

OBITUARY

It was an impressive and heart-stirring service. Pastor Osborn's sermon topic was "Of Such Is the Kingdom of Heaven." Three of the above parents joined the church by baptism this spring, and a fourth will join later in the summer.

Family Rally Day, and the dedication service for babes will in all probability be an annual event at Shiloh. Correspondent.

De Ruyter, N. Y.

Seventy-four children were enrolled in the Church Vacation School just concluded. Sessions were held for two weeks with the following leaders in charge: Kindergarten, Betty Fox and Lora Parslow; primary, Janet Wood and Dorothy Allen; junior, Mr. Mills and Mr. Merritt. Bible verses were memorized, scrap books were made, scenes from the Bible and nature were dramatized, games were played, and worship services held. A great deal of credit should be given to those who gave of their time to provide leadership for this worthy enterprise. A number of parents and other interested friends contributed eight dollars to the expense. Twelve dollars more is needed, and those who wish to help may hand their offering to Mr. Mills or Mr. Merritt.

At the close of the school a picnic was held Friday, July 18, at Snug Harbor on DeRuyter Lake. A program was given at the close of the school in the Methodist church.

—DeRuyter Gleaner.

MARRIAGES

Crouch-Polan. — Herbert Crouch, son of Mr. and Mrs. Royal Crouch of Nortonville, Kan., and Virginia Polan, daughter of Mr. and Mrs. Guy Polan of Milton, were united in marriage on June 26, 1941, by Pastor Carroll L. Hill, at the Milton Seventh Day Baptist church. The new home is at Milton.

Dickinson-Davis. — Miss Ethel Davis, daughter of Mr. and Mrs. Benjamin Davis, became the bride of Harmon Dickinson, son of Mr. and Mrs. Clarence Dickinson, on June 11, 1941, at the Shiloh Seventh Day Baptist church, of which both are members, their pastor, Rev. Lester G. Osborn, officiating.

Irish-Hall. — At Rockville, R. I., in the Seventh Day Baptist church, July 12, 1941, George Babcock Irish and Blanche Marguerite Hall, both of Rockville. Rev. Harold R. Crandall, a cousin of the groom, officiated, assisted by the pastor, Rev. Wayne R. Rood.

Booth. — Mandane Crumb, the only child of Albertus and Adeline Coon Crumb, was born on a farm near Walworth, Wis., September 21, 1863, and died at the hospital in Harvard, Ill., on July 11, 1941.

She went to school at Big Foot Academy and Milton College. She was baptized on May 19, 1887, and united with the Walworth Seventh Day Baptist Church, later moving her membership to the church in Chicago. She was married to Elnoe E. Booth on March 27, 1902. To them was born one son, Bert, of Chicago. Mr. Booth preceded his wife in death on August 22, 1936. Besides her son Mrs. Booth is survived by five cousins.

Funeral services were conducted by Rev. Carroll L. Hill. Burial was in the Walworth cemetery.

C. L. H.

Greene. — George Rowland, son of Stillman and Amie Ann Crandall Greene, was born September 26, 1862, at Dakota, Waushara County, Wis., and passed away at his home in Milton on Sunday evening, June 22, 1941.

He was married to Elsa Louise Castle on July 28, 1886. To them were born two children: George Rowland Jr., of Sheboygan; and Amie, Mrs. Lyle Millard, of Milton. There are three grandchildren and two great-grandchildren, all surviving. For twenty years Mr. and Mrs. Greene lived near Hancock, Wis., and Mr. Greene and his son were baptized on the same day at Fish Lake by Rev. E. A. Witter. They were active in the Coloma Church, which Mr. Greene helped to build, and from which he never withdrew his membership.

Funeral services were conducted by Pastor Carroll L. Hill. Burial was in Milton cemetery.

C. L. H.

Lykens. — Alice Lupton Lykens, eldest daughter of the late Charles and Beulah Harris Lupton, was born in Bridgeton, N. J., January 19, 1873, and died at her home near Shiloh, N. J., on May 4, 1941.

She received her education in the public schools of Shiloh and at Alfred University. She taught art for a time at Salem College. In 1901 she was married to George F. Lykens, who survives her. Besides her husband she is survived by two sons and two daughters: Donovan E., J. Ross, Mrs. Harold Shorts, and Mrs. Henry Howell; six grandchildren; and two sisters and a brother, Mrs. Wayde S. Allen, Mrs. Earl J. Bowen, and Mr. Harry C. Lupton. At an early age she joined the Shiloh Church of which she was an active and loyal member until her death.

Funeral services were conducted by her pastor, and interment was in the Shiloh cemetery.

L. G. O.

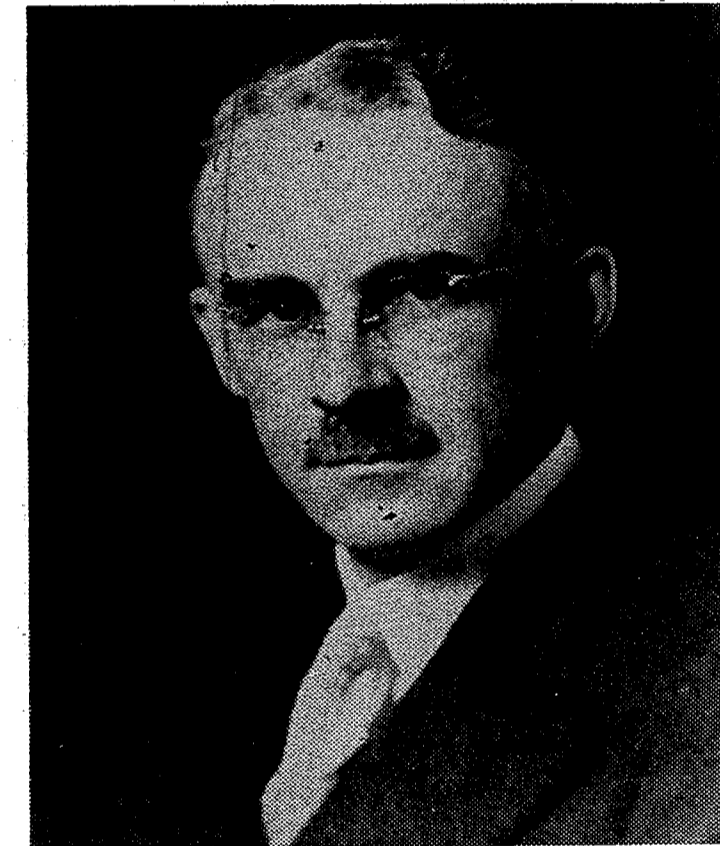
"The Christian Church insists upon the presence of God in human history."

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., AUGUST 11, 1941

No. 6



Rev. Samuel McCrea Cavert
(See "Who's Who" in this Recorder.)

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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
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.

Six Months.....\$1.25

Vol. 131, No. 6

Established in 1844

Whole No. 4,941

EDITORIALS

THE GOOD SAMARITAN

Jesus did not call him the good Samaritan. He was answering a captious question—"And who is my neighbor?" It seems "my neighbor" is the man in need of the help I am able to render him, whether he be near or far.

In the parable are several elements of thinking, or philosophies of life that we see illustrated today. Some years ago we were impressed by a sermon by Rev. Willard D. Burdick as he applied some of the teaching of this parable. From an imperfect memory we recall some of the interpretations he brought out of everyday application.

First, the bandit philosophy, "What is thine is mine," if I can take it. In the dangerous places of the Jericho road the bandits fell upon the traveler, stripped and beat him, and left him half dead. "What is thine is mine," no matter how you feel about it, if I am strong enough to dispossess you. It's a philosophy simple, ruthless, brutal. It may be taken by a process of law or in a lawless manner, and is practiced by nations as well as individuals.

