

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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# The Sabbath Recorder

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## EDITORIALS

### CONFERENCE HO!

Eyes of many are now turned toward Conference. Some people, not too far removed, are now ready to start, some are on the way, while others already are at Denver waiting for the opening day. For months people have been getting ready to go, while a few in responsible positions have been laboring diligently and prayerfully to make it worth while after people get there. With vision the president has faithfully labored on the program. The Commission has met and sought solution for various disturbing problems. The pastor and brethren of the entertaining church have been busy and are ready to meet helpfully and hospitably the delegates and other guests. "All things are ready."

There are many who will not be able to attend, and with longing will be looking toward the west. For such it may not be a bad idea to take the Year Book of 1940 for a review of the minutes and reports of last Conference. Also look through recent Recorders for board reports and other matters of Conference interest.

Then there is the field of prayer for those who cannot attend this Conference. Always in need of cultivation, this field may well be entered into and praise and intercession placed at the Throne of Grace. Stern and vital questions will absorb the time and attention of the faithful who attend to the Conference business. Grace and wisdom are needed by them. They need our prayers. They who stay at home can help, more than possibly they think, to make the 1941 Conference a real success. Let us pray.

### LONE SABBATH KEEPER RECOGNIZED

The June issue of the Beacon has considerable space devoted to lone Sabbath keepers. The paper's analysis shows these members, from one to one hundred twenty, in every state in the Union but two, South Carolina and Wyoming. The latter should be represented, as we know that there are lone Sabbath keepers there. One is reported in Alaska, three in Canada, and two in the Canal Zone.

A letter from a family in Massachusetts sends an encouraging letter, showing not only loving loyalty in personal observance of God's Sabbath, but also the fact that they distribute Sabbath literature and otherwise share in extending the Sabbath truth.

"The Story Behind One L.S.K.," given in this June number of the Beacon, is of such interest that we reproduce it in its entirety. It is written by a college girl, Ruth Butler.

On a little farm about three miles out from an average sized town in north Alabama live a couple—a couple who quietly celebrated their golden wedding anniversary last summer. If you could watch these two people throughout a day or a week; you would see a perfect example of true love—true love for one another and true love for the heavenly Father. These two people live alone, and are set apart from others because of their religious scruples, but they are happy—happy as can be. Some portion of their every day is spent in reading from the Bible, and when sunset on Friday evening comes, the evening's chores are finished, and they quietly begin the Sabbath day together and with their Father above.

This couple did not begin their married life as Seventh Day Baptists. The husband was a Missionary Baptist minister, until one day he met with a Seventh Day Baptist evangelist and realized the

real truth about the Sabbath. Their life and that of their children changed. They began observing the Sabbath, but with no church to stand by them. They rested and worshiped on the Sabbath, but there was no church to go to, no choir to hear, no Sabbath school to have their children grow up in, no Seventh Day Baptist young people for associates. There was the family and the family alone.

This is a picture of my Seventh Day Baptist ancestors—only one generation back. They reared two sons to be ministers and one daughter who has become the most devoted and sacrificial member that the Seventh Day Baptist Church has ever had. She has become a true example of what the Christian mother should be like. She has remained true to the Sabbath through countless obstacles and hardships. And through her strong faith she has reared eight healthy children in a "lone-Sabbath-keeping" atmosphere. Lucky for her, this home also is on a farm, and outside of the evil influences of city life. Here there is group singing on Friday evening and the "Bible lesson" on Sabbath afternoon. Here is a family set apart from the rest of the community, but true to the Sabbath and true to the Seventh Day Baptist Church of which they know so little and which seems so far away. Here is a family which has not had the privilege of going to a church they can call their own. Here is a small group which worships on the Sabbath week after week without ever hearing a Seventh Day Baptist minister on Sabbath morning, with no other children to share with them their faith. But in spite of all this and through the careful guidance of a mother of strong convictions, this home has remained loyal to that one aspect of the church which makes it distinctly what it is, the seventh day Sabbath.

### HELEN KELLER: THE HOPE OF THE BLIND

Instead of using our space this week for editorials, the editor wishes to reproduce an article by Marguerite Williams as it appeared in the Watchman-Examiner a few years ago. It is a picture of "the most remarkable woman of our time. Helen Keller is an inspiration, although so heavily handicapped . . . and an illustration of the triumph of science and the will to victory."

The article follows:

Helen Keller—a legend, a romance, a miracle, an inspiration—is real. I have seen her vivid, eloquent face, have listened to her strange guttural voice, have felt the clasp of her strong, sensitive hand.

Following the wonderful, pathetic meeting to welcome Doctor Keller at Queen's Hall, she paid a visit to the Institute for the Deaf and Dumb at Finbury. Except for a handful of people all were deaf and dumb, and some were blind. But nearly everyone looked happy, talking animatedly on his fingers while we waited. A lad, blind, deaf, and dumb, with sad, wistful face, was being shown round by a young minister who spoke into his hand.

Then Dr. Helen Keller, the center of many a sermon and lecture and story and myth, a charming middle-aged woman, came on to the platform, her hand through the arm of her secretary, Miss Polly Thomson. Her face was animated. She smiled her greeting to the people she could neither see nor hear, her blind and deaf brothers and sisters; in whose cause she works unstintingly. She sat down by the table, the Union Jack and the Stars and Stripes behind her, and roses in front, which she caressed with her sensitive fingers.

One reads of her listening, but how does she do it? She put her hand again through her friend's arm and Miss Thomson took her fingers into hers. Every word of the welcoming address was transcribed by her with marvelous rapidity, yet the speaking hands were very still—only the fingers moved. And the woman who could neither see nor hear smiled and nodded and followed all that was said with sensitive expression.

Then she stood up to show how it was possible to gather every word from the lips through the fingers. Miss Thomson told these deaf and dumb men and women something of the struggle and the conquest which are told in "The Story of My Life." A minister reproduced her words in their own speech, and Helen Keller kept her fingers on the speaker's lips, her thumb touching her throat, and through the movements and vibrations she followed every word that was said. Now and then she dropped her hand to illustrate the narrative by graphic action, or laughingly to expostulate at such a description as: "For three years she spoke on her fingers every waking moment. She was a regular little chatterbox!" Her laugh is the natural spontaneous laugh of a child.

