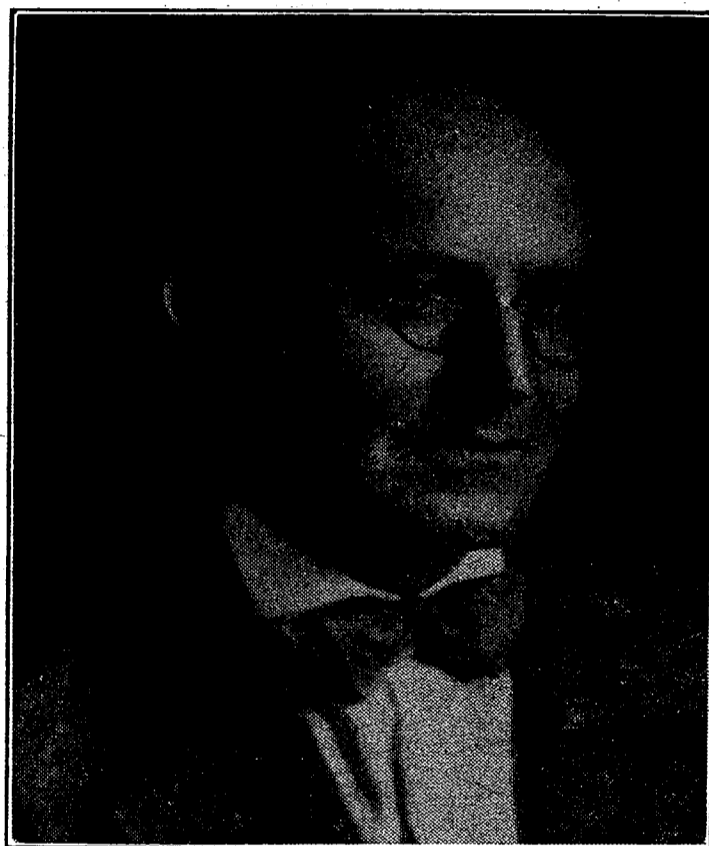


The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., JULY 6, 1942

No. 1



REV. ROLLA J. SEVERANCE

Seventh Day Baptist minister
thirty-two years

Deceased, June 21, 1942
Hammond, La.

Contents

Editorials. —No Summer Slump.—Radio Opportunity.—July 19.—Cost of Five Beers.—	
Items of Interest	2-4
Daily Meditations	4
Missions. —Evangelism — the Message	5-7
Did Jesus Rise on the Sabbath?	7
Woman's Work. —Minutes of the Meeting of the Woman's Board	10
Children's Page. —Our Letter Exchange	11
Sabbath Seals—Testimonies	11
Our Pulpit. —Christ for the Hour	12-14
Denominational "Hook-up"	14
Marriages.	16
Obituary.	16

The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okay W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Per Year.....\$2.50
Postage to Canada and foreign countries 50 cents per year additional.
Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Established in 1844

Whole No. 4,988

Vol. 133, No. 1

EDITORIALS

NO SUMMER SLUMP

It can hardly be said in the churches this summer, "About everybody has left town and nothing can be done till after Labor Day." So many times vacationing has closed church doors and stopped aggressive Christian activities. This year with tires growing thinner and thinner, gasoline to be had only in dribs, if at all, busses taken from usual routes, and trains crowded, vacations and week-ends must be spent at home. Voluntary war work, too, fills not only extra hours during the day, but demands of many the giving up of time for recreation to more serious pursuits. Doubtless many will take less time than needed for rest and recuperation.

The new opportunities for church work under such conditions afford a tremendous challenge to pastors and other church leaders.

It is sometimes said the devil is always on the job. Many regret that ordinarily the churches are closed—some of them—during the summer. All regret the usual summer slump.

This year would seem to offer a good chance to carry church work forward with confidence and hope. Many churches are taking advantage of the times. Some are strengthening their emphasis on vacation schools, young people's camps and programs. Others are adding to their worship services other periods than the usual 10.30 or 11 a.m. meetings in order to meet needs of those who cannot meet at regular hours.

Use of the telephone for keeping in touch with members and workers is made by some pastors and their assistants in place of usual calls. The mineograph can be made to do double duty to good advantage.

More grove or church lawn services should be held. Many methods and ways—old and new—should be tried. More personal work and testimony for Christ should be done. The times demand sacrifice for our country. No less do the times demand our utmost loyalty to God in the upbuilding of his kingdom. Let there be no spiritual blackouts. Let us organize and work against summer slumps.

RADIO OPPORTUNITY

The Federal Council of the Churches of Christ in America was requested last October to co-operate with the Mutual Broadcasting System in a religious network radio program. The plan involved a different speaker each week, alternating the Protestant, Catholic, and the Jewish faiths. The program, now known as "Mutual's Radio Chapel," is broadcast each Sunday from 11.35 a.m. to noon (E.W.T.), as a devotional program. Last year, in its experimental stage the "Chapel" was confined to a limited number of denominational groups, and originated only from the New York area.

The program has been so well received that a second series, starting with July 12, 1942, and extending through July 4, 1943, is being projected. Seventh Day Baptists have been asked to co-operate in using the facilities of this new outlet for religious programs.

THE SABBATH RECORDER

3

We have been assigned the time on April 4, 1943. The series opens July 12, 1942, with a representative Catholic on the air. The week following, Northern Baptists follow, and then the Friends. We shall hope to publish the entire list when and if names of speakers are furnished us.

We esteem it a privilege accorded Seventh Day Baptists, as well as an opportunity to co-operate. The name of our representative will be made known when appointed.

