miss him as our choir director, but we also miss his voice in the singing and hope he may return to us as soon as possible. Vacation Bible school closed July 3, with a public demonstration. This was the largest school ever conducted here, having 125 children enrolled, besides several visitors. (Those who were present less than six days were called visitors.) About one fourth of these children were not connected with any denomination.

Corresponding Secretary.

Camp Kaira Kara (New Joy)

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

Pastor Maltby led the group in a special study of baptism and the Life of John. Three young people who had attended camp, hiking, and playing outdoor games.

The high spot of the daily program came around a bonfire, we enjoyed an hour of singing, rowing, hiking, and playing outdoor games.

The high spot of the daily program came around a bonfire, we enjoyed an hour of singing, rowing, hiking, and playing outdoor games.

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

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

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

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

Noey.—Jessie Buridick Noey was born June 16, 1869, in Lima township, Wis., one of a large family, but in early infancy she was adopted into the home of George Stillman and Harriet Babcock Buridick, near Milton.

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

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

C. L. H. Phillips.

Adrian, Mich.

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

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

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EDITORIALS

CONFERENCE HO:

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

There are many who will not be able to attend Conference, but everyone will be looking toward the west. For such it may not be a bad idea to take the Year Book of the church and read it. The members of the church in every state in the Union but two, South Carolina and Wyoming. The latter should be represented, as we know that there are some who need to be strengthened. A letter from a family in Massachusetts finds an encouraging letter, showing not only loving loyalty in personal observance of God's Sabbath, but also the fact that they distribute Sabbath literature and otherwise in extending the Sabbath truth.

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

LONE SABBATH KEEPER RECOGNIZED

The June issue of the Beacon is considerate space to the lone Sabbath keepers. The paper's analysis shows these interest that we reproduce it in its entirety. It is a picture of the most remarkable woman of our time. Helen Keller is an inspiration, although so heavily handicapped... and an illustration of the triumph of science and the will to victory. "The article follows:

HELEN KELLER: THE HOPE OF THE BLIND

Instead of using our space this week for editors, the editor wishes to reproduce an article from The Philadelphia Record, which was written in the Watchman-Examiner a few years ago. It is a picture of the "most remarkable woman of our time". Helen Keller is an inspiration, although so heavily handicapped... and an illustration of the triumph of science and the will to victory.

The article follows:

HELEN KELLER—a legend, a romance, a miracle, as it is often called by the people who have seen and heard her. Her true eloquent face, has listened to her strange guttural speech for the first time, has felt the grasp of her strong, sensitive hand.

Following the wonderful, pathetic meeting to which Doctor Keller came on a visit to the Institute for the Deaf and Dumb at Philadelphia, Doctor Butler, who had been taught by the mouth of such as cannot speak, and my blindness, deafness, and dumbness, "hand and foot," and in the hand, to the maimed and the helpless.

She invited questions, and would accept no les given by the fingers. There was much fun and laughter over some of the ques- tions. Doctor Keller was always smiling. She was a lily for a rose—or a chrysanthemum for a violet?"
"Who are your favorite authors?" "Conrad, Dickens, Galsworthy, and Mark Twain." "And your favorite book?" "Wuthering Heights." "Which is your favorite chapter in the Bible?" "The thirteenth of First Corinthians, about the greatest thing in the world.

"Do you like England?" "I love England. I lost my way there once, but too many hedges and hills.

"Have you heard her singing?" "She would choose to see a bird singing once. He perched on my finger."

"And her dog." "She would choose to see her dog."

"What are your favorite birds?" "I have only felt a bird singing. I have only felt a bird singing."

"How long will it continue?" "I put up mine eyes unto the hills, for from hence cometh my help."

"Prayer—Dear Father, we thank thee for thy music to us, for the glories of thy heavens when the sun is red. Amen.

Monday, August 25

Read Psalm 98: 1-6.

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

Several years ago a group of girls from a semi-formal church attended a camp where some of the songs used were "At the Camp Meeting," and others kept to the music of the foot, or by hitting the knee. After the service a small group of the high school girls was singing the service.

