

A traveling basket added a substantial sum to our treasury.

Our sunshine committee has taken in \$6.76, and fifteen persons have been remembered with fruit and ice cream, and a goodly number with cards.

Money has been expended for redecorating the parsonage and for a couch.

Our annual bazaar and food sale was held in December.

A box of bedding was sent for the Lee Hill Young People's Camp at Boulder, Colo.

Money was raised to pay for cleaning the church ceiling, and our Denominational Budget has been promptly met.

Many things have been done, almost too small to mention, but even small things are important in the Lord's work and we feel our efforts have not been in vain.

Myra Maris, Secretary.

#### Dodge Center, Minn.

Since we sent the last news we have had rain and then more rain, so much it has bothered farmers a great deal about their farm work and damaged some crops, but now things have snapped out of it and are growing fine.

Our Sabbath school voted to paint the parsonage and pay for the paint with the money they earned from the tomato project they put on last year. Lester Green was put in charge of the paint job, and they made three painting picnics. Everybody came and brought picnic lunch and we have the third coat almost all on. It looks like a new parsonage, all nice and white, with the window sash, screens, and storm windows in black.

The A. D. Payne family motored to Boulder to attend the wedding of their son Don, and Dean Rood. On returning they held open house for Don and Dean, with fifty guests present.

Derwin Bird has enlisted in the Naval Air Corps, and last Sunday evening there was a party held for him at the Bird home. The yard was lighted with electric lights hung from the trees on the lawn. The guests played volley ball and croquet. They then retired to the house and with Derwin at the piano they all sang songs. Ice cream, cake, and cookies were served to thirty young people.

Pastor Thorngate's daughter, Margaret Clapper, who recently lost her husband, has

moved her household goods here and has had the upstairs rooms on the farm finished off into a nice apartment, where she and her two sons and daughter are comfortably located. We are happy to have them with us, and they are going to be very helpful in our church.

Pastor and Mrs. Thorngate and their daughter Mary were the only ones from here to attend the semi-annual meeting at New Auburn in June. We hope to entertain the meeting in October. Correspondent.

#### Milton Junction, Wis.

Quarterly church night and business meeting of the Milton Junction Seventh Day Baptists was held at the church Sunday night, July 5. A bountiful "pot luck" supper was enjoyed by about sixty people, after which Moderator Carl B. Gray called the business session to order. The treasurer's report showed the best quarter in many years. Delegates to the Northwestern Association at Battle Creek, Mich., and the General Conference at Salem, W. Va., were provided for. Both gatherings will be in August.

After the business meeting, Prof. L. C. Shaw introduced Prof. Fay B. Coon who, after a few introductory remarks regarding pleasant memories of his early days in the Milton Junction Church, showed beautiful colored slides of scenes about southern Wisconsin. This is one way to "See America First," and your own state first of all.

—Milton Junction Telephone.

## OBITUARY

**Hurley.**—We laid Mrs. May Hurley, wife of Pastor Loyal Hurley, to rest Friday, July 10, 1942. May Van Horn was born at Garwin, Iowa, in 1885.

She came of Seventh Day Baptist stock, and in her youth became a member of the Garwin church.

Besides her husband, she leaves two daughters, two sisters, and three brothers.

May and Loyal were united in marriage thirty years ago. They both had part of their education at Milton College, Wis. Brother Hurley was called as pastor to the Riverside Church nine years ago, where both of them have been very active in church and religious community work. Mrs. Hurley was a great sufferer for many months before her passing, which she took very patiently and expressed herself as ready to lie down to rest.

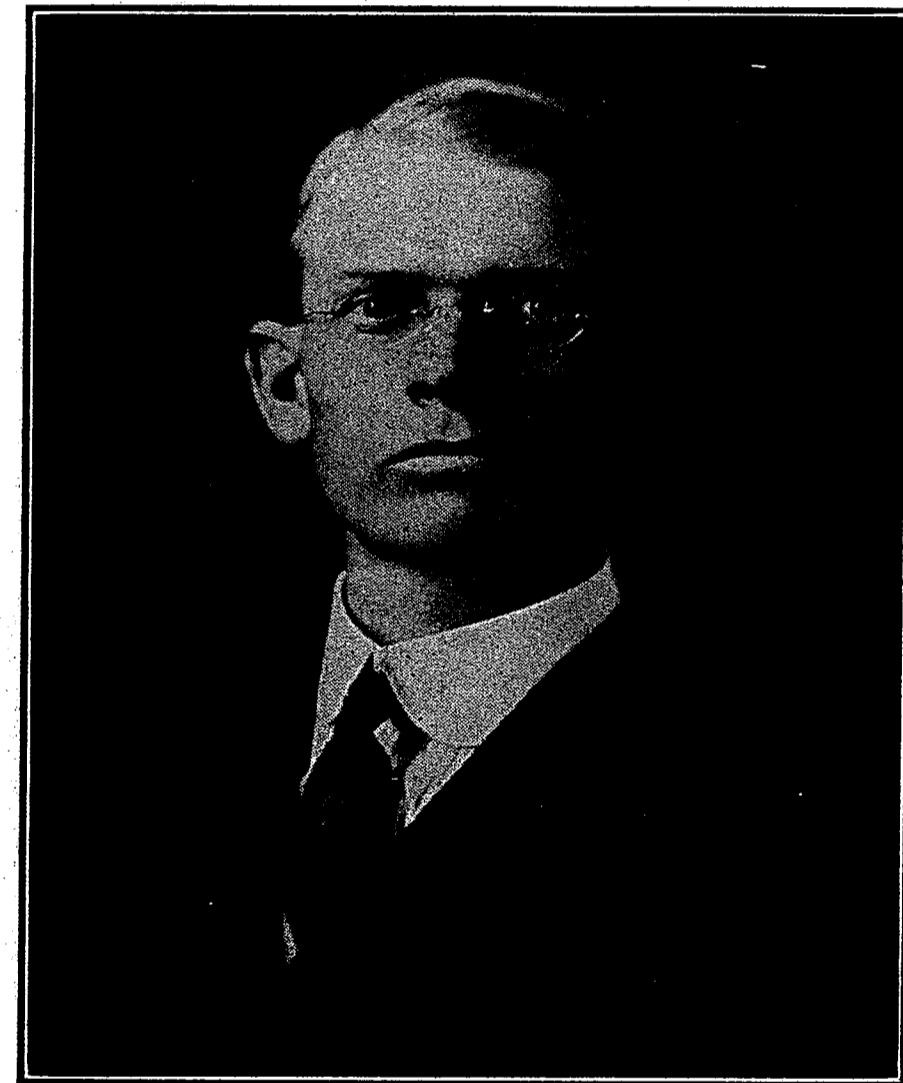
Funeral services were conducted by Rev. E. S. Ballenger. E. S. B.

# The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., AUGUST 3, 1942

No. 5



REV. LESLIE O. GREENE  
Pastor Albion (Wis.) Seventh Day Baptist Church  
Promoter of Evangelism elect  
(See Woman's Work.)

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# The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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Rev. Erlo E. Sutton

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## EDITORIALS

### SABBATH RECORDER CO-OPERATION APPRECIATED

Our desire is to be of real assistance to men from Seventh Day Baptist and other Sabbath-keeping homes, who are in the war service. We would like to send the Recorder on its weekly visit to every such man in the service. Some parents and friends are anxious that their sons shall be thus encouraged. But one of our problems, perhaps the most difficult, is to time these visits week by week to reach the men "at home"; this because of frequent shifting from camp to camp.

We are seeking to solve this part of the problem by addressing Recorders to post chaplains in various parts of the country where some of our men are located. As the changes are made, some of the fellows will thus be contacted.

Letters are being addressed to post chaplains, advising them of our plans and hopes, and we are getting very encouraging and appreciative replies. Here follow a few:

From Fort Bragg, N. C.

Reverend and Dear Sir:

I appreciate very much your donation of a six-months' subscription to your journal, which will be placed regularly on our reading room shelves.