JULY 19

Hear Dr. Francis C. Stifler at 10 a.m. (E.W.T.) on July 19, 1942, over the N.B.C.—Red Network. He will speak on "The Tower of the Pioneer" on the network's weekly "Highlights of the Bible" series.

Doctor Stifler, a personal friend of your editor, is editorial secretary of the American Bible Society. He will tell the story of missionaries and clergymen, the modern pioneers who bring the Holy Scripture to every known point of the earth. The task of printing the whole Bible in 184 languages, in whole or in part in 1,055 tongues and dialects, and not only in alphabetical letters but in pictures and hieroglyphics, forms only a part of the work directed by Doctor Stifler. He is a well known Baptist clergyman, active in church, missionary, and Y.M.C.A. life, and is the author of several books—among them "Better Baptist Churches," and "Every Man's Book," the latter published in 1941.

Mark July 19 on your calendar and hear what will be a thrilling and inspiring address.

COST OF FIVE BEERS

That there is no danger or harm in light wines and beer has been a large part of liquor propaganda. What of the danger and cost in the "five beers" drunk by a motorman on the Hudson and Manhattan Railroad during his time off on April 22 last? According to his own volunteer statement (New York Times, May 28, 1942), he had imbibed five beers. On these beers, we understand, the government received possibly fifteen to twenty cents revenue. "Did it pay?"

Let us follow the incident. When the motorman returned to duty after the drinking, on the eastward trip the train of six cars was wrecked in the tube, under Exchange Place, Jersey City. Five beers! Re-

sults: five persons killed, including one navy yard war worker, 222 persons injured, fifty-three of whom remained in hospitals over night or longer. Connections between downtown New York were completely tied up, forcing commuters to new routes and causing great confusion; smashed six cars, reducing some of them to scrap; smashed conduits carrying 6,000 telephone trunk lines, each capable of carrying from 130 to 1,200 wires, affecting about 300,000 telephone subscribers, and tying up vitally important communications systems in the greatest city in the country for at least two days, and costing the railroad and telephone companies enormous sums to make repairs and settle for damages done. Did it pay? Does it pay? "Where there is drink there is danger."

Where there is even "moderate" drinking there is possibility of incalculable loss. Why, then, should the government, for the sake of revenue, license such a traffic when it is known in advance that it causes great risks and dangers to individuals, to homes, and to whole communities?

When enough people realistically compute losses, inconveniences, and actual dangers, they will declare against this greatest, most destructive enemy within our country in no uncertain way. Real prohibition must come.

ITEMS OF INTEREST

Kagawa of Japan has written to his Christian colleagues in China the following, "Dear Brothers and Sisters in China: Though a million times I should ask pardon it would not be enough to cover the sins of Japan, which cause me intolerable shame. I ask you to forgive my nation. And there are uncounted numbers of souls in Japan who, like myself, are asking for pardon. I beg you to forgive us, especially because we Christians were not strong enough to restrain the militarists. Forgive us as we work and pray that the day will come when our two nations will be harmonious in the name of Christ."—United Presbyterian.

After the treacherous attack on Pearl Harbor on December 7, 1941, martial law was declared in Hawaii, and all places selling spirits, beer, or wine were closed. Hawaii is a "combat zone" with military posts within the city limits, as well as near Honolulu.

The good effects of this order were at once apparent, but the liquor dealers and

their friends made such a strong fight against the order that it was modified, and the sale of alcoholic beverages restored on February 24, 1942. Here is a comparison of the wet and dry periods:

1. For the year ending June 30, 1941, the average number of drunks arrested in Honolulu was slightly over 13 per day.
2. For the 78 days of military prohibition, December 7 to February 24, the average drunks arrested was 3½ per day.
3. For the thirty-day period between February 24 and March 26, following repeal of martial law prohibition, there were 634 drunks arrested, an average of slightly more than 21 per day, about 7 times as many as during the martial law prohibition period!
4. Since the first "modification spree" the arrests of drunks have tapered off to 9 or 10 per day, still about three times as large as under the martial law prohibition period.
5. In liquorless January there were 114 major accidents; in March, after liquor sales were restored, there were 214 major accidents.

—From Miss Laura Lindley,
in Civic Bulletin.

A decision to remain in the Federal Council of the Churches of Christ in America by a vote of 190 to 66, according to the Protestant Voice, ended the most controversial question before the General Assembly of the Southern Presbyterian Church.

Announcement is made that the new American Standard Version of the Bible will not be completed before 1944. A committee of eminent scholars is engaged in correcting minor errors and removing obsolete words in order to make the meaning clearer to present day readers. We will look forward to seeing the new version, but meanwhile the older versions will continue to shed undimmed light on the life of those who read and obey.—Editor.

DAILY MEDITATIONS

(Prepared by Rex Zwiebel, Salem, W. Va.)

Sunday, July 12

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. Galatians 6: 4.

Work is a wonderful physician. It can cause us to forget our troubles. If I have a hard task to perform, I like to think of the following verse by Victor Buchanan.

Here is the job
And here am I to do it.
Does it look big and hard?
That may be only seeming,
Which fairly faced
And boldly entered on
May prove but simple
And easy of achievement.
But be that as it may,
The work is mine and not another's.
If it be done as it was given to be,
Then I must do it.

Pray for the work in Gurley, Ala.

Monday, July 13

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. 1 Timothy 2: 1.

Prayer is either mental or vocal, ejaculatory or occasional, either private or public; for ourselves or others; for the procuring of good things, or the removing or preventing of evil things.

Pray for the work in Adrian, Mich.

Tuesday, July 14

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature. . . . 2 Peter, 1: 4.

