

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.

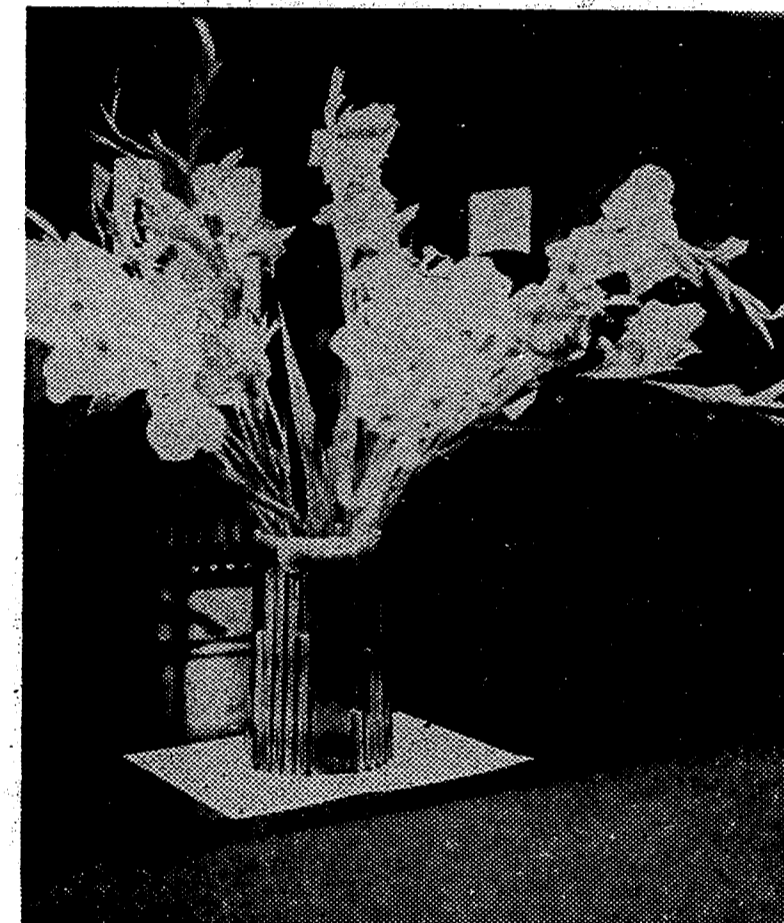
"There is no such thing as being right with God while we are wrong with men."

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., AUGUST 25, 1941

No. 8



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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The Sabbath Recorder

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

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EDITORIALS

PRAYER

Prayer is indispensable to the Christian. Without prayer it is impossible to live a consistent Christlike life. If a man professes to be a follower of the Nazarene, and does not seek to converse with him in prayer, one may know that that person is deceived or else that he is untrustworthy. One sometimes hesitates to write about prayer, for somewhat like Mark Twain's remark about the weather, we talk a good deal about it but don't do much about it. We must appreciate its vital importance and practice it more.

Prayer is the only means of access to heaven. Through this medium we may confess our sins and have them forgiven; and only through prayer is this possible. Indeed, prayer is the mightiest factor in the universe. Were it not for prayer where would mankind be today? In spite of world situations whose clouds become blacker and more ominous, God still rules in the kingdom of men. Yes, and only because of the prayers of Christian men and women are we saved from complete blackouts and chaos; because of prayer does God still continue to work upon the hearts of mankind. To the Christian prayer is a tangible resource; that it is heard and answered is to him a fact. To the atheist it is useless because he can never know of its marvelous power. Is the power that comes by prayer a fact or a fiction to you?

One of the strongest arguments for prayer is our dire need. Abraham Lincoln who stands head and shoulders above his countrymen in the annals of American history, once

said, "I have been driven to my knees many times, realizing I had no place else to go." What a strong testimony to prayer—the soul of religion. Victor Hugo, the great French writer, is quoted as saying, "Go to sleep in peace, God is awake." Keller, the illustrious astronomer, having made a new discovery in his work, thanked God thus: "I thank thee, O Lord and Creator, that thou hast given to men this joy in thy creation." Great men of all time have been praying men. Their need and their songs of praise and thanksgiving lead them to converse with him who is the great Friend of man.

In this time of perplexity and anxiety even, too few men choose to find time to speak to God. National defense must be pressed; business is too demanding. The cares of this life are too urgent. We waste hours worrying about problems that we can lay at Jesus' feet in a few minutes. "Come unto me, all ye that labor and are heavy laden"—have you ever received a more sincere or encouraging invitation? A few minutes spent in earnest conversation with our Master will cause all our cares, trials, and difficulties to disappear. The Sun of Righteousness can brighten our hearts and lives.

And there are so many things besides our needs for which Jesus told us to pray. From his model prayer we read, "Give us this day our daily bread," and "forgive us our debts as we forgive our debtors." Again, "Thy kingdom come, thy will be done in earth as it is in heaven." We need to pray for forgiveness of the sin of unwillingness to let Christ have his way in us. Do we

pray as Jesus taught us? In James we are directed to pray in faith nothing wavering, and also to pray in behalf of the sick, and to pray for one another. We do not do that enough. Surely we should pray, "Lord, teach us to pray."

CONTACT

The church and church folks have a responsibility that comes especially in times like these in which we are living. It is that of keeping encouragingly in touch with the men and boys in army and navy service—especially since the draft bill has affected so many.

Since these men are taken away from their homes and usual activities and thrown among others of all classes and various backgrounds, with habits and ordinary customs broken up, there is especial need for the help and cheer possible to come from home and church life.

The American Sabbath Tract Society has attempted, in a small way, to help; it is hoped that General Conference may take some action for definite, constructive work. But after all, nothing more helpful and appealing can emanate than from the home folks. Letters, postcards, packages of little treats, visits to camps where possible—all help.

The United Service Organization—popularly U.S.O.—is doing a fine service and should have full co-operation and support of all of us.

The chaplaincy is proving a helpful agency and the men in that service are measuring well up to their responsibility. From bulletins coming to us from the office of chief of chaplains there are many encouraging reports from chaplains among the various units. The morale of the men is being strengthened, the homesick comforted, the sick carefully visited, the questioning being advised, and the unsaved pointed to the "Lamb of God that taketh away the sin of the world."

Just the same, there is much to be done from the home base. Keep contact with your youth.

THE LABOR DAY MESSAGE

"My Father worketh until now, and I work." This statement of Jesus lifts labor from any possible secondary place of importance and attaches to it moral and spiritual significance.

The right to labor and the right to hire labor are two horses that make a well-matched team—to use a figure perhaps little understood in our mechanized age. More and more mutual rights must be recognized by labor and capital.

