Farina, Ill.

A tea and handkerchief shower was held at the parsonage in Farina, October 2, honoring Mrs. L. D. Seager who plans to leave Farina for West Virginia, where she will make her home with her daughter Mrs. Glen Ford.

Twenty-six ladies were present and enjoyed the informal social occasion, greeting the honored guest, visiting and reminiscing. Upon the arrival of each guest her gift was placed in a basket arranged for that purpose and at three o'clock the hostess presented the basket to Mrs. Seager, with the request that she open the packages and display them.

After the gifts were opened, refreshments of punch, ribbon sandwiches, and cookies were served by the "Mistress of the Manse," who was ably assisted by Mrs. Seager’s daughter and daughter-in-law, Mrs. Bertha de Werff and Mrs. Arlouine Seager.

Mrs. Seager has lived many years at Farina; and for many years with her husband, Rev. L. D. Seager, has served the community here. We shall miss her and it is with regret that we see her remove from among us.

For some time past our Ladies’ Aid has been active in serving evening meals to the local Lion’s Club. Our ladies are divided into two sections, serving alternately, and by so doing the work is not so burdensome. At present they are planning to buy a new stove for the parish house.

Our C. E. society is active with an average attendance of twelve and a possible attendance of fourteen. The usual C. E. work is undertaken with a leader being chosen each week from our number. Patty Cresley led our last meeting and Theodore Hill is to lead next Sabbath.

We are mourning the loss from our society of the Bernard Seager family who have left for their new home near Deer Park, Wash. Mrs. Seager has been the efficient president of our Ladies’ Aid, chairman of one of the local serving committees, Sabbath school pianist, teacher, the Sabbath school, and helpful in many other ways. The family will be greatly missed. A Hallowe’en social was held Sunday night, October 26, at the parish house, with the young people masquerading for the occasion. A supper of doughnuts and sweet cider was served.

The subject of the pastor’s sermon followed November 1, and which followed a three-weeks’ sickness which absented him from the pulpit, was, The Hands of Man Are the Hands of God.

The Sabbath Recorder

Vol. 131
PAINFIELD, N. J., NOVEMBER 17, 1941
No. 20

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OBITUARY

Branch. — Lydia Peacock Branch, 85, died October 24, 1941, at the home of her daughter, Mrs. Louis Egolf, at Cannovia, Mich.

She lived most of her life in this part of Michigan and raised a family by her first husband. Before the death of Mr. Peacock she became a Sabbath keeper and joined the White Cloud Seventh Day Baptist Church, of which she remained a faithful member for the past twenty years. In 1925, she was married to M. A. Branch who died in December of the following year. She is survived by her stepchildren: Nathan, Louis, John, and Clyde Branch, and Mrs. Dan Boss of this village, besides her own children: Mrs. Egolf James and Ralph Peacock; a brother Jesse Chessboro; five grandchildren and five great-grandchildren.

Kirtley. — Mazella Babcock was born December 7, 1871, at Jackson Center, Ohio, and died at her home in Battle Creek, Mich., on October 24, 1941.

She was baptized and joined the church at an early age. In Milton Junction, Wis., she met and married Horace Rogers and Mr. Rogers preceded her in death in 1934. Mrs. Rogers married Edward J. Kirtley on May 4, 1938. Her husband, daughter Esther, sister Mrs. Alma Main, other relatives, and many friends survive her.

She will be greatly missed in the Battle Creek Church, where she was very active throughout the years here.

The funeral service was in charge of Pastors Holston and Hargis. Interment in Memorial Park.

Rev. Leslie O. Greene
Pastor, Albion (Wis.) Seventh Day Baptist Church
(See Supplement)
It is also a special pleasure of the writer to be invited and to speak to the Shiloh people. They seem a very other group—about sixty—present at the open house at the parsonage the night after the Sabbath. A strenuous but blessed life.

One of the Shiloh projects that is meant to reach more than the church and community is a radio broadcast every Friday at 11 a.m. over WSNJ, 1240 kilocycles, with a large population within a radius of sixty miles or more. Records of regular congregational music, with choir and special numbers, have been made for the broadcast, which is available to the churches of England, the United States, and is displayed already been received at the Recorder office in London.

A NOTABLE MEETING

Those who attended the joint meeting in New York City, October 28, of the World Council of Churches, the Universal Council for Life and Work, could hardly escape impressions of its significance. Here were gathered representatives of many denominations and from various nations. A feeling of oneness, of submerging for the time any difference, however vital and important, was the keynote. We were not simply Methodists or Presbyterians; we were children of God, however imperfect or mistaken, recognizing a great human task in which Christians can unite.

The meeting was held at the George Washington Hotel, where eighty or more people listened with interest to reports from war torn countries and were inspired to larger aspirations and cooperation by such leaders as Professor Henry P. Van Dusen of Union Theological Seminary; Tracy Worsley, an English Unitarian, Y.M.C.A. in Geneva, Switzerland; and Dr. A. Maude Royden of Guild House in London.

Doctor Van Dusen has recently returned from a three weeks' visit in England. From his observations he felt he could say that in spite of its war experiences, "England is a happier land than we've ever seen before."

The churches of England, he said, had suffered less from the institutions, its property being more vulnerable to bombs than most other buildings. The English Church, awake to its responsibilities, is devoting itself to quickening the spiritual life of the nation. It is most deeply concerned about the post-war rehabilitations of its elders, especially its rural life. Its fundamental attitude is shown by its insistence that the present conflict is "not within nations, but within the family of God." Of three baffling enigmas confronting British people—Russia, Germany, and the United States—the question is not will America enter the war, but will she "stay in the peace?"

Tracy Strong also pointed out that the influence of the United States in coping with "the problem of unity in its own society" is important. The revolution on the continent he declared is against "money, political and everything that is money," with Russia and Germany and many as well as in other countries, and is paramount even over the outcome of the war which, to some, symbolizes the question of life is not sufficient to build a new world," he declared. The Church is able to stand firm because of its faith. Faith is being strengthened through suffering.

The addresses of these two men, who know what they are talking about, furnished a background, if any was needed, for Rodier's sane, forceful evangelistic message, for such it was. With no apparent effort this first English woman to receive a degree in Doctor of Divinity, saw the need of suffering humanity. The churches of England, she told us, are less

THE SABBATH RECORDER

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EDITORIALS

A SABBATH AT SHILOH

South Jersey was in a glory of color throughout its lowlands and water courses. Riotous reds, crimsons, maroons, golds, and browns vied with one another in making the country a panorama of vivid shades that would beggar the palette of the artist's wildest dreams.