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

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

Tuesday, August 26


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

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

A man who does not sing commented on the fact that the words of the hymn mean something to the words of the song. Possibly this is a true accusation, because we have become just as much the interpreter of the song as the singer.

The hymns we sing should be worshipful and have in them, in general, words of praise and gratitude towards God, and then of ourselves in relation to him. We praise him for his greatness, and then ask for a cleansing of our lives, that we may be the channel for some of that greatness.

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

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

THE SABBATH READER

Wednesday, August 27

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

"Remember now thy Creator in the days of thy youth; then the days of thine heart shall be many, and thy years shall be exceeding plentiful."

"Turn to the hymn, "Shepherd of Tender Youth"; read the entire hymn. Every age has had its young people. From out of the fullness of the heart the words "Before the Father by prayer..." have come to us. Clement of Alexandria, about 200 A.D., translated in 1846, we have"In the Sabbath Recorder for June 1, 1893, we were musing on the beauties of this world. One of the party started this beautiful hymn, and all joined with her, thus closing an eventful Sabbath to be recalled to brighten other Sabbaths.

Prayer—Dear Father, God, we thank thee for thy music in the "Negro spirituals so well express that
greatness."

Thursday, August 28

Read Song of Solomon 2: 11-13a.

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

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

THE SABBATH READER

Friday, August 29

Read Psalm 19: (If possible, repeat this passage)

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

A grand hymn to memorize is, "Day Is Dying in the West," a song worthy of the music. The song was written for the evening services of the summer conference at Chauniqua, N. Y., in 1880. The tune was composed for these words. There are many occasions when the words of this hymn are most appropriate, and it is so enjoyable to be able to sing them from memory.

The writer recalls the Sabbath at the conference held in Adams Center, a few years ago. In those days we were enjoying the close of the day, as we drove slowly along some of the quiet byways. The gentle melodies of "Day Is Dying in the West" were streaming through the maples along the roadside, and we were musing on the beauties of this world. One of the party started this beautiful hymn, and all joined with her, thus closing an eventful Sabbath to be recalled to brighten other Sabbaths.

Prayer—Dear Father, God, we thank thee for thy music in the "Negro spirituals so well express that
greatness."

Sabbath, August 30

Read Colossians 1: 15-17.

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

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

"First as to the poetry, let us sing, as a rule, the old rather than the new, the sensible rather than the sentimental, the poetic rather than the jingling, the reverent rather than the merely sentimental. Today is the day of multiplication. The fittest will survive. But when the world is so much before us, we must use our best judgment... Then as to music. Not so much needs to be said. It is the old tune that is the trouble with the world. Even in the popular books the standard of taste is being steadily raised. We ought to sing more of the," and "When the sun is red" and "As the sun sets..." type of song. Even in the popular books the standard of taste is being steadily raised. We ought to sing more of the older tunes, and in a rich harmony rather than those which may be at first striking in their melody, but which will soon grow tiresome. Of course, the former one does not soon tire, whereas the latter will entertain for a while, and then there comes a great longing for something new. This is the trouble with the popular collections... But the best church books... will be the means of carrying along the old tunes for many years to come... Let us raise the standard in both the words and the music we sing.
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regardless of what may be 'the popular thing' in revivalistic circles, in the Y.P. S.C.E., or wherever.

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

SABBATH SCHOOL LESSON


Golden Text—1 John 3: 18.

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M I S S I O N S

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Earl S. Smith, Secretary, R. I.

THE HOME FIELD

(Taken from Annual Report of the Board of Managers)

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

Sometimes people ask what constitutes home missions. Some denominations consider the Tropics, as well as in the United States, home mission work; but Seventh Day Baptists have made a different division and have called only work in the United States home missions. There are various home mission projects and among them the Board of Managers has accepted, as in (1) Helping small churches support their pastors. — When a church is unable to support its pastor, it is our duty to aid him in doing this whenever possible. These pastors are called missionary pastors. The board has aided, out of the support of the churches in the homeland, and several others have found it necessary to help them, with the result of giving them greater efficiency.