These "great and precious promises" are assurances that God has given in his Word of bestowing blessings upon his people. The promises of the new covenant are called better than those of the old (Hebrews 8: 6) because they are more spiritual, clear, extensive, and universal than those in the Mosaic covenant. The most outstanding promises denote eternal life, or the blessedness promised, which is the object of the Christian's hope.

Pray for our Seventh Day Baptist schools of higher education.

Wednesday, July 15

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 1 Thessalonians 4: 13.

Do not be overcome with sorrow. In the above Scripture Paul does not condemn the brethren's sorrow, but only the excess of it. Sorrow is a passion that contracts the heart, sinks the spirits, and spoils the health of the body. When we are sorrowful, let us turn to God's promises of joy and be happy in faith.

Pray for a better understanding of the joy of being a Christian.

MISSIONS

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

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

EVANGELISM — THE MESSAGE

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

Our definitions of salvation and evangelism differ, and the way we interpret the relation of these two varies with the individual. When seeking God and seeking man meet, I would say the man experiences salvation. Evangelism is the effort made by Christians to get those who are going the wrong direction in life to seek for God, and to realize that God is seeking for them.

The Scriptural background for the statement "a seeking God," is Luke 19: 10. "For the Son of man is come to seek and to save that which was lost." The attitude of the sinner which the Church desires is that of the prodigal who said, "I will arise and go to my father." Luke 15: 18.

The message of evangelism is as warm and tender as the love of God—a love expressed in his willingness to send his Son while we were yet sinners that we might be saved. "For the grace of God that bringeth salvation hath appeared to all men." Titus 2: 11. It is a message that we may make too commonplace in our thinking. We need to see in more vivid imagination the Christ on the cross to see what manner of love the Father hath for us, his children.

It is a message that we ministers do not have to give to our listeners alone, but one we all need. "All we like sheep have gone astray," the prophet Isaiah said. Someone said, "That minister is successful who leads one soul to be saved, if that soul be his own."

The message of evangelism is "The Christ." "Neither is there salvation in any other." Acts 4: 12. "The author of eternal salvation." Hebrews 5: 9. "Christ in you, the hope of glory." Colossians 1: 27.

To study the message we study the life and teachings of Christ, and how he dealt with men to lead them to accept salvation. "How Jesus Dealt With Men," a book by Raymond Calkins, has been of much help to me in seeing how our Master was able to "draw all men unto him." Doctor Stamm,

Thursday, July 16

But the Lord is in his holy temple: let all the earth keep silence before him. Habakkuk 2: 20.

Silence is in truth the attribute of God, and those who seek him from that side invariably learn that meditation is not the dream but its truth, not its weakness but its strength.—Jas. Martineau.

It is easier to worship God in silence than under most any condition. Very few of us can do any thoughtful task efficiently when noise is heavy around us.

Prayer—Thank God for the peaceful, quiet moments of our lives.

Friday, July 17

And he spake a parable unto them to this end, that men ought always to pray, and not to faint. St. Luke 18: 1.

"More things are wrought by prayer
Than this world dreams of. Therefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands in prayer
Both for themselves, and those who call them
friend?"

For so the whole round earth is every way
Bound by gold chains about the feet of God."

Pray for the efforts being made to prepare for the General Conference in Salem.

Sabbath, July 18

But other (seeds) fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Matthew 13: 8.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

There is no unbelief;
Whoever sees 'neath winter's field of snow,
The silent harvest of the future grow—
God's power must know.

There is no unbelief;
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

L. Y. C.

Pray for an abundant harvest to feed our starving brother.

SABBATH SCHOOL LESSON FOR JULY 18, 1942

Cain and Abel: a Contrast. Scripture—Genesis, Chapter 4.

Golden Text—Hebrews 11: 4.

in a radio address, said that, in order to find the best place to land on an island, it is often necessary to sail around it many times. So it was with the Master who always found the best way to deal with men. What was the strategy of Jesus, as Doctor Calkins states it? First in the impression that the Master makes on us is what the Gospels call "grace." "They wondered at the gracious words that proceeded out of his mouth." Some people are good, but they are not attractive, gracious. How we thrill to meet a person who possesses this quality. How they can influence people for God! The moral and spiritual power that was in Jesus greatly influenced men. Wherever he went people felt it. The sick were healed, the deaf heard, the blind saw, and the dead were raised to life. On every page of the gospel story of his life is evidence of the sympathy of the Master. He had compassion on all men. Men hunger for sympathy, compassion, as they do for nothing else. And then Jesus loved all men with a deep and abounding love. His love for all men was always manifest in meeting individual need. His love has such insight, perception of the deeper needs and conditions of men. Such was the strategy of the Master and a helpful insight into the message of evangelism as we see it in him.

Let us look at Jesus meeting a few individuals and see how he demonstrated the message of evangelism. When Jesus met Nicodemus, he met a man who embodied all that a fine family and social standing could give to a person. It was rather natural that he should raise the question why he needed to be born again when he had already been born into the best outward circumstance. What Jesus showed him was that "what he had from inheritance and environment could not of itself open to him the kingdom of heaven. That is, the outward circumstances of a man's life, however favorable, never yet spelt salvation of his soul." (Calkins.)

Jesus told him that he must be born of the Spirit. The Spirit is born in a man in many different ways. Experiences may come as they did to Paul. In and through good people we may find it. From these experiences we see the Eternal Spirit, God. This Nicodemus realized, and found salva-

tion. His life was completely transformed. He was born again.