This brightness of roadside and woodlands is well matched by the brightness in the church life at Shiloh. Here people are interested in building the principles of the kingdom into the life and character of the church and community. During the years, foundations have been laid on which present leaders and people can build.

We were pleased and well impressed by the fine group—about sixty—present at the time of the Sabbath evening prayer service, which reached a large population within a radius of sixty miles or more. Counts the various parts and types of the Scriptures, the society is in a prosperous condition, with 695,607 volumes. The society's aim is "to encourage the wider circulation of the Reformed and Free Church Press and Committee and without purpose of profit, to every man on earth in whatever language he may require." Surely a Herculean task, one worthy of the society and the prayers and support of every Christian.

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It is too early to know of the effect of the broadcast, but we believe Shiloh is on the right track. It is enthusiastic over its pastor and the work being done.

LIGHT IN THE DARKNESS

From the American Bible Society we have just received material looking toward Universal Bible Week. For Seventh Day Baptists the date of special observance will be Sabbath, December 8. The theme chosen is "The Light Shines in the Darkness."

Professor Kenneth Latourette, professor of Missions and Oriental History, Yale, is the author of the brochure entitled, "The Light That Will Not Go Out." This brochure appearing in the October Bible Society Record has been sent out to one hundred thousand churches and has already been received at the Recorder office in London and is displayed on one of our walls. It is highly significant.

The society is continuing with faith, vision, and courage its vast missionary work against all the great odds opposed by the war blacks. Counting all the various parts and types of the Scriptures sent out last year, the society is sending out 695,607 volumes.

The Shiloh folks are a long time of the Sabbath evening prayer service, which reaches a large population within a radius of sixty miles or more.
DAILY MEDITATIONS
Serving Where You Are
(Prepared by Miss Bernice Brewer, Riverside, Calif.)

Sunday, November 23
Ephesians 6:10-18.

We have all known people who rejoiced in the beauties and comforts of their religion until some great test came. And when disaster struck—loss of loved ones, of position, of friends, of money—and they spent their days in weak submission to their unhappiness. They had not learned to be strong in the Lord. If our religion means only attendance, support, and work in the church program, and we have never learned to lay hold upon, the truths we have heard, in a personal and concrete way, our religion has failed us—or we have failed our parents, our country, our Lord. It is too great to have nothing more than the non-Christian with which to fight the world’s battles; and no more have we. So we do not point the way to the source of strength which would help our neighbor. There are times when just “being strong in the Lord” is a form of service.

Prayer—Dear Lord, we thank thee that the principles of the Christian faith can be used as well as enjoyed. Teach us to make our beliefs so real and personal that they will help us in time of need. Amen.

Monday, November 24
Matthew 7:12.

This Scripture has many possibilities for discussion; let us think here of its application to the ordinary life of the average person in proportion to his honesty. If in all the world were honest, how much of the world’s suffering would be averted. We all see the advantage of having our fellow workers, our neighbors, our friends, honest; and we often do complain that people who are exclusively honest in their dealings with us; are we always sure we “do so to them”? The white lie, the broken promise, the wasteful use of other’s time, the destruction of his reputation, or self-esteem, the spoiling of another’s reputation. Remember, dear friends, we owe each other’s honesty, for we have taken that which is another’s. Perhaps one form of service is just seeing that we do not take from our friend’s stock, or anything that is his and does not belong to us.

Prayer—Keep us, God, from the little, unlarge-dimensioned friendships! If I introduce Unasked upon you, on some crowded day, Give me a moment’s prayer, as I softly put in your lap. Two little children see my hand, see my book. Help me to remember that a great deal of money that we sometimes hesitate to discuss it lest we seem to be magnifying its importance. Yet we know the extent of the subject of service is complete without that topic. While it is possible for us to give money with our hands without outward maturity, or teachers leading young people in a quest for knowledge, or ministers leading congregations upward toward God, or officials leading nations—how necessary that the leadership be of the highest order, else the service supposedly rendered goes into reverse. Yet we must have leaders, and if all refused the responsibility we would make little progress. Let us be sure that our leadership is only the Lord’s, and that we are his Leaders. I quote the following poem which is written for teachers; let us read into it a thought for all leaders:

Lord, who am I to teach the way
To little children day by day.
So prove myself to go astray?
I teach them Knowledge, but I know
How faint the flame and how low
The candles of my knowledge glow.
I teach them Power to will and do,
But only now to learn anew
My own great weakness through and through.
I teach them Love for all mankind
And all God’s creatures, but how
My love comes lagging far behind.
Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard behind.

—Lee Pinkney Hill.

Friday, November 28
Romans 12:6-8.

To some of his children God has entrusted great gifts. That he intended them to be used in his service was abundantly understood. But those who find no obligation in the use of their talents, and employ them for selfish pleasure or gain. This is, first of all, a short sighted policy. This is well illustrated by the case of the young woman whose lovely voice was never heard in public except before audiences where size and social assurance paid dividends, and the artist discovered the enjoyment of every thoughtless word.

It is not hard to understand why this individual was most unhappy if she conducted
all her life upon these principles. And besides making unhappiness, the one who hoards his talents misses untold opportunities for service. Our Scripture says, "Whether any man among you be lacking in wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him." He who hoards his talents misses untold sides all her life upon these principles. And for ministry, let us give ourselves, ... If we have a talent, let us use it, to his glory. 

For many years the Protestant churches over all the world have observed the first week in January as a Week of Prayer, and doubtless our pastors in making plans for the year have had this in mind.

As in other years, the Department of Evangelism of the General Council of Churches has prepared a booklet giving topics for each day of the Week of Prayer. Copies of these booklets will be sent to Seventh Day Baptist pastors and church leaders. They may be secured by writing Seventh Day Baptist pastors and church churches have prepared a booklet giving topics for the week. Help us to use our threads and our lives—of the little time we have here. Help us to use—"A Man without a Mission is a Man Unhappy, and a Man Unhappy is a Man Unfit to be a Father, a Brother, a Husband, a Friend, or a Citizen." If you question whether God can use you, think of the great things that he has done through ordinary people. Every man has not a voice in the council of the nations. But in the small corner of his life he can be of service. All that is necessary is that he find out the place in which he can do the most good, and then "lay hold of the opportunity." The man who sees the need, who feels the need, has the opportunity.