The message for Labor Day, prepared by the Federal Council of the Churches of Christ in America through its Department of the Churches and Social Service, we believe, sees clearly in this matter and is making an important pronouncement. We print it for all our readers. The message follows in full:

The Christian concern for democracy, based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an influence in political institutions, has more recently begun to find expression in economic and industrial relations. This concern supports the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely granting to labor the right to organize and are working out constructive relationships with unions on the basis of mutual confidence. In many industries, the men and women who work with their hands and tend machines are no longer a struggling minority seeking recognition and a just share of the profits of industry. They have become a great organic movement, involved directly in the world-wide struggle for the preservation and growth of democracy.

In countries where liberty and equality prevail as ideals of human relations, there the labor movement is strong. Where they are not applied to industrial relations, there unions are few and weak. Where democracy has been discarded, as in the totalitarian states, there the independent labor union movement has disappeared. The existence of these contrasting situations is not a mere coincidence. Democracy, by the very law of its nature, must extend into industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must destroy an independent labor union movement. Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and services, or must center total power in a political state. There seems to be no other alternative. If we cannot have the spirit of Christian democracy in industry, all democracy is jeopardized.

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches should urge the further application of the Christian principles of democracy to industrial and economic relations. If this new missionary call is heeded, the Christian forces will play a vital

part in the era just ahead. If it is ignored, they are likely to have little part in solving our most urgent social problems and infusing spiritual life into society.

The fundamental religious concern with industry has to do with its spirit and purpose. If we are to develop an economic order which will express the spirit of Christ, who came "not to be ministered unto, but to minister," the primary test of production and distribution must be not a private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfil its basic purpose of the greatest service to human need.

In the area of industrial relations the churches must make clear not only that labor has the right to organize, but also that the principle of such organization is socially sound. At the same time as labor grows in power, it must assume the moral responsibility which power entails. Organized labor can command public support only as it deals effectively with various elements in its ranks which weaken confidence in its integrity. It must live up to the Christian spirit which is essential to democracy. It must itself practice democracy in control and, where necessary, put its own house in order. It must, also, refrain from discriminating against any workers because of color or creed. Many unions have led the way in fair interracial relations in their own membership and have set a worthy example to civic and religious organizations. Others have yet to accept and to practice this Christian democratic principle.

This hour of crisis calls for a Christian movement which has renewed its spirit and clarified its vision of the wider implications of its gospel, and for a labor movement which has purified its practices and set its eyes on the farther goals of true democracy. All groups are summoned to work together for a better ordering of society upheld by religion on the one hand, and by the productive labor of hand and brain on the other.

A FINAL APPEAL

Since our Budget year does not close until September 30, there is fine opportunity for our churches to increase their contributions to the Denominational Budget and help to improve the condition of our finances.

The Finance Committee is sending its final message for the year to the pastor of each church or some representative leader in the church, giving an analysis of the denominational treasurer's report. It is urged that the pastors take time to present at least a part of the material on this communication to their congregation, with the hope that it may furnish not only desirable information, but also encouragement and inspiration.

The classification of churches into AA, A, B, C, D, was sent to the pastors and several

members in each church some time ago. Unfortunately many churches which had exceeded their "will endeavor" pledges or had given more than they did last year, failed to comply with one very important element in this classification, namely, that their "will endeavor" pledges for 1941-42 must be submitted to the Finance Committee on or before July 15. The great desirability of this procedure is evident to anyone who appreciates the great responsibility of the Commission in formulating a proposed budget for the ensuing year.

The Finance Committee wishes to express its hearty appreciation to each church and individual who faithfully assisted in carrying the financial burden for our denomination.

The Committee to Promote the Financial Program.

DAILY MEDITATIONS

(Meditation for August 31, prepared by Miss Marjorie Burdick. Those for September were prepared by Mr. Charles H. Bond, Alfred, N. Y.)

Sunday, August 31

Repeat together Psalm 100.

"Make a joyful noise unto the Lord, all ye lands."

In the book, "Lyric Religion," by H. Augustine Smith, is a list of suggestions for the singing of all Methodists, made by John Wesley. A few of these contain food for thought even today.

- "1. Learn the tune.
- "2. Sing them as they are printed.

"7. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually."

Prayer—

"God of the earth, the sky, the sea!
Maker of all above, below!
Creation lives and moves in thee,
Thy present life through all doth flow.

"Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and stormwinds blow,
There is thy power; thy law is there.

"We give thee thanks, thy name we sing,
Almighty Father, heavenly King."

Amen.

Monday, September 1

Read 2 Corinthians 13: 1-10.

Examine yourselves, whether ye be in the faith; prove your own selves. (2 Corinthians 13: 5.)

Moffatt says, "Test yourselves, whether ye be in the faith." What is the test for being in the faith? Is Christ in you? Does he dominate your thoughts? Does Christ control the whole field of your life as some grand cathedral rises above the spires of a city, or as some mighty mountain range visible from every part of a country? Do you thank the God of peace and happiness for the joys that are yours? Are your sorrows swept away by the loving Father? Are your prayers ever going out to the all-steadying hand—ever determined to live the prayer? When the door of your heart is left open, the King of Glory will come in. The soul knows it.

Prayer—God, our Father, ever be close to us, guiding our thoughts, our spoken words, our deeds. Help us to remember that as we draw nearer to thee our faith will grow stronger. Amen.

Tuesday, September 2

Read Acts 14: 21-28.

He had opened the door of faith unto the Gentiles. (Acts 14: 27.)

Christ says, "I am the door," and faith is the means of gaining entrance. Faith is the outer door, the vestibule which leads to the real opening by which we enter into all the mystery and the sweetness of the Divine Home. The trouble with many people is that they want hundreds of questions about God and heaven answered before they come to Christ and trust in him.

If a man is out in the woods and has lost his way in the darkness, will he wait for the sunshine or a huge fire to light the woods? No, he will not. If only the glimmer of a candle reaches his eye, no matter how faint, he will begin to move in that direction.

Christ has opened that door—will you enter in?

Prayer—Father, we thank thee for thy Son and the way of life which he so perfectly showed to us. May we follow the light given us, even though it may be very faint, until it shines out brightly. Amen.

Wednesday, September 3

Read Matthew 14: 22-33.

O ye of little faith. (Matthew 14: 31.)

Peter had faith in God. His faith was so strong that he felt confident that he could

walk upon the water if the man approaching the ship were Jesus. Peter climbed down out of the ship and did walk toward Jesus on the water. But when he saw the boisterous waves he was afraid and began to sink.

He began to sink because he took his eyes off Jesus—yes, he saw the waves. We also begin to sink into a lower way of life when we take our eyes off Jesus.

Prayer—Our perfect Guide, help us ever to keep our eyes upon the teachings of Jesus. We realize that when we lose sight of him our faith becomes weaker. Amen.

Thursday, September 4

Read Mark 11: 20-26.