We have a number of Seventh Day Baptists at Fort Bragg who, I am sure, will be delighted to read their denominational periodical.

Faithfully yours,

Albert K. Mathews,

Ch. (Lt. Col.),

U. S. Army.

From Fort Custer, Mich.

Dear Doctor Van Horn:

We will be glad to receive copies of the weekly issue of your religious paper, the "Sabbath Recorder," and distribute them accordingly among the men of your faith here in our post.

Yes, I know of several of your men in the service who are members of your denomination, and they are rendering a good account of themselves in the armed service of our country. . . . I will be looking forward to the coming of your paper.

You and your staff are to be commended for your efforts in behalf of promoting the moral and spiritual welfare of the men in service, and I am sure that you are making a worthy contribution in this way during these dark and eventful days through which our great nation is passing.

Sincerely yours,

William P. D. Powe, Captain,

Post Chaplain.

Camp Livingston, La.

Dear Dr. Van Horn:

This is to acknowledge receipt of your letter of June 18, and also of June 30. I have just been recently assigned to this post as camp chaplain, and would deeply appreciate the co-operation of all religious groups. I have not as yet received the copy of the magazine, but will be very happy to place it wherever we think it might be of the greatest value and to help you in any way we can to minister to any of the men of your faith. Sincere thanks to any who are co-operating in helping our men in the service.

Sincerely yours,

Frank D. Scott,

Chaplain, Major.

Camp Blanding, Fla.

Dear Dr. Van Horn:

As post chaplain I shall be delighted to distribute the "Sabbath Recorder," as I do many other religious periodicals each week. In the army I have always felt a joy when I had the privilege of serving another denomination other than my own.

At present I do not know if we have any Seventh Day Baptists in our camp. We have had in the past and it is more than likely that there are some here now. It will be a pleasure to tell them where they may read the Recorder whenever they wish to do so. We have a Chaplain's Library in the Post Chapel, and one copy will be placed in that and a file will be kept for future reference. However, rapid changes take place in the army while the country is at war. Even I may be transferred any time. But in that event I shall request of my successor that your wishes be observed.

Thank you for this gesture of interest in your soldiers and your kindly and abiding interest in Camp Blanding. We would remain with you mutual helpers in this Herculean task that has been thrust upon us. And this aid may be realized as we sincerely pray for each other, and this let us do.

Fraternally yours,

Thomas C. Holland,

Camp Chaplain.

### EXCERPTS FROM A WISCONSIN LETTER

"Just for today, dear Father, we pray,  
Bright let thy love light gleam o'er our way;  
Wash us and make our hearts pure within,  
Take from us e'en the longing to sin."

This hymn has been running through my mind all morning, a verse that I used as a prayer in devotions. . . . Glad to get your letter, the Sabbath seals are lovely. . . . I was surprised to get the Quarterly. . . . The lesson yesterday was instructive and searching. As one studies alone the lessons seem to come under different headings: some are wonderful and uplifting; some seem to warn and guide (like yesterday's lesson); and some make one long for the Homeland. . . .

We still hope to sell and go away from here. . . . I hope we can find a location where there is at least one other Seventh Day Baptist person or family. . . . if we could study the lesson on Sabbath day it would be a blessing to us both. Jesus said, "Where two or three are gathered together in my name, there am I in the midst."

[A later letter tells of a man and wife contacted near by who are convinced concerning the Sabbath truth, and arrangements made for Bible study together on Sabbath afternoons. Our friend's prayers are being answered.]

I read with mingled joy and sorrow the death of Anna M. West; sorrow for those who knew her best and loved her so dearly, and realizing how hard it will be for her place to be even partly filled in the Master's work; and a deep joy for her blessed, happy

place in the Homeland to which she has gone. How many of the workers in his vineyard the Master is calling home. The last year seems to have taken many from the ranks; they rest from their labors, others must enter in. Sowing the seed, caring for the growth, and reaping the harvest goes on year after year. . . .

Sincerely . . .

### "THE UNITED CHRISTIAN FELLOWSHIP"

There has increasingly been felt a need in the war service of an organization of Christian fellowship among Protestant men, such as exists among Catholics and Jews.

Christian Endeavor has been effectively emphasizing its program, indeed ever since the Spanish American War. It is felt, however, that the denominational boards of education were not adequately represented by Christian Endeavor and that any program should have official denominational backing.

As a result of a recent meeting with officials of various boards and commissions—Christian Endeavor and representatives of the International Council of Religious Education co-operating—such an organization has been effected. It will be known as "The United Christian Fellowship." The following recommendations were adopted:

1. That an inclusive united Protestant program be inaugurated for men in the armed forces.

2. That a name be taken such as "The United Christian Fellowship," indicating that it is sponsored by the youth and adult organizations of the co-operating denominations, and listing the following sponsoring agencies through which they will co-operate: General Commission on Army and Navy Chaplains, Federal Council of the Churches of Christ in America, World's Christian Endeavor Union, International Council of Religious Education.

3. That these representative sponsoring agencies be requested to appoint five persons each to a joint program committee, with five army and navy chaplains to be named by the General Commission; this committee to have power to work out and project the plans and materials for such a fellowship.

4. That pending the authorization of needed materials for this united program, Christian Endeavor be requested to issue new editions of their present materials under the name of "United Program," but stating that they have been prepared and are being distributed through the courtesy of Christian Endeavor.

5. These recommendations are made without prejudice to any existing Christian program in the services.



## UNIVERSAL BIBLE WEEK

The American Bible Society again announces its plans for "Universal Bible Sunday" for the second Sunday in December. This falls on December 13. According to the policy of our own churches we will give observance to the occasion on the Sabbath before, December 12.

In the furtherance of this program the Bible Society has this year decided to place the emphasis on the matter of **more** and **better** Bible reading. The theme adopted is "Watch Your Scripture Reading," adapted from the First Epistle of Paul the Apostle to Timothy, the thirteenth verse of the fourth chapter.

As in former years, a packet of material will be sent early in the fall to the pastors of the leading denominations. The packet will contain, along with an attractive poster, and a sample responsive reading slip to be offered in quantities for Universal Bible Sunday worship service, a five thousand word brochure, which also has been entitled "Watch Your Scripture Reading." The brochure will be written by Dr. Elmer George Homrighausen, Professor of Christian Education in the Princeton Theological Seminary.

Programs over nation-wide hookups as well as hundreds of local radio stations will aid in the observance.

If, in the early fall, any of our pastors does not receive this packet, let him write the American Bible Society, Bible House, Park Avenue and 57th Street, New York City. Our friends there will be glad to furnish the materials asked.

---

**RADIOGRAM FROM DR. GRACE I. CRANDALL**

To Mrs. G. L. Hutchins,  
North Loup, Neb.

Fighting was near us, but we shall not be in danger, I am sure. I am much better and think I am really going to get well. Your December seventh letter came. So glad Esther is well. Much love.

Grace Crandall.

The message was transmitted by the Chinese International Broadcasting Station XGOY of Chungking, China, on July 18, 1942, and was transcribed and released to Mrs. Hutchins by Dr. Charles E. Stewart,

461 E. Main St., Ventura, Calif., operating the official listening post for the Republic of China. Mrs. Hutchins very thoughtfully and kindly has released it to the Sabbath Recorder.  
Editor.

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**GENERAL CONFERENCE AT SALEM  
AUGUST 18-23**

The Salem Church is extending to all Seventh Day Baptists an invitation to attend the coming session of the General Conference, August 18 to 23, 1942. All who can come will receive a most cordial welcome.

If any would like to have information as to routes of travel by train, bus, or auto, such are invited to write to Clarence M. Rogers, Salem, chairman of Transportation Committee.

All who are planning to attend Conference are requested immediately to send names to Ross P. Seager, Salem, indicating whether you will travel by auto or by public conveyance, and young people and children should indicate age group. When you arrive in Salem come to the Salem College Administration Building for registration and lodging assignment.

Conference delegates may obtain meals, according to preference, at the college cafeteria and at restaurants.