We hear of friends at home worrying over their missionaries in Shanghai, and wishing they could send them a safer place. To be sure Shanghai is not an altogether safe place in which to live; neither do I judge it is a suitable place for the U. S. A. entirely. I think our city can come out ahead in the number of assassinations and kidnappings that usually take place daily. But in our small corner nothing of this kind has ever happened. Although the past year has been full of rumors of wars affecting Shanghai, and although the cities and both church and schools have been able to carry on uninterruptedly all through these months, for this which has not as yet come to pass.

The two schools are more full than ever before. More than twelve hundred children are daily receiving instruction in the two Grace schools. To us who are here and see the need, it does not seem the right thing to leave this world. Just take a look at the schools and see if you do not think we need more teachers rather than fewer? For several years the pupils have been given physical examinations soon after the beginning of the fall term. This year the disturbing fact was revealed that a large per cent of the pupils, especially among the younger ones, were undernourished. Other disorders were numerous—trachoma, skin diseases, and tubercular tendencies. These must all receive attention and care. There are many, many more problems which he supervised a few weeks ago is already peeking its head above the horizon.

You will be glad to know Mr. Davis is greatly improved in health, and is gradually taking up his usual work. The fall garden which he supervised a few weeks ago is already producing a plenty of vegetables above ground. Yesterday, with the sanction of Doctor Thorngate, he drove the car down into town. Miss Anna West, too, is nearly back to normal after having been under the doctor's care for a few months. The rest of us are all well. But our bills are quite a problem to the cook. We hear quite regularly from Miss Phillips. She, in the home on the hill, had been feeling quite secure, but alas, the past few weeks have felt only about fifteen feet from the house, doing a considerable damage in that vicinity. But no one from their school can worry. The Christian can worry, she is doing in that neighborhood is already bearing fruit. Church services and a Sabbath school have been started and are meeting with great response.

The religious life of the Shanghai Church is very good. The Sabbath services are well attended, and there is a feeling among the people of the neighborhood in them. The pastor and the Bible woman are...
The Sabbath Recorder

Supplement

November 17, 1941

A Sabbath Sermon

Delivered by Rev. Leslie O. Greene, at the General Conference, Denver, Colo., August 20, 1941

Text—“Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” Ezekiel 20: 20.

Before starting this discussion tonight let me say with much frankness that I have become convinced since beginning my preparation of this subject assigned me that I believe one of the greatest blessings which might not come due to every Seventh-Day Baptist would be to assign to each one some phase of this great doctrine of the Sabbath for the purpose of presenting it to a group like this. If one has lost faith in God’s plan for us to keep and teach the Sabbath, such a procedure will surely bring that faith back. My experience has been that I have come to a greater understanding of its true value and God’s reason for calling his people to this very essential duty and obligation. It may be the purpose of every member of this Conference to seek to know the truth, for surely the truth will make us free. There is no occasion for any one to doubt, neither to be in bondage to a principle which cannot thoroughly be understood. The Sabbath of the first Christians was a teaching tool, a means to lighten the path of every one of us and give strength to our faith, conscience to our living, and courage to our teaching. Almighty has laid a responsibility upon us, which no man dare refuse to assume. When President Holston asked me to present this vital and everlasting truth which binds together every Sabbath-keeping Christian throughout the world, I hesitated for I knew I was holding in my hands a portion of his law no man dare put aside, and I was facing a world which in the large had forsaken it; but the thought came, no man can destroy what God hath made. Scientists tell us matter is never destroyed, but is only changed into other forms when used by man. No principle of God’s eternal truth will be lost because some deny its importance, and those who hold such truth as an essential part of our growth and happiness must assume the responsibility of its extension at whatever the cost. If Seventh-Day Baptists refuse, someone else must hold up the Sabbath. It is our business because it is God’s business, and it was Christ’s business and we are his.

You have read what I have read—literature written by many of our leaders, both living and dead, who have been active in study and writing on, this great truth. A new manual is just now in preparation, chapter after chapter of which discusses this doctrine of the Sabbath. It is new and fresh and inspirational and will soon be read by many. It is a continuation of what men in past ages have done to perpetuate our faith and doctrine. All such strengthen our faith, furnish a weapon of defense, and establish in us confidence. As Lewis, Main, Bond, Davis, and others, keen to discern what the Word of God and history are trying to clarify the truth, have made it possible for us to appreciate the great heritage of our fathers who for centuries have been loyal to the commandments of God. I acknowledge my indebtedness to these men tonight, for I have found help from their pages for this sermon.

There are many ways the Sabbath doctrine may be treated, but I have been asked, in

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Dodge Center ............................................. 11.00 11.00
Edinburgh ................................................ 6.50 22.50
Erie ......................................................... 15.00 60.00
Fowke ...................................................... 6.80 6.80
Friendship ................................................ 8.05 8.05
Gentry ...................................................... 1.25 6.50
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Rockville ................................................ 36.18 16.32
Rome ....................................................... 14.62 32.12
Salem ...................................................... 50.00 127.40
Shiloh ...................................................... 134.00 272.00
Southwood .............................................. 10.00 40.00
White Cloud ............................................. 13.31 81.24

Comparative Figures

This Year Last Year

Budget receipts—October ................................ $1,183.64 1,175.40
Special receipts—October ................................. 155.04 155.04
Budget receipts—4 months ................................ 3,836.06 4,851.81
Special receipts—4 months ................................ 408.92 421.05

Disbursements

Morten R. Swinney, Treasurer.

Niantic, Conn.

Missionary Society ....................................... $ 522.24 $ 53.11
Trust Society ............................................. 124.08 1.00
S. D. B. Building .......................................... 65.38 10.00
Women’s Board ............................................ 10.44 5.00
Ministry and Retirement .................................. 101.36 62.80
Historical Society ........................................ 8.52 8.52
General Conference ....................................... 194.98 194.98
Board of Christian Education ............................ 225.12 5.20
American Bible Society .................................. 17.93 17.93