In *Midstream* Helen Keller says: "Without speech one is not a complete human being. Even when the speech is not beautiful, there is a fountain of joy in uttering sounds." Learning to speak taxed her powers more than any other task. The deaf and dumb followed the story eagerly. It was such a slow, tedious process, catching and mastering the vibrations of the consonant and then of the vowel sounds, then putting them together. Her first brave sentence was, "I am not dumb now!" Every word had to be taught letter by letter and syllable by syllable with infinite patience. At first, when she speaks, they are not easily recognized, but they grow clearer, and one realizes that with that difficult speech Helen Keller can produce eloquence and poetry, and a beauty of phrase that is so marked in her writings.

"It is not a pleasant voice, I am afraid," she writes, "but I have clothed its broken wings in the unfading hues of my dreams, and my struggle for it has strengthened every fibre of my being, and deepened my understanding of all human striving and disappointed ambition. . . . God has made me the mouth of such as cannot speak, and my blindness others' sight, and let me be hands and feet to the maimed and the helpless."

She invited questions. Some were given by word of mouth, many by the fingers. There was much fun and laughter over some of the questions and answers.

"Can you distinguish flowers?" Doctor Keller was amused. "Even in the dark I do not mistake a lily for a rose—or a chrysanthemum for a violet!"

"Who are your favorite authors?" "Conrad, Dickens, Galsworthy, and Mark Twain." "And your favorite book?" "The Bible."

"Which is your favorite chapter in the Bible?" "The thirteenth of First Corinthians, about the greatest thing in the world."

"Do you like England?" "I love England. I lost my heart to Cornwall, and left it on every hedge and hill."

If she had her hearing, she would choose to hear first "a bird singing. I have only felt a bird sing once. He perched on my finger." And if she might see, she would choose to see first her "teacher's face. Then the face of a little child," and her dog.

"What more do you want to do?" "To keep on working until all the handicapped of the world have the opportunities that I have, to taste the joy of something worth while." "If you could have one wish, what would it be?" "I should wish for world peace and world brotherhood."

Then, leaving questions and answers, Doctor Keller gave her message: ". . . I know the many, many difficulties that bind us together. But in a very real sense we are not deaf if we hear with our hearts; our minds have their own eyes and ears, and if we think right and feel right we have flowers of contentment and service among the rocks and crannies of our limitations. We are deaf only if we fail to find music in the world. But if we love the flowers and the birds, the trees and the sky, we cannot help being happy, and there will be sweetness in our lives that will overflow into the lives of others."

Listening to those words from the lips of one to whom so much that we most prize is denied, they become a wonder of courage and of beauty.

Helen Keller's hand is sensitive and beautiful. When it clasps yours, it is strong.

## DAILY MEDITATIONS

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

### Sunday, August 24

Read Matthew 5: 14-16.

On the cover of the last issue of the International Journal is a picture of the statue made by the eminent Negro sculptress, Augusta Savage. "It was for two years on exhibit at the New York World's Fair, as a fulfillment of Miss Savage's commission to do 'an heroic group of sculpture, symbolic of the Negro's contribution to American culture in the field of music and song.'"

"The statue represents a singing choir upheld by the hand of God. The figure kneeling symbolizes the race's presenting its contribution to America. The whole statue resembles a harp. The expression on the faces of the singers is that of hope, courage, vision, and undaunted spirit."

The hymns we sing should be worshipful and have in them, in general, words of praise. As our worship continues we think of God, and then of ourselves in relation to him. We praise him for his greatness, and

then ask for a cleansing of our lives, that we may be the channel for some of that greatness.

Some Negro spirituals so well express that longing of the Christian that they are often used by other Christians. "Lord, I want to be a Christian," is one of these. Then we, too, cry out in our suffering, "Nobody knows the trouble I've seen; nobody knows but Jesus." Many a Christian finds an outlet for worries, cares, sorrow, and joy through religious music.

Prayer—Dear Father, thou dost help us through the ministry of music. We give our thanks to thee in song. Amen.

### Monday, August 25

Read Psalm 98: 1-6.

"Make a joyful noise unto the Lord, all the earth."

Several years ago a group of girls from a semi-formal church attended a camp where some in the small audience used the tambourines and others kept time to the music with the foot, or by hitting the knee. After the service a small group of the high school girls was discussing the service.

One said, "I can see how they worship that way, but I like our way a little better." Tolerant youth! True, each person worships in his own way and likes it. God must be pleased to have it that way.

Prayer—Dear Father, accept our worship. May it be the sincere expression of our best to thee for thy goodness to us, and for the marvelous beauties of thy world. Amen.

### Tuesday, August 26

Read Psalm 42: 1-8.

"Thy word have I hid in my heart, that I might not sin against thee." Psalm 119: 11.

What are your favorite hymns? Are they really yours? Have you hid them in your heart?

A man who does not sing commented on the fact that the non-singer pays more attention to the words than does the singer. Possibly this is a true accusation, because we become just familiar enough with the words to follow the choir lead, yet not well enough acquainted to truly sing from the heart. Let us memorize more of the thought of the hymn and carry it beyond the words on the page.

Prayer—Create in us, O God, a deeper sense of singing truthfully from the heart unto thee. Amen.

### Wednesday, August 27

Read Ecclesiastes 11: 9; Acts 16: 22-33.

"Remember now thy Creator in the days of thy youth."

Turn to the hymn, "Shepherd of Tender Youth"; read the entire hymn. Every age has had its young people. From out of the far distant past comes this hymn, written by Clement of Alexandria, about 200 A.D., translated in 1846.

A hymn that has lasted seventeen hundred years causes us to wonder. How many thousands of young people have sung this song? How long will it continue as one of the hymns used by Christian youth? What are the qualities that endear it to us? Has it not the sturdiness of Christian youth, and the appeal for loyalty that challenges?

Prayer—"Ever be thou our Guide . . . Jesus, thou Christ of God . . . make our faith strong." Amen.

### Thursday, August 28

Read Song of Solomon 2: 11-13a.

"I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121: 1.

"The heavens declare the glory of God; and the firmament sheweth his handywork." Psalm 19: 1.

Rev. Maltbie D. Babcock was a joyous Christian—a pastor of Brick Presbyterian Church of New York City, toward the end of the last century. It is said of him that he loved to go into the country and breathe the fresh air, listen to the songs of the birds, and worship in the beauty of God's wonderful out-of-doors.

After his death a collection of his poems was published. One of this collection has been set to the music of a Traditional English Melody. This is a beautiful hymn to memorize, and again and again you will find use for it as you look about at God's handiwork. Then you will have the urge to break forth into this song, "This is my Father's world."

Prayer—"O let me ne'er forget, that though the wrong seems oft so strong, God is the ruler yet." Amen.

### Friday, August 29

Read Psalm 19 (If possible, repeat this together).