Salem is located on U. S. Highway 50, fourteen miles west of Clarksburg, on the main line of the B. and O. Railroad, Washington to St. Louis. Greyhound Busses have regular schedule past the college grounds.

Again we extend to all a most cordial invitation to come to Conference.

James L. Skaggs,  
Pastor of the Salem Church.

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**NORTHWESTERN ASSOCIATION  
POSTPONED**

Because so few plan to attend, the executive committee has decided to postpone the association for 1942.

(Signed) G. D. Hargis.

Battle Creek, Mich.,  
July 21, 1942.

---

**SABBATH SCHOOL LESSON  
FOR AUGUST 15, 1942**

Isaac Practices Peace. Scripture — Genesis, Chapter 26.  
Golden Text—Matthew 5: 9.

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**MISSIONS**

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

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

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**THE CHILDREN OF GOD**

From Genesis to Revelation God many times proclaims himself man's father. It would touch our hearts to take our Bibles and study the many instances; but every such proclamation is a declaration of the sonship of man. Fatherhood includes sonship, and sonship includes fatherhood; they are inseparable; one cannot exist without the other.

It is a wonderful thing to be a child of God—the greatest, and most exalted thing known. It is a great thing to be the son of a king; it is far greater to be the son of a noble man, be he king or peasant; but the greatness of being a child of God transcends all comparison and human calculation.

Being a child of God includes, among other things, entering the consecrated service of Christ and showing forth his spirit in the world. This means promoting Christian missions. Here is where we are in danger of failing. We are willing to bear the faculties of God and to have our sins washed away, but we are not so enthusiastic to do the work of Christ at home, and help carry the light of the gospel to the ends of the world. This, however, is both the task and privilege of every follower of the Master, and all must renew their diligence for the years are flying swiftly by.

W. L. B.

---

**EVANGELISM**

(Address delivered by Pastor Ralph H. Coon during the Ministers' Conference held at Alfred, June 8-10, 1942.)

We all agree that evangelism or the telling of the Good News is the most important work of the Church. After we have decided to give our lives to that work and presumably have been doing it for some time, it would at first seem unnecessary to go back to the very beginning and ask *what the Good News is*. There are, however, so many different ideas of evangelism and so many different types of messages being given that we need to get down to bedrock and see what the original message was and consider how it shall be

stated today. What a blessing it is to the Church that it may go directly to the Scripture for its authority. This is the one thing that makes our message definite. Without it there would be as many different gospels as there are preachers.

We must be able to state the Good News in very *simple terms*. If it is for all of the world, it must be plain to those whose languages are simple and to the uneducated and even the simple minded of all nations. The Master himself by his example and teaching assures us that even little children can believe the gospel, so it must be something that can be stated in the simple language of childhood.

The message must have more than an intellectual appeal. What we feel changes our lives much more than what we merely think about. The gospel must have a *heart appeal* for, after all, it is through the emotions that people are led to make important decisions and incited to definite action.

Let us turn to the greatest evangelist who ever lived for his statement of the gospel. In First Corinthians 15: 3 and 4, the Apostle Paul tells what was the essence of the gospel he preached to the Corinthians. He says it was the gospel they received, that is by which they were saved, and the gospel wherein they stand, or on which they maintain the Christian life. Moreover he does not give it on his own authority, but states that it was the gospel he himself received. In Galatians 1: 11-17, he says plainly that he received it from the Lord Jesus. Here are Paul's words:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which ye also are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I have delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Corinthians 15: 1-4.

There are four words which may be used to describe the four outstanding features of this message as it was given by inspiration to Paul. They are *sin, Calvary, resurrection, and Scripture*. Let us arrange our discussion of this subject under these four topics.

1. *Sin*. The masses of the people are most easily aroused to decision and action when some great crisis has arisen. Individuals may

be stirred to the very depths of their souls only when some great need is recognized in their lives. Anyone can see the terrible conditions of things in the world at large these days. It is only a step from that to the need of each life, for "all have sinned and come short of the glory of God." The man of the world will say, "Surely people who are not Christians are not all wicked." Still anyone who will be honest with himself may be brought to see that the Bible is right in its teaching of the universality of sin. Even if the sin cannot be seen on the surface, there are undercurrents of evil tendencies in all lives. These are like the ocean currents beneath the surface of a calm sea, that are likely to carry a ship to destruction if it is not anchored to a solid rock.

We need to place more emphasis on the Bible teaching that men are condemned for sin. "He that believeth not (on him) is condemned." John 3: 18. There is still a need for a certain type of hell-fire teaching. The need when it is forcefully brought to men's attention is surely great enough to stir their hearts to depths of feeling and their wills to great decisions.

2. *Calvary.* The cross was the climax of the manifestation of the divine love which was shown all through the life of Christ. Why this was necessary can be shown even to a child by some such illustration as that found in the legend of an ancient king. This king considered the good of his kingdom above everything else. At one time he found that a certain evil was growing among his subjects. It was the kind of thing that if it was not checked would surely bring destruction upon the kingdom. He felt that drastic measures should be taken against it, so he decreed that anyone found in this sin which threatened the land should have both of his eyes put out. One of the first offenders to be brought before the king under this decree was his own son, the heir to the throne. The king could not set aside the punishment, as it would belittle the sin and thus encourage its commission by others and lead to the downfall of the kingdom. He showed the terribleness of the sin and at the same time demonstrated his love for his son by ordering one of his own eyes and one of his son's eyes put out. Our God bore not half but all of the punishment for our sins. Only in this way could he demonstrate the awful seriousness of sin and at

the same time show his infinite love to us. There are simpler illustrations than this which can be used with younger children.

When one has been led to see what God has done about sin, it is easy to show him that God would be making a machine of him if he forced this gift of life through Christ upon him. So as with any other gift he must accept it, receive it, and believe that it is his. The New Testament is full of clear statements of this truth.

3. *Resurrection.* The fact that Christ arose is given a very important place in Paul's message. There would be little cheer in the message of the cleansing of the cross if there were no assurance that the one cleansed would not have something beside weak humanity to keep him from going back into the former state of sin. Thank God, we can tell the needy soul that Jesus is alive and will live in him after cleansing him. (John 10: 28.) Paul uses most of the fifty-eight verses of the fifteenth chapter of First Corinthians to show that Christ's resurrection is the assurance we have of our own eternal life. Men need to be told that the age of miracles is not passed and that the power of God is still able to produce the abundant life. They need to be assured that victory over sin and death has been won for them.

4. *Scripture.* No one wants to stake his faith in eternal life on the mere say so of another man. How important it is that we have divine authority back of the message we bring to the one in need. The Bible is that authority. Paul mentions it twice in the passage we are using for our outline. Most people to whom the message is presented will accept the authority of the Bible. Even if they claim to reject its authority it is still true that "the Word of God is quick and powerful and sharper than any two edged sword." We should always use the Scripture and follow the instruction of Peter when he said, "Be ready always to give an answer to every man that asketh you a reason for the hope that is in you." We must quote the Bible as though we expected everyone to believe it and be ready to defend its authority and inspiration whenever it is questioned.

This message could be rewritten, taking all of its Scripture foundation from John's writings, and again with references only to the Synoptic Gospels. It is all through the

Bible. This simple gospel has brought joy to many thousands of lives.

Paul Kanamori, the Dwight L. Moody of Japan, has a three-hour sermon that he preaches over and over. It has three parts. They are God, sin, and salvation. When we think how salvation includes both the cleansing power of the cross and the keeping power proved by the resurrection, we see that his outline includes the same essential points as ours. He doubtless uses the Bible all of the way through. His first point is God, as it would need to be in Japan. Here in America we can usually assume that God is taken for granted. However if people question his existence, either the wonders of the starry heavens or the endless mysteries of life should prove beyond a doubt that there is a God.