Statement of Treasurer, October, 1941
The Sabbath Recorder Supplement

II

THE SABBATH RECORDER SUPPLEMENT

keeping with the theme of Conference, to speak of the Sabbath as a sign or covenant between God and man. If the Sabbath had not been known or preached until the present age, it would have had very little weight; but I speak neither of my own wisdom, nor the wisdom of any man. The Creation of the Sabbath is a fact, recognized long before Hebrew history began, and recognized by Jesus both in his teaching and practice as universal and essential when he declared, "the sabbath was made for man," this Sabbath as we now, observed still as always on the seventh day of the week, is the Sabbath of creation. The Sabbath was not only separated from the seventh day, it became the crowning work of creation. He had nothing more to offer. He knew there was nothing left to do; it was all that might still be needed to complete man's happy existence. His work was finished, the world was as he had left it to man to carry out his plan. The Sabbath was not to fall on any day it happened, not just a principle, not an institution to be shifted from one day to another, but a very specific day, made sacred by an act and example of God himself. It was the act of sanctifying it that made it the Sabbath. It had no more sanctification than the stones on which they were written or the fire and thunder which came with a word, because the word was written by the hand of God. Time went on, the nation of Israel arose, would starve the soul. This was the second covenant made between God and man. If the children came after him. Because of famine they went down into Egypt, became bond servants, and when finally released they escaped through the Red Sea by the miraculous deliverance. The great man Moses spoke to Moses, "I will send aid before thee, and thou shalt lead them out in the Red Sea and the many evidences of the guiding and preserving hand of God. Then God spoke to Moses, "I will pour out my Spirit upon all flesh. They that feared the Lord were like the fire and thunder which came with a word, because the word was written by the hand of God. The Hebrew people went only one of many nations who worked out a great system of ethics. The teaching of this code stands the command to remember the Sabbath day of creation to keep it holy. All else had been preparatory to man. Man by his moral nature was more akin to God than what came after than what God created the world. All his creation he pronounced good, but good because it made a fit place for man to dwell in.

The Sabbath Becomes a Covenant

"Hallow my sabbaths," the Prophet Ezekiel says in our text, for God had taught him through the creation story that this was God's will and purpose. "And this shall be a sign that ye shall know the Lord your God." God made a number of very important covenants with his people. We cannot forget the very fascinating story of Noah, who warded off the deluge with the sign of God's covenant. Noah was to bring a犰eBSTN the world might be saved from the flood which God proposed to bring upon the earth to destroy the wicked, and Noah doubtless would be permitted to live to propagate the race. Because of his faith in Jehovah this man was selected for the task. Made fun of by his fellows, he did not waver. The floods came, the ark floated on the waters until all flesh and living things were destroyed. Then the waters receded and created the new world. But God repented of what he had done and he made a covenant with Noah. The rainbow after the storm would provide for their physical wants. Noah rested on that day and bestowed upon it a special sacredness and blessing thereby, so that they might be no mistake, ye shall rest and work a day, it became the crowning work of creation.

The Creation of the Sabbath

Thus the first institution provided for the blessing of man, recorded in the Bible, is the Sabbath. On this sacred day the love and favor with which God freighted the body and the spirit of man, except by the setting of the sun and make it sacred.

As we think of its origin, of the history of its existence, it becomes a solemn rest, the Sabbath is a sign between the Creator and his beneficiaries. This shall with the 'rebuke, God spoke to Moses, "Behold I will rain bread from heaven and the people shall go out and gather in a portion, that I may prove them lest they say, it is because of the storehouse. The place that they gathered"—they wanted once more a full bread basket. With small prospects of food they murmured against him. His people had left their country, and hallowed this day, when God had sworn by an oath in the very beginning for ever, it shall be a holy sabbath to you. Moses said, "Tomorrow is a solemn rest; gather enough for the sabbath and it will not become foul or wormy. This you must eat, for there will be none in the field on the sabbath. Those who tried to gather on the sabbath were disappointed and Moses appeared to them with the rebuke, "How long refuse ye to keep my laws? All through their journey until the entrance of Canaan, God remembered his promise and his covenant was established with them. In providing relief for their obedience and suffering, they were required. The de-emand for his Sabbath by making possible in advance for its observance. To man was given the sixth day for labor and the seventh of rest, they must accept him as their guide. They learned to act for the common good of all. The Sabbath furnished an opportune time for God to discipline his people. It must occupy the central place in their thought and experience, and it would have been the foundation of all精神文明s. They soon learned there was no need to encroach upon the hours of the Sabbath to provide for their physical wants. "No, none but only the higher. Six days would feed the body, but Sabbath labor would starve the soul. This was the second covenant God made with his people.

The Sabbath of the Ten Commandments

We cannot satisfactorily understand why God chose the plan of covenant making with his people, without studying the Sab-

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III

bath. As we think how impossible to go back to the beginning, because of its frequent occurrence. Time went on, the nation of Israel arose, would starve the soul. This was the second covenant made between God and man. If the children came after him. Because of famine they went down into Egypt, became bond servants, and when finally released they escaped through the Red Sea by the miraculous deliverance. The great man Moses spoke to Moses, "I will send aid before thee, and thou shalt lead them out in the Red Sea and the many evidences of the guiding and preserving hand of God. Then God spoke to Moses, "I will pour out my Spirit upon all flesh. They that feared the Lord were like the fire and thunder which came with a word, because the word was written by the hand of God. The Hebrew people went only one of many nations who worked out a great system of ethics. The teaching of this code stands the command to remember the Sabbath day of creation to keep it holy. All else had been preparatory to man. Man by his moral nature was more akin to God than what came after than what God created the world. All his creation he pronounced good, but good because it made a fit place for man to dwell in.

The Sabbath Becomes a Covenant

"Hallow my sabbaths," the Prophet Ezekiel says in our text, for God had taught him through the creation story that this was God's will and purpose. "And this shall be a sign that ye shall know the Lord your God." God made a number of very important covenants with his people. We cannot forget the very fascinating story of Noah, who warded off the deluge with the sign of God's covenant. Noah was to bring a犰eBSTN the world might be saved from the flood which God proposed to bring upon the earth to destroy the wicked, and Noah doubtless would be permitted to live to propagate the race. Because of his faith in Jehovah this man was selected for the task. Made fun of by his fellows, he did not waver. The floods came, the ark floated on the waters until all flesh and living things were destroyed. Then the waters receded and created the new world. But God repented of what he had done and he made a covenant with Noah. The rainbow after the storm would provide for their physical wants. Noah rested on that day and bestowed upon it a special sacredness and blessing thereby, so that they might be no mistake, ye shall rest and work a day, it became the crowning work of creation. He had nothing more to offer. He knew there was nothing left to do; it was all that might still be needed to complete man's happy existence. His work was finished, the world was as he had left it to man to carry out his plan. The Sabbath was not to fall on any day it happened, not just a principle, not an institution to be shifted from one day to another, but a very specific day, made sacred by an act and example of God himself. It was the act of sanctifying it that made it the Sabbath. It had no more sanctification than the stones on which they were written or the fire and thunder which came with a word, because the word was written by the hand of God. Time went on, the nation of Israel arose, would starve the soul. This was the second covenant made between God and man. If the children came after him. Because of famine they went down into Egypt, became bond servants, and when finally released they escaped through the Red Sea by the miraculous deliverance. The great man Moses spoke to Moses, "I will send aid before thee, and thou shalt lead them out in the Red Sea and the many evidences of the guiding and preserving hand of God. Then God spoke to Moses, "I will pour out my Spirit upon all flesh. They that feared the Lord were like the fire and thunder which came with a word, because the word was written by the hand of God. The Hebrew people went only one of many nations who worked out a great system of ethics. The teaching of this code stands the command to remember the Sabbath day of creation to keep it holy. All else had been preparatory to man. Man by his moral nature was more akin to God than what came after than what God created the world. All his creation he pronounced good, but good because it made a fit place for man to dwell in.