Jesus said, "When it is evening, ye say, It will be fair weather; for the sky is red." Matthew 16: 2.

A grand hymn to memorize is, "Day Is Dying in the West." This hymn was written as a vesper song for the evening services of the summer conference at Chautauqua, N. Y.,

in 1880. The tune was composed for these words. There are many occasions when the words of this hymn are most appropriate, and it is so enjoyable to be able to sing them from memory.

The writer recalls the Sabbath at the Conference held in Adams Center, a few years ago. In the late afternoon five of us were enjoying the close of the day, as we drove slowly along some of the quiet byways. The gorgeous reds of the setting sun were streaming through the maples along the roadside, and we were musing on the beauties of this world. One of the party started this beautiful hymn, and all joined with her, thus closing an eventful Sabbath to be stored away in memory, often to be recalled to brighten other Sabbaths.

Prayer—Dear Father, God, we thank thee for thy "music in the maples" and the glories of thy heavens when the "sky is red." Amen.

### Sabbath, August 30

Read Colossians 3: 15-17.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

In the Sabbath Recorder for June 1, 1893, is an interesting article, "What Shall We Sing?" written by our beloved Rev. Wm. C. Daland. The following is from this writing:

"First as to the poetry, let us sing, as a rule, the old rather than the new, the sensible rather than the senseless, the truly poetic rather than the jingling, the reverent rather than the merely sentimental. Today is the day of multiplication. The fittest will survive. But when there is so much before us, we must use our best judgment. . . .

"Then as to music. Not so much needs to be said here. Music is growing better. Even in the popular books the standard of taste is being steadily raised. We ought to sing more and more those tunes which are rich in harmony rather than those which may be at first striking in their melody, but which are poor and thin in their harmony. Of the former one does not soon tire, whereas the latter will entertain for a while, and then there comes a great longing for something new. This is the trouble with the popular collections. . . . But the best church books . . . which will be the means of carrying aloft the praises of Christians for many years to come. . . . Let us raise the standard in both the words and the music we sing,

regardless of what may be 'the popular thing' in revivalistic circles, in the Y.P. S.C.E., or wherever."

Prayer—We thank thee, O God, for all those good people who have helped young and old to love the better music. Amen.

#### SABBATH SCHOOL LESSON

John Urges Christian Love. Scripture—The Epistles of John.

Golden Text—1 John 3: 18.

### 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.

#### THE HOME FIELD

(Taken from Annual Report of the Board of Managers)

The Seventh Day Baptist Missionary Society is organized for the purpose of conducting both home and foreign missions, and its contributions and endowments are and always have been on this basis. This plan has its advantages, but it places a double amount of work and responsibility upon the Board of Managers. Three-fourths of the churches in the homeland have been organized by the Missionary Board and, with two or three exceptions, all of those in the foreign lands.

Sometimes people ask what constitutes home missions. Some denominations consider work in the American Tropics, as well as in the United States, home mission work; but Seventh Day Baptists have made a different division and have called only work in the United States home missions. There are various home mission projects and among them are the following:

(1) Helping small churches support their pastors.—When a church is unable to support a pastor the board aids it in doing this whenever possible. These pastors are called missionary pastors. The board has aided, part or all the year, one-fifth of the churches in the homeland, and several others have sorely needed help.

(2) General missionaries. — The board throughout its history has employed general missionaries. These are assigned special fields of labor, are under the direction of the board, and are supported by it while doing mission work.

(3) Evangelists. — For many years the board employed one or more ministers to conduct revivals. Though this method of evangelism became less and less popular with our churches, the board has been loath to give it up and has promoted it whenever possible.

(4) Preaching Missions.—Another form of home mission work the board has promoted with vigor the last five years is what is called Preaching Missions. These have been held annually in many of our churches.

#### Eastern, Central, and Western Associations

Mission work in the Eastern, Central, and Western Associations may be considered together, for the board has not done much mission work in the bounds of any of them. There has been a small appropriation to pay the traveling expenses of Pastor Alva L. Davis, that he might visit regularly our church in Syracuse, N. Y., and act as its undershepherd. Also, there has been an appropriation for mission work in the Western Association, but there have been no funds to make it possible.

In the Eastern, Central, and Western Associations, as in others, much mission work could be done if there were funds.

#### Southeastern Association

In the Southeastern Association the Missionary Board has helped two churches support pastors. Rev. Marion C. Van Horn, who has been serving the church at Salemville, Pa., as missionary pastor, continued as such till the first of December, when he entered the employ of the Woman's Board. April first Rev. Orville W. Babcock, formerly pastor of our church in Adams Center, N. Y., became pastor of the Salemville Church.

Rev. Clifford A. Beebe, who for several years has been missionary pastor of our church at Berea, W. Va., and who has done much outside missionary work in the state, closed his labors as pastor in December. The church has not yet secured a permanent pastor; but Victor W. Skaggs, a theological student, is serving the church during the summer vacation, and the board is aiding in his support.

#### Southwestern Association

At the time of the last annual report, Rev. Verney A. Wilson was pastor at Hammond, La., but he closed his labors in that city the last of August. Rev. Rolla J. Sev-

erance became pastor of that church the first of October and has served throughout the remainder of the year.

Our churches in Fouke and Little Prairie, Ark., have had no pastor during the year, but arrangements have been made by which Rev. Clifford A. Beebe, the first of July, became joint pastor of these churches with the understanding that he give one-fourth of his time to the Little Prairie Church.

As in recent years, Rev. Ellis R. Lewis has served as missionary pastor of our church in Gentry, Ark., with an understanding that he give a portion of his time to general missionary work. Pastor Lewis has visited Sabbath-keeping groups and lone Sabbath keepers in Arkansas, Oklahoma, Missouri, and Texas, but general missionary work in this association has been limited for lack of funds.

Christ's words when he said, "Behold I say unto you lift up your eyes and look on the fields, for they are white already to harvest," apply to this field.

#### Northwestern Association

At the time of the last report Rev. W. L. Davis was missionary pastor of our church in Jackson Center, Ohio. His services continued till the last of April, and since then the church has been pastorless.

As for several years past, Rev. Ralph H. Coon has served as missionary pastor of our church in Boulder and as general missionary on the Colorado field. During the year he has done considerable work as general missionary in addition to his work as pastor in Boulder, but the last of June he closed his work on that field and became pastor of our church in Ashaway, R. I.