This evangel or gospel is in itself supernatural, for it has ever produced miraculous changes in men's lives. It is always the same old story, still it ever has the freshness of a new discovery. The free gift of eternal life never changes, yet it can be explained in an endless number of ways making it clear to any soul in any circumstance. Let us ever press forward in presenting this message. All of the power of God is back of us and we are assured that the Holy Spirit will be working in and through us as we proclaim "that Christ died for our sins according to the scriptures—and that he rose again the third day according to the scriptures."

#### TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, July 12, at 2 p.m., with Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Hurley S. Warren, Herbert C. Van Horn, Courtland V. Davis, Irving A. Hunting, Trevah R. Sutton, Mrs. Herbert C. Van Horn, Mrs. William M. Stillman, Asa F. Randolph, Mrs. Frank E. Lobaugh, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Rev. Trevah R. Sutton.

The secretary read the minutes of the last meeting.

The following report was received and ordered filed:

#### Report of the Corresponding Secretary May 10 - July 12, 1942

The usual routine office work has been looked after, including more than seventy letters written to people east and west, north and south, some accompanied by tracts and other literature. A mimeographed letter was prepared and mailed to seventy-two men in war service; also letters to ten army post chaplains relative to sending the Sabbath Recorder in their care for use in libraries or reading rooms in forts or camps where there are Seventh Day Baptists. Several appreciative replies have been received with assurance of co-operation on the part of chaplains. Ten six-month subscriptions have been authorized, the same being paid for by a friend contributing for such purpose.

The first issue of the new series of Seventh Day Baptist tracts, No. 7, entitled "Do You Know?" has come from the press and is ready for distribution.

The secretary attended the Ministers' Conference at Alfred, N. Y., in June, delivering an address, "Evangelism: Methods," and the Eastern Association at Rockville, R. I., June 17-20, where he conducted the Tract Hour program on Sunday morning and gave an address relative to work of the board.

Your secretary also has attended the bi-monthly meeting of the Executive Committee of the Federal Council.

He has prepared a "minute" in memory of Doctor Otis B. Whitford, and the annual report to the board, which are ready when called for.

Respectfully submitted,  
Herbert C. Van Horn,  
Corresponding Secretary.

The report of Ahva J. C. Bond was read and received as the annual report of the "Representative of Ecumenical Sabbath Promotion" and ordered included as a part of the annual report of the board to the society and the annual statement to the General Conference.

The quarterly report of Treasurer J. Leland Skaggs was read by Mrs. William M. Stillman and ordered recorded as follows:

J. Leland Skaggs, Treasurer, In account with the	American Sabbath Tract Society
	For the quarter ending June 30, 1942
	Dr.
To balance on hand, April 1, 1942	
General Fund	\$ 980.13
Denominational Building Fund	1.61
Reserve for Historical Society rooms	35.89
Maintenance Fund	161.32
	\$1,178.95
To cash received since as follows:	
	GENERAL FUND
Contributions:	
Individuals and churches	\$ 15.00
Denominational Budget	506.66



Income from invested funds:	
Through A. S. T. S.	1,833.92
Through Memorial Fund	535.82
Receipts from "Sabbath Recorder"	601.09
Receipts from "Helping Hand"	317.10
General printing and distribution of literature	40.06
Maintenance Fund: account 3 mo. taxes	150.00
Receipts from real estate:	
612 W. 7th St.	345.00
1110 W. 6th St.	150.00
	4,494.65

## MAINTENANCE FUND

Rent from publishing house	\$ 300.00
Income from D. B. Endowment Fund	47.53
	347.53

## PERMANENT FUND

Additional amount received from estate of Lucy M. Knapp, Nortonville, Kan.	\$ 319.67
Account principal of mortgage:	
Davis	500.00
Hummel	1,000.00
Iuliano	200.00
Loizeaux	50.00
Mone	135.00
Schweighardt	200.00
Trippe	50.00
	2,454.67
	\$8,475.80

Cr.

By cash paid out as follows:

## GENERAL FUND

Sabbath Promotion work—salary of leader	\$ 22.50
Expenses of "Sabbath Recorder"	1,785.01
Expenses of "Helping Hand"	713.83
General printing and distribution of literature	131.98
Letters to men in service	5.25
Corresponding secretary:	
Salary	394.00
Travel expense	35.18
Office supplies	10.71
Additional field work:	
Letters concerning Sabbath Rally	.75
Sabbath Seals	45.60
Sabbath Rally Supplements	43.80
Recording secretary:	
Typing and mimeographing	17.80
Treasurer's expense:	
Premium on surety bond	25.00
Auditing reports	5.00
Clerical assistance	52.00
Stationery, postage, etc.	12.65
Tract Society Directories	8.35
Files of denominational literature	10.25
Account real estate and investments:	
Fee of special agent	90.00
John C. Dilts, collector:	
2nd quarter 1942 printshop taxes	243.50
Real estate expenses:	
612 W. 7th St.	179.89
1110 W. 6th St.	245.50
209-11 Prescott Place	9.95
	\$4,088.50

## MAINTENANCE FUND

Janitor	\$ 33.00
Removal of ashes	4.69
Board of Trustees, S.D.B. General Conference—income from D. B. Endowment	47.53
Account 3 months taxes	150.00
	235.22

## PERMANENT FUND

Transferred to savings account	2,454.67
	\$6,778.39
By balance on hand, June 30, 1942:	
General Fund	\$1,311.28
Reserve for binding books "S.D.B.'s in Europe and America"	75.00

Denominational Building Fund	1.61
Reserve for Historical Society rooms	35.89
Maintenance Fund	273.63
	1,697.41
	\$8,475.80

Examined, compared with books and vouchers, and found correct.

J. W. Hiebeler,  
Auditor.

Plainfield, N. J.,  
July 12, 1942.

Through Asa F' Randolph the Advisory Committee recommended that the corresponding secretary be authorized to make a trip through northwestern, western and central states and certain parts of southwestern Canada in the interest of the work of the Tract Society and the denomination at an estimated expense of \$300. This proposed work would cover about three months soon after the General Conference, or at such other favorable time as determined by the secretary. The report was adopted.

The Committee on Distribution of Literature presented the following report through its secretary, Trevah R. Sutton.

The committee recommends that another edition of the tract, "Pro and Con of the Sabbath Question," be published in the quantity of five thousand at approximate cost of \$60-\$65, and that the chairman of the committee help in the plan and design of the tract (two color and new design). We also recommend that a new edition of two thousand of the tract, "What Do You Find?" be published at approximate cost of \$8.25.

The report with its recommendations was adopted.

L. Harrison North submitted the annual report of the manager of the publishing house. It was voted that the report be adopted and included as a part of the board's report to the society and statement to the General Conference.

The Committee to Consider the Missionary-Sabbath-Evangelism in Florida reported through Secretary Herbert C. Van Horn as follows:

Your committee appointed at the March 8, 1942, meeting of the Tract Board for the purpose of promoting Missionary-Sabbath-Evangelism in Florida urged by Secretary Van Horn, would earnestly recommend:

That the board use from its fund designated "Additional Field Work," an amount not to exceed \$100 for the Daytona Beach Seventh Day Baptist Church to aid in fostering work in Putnam County and northern Florida during the balance of the calendar year 1942.

In explanation your committee would report that it laid its case before the Missionary Board at the April meeting, and that a committee consisting of Secretary William L. Burdick, George B. Utter, and Karl G. Stillman was appointed to co-operate with the Tract Board committee. However, no meeting of the two committees was found possible though earnest, consistent effort was made at the time of the recent Eastern Association at Rockville.

Informally some of the members of the Missionary Board have expressed that in their opinion the Missionary Board is not financially able at this time to undertake the work, though sympathetic toward it.

Assistance in this work has been asked by the Daytona Beach Church, which it has, unaided, been carrying on. Its pastor is available for this work at present and can devote the major part of her time to it for the remainder of the summer and early fall.

For these reasons your committee believes that the action specified in its recommendation should be taken at once, with the understanding that the work can be studied further, with the hope that the Missionary Board may find itself able to assume part or all of the responsibility of promotion if it is deemed wise to continue this work beyond December 31, 1942.

Respectfully submitted,  
Albert N. Rogers, Chairman,  
Asa F' Randolph,  
Herbert C. Van Horn,  
Committee.