When Jesus met the woman of Samaria by a well, he met a person who had fallen to the lowest depths of human living. When we think of the contrast between Nicodemus and this woman and see the Master perfectly oblivious to this difference, we see that his gospel was for all men regardless of class or condition, if they will but seek God. Some of Jesus' greatest sayings were uttered when he was talking to this woman. Some would say what a waste. But Jesus gave a lesson to all those who would spread the message of evangelism when he showed what is called no economy of resource. He lavished all that he was and had to feed this one hungry soul. As a great surgeon he cut completely around the trouble, as Doctor Calkins said. Those who follow Christ as helpers of men must realize that reformation must be from the bottom and it must be final. Some people, it has been said, present the appearance of having been starched before they have been thoroughly washed. "The woman of Samaria received that day the gift of God. What was it? Negatively it meant a knowledge of herself. She saw what manner of person she was, the depths to which she had fallen. Positively it meant the remembrance of Christ, the knowledge that in him God had sought her and claimed her in the midst of her evil life, for some better and holier thing, that indeed he loved her through her sin and had sent deliverance to her. That knowledge still is and always will be the living water to every soul of man." (Calkins.)

A woman who had been sick for twelve years touched the hem of the Master's garment and was healed. Was her motive born of superstition? There was an accepted idea that to touch the robe of a prophet would bring healing. The point for us here is that Jesus called it faith, and out of this act he was able to lead her to spiritual health, as well as physical. It also is a call to us to see how small is our faith many times. Our contacts with him are so occasional. Sometimes we make faith seem too hard. The attitude we need most is a desire to be different and to reach out to the Master for help.

From this experience of Jesus and the woman, we see how important in the mes-

sage of evangelism is sensitiveness to human need. Jesus was hurrying to the home of Jairus where the daughter was about to die, but he took time to meet the need of this woman. Too often we are hurrying so much that we miss opportunities to help when there has been a touch by those in need. We all need to be more sensitive to those who reach out for needed help.

The man by the pool of Bethesda represents impotent folks of today. Many have drifted into spiritual invalidism. Also in the meeting of Jesus with this man, we see how people are in need of sympathy and love. "I have no man," the impotent man said, and that tells the story of helplessness, hopelessness, and friendlessness. To love the unloved, to befriend the friendless, is to imitate the Master in his message of evangelism.

Jesus faced this man with both hope and command. Hope was aroused by the question, "Wilt thou be made whole?" The way to health both physical and spiritual is by hope and faith. Jesus was always enabling men to do for themselves what they had felt they could not do. So he faced the man with the command, "Take up thy bed and walk." This was the one thing the man felt he could not do. There is need for this type of appeal for instant action. Bridges must be burnt behind, people must walk away so that the process of being evangelized is completed.

Jesus said to Zacchaeus, "This day is salvation come to this house." What did it mean to this man? First it meant a great comprehensive realization of the kind of man he really was. He went out that day to see what manner of man Jesus was, and found out what kind of life he, himself, had been living. All of us go along acquiring all kinds of habits that are not right. Then one day we meet holiness in Jesus, or some person he has made holy, and then we see what we really are.

The second point in the experience of Zacchaeus was that on the instant, with irresistible force, he made a great resolution. It tore acquired habit up by the roots. It did in a moment all but the impossible thing. Perhaps the hardest thing in the world to get a man to do is what this man did. The whole of his nature was put into this resolution. How was this possible? He must have possessed such qualities as

strength, ability, and thoroughness, but they lay dormant. Salvation is appealing to this hidden righteousness that is in every man. It has been called the soul's leap to God. A man told of a bomb so constructed that, when a ray of light struck it, the explosion followed immediately. Evangelism then is doing everything possible to help men receive this divine light which will call to life this dormant goodness.

The message of evangelism is the message of the Christ. Let us study his life, his teachings, his methods of dealing with men, and have constant fellowship with him, so that the message of evangelism we bring to our listeners will be Christ's message.

DID JESUS RISE ON THE SABBATH?

By Rev. James McGeachy

It is very generally held among Seventh Day Baptists and other Sabbatarians, apart from Adventists, that Jesus did not rise on the first day of the week, but near the end of the Sabbath shortly before sunset. The present writer has never been convinced of the truth of this view, although he has read and studied carefully all the arguments by which it is upheld. It may therefore be of interest to all parties to reexamine this theory and see whether it is worth all the labor some expend on its propagation.

The only text which can be produced in support of the idea is Matthew 28: 1: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre." The revised version reads, "Now late on the sabbath day," which seems still more favorable.

The other gospels only mention visits to the tomb as having taken place early in the morning of the first day just about dawn. Mark 16: 1, 2 says, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen."

Luke agrees with Mark that it was after the Sabbath day, declaring that they rested on the Sabbath day according to the commandment, and it was "on the first day of the week, at early dawn, they came unto the tomb bringing the spices which they had prepared." Luke 24: 1. (R.V.) John 20: 1

(R.V.) says "on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb."

It seems clear that Mark, Luke, and John knew nothing of any visit of Mary Magdalene or any other woman to the tomb on the Saturday afternoon. As far as they knew her first visit was at dawn on Sunday morning. Is it really necessary to understand Matthew in a different sense? Is it not more likely that he is really describing the same visit as Mark and Luke, in spite of his peculiar, if not ambiguous, statement of the time of the visit?

There are many difficulties in reconciling all the details of the events connected with the resurrection of Jesus as recorded in the four gospels, but these difficulties pale into insignificance before the much greater contradiction involved in the view that Matthew records a visit on the Saturday afternoon, while the other evangelists tell of visits by Mary Magdalene and other women on Sunday morning.

The most effective way of refuting an erroneous idea is to grant the view for the sake of argument, and then show the absurdities and contradictions which logically follow from its acceptance.