The Sabbath Becomes a Covenant

"Hallow my sabbaths," the Prophet Ezekiel says in our text, for God had taught
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a law. To the one who has no intentions of violating the principles of the law he may be like the sons of God; under grace, but he becomes subject to the law. To the law he is under the condemnation of the law, but there must be provision of an opportunity for meditation and worship, but was equally conceived as a revelation from lip or pen of man that is the giving of our best thought and dreamed, philosophers and scientists have toiled and delved, and knowledge filling of the
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THE SABBATH RECORDER SUPPLEMENT

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them also my sabbaths to be a sign between me and you, that I am Jehovah that sanctifieth them.

The prophet is reminding them that life becomes very dependent upon the keeping of the statutes and commandments of God. One is not to be perfect in holy living he must remember to do God's will as set forth in his law. He must consider the keeping of his new covenant obligations in his life, which is as Israel's of material substance, but a spiritual sacrifice of our own hearts given gladly to God in his house on his Sabbath.

Note once again how His people were made to rejoice in still further covenants. In Isaiah 56:1-8, here we learn that when God's purpose on this day to sanctify his children. He becomes our living example of loyalty and obedience. His constant practice of Sabbath observance offers us not only example for our service but example for our service. If found this seventh day Sabbath good enough for him, surely present day Christians can find it good enough for us. It was his custom to enter the synagogue on the Sabbath. He said of the law, "One word or one title shall not pass until all be fulfilled." Surely the law has not yet been fulfilled in every heart.

The law was given in order to bring men to Christ and what a thing in weary solemn tread are marching far behind, never catching up, never reaching the Master's own stride. This is God's perfect day. The Sabbath, likewise, is surrounded by so many evidences that we find it hard to mistake the Sabbath from other days.

As man is surrounded by so many material things, and has an outward body that is material also, it may not always be easy to keep the Sabbath as God would have it. It is a spirit, and man, made in his image, is spirit, which makes it possible for him to give spiritual worship. It is spirit, which makes· possible for him to carry on a spiritual worship. But God did not abrogate his law with the coming of Christ.

Paul, too, one of Christ's greatest discip les, became an advocate for faith along with the early teachers and followers of God's Sabbath law. Far ahead, to be sure, in his teaching and establishing of spiritual Baptist needs, he developed a teaching and practice of Sabbath observance which permeated every church he established. He had found it essential in his own spiritual growth to remain by the covenant of God's Sabbath. He read and taught the prophets and established in the hearts of all his hearers the true and eternal faith in Jehovah, man's Creator, who gave and taught men to "Remember the Sabbath day to worship.

Our religion today is called by another name from that of the early patriarchs and prophets, but it is not wholly different. It roots its source in the Rock of Ages and in the true eternal truth. The best of apples are grafted onto the root stock of the native tree in order that it may make them sturdy and acclimates them to the locality and soil. Christianity is grafted onto the law and prophets to give new and greater life and ever increasing spirit.

The Sabbath of Jehovah becomes our heritage. If we live the gospel we preach, and we honor the Sabbath, we allow future generations to think that we were we called to honor their Creator, not through fear, but because of that dominating principle in religion which is especially the Hebrew prophets, heroic adventurers of faith, an everlasting debt.

In the Christian era we find Jesus as the Master Adventurer of faith for all times. He becomes our living example of loyalty and obedience. His constant practice of Sabbath observance offers us not only example for our service but example for our service. If found this seventh day Sabbath good enough for him, surely present day Christians can find it good enough for us. It was his custom to enter the synagogue on the Sabbath. He said of the law, "One word or one title shall not pass until all be fulfilled." Surely the law has not yet been fulfilled in every heart.

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The Christian Sabbath

The way, which Abraham, Moses, and the prophets marked out, has now the footprints of many other adventurous souls. Much of this way had an uncharted future, but looking back through the ages we discover a distinct advance over previous periods. Little by little men learned what true obedience meant, one step at a time. Our Saviour was called to honor their Creator, not through fear, but because of that dominating principle in religion which is especially the Hebrew prophets, heroic adventurers of faith, an everlasting debt.
VIII THE SABBATH RECORDER SUPPLEMENT

but every week with the setting of the sixth day's sun. Weekly, we become conscious of the ever present God and of our abiding relationship to him. We remain conscious of his presence by the oft return of the Sabbath. Heaven and earth are not far apart, for the kingdom of heaven is within us. We are "The temples of the living God." His Sabbath establishes his nearness.

The Church, today, is in a period of great testing. It seems very evident that there must soon come a period of adjustment. This is because of the new world into which we find ourselves rapidly moving. Men, some day not far hence, will be more serious in their thinking, and, unless the world is testing. It seems very evident that there will come a new conception of the meaning of religion and a fairer and more earnest interpretation of the Word of God. The crying need of a restless age is for rest from labor. But this is largely, if not wholly, for a rest from physical labor. To give rest and new life to the spirit demands worship. The Sabbath is a symbol of eternity which furnishes everlasting rest to the soul. Though men have a right to ask for a day of physical rest, the Sabbath of the Bible will make that rest holy and bring a divine blessing to man's soul. There is soon to come, if not already on the way, a deeper conviction than ever that what man needs is his Sabbath in adopting such a policy. We have God's covenant given centuries ago, and through these years history records the blessings which have come to many as in all conscience and faith they have kept his day. Let the Sabbath pass the test put to all practices. All other doctrines we hold in common with men of other faiths. We are proud that our forefathers held to this faith and life-giving practice, because many have found in it comfort, rejoicing, and satisfaction. In the midst of a rising tide of worldliness and pleasure, in the midst of a world where men are busy and preoccupied with life's burdens to the extent they find no time to worship, the churches of our faith humbly, but confidently, bring to the world the Sabbath of Jehovah and Christ.

THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D.
Editor
American Sabbath Tract Society
510 Wentworth Ave., Pontiac, Ill.

WOMAN'S WORK

Men, Okay W. Davis, Salem, W. Va.

EVANGELISM

God at Work in His World
By Rev. Marion C. Van Horn

God works in the world by using people and women. He uses all their abilities of learning, teaching, preaching, organizing, ability, managing, and all the ingenious techniques they devise. He even uses their ability of self-criticism as a means of enhancing the progress of evangelism in the world. He uses that ability which man has for readjusting himself and his work to the changing conditions of the times. Isn't it wonderful how God uses men in these and many other ways, "His wonders to perform"?

The work of evangelism in the world is interestingly and practically set forth in the book entitled, "Evangelism," published by the International Missionary Council in 1939. The book is the third of a series of seven reporting the great meeting at Madras, India, in 1938. Some of its materials were prepared in anticipation of the meeting and some of them were inspired by the fellowship of the meeting itself.

The first two chapters by Professor Kenneth Latourette on the outstanding characteristics of evangelism in the past give the historical background, and the Bishop of Dornakal in the third chapter speaks of the important place of the Church in evangelism. The fourth chapter is a symposium on the meaning of evangelism, compiled by Dr. John B. Mott. A growing feeling of the need for a reinterpretation and redefinition of the term probably led to these chapters, giving it historical description and definition.

Following these are eight chapters descriptive of evangelistic work in the major geographic areas of the world and an examination and silenced. Children may be educated of the problems arising out of that work, and a chapter summary on the Unfinished Task. There are special chapters which discuss German Evangelical Missions, Occupational Evangelism, and Group Movements in India. The final chapter contains the findings of council sections of the Madras Conference.

THE SABBATH RECORDER

At Madras the discussions on evangelism "centered in the conception of the witnessing church." The fine spirit of the meeting did not find its secret in "the meeting of Christians from all walks of life," but rather in the reassertance that "God was at work in his Church," and in a renewal of faith "by the vision of what God was doing and was going to do." Laymen and ministers alike will find this book exceedingly informative and interesting, and if not inspiring, at least provocative of thought and of practical criticism for our own methods of evangelism.

Salem, W. Va.

APPRECIATE AMERICA

God has given this good land for our heritage, a haven and a home for the oppressed of mankind. Be thankful for America; speak well of our country. This is our day, our time, in which to keep the light of liberty burning brightly for all the sons of men to behold.

So, let us please our countrymen. Let us be ready and able to defend our country with all of our heart and soul. The work of evangelism in the world is interestingly and practically set forth in the book entitled, "Evangelism," published by the International Missionary Council in 1939. The book is the third of a series of seven reporting the great meeting at Madras, India, in 1938. Some of its materials were prepared in anticipation of the meeting and some of them were inspired by the fellowship of the meeting itself.

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Salem, W. Va.
Go into an American schoolroom. You will see boys and girls who come from well-to-do families, and from poor families. You will see children from Protestant homes, Catholic homes, Jewish homes. You will see that their teacher is their guide who instructs them in the knowledge of principles and ideals, and in the formation of judgment values.

Go into a nazi schoolroom. There you will see children from only so-called "Aryan" homes. Other—the so-called "non-Arians"—are denied even the right to such homes. Others—the so-called "Antize"—are denied even the right to such homes. Others—the so-called "Aryans"—are denied even the right to such homes. Others—the so-called "Aryans"—are denied even the right to such homes.

The teacher is the guardian of American freedom. The other is built upon the principle of totalitarian tyranny.

For the preservation of this freedom, and for its endurance, into a brighter day we pray that Almighty God will defend our liberties, and fashion into one united people of American freedom. The other is built upon the principle of totalitarian tyranny.

THE BEGINNING OF THANKSGIVING IN AMERICA

Victor W. Skaggs, Alfred, N. Y.

(Author of "The Sketch")

The Pilgrim fathers, with the help of their father and their friends, gathered together to give a great Thanksgiving for their deliverance from their enemies, and for their safety in the New World. They were blessed with a abundant harvest, and they had many reasons to be thankful for it.

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To live in the time of crisis is no new thing for the human race, for from the beginning great strains have been put upon mankind. The picture of today is dark, but compared with the stress of other ages it fades in its sharpness to some degree. And in the belief that aid may be received from the future historian, may we turn our minds backward this evening.

Cries are not peculiar to our day, because the days of Pilgrims and Puritans a long age had great moral and spiritual questions of face. Enslavement, taxation, loss of liberties were the perpetual lot of the Jewish people, yet out of such times arose some mighty prophets whose words are power, and whose visions, who believed in the rest were great—not in spite of, but because of, the way they met the cries of the day.

Jesus himself lived in a period of great oppression, when a strong undercurrent of revolutionary spirit burst forth regularly, with the result that thousands of his contemporaries perished at the hands of the Roman soldiers. Jesus was concerned with the plight of his people and his country. Yet he met the crisis of his day, not with violence or by advocating bloodshed, but with sympathy, prayer, and fellowship.

So let us stand fast to our faith and let him use us as he sees fit.

Life is not an idle roar, but iron dag from central glock, and heated hot with burning fears, and a dip in hissing tears, and battered with the shocks of doom. But shape and use it.

—Tennyson.

REV. SAMUEL D. DAVIS:
AN AUTOBIOGRAPHICAL SKETCH

(Continued)

CHICAGO COUNCIL

In the winter, spring and summer of 1890, I had made my regular rounds in West Virginia and Pennsylvania, and was familiar with the wine where it was necessary for the administers of the Lord's Supper; saw that the ordinances of the churches were administered in all the churches that did not have pastors who were educated and trained for the work. The work for the work.
fields; attended the General Conference at Salem; was a member of the committee that recommended the holding of our Council which was held that fall in Chicago; and after the Conference, looked up the question of sending delegates to the General Council so that all the churches were represented. I induced two churches to join in sending their pastor to the Council and myself, by paying a part of the amount necessary out of my own pocket. I was busy with my work in Salemville, Pennsylvania, with the annual meeting in my pocket from five different churches that I had agreed to represent in the General Council, when I was surprised by a notice from the Board of Trustees in Andover, asking me to resign as Secretary, that the Board had changed its policy of keeping a general missionary on the West Virginia field, and that my position was no longer necessary. I was very sorry to lose this work but I continued in my position in Andover for another year, when I resigned to go to Boston. When I returned home I had occasion to look up my notes, and realized what I had accomplished. It was wonderful, and I enjoyed it. It seemed to me that it was almost heaven. It was a wonderful experience, and I have never seen a snow storm in all her ten years.