A memorial to Dr. Otis B. Whitford, prepared by Secretary Herbert C. Van Horn, was presented by him, the members of the board standing meanwhile, and upon motion adopted, with the resolution that a copy be spread upon the minutes of this meeting, a copy be sent to the family, and a copy appear in the Sabbath Recorder. (See Sabbath Recorder of July 20.)

It was voted that the request of Frederik J. Bakker that he be relieved of membership on the board be referred to the Nominating Committee of the society.

It was voted that the corresponding secretary communicate the best wishes of the American Sabbath Tract Society to J. Leland Skaggs and Frederik J. Bakker upon their entry into the armed forces of the United States.

A letter from William Duke, Jr., Wellsville, N. Y., relative to a bequest of Charlotte Williams, Scio, N. Y., in the amount of \$600 to the American Sabbath Tract Society, was read by Mrs. William M. Stillman.

It was voted that the attorney, William Duke, Jr., be authorized to handle this matter for the American Sabbath Tract Society.

The treasurer's annual report was presented by Mrs. William M. Stillman, assistant treasurer, and adopted as a part of the board's report to the society and statement to the General Conference.

An introduction to the annual statement to the General Conference and the annual report of the corresponding secretary of the society were presented by Secretary Van Horn and by vote adopted and incorporated as a part of our report to the society and statement to the General Conference.

Mrs. Frank E. Lobaugh was welcomed as a member of the Tract Board by President Bassett.

The Auditing Committee reported through its chairman, Irving A. Hunting, to the effect that J. W. Hiebeler, auditor, has audited the treasurer's books of the society. The report was accepted by the president.

It was voted that when we adjourn, we adjourn to meet on the second Sunday in September or at the call of the president. (Omitting August meeting.)

Lavern C. Bassett,  
President,  
Hurley S. Warren,  
Recording Secretary, pro tem.

## WOMAN'S WORK

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

## MEETING OF BOARD OF DIRECTORS

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in regular session in the Mrs. G. H. Trainer class room with the following members present: Mrs. J. L. Skaggs, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. Okey Davis, Mrs. Ross Seager, Mrs. O. B. Bond, Miss Lotta Bond, and Miss Gretá Randolph. Mrs. J. L. Skaggs presided.

Devotions were conducted by Miss Randolph: 1 Corinthians 3: 9-17, and readings on same from the Christian Herald.

Mrs. S. O. Bond read the treasurer's monthly report showing a balance of \$1,207.37. The report was accepted and placed on file. Mrs. Bond read also the annual report of the treasurer, which was accepted.

Correspondence was read from: The Council of Church Women, Dr. Oliver K. Black,

Mrs. John Randolph, Mrs. A. J. C. Bond, Miss Dorothea Clark, and Miss Ada Bond.

Miss Lotta Bond read the annual report of the corresponding secretary. This report was accepted, and it was voted that the treasurer's annual report and the annual report of the corresponding secretary be the board's annual report to Conference. Mrs. S. O. Bond is to be responsible for having the report printed.

Mrs. Okey Davis read the report of the Christian Culture Committee. The report was accepted and placed on file.

To the Board of Directors of the Women's Society:

Your Christian Culture Committee would offer the following report:

The committee prepared a review of the tract, "Building of a Home with Christ," which appeared in the Recorder. Correspondence was received from Mrs. E. F. Loofboro with the program material for the woman's hour of the Southeastern Association. Mrs. Cora L. Green of Stonefort sent a gift of \$1 for the work of the board along with a request for twelve copies of the St. Francis prayer. Mrs. Green suggests that some one, or some group of our denomination, formulate a prayer for the success of a temperance movement, so that many would be praying along the same general lines. "I see no way out except the Lord lead us. Could not Seventh Day Baptist women, or at least our people, take the lead in such a movement?" she asks.

The plans for Conference remain as originally reported:

Tuesday afternoon—2 o'clock, discussion of annual report in committee with special attention to the work of the Ways and Means and the Goals Committees.

Wednesday morning—8.30-9.00 o'clock, Peace Committee.

Thursday morning—8.30-9.00 o'clock, Christian Culture Committee, with special attention to mission study.

Respectfully submitted,  
Frances Davis,  
Ogaretta Seager,  
Greta Randolph.

Salem, W. Va.,  
July 2, 1942.

Mrs. Edward Davis read the report of the Ways and Means Committee. The report was accepted and placed on file.

To the Board of Directors:

Your Ways and Means Committee has held one meeting, June 28, to consider correspondence and to discuss the work to be done.

A letter in regard to the Adrian Mission had been received from Rev. E. M. Holston, who is the "father of the mission." In passing through

Adrian recently, the chairman of this committee was able to visit Mrs. LeRoy Barber of the mission and to discuss the needs and progress of the work there.

From the correspondence carried on with Rev. L. O. Greene, your committee may now report that Mr. Greene has decided to undertake our work, and therefore he accepted the call of the Board of Directors of the Women's Society to become the promoter of evangelism. It is with satisfaction, gratitude, and high hope that we make this announcement. We look forward to his taking up the work soon.

Respectfully,  
Mrs. J. L. Skaggs,  
Chairman.

July 26, 1942.

Mrs. J. L. Skaggs read the report of the Peace Literature Committee. This report was accepted and placed on file.

To the Board of Directors:

Your committee to list material and to interest the women in the study of peace would report as follows:

The material which may be termed the "Peace Packet" recommended in the Recorder of May 11, has been furnished to five societies as ordered.

The Commission to Study the Organization of Peace has made available what is termed, "A Study Kit," at twenty-five cents. This kit includes the booklets suggested in our Peace Packet and others with new material as it becomes available. This kit will be on the literature table at Conference for consideration.

To those key workers who may obtain a copy of the Reader's Digest of August, 1942, is suggested the reading of "The Problem of Lasting Peace," beginning on page 122. This is a condensation from the book by Herbert Hoover and Hugh Gibson. It is a boiled-down presentation of many problems of the peace that Christian people must help to solve in a just way.

The committee has received the money voted by the board for postage and supplies. Also twenty cents was received from the Brookfield society for a Peace Packet ordered by them.

Respectfully,  
Mrs. J. L. Skaggs,  
Chairman.

July 26, 1942.

Mrs. O. B. Bond read the report of the Goals Committee. The report is for presentation and discussion in the sectional meeting on Tuesday afternoon of Conference.

Mrs. Ross Seager read the report of the committee to arrange for the Conference Supper, when Doctor Black will be the guest speaker. Her report is one of progress.

It was voted that the treasurer have her books audited.

It was also voted that the treasurer pay the traveling expenses of Doctor Black when the bill is presented.

These minutes were read and approved.

It was adjourned to meet for the annual meeting of the Board of Directors the second Sunday in September. Time: 2.30 p.m.

Greta Randolph,  
Secretary,  
Mrs. J. L. Skaggs,  
Vice-President.

Salem, W. Va.,  
July 26, 1942.

## YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

### BRINGER OF BEAUTY(?)

[There is an ancient record of the scholar, Nicodemus of Padua, who has contributed notable research into the lives of the early cliff dwellers. In his "Annals of Bakuli," the scholar relates the story of Dishface and Mamek, which illuminates the follies of our own day. For there are those in our present day who grow lyrical in their offerings at the crimson feet of Mars. "War," they say, "is beautiful because it fuses harmony and strength. Because it creates new architecture, such as the geometrics of combat planes. Because it brings a rebirth of national enthusiasm, rising often to heights of grandeur. And because it rejuvenates the body, softened in days of peace."]

Dishface, the historian writes, lived in the forest of Bakuli in ways of peace. He fished in the great river Ab-Kandra that washed the face of the hill where Dishface and his woman and children dwelt in a cave. He hunted the wild beasts that roamed in the grasses, and the years were rich with contentment.

One morning Dishface, busy with his grass nets at the riverside, looked up suddenly at the noise of swishing reeds, and saw Mamek walking toward him. Mamek lived in a cave a day's journey up the river, and the two had not met for many moons. Dishface made a gesture of friendship, but Mamek kept his hands behind his back.