Have faith in God. (Mark 11: 22.)

Christ here is talking about the faith which confronts obstacles as high as solid mountains, and yet is sure that it can remove or surmount them; the faith which faints at no difficulty, but attacks even the greatest problem with courage and hope.

He invites us to the faith that he himself exercised. It is the faith which believes truth to be stronger than error, righteousness than unrighteousness, good than evil, even though the rest of the world should lose heart.

Prayer—Dear God, we are thankful for a Creator who has the power to remove mountains. When we look at thy handiwork, man, nature, and all that thou hast created, we realize that thou art a God of might. Yes, we are ashamed of our little faith, but rejoice in the fact that all things can be ours if only we look to thee. Amen.

Friday, September 5

Read Matthew 17: 14-21.

If ye have faith as a grain of mustard seed... nothing shall be impossible unto you. (Matthew 17: 20.)

G. T. Horton says, "Power is put forth according to our faith. You have, perhaps, seen a steam-hammer, or clipper, which is most mighty to crush or cut thick iron like shavings. The force applied is steam, which seems almost omnipotent. But how is it applied? By a simple tube of connection and a common valve, by which the steam is let in upon the ponderous apparatus. An infant could turn the tap.

"So faith simply turns on to any work we have to do the whole power of Deity; yet he hath appointed us fellow-workers with him, by entrusting to us this prerogative of faith."

Prayer—Dear heavenly Father, we realize that we are weak without thy strength. May we be worthy of being called fellow-workers of thine. Amen.

Sabbath, September 6

Read Exodus 20: 1-17.

Remember the sabbath day, to keep it holy. (Exodus 20: 8.)

This story is told of the late Doctor Lockhart of the College Church, Glasgow, when he was traveling in England and was stopping at a certain inn when the Sabbath came. As he was about ready to start for church he found two men making ready to play a game of chess. He asked them if they had locked up their belongings carefully. The men were immediately excited and asked if there were thieves in the place. He replied, "I do not say that; only I was thinking that if the waiter comes in and finds you making free with the fourth commandment, he may think of making free with the eighth."

We are told to "remember the sabbath day, to keep it holy." What do you do with your Sabbath day?

Prayer—Dear Father, thou hast asked for only a small part of our time. May we give it, and much more gladly. It is only through walking with thee that the rest of life is made beautiful. Amen.

SABBATH SCHOOL LESSON

A Message to Persecuted Christians. Scripture—Revelation, Chapters 1, 2, and 3. Golden Text—Revelation 2: 10.

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.

DETERMINING THE FUTURE

Who can tell what the future is to be? No mortal man knows for certain. We know it will not be like the present in many ways; and we know that though it is not to be like the present, we of the present are to determine what it is.

Those who expect the future to be like the present in every respect are bound to be disappointed. Everything temporal is changing. Conditions are constantly changing. The surface of the earth changes. No two generations are alike. No two years are alike. No two days are alike. Homes, churches, and

governments of one generation are not like those of the previous generation.

"The Preacher," said, "There is nothing new under the sun" (Ecclesiastes 1: 9), and this statement is true as applied to some things, but not as to conditions. God and truth, justice and right, the laws of nature and spiritual realities are the same forever. Furthermore, it is difficult for anyone to think of anything that has not been tried by someone sometime; but the results are different because conditions differ. Paul had this in mind when he said, "The fashion of this world passeth away."

The future is to be different from the present. It may be better or it may be worse, and what it is depends upon us of the present. We can make it better or we can make it worse, according as our lives and teachings conform to the ways of Christ. This is true regarding all classes of people over the world. We stress that the future depends upon the adults, especially the fathers and mothers; but the boys and girls and young people in their teens are determining what the next generation will be as much or more than the older ones.

The point is, we are determining the future. We can make it better or worse. To make it better we must Christianize the entire fabric of human society; not simply our home town, but the entire world. This is the task of missions. W. L. B.

INVESTMENT COMMITTEE REPORT

To the Seventh Day Baptist Missionary Society:

During the quarter ended June 30, 1941, the society exchanged its holdings of 5M Baltimore and Ohio R. R. Co. 5's of 1995 for an equal amount of Buffalo, Rochester, and Pittsburgh Ry. Co. 4½'s of 1957, an exchange which gives greater security of income. Also, a purchase of 25 shares of Connecticut Light and Power Co. common stock was made out of uninvested funds which will increase our income by about \$75 per year.

On July 1, 1941, the North American Co. paid a dividend on its shares of common stock we hold in the form of 2 shares of Detroit Edison Co. common stock valued at \$41.12. To make this income available, we purchased the stock using uninvested funds, transferring the amount to our income account for immediate use.

Other changes in investments include the sale of 40 shares California Packing Corporation common 55 shares Electric Bond and Share Co. \$5 preferred, 20 shares Louisville and Nashville R. R. Co. common, and 50 shares L. S. Starrett Co. common. With funds so released, there were purchased 200 shares Marine Midland Corporation common, 100 shares National Dairy Products common, 50 shares North American Co. common, 200 shares Standard Brands Inc. common, and 30 shares United Gas Corporation \$7 preferred. All transactions were made upon recommendation of our investment counsel.

There was one addition to Permanent Funds during the quarter and that was a bequest of \$200 from Eda R. Coon, which was added to Debt Reduction Funds in accordance with standing vote of the society.

The Permanent Funds of the society are now invested as follows:

Stocks	\$ 43,667.07	46.67%
Mortgages	36,812.65	39.35%
Bonds	7,037.74	7.52%
Real estate	4,088.94	4.37%
Cash	1,952.79	2.09%
	<u>\$ 93,559.19</u>	<u>100.00%</u>

Respectfully submitted,

Karl G. Stillman,
Chairman.

DOCTOR CRANDALL WRITES REGARDING HER NEW FIELD

Dear Mr. Burdick:

Excuse the crowded state of this letter and report, but I am sending it by air mail and it has to be very light in weight so I am crowding it all on one sheet.

I have sent you several letters, two with the full account of our travels and experiences these past months; but I have no way of knowing whether you ever received them. Since I left Foochow none of my letters have reached Shanghai. We got out of Foochow just two weeks before it was bombed and taken, and there has been much fighting all along the China coast since.

Here we have no electricity and so no radios, and know very little of the outside world. There is no war anywhere as far as we are concerned. We are twenty miles by chair from any frequented lanes of travel, up in the foothills of the range of mountains which divides Kiangsi from Fukien province.

I wish you would do something for me, as I have no way of knowing that any ordinary letter reaches America. Will you please ask the "Recorder" and "Reader's Digest" to change my address to Changtsun, Lichwan, Kiangsi, China? Thank you very much. Maybe it would be a good thing to add the words, "via Hongkong," and then they would escape Japanese censorship.

