THE SABBATH RECORDER

DENOMINATIONAL “HOO-KUP”

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. G. W. Thorne.

Several friends called during the hours of two to five to greet the pastor and wife. Guests were received by their daughter, Mary Thorne. 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 Balridge of Checks, Wis., and Sallie Thorne 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 31, with Pastor Trevor A. 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.

OBIITUARY

Bond.—Abel D., son of Deacon Levi and Susan Bond, was born April 5, 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. Evelyn 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. L. Loofbroro, assisted by Rev. Mr. Goodwin. Burial in the Old Frame Church Cemetery, Lost Creek.

E. F. L.

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

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 Trevor A. Sutton of the Piscataway Church as supervisor.

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The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

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E. B. Knight, D.D.
Elizabeth E. Sutton

Prayer is indispensable to the Christian. Without prayer it is impossible to live a consistent Christlike life. If a man professes to be a follower of the Nazarene, and does not seek to converse with him in prayer, one may know that that person is deceived or else that he is untrustworthy. Some times he hesitates to write about prayer, for he knows that the atheist it is useless because he can never know of its marvelous power. Is the power of keeping encouragingly in touch with the men and boys in army and navy service—especially since the draft bill has affected so many.

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

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

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

The chaplaincy is proving a helpful agency and the men in that service are measuring well up to their responsibility. From bulletins of the War Department it is stated that in the draft of chaplains there are many encouraging reports from chaplains among the various units. The morale of the men is being strengthened, the homesick comforted, the sick carefully visited, the advised and the unsaved pointed to the "Father worketh until now, and I am with him, and the world knoweth me not." Just the same, there is much to be done from the home base. Keep contact with your youth.

THE LABOR DAY MESSAGE

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

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

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

The Christian concern for democracy, based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an inalienable right in political institutions, has more recently been found to express in the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely recognizing the labor law and participating in joint labor-management conferences, and are working out constructive relationships with unions on the basis of mutual understanding. In the United States, as in many countries, the men who work with their hands and tend machines are recognizing the right to a high standard of living and to a share of the profits of industry they produce. They have become a great organic movement, involved directly in the world-wide struggle for the preservation and growth of democracy.

In countries where liberty and equality prevail as ideals of human relations, there the labor movement has applied itself primarily to industrial relations, there unions are few and weak. Where democracy has been discarded, there are very few organized labor unions and the labor union movement has disappeared. The existence of these conditions is not a mere coincidence. Democracy, by the very law of its existence, must extend into industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must reduce labor union movement. Industrial civilization must either give up the birthright of work for those who produce and to those who consume economic goods and services, to goods and services in a political state. There seems to be no other alternative. Both the Christian church and the Christian democracy in industry, all democracy is jeopardized.

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches should urge the church members to this principle of democracy to industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must reduce labor union movement. Industrial civilization must either give up the birthright of work for those who produce and to those who consume economic goods and services, to goods and services in a political state. There seems to be no other alternative. Both the Christian church and the Christian democracy in industry, all democracy is jeopardized.

One of the strongest arguments for prayer is our dire need. Abraham Lincoln who stands head and shoulders above all other men in the annals of American history, once said, "I have been driven to my knees many times, realizing I had no place else to go. What a strong testimony to prayer—the soul of religion. Victor Hugo, the great French writer, is quoted as saying, "To go to sleep in peace, God is awake." Kellar, the illustrious astronomer, having made a new discovery and giving lead them to converse with him who speaks to God. National defense must be considered a matter of extreme urgency. We waste difficulties to disappear.

The church and church folks have a responsibility that comes by prayer a fact or a fiction to one. The church is our dire need. Abraham Lincoln who stands head and shoulders above all other men in the annals of American history, once said, "I have been driven to my knees many times, realizing I had no place else to go. What a strong testimony to prayer—the soul of religion. Victor Hugo, the great French writer, is quoted as saying, "To go to sleep in peace, God is awake." Kellar, the illustrious astronomer, having made a new discovery and giving lead them to converse with him who speaks to God. National defense must be considered a matter of extreme urgency. We waste difficulties to disappear.