For some years it has been the custom of our church in New York City to give its pastor to the Missionary Board for missionary work one month during the summer vacation, with the understanding that the board and the field or church served care for the traveling and other necessary expenses. In accordance with this plan, Pastor Albert N. Rogers spent five or six weeks with our church in New Auburn, Wis., last summer vacation. The expenses were borne by the New Auburn Church and thus no appropriation on the part of the Missionary Board was required.

Throughout the year the Missionary Board has assisted our church in Dodge Center, Minn., in the support of Brother Charles

W. Thorngate as pastor. In addition to serving as pastor of the church, Brother Thorngate has done some general missionary work in northern Wisconsin and elsewhere.

Owing to continued droughts and crop failures, our church in Nortonville, Kan., found itself unable to raise sufficient funds to support a pastor. Upon the request of this church the Missionary Board made an appropriation at the rate of \$200 for one year to aid it in supporting a pastor, and Rev. Verney A. Wilson commenced services as pastor the fore part of May.

Our churches in Walworth, Wis., Chicago, and Iowa need help very much to carry on the work, but the Missionary Board has lacked funds to aid them. Something should be done without further delay.

#### Pacific Coast Association

The budget of the Missionary Board contained an appropriation to enable Pastor Loyal F. Hurley of Riverside, Calif., to do general missionary work in the bounds of the Pacific Coast Association. This appropriation has not been used, but from reports we conclude that Brother Hurley and other pastors in the association have done considerable mission work. In addition to the work of these brethren, Rev. Gerald D. Hargis served from September 1 to March 1 as missionary pastor of our church in Los Angeles, Calif., and the board and church shared equally in supporting this work. There are boundless opportunities for mission work on the Pacific Coast and the Master is asking us to launch out.

#### Other Activities on the Home Field

All mission work, whether home or foreign, is evangelistic or it is not Christian. In addition to the work outlined in the foregoing pages, the Missionary Board, as in other years, has endeavored to promote evangelism by means of special projects. The principal ones have been the World Wide Communion, the Week of Prayer for the Churches, the Fellowship of Prayer, and the Preaching Missions.

Early in the Conference year, after securing the approval of many pastors and others, literature regarding the World Wide Communion was sent to all our churches. Many of them joined in this movement by celebrating the Lord's Supper the same day, October 5.

The last year, as for many years, the Missionary Board sponsored the Week of Prayer for the Churches by sending literature to all the churches regarding it and by appealing to the churches to observe it. The week set for this evangelistic movement was January 5-12, and reports show that many of our churches observed the week.

The Fellowship of Prayer, which the board promoted this year as in other years, is the name given to an effort to get all Christians to join in a fellowship of prayer the six weeks before Easter. Booklets are provided for each day's devotions and copies of these were sent to all our pastors and church leaders. The object of this movement is to consider unitedly the passion and crucifixion of Christ, and thus strengthen the life of the church, as well as lead men to accept him.

The Missionary Board throughout its history has used every means in its power to promote special meetings for the purpose of reviving the churches and getting new decisions. The last five years this has been done by what has been called Preaching Missions. By means of correspondence and the Missions Department, pastors and churches have been encouraged to hold these meetings and many were held, some in the autumn and others throughout the year till after Easter time. The plan has been that the board, if necessary, would help pay the traveling expense of one pastor aiding another in such meetings, but in every case the past year the expense was taken care of by the churches.

In addition to furnishing material every week for the Missions Department of the Sabbath Recorder, the board has sent to pastors and church leaders some missionary and evangelistic literature.

## W O M A N ' S W O R K

### CHRISTIANS AND WORLD ORDER

With the world in such a chaotic condition, people of all denominations facing political, social, economic, religious, and defense problems—group and personal—which often involves separation of families because of the entrance of young men into service for military training—it seemed incompatible with our thinking to confine a study of missions—this year—to one phase only of missionary enterprise or to one country, as

formerly. Every one, therefore, will be very glad to find that the Missionary Education Movement has selected a subject most vital for these perplexing days, namely, Christians and World Order; also Christianity and Democracy in America.

In the opening chapter of Mr. Roswell P. Barnes' book, "A Christian Imperative," are these words: "For us Christians, international problems are not a matter of optional interest, to be taken or left as we choose. They do not lie on the margin of the church's responsibility, but at its center. The problem of world order is for Christians an imperative"; again, "Christian people have an obligation to understand the deeper meaning of what is happening today and to give the community this deeper insight into the causes of its trouble." He says, "The inertia of the great majority of 'good' people may be quite as responsible for social ills as the initiative of 'bad' people."

This book is not one for light reading when glancing up from turning a heel for a Red Cross or British sock, nor when giving half an ear to a radio program, for it demands the intelligent, full attention of men and women who are sincere in their desire for help in understanding the underlying reasons for the present world disturbance and in alleviating the causes. The book will prove an excellent basis on which to build and fit into the pattern, the news and numerous magazine articles of the day.

Older adults, as well as younger people, will find the suggested questions for investigation and discussion very challenging at the end of each chapter in "Author of Liberty," by Robert W. Searle. "The stories," says the author, "in this book are intended to illustrate in terms of their effect upon individuals some of the great human problems that must be faced as we strive to give expression to Christian ideals in the American democracy." Were these principles practiced in world affairs, we would now be building bridges of friendship, instead of implements of war.

Juniors will be delighted with the story, "Children of the Promise," by Florence Crannell Means. The author shows the purpose of the book in the "dedication to Angus Crannell Hull, newest of the clan. May he never know Greek and Jew, bondman and free man, but only brothers."

Teachers of junior boys and girls will find "We Gather Together," by Grace W. McGavran, helpful in picturing to this group how Christian people worship, in different parts of the world.

In our work in and for the Church this year, let us keep constantly in mind that "the problem of world order is for Christians an imperative."

B. T. H.

Following is a list of books suggested for mission study for 1941-1942.

### CHRISTIANS AND WORLD ORDER CHRISTIANITY AND DEMOCRACY IN AMERICA

	Paper Copies
<b>Young People and Adults:</b>	
A Christian Imperative, By Roswell P. Barnes .....	\$ .60
Discussion and Program Suggestion for above, By Minnie W. and Charles H. Corbett .....	.25
Author of Liberty, By Robert W. Searle .....	.60
<b>Junior:</b>	
Children of the Promise, By Florence Crannell Means .....	.60
We Gather Together, By Grace W. McGavran .....	.60
<b>Elementary - Hand Work:</b>	
Poster Patterns .....	.35
Chinese Village (cut-out) .....	.50
Rainbow Packet Map .....	.05

Orders may be sent to

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

### NORTHWESTERN ASSOCIATION

The Northwestern Association will meet with the Milton Junction, Wis., Church, August 28-30. The meeting will begin Thursday evening with a vesper service by the local choir. There will be a short business meeting for the appointment of committees and other necessary business. This will be followed by a preaching service.