I suppose that we shall have to stay in this part of the country until the war is over in China, at any rate; but we do not plan to stay here under our present status more than until next year. This is not a very large field, but would keep two doctors busy if they had all of the practice that is here. The people of the organization itself have been under the professional care of a trained nurse and a man nurse who is not even a graduate, and they do not seem to feel the need of doctors very much. Also, the interest here in modern medicine seems to be rather shallow. It may be because they have had no really qualified doctors here. Anyway, this work is very pioneer and it will take time to work up a good clientele. We are fairly busy, however, because many seem willing to try anything once. I hope that we shall be able to do well enough so that we shall in time gain their confidence.

Your air mail letter was forwarded here and I received it all right. The last letter I received from America reached me a few days ago and was written February 13, so you see my mail is being delayed somewhat.

With kindest regards,

Grace I. Crandall.

Changtsun, Lichwan,
Kiangsi, China,
June 17, 1941.

WOMAN'S WORK

WORSHIP SERVICE FOR SEPTEMBER

Repeat in unison the one hundredth Psalm. Scripture reading: Ezekiel 34: 26-31.

Shadows came to God's people of old and shadows come to his people today. Through his promises there came hope and assurance that there was light beyond the shadows.

My eyes often rest on a field of waving grass bordered by a grove of trees. In the morning sun the grass shines and waves a cheery welcome and message to all who take time to look. At noontide the green seems lighter, the grass more quiet, and the scene

suggests a period of rest and hopeful waiting. By mid-afternoon this waiting is rewarded, for the neighboring trees begin to cast their shadows over the field, and as these shadows gradually lengthen the green of the grass grows brighter, and there comes a suggestion of coolness and rest, of trust rewarded and courage renewed. It is a beautiful scene.

Shadows are often blessings, though we may not realize them as such when they come into our lives. The brightness of life sometimes blinds our eyes to the blessings of quietness and rest, and shadows come to help us to learn that our souls need the refreshing that only shadows can give. I do not know who wrote the following lines but they appeared in the Sabbath Recorder many years ago.

"Is it rainy, little flower?

Be glad of rain.

Too much sun would wither thee;

'Twill shine again.

The clouds are very dark, 'tis true,
But just behind them shines the blue.

"Art thou weary, tender heart?

Be glad of pain.

In sorrow sweetest things will grow

Like flowers in rain.

God watches; thou shalt have the sun
When clouds their perfect work have done."

Prayer.

Song—Either, "O Master Let Me Walk With Thee," or the old gospel hymn, "Trusting Jesus, That Is All."

Genette I. Burdick,

(Mrs. Willard D. Burdick).

OUR INHERITED TASK

By Mrs. James Woodcock

Do we as Christian women realize the true significance of these words, "Ye have entered into their labors"? Let us consider them as they apply directly to us, for we know that everyone who believes on the Lord Jesus Christ and who has given his heart to him has an inherited task.

When we joined the Church of Christ, we entered into certain privileges and obligations. We became children of the heavenly King, joint heirs with Christ of the inheritance our Lord has prepared for us. Can we in any measure express our gratitude to him by giving less than our consecrated lives to his service?

Many and varied are the contributions that together constitute the wealth of our inheritance. Our greatest inheritance is the blood of Christ which was shed that we, through belief on him, might be saved. We have the example of Christ to lead us in all walks of life, and we have his teachings concerning every vital question, especially the questions of temperance and the observance of the Sabbath. Then we have the inheritance of the convictions of our forefathers, a strong, sturdy, God-fearing people who truly believed that, "If God be for us, who can be against us?"

Let us be thankful that our forefathers were able, intelligent, consecrated people; that they laid the foundations of the Seventh Day Baptist Church in this land on the rock Jesus Christ. There it today is withstanding the tempests in a world of hatred and unbelief, when men seem to have forgotten the God of love and the commandments taught by him.

Our denominational ancestors labored zealously for the cause of the Sabbath of Jehovah, and we have entered into their labors. Strife and bloodshed seem to have been the lot of those who, during the Dark Ages, stood firm for the Sabbath and freedom to worship God. The reigning church hated them and persecuted them, yet these loyal Sabbath keepers made the Bible their only standard of faith and practice and rejected all changes which the Roman Catholic Church made.

History informs us that when Christianity was established in the Islands of Great Britain it was Sabbath keeping in character; and for at least six centuries the Bible Sabbath prevailed in these islands. How different might the situation in the Eastern Hemisphere be today had more people remained loyal to the truth of the Sabbath as given in the Holy Scriptures!

Let us pause today and consider the inheritance we have received from the example of some of the outstanding women of the denomination. In fact, records tell us that it was a woman who first began the observance of the Bible Sabbath in this country. Mrs. Tacy Hubbard, by her stout defense of the Bible Sabbath, was happily received as one of the original seven members of the first Seventh Day Baptist Church in America, at Newport, R. I., in December, 1671.

Our first women missionaries to China, Mrs. Lucy Carpenter and Mrs. Olive Wardner, began work among the Chinese at Shanghai in 1849. Mrs. Wardner taught in the day school until the year 1856 when, because of failing health, she was obliged to return to America. Mr. and Mrs. Wardner were never permitted to return to China, but Brother and Sister Carpenter labored zealously, as long as health permitted, to establish our China mission on a sure and solid foundation. By frequent returns to America to restore her failing health, Sister Carpenter was able to withstand the hardships of a missionary's life until 1874 when, at the age of sixty-three years, she entered into her heavenly inheritance. She was buried in Shanghai, and the inscription on her monument reads, "Blessed are the pure in heart, for they shall see God."

Mrs. Sarah Davis, over a long period of years, shared with her husband the labors in our Shanghai mission. She taught various classes and had the management and supervision of the Girls' Boarding School. Surely hers was a life of devotion to God and his work.

In the year 1888, our beloved Susie Burdick wrote, in answer to a call from the China field for a woman to have sole charge of the work of the Girls' School, "If it is the work for me, I am sure I shall do it gladly, joyfully." Many of us know how gladly, how joyfully she labored at the work which became so dear to her heart. Surely she experienced the full meaning of the invitation, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Only God can measure the amount of good accomplished by other women. Dr. Ella F. Swinney established our medical mission in China in 1884; Mrs. Lucy Green Fitz Randolph with her husband did most faithful service; Dr. Rosa Palmberg has given nearly a half century of time and ability, teaching and healing the thousands who have come under her influence and care and that of her efficient co-worker, Dr. Grace Crandall. We cannot name them all now, but we thank God for the consecrated lives of our women who have given so unselfishly of their services, both in the homeland and on foreign shores.

Many other truly great women of the world have added much to our heritage in

the fields of music, painting, sculpture, and literature. Think of the untiring efforts and the consecration of service exemplified by the lives of such loyal women as Frances Willard, Clara Barton, Florence Nightingale; and many others have helped to make our world a happier, healthier world in which to live.