We shall therefore grant for this purpose that Matthew is speaking of events which took place on Saturday afternoon. It inevitably follows that this applies to everything recorded down to verse 15 of Matthew 28. So late on the Sabbath Mary Magdalene and her friend came to see the tomb. As they approached, an earthquake took place, and an angel descended and rolled away the stone, and his appearance gave the guards the shock of their lives. The angel then spoke to the women and assured them that Jesus had risen from the dead and bade them tell the disciples the wonderful news. As they were returning Jesus himself met them, and they took hold of his feet and worshiped him, and then Jesus repeated the command that they should inform the brethren and bid them meet him in Galilee.

Meanwhile the guards made their way to the chief priests and reported what had happened, and were bribed to spread the story that the disciples had stolen the body of Jesus.

All this happened on Saturday afternoon, affording overwhelming evidence to Mary Magdalene and her companion, that Jesus had

been raised from the dead. The angel had assured them of the fact, and they had seen the stone removed from the mouth of the tomb and been invited to see the place where the Lord had lain, and to crown all they had met Jesus himself and worshiped him.

Could anything have effaced from the mind of Mary Magdalene the experience of that Saturday afternoon? Who could have passed through such an experience and not have it imprinted on his memory for life?

Yet we are asked to believe, when we turn to the other evangelists and read what Mary did and said on the following morning, that she had utterly forgotten all about what had happened the previous afternoon!

Mark 16: 1 tells us that as soon as the Sabbath was past Mary Magdalene and her friends bought spices, that they might come and anoint the dead body, and yet just before the Sabbath had ended they had seen him alive!

Early on Sunday morning the women are on their way to the tomb, but a question is troubling their minds about how they are going to enter it, because the great stone will be too heavy for them to move, and so they ask each other, "Who shall roll us away the stone from the door of the tomb?" (v. 2.) Now how could they discuss such a question when two of them at least had visited the tomb the previous afternoon and seen the stone already rolled away by the angel?

The young man or angel then repeats the assurance they had heard on Saturday afternoon.

According to Luke 24: 3, 4, when they entered the tomb, and found not the body of the Lord Jesus, they were perplexed by its absence. How could they be after receiving overwhelming evidence of his resurrection the previous afternoon? Let no one say these were different women for verse 10 distinctly mentions Mary Magdalene and Mary the mother of James as being present on this occasion, and bearing the news to the eleven.

The two disciples on the way to Emmaus knew of the visit of the women to the tomb early on the Sunday morning, and of the report they had then brought back (v. 22), but knew nothing of such a report having been brought on the Saturday afternoon, although Matthew 28: 8 says, they "ran to bring the disciples word."

What can we think of what Mary Magdalene did and said on Sunday morning ac-

ording to John's account, on the supposition that she had been fully assured of the Master's resurrection on the Sabbath?

When she discovered the stone taken away from the tomb she ran to Peter and John and said, "They have taken away the Lord out of the tomb, and we know not where they have laid him." John 20: 1, 2.

So in spite of her experience on Saturday afternoon she came on Sunday morning expecting to find Jesus still in the tomb, and when she discovered that the tomb was empty the only explanation of which she could think was that the authorities had removed the body to some unknown place! When a little later she was asked by the angels why she wept she repeated the same thought, and even when Jesus appeared, thinking he might be the gardener, she said, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Yet we are asked to believe that this woman on the previous day had actually seen Jesus alive, after being assured of his resurrection by an angel from heaven!

One advocate of the Sabbath resurrection theory in trying to meet the above difficulties concludes that "Mary had been made to doubt the evidence of her own senses!" He might have added a few more exclamation marks! Later he adds, "when poor bewildered Mary came next morning hoping to set all doubt at rest, and found nothing but an empty tomb, with not a single being, human or divine, to reassure her, she yielded to despair, and then came to the conclusion that the events of the preceding evening were illusions, and that the body of Jesus had been 'taken away.'" Mill's "Bomb for Freethinkers" (pp. 4 and 5).

Even if the unbelief of the disciples had made her doubt, which is really a psychologically impossible assumption after such a remarkable experience, it would not blot the impression entirely from her mind. She might return to the tomb "to set all doubt at rest," and would not the finding of "nothing but an empty tomb" serve abundantly to confirm in her mind the impression so powerfully made the previous day, when she had seen the stone rolled away, and been bidden by the angel to look within the empty tomb?

"Nothing but an empty tomb," this author dares to write, when the empty tomb is our strongest argument for the resurrection of

our Lord! And it would have been so to Mary if she really had seen Jesus alive the afternoon before. But as it was it was only a source of perplexity, and caused her to think of another possible explanation, an explanation which would never have occurred to her if twelve hours before she had seen the Lord alive.

It must be clear to every reader that Mary had no evidence of his resurrection before dawn on Sunday morning, and therefore she had paid no visit to the tomb on the Sabbath afternoon.

The whole difficulty upon which the theory is founded is the first clause of Matthew 28: 1, "In the end of the sabbath." A very simple alteration will remove this difficulty. All we need to do is to attach this clause to the previous verse, Matthew 27: 66, "So they went, and made the sepulchre sure, sealing the stone, and setting a watch in the end of the sabbath."

Matthew 28: 1 would then begin, "As it began to dawn toward (Gr. eis, into or on) the first day of the week, came Mary Magdalene to see the sepulchre." This fully agrees with the other accounts as to the time of her first visit at dawn.