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In this time of perplexity and anxiety, it is the church and church folks have a responsibility that comes by prayer a fact or a fiction to one. The church is our dire need. Abraham Lincoln who stands head and shoulders above all other men in the annals of American history, once said, "I have been driven to my knees many times, realizing I had no place else to go. What a strong testimony to prayer—the soul of religion. Victor Hugo, the great French writer, is quoted as saying, "To go to sleep in peace, God is awake." Kellar, the illustrious astronomer, having made a new discovery and giving lead them to converse with him who speaks to God. National defense must be considered a matter of extreme urgency. We waste difficulties to disappear.

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

The fundamental religious concern with industrial relations is the problem of an adequate principle of purpose. If we are to develop an economic order which will give life to the Christian, the common name "not to be ministered unto, but to minister," the primary test of production and distribution must be in terms of private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfill the social function of the greatest service to human need.

In the area of industrial relations the churches must make clear not only that labor has the right to organize, but also that the principle of such organization is socially sound. At the same time as labor grows in power, it must assume the moral responsibility which power entails. Organized labor port only as it forms to work together for a better ordering of production and distribution must be done in its ranks which weaken confidence in its integrity. It must live up to the Christian spirit of democracy. It must itself practice democracy in control and, where necessary, put its own house in order. It must, also, refrain from discriminating against any workers because of color or creed. Many unions have led the way in fair interracial relations in their own membership and have set a worthy example to civic and religious organizations.

Others have yet to accept and practice this Christian democracy principle.

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

A FINAL APPEAL

Since our Budget year does not close until September 30th, it is the duty and responsibility for our churches to increase their contributions to the Denominational Budget and help to improve the financial program of our denomination.

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

The churches are classified into AA, A, B, C, D, to be sent to the pastors and several members in each church some time ago. Unfortunately many churches which had exceeded their "will endeavor" pledges or had given more than they did last year, failed to fulfill their "will endeavor" pledges or had given more than they did last year. This classification of purpose of the greatest service to human need.

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DAILY MEDITATIONS

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

Sunday, August 31
Repeat together:

"Make a joyful noise unto the Lord, all ye lands." (Psalm 100:4)

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

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

Above all, sing spiritually. Have an eye to God in this your work. Aim at pleasing him more than yourself, or any other creature. In order to do this, attend strictly to the three steps of the path:

1. God of the earth, the sky, the sea: Maker of all above, below! Creation lives and moves in thee. Thy present life is through all doth flow.
2. Thy love is in the sunshine's glow, Thy life is in the quickening air; When givings flash of what you sing, and see that your heart is not carried away with the sound, but offered to God continually.
3. God's perfect Guide, help us ever, to seek our eyes upon the teachings of Jesus. We realize that when we lose sight of him our faith becomes weaker. Amen.

Tuesday, September 2
"Read Acts 14: 1-28. He that is not with me is against me: all that thou tasteth of false doctrine is against me." (Matthew 12: 30)

Christ says, "I am the door, and faith that he has opened that door, the vestibule leads which real opening by which we enter into all the mystery and the sweetness of the Divinity of the King of Glory will come in. The soul moves in thee, he 'So perfectly showed himself a huge hammer, or clipper, which is most mighty to crush or cut thick iron like shaving. The force applied, is steam, which is nothing shall be possible from every part of a country? Do you see that your heart is not carried a way with the sound, but offered to God continually." (Matthew 14: 31.)

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Monday, September 1
Read 2 Corinthians 13: 1-10.
Examine yourselves, whether ye be in the faith; prove your own selves. (2 Corinthians 13: 5)

Moffatt says, "Test yourselves, whether ye be in the faith." What is the test for being in the faith? Is Christ in you? Does he dominate your thoughts? Does Christ control the whole field of your life as some great cathedral rises above the spires of the city, or as some magnificent mountain range visible from every part of a country? You thank the God of peace and happiness for the joys that are yours? Are your sorrows swept away by the loving Father? Are your prayers ever going out to the all-suffering head of Christ as you pray? When the door of your heart is left open, the King of Glory will come in. The soul knows not what to think. Christ has opened that door, will you enter in?