"Ye have entered into their labors." We have indeed entered into a great task, yet we may say with the psalmist, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage."

The parable of the talents illustrates the fact that a heritage carries with it not only privileges but responsibilities. It is our duty to improve upon that which we have as much as lies within our power.

Let us, as Christian mothers, consider our obligations in the home, in the world, and in the church. The psalmist has written, "Children are a heritage of the Lord." How essential it is, then, that we accept them as such and give them of our best. Sin and its attendant evils beset us on every hand. It has been said that our worst enemy is alcohol. The national president of the W.C.T.U., Mrs. Ida Smith, has given some positive steps for parents:

First—Set a sober example.

Second—Urge youth to participate in healthful sports.

Third—Help youth to have a social good time in non-alcoholic surroundings.

Fourth—Convince youth that a drink never caused a boy or girl to get or hold a job.

Fifth—Help strengthen youth spiritually, as religious conviction is the strongest basis for temperate living.

Sixth—By prohibitory laws help to remove the easy accessibility of present day liquor.

Our influence must extend into the world as well as be felt in the home. We have an example of this in the life of the Biblical character, Dorcas. "This woman was full of good works, and alms deeds which she did." We can align ourselves with some of the organizations which have for their object the determination to keep society on the higher level. We can give freely of our time and money to worthy objects, for we are reminded of the Scripture, "Freely ye have received, freely give." Our task seems to include every walk of life; but no greater task is ours than the task of bringing souls into the Church of Christ, that we and they

may "inherit the joys prepared for us from the foundation of the world."

When our earthly race is run, may we be able to say, as did St. Paul, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day, and not to me only, but also to all them that have loved his appearing."

Verona, N. Y.

YOUNG PEOPLE'S WORK

IN A POPPY FIELD ACROSS

In a dream last night, by crosses white,
With low bent head I walked among our dead
In a poppy field across.
I heard a hum as a rolling drum;
'Twas the voice of loved ones lost.

"Go tell our sons
It is not glorious or brave
To fight and die and finally lie
In an unknown soldier's grave.
We loved our lives, our dreams were fair;
Sweethearts and wives we left back there.
We were but slaves, no question why,
Ours but to dare and do and die."

I stood entranced in that field in France,
With head bent low I listened still;
In agony of voice they cried,
"For naught we lived, for naught we died!
Go tell our sons, 'Thou shalt not kill!'"

—Isabel S. Burdick,
De Ruyter, N. Y.

NORTHWEST CAMP

Thirty-six young Seventh Day Baptists attended the Northwest Camp held on the shores of Round Lake, near New Auburn, Wis., from July 30 to August 3. Two thirds of the number were there for the entire period and the rest on camp evenings and on Sabbath day.

The Dodge Center, Minn., and the Milton, Milton Junction, and Walworth, Wis., churches were represented as well as the New Auburn Church. The presence of Miss Ethel Butterfield of the Chicago Church, who brought campers from southern Wisconsin, and Rev. Albert N. Rogers of the New York City Church, who is serving as pastor of the New Auburn Church for the summer, made the group even more representative.

Rev. Carroll L. Hill shared the leadership of the camp with Mr. Rogers, and Dorothea

Payne was chief cook. It was regretted that other engagements prevented Pastor Charles W. Thorngate of Dodge Center from being present. Helen Place of Milton was elected chairman of the camp council and Ted Green of Milton served as lifeguard.

A registration fee of four dollars was charged to pay rentals on the three spacious cottages where the camp was held, and most of the campers paid a part of their fee in farm produce.

It is impossible to capture the spirit of the camp: morning prayers, meals and dish washing in the tradition of Paul Bunyan, quest periods, assemblies, soft ball, boating, swimming, campfires, etc., but the favorite song seemed to be Earl Marlatt's hymn.

God, who touchest earth with beauty,
Make me lovely too;
With thy spirit recreate me,
Make my heart anew.

Like thy waves in dancing sunlight
Make me glad and free;
Like the straightness of the pine trees
Let me upright be.

—A. N. R.

READ!

Today there is no lack of inspiration—there is no lack of the presence of God. But today we have in a concrete form God's word of the past centuries—our today. Here we have the Bible, the holy Book. Here is the accumulation, the gathering in of all the ages of man's communion with God.

Here we have a Book of sixty-six books. Here we have books which show us God's relation to man thousands of years ago, and books that show us that relation during and after the earthly life of his Son, Jesus Christ. In this Book we run the gamut of literature:

We have history of all kinds; we have an idyll; we have drama; we have songs and poems; we have wise sayings; we have the prophets; we have biography; we have history; we have letters; we have the apocalypse. We have a record of man's gains in the understanding of God. We have a record of God's dealings with men. We have the record of God as man in Jesus. We have the record of man lifted to the level of God in Jesus. We have ideals of such height that man still reaches out and cannot grasp them. We have the remedies for greed and lust and hate. We have given the meaning of peace

and the means of getting and keeping it. We have rules for living together.

In this Book we may find an outline for life. In it there lies a set of values that is true and real, but which does not coincide with the values we have set up. There are treasures in this Book that we do not know and treasures that we take for granted: the Ten Commandments, the Beatitudes, the chapter on resurrection, the comforting verse, the Lord's Prayer, the Shepherd's Psalm, the love chapter, and hundreds of others.

But these treasures lie buried. This set of values, this way of life lie hidden. To find them we must read—not idly with no purpose, but with attention.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

I ATTEND A BASEBALL GAME AT JACKSON CENTRE, OHIO, WITH HAPPY RESULTS

With God's blessing upon our work on the farm, we soon paid what we owed at Salem; and, as my boys were now large enough to carry on our farm work on a small scale, and my wife was imbued with the missionary spirit, I now had better opportunities for evangelistic work; and such work was greatly needed. Fields were opening to me in many places in West Virginia and Ohio. The church at Jackson Centre decided that I should visit and labor with them. On my first acceptance of this call, I found the church in great need of such help and some obstructions in the way of success. Among these was a craze about baseball playing. There had been a match game played on Christmas, and a field near the church engaged for a match game on New Year's Day, and training went on every day. The revival work moved slowly. Only about six or eight were converted before the eventful day of the match game came off, and they were all ladies. What was to be done on New Year's Day became a matter of deep anxiety. To stop the meetings, which were running day and night, for the boys to play baseball would be too bad. To have a religious meeting while the game was going on would be next to impossible; and the ball players said they had the advantage, in that their appointment had been announced first. Just what to do I did not know, but finally decided to try to effect a compro-

mise. I went to the leader and said to him that I acknowledged that they had the oldest appointment; but that I did not feel that I could let the day pass without having a meeting. I had come to him hoping that we could effect a compromise. If they would let me have my appointment at 10:30 A.M., I would close promptly at 12; and if they would come to hear me preach, I would come in the afternoon and see them play ball. I obtained a promise that they would let me know about it in the evening in time for me to announce the result. Before the evening meeting a large, portly man came to me and said that they would accept my proposition, if I would do just as I had said. We compared watches and he went out.