Dear Recorder Children:

Yesterday I saw the first snow storm of the season, a real snow storm while it lasted, but it only lasted five minutes. However, it makes us realize that winter will soon be here with long lasting snow storms and plenty of cold weather. Of course you boys and girls in the south lands will not get any of what I call cold weather. Our little niece, Jean, whose home was in Panama, with its tropical climate, spent a year with us here in Andover, over twelve years ago. She had never seen a snow storm in all her ten years, so when the first flurry of snow came that year, she rushed out into the middle of the street shouting, "What's this excitement's called snowing?" Then she began to pat the snow against her face, but it melted about as fast as it fell. She then had a conversation with a very sober face, asking, "Aunt Mizpah, does the snow always wash off as quick as that?" Before the winter was over she had all the snow she wanted and had the time of her life coasting to her heart's content. Jean still lives in Panama, but she is married and has a little dear girl of her own who has never yet seen a snow storm. I rather think Jean will tell her about that year and I don't think she will ever go south again.

I'm going to tell you about a surprising thing that happened on the first really cold fall day. The wind was blowing a gale and people had to go to their shovels to keep them from blowing away. One, for instance, blew off and came to rest on the top of a small tree. A tiny kitten was cuddled close to the door of a large white house shivering with the cold, while along came a shaggy black dog who stopped and looked at the kitten a minute, then he went up and cradled her in his big black paws to keep her warm. Wasn't he a kind and thoughtful dog?

I am sure you boys and girls have many things you have to do during the cold winter time and wise things your pets and your friends' pets do. Other boys and girls would like to hear about them, I am sure. Don't forget to write them for our Children's Page, Please. I would be very happy to receive the fine letters last week, but was surely disappointed that not even one came this week. I hope that will not happen again. Hoping to hear from many of you soon, I remain very sincerely yours,

Mizpah S. Greene.

HOW LARRY LOST THE PRIZE

On a warm week there were two little boys named Ned and Harry who lived in the big city of Chicago and attended a fine grade room in the public school, just around the corner from their home which was in a large apartment building where many boys and girls lived. They were great friends and had many fine times together.

On the very first day of school their teacher announced, "This year I am going to give a prize to the boy or girl who has come to school the most hours during the term." Of course it was a matter of great interest to them and said, "I guess Teacher will have to give more than one prize, for we'll all try hard to get the prize." At last the hour arrived and the teacher announced, "I wonder what the prize will be?" Said Harry to Ned, as they hurried home to lunch a noon. "Harry, we had better not to miss a single day, or we can both get a prize." "You bet," said Ned.

Day after day the children missed hours here and there, but by the very last morning of the term Ned and Harry were the only ones who had perfect attendance. It looks like the spent a week would win a prize. The third grade children were all in their seats and the teacher was just going to call the roll, when a sudden noise was heard outside. A poor old man was scolding some rough boys who had pushed against him, upsetting his cart and spilling all his apples. Both teacher and children could look right out on the street and see and hear what was happening. The teacher looked directly at Harry and Ned, the two largest boys in the third grade, and asked, "Who will help the poor old man?"

Ned wriggled in his seat, looked at his feet, and got red in the face, but did not stir from his seat. Both he and Harry knew that they had lived quite a distance from the school and that if either of them helped him home he would lose the attendance prize. The room was very still. "All at once Harry jumped up and said, "I'll help him, Miss Allen. I'll be glad to. He's a nice old man and is always kind to us boys.

As he hurried out of the room, the proud, happy smile on the little boy's face was worth more to Harry than the very finest prize.

What do you think, boys and girls?

M. S. G.
ning of October 25 to pay tribute to the pastor, Rev. A. L. Davis and Mrs. Davis. Tributes of love, appreciation, and respect were given Pastor and Mrs. Davis by repre- sentatives from the church and other organizations. A gift of money was presented by Mrs. James Woodcock, as a parting gift from the church.

The Daily Sentinel of Rome, N. Y., had the following, in part, to say:

Dr. Davis, who has been pastor here since July 9, 1935, will retire from active ministry November 16, after more than nine years of service in the local church. He and Mrs. Davis will make their home in Selden, W. Va.

At the age of twenty-seven he entered Alfred University, where he took his B.A. degree at thorough college. He received his A.B. degree from Alfred University in 1903; M.A. from Syracuse, N. Y., in 1906; D.D. from college of Salien, W. Va., 1936.

He was called from the principalship of Leland-
ville, N. Y., High School, to become pastor of the First Verona Seventh Day Baptist church, and was ordained to the gospel ministry January 13, 1906. Other pastorates have served have been: Littleton, Colo., North Long, Nevada, N. Y., Little Genesee, N. Y., jointly with Richburg, N. N.

His second pastorate at Verona has been unique- in the experience here he began his active work, and here he closed his active ministry, giving to the church more than forty years service.

Has Served in High Offices

Mr. Davis was president of the Seventh Day Baptist General Conference in 1920, which con- vened at Milton, Wis.; he was for six years a member of the Seventh Day Baptist General Conference; and for the past seven years he has been chairman of the denominational committee on advertising.

He has always been closely identified with the Bible school work. In California, he served for some time as president of the Board of Special Education of the S.D.B. Baptist Association. In Rhode Island, he served for a number of years on the Board of the Sunday School Association, and represents Rhode Island on the Council of the United Society of Seventh Day Baptists, and is designer of the Church of God. He and Mrs. Davis are members of the Washington County Christian Endeavor Union.

Active in Town Council

For the past three years he has been president of the Verona Town Council of Religious Educa- tion. He is a co-author of a book, "Seventh Day Baptist Beliefs," just off the press.

Pastor Davis has traveled in more than half the states in the Union. In his work the town of Verona, he has had the regard of the entire community and he has been a valued aid to those of other denomi- nations as well as to his own people. Especially

who we are and what our church program is. It is through the persistence of the pastor, Rev. Erwin L. Tucker, and has the distinction of having been the first minister other than a Lutheran to have occupied the pulpit of St. Peter's church.

Alfred, N. Y.