Friday's program will be as follows: At 10 a.m. business; at 11, the Tract Board will be in charge; at 2 p.m., the Board of Christian Education; at 3, the Missionary Board. In the evening, music by the choir; sermon by Rev. Claude L. Hill.

On Sabbath morning, regular church services will begin at 10.30; sermon by Rev. E. E. Sutton. At 2 p.m. a program by the Woman's Board; at 3, a program by the young

people. In the evening, a sermon by Rev. G. D. Hargis.

The theme for the meeting is "Reaching forth unto those things which are before." Key verses are Philipians 3: 13, 14. Theme song, "Forward Through the Ages."

Milton Junction extends a cordial invitation to everyone to attend and help make this a helpful meeting. Each church of the association is urged to select and send delegates and to send the annual report to the corresponding secretary, Miss Pauline Groves, Jackson Center, Ohio.

Robert Greene,  
Moderator.

## CHILDREN'S PAGE

Dear Recorder Children:

Again my Recorder boys and girls seem to be taking a vacation in letter writing along with their vacation from school. All I can do is to urge you, one and all, to write and write often. In the meantime we'll have to content ourselves with a story, hoping we'll have better letter success next week.

Yours truly,  
Mizpah S. Greene.

### RAISING THE STONE

(Adapted from Good American Vacation Lessons)

Around a large gray stone that lay half hidden in the ground three children, Philip, Phyllis, and Harold, joined hands with their Uncle Tom as he chanted,

Raise me if you want to see  
What is buried under me.

Philip was the first one to try to move the stone. He pulled with all his strength until his face was flushed and his back ached, but he could not stir the stone and said with a sigh, "I give up."

Next Phyllis, who was Philip's twin and fully as strong as he, even though she was a girl, pulled so hard that she fell over backward, but the stone didn't budge an inch, so at last she, too, cried, "I give up."

Harold tried next. Harold was the cousin who had come from the city to build up his health in the bracing country air. He was thin and pale and weak and, of course, he could not move the stone. "I'll give up now," he said, "but when I am stronger I'll try again."

"Good for you," said Uncle Tom. "I didn't think any of you could raise the stone right now. You will not need what is buried under it until next fall. Then it will belong to the one who has made the strongest, healthiest body this summer."

"That will be I," declared Phyllis.

"No, I'll be the one," said Philip. "You're only a girl."

"What will make our bodies strong?" asked Harold, thoughtfully.

"Five things," was Uncle Tom's answer. "Keep clean, sleep much, eat wisely, exercise, and breathe fresh air."

"That's easy!" shouted Philip and Phyllis together.

"You are stronger than I am," said Harold, "but I'll try hard to catch up."

"I must go now," said Uncle Tom, "but I'll be back again in about a month. Please do not try to move the stone until I return, so that I can see how strong you have made your bodies."

"Come on, Harold," said Philip. "Let's get some ice cream cones. I have money enough for all."

"Will that help me to get strong?" asked Harold.

"Not so soon after breakfast," said Uncle Tom.

"Then I'll stay here and bat my ball against the barn," said Harold. "I've got to catch up."

A month later Uncle Tom and the three children again joined hands about the gray stone, and this time they all chanted together:

Raise me if you want to see  
What is buried under me.

Then Phyllis tried to lift the stone, but could not stir it. "It's too hot to lift it," said she. "I give up."

"What have you been doing this month?" asked Uncle Tom.

"It's been too hot to do much of anything," was the little girl's answer.

"Did you learn to swim?"

"No-o; it's too much bother. I'd rather swing in the hammock or play dolls under the big tree."

"That will not help you to raise the stone," said Uncle Tom.

Then Philip tried, but couldn't move the stone. "I give up," said he. "I've been sick."

"I guess you had too many cheap ice cream cones," remarked Uncle Tom.

"Too much everything, Mother says," added Phyllis.

"Greediness never will raise the stone," said Uncle Tom.

Harold tried to lift the stone but could not stir it. He tried again, and this time it moved a little bit. "I cannot lift it yet," said he; "but I stirred it a little. I give up now but not for always."

"Did you learn to swim?" asked Uncle Tom.

"Yes, and to dive."

"And he asks about everything to eat, 'Will it make me strong?'" said Philip.

"And he never asks to stay up late, because he says he must sleep a long time," said Phyllis.

"Look out for Harold," said Uncle Tom.

(Concluded next week)

## OUR PULPIT CHRISTIAN MARRIAGE

(Sermon preached by Rev. S. M. Shoemaker,  
Calvary Church, New York City, January 5, 1941)

Text—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2: 24; St. Mark 10: 7, 8.

Our theme this morning is Christian marriage. Marriage is, of course, as old as the race; and from the earliest times man has established customs and ceremonies in connection with it. Christianity began when "the Word was made flesh," and it has been a part of the genius of Christianity to lift and ennoble all natural things. The two great sacraments of baptism and holy communion take two of life's most natural and common things—water, food and drink—and by offering them to God with special intent, and by his using them to transmit his grace, these natural things become the holiest things in the world.

The Roman Catholic Church looks upon marriage as one of the sacraments. Our church believes that Christ ordained two sacraments only. But we do believe intensely in the sacramental character of marriage—as a natural thing which is transformed by the touch of God, and as one of the ways in which God makes himself known in the world.

The Prayer Book "Form of Solemnization of Matrimony" carries more than the rite by which two persons are married: it carries also the Christian philosophy of marriage. It is "holy matrimony" in which they are to be joined. It is an "honorable estate." It was "instituted of God." It signifies to us "the mystical union that is betwixt Christ and his Church." And St. Paul commends it as being "honorable among all men." It would be difficult to think of a higher conception of marriage than this.

Then the service goes on, "and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God." Here is set forth the frame of mind in which marriage is to be undertaken. The three points seem to be: seriousness, which considers how important a step marriage is; wisdom, which looks all round the picture before taking the step; and faith, which acts in this great matter only with the approval and help of God.

Provision is even made for the interjection of human disapproval of a particular marriage, in case anyone knows anything against its lawfulness. Common sense would dictate that the time to register this was before the ceremony; but it is a witness to the church's belief that marriage is so important that it is not wholly a private matter.

We might, in the light of this very clear philosophy, see what are the tests for a true marriage to be undertaken.