The next morning the boys were on the grounds playing, but when they saw me approaching the church, they threw down their bats and came into the church wearing their uniforms; and the men who had been successful on Christmas Day, were wearing their badges of victory. In my sermon that morning I spoke of the beauty of their uniforms and badges of victory, and called their attention to the fact that only one half of their number could be victorious, though they all labored hard to be. I urged them to enter the holy race of salvation in which all might win and have palms of victory and crowns of glory. The meeting closed promptly at 12. I took dinner nearby, put on my winter wraps, and went out to witness the first and last game of the kind I ever saw played. The men were respectful and energetic, and in the next week they were nearly all converted. Those of them who had been religious were renewed. The day I baptised them was very cold, and the ice on the creek quite thick. It had been cut, but not pushed out of the way. One of the ball players who had been renewed got into the water, put his arms under a cake of ice, lifted the side next to him to his breast. Thus he lowered the opposite side so that he pushed it under the unbroken ice out of the way. After the baptising he rode about four miles to his home in his wet clothes and felt no harm. I was taken about one mile to the home of a Sunday man who had been spoken to, who had a hot fire waiting for me where my wet, frozen clothes were exchanged for dry ones. The man was very kind and rode that evening about three miles to attend church, and after the audience dispersed came

to know how I felt. Years afterward I learned the ball game I witnessed was the last one ever played at Jackson Centre.

I was helping the pastor of Salem Church in a revival meeting when I received from the Missionary Board a request to engage for a month in the mission work under the direction of the Board, and donate it to the society. This I did and the Lord graciously blessed the work. Then the Board asked me to engage in its service two months in the year at a salary; and later asked me to devote still more time in its service as a general missionary in West Virginia. I accepted its call each time and did work as I had opportunity, reporting to the Board so much time as was embraced in its call.

(To be continued)

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

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Today our church people went to Denver to church. My brother was the only one of our family to go.

I am nine years old and I am taking piano lessons this summer. Doris Coon is my teacher.

My grandma Coon is visiting us now.

We have a little white dog and she has three little puppies. They are very cute and love to play.

I like the Children's Page very well and I also like the stories.

Your sincere friend,

Alice Hemminger.

2455 Broadway,
Boulder, Colo.

Dear Alice:

No doubt you will go to Conference this year, since you live so near Denver. Since so many of us live so far away that we cannot attend Conference, you must write and tell us about your experiences there, especially at the children's meetings, which are very interesting and enjoyable for all

boys and girls. I always enjoy them myself when I am able to attend them. You can't afford to miss them.

I am glad you spoke about your Grandma Coon for now I can partly place you, but next time you write I hope you will tell me your mother's first name; that will help me still more to know just who you are.

I do believe I should like to see a little white dog, for a change at least. Five black dogs go by our house nearly every day, and they look so much alike that I can hardly tell them apart. They are cocker spaniels. They all mind their own business except one, and he likes to chase my kitty; naughty dog.

Now I must finish the story I started last week.

Your sincere friend,

Mizpah S. Greene.

RAISING THE STONE

(Concluded)

Summer was almost over, when once more Uncle Tom, Phyllis, Philip, and Harold joined hands about the big stone and repeated:

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

"I know I can't move it," sighed Phyllis, "and I'm not going to try. I've had a bad cold."

"How did you get your cold?" asked Uncle Tom.

"Just exercising, as you told me to do," answered the little girl.

"After she got hot exercising she wouldn't put on her sweater as Mother told her to," said Philip. "I have stopped buying cheap ice cream cones and I haven't been sick. Let me try to lift the stone."

He tried over and over again, but although he stirred the stone he could not move it from its place.

"It's your turn now, Harold," said Uncle Tom. "This is your last chance. I shall move it if you don't, but then you will never see what is under it."

Off came Harold's coat and how surprised Uncle Tom was, for the little boy was no longer pale and weak. His arms were brown, his muscles stood out, his hands looked as if he had been working, his cheeks were red, and his eyes were bright.

He took hold of the stone and tried to move it. It stirred. He pulled again. He took a deep breath and tried once more. Up came the stone, and there under where the stone had been was a tin box. The box was locked but Uncle Tom gave Harold a little key which just fitted the lock. Quickly Harold unlocked the box and there lay a little purse, and in the purse were three pieces of gold and a card on which was written, "To buy skates and skis for the one who has proved himself or herself able to use them."

"I guess 'herself' would have been me," said Phyllis with a sigh.

"I was too lazy and greedy to earn them, I'm afraid," confessed Philip.

"Let's give three cheers for the brave boy who has used food and air and sleep and exercise to give him a strong body," said Uncle Tom.

Then Phyllis and Philip and Uncle Tom gave three cheers with a hearty good will and with a happy smile Harold put the purse in his pocket. But I'm pretty sure, aren't you, that Harold let Phyllis and Philip borrow his skates and skis a good many times. And I also think that the twins began to follow their cousin's health program after that.

OUR PULPIT

"YE ARE THE LIGHT OF THE WORLD"

(A sermon by Rev. E. A. Witter, at Adams Center, N. Y., July 19, 1941.)

Scripture lesson—Philippians 2: 1-16.

Text—Matthew 5: 14a and 16.

In our text today Jesus gives expression to two very essential things: First, "Ye are the light of the world." Second, "Let your light so shine before men that they may see . . . and glorify God."

There is no reason to think that Christ would declare that, "Ye are the light of the world," if there were no need that such a truth should be made known.

Can you think of some needs that should be made known?

What is the essential nature of light?

The nature of light is to dispel darkness, reveal unseen dangers, make known unknown truths. Light has a twofold nature, that of warning and revealing cause for watchful hope.

If light is essential to reveal dangers, what think you is one of the great needs of today for light, for knowledge, that will remove a great danger of loss or ruin to our town, to our state, to our nation? Is it not possible that among these great needs we should consider the gambling habit and the drink habit!

As a nation we are wrought up on the matter of defense. This is wise; but there should be no losing sight of the greater spiritual and moral dangers that stalk about us by day and by night. There is crying need for light, information on these things, that young people may be aroused and saved from shame and ruin.

Am I a Light?

I hear someone asking, how may I shed needed light? The good Book says, keep thyself free from all sin. This is not the quoting of any single passage; it is a plain teaching of Christ. Cease not to study all sides of these dangers, then by word and by example spread personal knowledge, not forgetting that faith in God and a careful following of his Spirit's leading are most essential to the imparting of needed knowledge.