Second, "What is mine is mine," my own, and can be kept by me for my own comfort, ease, and pleasure, regardless of the needs of my neighbors. This is the point of view of the priest and the Levite, men whose profession and service should have made them sensitive to the needs of others. Another has called them "good men according to their lights, but their lights were dim." They were servants and attendants of the

temple; they were correct formalists. Ritual meant more to them than mercy.

Third, "What is mine is thine." Possibly that was the point of view of the inn keeper, especially if he were to get pay for it. Purely a professional attitude, if it were the pay that is looked upon. But in the case of the Samaritan it was totally unselfish. It did not matter that the man was of another race and religion; he was in need, and selflessly did the Samaritan ignore danger to himself or the prejudice of his people, picking up the wounded fellow man, ministering to his needs, and placing him in good care. His good will was further displayed in his pledge to pay whatever the sufferer's care might cost.

Which of these points of view is that of your church, and of you? "What thinkest thou?" Then, "Go," says our Lord, "and do thou likewise."

"WITH GOD"

Faith in God on the part of national leaders in China is manifested in many ways. The other day we were thrilled by Dr. Rosa Palmberg's story of how the Christian religion has affected China.

Some time ago Generalissimo Chiang Kai-shek made a trip into South China to win over to the Chinese cause some of the generals there. In his mission he was highly successful. Later, one of the educational leaders was commenting on this wonderful success of China's great leader and his wife. Madame Chiang in acknowledging the successful venture replied, "Yes, with God."

It does seem that the faith these leaders have and their constant testimony to God's power is as greatly needed in America as it is in China. Do we not too often think, "With my own hands" I have done this, or acquired that—when all the time it is because of and through God's goodness and power we have been enabled to do it? "Yes, with God."

Moreover, we could accomplish much more, one is confident, in our own personal lives, in our church and denomination, were we to look less upon difficulties in the way, and seemingly impossible achievements, and go forward in endeavor "with God." The Apostle Paul had the right attitude when he exclaimed, "I can do all things through Christ which strengtheneth me." Yes, "with God all things are possible."

TWO THOUGHTS FROM THE MORAVIAN

We glean two suggestive thoughts from a recent issue of The Moravian, published at Bethlehem, Pa., and a weekly visitor at the Recorder office. Roy Gram is a busy editor and pastor. His thoughts are always worth passing on.

In writing about church complaints he tells of a pastor who keeps a complaint book. When someone complains of another, the pastor says, "Well, . . . I'll write down what you say, and you can sign it. Then when I have taken up the matter officially, I shall know what I may expect you to say officially." The sight of the open book and the waiting pen produces a definite effect. "I never could sign a thing like that" is the usual answer. The preacher had not written a line in this book for forty years.

Do we too loosely or lightly find fault with others? Would we want to sign our names to some of the complaints we make of brethren in the church? If there is truth and cause for complaint we should not hesitate as honest Christians to sign our names to our statements. One of the values of signing a covenant or pledge is the testimony the name bears to the belief of the signer in the statement made.

"Clerical Hobbies"

The second thought was on clerical hobbies. The value of hobbies is recognized by psychologists and many others. "But a man's hobby and the pastoral office form a peculiar combination." The clergyman's time is so

much at his own disposal, with no time clock to be punched and no overseer but his own conscience, that there is real danger.

It's a fine thing to paint, or use the camera, or do carpentering, or print, or raise prize cabbage. If any of these things absorb a large part of the pastor's time to the neglect of the sick, calling on the shut-in or sorrowful, or winning back the wayward, the pastor is missing the mark. The point is that avocations are sometimes guilty of absorbing so much of the time that the rightful occupation is robbed of its rights.

What profits the pastoral office if the picture film is clear and appealing while a dozen calls that ought to be made are neglected? A friend once said he would rather cultivate boys than cabbage. He had the pastoral urge. Perhaps one can do both, but the major interest should be paramount.

We believe in hobbies, and avocations have their place, and too often our pastors have to turn to them to eke out a meager income. But we must not forget the impulse of the great apostle, "This one thing I do."

A FRIENDLY MESSAGE

Editor, The Sabbath Recorder,
Plainfield, N. J.

Dear Sir:

May we, through your columns, send a message in behalf of the Federal Council of the Churches of Christ in America, to the Seventh Day Baptists of America on the eve of their General Conference?

First of all, let us express grateful appreciation for the effective support which Seventh Day Baptists have given during the past year to the program of co-operation with other evangelical Christian bodies carried on through the Federal Council of Churches. In proportion to their relative size and strength the Seventh Day Baptists have been in the forefront in their co-operative spirit.

Let us record also our satisfaction, in which we are sure all Seventh Day Baptists will share, that since your last General Conference three additional denominations have decided to become official members of the Federal Council and to share in its program. These are the Protestant Episcopal Church, by vote of its General Convention last October; the Southern Presbyterian Church, by vote of its General Assembly in May; and

the Church of the Brethren, by vote of its Annual Conference in June. This means a gratifying enlargement of the fellowship and service of the Council. The membership of the Council now includes twenty-four national denominations, with approximately twenty-five million communicants, banded together (as the Council's constitution declares) "more fully to manifest the essential oneness of the Christian churches in Jesus Christ as their divine Lord and Savior."

We should like to emphasize two facts about the Council which we are eager to have understood throughout its constituency: first, that it is in no sense a super-church, but is a strictly delegated and representative body formulating its policies and programs in a democratic way; second, that the purpose of the Council is not union or merger, but co-operation and fellowship. Each denomination is expected to bring into the fellowship all its inherited convictions and to maintain full loyalty to them without any compromise. The spirit of the Council is one in which all the denominations cherish a mutual respect and fraternal regard.

It is our hope that the smaller denominations—like the Moravians, the Quakers, the Reformed Episcopal Church, and the Seventh Day Baptists—will find the Council of special value. In some of the wider aspects of the life of the Church—such as its work for social welfare, for better relations between the races, for international peace, for the relief of world-wide suffering, for an evangelistic approach to a whole community, and for providing a ministry to the men in the national defense—the smaller churches may not be able to have an adequate leadership of their own. Through the Federal Council such leadership is made available to them and they are able to join with other Christians in bearing a united testimony and in having a stronger influence on the world at large.

Finally, we should like to stress the necessity for the greatest possible unity of all Christians in prayer, in witness, and in service at this time when the plight of the world is so desperate. A united front among all Christian people who will work together to oppose the forces of evil and destruction and to help win the world to Christ is the great need of the hour. The Federal Council, under the guidance of God, desires to be the servant of the churches in fulfilling

this high task. In that task we bespeak the continuing co-operation of the Seventh Day Baptists.

Luther A. Weigle,
President,
Samuel McCrea Cavert,
General Secretary.

July 28, 1941.