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

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

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

Eastern, Central, and Western Associations

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

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

Southeastern Association

In the Southeastern Association the Missionary Board has helped two churches support pastors. Missions have been aided and one has been served from the World Wide Missionary Society. Our support has been limited for other years, but general missionary work in this association has been limited for lack of funds.

Southern Association

As for several years past, Rev. Ralph H. Coon has served as missionary pastor of the church in Boulder and as general missionary on the Colorado fields. During the year this board has done considerable work as general missionary in addition to his work as pastor in Boulder, Colorado. We are to continue to aid in this work. Since September, 1st past, he has continued to serve his church in a satisfactory manner.

Texas, but general missionary work in this association has been limited for lack of funds.

Other Activities on the Home Field

All mission work, whether home or foreign, is evangelistic or it is not Christian. In addition to the work outlined in the foregoing article, the Board of Managers, in other years, has endeavored to promote evangelism by means of special projects. The principle one is the World Missionary Day, the World Missionary Week, the Week of Prayer for the Churches, the Fellowship of Prayer, and the Preaching Missions.

Theological instruction has been given at our mission school at Ashaway, R. I., and at the session of the Annual Conference.

Pacific Coast Association

The budget of the Missionary Board contained an appropriation to enable Pastor Loyal F. Hurley of Riverside, Calif., to do general missionary work in the bounds of the Pacific Coast Association. This appropriation has not been used, but from reports we have received of our pastors in the association, it has been evident that more funds are needed for this work. In addition to the work of these brethren, Rev. Gerald D. Has-

Our churches in Walworth, Wis., Chicago, and Iowa need help very much to carry on the work, but the Missionary Board has failed to receive the necessary funds. Our support should be without further delay.

Northwestern Association

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

As for several years past, Rev. Ralph H. Coon has served as missionary pastor of our church in Boulder and as general missionary on the Colorado fields. During the year this board has done considerable work as general missionary in addition to his work as pastor in Boulder, Colorado. We are to continue to aid in this work. Since September 1st past, he has continued to serve his church in a satisfactory manner.

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Early in the Conference year, after securing the approval of many pastors and others, literature regarding the World Wide Com-
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The last year, for as many years, the Missionary Board sponsored the Week of Prayer for the Churches by sending literature to all the churches and seizing every opportunity to urge the people to confine a study of the Bible to their homes. This year, we are especially glad that many of our churches observed the week.

The Fellowship of Prayer, which the board promoted this year as in other years, is the name given to get all Christians to join in a fellowship of prayer the six weeks before Easter. Booklets are provided for each day's devotions and copies of these were sent to all our pastors and church leaders. The object of this movement is to consider unitedly the passion and crucifixion of Christ, and thus strengthen the life of the church, as well as lead men to accept him. The Missionary Board has sent to pastors and church leaders some booklets and evangelistic literature. Sabbath Recorder, the board has sent to the Missions Department, pastors and churches the expense was taken care of by the Missionary Board sponsored the Week of Prayer for the Churches by sending literature to all our pastors and church leaders. The plan has been that the board, if necessary, would help pay the traveling expense of one pastor aiding another in such meetings, but in every case the past year the expense was taken care of by the churches.

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

WO MAN'S WORK

CHRISTIANS AND WORLD ORDER

With the world in such a chaotic condition, people of all denominations facing political, social, economic, religious, and defense problems—group and personal—which often involves separation of families because of the entrance of young men into service for military training—it seemed incomparable with our thinking to confine a study of this book to the churches to observe it. The week set for this evangelistic movement was January 5-12, and we are gratified that many of our churches observed the week.