"What brings you to my hill?" asked Dishface.

"I bring beauty," said Mamek. "I have been much worried about you, my friend. It

has come to my ears that you have now lived here for many years in comfort and peace."

"That is true," said Dishface happily. "The gods have been kind, the beasts of my hunting fat, and the fishes of goodly size. Life is a fine thing in this forest of Bakuli."

Mamek shook his head somberly. "These are sad tidings. Do you not know that virtue declines in times of peace, and that comfort is fatal to character and the cultivation of intelligence? Warfare develops the race, gives it sinews. Happily, my friend, I am in a position to rescue you from the dreadful perils of peace."

With that Mamek, who had held his hands behind his back, now quickly and generously produced a great club studded with sharp things that seemed to be bits of iridescent flint, and quite lovely to look at. "Beauty," he said as he flourished this grim instrument, "is served in war. For, see, war creates its own architecture such as this entrancing club. War is also desirable because it effects a rejuvenation of the body, softened during times of slothful peace."

With these comforting words, Mamek effected the rejuvenation of Dishface by bringing down the great club on the latter's head, so that Dishface, with a cry of enthusiasm at being thus rejuvenated, fell unconscious at the feet of the bringer of beauty.

"It is a fine thing that I am thus able to demonstrate the virtue of war," Mamek reflected, wiping the club tenderly on a bed of rushes, "though it is a pity that Dishface did not live long enough to thank me for it. This ingratitude wounds me."

Mamek then climbed the hill and came to the cave where the woman of Dishface and the two young sons were basking happily in the sunlight. They looked up at him with great friendliness, but Mamek regarded them with sorrow.

"Know you not," said Mamek, "that races perish in peace? I love you dearly, friends, and have sworn to save you from a fate so ignoble. Moreover, war is beautiful because it arouses enthusiasm, rising often to lyrical grandeur. And above all, my dear ones, war results in a rebirth of unity, which is the very foundation of a sound and happy nation."

Then Mamek exhibited his flint-studded club, which he had held behind his back, and weighing the club in his hands, Mamek added, "We are united, are we not?"



Then the woman of Dishface and the two children, seeing the club, were frightened; though Mamek's words were smooth, the club was not, and they cowered down, hugging the grass, and the woman even let out a shriek of fear.

These signs of disaffection moved Mamek deeply, and he sighed. Then sorrowfully, and yet with a certain enthusiasm, amounting almost to lyrical grandeur, Mamek began laying about him with his flint-studded club. Thus he saved the woman and the two sons from perishing miserably in peace by allowing them to die in martial splendor under his club.

"Philosophy," said Mamek, as he wiped his club thoughtfully, "is a strenuous vocation, yet an idealist must not shirk his duties."

Then he strode into the cave and found the great heap of dried fish and cured meat which Dishface had prepared against the Moon of the Drought. These he stuffed into his leopard skin, and walked down the hill again, this bringer of beauty. And he said, "We are now united, are we not?"

Then he stopped, and shouted to himself with brave enthusiasm, "Aye!"

Mamek was touched by this demonstration of unanimity. There was a tear in his eye as he walked down the hill and passed where Dishface lay in the rushes. So, in Bakuli, were virtue and beauty and strength and fealty reborn on the blessed wings of war.

(Reprinted from the Sunshine Magazine.)

## CHILDREN'S PAGE

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

Dear Recorder Children:

Did I say I expected to have at least two letters to answer this week? Well, if I didn't say it I certainly thought it. In either case I am disappointed. Aren't you? Let's hope we'll not be disappointed next week.

This week I will talk with you about another of the laws of right living, "The Law of Kindness," another law very important in the lives of grownups and children all over the world. Kind people are pretty sure to be popular with their companions wherever they may be. The kind child is the loving child and in turn wins the love of his friends and companions. One Sabbath school hour, a

number of years ago, my primary Sabbath school class of boys and girls were telling me why they loved Jesus. One little boy said, "I love Jesus because he is kind," and a little girl cried, "I love Jesus because he loves me." They were both right, were they not? Kindness and love usually go together, and this kindness and love should be shown towards all whom we meet, whether they are our friends or "the stranger within our gates." Here are two verses for you to commit to memory this week which will help us to remember "The Law of Kindness": "Be ye kind to one another," and "Forget not to show love unto strangers."

Now here is a stunt for you, boys and girls: Think of the kindest deed you ever saw; the kindest deed you ever read about; count all the kind deeds you have noticed in one day; then tell me about it in your next letter. Please do.

A great many stories have been told of the kindness of President Lincoln. Can you tell me any of them? Or perhaps you have heard of other great men or women who have been noted for their kind and loving deeds. If you have, please tell us about them.

And now I have a little story for you about a little boy who learned that kindness pays. It is a true story about a boy who was a pupil of mine during one of the years I was a teacher in Chicago. His name was Bobby, and so I'll name my story—

### Bobby's Surprise

One day the principal of the school came into my room with a new little boy. He was a little Italian boy and his name was Tony. And oh, what a cross looking, scowling little boy he was. He slammed his books on his desk and looked so savage that the other children were afraid to try to make friends with him. At recess he stood off by himself, looking crosser than ever.

Bobby, who was a friendly little fellow, tapped Tony on the shoulder and asked him to play with him but was told in a fierce little voice, "You let me alone or I'll punch you one."

With red cheeks and flashing eyes Bobby came dashing into the schoolroom, crying, "I just hate that new boy, Tony."

"Oh no, Bobby, you don't hate him," I said. "Remember he is a stranger here. Perhaps he is afraid of so many strange boys and

girls. See if you can think of something kind you can do for him."

"Well," said Bobby, "maybe I don't hate him, but I do hate his ugly actions. I'll try to be kind to him if he'll let me."

I smiled at him and said, "I'm sure you'll find a way to make friends with him if you try hard enough."

I went to the door and watched to see what Bobby would do. He stood looking thoughtfully at the cross looking little Italian boy. He looked at the beautiful red apple he held in his hand. He had expected to enjoy it himself at recess. But he thought Tony needed it more than he did. So he went up to him and smiling brightly put his precious apple into Tony's dirty little hand, saying cheerfully, "Here's a nice apple for you. Don't you love apples?"

Tony was surprised. He looked at Bobby and smiled all over. He didn't look like the same boy. "Apple, apple," he said and began to eat it hungrily. How surprised Bobby was.

When recess was over the two little boys came in hand in hand, the best of friends.

"He didn't mean to be cross, only he was afraid and can't speak very good English. We are friends now. All the boys are going to be his friends and help him all they can," said Bobby, and Tony laughed happily, the fierce look all gone from his eyes. The next day his hands and face were as clean as Bobby's own. With the help of Bobby and the other boys, and patient study, Tony was soon as bright a pupil as any of the other children and at the end of the year was ready for advancement into the next grade.

Sincerely,

Mizpah S. Greene.

## OUR PULPIT

### CHRISTIAN JOY

By Rev. William L. Davis

Scripture Lesson: John 16: 1-24.

Text: "I will see you again, and your heart shall rejoice, and your joy no one taketh away from you." John 16: 22.

Here in our fourth gospel we are among those marvelous discourses of Jesus recorded by John, which one of our present day de-

vout Christian scholars has called "the most precious legacy of antiquity." The very night in which he was betrayed, Jesus promises us joy. Joy is the subject—Christian Joy. Let us mark some of its characteristics, as follows:

### Christian Joy Springs From Sorrow

At first thought this may seem a strange statement—a paradox—in the face of the alarming and hectic world conditions today. But our Master did not think and act as the world thinks and acts today. One of the most difficult tasks of our Lord in establishing his kingdom here on earth was to disabuse the minds of his chosen twelve of this present-world-mindedness and in its stead fill their minds and hearts with the higher-mindedness of the heavenly—spiritual world.