Mark 16: 9 (R.V.) says, "Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene." Even if we punctuate this sentence differently by putting the comma after the word "risen," this clearly refers to the incident recorded in John 20, and means that the first appearance of our Lord to any of his followers after his resurrection occurred early on the first day of the week, and Mary was the one to whom he revealed himself first.

The ordinary punctuation, to which there can now be no real objection, would show that the resurrection actually took place early on Sunday morning some time before dawn, or at the earliest on what we now call Saturday night.

Jesus was to rise on the third day, and according to what the disciples on the way to Emmaus said on the Sunday afternoon, the first day of the week was the third day since those things had come to pass. Luke 24: 21-24.

The present writer's conclusion is, therefore, that the Sabbath resurrection theory is a pure myth.

WOMAN'S WORK

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

MINUTES OF THE MEETING OF THE WOMAN'S BOARD

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

Mrs. J. L. Skaggs presided.

Mrs. Ross Seager read Psalm 91 and led in prayer.

Mrs. S. O. Bond read the treasurer's report, showing a balance of \$1,064.87. Her report was accepted and placed on file.

A letter was read from Mrs. Frank J. Hubbard. Voted to pay \$5 to the organization of United Council of Church Women. The corresponding secretary was instructed to correspond with the Home Missions Council concerning leaflets for the women's societies; if the reply is favorable, she is to order five hundred copies.

A letter was read from Dr. Oliver K. Black, field secretary for the Federal Council of the Churches of Christ in America, concerning his address to be given at Conference on Evangelism.

A letter from Mrs. E. F. Loofboro tendered her resignation as president of the board. Voted that the resignation be accepted with regrets. The corresponding secretary was instructed to write Mrs. Loofboro, expressing the appreciation of the board for her years of faithful service.

Mrs. Okey W. Davis gave a report of progress for the Christian Culture Committee. Her report was accepted.

Mrs. J. L. Skaggs gave the report for the committee to suggest material on a Just and Durable Peace. Her report was accepted and placed on file. Voted that a fund of \$2 be placed at the disposal of this committee.

To the Board of Directors:

Your committee to suggest material for the study of peace has had several requests for material. Booklets and suggestions have been sent to two societies and another request is at hand. One society has been visited and urged to study now, even while "The shout of war is over all the land," to understand the problems of a just

peace and to apply Christian principles to the solution of these problems for the welfare of the peoples of the world.

In co-operation with the Seventh Day Baptist Peace Council some material may be secured in quantities at reduced rates.

Attention of our women is directed to material suggested in the Sabbath Recorder of March 16, page 169; May 11, page 296; and A Study of Peace on page 307 of the May eleventh number, reviewed by Dean A. J. C. Bond.

The committee is in need of a working fund to carry on its work.

Eighty cents covers material and postage to date.

Respectfully,

Mrs. J. L. Skaggs, Chairman.

Mrs. J. L. Skaggs gave the report for the Ways and Means Committee. This report was accepted and instructions given for further work.

To the Board of Directors:

Your Ways and Means Committee would report that we are seeking to secure available men and to give financial aid to meet calls for assistance in evangelistic efforts. One pastor says he will consider a limited amount of work for the board, until we have a full-time worker on the field. This, if suitable arrangements can be made with his church.

In accord with instructions from the board, we can say we are making progress in our effort to secure a full-time evangelist. These uncertain times may have an unfavorable influence on the situation, but seem to set forth more certainly the need and the possibilities for Seventh Day Baptists.

Respectfully,

Mrs. J. L. Skaggs.

A bill of \$4.50 was presented by Wilma Siedhoff for typing from September through May. This bill was ordered paid.

Plans for Conference were discussed. Mrs. Hallie May, Mrs. S. O. Bond, Mrs. Edward Davis were appointed a committee to arrange the Conference tea.

Mrs. Ross Seager and Mrs. Skaggs were made a committee to plan the Conference supper.

Mrs. Eldred Batson was appointed chairman, and Miss Greta Randolph was named secretary of the seminar on Evangelism planned for the Friday afternoon of Conference.

These minutes were read and adopted. Voted to adjourn to meet in July.

Mrs. J. L. Skaggs,

Vice-President,

Miss Greta Randolph,

Secretary.

Salem, W. Va.,

June 21, 1942.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Next year I will be in the fifth grade. I am ten years old now.

Carol is much better.

In Junior Christian Endeavor we have a chart on which we get stars if we are there and bring our Bibles and if we write to you.

This summer I hope we can go to Rhode Island. Pastor Wayne Rood is the pastor of the Rockville Church. We have a camp there.

Here is a poem I learned when I was younger. It was written by one of my aunts, Aunt Catherine Stillman.

Home Again

Dust upon the front steps,
Papers on the lawn;
Grass has grown up knee high,
Annuals are all gone.

Saucy morning glories
Decorate the pine;
Climbing up the back door
Goes the cypress vine.

Deep within the jungle
Hides the pool somewhere,
Smothered all in cat tails;
I can't seem to care.

Though we like vacations
And it is fun to roam—
Be it e'er so weedy
No place equals home.

Aunt Catherine writes nice poems, doesn't she? She has written many other poems. I will write to you again.

Alfred, N. Y.

Judy Burdick.

Dear Judy:

Pastor Greene and I left Bridgeton at eleven o'clock Thursday forenoon and reached home a few minutes before eleven that night. We had no trouble securing gasoline and our tires held good. The next morning we found quite a bit of mail awaiting us at the post office but not a single letter from Recorder children. However my luck held better yesterday, when your letter and poem came in the afternoon mail, and I can't begin to tell you how pleased I was. I am glad writing to me is one of your helps for star winning.