Someone is saying, How may I know that God is saying to me, there is light that you may shed, knowledge that you may impart? How may I know that this is God speaking to me, not a fancy of mine? God is a Spirit; he cannot speak that I may hear and understand. Read Isaiah 6: 1-9. Here will be found a very simple answer to this question.

Read the account of Jonah and be helped to understand that God speaks to individual hearts in a language that may be understood. It may be a help to you in answering this question to review in your mind the call and conversion of Saul.

When assured that it is God speaking to me, how may I become the light needed? If we turn to Acts 16: 25-33, we will see how Paul was directed on one occasion to shed abroad needed light. There were many other occasions in his life.

In Acts 6: 5 and 6 is given an account of Philip's being sent on a very important mission. The importance of the mission is not always seen in the commission. Philip was sent to a great work, that of introducing the gospel into Africa.

In the Reader's Digest of May, 1941, will be found a very illuminating article on the certainty of benefits secured from following

directions given. Wise is the person who hesitates not to go to the service to which God's Spirit calls him.

There are three interesting articles in the Recorder of July 14, 1941. In one of these, "Love one another," a little girl shows the way to reveal the love of God and change the condition of hate to love and kindness. This little girl in her act has answered Jesus' exhortation to "Let your light so shine before men that they may see your good works and glorify your father which is in heaven."

Here is an incident that comes to mind from a revival season many years ago. A young man of the world felt a deep conviction of sin. Every night for a week he came forward for prayers. He showed the deepness of his conviction but found no release or hope. I felt very sorry for him. While they were singing I asked if he would kneel with me in prayer; this he did. I prayed for him. I told him that what he needed was to acknowledge his love for Christ and believe in him as his Savior. He said, Is that all that is needed to become a child of God? I told him yes, for if he loved Christ he would obey him. With a deep sense of relief he arose and with an expression of joy on his face made his confession.

Here is another incident from life. In a church of which I was pastor there was a young man whose dissolute habits were causing his parents and friends great anxiety. I finally secured him to help me cut some wood with a crosscut saw. As we were sawing I tried to tell him of a life of faith in God and service for him. I prayed for him, but did not know if he was helped to a new vision of life. Years afterwards, when he was in college and I was at work on another field, there came to me from him a letter in which he said, "Elder Witter, I can never thank you enough for the talk you gave me that day when you had me on one end of the saw and the log between us. It was the means of helping me to change my life." This incident is told to help reveal the value of giving heed to Christ when he says, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Life is full of opportunities for you and me if we recognize that there is a mission for us and we are willing to go and do, that we may reveal the Christ and the better way.

That we may have the fullest understanding of what it is to be a light bearer as Christ would have us, there is need of familiarity with the Scripture as the Word of God given to mankind by inspiration of God; that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

That you and I may be so furnished, it is wise that a habit of reading and thinking upon some portion of the Bible each day be formed. It is not enough to read and lay it by. No. There is need to think upon its teachings and their application to life. I confess with shame that this has not been my habit of life. While I have read the Bible through several times, using various plans or methods for so doing, it has not been done with careful thought to its teaching and application to life at all times. I believe that such a habit is an open door to a preparation for becoming the light bearer so essential to the winning of men to entrance into the kingdom of God.

How changed the conditions of life in the world would be if all were directed and controlled by God's Holy Spirit. Can you vision it? God help each of us to strive to attain this changed condition.

I wish to close with the following lines, of which I know not the author.

Press on! there's no such thing as fail;
Press nobly on! the goal is near;
Ascend the mountain. Breast the gale!
Look upward, onward, never fear!

Why shouldst thou faint? Heaven smiles above,
Though storm and vapor intervene;
That sun shines on, whose name is love,
Serenely o'er life's shadowed scene.

Press on! surmount the rocky steeps,
Climb boldly o'er the torrent's arch;
He falls alone who feebly creeps;
He wins who dares the hero's march.

FOR MINISTERS

The gift of \$500 from an anonymous layman will make it possible for one thousand ministers to receive a copy of Church Management Directory for 1941-42 at a nominal cost which covers postage and handling. The directory is a church planning book issued in the summer to help the minister lay out his work for the year in advance. The donor of money has found it "unusually resourceful in homiletic and church planning material."

He says, "In addition to the splendid liturgical and administration material the fifty-two sermons printed offer inspiration to any preacher."

Any bona fide clergyman may receive a copy of the book by sending his name and address, together with twenty-five cents in stamps or coin to Church Management, 1900 Euclid Avenue, Cleveland, Ohio. Be sure to mention your denomination and church and this periodical.

DENOMINATIONAL "HOOK-UP"

Salemville, Pa.

It is four months since Pastor Orville W. Babcock and his family moved into the parsonage. The first Sabbath they were with us there was a good-sized congregation to greet the pastor and his family. We all had a good time getting acquainted, for after being without a pastor a few months we are happy to have a leader again. The women of the church had the parsonage all cleaned ready to receive their household goods, and a cupboard full of groceries and canned goods, for which Pastor and Mrs. Babcock expressed their appreciation.

Our pastor has conducted two very impressive covenant services. In one of his sermons he explained the meaning of communion and how we should apply it to our lives. On the second Sabbath of their being with us, Pastor and Mrs. Babcock were received by letter into membership of the Salemville Church.

On Sabbath Rally Day the program furnished by the Tract Society was followed. The pastor was assisted by Orlo Boyd, Carol Kagarise, and Arthur Foster. The pastor gave a convincing Sabbath sermon.

Every Sabbath day he gives a sermon to the boys and girls. These are helpful to the older folks as well as to the younger people.

Pastor Babcock and Carol Kagarise attended the Bedford County Sabbath School Convention held June 12 and 13, at Centreville.

On June 15, we held our regular annual meeting and homecoming of the church, the morning services beginning at 10.45 o'clock. Special music consisted of an anthem by the choir and a vocal solo, "Blessed Are the Poor in Spirit," by Pastor Babcock. He also delivered the sermon, "The Church and the Kingdom of God."

At the noon hour, due to rain lunch was served in cafeteria style in the back of the church auditorium. Although it was wet outside, everyone was in good spirits, which made an atmosphere of sunshine inside, and everyone's hunger was satisfied with the abundance of food.

At 2.30 o'clock the business meeting was held. Reports of the auxiliaries of the church were given and church officers were elected.

The pastor has been absent two Sabbaths. He attended the Ministers' Conference held at Alfred, and with his family spent that week-end near Adams Center with friends and relatives. Worship services were conducted that week by the young people, with Orlo Boyd as leader.

Another Sabbath day the pastor attended the Southeastern Association held at Lost Creek, W. Va. Worship services were conducted by Deacon Sherman Kagarise.