The first is the mutual attraction of human love—the natural side of marriage. That attraction includes physical, intellectual, and social factors, and they should all be there. The emotional factors are likely to be more prominent in the early stages; and the social and intellectual deepen with time. No marriage is complete without real human love, and no marriage long remains complete which is based upon attraction alone. In days like ours, when the ties of marriage are so lightly broken, there is more danger that the physical and emotional factors be considered the only ones that matter, and if these decline, to look upon the marriage as a failure.

The second test is the bond of common interests. Of course, differing interests enrich a marriage, if there is a basic unity and loyalty; but some common concern is essential. Children may provide it, but sometimes children suffer the consequences of

parents not having found it. One of the wisest words on marriage that I have ever seen comes from Dr. William E. Hoeking, of Harvard, (*Human Nature and Its Remaking*, p. 363): "The only being you can love is the being who has an independent object of worship, and that holds you out of your self-indulgence to a worship of that same object." So far as I can see, there is only one "Object of worship" with an equal claim upon all people, and that is God. The basic factor in loyalty to each other is loyalty to God. The one Power that can cement a relationship, giving it one common purpose, and changing differences to enrichments instead of barriers, is God.

The third test then becomes the readiness of each person to take full spiritual responsibility for the other person. This implies a maturity that can only come from a real experience of God in one's own life. It requires an objectivity that is not influenced by emotional factors, nor those of self-interest, but sees the other person clearly, lovingly, and creatively. In this sense, no one is fit for marriage who is not fully adult; and no one is fully adult who is not spiritually changed. That is why so many marriages fail today—the parties are so immature, so selfish, so unschooled in real living that they cannot take spiritual responsibility for one another or for their children. That is why the proportion of marriages that succeed between definitely religious people is so vastly higher than that between people who care nothing for God. God in your life means maturity. Maturity is the basis for responsibility. The willingness and some capacity to take spiritual responsibility for the other person are part of the tests for a thoroughly happy and unselfish marriage.

The fourth test of whether a marriage is intended between two people lies in whether it makes them love other people more, or love them less. Show me a love that is today so selfish that it wants to feed only upon itself, and share none of its happiness with others, and I will show you a marriage that will be tomorrow so selfish that it will sicken of its own satiety, and someone will want to turn elsewhere for more selfish pleasure. A really great human love does not drain off all one's affections in one direction; it increases and enhances one's love for all. Every man and wife should be "father" and "mother" to many beside their own children,

and every home should be the joy of many beside the family that lives in it. That kind of unselfishness should be in a relationship from the beginning; and if it is not there, it should be sought as essential to a true and happy and lasting and creative marriage.

I should like to say some things about divorce. What does Christ teach about it? He says two plain things: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." He there makes infidelity the one basis for divorce; and that is the position which our church maintains. Christ also says, when asked by the Pharisees about divorce, and reminded by them that Moses allowed it, "For the hardness of your heart he wrote you this precept. . . . What God hath joined together, let no man put asunder." He there makes it clear that permission about divorce is only a concession, and God's real will is that there should be no divorce.

In the light of these things, I think it a pity that the Church should spend so much time thinking about the justifiable conditions under which divorce may be granted, instead of thinking how the Church may help to create conditions under which it will not be needed or wanted. **That** is the real job of the Church—so to change individuals, and so to show them how to live together with God as the center of their lives, that their minor differences (which arise in practically every home on earth) are solved with the help of God, and do not lead on to unbridgeable gulfs and disagreements.

I should say that most of the divorces I have met were tragically unnecessary. There are instances where the safety of the life of the man or the woman or the children may require living apart, perhaps for a time to seek a better adjustment, perhaps permanently in some cases. But so many divorces take place because people are spiritually immature. They were either selfish themselves, or did not have Christ and his power to cure the selfishness of the other person. They had not learned how to live. They took some stand, and pride would not let them back down. They saw the wound beginning in the emotions of the children, and knew they had caused it; but there was no way to take a different stand. I have seen dozens, yes, hundreds of couples, who have reached

a difficulty that might mean a break; but then one or the other of them has found Christ, and with him the desire and the direction to meet the situation differently. And now they are living happily and creatively together, because he is guiding them.

I always begin with people where they are. I believe we must deal positively and constructively with divorced people, giving them all possible spiritual fellowship and help, and realizing that if they had had a full measure of spiritual discipline and direction, it might all have been different. In some cases, it can still be different. That failure is one in which the Church shares (if they go to church) as well as themselves. The Church should know and practice, all the time, a way of reconciliation by which couples threatened with divorce find the answer to their lives and their homes. Much more of this is done by the Church than many know about; but much more needs to be done. The simple plan of facing one's sins, and being honest about them, instead of facing the other person's, has been of untold help to every couple that has ever tried it. With the help of God's guidance, I do not know any human situations in which it cannot bring personal reconciliation.

There is a much larger aspect to all this than even the happiness of the couple involved, or the emotional security and health of the children. There is a national aspect to it. Democracy will die of its own liberties unless we find a voluntary unity. America desperately needs unity at this time. Yet many of us demand of our industrial and political leaders unity in a wide field when we do not trouble to create unity in the relatively restricted field of our own homes. If you can't settle a strike at the breakfast table, it's no use to tell the industrialists and labor leaders that they must settle them in the factory. Moreover, the strength of a nation is the strength of its family life. From all sides we hear calls for national unity, and we call for it ourselves. There is a place where every one of us can begin to build it, and that place is right in our own homes. Business and political leaders whose home situations are pure, honest, and unselfish will have the answer for business and politics. Men who are harassed and selfish at home can "talk big," but they will lead the country astray. The home is the first unit of society. When that is sound, the

society is sound. When that is disintegrated, nothing will save the society. America looks to you to save its homes, and mobilize them in the unity of the nation!

How are we going to get homes that are the patterns of unity we need in the world?

First: They must be homes with God at the head of them. Not father, or mother, or some yammering youngster—not somebody's temper, or somebody's tears—but God the Head, the deciding Factor. Homes where God is talked about, loved, sought after for his direction. Homes that begin the day with God, together. Family prayers used to be deadly; somebody read, and somebody prayed out of a book, and all were glad to get their hats on and go.

But some of us have found a family "quiet time" is different. It's much more exciting. Somebody reads the Bible; it's often a passage that has helped him or her that morning. There is talk about family plans, needs, or problems. Then everybody listens to God. They write down the thoughts that come to them, and everybody shares these thoughts. Even the littlest ones can hear God, and begin depending on him. A quiet time like that brings direction to the family for the day, and it also ensures the family unity. The things that some people keep back, come out, and don't fester and turn sour. Nobody dominates the situation, but God.