LETTER FROM H. N. WHEELER

Dear Editor:

The big war and the threat that the United States may become more involved brings many things to the fore that concern every one of us. The extent that communism is making racketeers of our great labor groups and is taking a hand in politics is a serious menace. The United States Constitution says our government is founded upon a belief in God. The communist party founded on the Russian variety has for one of its cornerstones a disbelief in God; therefore the communist party as a party is an enemy of our country and should not be permitted to be placed upon a ballot or be recognized as a political party. The state socialism of Germany is in the same category. The state is God and Hitler is the Savior. How much these matters concern us in preparation for war is a moot question. However, it is of concern that these vicious, destructive ideas be kept from taking hold of our lives and actions. None of us wants war, but we do want liberty and the right to worship as we please. Anything that threatens to destroy these hard earned privileges must be opposed, even if it means war to the last of our resources. Whether war comes or not, we as a nation have something to do, and that means that each individual has a place in the work to be done. Wars are fought for the possession of natural resources. That is why Hitler started this war. We have wasted our resources irreparably. Coal, oil, gas, and minerals do not grow. When they are gone they never come back. The remaining supply should be conserved with the greatest care. Soil is built up very slowly, taking about four hundred years to build one inch of it. Hence the need of saving it for the good of the present generation and for those that are to come afterward, also for the good of the community, state, and nation. Timberlands have been terribly punished; 80,000,000 acres are de-

nuded and are being only partly restocked, and 57,000,000 acres of it must be planted. Most of the other timberlands are producing but a fraction of what they should raise. Has the farmer a right to cultivate his land so it will wash away, whether he owns the land or only rents it? The state may say these lands must be handled so they will produce the most possible. Our western ranges have been overstocked and ruined. In the national forests the stockmen are permitted to run no more animals than the land will support and not ruin the grass. The same is now being worked out on the public domain. Will it be necessary for the government or state to step onto the privately owned land and say it must be cultivated or grazed so the land will not be ruined for future use? Timber will always be needed. Will it be necessary for the state or government to take a hand in the handling of private timberland? In 1939, 144,000,000 acres of state and private land were given no protection and 20 per cent, or one fifth of it, was burned over; 269,000,000 acres of such land were so protected that less than 1 per cent was burned over, but in the 176,000,000 acres of national forests only .0014 of 1 per cent was burned over. Grazing stock in hardwoods on the farm is very bad for the timber. I believe in education, not force, and feel sure when land owners realize the value of their woods to themselves and to the public generally, they will handle them for the best good of all concerned. Hardwoods cannot be grazed at all, since stock eat the little trees and tramp the earth so the big trees die, and another bit of waste land is left unproductive. Every farmer needs wood, lumber, fence posts, so why not use that wooded area for producing them? Black walnut is the highest priced timber in this country, and each tree, where sawmills are near, thirty-five years old, is worth \$35. It increases a dollar per tree each year. Special trees have unusual values. An Indiana farmer, in 1938, sold one black walnut tree for \$900. Several weeks ago a man bought a farm in Indiana and a few days later sold 125 black walnut trees for \$5,000, and yet we usually think of farm land as only good to raise another stalk of corn or blade of grass or spear of wheat or a potato or a radish. There are places on nearly every farm more valuable for tree growing than for any other use. We are going to need

all the timber that can be grown in this, our national defense program, and for the future welfare of our country.

Other waste for which we may some time be held accountable is in our foodstuffs. How much surplus is allowed to go to waste? How much money is worse than thrown away for liquor and other pernicious drugs? Our property is only loaned to us while we are here. May we not some time be called to account for how we have used it? I do not mean money spent for good clean play and sport. We need to get relaxation. But liquor and some other things are not needed, and besides unfit us for doing our best for country and community. There are many ways of rendering service to country, state, and community besides going to war. But we should not hesitate to give our lives, if need be, just as our forefathers did for liberty and freedom. Man has labored too hard through the ages to acquire freedom and a right to live and worship as we do in this country, to allow those things to be taken away without the supreme sacrifice, if need be. But perhaps our greatest service can be rendered by stopping waste and in rebuilding our replaceable natural resources, such as timber, grass, wild animals and birds, and the very soil that produces these things.

H. N. Wheeler,
Forestry Lecturer.

Rev. O. S. Mills passed away July 31, at the home of his son, Rev. Neal D. Mills, in De Ruyter, N. Y.

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 the July 28 Recorder for fuller details.

MISSIONS

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.

CONCLUSION OF THE ANNUAL REPORT OF THE BOARD OF MANAGERS

The foregoing paragraphs, together with the treasurer's annual report, give a brief outline of the mission work promoted on the various fields; but they neither reveal the struggles of missionaries and missionary pastors nor convey any adequate idea of the good accomplished by the workers and those who have supported them. The greatest results are in the realm of the spiritual and cannot be measured, but they will endure when all else fades as do the flowers.

As we close the year's work and face a new year, it is well that we keep in mind certain things:

We should remember that God is calling us to far greater things. Not only have we left many things undone on the fields already occupied; but we have failed to answer the Macedonian cry from new fields—from South America, Africa, and the homeland. Seventh Day Baptists ought not to turn deaf ears to these open doors. There are limitless opportunities on both old and new fields. Humbly acknowledging our failure to do all we could, we should launch out at the command of the Master.

We should keep in mind the fact that Christian missions are the hope of the world and in promoting them we are advancing that which is nearest the heart of God. To choke them or give them a second place is ultimately to destroy the church, weaken ourselves, and displease the Master.

We should always remember and tell others that missions and evangelism are not only the hope of the world, but that to engage in them is a great and joyous privilege. Christ said, "It is more blessed to give than to receive." Missions are giving time, strength, money, and ourselves in Christlike love. When men get the love of Christ in their hearts, it is a blessed privilege and boundless joy to promote missions in any way possible. There is a fascination about this work. Paul had this in mind when he said in speaking of Christ, "Who for the joy that was set before him endured the cross,"

and in speaking of himself, "For the love of Christ constraineth us."

Finally, in facing the future we must be of good courage. There is a tendency on the part of some to be discouraged. This should not be, though there are many obstacles in the way of missions and worldwide evangelism and though a tide of woe seems to be sweeping over the world. Such things always have been. Sometimes they have not been so bad, but many times they have been worse. The kingdom of Christ has power and though trampled under the feet of men it has risen triumphant and increased through the centuries and will continue to do so till it triumphs. "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

In behalf of and approved by the Board of Managers,

William L. Burdick,
Corresponding Secretary.

Westerly, R. I.,
July 20, 1941.

DR. H. EUGENE DAVIS REPORTED IMPROVING

Letters received August 3 from Shanghai state that Rev. H. Eugene Davis was sick. He was taken ill July 7, and it was thought that he had a slight stroke. The latest news received by the Missionary Board was in letters written July 11, and they state that Mr. Davis "has been making some advance progress."

All are sorry that Mr. Davis is ill, but it is gratifying to know that he is recovering and we hope and pray that he may improve rapidly.

W. L. B.

COMPELLING MOTIVES

If you and I are to be living witnesses for Christ we must sense certain compelling motives which cause us to want to take others along with us. Dare we be witnesses today? Can we be unmindful of the following?

I am my brother's brother. St. Paul looked upon men everywhere as his brothers and declared, "I am debtor both to the Greeks and to the Barbarians." (Romans 1: 14.)

What a crime it is for any man to have some great truth in his possession which he refuses to pass on to others. Imagine a doctor finding a cure for cancer or tuberculosis and refusing to share it with others. It is even more serious to have found the secret to abundant life through Christ and fail to pass on the good news.

Others have found his way effective and have found joy in going his way. The periods of greatest spiritual interest and advance have been periods of greatest sharing.

Christ left no other way. Jesus said, "I am the light of the world," but then he said, "Ye are the light of the world." God's revelation of the new life must be in terms of human character if others are to understand it. This explains why Jesus came into the world in the form of a man. He has no other way today. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matthew 5: 16.)

Your testimony with that of others gives strength to Christ's own appeal to youth today. Testimony is always strengthened when a great many men have dealt with the same facts and bring back similar reports. The oft repeated experience of a witness, or of many witnesses, finally brings the conviction of its reality.