Theological students, Charles Bond, Alton Wheeler, Victor Skaggs, Kenneth Van Horn, and Donald Phillips, left this morn- ing for Princeton. They will attend a Theo- logical Students Conference, to be held at the Princeton Theological Seminary, this week-end.—Alfred Sun (Nov. 16).

Alfred Station, N. Y.

Thursday, October 25, was brought to a close for the year 1941, the first Lord's Acre Plan that has been tried in the Second Al- fred Church. At that time $5.50 was taken at the sale. There remain to be sold products making a total amount of $300. On Friday night at the church was held a board of stew- service at which Rev. Ralph Williamson of Ithaca was guest speaker.

We feel this has been a worth while project, and shows that the group plans and individual interest proves that people wish to see the church prosper, both spiritually and financially. The people of the church wish to thank all who helped to make this a success.—Alfred Sun.

Battle Creek, Mich.

All departments of our church are active. The Sabbath morning service is well at- tended, and no one who has been here can be seen. Our young people's group num- bers about twenty-five. Our public chicken- pies served supper served by the Lady's Aid have increased in the service at which Rev. Ralph Williamson of Ithaca was guest speaker.

We feel this has been a worth while project, and shows that the group plans and individual interest proves that people wish to see the church prosper, both spiritually and financially. The people of the church wish to thank all who helped to make this a success.—Alfred Sun.

Correspondent.

North Loap, Neb.

The members of the Seventh Day Bap- tist Church, with their guests, members of the Boulder, and Denver, Colo., and the Nineville, Kan., churches, had a week- end of inspirational and devotional services which began Friday night and ended Sun- day night.

Guests who were here were Rev. and Mrs. Erlo E. Sutren, Mrs. Orville Burdick, Mrs. Jessie Crosby, Mr. and Mrs. Oren Davis, and Bert Barker, Denver; the Misses Shirley, Barbara, and Ruth Davis, Boulder; Miss Nannie Gready, Marvin and Curtis Stephan, Mrs. and Mr. Mervin Wheelor, Norton- ville. Other visitors present at the services were Mrs. Mary R. Davis and daughter, Misses Elma and Om- ah; Mr. and Mrs. Delmar Van Horn, St. Paul; and Mr. and Mrs. Aubrey Davis and Mrs. Jay Davis, Rosella.

Many others who planned to be here, especially from Nortonville, were unable to come because of the adverse weather con- ditions, which left the roads in precarious condition. Those who did not come were unable to have had several services, was unable to get here.—North Loop Loyalist.
charge of Willard Wells and Mrs. Ernestine Henry. The music was in charge of Mrs. Ethlyn Copeland and was provided in fusion. There were solos, duets, a trio, quartets, a male chorus, and a fine double mixed quartet from the Church of God group from Lodi. All in all, we had a social and intellectual and spiritual feast. There were solos, duets, a trio, and a mixed quartet from the Church of God Baptists, of course. But the other Church of God people from other fields: there were numerous representatives of Pentecostal and Brethren churches. But we found in worshiping together that we were "all one in Christ Jesus."

The fields here are still "white unto harvest." But every leader on the coast has had a handicap of illness in his home or other hindering condition that has made it almost impossible to labor outside of his immediate locality. We are trusting God to remove these handicaps in his own good time and open the way for more aggressive work. Pray that we may continue faithful in the Lord's service.

Loyal F. Hurley, Corresponding Secretary.

MARRIAGES

Bernard-Holbrook. — Mrs. Grace Irene Holbrook of Milton Junction, Wis., and Marshall Croix Burdick of Janesville, Wis., were united in marriage at the home of the bride in Milton Junction, on October 20, 1941, Pastor John Flurkam officiating. They will reside in Milton Junction.

Tindall-Thompson. — On November 1, 1941, James Edward Tindall and Miss Margaret Jane Thompson were united in marriage at the home of the bride's parents, Mr. and Mrs. Leon Thompson, Henry, Ill.

"Why not talk of the higher values of life instead of the petty things that usually form our subjects of conversation?"

OBITUARY

Coon. — Ray Green Coon was one of five children born to Ada Stillman and Eliza Green Coon— the youngest and the last member of the family. He was born January 14, 1860, in Adams Center, N. Y., and died at his home in Farina in the eighty-second year.

He attended the organization meeting of the Farina Seventh Day Baptist Church seventy-five years ago, and is the last of the group to answer the final summons. He was united in marriage to Miss Viola West, September 11, 1881, and just before the death of Mrs. Coon they celebrated fifty years of wedded life. When a boy twelve years of age he was converted and united with the Farina Seventh Day Baptist Church and was a member at the time of his death. Aside from his son Harry, he is survived by five grandchildren, two great-grandchildren, a half brother, Clifford Coon of Farina, and by many friends of long standing.

Sabbath, 10, 1941.

Bennett and Mrs. Marion Coon—Mrs. Bennett was one of five children of James and Isabella Coon, who died fifteen years ago, and is the last of the group to answer the final summons. He was united in marriage to Miss Viola West, September 11, 1881, and just before the death of Mrs. Coon they celebrated fifty years of wedded life. When a boy twelve years of age he was converted and united with the Farina Seventh Day Baptist Church and was a member at the time of his death. Aside from his son Harry, he is survived by five grandchildren, two great-grandchildren, a half brother, Clifford Coon of Farina, and by many friends of long standing.

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Loyal F. Hurley, Corresponding Secretary.

THANKSGIVING PRAYER

We give thanks unto thee, O Lord our God, on this day. Thou crownest the year with thy goodness, and our hearts rejoice at the memory of thine unfailing faithfulness.

We thank thee for our homes, for our country, for our schools and colleges, for hospitals and asylums: for they are all the fruit of thy Spirit. Bless our leaders, give them wisdom and a love of justice, and may the fear of God inspire all our national and international policies.

Especially at this time may our national leaders be delivered from phobias, self-interests, and evil propaganda that lead to commitments to be regretted and expiated through decades to come.

We confess before thee our personal and national sins. We are humble as we think of the rebellion of our people against thee. None is perfectly innocent of transgression. We seek our own welfare and are indifferent to social wrongs. Forgive us, O merciful Lord, and direct us in right paths. Awaken the conscience of the people, and teach them to do justice, to love mercy, and to walk humbly with their God.

Bless the Church of Christ throughout the world; may its message ring clearly to the ends of the earth: and may thy kingdom come in every land.

We ask in the name of Jesus. Amen.

—Adapted.