The Junior Christian Endeavor Society is held every Sabbath afternoon at two o'clock, with Mrs. Ruth (Davis) Ebersole as leader, and Pastor Babcock as teacher of the older juniors.

We have choir rehearsal every Sabbath afternoon at three o'clock, with the pastor as leader. These meetings are entered into with an enthusiastic spirit in the singing of songs of praise. A number of special music is given at worship services every Sabbath.

Our pastor is giving us some good and inspiring messages. Your correspondent was impressed by a statement given in a recent sermon: We need Jesus more in these days of trial and turmoil; and God is able with his great power to save mankind and the world. This he can do only if we make his will ours and seek forgiveness for our sins.

Correspondent.

De Ruyter, N. Y.

Our church has recently been saddened by the death of three persons, one a member of this church, and the other two, dear to the members of this church. E. P. Burdick, a lifelong resident of this community and nearly a lifelong member of the Lincklaen and DeRuyter Seventh Day Baptist churches, passed away suddenly on the morning of July 2. Mrs. Ida Phillips died July 12, after a long illness during which time she was tenderly cared for by her daughter, Mrs. Elna Phillips. On July 27, Pastor Mill's father, Rev. O. S. Mills, arrived for a visit with his son and

family. The next day he suffered a stroke of paralysis and died July 31.

We were saddened by these deaths; but rejoice that on Sabbath, July 19, four people were baptized and on the next Sabbath four more were baptized, and on August 9, these eight people were given the right hand of fellowship and united with the DeRuyter Seventh Day Baptist Church. Of this number four were young people and three came from a church of another denomination.

On August 6, Sabbath school and church members gathered at Snug Harbor on Tioughnioga Lake for a picnic lunch. Boating and swimming were enjoyed by many. Others enjoyed visiting in the afternoon. About forty-five were present.

On July 19, the young people from the other churches of the association came to the DeRuyter church for worship and the baptismal service, and afterwards for a young people's conference. In the evening, they gathered at Russel Smith's cottage on the lake for a wiener roast. Nineteen young people stayed over night, with Mr. and Mrs. N. D. Mills as chaperons.

In the early part of the summer the ladies of the Aid society and their families had a picnic dinner in the York Memorial Room.

About two thirds of the roofing on the south side of the church was blown off by a high wind on July 27. It is all repaired now.

Corresponding Secretary.

MARRIAGES

Bowers - Greene. — On June 19, 1941, at the Seventh Day Baptist church at Milton Junction, Wis., Mr. Robert E. Bowers of Beaver Dam, Wis., and Miss Cora Elizabeth Greene, daughter of Deacon and Mrs. Robert E. Greene of Milton Junction, were united in marriage by the bride's pastor, Rev. John Fitz Randolph.

Cole-Branch. — At the home of the bride's parents in White Cloud, Mich., Maxine Branch, daughter of Clyde and Pearl Branch, was united in marriage with Robert Cole, son of Mr. and Mrs. Lafayette Cole of this town, on June 7, 1941, the pastor of the bride officiating.

Mason-McKay. — At the home of the bride's parents, Mr. and Mrs. J. H. McKay, at Nady, Ark., on Sabbath eve, July 25, 1941, Miss Irene McKay was united in marriage to Mr. Earl Mason of Tichnor, Ark., by the bride's pastor, Elder C. A. Beebe. They will make their home at Tichnor.

Gray - Naatz. — On the seventh day of June, 1941, Ralph Winfred Gray of Edgerton, Wis., R.F.D., and Miss Shirley Mary Naatz of Janesville, Wis., were united in marriage at the Seventh Day Baptist parsonage at Milton Junction, Wis., by Rev. John Fitz Randolph.

OBITUARY

Davis. — Mary H. Davis was the eldest of four children born to Abel Bond Davis and Hannah Hall Davis. She was born January 19, 1849, at Beebe's Run, near Shiloh, N. J., and died July 27, 1941, at the age of 92 years 6 months, and 8 days.

Miss Mary, as she was lovingly known by her scores of friends, was one of three teachers who served the community in that capacity for years. Miss Olive Ewing and Miss Julia Davis were the other two. Miss Mary started her teaching when a girl of eighteen.

In her death the Shiloh Seventh Day Baptist Church has lost not only its oldest member, but the one of longest standing. She had been a member of this church for eighty years, having been baptized on March 16, 1861, at the age of twelve years.

She was the last of her immediate family. There survive her a cousin, six nephews, and a niece. Funeral services were conducted at the Shiloh church by her pastor, Rev. Lester G. Osborn, and interment was in the Shiloh cemetery.

Langworthy. — Mrs. Leonora E. Langworthy died at Ashaway, R. I., July 20, 1941. She was the wife of the late George B. Langworthy and the daughter of Henry S. and Elizabeth (West) Barber. She was born in Ashaway, May 14, 1862.

She was a member of the First Hopkinton Seventh Day Baptist Church. She leaves three daughters: Mrs. Grace L. Nolan, of Granby, Conn.; Mrs. Byron Taylor of Westerly, R. I.; and Mrs. Donald Bertch of Ashaway, R. I.; two sons, Lloyd B. and Harry E. Langworthy of Westerly; eight grandchildren; and two great-grandchildren.

Farewell services were conducted in her former home by Rev. Ralph H. Coon, and burial was in the Oak Grove Cemetery at Ashaway

H. R. C.

Netzer. — Mrs. Amelia Netzer, daughter of Madison and Samantha Bond Randolph, was born in Salem, W. Va., March 2, 1861, and died May 29, 1941.

When a child she came with her parents to Lost Creek. Since a young woman she has been a devout follower of Christ and loyally supported the Lost Creek Seventh Day Baptist Church, of which she was a member.

Surviving her are her husband, Mr. George Netzer; two brothers, Eli F. and Lee; Mrs. Lulu D. Titus, Dayton, Ohio, stepdaughter of a former marriage to Dr. Dennis Davis; other relatives, and many friends.

Farewell services were held in her home church, conducted by her pastor, Rev. E. F. Loofboro, assisted by Ferris Woodruff. Burial in the Brick Church Cemetery.

E. F. L.

The Sabbath Recorder

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No. 9

SONG OF CHRISTIAN WORKINGMEN

By Thomas Curtis Clark

Our Master toiled, a carpenter
Of busy Galilee;
He knew the weight of ardent tasks
And oftentimes, wearily,
He sought, apart, in earnest prayer
For strength, beneath his load of care.

He took a manly share of work,
No thoughtless shirker he.
From dawn to dusk, before his bench,
He labored faithfully.
He felt just pride in work well done
And found rest sweet, at setting sun.

His Father worked, and he rejoiced
That honest toil was his—
To whom was given grace to know
Divinest mysteries:
And shall not we find toiling good
Who serve in labor's brotherhood?

—From Quotable Poems.

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