The only way to keep your religion is to share it with others. A light put under a bushel will go out. Expression deepens impression. It is a law of life that that which is expressed will grow, while that which goes unexpressed will die. Read John 8: 29.

—Gleaned from "Taking Others Along."

TREASURER'S MONTHLY STATEMENT

June 1, 1941, to June 30, 1941

Karl G. Stillman, Treasurer,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand June 1, 1941	—\$1,927.71
Clifford Lamson, Raynham Center, Mass., missionary evangelistic work	10.00
Mrs. E. C. Persels, Farina, Ill., H. E. Davis China relief work	2.00
Reta I. Crouch, Albuquerque, N. M.	5.00
Reta I. Crouch, Albuquerque, N. M., H. E. Davis China relief work	2.00
A friend, China relief	6.00
Schenectady, N. Y., mission children, L. W. Crichlow work in Jamaica	10.00
Mrs. M. Carrie Rockwell, Westerly, R. I.	10.00
People's S. D. B. Church, Washington, D. C.	16.00
Mrs. Fred Greene, Cashmere, Wash.	5.00

Dr. Rosa W. Palmborg, Los Angeles, Calif.	10.00
Dodge Center, Minn., Sabbath school, Missionary and Tract Societies	8.32
Dodge Center, Minn., Church	1.75
Second Brookfield, N. Y., Church	25.00
Viola C. D. Trainer, return of China missionaries	50.00
Semi-annual meeting of Minnesota and Wisconsin churches	8.50
New York City Church, return of missionaries	15.00
Battle Creek, Mich., Church, Bibles	6.00
Battle Creek, Mich., Church, foreign missions	2.00
Dodge Center, Minn., Church	1.50
Stonefort, Ill., Church, Dr. Grace Crandall	5.00
Stonefort, Ill., Church, China relief	8.02
Friendship, N. Y., Church, China	1.00
Riverside, Calif., Church, Jamaica	5.00
Riverside, Calif., Church	40.00
Battle Creek, Mich., Church	1.00
Battle Creek, Mich., Church, Bibles	7.00
Verona, N. Y., Church	2.05
Syracuse, N. Y., Church	10.00
Adams Center, N. Y., Church, home missions	20.00
Rockville, R. I., Church	1.99
Gentry, Ark., Church	1.00
Battle Creek, Mich., Church, foreign missions	2.00
Mrs. Ella B. Burdick	289.49
Verona, N. Y., Church	1.00
Marlboro, N. J., Church, China	10.00
Milton Junction, Wis., Church	2.50
June share Denominational Budget receipts	1,101.68
Transferred from Permanent Fund income	730.59
Anonymous	30.00
	<u>\$ 535.68</u>

Cr.

Carrol E. Whittemore Association, Bible distribution	\$ 8.08
Rev. Luther W. Crichlow, gift of Schenectady Mission children	10.00
Rev. Luther W. Crichlow:	
Salary	\$ 83.34
Rent	20.84
Native workers	39.57
Travel	27.29
	171.04
Rev. R. J. Severance	33.34
Rev. Ralph H. Coon	25.00
Rev. Charles W. Thorngate	25.00
Rev. Ellis R. Lewis	25.00
Rev. A. L. Davis	10.00
Rev. Orville W. Babcock	25.00
Rev. Verney A. Wilson	16.67
Rev. Victor W. Skaggs, Work in Berea	25.00
Rev. W. L. Burdick:	
Salary	\$ 112.50
Rent	25.00
Clerk	33.34
Travel	86.57
Office supplies	10.96
	268.37

Treasurer's expense—clerk	23.58
China payments:	
George W. Thorngate, salary and allowance	\$ 112.50
H. E. Davis, salary and allowance	69.87
Principal Boys' School	25.00
Boys' School	12.50
Incidental Fund	18.75
Anna M. West	31.25
Rosa W. Palmborg	30.00
Grace I. Crandall	31.25
	331.12
Rev. Heinrich Chr. Bruhn, work in Germany	41.67
Rev. G. Zijlstra, work in Holland	75.00
Mrs. S. M. Graafstal-van der Steur	50.00
George W. Thorngate, Relief Fund donors as follows:	
Mrs. C. E. Persels	\$ 2.00
Reta I. Crouch	2.00
A friend	6.00
Stonefort, Ill.	8.02
	18.02
American Sabbath Tract Society, one-half Dodge Center, Minn., Sabbath school gift	4.16

Interest saved on notes transferred to Debt Fund	7.03
Interest paid on loans	31.63
Debt Fund share Denominational Budget receipts of June	153.79
Cash on hand	\$ 592.20
Less accounts payable	1,435.02
	842.82
	\$ 535.68

DAILY MEDITATIONS

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

Sunday, August 17

Read Psalm 68: 3-8, 24-26; Psalm 149: 3.

"Only a man of prayer can play a church organ as it ought to be played," a noted preacher once said. "One ought to come to the choir loft, as to the pulpit, from the secret place of the Most High. The best inspiration to good music is the power of the Holy Spirit in the souls of men. There is nothing in all the vast realm of man's interests so closely akin to religion as music."—From a Christian Herald article.

Music in our churches is of various types and is presented in numerous ways. There are pieces rendered by choir, quartet, or singly; some are vocal and others instrumental. Whatever is done should be given reverently as a definite part of our worship.

A better quality of music is one aid to reverent worship. Consecrated leadership is necessary for the preparation of a group before they are able to lead an audience in worship through music.

Hymns and music are not "filler" in the worship service. They should be an integral part of the service. The listener, too, should do his part through worshipful listening.

Prayer—Father, men of old worshiped thee with harp, psalter, and trumpet. May we use the best of today in praise for the beauties of thy world. Amen.

Monday, August 18

Read Isaiah 12: 2-6.

"Many of our choicest hymns come from under a cloud, from the invalid's chair, from the sick chamber, from the valley of tragedy, and yet most of these hymns are full of trust, serene joy, and glad surrender."—H. A. Smith.

A consecrated choir leader is a great influence in a church. If he brings his choir to the worship service in a reverent attitude, through a helpful thought or a word of prayer, music will truly foster worship.

We use many books compiled by the great music leader, H. Augustine Smith. He edited "Praise and Service," "Hymnal for American Youth," a "Student Hymnal," as well as others.

It is said that when Professor Smith was choir leader in a certain eastern church, more people joined the church through his influence in the choir than came into the church from any other organization.

Prayer—Dear Father, we thank thee for the inspiration of good choir music, and for the use of the human voice to promote worship to thee.

Tuesday, August 19

Read Psalm 30: 1-4, 10-12.

"To the end that my glory may sing praise to thee, and not be silent."

Several years ago a magazine carried an article on Worship and Music by Rev. Frederick Lynch. The following is quoted from Doctor Lynch:

"The pity of it all is that choirs and quartets in thousands of churches persist in singing this cheap, sentimental music, absolutely lacking in all beauty and genius, when there are scores of choruses and solos by the great masters that are just as easy to sing—generally easier to master and simpler in construction than the modern anthem—and yet are of exquisite beauty, inspired both melodically and harmonically, and almost without exception either exultant hymns of praise or solemn prayer."

There seems to be a trend toward a higher quality of music, and choirs are spending more time in practice that they may give the anthem in a deeper devotional manner. It is indeed a happy experience to listen to a good anthem presented in harmony and reverence, and so rendered that the audience may continue in worship.

Prayer—Help us, O God, to be less critical of others, yet more critical of self, when we worship. Amen.

Wednesday, August 20

Read Psalm 69: 30-34.

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost!

The choir leads the congregation in singing the Doxology each Sabbath in many of our churches. What a mighty prayer to God were this sung with deep and sincere feeling!