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

Wednesday, September 3
Read Matthew 14: 22-33.
He that is not with me is against me: all that thou tasteth of false doctrine is against me." (Matthew 12: 30)

Prayer—Dear God, we are thankful for a Creator who has the power to remove mountains. When we look at thy handiwork, man, nature, and all that thou hast created, we realize that thou art a God of might. We are ashamed of being so unfaithful. Help us to be faithful, that all things can be ours if only we look to thee. Amen.

Friday, September 5
Read Matthew 17: 14-21.
If ye have faith as a grain of mustard seed, nothing shall be impossible unto you. (Matthew 17: 20)

G. T. Horton says, "Power is put forth according to the degree of faith. The other day I saw a steam-hammer, or clipper, which is most mighty to crush or cut thick iron like shaving. The force applied is steam, which seems almost nothing. But how is it applied? By a simple tube of connection and a common valve, by which the steam is let into one huge vessel, or apparatus. An infant could turn the tap."

"So faith simply turns on to any work we have to do the whole power of Deity; yet he has appointed others with him, by enticing us to this prerogative of faith."
Prayer—Dear heavenly Father, we realize that we are weak without thy strength. May we be worthy of being called fellow-workers of thine. Amen.

Sabbath, September 6

Read Exodus 20: 1-17. Remember the Sabbath day, to keep it holy.

(Exodus 20: 8.)

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

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

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

SABBATH SCHOOL LESSON


MISSIONS

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

Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

DETERMINING THE FUTURE

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

Those who expect the future to be like the present, and that the trend of the past is bound to be dis- appointed. Everything temporal is changing. Conditions are constantly changing. The surface of the earth changes. No two generations are alike. No two years are alike. Homes, churches, and governments of one generation are not like those of the previous generation.

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

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

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

W. L. B.

INVESTMENT COMMITTEE REPORT

During the quarter ended June 30, 1941, the society exchanged its holdings of 5% Bal timore and Ohio R. R. Co. for 24 shares of Detroit Edison Co. common stock at $41.12. To make this income available, we purchased the stock using uninvested funds, transferring the amount to our income account for immediate use.

DOCTOR CRANDALL WRITES REGARDING HER NEW FIELD

Dear Mr. Burdick:

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

I have written several letters, two with the full account of our travels and experiences these past months; but I have no way of knowing whether you ever received. Also, a purchase of 25 shares of Connecticut Light and Power Co. common stock was made and will increase our income by about $75 per year.

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

THE SABBATH RECORDER

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

There was one addition to Permanent Funds during the quarter and that was a bequest of $200 from Eda L. Coon, which was also to the college. This can make it better, or make it worse, according as our lives and teachings conform to the ways of Christ. This is true regarding all classes of people who live over the world. We stress that the future depends upon the adults, especially the fathers and mothers; but the boys and girls and young people in their teens are determining what the next generation will be as much or more than the older ones. The point is, we are determining the future. We can make it better or worse. To make it better we must Christianize the entire fabric of human society; not simply our home town, but the entire world. This is the task of missions.

Respectfully submitted,

Karl G. Stillman,
Chairman.

OTHER CHANGES IN INVESTMENTS

Stocks $43,607.07 46.57%
Mortgages 36,812.65 39.35%
Bonds 7,038.74 4.37%
Real estate 1,952.79 2.09%
Cash 93,559.19 100.00%

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THE SABBATH RECORDER

I wish you would do something for me, as I have no way of knowing that any ordinary letter reaches America. Will you please ask the "Recorder" and "Preachers' Circular" to change my address to Changtsung, Lichwan, Kiangsi, China? Thank you very much.

May God bless you and add the words, "via Hongkong," and then they would escape Japanese censorship.

