you the same blessing that we have experienced when on going to "Sunset Rock" at the evening hour we stood in the very presence of Him who said, "The heavens declare the glory of God; and the firmament sheweth his handy-work." May you indeed feel his very presence as the sun sinks to rest. We have come to feel that this is indeed holy ground. And we know Pastor Ralph Coon will be thinking of us and you and praying for both camps, for it was one of his heart's interests. And we pray for him as he takes up his work with a new group. They are very fortunate.

Our Vacation Bible School closed a most successful fourteen days' session on the evening of June 20, with as fine a program by the children as has ever been presented here. The school this year was most ably supervised by Miss Mary Margaret Hummel, assisted by three faithful teachers and two assistant teachers, and the pastor of the Evangelical Church who had charge of several assembly programs; and when Mary Margaret had to take up her studies in the University of Colorado summer school, Mr. Schroeder very willingly took over her class for the last four days. The teachers were Mrs. Mary Andrews, who left her duties at home to help; Marilyn and Barbara Davis, who did not look for employment until the school closed. The assistant teachers gave much valuable help. They were Jennie Coon and Leota Steel. Mary Margaret was graduated from the home economics department at the State College of Agriculture at Fort Collins, Colo., and is taking advanced work at the university at Boulder, this first term. We feel deeply indebted to her for her willingness to take over the work of our Bible school, for without her help it would have been impossible to have held it this year.

Because of the sudden and serious illness of our pastor's little daughter Ruthie, he and his family were long delayed in making the trip to his new field of labor at Ashaway, R.

I. So he was able to assist in the opening of the school and present some of the assembly programs. It was a great joy to him to see those who had been enrolled in the lower classes when he started the school, some eleven years ago, capable of stepping in and taking over the supervision of the school and teaching the classes.

Others to whom we are especially grateful for their willing services are Francis Saunders, who gave several assembly programs; Lila Saunders, who assisted each day with the music; Mrs. Rasmussen, who used her car morning and noon to bring the children who lived too far to walk to and from the school. Others furnishing cars were Pastor Coon, Rev. Mr. Schroeder, and Mary Margaret. They were paid two cents per mile for this service. The expenses of the school were met by personal gifts and a collection taken the night of the closing program. The enrollment from nine denominations and those with no church connection was sixty-three. Most of the children made definite decisions for Christ.

Our C. E. society has just elected Miss Jane Hodge as president for the next six months. Though few in number, it would be hard to find a more loyal group of young people. They have recently given another \$5 to the denominational camp; have furnished flowers for the sick and for the funeral of the mother of one of their former members. They greatly appreciate the help of Mr. and Mrs. Francis Saunders; Mr. Edward Rood of Milton, Wis., who is here for summer school; and for the whole-hearted help and co-operation of their sponsor, Mrs. Bayard Rood. They are a group to gladden the heart of any pastor.

Our advisory board has asked Francis Saunders, who is a licensed minister, to fill the pulpit till such a time as we have a pastor. He is bringing us some very splendid sermons.

The work of the Women's Missionary Society is much the same as formerly. We have our program meetings once a month, which are especially helpful this year. The middle of the month, meetings are given over to quilting and doing work on articles for our annual bazaar in December. Recently we gave a bridal shower for the daughter of Mr. and Mrs. Lynn Burdick.

We had plans made for an anniversary party for our pastor and his wife, but the illness of Ruthie prevented that. We presented the gift to them, but the social evening was

not carried out. We are happy that their daughter Doris has a position again in our Boulder School to teach music, and so will be with us another year. It was a great disappointment to us that because of Ruthie's illness she and her sister Marion could not receive baptism and membership into our church, as had been planned. These dear little girls are especially ours, having been born here, and they are very dear to all of us.

Mrs. Orville Rasmussen has again been chosen to be president of the local W.C.T.U. At a recent tea given by them, four of our young people, presented a temperance play. At our program on temperance Sabbath for the Sabbath school, it will be given again.

New members taken into the church since the first of the year are Mr. and Mrs. Charles Brush, Mrs. Gladys Hemminger and son Glendale, and Mrs. Francis Saunders. We have lost one member by death, Mrs. Mildred Sweet.

Will you pray for us that the right man may be led to come to this field as our pastor?

We are looking forward to Conference in Denver in August.

Correspondent.

CONFERENCE TRANSPORTATION OPPORTUNITY

Two lone Sabbath keepers, mother and daughter, wishing to attend General Conference can do so, if two or three round-trip passengers from Washington, D. C., West Virginia, or nearby points are secured. Experienced driver, 1940 Olds' two-door sedan, large trunk for limited amount of baggage. Return immediately after Conference.

Two can be taken for \$30 each, or three for \$20 each for the round trip.

Correspondence relative, should be had at once with Lola B. Maxson, Stuart, Fla.

H. C. V. H.

VISION

By Mrs. Clyde Robe Meredith

I watch the celestial glory of the stars!
How they blink! Like golden eyelids' closing bars
To ward off sleep! Through my mind there is wrapped

In a silken cocoon, sweet memories trapped
Across the years . . . something I can never miss
Unless I find not life's bursting chrysalis
That blooms forth in its sublimity of bliss!
I look again! I gaze, alive with joy . . . I see . . .
The whole of love I sought waiting there . . .
before me!

Baltimore, Md.

I LOOKED INTO THE WEST

I looked into the west one night,
And there in sunset's glow,
Methinks I heard my darling speak
As in the days ago.

The glory of that sunset light
Above the earth's dark crest,
Was like the glory of his smile
As he went toward the west.

His, "Take me, God, I'm ready now,"
And, "I surrender all,"
Have taught me true humility
And peace, whate'er befall.

Some blessed day, by God's own grace,
I'll meet my darling son,
And see my Savior face to face,
When my work here is done.

I pray for strength to faithful be,
To press on toward the light,
For sunset shall be sunrise there,
In Heaven's morning bright.

—Contributed.

'TIS SWEET TO KNOW

By Isabel G. Millard

When morning gilds the eastern sky,
And darkness turns to day,
'Tis sweet to know that Christ is near
To be our guide and stay.

When noontide with its toil and care
Our souls so oft distress,
'Tis sweet to know that Christ is near
To comfort and to bless.

When twilight shades the evening sky,
And darkness comes apace,
'Tis sweet to know that Christ is near,
Supplying love and grace.

And so through all our days of life,
And when we reach the end,
We know that Christ will still be near,
Our Savior and our Friend.

Troy, N. Y.

PLAYING SQUARE

I thought of it once, as I sat by myself
And looked at the boxes that stood on a shelf,
One so large, one so small, with a contrast most grim—
A band box for me and a mite box for him.

I paid for my hat and I paid for my gown
And I paid for the furs that I purchased down town;
And when I returned, it was plain as could be—
A mite box for him and a band box for me.

I tossed in a dime, but it did not seem right;
I could not be proud of that curious sight.
So I took out my check book and tried to be square,
For I wanted my giving to look like my prayer.

—Selection.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., AUGUST 4, 1941

No. 5



West China Relief Convoy Arriving

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