The Doxology was written in 1695, by Bishop Thomas Ken, for the boys of Winchester school. It was the refrain or final stanza of each of his hymns, "Morning," "Evening," and "Midnight." The boys had these words ever before them. Should they

not be ever with us—morning, evening, and midnight?

Prayer—Dear heavenly Father, we pray with the psalmist of old, "Thus will I bless thee, while I live: when I remember thee upon my bed, and meditate on thee in the night watches. Because thy lovingkindness is better than life, my lips shall praise thee." Amen.

Thursday, August 21

Read Psalm 137: 1-4.

"What good is music if it be not to praise God with?"—Bach.

The story of Albert Schweitzer and his absorbing work as a medical missionary in Africa is very fascinating. However, it loses its full meaning unless we know the part music has played in his life and work.

Doctor Schweitzer became a great authority on the music of Bach and an expert in the construction and playing of organs. Many fine positions were offered to him, but he felt a call to a greater work. At the age of thirty he went back to school to take a medical course, and in 1913, he went with his wife to Africa to help the natives.

Furloughs became times to return to Europe to continue his musical career. Crowds thronged the cathedrals to hear this great master of Bach thrill their souls through the organ. Any funds gained from his concerts he used for medicine and medical supplies.

Prayer—Dear Father, we thank thee for all Christians who have learned to sing a new song in a strange land, and to continue praise to thee. Amen.

Friday, August 22

Read Psalm 150: 1-6.

"God setteth the solitary in families." (Psalm 68: 6a.)

The writer recalls two times on Friday evenings when she had the pleasure of worshiping with families in their special devotions at the Sabbath eve meal. One of these was in New Jersey, while the other was two thousand miles away in Colorado.

In both homes it was a happy family that gathered about the table to sing songs chosen by the children and repeat Scripture together. She has a lasting impression of family worship at the eve of the Sabbath!

Prayer—Dear heavenly Father, we thank thee that thou hast placed us in families. May our family praise to thee be acceptable. Amen.

Sabbath, August 23

Read the Sabbath Day Psalm, Psalm 92.

"Praise God in his sanctuary."

Friday nights at Conference are not definitely planned worship services, yet how worshipful they are to him who enters for that purpose! The spontaneous outburst of a hymn when others join in is an expression of the sincere worshiper in his praise to God.

At the Salem Conference several years ago, the writer had a very definite experience of worship. She sat with one of the members of the Washington Church. From several points in the audience their members joined in a negro spiritual. The fitting words, the beautiful voice of the singer, and her sincerity lifted one's soul on wings of song and praise. The writer was certain that that was one time when she truly worshiped.

Prayer—Dear God, may we sing our hymns with deeper consecration. Amen.

SABBATH SCHOOL LESSON

The Writer of Hebrews Explains the New Covenant. Hebrews 8: 1-10: 18.

Golden Text: Hebrews 5: 9.

W O M A N ' S W O R K

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met in regular session in the Salem Seventh Day Baptist church basement with the following members present: Mrs. E. F. Loofboro, Mrs. J. L. Skaggs, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. S. O. Bond, and Mrs. O. B. Bond.

The president read Psalm 42 and read from the Upper Room a meditation upon the verse, "Hope Thou in God."

The minutes for July were read.

The treasurer's report for August was read and adopted and filed with these minutes.

Correspondence was read from the Daytona Beach Ladies' Aid; Mrs. Elizabeth Fisher Davis; Mrs. W. D. Burdick; Mrs. Lina B. Puscheck, La Grange, Ill.; Mrs. Morton Davis, Marlboro, N. J.; Miss C. M. Dodd, Milton Junction, Wis.; and Mrs. John Austin, Westerly, R. I.

The report of the promoter of evangelism was read, accepted, and placed on file.

Report of the Promoter of Evangelism for Month Ending July 29, 1941

Following a few days at home, I started on July 7 on the trip for the summer, including stops in North Carolina, Georgia, Alabama, Mississippi, Arkansas, and on to Conference, with work to be done in the Northwest after Conference. However, because of illness I was forced to return home after five days. I had traveled only to

North Carolina and had visited two families of lone Sabbath keepers, the Rogers family at Oteen and the Hortons at Oak Park, N. C. The visit with these lone Sabbath keepers was a very inspiring experience. It revealed the real interest they have in the affairs and the people of the denomination and the great joy that comes to them with a visit from other Seventh Day Baptists. It would be very helpful to such people if our lay Seventh Day Baptists traveling across the country were made acquainted with their whereabouts and were encouraged to stop and visit these lone Sabbath keepers.

After two and a half weeks I am feeling fit to travel again and am leaving today, July 29, to make the summer trip, as nearly as possible conforming to original plans.

We are hoping for and expecting that much good may be done by the contacts made and that the thoughts and the prayers of the Woman's Board will follow the work throughout the summer.

Marion C. Van Horn.

Salem, W. Va.,
July 29, 1941.

The Ways and Means Committee gave a very interesting report, which was accepted and filed. It follows:

Yours Ways and Means Committee would report for the month of July as follows: In regard to the efforts on the field we would direct your attention to the report of the promoter of evangelism. Just now he is getting acquainted with the people in northern Alabama and is conducting meetings near Woodville. This place is near the locality where Rev. A. T. Bottoms has been employed teaching school and carrying on religious services.

Mr. Van Horn will stop in Mississippi, and in Little Rock, Ark., where he hopes to see his mother for a day or two as he travels to the General Conference.

The fund for office supplies is about exhausted, and we suggest that \$5 be voted to this fund.

Four letters have been written for the work this month.

Mrs. J. L. Skaggs,
Chairman.

The board read and considered the proposed amendment to the by-laws which is to be acted upon at Conference this year.

Voted that the board pay \$85 for the president's expenses to the General Conference.

These minutes were read and approved.

Adjourned to meet at the regular place and time in September.

Mrs. E. F. Loofboro,
President,

Mrs. O. B. Bond,
Secretary.

Salem, W. Va.,
August 3, 1941.

THE STORY OF HOME MISSIONS OVER THE RADIO

The National Broadcasting Company presents Mark A. Dawber in a series of Wednesday afternoon talks entitled, "FRONTIERS OF AMERICAN LIFE."

These radio talks will follow the general theme for home mission study, "Christian Roots of Democracy in America."

- Aug. 13—The Church and the Democratic Way
- Aug. 20—Democracy and the American Dream
- Aug. 27—The American Indian Under Democracy
- Sept. 3—The Negro and Democracy
- Sept. 10—The Immigrant in the Melting Pot
- Sept. 17—Orientals in America
- Sept. 24—The Jew in a Democracy
- Oct. 1—Democracy and the American City
- Oct. 8—Rural Life and the Future Society
- Oct. 15—Children in a Democracy
- Oct. 22—Uprooted People and Democracy
- Oct. 29—Pioneers of the American Way of Life.

1.30-1.45 p.m. (E.D.S.T. through September, then E.S.T.) over WJZ and stations of the Blue Network.

CONFERENCE MUSIC

Amateurs all! Not that professionals will be barred, but we shall sing at the Denver Conference for the sheer love of singing the songs of fellowship and the hymns of praise.

Some weeks ago these pages carried a request from the Conference music director for volunteers, soloists and choir singers, but not many have written. The request is repeated, with the suggestion that if you are too modest to tell us you are coming and what you can do, your pastor will be glad to write for you. Write Mrs. Mildred S. Jeffrey, 49 Clarkson, Denver, Colo.