When God is everybody's Master, everybody finds unity in him. There isn't any problem that a family quiet time cannot get at, and cannot solve. A schoolmaster said that a quiet time is the greatest discovery of modern times. Of course it is not "new" historically; but it is a discovery to those who begin to practice it, and find both the practicalness and the adventure of it.

Second: They must be homes characterized by the homely virtues. **Thrift** must come into many homes—not niggardliness, but the economy which will make generosity possible, using all of everything. **Hospitality** must come back—open doors and hearts, not selfish retiring into our privacy so much, but sharing our food and fellowship with others. **Responsibility**—everyone with a responsibility that he or she fulfills, that gets the work done, and makes the people feel useful and needed. **Honesty**—honesty about money, about where we've been, about what we feel and are thinking, so that there is fellow-

ship. **Consideration**—remembering that everybody's plans and interests are important to him or to her, and helping to fulfill them unselfishly, and with reference to the whole. **Self-giving**—paying real attention to the rest of the family when they speak, taking an interest in what they have done, taking time to share with them what has interested us most. Home life goes when these things go. It comes back when they come back. Try it!

Third: They must be homes where people find new life and spirit. Simple character and kindness are not enough today—the world is too "hay-wire." If you have found a way of life, you ought to share it. If you have really found Christ's way, it ought to be seen in your homes first, so that your home is the most natural place to include people and help them to find that new life, too. Nearly everybody on earth is bothered about money, about relationships, about some kind of fear, about the future. Nearly everybody carries around a personal heartache and a national heartache. Do loving and honest God-directed men and women have the answer for America? Then we need more of them. We need them at once. The greatest constructive force in America can be its homes on a life-changing basis. That means we need to be changed ourselves—not once only, but again and again. All of us are selfish somewhere, and the family will see it most, and best be able to help us with it. That means willingness to give and receive real corrective suggestions, and to grow. In such homes, the nation and the world will find new strength and power generated; and from them will flow generations of God-inspired citizens and servants of all.

Homes like these are the answers to the prayer that comes near the end of the marriage service:

Look mercifully upon these thy servants, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace.

God give us today a new spirit, in our hearts, in our marriages, and in our homes, that in all things we may please him and serve our fellowmen as he wills!

"Church dues or ties are not installments paid on a harp and a crown."

## NEWS BULLETIN

The largest order for foreign language Scriptures ever received by the American Bible Society in New York has come from the British and Foreign Bible Society in London which, hampered in their publication program by the war, has ordered one million Portuguese Gospels for the society's work in Brazil.

Work of Bible distribution in Brazil is carried on by both the American Bible Society and the British Society. The circulation in 1940 was larger than in any previous year.

The American Bible Society is the principal source of supply of Scriptures for war prisoners in German camps, and other places in Europe. It has distributed Bibles, Testaments, and Gospels in English, French, Italian, Dutch, Polish, Russian, Czech, Hebrew, Yiddish, and Finnish.

The Netherlands Bible Society is cut off from its important work in the Netherlands Indies; the British Society is cut off from practically all the continent except Portugal and its capacity to support its world-wide work is being reduced; the French Society is also cut off from its large constituency in southern France. The American Bible Society, through its War Emergency Fund, is endeavoring to save the work of these Bible societies during this crisis.

Through army and navy chaplains, the American Bible Society has supplied to the men of the United States Army and Navy, up to June 30, 2,408 Bibles, 142,218 Testaments, and 99,017 Gospels.

The Bible Society has published new army and navy Testaments, brown for the army and blue for the navy, with added "wings" embossed on the front cover for the air forces. A special zipper New Testament, available in these four bindings, is one of the society's newest publications for the service men.

—Amer. Bible Society.

**REV. SAMUEL D. DAVIS:  
AN AUTOBIOGRAPHICAL SKETCH**

(Continued)

SECOND VISIT OF ELD. CHARLES M. LEWIS

The next winter Eld. Charles M. Lewis came again, and as we were planning the work he hoped to do, my wife requested that

he go to Salem for a series of meetings. This did not strike him favorably. He had been there the year before and had had such poor success, he did not want to try it over. He finally said "he did not think there was much there anyway," whereupon my wife said that there were in the sound of the church bell at Salem twenty-five persons at least who kept the Sabbath who were unconverted. I sanctioned it, and he seemed wonderfully surprised. We continued to urge him, and he finally said that if we would go to Salem with him, he would go. We said we would try to do so, but he deferred sending the appointment. We went on together to Roanoke, where we had a glorious work of grace. The Salem appointment was deferred until near the time of his leaving the state, when I received notice from him to meet him at Salem at a given time. I did so, and again our joint labors were wonderfully blessed of God. Many souls were brought to a saving knowledge of the truth.

I BECAME PASTOR OF THE SALEM CHURCH

When the time came that he felt he must leave for home soon, he got a church meeting called which resulted in a unanimous call to me to take the pastoral care of the church, and give it my entire time. The call seemed so clearly to be from God through the church, I dared not refuse; and being urged, I accepted it at once, and the same evening preached my inaugural sermon, and was installed pastor of the Seventh Day Baptist Church of New Salem. The next morning Elder Lewis left the meetings in my hands and took the train for his home.

When I had time to look the matter over from a domestic standpoint, my brain well nigh reeled. I had not consulted my wife about it, as I was wont to do about everything. The church had no parsonage, was twenty miles from my home, and it was not at all sure that I could get a house in the village in which to live. The salary the church had offered to give me was four hundred dollars, but the pastor who had served the church last had only been promised seventy-five dollars a year and that was not all paid.

As soon as I thought it would do to close the series of meetings I did so, and left for home to tell my family what I had done. My wife did not scold, but simply said, "We cannot move to Salem," and laughed at the

idea. By the next morning she decided that we might go some six months later, but could not go sooner. I said, "You shall have that just as you want it, but I will have to be the most of my time in New Salem." I thought if the family were to remain on the farm, we must at least have a garden and truck patch, so I got up the team and went to plowing. I had not made more than a few rounds, when I saw my wife coming to me, to tell me if we could get a place in Salem to live, she would go with me to my field of work. I unhooked the team and went to see my son, Orlando, who agreed if I could get a place to live in Salem, he would move into my house and take care of my affairs. I then went to a friend and informed him of the change I was about to make and got the promise of a loan of money with which to build a house on the property we owned in Salem, believing it better to build than continue to pay rent. Then I returned to my pastorate and began to look for a home for my family, but, to my surprise, I could not find a house in the village for rent that I was willing to put my family in. However a family to whom we had given a lot to build on, let me have three rooms on the second floor of their house for a short time, and I soon moved my family to my field of work.