Yes, indeed, your Aunt Catherine does write nice poems. I hope she will write one for our Recorder page some day soon, don't you? I haven't seen her in a long time but perhaps you know that I knew her well when she was a little girl, living in Plainfield.

It is good news that Carol is so much better. I'm sure she will be careful not to overdo. I thought she was looking like her old self when I saw her at Alfred.

I have just been reading a little poem from a Primary Vacation School book which I think you will enjoy, as well as other Recorder children. So I'll use it to finish my page.

Sincerely your friend,

Mizpah S. Greene.

Andover, N. Y.

Mother Milk's Song

"White and sweet, sweet and white,
The milkman brings me every night,
From a pretty farm not far away,
And leaves me on your step at day!
Mrs. Milk and her children, too,
Tucked in the bottle just for you,
Fat to keep you warm all day,
Protein to help you play,
Vitamins to make you grow,
Lime for white teeth in a row,
Sugar, pleasant, mild, and sweet,
To make us all taste good to eat!"

SABBATH SEALS - TESTIMONIES

The Sabbath Rally programs and stamps came in last night's mail. . . . I think the stamps (Sabbath seals) are the best promotion scheme for the Sabbath that has yet come out of the printing office. Let's not let this die for lack of support and use. Surely everyone can use them. They are impressive. They speak the truth. They are short. Really, they seem to me, in a way, to be a **warning**. I shall use them and give them to others to use. . . .

(Col.) J. B. Conyers.

Fort Bragg, N. C.

"What Do You Find?" "The Sabbath, a Measure of Loyalty," and the stickers (Sabbath seals) are the most constructive, forward looking things that have come out of the publishing house for a long while. . . .

Lester G. Osborn.

Shiloh, N. J.

Enclosed \$1 in payment for ten sheets of seals. I am very glad to get them, and I hope they will find a ready sale. . . . As you know, I am anxious that the Christian world might unite in the observance of the Lord's Sabbath.

Pearl W. Lamson.

Raynham, Mass.

The Sabbath stamps are very attractive. Please send me one hundred fifty or two hundred sheets to sell through our young people.

N. D. Mills.

De Ruyter, N. Y.

OUR PULPIT

CHRIST FOR THE HOUR

(Message delivered at Eastern Association
June 11, 1942)

By Rev. Ralph H. Coon

Our committee could not have chosen a more challenging theme for the meetings of this association than these words of Paul, "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord." Truly our task is to magnify that name until it shall be held in the highest possible esteem by every man, woman, and child in this sin-cursed world. Let us put first things first and begin our consideration of this subject by thinking of that name which is above every name. Then after considering the needs of the hour we will want to go back to that name and see how "My God shall supply all your need according to his riches in glory by Christ Jesus." Our closing thought must be how God has honored us by saving a very important place for each of us in his great program.

As I read this passage from Philippians in the Weymouth translation, please notice how it begins and ends with our responsibility, but how the name of our Lord Jesus is given all the glory and that it is God himself who inspires and empowers his servants.

Let the very spirit which was in Christ Jesus be in you also. From the beginning he had the nature of God. Yet he did not regard equality with God as something at which he should grasp. Nay, he stripped himself of his glory, and took on him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, he humbled himself and even stooped

to die; and that too a death on the cross. It is because of this also that God has so highly exalted him and has conferred on him the name which is supreme above every other name, in order that in the name of Jesus every knee should bow, of beings in the highest heavens, of those on the earth, and of those in the underworld, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my dearly-loved friends, as I have always found you obedient, labor earnestly with fear and trembling—not merely as though I were present with you, but much more now since I am absent from you—labor earnestly, I say, to make sure of your own salvation. For it is God himself whose power creates within you both the desire and the power to execute his gracious will.

Oh, that we who have named the name of Jesus Christ today might have more of that wonderful reverence that is brought up in the heart of Paul by the mere mention of that name. If it would have helped to fix your attention on that wonderful name I would have liked to have had it before you this evening in letters of gold. I wish we could all form the habit of using the complete name more often.

If we wish to honor the President of our great nation we will use his complete name and the title that rightfully goes with it. One introducing him to an audience would present him as President Franklin Delano Roosevelt. In much the same way Paul presents his Master. Read again our theme text, "That every tongue should confess that Jesus Christ is Lord." In the formal invocation that is at the beginning of each of the thirteen epistles that are known to have been written by Paul, he speaks of the Master as the Lord Jesus Christ. The parts of this name correspond to the parts of the name by which we would introduce our President.

Christ is the family name. It means the anointed or chosen One of God. It connects him with God and marks him as God's only begotten Son. Peter's words show clearly what the name Christ meant to him when he said, "Thou art the Christ the Son of the living God."

Jesus is his human name. It was given him at his birth and marks him as the Son of man. It means Savior and shows his relation to man. This meaning of the name Jesus is clearly stated in the words of the angel to Joseph, "Thou shalt call his name Jesus for he shall save his people from their sins."

Our Lord is the title which we assign to him when we receive him and the life he gives. It corresponds to the term President, which is the title we give to Mr. Roosevelt and thereby assign to him the authority he rightfully has over us because he is the properly elected head of our government.

"O the precious name of Jesus!
How it thrills our souls with joy,
When his loving arms receive us,
And his songs our tongues employ!

"Precious name, O how sweet!
Hope of earth and joy of Heaven."

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

What a contrast when we turn from that precious name to the conditions of this world. Of course the first word that comes to our minds in this connection is war. We think we know something of the horror of it. We are even beginning to feel the effects of the war in our daily lives, but suppose we lived in London or Cologne or Manila or even Tokyo. Then think of the utter uselessness of it all and at the same time how unavoidable it seems to be.