We shall welcome all singers who reach Denver in time for the choir rehearsals Sunday and/or Monday evenings before Conference. Come and help us build the city which, as Merlin said, "is built to music, and therefore never built at all, and therefore built forever."

Albert N. Rogers.

YOUNG PEOPLE'S WORK

A SANCTUARY AMONG THE PINES

(A meditation written by Anne Estelle Beebe in the Salem Vacation Bible School)

Scripture: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isaiah 60: 13.

When I was quite young, before I started to school, we lived in a town in the South where there was no Seventh Day Baptist church, and we were too far from any of our own churches to go to them on Sabbath. We didn't know what we were going to do to worship God on his Sabbath; we couldn't very well at home, since the peddlers all came to town on Sabbath and we would be bothered by their coming around to peddle things. We couldn't decide for over two weeks what we would do, since on those two Sabbaths it had been just as we had expected. Then, one day, a friend of ours told us about a pine woods far enough from town so that we could worship God without being bothered by the peddlers. The next Sabbath we went out to this pine woods and found it to be an ideal place for a sanctuary to God. Each Sabbath afterward, during that summer, we went out to the pine woods to glorify and worship God. We found that these pines made as wonderful a sanctuary as any church. God's trees and outdoors are as glorious as any church sanctuary.

Prayer—Dear God, our heavenly Father, who maketh all things, help us to glorify thee as wonderfully as the stately pine. Help us to make a sanctuary in our hearts like unto the sanctuary in the heart of the pines. Make us tall and straight as all of your wonderful, glorious pines. We thank thee, dear God. In thy name we ask it all. Amen.

LETTER FROM DENVER

Dear S.D.B. Young People, one and all:

This is Denver, Queen City of the Plains, Gateway to the Rockies, calling.

We've heard rumors out here that all the work we're going to in getting Conference ready for you is almost in vain. War scare, gasoline prices, and jobs seem to be the main cause of this fact. We sympathize with you if you have a job—most of us do too, but when it comes to staying home because of the war, we aren't quite so lenient in our thoughts. You will say that is because we're so far from any chance of attack. We have

our Mexican border, and we're only as far from the Pacific as Chicago is from the Atlantic—and anyway, if you must be a fatalist, now is the time to see your country before it is blown up.

But, really, we have started working on plans for a big young people's program. We have inklings of a wonderful pre-Conference camp in our foothills, from which at night you can look over the lights of towns as far away as sixty miles. Monday, we want you all here for a rousing welcome and get-acquainted social. All through the week will be fellowship dinners, according to the custom. Then Sabbath night, the fun of the week—we haven't decided definitely, but bring some old clothes, because it might be a good old roaring Colorado campfire. For Monday after Conference our elders are planning day trips in which we young folks will be included—and if you haven't heard of the wonders of Colorado, write Mary Lou Jeffrey, 49 South Clarkson, Denver, for full details.

We sincerely hope you can all come, for the success of the '41 Conference is more up to you than it is up to us. We want you to look forward not only to the jolly times we will have, but also to the wonderful spiritual gains which young people have always had at Conference. It is that which must lead us when we of the younger generation become the leaders of the Seventh Day Baptist denomination.

Don't be a sissy; the Indians are tame, bears are seldom seen so that we don't have to carry guns, we have air conditioning in our stores in summer and steam heat in our homes in winter. We really are civilized! So—come east, west, north, or south, whichever way is necessary. We'll greet you ALL with bells on.

Sincerely,

The Denverites.

July 16, 1941.

There are times when each of us stops to look at himself. What we see is not always pleasant to look at. Sometimes we see brightness and light, but sometimes we see dark and tempest. We often sing, "... forgive our feverish ways," but do we attempt to change them? "Feverish ways" take many forms. Try to think of a few of the forms they have taken in your life today. There is a children's hymn which

the children in Berea sing, called, "In Our Father's House." The last stanza relates to our problem. Let this be our prayer as well as that of the little children.

"Guide us, Father, by thy hand,
Help us follow thy command,
Whom we love and serve and know.
In our Father's house."

DENOMINATIONAL BUDGET

Statement of Treasurer, July, 1941

Receipts	
	July, 1941
Alfred, First	\$ 80.98
Associations, Groups, etc.	34.54
Battle Creek	23.00
Berlin	11.09
Brookfield, First	21.00
Brookfield, Second	9.60
Denver	12.40
De Ruyter	14.00
Edinburg	5.00
Farina	15.00
Fouke	2.00
Friendship	5.00
Gentry	1.50
Hopkinton, First	37.50
Individuals	7.00
Little Genesee	25.03
Little Prairie	3.70
Lost Creek	15.00
Marlboro	49.60
Middle Island	4.50
Milton Junction	25.80
New York City	29.39
Nortonville	10.00
Pawcatuck	250.00
Piscataway	22.00
Plainfield	135.02
Ritchie	5.00
Riverside	85.00
Rockville	17.50
Salem	15.15
Waterford	3.85
White Cloud	35.68

Comparative Figures

	This year	Last year
Budget receipts—July	\$ 926.70	\$1,281.48
Special receipts—July	85.13	299.12

Disbursements

	Budget	Specials
Missionary Society	\$ 391.68	\$ 67.13
Tract Society	93.06	
S.D.B. Building	58.77	
Woman's Board	7.83	
Ministerial Retirement	48.96	5.00
Historical Society	6.39	
General Conference	124.74	
Board of Christian Education	168.57	
Not denominational		13.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

WHO'S WHO

Rev. Samuel McCrea Cavert

New York City

Samuel McCrea Cavert has been since 1921 general secretary of the Federal Council of the Churches of Christ in America, a federation of twenty-four national denominations formed for the purpose of securing a greater practical unity in the life and work of American Christianity.

Graduated from Union College, Schenectady, N. Y., 1910, and from Union Theological Seminary in 1915, he holds a Master of Arts degree from Columbia University and has been honored with degree of Doctor of Divinity, both by Lawrence and Union colleges. A year in the Orient, chiefly in India, was spent in study of comparative religions and the philosophy of religion.

Doctor Cavert has been connected with many phases of the Ecumenical Movement in the past recent years. He is the author of "Securing Christian Leaders for Tomorrow," and the editor of "The Church Through Half a Century." He serves on the editorial boards of the quarterly magazines **Christendom**, and **Religion in Life**.

One of the major interests of Doctor Cavert in recent years has been service in behalf of the refugees of Europe. He is a member of four national bodies dealing with refugee problems.

**NORTHWESTERN ASSOCIATION
AUGUST 28-30, 1941**

The Milton Junction Church is planning to entertain a large delegation from the churches of the Northwestern Association and visitors who may be with us right after Conference in our Associational gathering. Committees are at work planning for the essentials: food and shelter, as well as other needs for your comfort and enjoyment while with us.

It would add to the efficiency and enjoyment of our work if those who plan to attend would notify Dr. and Mrs. G. E. Coon, Milton Junction, chairman of the Housing Committee, or the undersigned.

John Fitz Randolph,
Pastor.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am staying here in Milton at Mrs. Earl De Land's during the day and at my aunt's at night. My mother is in the Wisconsin General Hospital, fifth floor west. Remember, she was in an accident last year and hurt her knee. So she has to have another operation. That's why I am staying here.

A few weeks ago Sidney Davis wrote to the Sabbath Recorder. She is my cousin and Edna Campbell is my grandmother, too.

I am nine years old and my birthday is March 20. I am going into fourth grade next year.

Your Recorder friend,
Marjorie Campbell.

Lover's Lane,
Milton, Wis.