Instead of getting the money from my friend to build with, I received a notice from him stating that he could not get the money in from those who had it to lend. I called the attention of my landlord to the facts of my great disappointment and frankly confessed that I did not know what to do. He kindly bade me not to be troubled about it, and said that I could have the rooms we were then occupying until I could get some other place. Soon I got word from another friend that he would let me have all the lumber I wanted and wait on me for the pay for it; another man would do my carpenter work and take his pay from a store where I could have goods on time; and soon I was preparing to build. I went with my friend to his lumber yard; and, after selecting the lumber that I wanted, he offered to deliver it on my lot in Salem at a given price and take my note for it.

On my way home, I met two Sabbath-keepers who knew me. One of them said I had baptised her, and she was a member of my church. The other was not religious but professed to keep the Sabbath. They lived in

a rural district where there were no religious meetings nor ever had been. I left them an appointment to preach, saying that I could preach in the woods or anywhere that they could get an audience for me. I returned at the time appointed, and found the neighbors had gotten together and fitted up a waste house for worship. The Lord graciously blessed my work in this field, and it became a regular outpost where I kept up regular monthly appointments. One man in that new field, who had been a nominal Sabbath-keeper all his life and had children nearly grown, said I was the first Seventh Day Baptist minister who had ever been in his house.

EXTENSION OF SALEM'S INTERESTS

Thus the work in this field enlarged, and in a short time I had arranged in other neighborhoods two other appointments, so that on one Sabbath in each month I preached at three different points the same day. I also went once a month to New Milton, making four monthly appointments outside of my work in Salem. About six months after my family moved to Salem, we were in our own house though it was in an unfinished state. The next year, 1877, we had the great pleasure of a session of the Seventh Day Baptist Anniversaries, a treat we enjoyed for the first time they were held in our state.

Our stay in Salem was quite a financial loss to us, as I gave one fourth of my salary to the church, helped pay the back salary of the former pastor. Besides I forgave the debt due me from the church when my pastorate closed at the expiration of three years, when I moved to my farm in Lewis County, West Virginia. But I had had great prosperity in my work. Many had been converted. From ten to thirty had come each year to the observance of the Sabbath and the church was much strengthened. Though we moved back to our farm at the end of my three years' pastorate, at the earnest request of the pastoral committee I continued to supply the church six months longer, closing up my pastoral work at New Salem in the fall of 1879.

(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.



**DENOMINATIONAL "HOOK-UP"****Dodge Center, Minn.**

Open house was held at the Seventh Day Baptist parsonage Tuesday afternoon in honor of the fiftieth wedding anniversary of Rev. and Mrs. C. W. Thorngate.

Several friends called during the hours of two to five to greet the pastor and wife. Guests were received by their daughter, Mary Thorngate. During the afternoon piano music was played by another daughter, Mrs. C. H. Clapper of Pine Ridge, S. Dak.

Refreshments were served by two granddaughters, Mary Ethel Baldrige of Colfax, Wis., and Sallie Thorngate of Eau Claire and Exeland, Wis. Members of the church Ladies' Aid were in charge.

The home was beautifully decorated with yellow flowers and candles. A large tapestry, the gift of the Ashland Community Club, was given a prominent place.

In the evening several friends gathered informally, when a short program of music and poems was presented by members of the family.

On Monday evening a family reunion dinner was served at the parsonage, nineteen being present.

The occasion was a most joyous one for the entire family.

The pastor and his wife, with the children and grandchildren, wish to thank all who participated in so many helpful ways, and also for the beautiful remembrances.

—Dodge Center Star-Record.

**Milton, Wis.**

Rev. Carroll L. Hill left Wednesday morning taking six boys to the young people's camp at New Auburn, which will be held July 30 to August 3. The boys going from here are Oscar Burdick, Wayland Loofboro, James Campbell, Buddy Heinig, Ted Green, and Bob Hill.

Miss Ethel Butterfield, Walworth, took two girls to the camp—Berta Bonham of Walworth and Helen Place of Bedford, Va., who is visiting her grandparents, Mr. and Mrs. George R. Boss, Milton.

—Milton Junction Telephone.

**Plainfield, N. J.**

Some of the high lights of the Plainfield Church for June were the baptism of five young people, the meeting of the Eastern

Association, and the beginning of the Vacation Bible School.

Eastern Association was held from Thursday evening, June 12, to Sunday noon, June 15. It was well attended and a fine program was enjoyed. The meetings have been quite thoroughly reported in earlier issues of the Recorder.

The Woman's Society closed its year's work with a picnic at the summer home of Dr. and Mrs. Stanton H. Davis, at Lavallette, on June 17.

Again this year a successful community Vacation Bible School was held from June 23 to July 11, with Pastor Trevah R. Sutton of the Piscataway Church as supervisor. Fifty-four children were on the roll. Several were from New Market, and a number from other churches in town.

Miss Marion Neagle completed a course at Blairstown Summer School for Christian Workers, June 30 - July 11.

Four of our boys and girls attended Lewis Camp, in Rhode Island, July 6-13. They reported a fine camp.

Inasmuch as the month of August is a vacation time for so many of our church people, and this makes the attendance very small, the church voted to discontinue the Sabbath morning services during the month. Friday evening service is held, as usual.

Correspondent.

**OBITUARY**

Bond. — Abel D., son of Deacon Levi and Susan Bond, was born April 3, 1859, near the old Brick Church, and died July 9, 1941.

In youth he was baptized and united with the Lost Creek Church. For fifteen years he lived in Tennessee, where he married Miss Maggie Williams, now deceased. Fourteen years ago he returned to Lost Creek, where he devotedly cared for his invalid sister, Mrs. Mary Courtwright. On account of his failing health a niece, Mrs. Eva Zollinger, lovingly cared for him and Mrs. Courtwright.

Surviving are William Courtwright, many relatives and friends. Farewell services were conducted at the home by Pastor E. F. Loofboro, assisted by Rev. Mr. Goodwin. Burial in the Old Frame Church Cemetery, Lost Creek.

E. F. L.

"There is no such thing as being right with God while we are wrong with men."

# The Sabbath Recorder

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There is a place in God's sanctuary for all that is beautiful. He has many ways of speaking to men: through his Word, through music, through symbols, and through the beauty of flowers. The humblest church, at least in summer, can beautify its place of worship each Sabbath with flowers. God can use them to speak to some heart.

(This snap-shot of a vase of "glads" was furnished by Miss Violet North)

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