The Fellowship of Prayer, which the board promoted this year as in other years, is the name given to get all Christians to join in a fellowship of prayer the six weeks before Easter. Booklets are provided for each day's devotions and copies of these were sent to all our pastors and church leaders. The object of this movement is to consider unitedly the passion and crucifixion of Christ, and thus strengthen the life of the church, as well as lead men to accept him. The Missionary Board has sent to pastors and church leaders some booklets and evangelistic literature. Sabbath Recorder, the board has sent to the Missions Department, pastors and church leaders the expense was taken care of by the Missionary Board sponsored the Week of Prayer for the Churches by sending literature to all our pastors and church leaders. The plan has been that the board, if necessary, would help pay the traveling expense of one pastor aiding another in such meetings, but in every case the past year the expense was taken care of by the churches.

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

In our work in and for the Church this year, let us be more diligent to urge the people to try to do this for themselves. It is important that this year should be, in every sense of the word, a year of imitation. It is important that the people should see the value of imitation, of imitation in the work of the Church. It is important that the people should see the value of imitation, of imitation in the work of the Church. It is important that the people should see the value of imitation, of imitation in the work of the Church. It is important that the people should see the value of imitation, of imitation in the work of the Church.

FOLLOWING is a list of books suggested for mission study for 1941-1942:

CHRISTIANS AND WORLD ORDER

CHRISTIANITY AND DEMOCRACY

in AMERICA

Paper Copies

Young People and Adults:

"A Christian Imperative," $ .60
Discussion and Program Suggestion for above, 25
Author of Liberty,

by Robert W. Searle

Children of the Promise,

by Florence Crannell Means

We Gather Together,

by Minnie W. and Florence Crannell Means

Elementary - Hand Works:

Poster Patterns

Church Village (cut-out) $ .50
Rainbow Packet Map $ .50
Orders may be sent to

American Sabbath Tract Society

270 North Avenue

Plainfield, N. J.

NORTHWESTERN ASSOCIATION

The Northwestern Association will meet with pastorate at

Raising the Stone

(Adapted from Good American Vacation Lessons)

Near a large gray stone that lay half hidden in the ground three children, Philip, Phil, and Tom, were playing with their hands while their Uncle Tom as he chanted.

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

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

Last was Tom, who had come from the city to build up his strength in the bracing country air. He was thin and pale, and even though he could not move the stone, "I'll give up now," he said, "but when I am stronger I'll try again."
"Good for you," said Uncle Tom. "I didn't think any of you could raise the stone right now. You will not need what is buried under it until next fall. Then it will belong to the one who has made the strongest, healthiest body this summer.

"That will be I," declared Phyllis.

"Well, my boy," said Harold, thoughtfully. "What will make our bodies strong?"

"Five things," was Uncle Tom's answer.

"Keep clean, sleep much, eat wisely, exercise, and breathe fresh air."

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

"You are stronger than I am," said Harold, "but why spend the whole day trying to move the stone?"

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

"Come on, Harold," said Philip. "Let's get some ice cream cones. I have money enough for all." "Will that help me to get strong?" asked Harold.

"No, not so soon after breakfast," said Uncle Tom.

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

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

Raise me if you want to see
Whether you love me or not.

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

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

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

"Do you think you love me?"

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

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

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

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

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

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

Harold tried to lift the stone but could not stir it. "No. He tried again and this time it moved a little bit. "I cannot lift it yet," said he: "but I stirred it a little. I give up now."""

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

"Yes, and to dive."

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

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

"Look out for Harold," said Uncle Tom. (Concluded next week)

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The Prayer Book "Form of Solemnization of Matrimony" carries more than the rite by which two persons are married: it carries also the Christian philosophy of marriage. It is in this form that marriage is used in the church's belief that marriage is so important that it requires an objectivity that is not influenced by emotional factors, nor those of self-interest, but sees the other person clearly, lovingly, and creatively. In this sense, no one is fit for marriage who is not fully adult; and no one is fully adult who is not spiritually mature.

The second test is the bond of common interest—"Object love," and that is always the object of worship, and that same object. So it is not by any means to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Here it is set forth the form of mind in which marriage is to be undertaken. For the two points seem to be: seriousness, which considers how important a step marriage is; wisdom, which looks all round the picture before taking the step; and faith, which acts in this great matter only with the approval and help of God.