Dear Marjorie:

I was sorry not to get your letter into the Recorder last week, but you see I came to the very bottom of my page before I got to it and there I had to stop. Perhaps though it is a good thing I did, since it is the only letter I have for this week.

I am sorry to hear that your mother has had to have another operation. I hope it will be entirely successful this time and that her recovery will be rapid.

This week, from Tuesday morning to Thursday night, I have been camping at Eggleston Park, near Angelica, N. Y., with twenty-two other Home Bureau women of this county. We had a very pleasant time bathing, reading, resting, playing games and stunts, and enjoying bountiful meals which we brought with us and took turns cooking. Some of us visited the Craft House, where the Boy Scouts, under an instructor, were ornamenting plaster plaques. Some of the ladies ornamented plaques which they afterwards purchased, for the benefit of the Scouts. These plaques were of various kinds, bookends, heads of Lincoln and other great men, heads of babies, dogs, etc., all were very attractive ornaments. My only purchase was a pretty dog's head (cocker spaniel).

The days were quite pleasant and sunny, but we had heavy thunder storms both nights, and the rain on our tin cabin roofs

made a terrific noise which seemed as loud as huge hailstones. But the rain was badly needed in a dry season, so we felt we had cause to thank God for it with all our hearts.

I had only written this far in my answer to your letter when Pastor Greene came home from the post office bringing me a letter from a new Recorder boy, so I'll bid you "Goodnight" for this time.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have a dog whose name is Tippy. We took her to Florida with us one year. I went to Bible school at Plainfield last year and this year.

Our pastor, Mr. Sutton, has gone to Conference.

Love,
Gillette Dunham.

(Son of Herbert and Jennie Dunham.)
Dunellen, N. J.

Dear Gillette:

A trip to Florida was quite a distance for a dog to travel, wasn't it? But then I guess dogs are pretty good travelers. Our cat, Skeezics, is like most cats in that he does not even like to get into a car, to say nothing about riding in one. Why, he even objects to leaving his own land. Our son suggested in fun that we bring Skeezics down to Bridgeton to catch the mice that were bothering them, but of course we didn't try it.

Speaking of mice, and going back to my camping experience at Eggleston Park, I'll tell you about our mouse experience there. Wednesday evening, just before bedtime, a little saucy mouse, peeping at us through the rafters and running from corner to corner of our cabin roof, caused quite a little excitement and shrieking among the campers. The Boy Scouts in their cabin on the other side of the park said they heard us and wondered what it was all about. Of course boys are not afraid of such tiny things as mice, but I don't believe they would enjoy having a mouse crawl up inside their sleeves and bite as I had one do when I was a small girl. How about it? But our cabin mouse did nothing more than peep at us.

I am glad you could attend Bible school, for you have such good times and learn so many wonderful things from that greatest Book in the world, the Bible.

I wish we were going with Pastor Sutton to Conference, don't you? But it is a little too far from home this time.

Your sincere friend,
Mizpah S. Greene.

CONFERENCE TRANSPORTATION

Do not forget! For transportation information while attending General Conference in Denver, call Keith Davis at Tabor 0036 or Spruce 5873.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

ELD. CHARLES M. LEWIS AT LOST CREEK

In the spring of 1875, I held my last protracted meeting as pastor of the Lost Creek Seventh Day Baptist Church, assisted by Eld. Charles M. Lewis. It was a glorious success, and my bright little boys all came to hope in Christ (at the age of eleven, nine, and seven), were all baptized by Elder Lewis, and joined the Lost Creek Church. We now had a good church house built of brick on a rock which we found beneath the surface. The church was paying a fair salary to its pastor, but I was at that time so feeble that I declined to accept the care of the church another year.

VISIT TO THE VARIOUS ASSOCIATIONS

I had the appointment of exchange delegate to sister associations that spring and would have declined to fill it; but my physician, with whom I had agreed to take treatment for at least one year, insisted on my making the tour, saying it would be good for my health. I gave my wife instruction, in case I should die while away from home, to let my body be buried where I fell asleep; and taking the advice of the doctor and medicine to do me for six weeks, I left my home for the journey, supposing I would most likely never return.

The South-Eastern Association convened that year with the Church of Jackson Centre, Ohio (which then belonged to it). From there I went to Westerly, R. I. Here the crisis came. For twenty-four hours it seemed impossible to get warm, though the dear people there did everything for me that seemed possible. Warmth finally came by a tingling sensation of the nerves, followed by pleasant warmth, and from that time I gained strength. I went next to Adams Centre, thence to Little

Genesee, thence to Utica, Wis., and after a short visit among my relatives in and near Milton, I returned home. I was so delighted with my visit at Westerly, I determined to take my wife and little son (who is now pastor of the church there), and go again to Westerly, thence to Alfred Centre to attend Conference. But our trunk was lost between Washington and New Market, N. J., where we desired to stop and visit my precious friend, Deacon Isaac D. Titsworth. While waiting for the trunk, which did not come, we had a precious visit in New Market and with our friends in Plainfield, who in their kindness so helped us that we went on to Conference without the trunk. At the close of the anniversaries, I got a telegram that our trunk was in New Brunswick, which made it necessary for us to return that way, instead of returning through Ohio as we had hoped to do.

(To be continued)

WATER AND GOD

By Rev. Lester G. Osborn

Water! What a large part it plays in the life of mankind. A large part of our environment is water. Some vegetables are over 95 per cent water. The human body is 60 per cent water. It is essential to life—all living matter requires it. A corn plant needs sixteen quarts of water to come to maturity. A cabbage takes 200 quarts in its lifetime. Alfalfa uses five hundred pounds of water to produce one pound of hay.

Someone has listed a number of the things man can do with water: build houses with it, walk on it, swim in it, drink it, wash in it, sail ships on it, turn a desert into a garden with it, make rainbows with it, freeze ice cream with it, boil beans in it, and then use it to put out the fire.

Water is most peculiar in its composition—two parts of hydrogen to one of oxygen. Think what this means! Hydrogen is the most explosive gas we know. Oxygen is necessary to combustion. Mix these gases—the most explosive and the combustible—and throw them on a fire, and the fire goes out. "What hath God wrought!" Turn water to stone and we call it ice, and it floats on itself; expand it to sixteen hundred times its bulk, and we call it steam—lighter than air—and drive ponderous machinery with it.

Water is life-giving, quenches thirst, refreshes, invigorates, purifies, renders the earth fruitful. It is necessary to our very existence. But though it is such a boon to life—take it apart and touch a match, and it will blow one up.

Water, so necessary to life, is also a wonderful type of life, for water everywhere teems with living organisms. Put a drop under a microscope and magnify it two thousand times or more, and you will find in it over one thousand forms of life, as different as cows and cats and dogs and ducks. Fruit juices also contain forms of life. So does perspiration. Even in the water from the arsenic springs of Death Valley are tiny living organisms.

Jesus Christ is the "Water of Life," the "Living Water." What a symbol! He does for us spiritually what water does physically. In irrigated countries, on one side of the road may be a beautiful field of alfalfa and on the other only brown sagebrush and fox-tail. All the difference is the presence or absence of water. Just as water makes the desert blossom as the rose, so the Lord Jesus Christ can make a dry, barren, unfruitful life bloom and become beautiful and useful.

"If any man thirst," said Christ, "let him come unto me and drink." "Whosoever will, let him take of the water of life freely." There is life, abundant life, for all who will partake.

DENOMINATIONAL "HOOK-UP"

Milton, Wis.

The following article appeared in the Janesville (Wis.) Daily Gazette for June 18, 1941. Mr. Drew, who wrote this story, lives in Milton and is telegraph editor for the Gazette.