I suppose that we have to stay in this part of the country until the war is over in China, at any rate; but we do not plan to stay here under our present status more than until next year. This is not a very large field, but would keep two doctors busy if they had all of the practice that is here. The people of the college tend to want the professional care of a trained nurse and a man nurse who is not even a graduate, and do not want by-doctor care at all.

Also, the interest here in modern medicine seems to be rather shallow. It may be because they have had no really qualified doctors here. Anyway, a nurse is very much a pioneer and it will take time to work up a good clientele. We are fairly busy, however, because many seem willing to try anything once. I hope that we shall be able to do well enough so that we shall in time gain their confidence.

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

With kindest regards,

Grace I. Crandall.

Changtsung, Lichwan, Kiangsi, China—June 17, 1941.

WOMAN'S WORK WORSHIP SERVICE FOR SEPTEMBER

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

Shadows came to God's people of old and the promise came to him people today. Through his promises there came hope and assurance that there was light beyond the shadows. May God's people today, in this moving grass bordered by a grove of trees. In the morning sun the grass shines and waves a cheery welcome and message to all who take time to look. At noonthe green seems lighter, the grass more quiet, and the scene...
suggestions a period of rest and hopeful waiting. By mid-afternoon this waiting is rewarded, for the neighboring trees begin to cast their shadows on the field, and as these shadows gradually lengthen the green of the grass grows brighter, and there comes a suggestion of coolness and rest, of trust rewarded and courage renewed, to those who have been on the move all day.

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

"Is it rainy, little flower?
Be glad of rain.
Though you would rather be dry.
"Will it shine again.
The clouds are very dark, 'tis true.
But just behind them shines the blue.
"Art thou weary, tender heart?
Be glad of pain.
In sorrow strength, in tears joy.
Like flowers in rain.
God's sun shines though you shall have the sun
When clouds their perfect work have done.
"

Prayer.
Song—"O Master Let Me Walk With Thee," or the old gospel hymn, "Trust- ing Jesus, That Is All"

Genette I. Burdick, (Mrs. Willard D. Burdick).

OUR INHERITED TASK

By Mrs. James Woodcock

Do we as Christian women realize the true significance of these words, "Ye have entered into a great task, yet it is not so great as that which was commanded to the Sabbath as given in the Holy Scriptures?"

Let us pause today and consider the inheritance we have received from the example of some of the outstanding women of the Sabbath. We can align ourselves with some of the forefathers, a strong, sturdy, God-fearing people who truly believed that, "If God be for us, who can be against us?"

Let us be thankful that our forefathers were able, intelligent, consecrated people; that they laid the foundations of the Sabbath of Jehovah, and left us today to worship the Rock Jesus Christ. There it is today withstanding the tempests in a world of hatred and unbelief, often men seem to have forgotten the God of love and the commandments taught by him.

Our denominational ancestors labored zealously for the cause of the Sabbath of Jehovah, and we have inherited their work. Strife and bloodshed seem to have been the lot of those who, during the Dark Ages, stood firm for the Sabbath and freedom to worship God. The reigning church hated them and persecuted them, but we have entered into their labors.

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

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

Only God can measure the amount of good that is accomplished in the world. It may be as little as that done by Ella F. Swinney established our medical mission in China in 1884; Mrs. Lucy Green Fits Childe, who entered into the work of the Girls School in 1867, and has done splendid service; or Mrs. Rosa Palmborg has given nearly a half-century of time and ability, teaching and healing the thousands who have come under the influence and that of her efficient co-worker, Dr. Grace Cran dall. We cannot name them all now, but we think God for the consecrated lives of our women who have given so unselfishly of their services, both in the homeland and on foreign shores.

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

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

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

Let us, as Christian mothers, consider our obligations in the home, in the world, and in the church. The psalmist has written, "Children are a heritage of the Lord." How essential it is, then, that we accept them as such and give them of our best.

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

Seventh—help youth to have a social good time in non-alcoholic surroundings.

First—Set a sober example. Second—Urge youth to participate in healthful sports.

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

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

Fifth—Help strengthen youth spiritually, as religiously, and morally as for temperate living.