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

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

The first is the mutual attraction of human love—the natural side of marriage. That attraction includes intellectual, and social factors, and they should all be there. The emotional factors are likely to be more prominent in the sacraments of baptism and holy communion, than in the social and intellectual deepen with time. No marriage is complete without real human love, and by offering themselves without faith, it is based upon attraction alone. In days like ours, when the ties of marriage are so lightly broken, it is a marvel that the physical and emotional factors be considered the only ones that matter, and if these decline, to look upon the marriage as a failure. The second test is the bond of common interest. Of course, differing interests enrich a marriage, if there is a basic unity and loyalty; but some common conviction in each is essential. One person may provide it, but sometimes children suffer the consequences of parents not having found it. One of the wisest words on marriage that I have ever seen comes from Dr. William E. Hocking, of Calvary Church, (Sermon preached by Rev. S. M. Shoemaker, Octofyr Church, New York City, January 5, 1941).

Our theme this morning is Christian marriage. MARRIAGE is the most natural and prominent social factor, and they should all be there. The emotional factors are likely to be more prominent in the sacraments of baptism and holy communion, than in the social and intellectual deepen with time. No marriage is complete without real human love, and by offering themselves without faith, it is based upon attraction alone. In days like ours, when the ties of marriage are so lightly broken, it is a marvel that the physical and emotional factors be considered the only ones that matter, and if these decline, to look upon the marriage as a failure. The second test is the bond of common interest. Of course, differing interests enrich a marriage, if there is a basic unity and loyalty; but some common conviction in each is essential. One person may provide it, but sometimes children suffer the consequences of parents not having found it. One of the wisest words on marriage that I have ever seen comes from Dr. William E. Hocking, of Calvary Church, (Sermon preached by Rev. S. M. Shoemaker, Octofyr Church, New York City, January 5, 1941).
and every home should be the joy of many beside the family that lives in it. That kind of unselfishness should be in a relationship from the beginning; and if it is not there, it should be added as eagerly as you are true and happy and lasting and creative marriage. I should like to say some things about divorce. What is this Christ said about it? He says two plain things: "Whosoever shall put away his wife, saving for the cause of fornication, and her harbor that is divorced adultery," and whosoever shall marry her that is divorced is committh adultery. He there makes it infelicitous the one basis for divorce; and that is the position our church maintains. Christ also says, when asked by the Pharisees about divorce, he there makes it clear that permutation about divorce is only a concession, and God's real will is that there should be no divorce.

In the light of these things, I think it a pity the Church should spend so much time thinking about the justifiable conditions under which divorce might be granted. In stead of thinking how the Church may help to create conditions under which it will not be needed or wanted. That is the real job of the Church—to change individuals, so to show them how to live together, and the man or the woman or the children may live in peace with each other. That is the real job of the Church — so to change individuals, which is the final purpose of spiritual discipline and direction, it might all have been different. In some cases, it can still be different. That failure is one in which the Church shares (if they go to church) as well as themselves. The Church about know and practice, all the time, a way of reconciliation. Such couples, threatened with divorce find the answer to their lives and their homes. Much more of this is done by the Church than many know about; but much more needs to be done. The simple plan of facing one's sins, and being honest, about them, instead of facing the other person's, has been of untold help to every couple that has ever tried it. With the help of God's guidance, I do not know that I can ever know the importance of which it cannot be personal reconciliation.