But, "here a little and there a little," day by day, and night by night, as their finite minds could receive and conceive it, he established the truths and principles of his kingdom in their hearts and lives. However, this was not fully accomplished until he had finally finished his work and ascended to his Father.

Jesus, in the process recorded in our present lesson, is aiming to clear up some of those perplexing problems in the minds of his disciples. For instance, they were puzzled about the saying of their Master, "a little while, and ye behold me no more; and again a little while, and ye shall see me." That has been cleared up for us. The next day after the words were spoken, Jesus was to be laid, dead, in the grave; a little while indeed between the words and the fact. They would weep and lament. So they did. They saw him for "a little while," the forty days before his ascension. But through the power of the Holy Spirit they saw him thenceforth evermore, with a truer sight than before. And their joy was the greater as set over against the contrast of their almost unbelieving sorrow.

This life of ours is no holiday. Not even the Christian life is that. It is inherent in deep feeling that there shall be keen sorrow as well as great joy. "Ye now have sorrow," has a lifelong application, though it tells but part of the story. One glance at the course of the Christian Church makes that clear. The one word, "martyr," well illustrates the point; at first it meant "a witness," but it

afterward came to mean one who had to suffer and die to be a witness.

Life is full of contrasts. It seems that we can have keen, poignant experiences only as we taste both pleasure and pain; the one heightens the other. At least life is, as we are constituted, not otherwise conceivable. This is the kind of world that persecutes those who would serve it; that is a truism of which examples could be multiplied. Great lives are martyrs. And in the common walks of life we know we get nothing for nothing. We have to deny ourselves in order to get things that are valuable. We all have crosses. It is broadly true that your "sorrow shall be turned into joy," but the sorrow is there. Things of our lives are so welded together. No sorrow, no joy; no cross, no crown.

#### Christian Joy Is of the Heart

Many a philosophy, whether ostensibly Christian or frankly pagan, has set joy as the goal of living. Joy, in truth, is a by-product of a higher thing. To say that we want joy is only to expand the word; for joy means what is desirable. The most pathetic of all human failures in mankind's quest are those that have ensued upon the quest of joy as an end in itself. To say that we want joy means that we put it first. That understood, it is stirring to dwell on this elating promise, "your heart shall rejoice, and your joy no one taketh away from you."

This joy which Christ promises is a joy of the heart. "Your heart shall rejoice." Paul says the same thing in another form, "Rejoice in the Lord." This world is full of joys. Asceticism seeks to destroy them; sensualism and aestheticism to overdo them and make them all of life. Our Lord's course is the middle one; his principle of self-control, the use not the abuse of all gifts, physical and spiritual, and the subordination of all to God, the Maker and Preserver of all.

Paul has enumerated for us, a dreary catalogue, the perverted joys that do not set the Lord first. The man who would feed an immortal soul with bits of glittering metal, the man who would find the whole of life in letting the physical appetites have their unbridled way, the man of pride who makes outward show and makes his own will God; these Paul names as well as many others. Some are good in themselves but abused; some are radically bad; many are simply frivolous, empty, unworthy of any depth of

life. Surely we cannot be satisfied with any such joys. They are manifestly inadequate. No joy can be counted worthy which does not have in view the whole of life and which does not have reference to man's highest estate and the will of the Creator for him.

What constituted that joy as Jesus explained it? "I will see you again, and your heart shall rejoice." There is the key. It was a great thing to see Jesus even in the days of his flesh. How glad the disciples always were when they could see Jesus. There are many examples of how the sight of him lifted them up and filled them with joy. To be with him was enough.

It is entirely the same with us. To see Jesus, to experience in him the satisfaction of all the deep cravings of our nature, to find at length the Way, the Truth, the Life, this is joy in its highest definition. To see Jesus means to realize his constant presence, to capture and recognize every ideal, to maintain the glow of the joy of his own heart. "In his presence is fullness of joy, at his right hand there are pleasures forevermore." Nor is the meaning exhausted with this. It points to a growth and culmination. The more we see him, the better we see him. And, finally, "We shall see him as he is." And that is the goal and the joy of all life.

#### The Christian Joy Is a Joy That Cannot Be Taken Away From Us

Every joy that man can give, man can take away. But the joy that our Savior gives, no one can take away from us. "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." The joy that Jesus gives does not rest upon the world. Jesus tells us, "As the world giveth, give I not unto you."

The apostles were cast out of the synagogue, driven from home, imprisoned, tortured, beaten, slain, but they did not lose their joy. They rejoiced that they were counted worthy to suffer for their faith. "In all things we are more than conquerors through him that loved us." There was that which abundantly compensated them for the sake of him whom they served—for all the pain and sorrow they were called upon to bear. "Weeping may tarry for the night, but joy cometh in the morning."

The joys of this world will soon pass. Nerves grow irresponsive, sensations lose their thrill, life is soon found flat, stale, un-

profitable. The Faust in Goethe's drama found it quite old and dull. Hamlet saw the world as a sterile promontory. But you never heard this drab note from the followers of our Christ. They have found his service a spring of never-ending joys; they are always marveling at the depth, the richness, and newness of them.

No, we shall not exhaust God, and it is with him that we are connected in Jesus Christ. The joy founded on him is necessarily deep and firm, infinitely satisfying, forever new, and abiding. Yes, the world passes. The busy cities shall one day be stilled, as others have been in the past. The ships of Tarshish shall set sail out of the harbors, not to return. Prophecies shall fail, tongues shall cease, and knowledge shall vanish away. But the joy of Jesus Christ in the hearts of his faithful followers shall survive all change. It rests upon God and is eternal with him. No man can take it away. It abideth forever.

Well may the Christian sing that grand old hymn:

"Rejoice, ye pure in heart,  
Rejoice, give thanks and sing;  
Your festal banner wave on high,  
The cross of Christ your King.

"With all the angel choirs,  
With all the saints on earth,  
Pour out your strains of joy and bliss,  
True rapture, noblest worth!

"Yes, on through life's long path,  
Still chanting as ye go;  
From youth to age, by night and day,  
In gladness and in love.

"Then on, ye pure in heart,  
Rejoice, give thanks and sing;  
Your festal banner wave on high,  
The cross of Christ your King."

"I will see you again, and your heart shall rejoice, and your joy no one taketh away from you." Amen.

#### DENOMINATIONAL "HOOK-UP"

De Ruyter, N. Y.

We had a good three-weeks' Vacation School, attendance sixty-five. I enjoyed working with a junior class of twenty. I wrote a short play, directed its production, and took a motion picture of it. . . . We raised about a hundred dollars in the community and paid a supervisor and one teacher ten dollars a week each. We had a trained

supervisor, a student at Keuka College. We secured several reels of motion pictures. Especially good was a three-reel picture on alcoholic education, "Beneficent Reprobate."

Through the Grange . . . and W.C.T.U. . . . we have been stirring up some interest in sending letters and petitions to congressmen and senators urging them to work for the Sheppard Bill, S. 860, to prohibit beer in the training camps and hard liquor and "hard" women in the areas around the camps. Wish something might be done through the Recorder perhaps. . . .

I have questionnaires and Form 47 and have returned them to the Draft Board. They put me in Class IV-D. I have appealed to be put into IV-E where I belong as a c.o. I do not want to be exempt from military service on ground of being a minister. I haven't yet known of a c.o. who was classed in IV-E as the law provides until he appealed and made considerable fight for it. I guess I am no exception.

I hope there will be a good attendance at Conference. If people can't go by car, there are the railroads which we had before there were cars, and the fare is less than it was in past years. I believe that religion deserves priority consideration, even ahead of liquor and baseball, etc. We can't put religion on the shelf for the duration and expect to find it there at a more convenient time when the war is over. The great task that challenges the churches is to create a public opinion that will be intelligent and united in its demand for a just and durable settlement. Will that task be completed in time?

Neal D. Mills.

Verona, N. Y.

Rev. T. J. Van Horn occupied the pulpit on the Sabbath of July 4. He gave a very interesting sermon, using as his subject "The Formula for a Beautiful Life." Text 2 Peter 3: 16.