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

Our influence must extend into the world as well as be felt in the home. We have an example of this in the life of the Biblical character, Dorcas. She was full of good works, and alms deeds which she did. She can align ourselves with some of the contemporaries of the world, and further the determination to keep society on the higher level. We can give freely of our time and money, and for we are reminded of the Scripture, "Freely ye have received, freely give." Our task seems to include every walk of life; but no greater task is there than of bringing souls into the Church of Christ, that we and they
may "inherit the joys prepared for us from the foundation of the world." When our earthly race is run, may we be able to say, as did St. Paul, "I have fought the good fight, I have finished the race, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day, and not to me only, but also to all them that have loved his appearing." —Verona, N. Y.

YOUNG PEOPLE'S WORK

IN A POPPY FIELD ACROSS

In a dream last night, by crosses white,
With low bent head I walked among our dead
In a poppy field across the land.
I heard a hum as a rolling drum;
"Twas the voice of loved ones lost.
"Go tell our sons
It is not glorious or brave
To fight and die and finally lie
In an unknown soldier's grave.
We loved our lives, our dreams were fair;
Sweethearts and wives we left behind;
There we were but slaves, no question why,
Not but to arm work on a small scale.
I stood enframed in that field in France,
With head bent low I listened still;
In agony of heart they cried,
"For naught we lived, for naught we died!
Go tell our sons, 'Thou shalt dare and do and die.'"
—Isabel S. Burdick,
De Ruyster, N. Y.

NORTHWEST CAMP

Thirty-six young Seventh Day Baptists attended the Northwest Camp held on the shores of Round Lake, near New Auburn, Wis., from July 30 to August 5. Two thirds of the boys were from the six-week period and the rest on camp evenings and on Sabbath day.

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

Rev. Carroll L. Still shared the leadership of the camp with Mr. Rogers, and Dorothy Payne was chief cook. It was regretted that other engagements prevented Pastor Charles W. Thorngate of Dodge Center from being present. Helen Place of Milton was elected chairman of the camp council and Ted Green of Milton served as lifeguard.

A registration fee of four dollars was charged to pay rentals on the three spacious campgrounds, the tent fee to the best of the campers paid a part of their fee in produce.

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

God, who touchest earth with beauty,
Make me lovely to behold,
Make my spirit live and true
Let me upright be.

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

John F. Wood
MILWAUKEE, WIS.

REV. SAMUEL D. DAVIS:
AN AUTOBIOGRAPHICAL SKETCH

(Continued)

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

With God's blessing upon our work on the farm, we soon paid what we owed at Salem; and, as my boys were now large enough to have a match game played on a small scale, and my wife was imbued with the missionary spirit, I now had better opportunities for my boys to enter the great work, which is greatly needed. Fields were opening to me in many places in West Virginia and Ohio. The church at Jackson Centre, eight miles from where I had been a match game played on Christmas Day, were wearing their badges of victory. In my sermon that morning I urged the beauty of the uniforms and the badges of victory, and called their attention to the fact that only one half of their number could be victorious, though they all labored hard to be. I urged them to enter the holy race of salvation in which all might win and have palms of victory and crowns of glory.

The meeting closed promptly at 12. I took dinner nearby, put on my winter wraps, and went out to witness the first and last game of the season played. The boys and men were respectful and energetic, and in the next week they were nearly all converted. The church, like the mine, was strong and renewed. The day I bapised them was very cold, and the ice on the creek quite thick. It had been cut, but not pushed out of the way. One of the boys was so keenly interested that he got into the water, put his arms under a cake of ice, lifted the side next to him to his breast. Thus he was carried to the bank, and pushed it under the unbroken ice out of the way. After the baptising he rode about four miles to his home in his wet clothes and felt no harm. Governor Corliss of Ohio, at home of a Sunday man who had been spoken to, who had a hot fire waiting for me where my wet, frozen clothes were exchanged for dry, and after which I rode and walked that evening about three miles to attend church, and after the audience dispersed came
to know how I felt. Years afterward I learned the ball game I witnessed was the last ever played at Jackson Centre.