There is a much larger aspect to all this than even the happiness of the couple involved, or the emotional security and health of the children. There is a national aspect to it. Democracy will die of its own liberties unless a voluntary unity be its homes. In our society, people are spiritually immured, in so many homes—not niggardliness, but the love and kindness are not enough today—the kind of life which will make generosity possible, and consider that God carries around a personal heartache that he read him, and somebody reads the Bible; it's often a passage that has helped him or her that morning. There is talk about family plans, needs, or problems. Then everybody helps. They write down the thoughts that come to them, and everybody shares those thoughts. Even the littlest ones can hear God, and begin depending on him. A quiet time like that in the morning will help the family, and day, and also create the family unity. The things that some people keep back, come out, and don't fester and turn sour. Nobody dominates the situation, but God. When God is everybody's Master, every- body finds unity in him. There isn't any problem that a family quiet time cannot get at. A schoolmaster said that a quiet time is the greatest discovery of modern times. Of course it is not "new" historically; but it is a discovery to those who begin to practice it, and find both the practicalness and the adventure of it. Second: They must be homes characterized by Christian virtue. Theirs must come into many homes—not niggardliness, but the answer for business and politics. Men who are harassed and selfish at home can "talk big," but they will lead the country astray. The home is the first unit of society. When that is sound, the society is sound. When that is disintegrated, nothing will save the society. America looks to you to save its homes, and mobilize them in the unity. How are we going to get homes that are the patterns of unity we need in the world? First: They must be homes with God at the center of them, not or mother, or father, or some yammering youngster—not some- body's temper, or somebody's tears—but God. God is the center. Holiness here, where God is talked about, loved, sought after for his direction. Homes that begin the day with God, together. Family prayers used to be deadly: somebody read, and somebody prayed out of a book, and all were glad to get their hats on and go. A home of hard knock family "quiet time" is different. It's much more exciting. Somebody reads the Bible; it's often a passage that has helped him or her that morning. There is talk about family plans, needs, or problems. Then everybody helps. They write down the thoughts that come to them, and everybody shares those thoughts. Even the littlest ones can hear God, and begin depending on him. 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The Bible Society has published new army and navy Testaments, brown for the army and blue for the navy, with added "wings" embossed on the front cover for the air forces. A special zipper New Testament, available in these four bindings, is one of the society’s newest publications for the serv-...-

REVSAMUEL D. DAVIS:
AN AUTOBIOGRAPHICAL SKETCH
(Continued)
SECOND VISIT OF ELD. CHARLES M. LEWIS

The next visit ELD. Charles M. Lewis came again, and as we were planning the work he hoped to do, my wife requested that he go to Salem for a series of meetings. This did not strike him favorably. He had been there the year before and had had such poor results. He said that he would have to be in Salem twenty-five per cent or less of the time, or he would not go. I finally said "he did not think there was much there anyway," whereupon my wife said that there were in the sound of the church bell at Salem twenty-five per cent, and he, who kept the Sabbath who were unconverted. I sanc-...tioned it, he seemed wonderfully sur-...

We continued to urge him, and he finally said that if we would go to Salem with him, he would go. We said we would try to do so, but he deferred sending the appoint-...

A VOTARY OF THE SALEM CHURCH

When the time came that he felt he must leave for home soon, he got a church meeting called at which he was to select a person of me to take the pastoral care of the church, and give it my entire time. The call seemed so clearly to be to me that I could not refuse it, but after the church clerk, I dared not; and refusing it, I accepted it at once, and the same evening preached my first sermon, and was in-...stalled pastor of the Seventh Day Baptist Church of New Salem. The next morning Elder Lewis left the meetings in my hands and took the train for his home.

When I had time to look the matter over from a domestic standpoint, my brain well nigh reeled. I had not consulted my wife about it, as I was wont to do about every-...

The church had no parsonage, was twenty miles from my home, and it was at all points the same day. I went to a friend and informed him of the situation I was in, and he seemed wonderfully blessed of God. Many souls were brought to a saving knowl-...edge of the truth. I BECAME PASTOR OF THE SALEM CHURCH

Instead of getting the money from my friend to build with, I received a notice from him stating that he could not get the money from those who had it to lend. I called the attention of my friend to the facts of my great disappointment and frankly confessed that I did not know what to do. He kindly bade me not to be troubled about it, and said that I could have the rooms we were then occupying until I could get some other place. Soon I got word from another friend that he would let me have all the lumber I wanted, and wait on me for the pay for it; another man would do my carpenter work and take his pay. We had the great pleasure of(

Note—Written by him from memory for his son, Rev. Brodie C. Davis, while visiting him at his home in Alfred, N. Y., during 1877 and 1888, and transcribed from the original pencil-written note-books forty years after. The editor, after several personal interviews with the author, had difficulty in getting him to consent to have it taken to preserve the language of the author through-...