In the evening our church night supper was served in the church parlors. A patriotic program was carried out; the color scheme of red, white, and blue was in evidence through the use of flags and floral decorations. Everyone present was requested to wear the colors. Miss Agnes Smith presided as toastmaster and Mrs. Howard Nadeau led group singing. Talks on various patriotic subjects were given. Rev. and Mrs. T. J. Van Horn,



by special request, sang a duet, and Kenneth Babcock sang two solos.

Rev. and Mrs. Van Horn were guests of honor at a reception given them in the church parlors on the evening of July 18, it being their forty-fourth wedding anniversary, and Mr. Van Horn's birthday. The program was sponsored by the "Pearl Seekers Class," of which Mrs. Van Horn was teacher during their pastorate here. After an interesting program Mrs. James Woodcock in a few appropriate words presented them a gift of money. Mr. Van Horn responded, expressing Mrs. Van Horn's and his sincere appreciation of the gift and their pleasure in meeting with their many Verona friends. Pastor Polan then pronounced the benediction. Ice cream and cookies were served, and a special cake decorated for the occasion was cut by Mrs. Van Horn and passed.

The Adult Council of Religious Education met Tuesday evening, July 21, in the Durhamville Baptist church. The president, Mrs. Howard Davis, presided. Rev. Mr. Morley, pastor of the Presbyterian Church of Oneida, was the speaker. He gave an interesting address on the subject, "What We Young People, as Christians, Can Do During These Days of War."

Correspondent.

#### Boulder, Colo.

The Rocky Mountain Teen-Age Camp has just closed. We had a fine camp this year, although a rather small enrollment. The staff was made up from the Denver and Boulder churches, with supervisor, Rev. Earl Cruzan; house mother, Mrs. Hooker; cook, Mrs. Roy Davis; instructor, Mrs. Manley Wright. Camp opened on Thursday, July 9, and closed Sunday, July 19. Those in camp were Duane Davis, Mary Brackett, Norma Hard, and Glen Dale Hemminger from Boulder; Sally Jeffries, Geraldine Thorngate, Shirley Hooker, Malcolm Patterson, George Benner, Bernice Williams, and Keith Kendall from Denver.

Mrs. Hooker had charge of the morning quiet hour and the evening vespers. Mabel Wright taught a course in the Harmony of the Gospels. Mabel Cruzan had charge of the evening camp fire services. Chapel was in charge of Pastor Cruzan, who based these services around the theme of Service. The other two classes were also in charge of the supervisor—one on Seventh Day Baptist His-

tory, the other on The Message and Program of the Christian Religion.

In the afternoons the time was spent in playing games or hiking. All were reluctant to leave as it came time for camp to break up. And who wouldn't be reluctant to leave the camp site on Lee Hill, for as we look to the east one can see far out over the plains, it being said that on a clear day one can see clear to the Kansas and Nebraska border. Then from Vesper Rocks to the west the snow-capped ranges appear in all their beauty. Surrounded by pines, secluded from too close a contact with civilization, with two ice-cold springs to supply the water, Lee Hill makes a perfect camp site. We hope that in the future more boys and girls, not just from Denver and Boulder, but from all this section may have the privilege of enjoying camp on Lee Hill.

Pastor Cruzan.

## MARRIAGES

**Daland - Shaw.** — Mr. Robert Daland of Milton, Wis., and Miss Dorothy Shaw of Milton were united in marriage at the Milton Seventh Day Baptist church on June 6, 1942, Rev. Carroll L. Hill officiating. Since their marriage the groom has been called into the service of his country and is at Barracks C—Area 434, Fort Sheridan, Ill., and the bride is at work in Chicago, 618 Waveland Ave.

**Johnson - Nelson.** — Miss Virgie Nelson of Sharon, Wis., and Mr. Milton Johnson of Milltown, Wis., were united in marriage at the home of the bride on June 6, 1942, Rev. Carroll L. Hill officiating. The new home is in Milltown, Wis.

**Langworthy - Welch.** — At the First Brookfield church, Leonardsville, N. Y., on July 4, 1942, Miss Wilma A. Welch and Robert S. Langworthy were united in marriage at the close of the Sabbath morning service. Rev. E. H. Bottoms, pastor, officiated.

**Loomer - Polan.** — Miss Maurine Polan of Milton and Mr. Allison Loomer of Chatham, New Brunswick, Canada, were united in marriage at the Milton Seventh Day Baptist church on June 2, 1942, Rev. Carroll L. Hill officiating. The new home is in Chatham, New Brunswick, Canada.

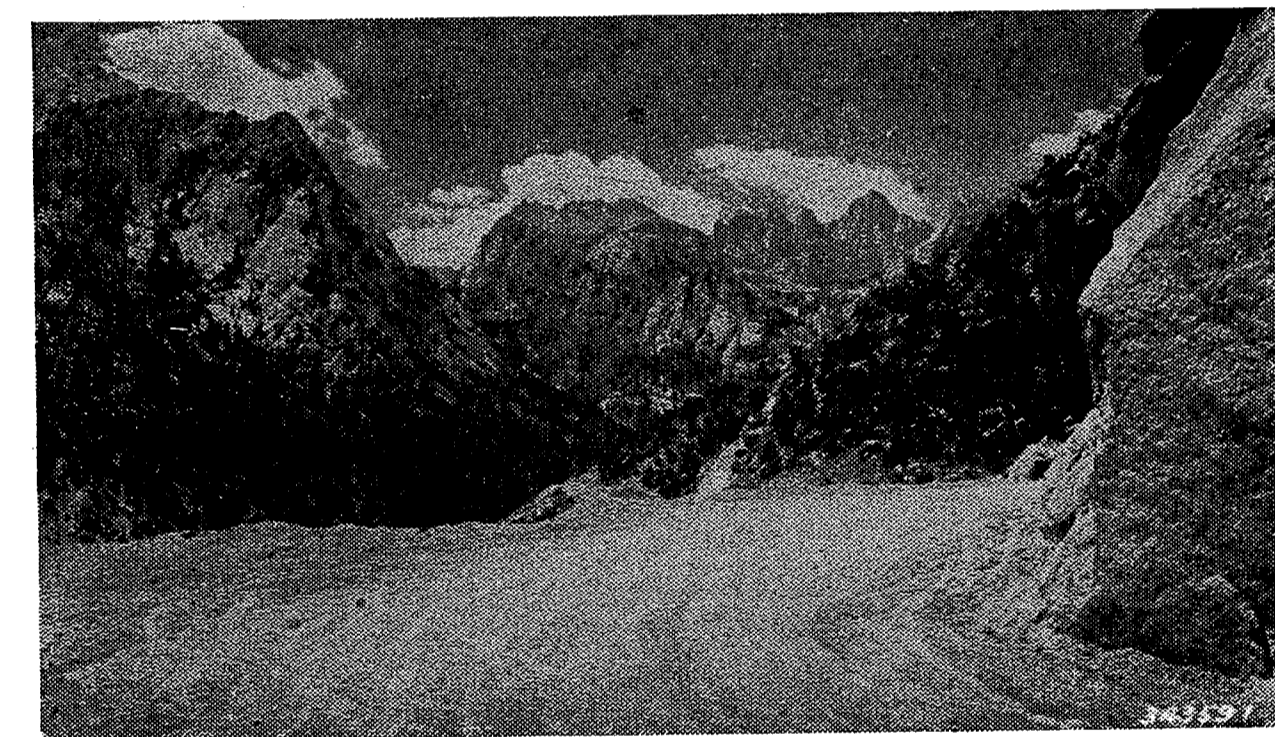
**Payne - Rood.** — Donald Payne of Claremont, Minn., and Deane Rood of Boulder, Colo., were united in marriage at the Boulder Seventh Day Baptist church on June 14, 1942, at four o'clock by Rev. Earl Cruzan, pastor of the bride. They will make their home at Claremont, Minn.

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No. 6



Mount Whitney's Skyline  
Inyo National Forest, Calif.

"Lift up your eyes."

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