I was helping the pastor of Salem Church in a revival meeting when I received from the Missionary Board a request to engage for a month in the mission work under the direction of the Board, and invite it to the society. This I did and the Lord graciously blessed the work. Then the Board asked me to engage in its work. I did so, feeling that I had a call to ministry in the true sense. I was the only one of our family to go. My brother was the only one I knew the ball game I witnessed was the last time in its service as a general missionary in Boothe C. ary; and later asked me to devote still more work. Then the Board asked me to transcribe the original pencil-written note-books forty years afterward. Edited for publication by Corbin Pin-Ren
dolph. Nothing has been deleted, and care has been taken to preserve the language of the author through out, keeping it, as nearly as possible, as he would approve could be consulted.

CHILDREN'S PAGE
OUR LETTER EXCHANGE

Dear Mrs. Greene:

Today our church people went to Denver to church. My brother was the only one of our family to go. I am nine years old and I am taking piano lessons this summer. Doris Coon is my teacher.

My grandma Coon is visiting us now. We have a little white dog and she has three little puppies. They are very cute and love to play. I like the Children’s Page very well and I also like the stories.

Your sincere friend,

Alice Hemminger.

2453 Broadway,
Boulder, Colo.

Dear Alice:

No doubt you will go to Conference this year, since you live so near Denver. Since so many of us live so far away that we cannot attend Conference, you must write and tell everyone about it. There are things especially at the children's meetings, which are very interesting and enjoyable for all boys and girls. I always enjoy them myself when I am able to attend them. You can't afford to miss them.

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

I do believe I should like to see a little white dog. Fido's being here nearly every day, and they look so much alike that I can hardly tell them apart. They are cocker spaniels. They all mind their own business except one, and he likes to chase my kitty; naughty dog.

Now must finish the story I started last week.

Your sincere friend,
Mizpah S. Greene.

RAISING THE STONE

(Concluded)

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

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

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

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

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

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

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

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

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

He took hold of the stone and tried to move it. He pulled again. He took a deep breath and tried once more. Up came the stone, and there under where the stone had been was a tin box. The box was locked but Uncle Tom gave Harold a little key which just fitted the lock. Quickly Harold unlocked the box and there lay a little purse, and in the purse were three penciled notes.

"To buy skates and skis for the one who has proved himself or herself able to understand."

I guess 'herself' would have been me," said Phyllis with a sigh. "It was too lazy and greedy to earn them."

I'm afraid," confessed Philip.

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

Then Phyllis and Philip and Uncle Tom gave three cheers with a hearty good will. And I also think that the twins began to follow their cousin's health program after that.

OUR PULPIT

YE ARE THE LIGHT OF THE WORLD

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

Scripture lesson—Philippians 2: 1-16.

Text—Matthew 5: 14a and 16.

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

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

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

What is the essential nature of light?

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

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

As a nation we are wrought up on the matter of illegal liquor, but it might be very illuminating to the greater spiritual and moral dangers that stalk about us by day and night, in shadowy form. What information on these things, that young people may be aroused and saved from shame and ruin.

Am I a Light?

I hear someone asking, how may I shed needed light? The Good Book says, keep thy self free from all sin. This is not the quoting of any single passage; it is a plain teaching of Christ. Geese do not sit for long sides of these dangers, then by word and by example spread personal knowledge, not forgetting that faith in God and a careful following of His Spirit leading are most essential to the imparting of needed knowledge.

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

Read that verse, and you will be helped to understand that God speaks to individuals in a language that may be understood. It may be a help to you in answering this question to review in your mind the call and conversion of Saul.

When assured that it is God speaking to me, how may I become the light needed? If we turn to Acts 16: 5-33, we will see how Paul was directed on one occasion to shed abroad needed light. There were many other occasions in his life.

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

In the Reader's Digest of May, 1941, will be found a very illuminating article on the certainty of benefits secured from following
That we may help the fullest understand- ing of what it is to be a light bearer as Christ would have us, there is need of familiarity with the Scripture as the Word of God given to mankind by inspiration of God so that it is profitable for doctrine, for reproof, for cor- rection, for instruction in righteousness.