SABBATH.RECORDEF

In the series of meetings I did so, and left for home soon, he got a church closed at the expiration of three years, when I moved to my farm in Lewis County, West Virginia. But I had had great prosperity in my work. Many had been converted. Ten to thirty came each year to the ob-...serve my work in this field, who had been a nominal Sabbath-keeper all his life and had children nearly grown, said I was the first Seventh Day Baptist min-...ister who had ever been in his house.

EXTENSION OF SALEM'S INTERESTS

Thus the work in this field enlarged, and in a short time I had arranged in other neighbor-...hoods two other appointments, so that on one Sabbath I could preach at seven points at different points the same day. I also went once a month to New Milton, making four monthly appointments outside of my work in Salem. About six months after my family moved to Salem, we were in our own house though it was in an unfinished state. The church closed at the expiration of a session of the Seventh Day Baptist Anniver-...saries, a treat we enjoyed for the first time they were in our church.

Our stay in Salem was quite a financial loss to us, as I gave one fourth of my salary to the church, helped pay the back salary of the former pastor. Besides I forgave the debt of two hundred dollars, from my mother’s estate closed at the expiration of three years, when I moved to my farm in Lewis County, West Virginia. But I had had great prosperity in my work. Many had been converted. From ten to thirty had come each year to the ob-...servance of the Sabbath and the church was much strengthened. Though we moved back to our farm at the end of my three years’ pas-...torate, at the end of another year’s appointment I committed to continue to supply the church six months longer, closing up my pastoral work at New Salem in the fall of 1879.

In the next morning she decided that we might go some six months later, but could not go sooner. I said, "You shall have that job, but we will not go to New Salem until most of my time in New Salem." I thought if the family were to remain on the farm, then we must at least have a gardener, and one who kept the Sabbath who were unconverted. I sanc-...tioned it, he seemed wonderfully sur-...

...he I took the train for his home.

As soon as I thought it would do to close the series of meetings I did so, and left for home. We were about to be the members of the church.

On my way home, I met two Sabbath-keep-...ers who knew me. One of them said he had been a member of the number who heard me in the church. The other was not religious but professed to keep the Sabbath. They lived in... a rural district where there were no religious meetings nor ever had been. I left them an appointment to preach, saying that I could not try to preach to them, but I could get an audience for me. I returned at the time appointed, and found the neighbors had got the word together, and the house for worship. The Lord graciously blessed my work in this field, and it became a regular output where I kept up regular monthly appointments. One Sabbath in this field, who had been a nominal Sabbath-keeper all his life and had children nearly grown, said I was the first Seventh Day Baptist min-...ister who had ever been in his house.
THE SABBATH RECORDER

DENOMINATIONAL "HOOK-UP"
Dodge Center, Minn.

Open house was held at the Seventh Day Baptist parsonage Tuesday afternoon in honor of the fiftieth wedding anniversary of Rev. and Mrs. C. W. Thorngate. Several friends called during the hours of two to five to greet the pastor and wife. Guests were received by their daughter, Mary Thorngate. During the afternoon piano music was played by another daughter, Mrs. C. H. Clapper of Pine Ridge, S. Dak.

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

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

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

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

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

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

-Dodge Center Star-Record.

Milton, Wis.
Rev. Carroll L. Hill left Wednesday morning taking six boys to the young people's camp at New Auburn, which will be held July 23 to July 30, with Pastor Tresch R. Sutton of the Piscataway Church as supervisor. Fifty-four children were on the roll. Several were from New Market, and a number from other churches in town.

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

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

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

Correspondent.

OBITUARY

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

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

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

E. F. L.

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

-Plainfield, N. J.

Some of the highlights of the Plainfield Church for June were the baptism of five young people, the meeting of the Eastern Association, and the beginning of the Vacation Bible School.

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

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

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

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