Spirit Runs High and Music Gay at Glee Club Reunion

By Harris Drew

The "forgotten man" of average college campus—the glee clubber of days gone by—comes into his own at Milton College once every four years, and does it in a big way.

In a day when most colleges have dropped the men's glee club as passe and gone in for a cappella choruses, or neglected the musical groups entirely, Milton not only maintains an excellent glee club year after year, but each four years stages a unique event which might well be copied by other schools.

The old-time singers come from far and near to sing in the quadrennial reunion concert of the

Glee Club and Quartet Association. They come from New York and Nevada, from Kansas and New Jersey. They come and bring their families. They play golf and tennis and chess. They picnic and rehearse and banquet and reminisce and swap yarns and in the evening they put on a concert that raises the hair of the old-time college man—if he has any. They draw a bigger crowd than any other event staged in the college "gym"—a crowd which remains long after the singing is over and finally goes home with the cockles of the heart warmed and the right hand aching. The average alumni reunion is a tame and chilly event in comparison. The facetiously-named "glue club" has sticking qualities and proves it at Milton.

Tuesday night the Choral Union bleachers in the Milton "gym" were full of men, old and young and middle aged, gray or bald, sylphlike or with chests slipped down, much changed from the old days but with the same infectious grins which communicated themselves to the audience. Professor L. H. Stringer, with one afternoon rehearsal, somehow welded them into a splendid singing group. The most ambitious number they sang was Rubinstein's "Three Pictures from the Tower of Babel." Their other numbers included negro spirituals in various arrangements, old college songs, and two or three glee club "horse play" numbers, which delighted the crowd and the singers themselves. This year's college glee club, under Bernhardt Westlund, sang two groups which displayed fine technique and balance of voices. The club pianist, Francis J. Streim of Jefferson, played a piano solo, "Punchinello" by Rachmaninoff, and responded to an encore. Herbert Crouch sang a baritone solo, "Land uv Degradashun" by McGimsey. Pictures were taken and a negro medley recorded and then played immediately on the phonograph attachment for the delectation of chorus and audience. The concert ended with the "Song of the Bell" by Randolph, most beloved of all Milton's college ballads, while the chapel bell rang an echo—the most dramatic moment of commencement week for the old timers.

It was the third quadrennial concert of the Glee Club and Quartet Association. The first one, eight years ago, laid tight hold on the musical-minded alumni, and two succeeding concerts have proved just as popular.

White Cloud, Mich.

The semi-annual meeting of the Michigan and Ohio churches met at White Cloud, May 30 - June 2. Those who attended felt that they had enjoyed a feast of good things. The messages brought to us by Pastors Hargis, Holston, and Maltby were inspiring and the presence of the Holy Spirit was truly felt. Our hearts were awakened to a deeper sense of the world's great need of Jesus and a more earnest desire to be true to him and his Sabbath.

Our church has suffered a great loss in that Dr. Ellis Johanson has been called to the service of his country. Not only do we

miss him as our choir director, but we also miss his voice in the singing and hope he may return to us as soon as possible.

Vacation Bible school closed July 3, with a public demonstration. This was the largest school ever conducted here, having 125 children enrolled, besides several visitors. (Those who were present less than six days were called visitors.) About one fourth of these children were not connected with any denomination.

Corresponding Secretary.

Camp Kaira Kara (New Joy)

Eighteen boys and girls of White Cloud and vicinity attended the Bible school camp at Diamond Lake July 14-18. Of this number six were from Seventh Day Baptist homes. Pastor Maltby, director of the camp, was assisted by Mrs. Maltby, Mrs. Margaret Moshier, and Mrs. Elma Johnson.

Pastor Maltby led the group in a special study of baptism and the Sabbath. The older group under the leadership of Mrs. Maltby took up the study of "The New Life," while the younger group, with Mrs. Moshier as leader, were studying a missionary play. This play, "The Life of Mary Reed," was later presented before the entire camp.

The camp choir, with Mrs. Johnson directing, prepared several songs which they later sang for the regular Friday evening church service. The three daily recreational periods were spent in swimming, rowing, hiking, and playing outdoor games.

The high spot of the daily program came when at sunset the bugle called us to our lakeside vesper service. There, gathered around a bonfire, we enjoyed an hour of singing, reading aloud, and story telling.

On the Sabbath afternoon following the close of camp, there was held a baptismal service at which Pastor Maltby baptized three young people who had attended camp, and one adult.—Contributed by Mrs. Chas. Johnson.

Adrian, Mich.

Adrian Sabbath School News.—We are told that the Adrian group under the direction of Miss Emery has secured a new meeting place, that they now have Sabbath school in the morning with an adult class added, and that a Junior C. E. is being started in the afternoon. May the Lord continue to richly bless this city mission work.—From White Cloud Church Bulletin.

OBITUARY

Burdick. — Lucius P. Burdick of Brookfield, N. Y., died July 19, 1941, in his eightieth year.

He was born in Edgerton, Wis., October 27, 1861, the son of Joseph H. and Maraina Carrington Burdick, but Brookfield has been his home since he was seven years old. In early life he was a teacher, but for many years he has operated his farm west of the village. Ten days before his death he came to the home of his daughter, Mrs. Francis Mulligan, in the village.

On November 7, 1882, he married Luella Fitch, who died February 10, 1939. July 14, 1888, he was baptized and joined the Second Brookfield Seventh Day Baptist Church, of which he continued a faithful member for fifty-three years. He and his wife sang in the choir most of that time.

Survivors are: two daughters, Mrs. Thomas Hoxie of Sherburne, and Mrs. Mulligan; a son, Raymond Burdick of Brookfield; a brother, Clyde and a sister, Mrs. Arvilla Hibbard, of Daytona Beach, Fla. The funeral service at the church July 22, was conducted by Rev. H. L. Polan, assisted by Rev. J. W. Crofoot. J. W. C.

Noey. — Jessie Burdick Noey was born June 16, 1860, in Lima township, Wis., one of a large family, but in early infancy she was adopted into the home of George Stillman and Harriet Babcock Burdick, near Milton.

December 8, 1891, she was united in marriage with Lewis J. Noey, who preceded her in death. At an early age she was baptized, and joined the Milton Seventh Day Baptist Church, and at the centennial in November, 1940, she had been a member of the Milton Church longer than any other living person.

She is survived by three sisters: Miss Margaret Burdick, Mrs. Frank Osanne, and Miss Betsy Ludeman; and several nieces and nephews. A brother, Dr. J. H. Burdick, preceded her in death. She passed away at her home in Milton June 16, 1941. Funeral services were conducted by her pastor, Carroll L. Hill. Burial was in Milton Cemetery. C. L. H.

Phillips. — Ida Marie Swind, youngest daughter of Augustus and Elvira Powers Swind, was born May 15, 1862, near Lafayette, N. Y., and died July 12, 1941, at her home at De Ruyter, N. Y.

When she was a young child the family moved to this vicinity, where she has resided ever since. In early youth she gave her heart to God and was baptized. Much time in her later years was devoted to Bible reading.

On January 8, 1880, she was united in marriage to Walter C. Phillips and to them was born one daughter, Cora, who survives. Mr. Phillips died in 1926. Others surviving are a grandson, Leslie Walter Crandall, and several nephews and nieces.

The farewell service at the home was conducted by Rev. Neal D. Mills, pastor of the Seventh Day Baptist Church. Interment was made in Hillcrest Cemetery, De Ruyter. N. D. M.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., AUGUST 18, 1941

No. 7



Rev. Edward M. Holston, Battle Creek, Mich.
President of General Conference, Denver, Colo.,
August 19-24, 1941

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