That you and I may be so furnished, it is wise that we pray for help to be given us on some portion of the Bible each day be formed. It is not enough to read and lay it by. No. There is need to think upon its teachings and their application to life. I con- fess with shame that this has not been my habit of life. While I have read the Bible through several years, I have no true sense of what is the meaning of God's Word. I have a bad habit of life.

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

I wish to close with the following lines, of which I know not the origin:

Press on! there's no such thing as fail;
Press nobly on! the goal is near;
Ascend the mountain, soul of noblest shape!
Look upward, onward, never fear!
Why shouldst thou faint? Heaven smiles above,
Though storm and vapor impress; and torture
Thine sun-scorched bosom with its heat.
Serenely o'er life's shaded scene.
Press on! surmount the rocky steep,
Climb boldly for the towered arch;
He falls alone who feebly creeps;
He wins who dares the hero's March.

FOR MINISTERS

The gift of $500 from an anonymous lay- man will make it possible for one thousand ministers of the Church of God, the Man- agement Directory for 1941-42 at a nominal cost which covers postage and handling. The directory is a church planning book issued in the summer to help the minister lay out his work for the year in advance. The donor of money has found it "un- usual to give anonymous and homelie and church planning material."

The SABBATH RECORDER

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

At 3:30 o'clock the business meeting was held. Reports of the auxiliaries of the church were given and church officers were elected.

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

Another Sabbath day the pastor attended the Southeastern Association held at Lost Creek, Pa., and the business meeting was con- ducted by Deacon Sherman Kagari.

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

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

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

Correspondent.

De Ruiter, N. Y.

Our church has recently been saddened by the death of three persons, one a member of this church, and the other two, dear to the members of this church. Burdick, a life- member of this community and nearly a lifelong member of the Lincklaen and DeRuyter Seventh Day Baptist churches, passed away on July 2. Mrs. Ida Phillips died July 12, after a long illness during which time she was tenderly cared for by her loving family. On July 27, Pastor Mill's father, Rev. O. S. Millis, arrived for a visit with his son and
family. The next day he suffered a stroke of paralysis and died July 31.

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

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

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

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

Above two thirds of the roofing was repaired, as it was needed. By a high wind on July 27. It is all reoaircd now.

Corresponding Secretary.

MARRIAGES

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

Cole-Branch. — At the home of the bride's parents, Mr. and Mrs. J. H. Cole, in Glenwood, with Rev. Arthur B. Peck officiating, in marriage to Mr. and Mrs. Robert E. Branch, were united in marriage with Robert Cole, son of Mr. and Mrs. John B. Cole, this town on June 7, 1941, the pastor of the bride officiating.

Mason-McKay. - At the home of the bride's parents, Mr. and Mrs. J. H. (J. M.) McKay, at Natchez, Ark., on Sabbath eve, July 25, 1941, Miss Irene A. Mason, daughter of Mr. and Mrs. J. H. McKay, at Natchez, Ark., and Mr. Earl Mason of Tichnor, Ark., by the bride's pastor, Elder C. A. Beebe. They will make their home at Tichnor.

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

OBITUARY

Davis. — Mary H. Davis was the eldest of four children born to Abel Bond Davis and Hannah Hall Davis. She was born January 19, 1869, at Beebe's Run, near Shiloh, N. J., and died July 27, 1941, at the age of 92 years 6 months, and 8 days.

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

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

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

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

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

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

Netzer. — Mrs. Amelia Netzer, daughter of Madison and Samantha Bond Randolph, was born in Salem, Va., March 2, 1861, and died May 29, 1941. When a child she came with her parents to Lost Creek, since a young woman she has been a devoted follower of Christ and loyally supported the Lost Creek Seventh Day Baptist Church, of which she was a member.

Surviving her are her husband, Mr. George Netzer; two brothers, Eli F. and Lee; Mrs. Lulu D. Titus, Dayton, Ohio, stepdaughter of former members of the Church; many relatives, and many friends.

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