Even before the war there was contrast enough between the Precious Name and the crime greed and shallow living so prevalent in our country. The Lord Jesus Christ continually demonstrates that he himself is the remedy for all of these evils, and yet the educational system of our land leaves that name out entirely or else treats it as a relatively minor one in history and makes his service a seldom noticed side issue of campus life. I am inclined to believe that it is because of such a condition that God has allowed this war to come upon us. Let us pray the Father that we as a nation may soon learn our lesson and come back to him. There are a few encouraging signs that indicate that we may be beginning to learn the lesson.

Even in the church of the Lord Jesus Christ the need is very apparent. We sing "Onward Christian soldiers," and when our Captain musters his forces on Sabbath morning two thirds of the church pews are empty. We hear the marching orders, "Make disciples of all nations," and instead of bringing in our neighbors to help fill those empty

pews and possibly to become disciples we seem unconcerned when our own young people leave the church entirely when they reach a certain age. The prayer meeting is often spoken of as the powerhouse of the church, yet it usually is the most poorly attended meeting we have. All of these conditions in the church would be changed if we realized the power that is in the "name that is above every name." All of the needs of our land, yes, all of the needs of this war-torn world, may be met through that name. "My God shall supply all your need according to his riches in glory by Christ Jesus." Notice that in the Scripture lesson of the evening the significance of the name of the Lord Jesus is found in our accomplishment through the power of God. After magnifying the name of our Lord it says "therefore," showing that what follows is the result. "Therefore . . . labor earnestly . . . for it is God himself whose power creates within you both the desire . . . to execute his gracious will."

Even though the prayer meeting is the most poorly attended service of the church it is still our hope, for here we make contact with that power of God. Here we draw on the "riches in glory by Christ Jesus." Truly the prayer meeting group and that loyal band of young people in the Christian Endeavor society who stand by, even past that age at which so many drop out, are the ones who bring courage and hope to the pastor of the church.

How glad we may well be that our Lord is portrayed in the New Testament as a miracle working Christ. The supernatural power of evil working in the world today requires that in the Church there shall be a superhuman power to overcome the world. Thank God the Lord Jesus is "the same yesterday, today, and for ever." Our Scripture lesson states very clearly that the reason that name is so highly exalted is found in that "He humbled himself and became obedient unto death." It goes on to say, "Let this mind be in you which was also in Christ Jesus." The lack in the Church today is not in the Captain or in the equipment which he furnishes or in the store of available supplies, but in the willingness of Christians to humble themselves and give their lives for the cause of Christ. This cause is one that requires an "all out" effort. Surely the hope

for the world today in this time of war and its hope in that much talked of time of reconstruction after the war is in the name that is above every name. Indeed, "At the name of Jesus every knee should bow."

A REQUEST

Mr. Frank Jeffers of Racine, Wis., who distributes many tracts and Sabbath Recorders in his city, reports that he is ill, and asks that no more used Recorders be sent to him until "cold weather." Readers of the Recorder, please note our friend's request.

DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

Our "Seven Campaign," which ran for seven Sabbaths from Easter to communion on May 16, was, we feel, a success. Strangely enough the number of new members received followed the campaign numeral — seven. There is renewed interest and attendance on the part of several disinterested ones, and other results which it is impossible to measure. We were blessed by the presence and assistance of Don Phillips of Hartsville during the last two weeks of the campaign. His messages at the special services those two week-ends were earnest and heart searching, and his work with the pastor in calling was most acceptable and helpful. He and his wife, Jean, have a large place in the hearts of the Shiloh people.

Sabbath eve, May 15, Mrs. Mary Harris, a convert to the Sabbath, and five teen-age young people: Olive Crosier, Lorraine Rainear, Marian Probasco, Don Probasco, and Winfield Bonham, were baptized. These with Mrs. Esther Kraft, a dear eighty-six year old lady, a former Mennonite and a Sabbath convert looking for a church home, united with the church at the communion service Sabbath morning, the sixteenth. According to our custom, each was presented with our articles of faith, certificates of membership, and a Bible.

New Testaments are presented to each boy from Shiloh, whether a member of our church or not, who goes into the service. So far eleven Testaments have been sent out.

At our evening service on Friday night the pastor is giving a series of studies on Exodus, the "Book of Redemption," stressing the types of our salvation and Christian walk

found in the book. Various individuals and groups have charge of the devotional period each time.

Vacation Bible School was an uncertainty this year, due to tire and gasoline rationing. But in spite of the fact that we were unable to furnish transportation, there are eighty enrolled, almost two-thirds of the usual number. We feel that this enrollment is an indication of the popularity of the school, since all who come are furnishing their own means of conveyance. One load comes from Deerfield, five miles away. Pastor Osborn is assisted in the school by Miss Leona Hoffman, Mrs. Alice Moore, Mrs. Mary Davis, Miss Katherine Davis, Miss Hannah Mason, Miss Eleanore Scull, and Miss Harriet Cottrell who has charge of the music as well as teaching the intermediate class. Miss Elizabeth Lupton accompanies for the assembly period, and a leadership training class of eight high school girls spends half the morning assisting in the other classes and recreation period.

Pastor and Mrs. Osborn entertained the group of older people at the parsonage last Sabbath night. There were sixteen present. One was ninety-two, and three others were over eighty. Most of the rest were in their seventies.

Children's Day was celebrated June 20, with a program by the boys and girls during the Sabbath school hour.

Alfred, N. Y.

President Norwood was in Albany, Friday, June 19, to attend a conference of educators, college and university trustees, and State Education Department officials called by the Board of Regents to study problems confronting higher education in New York State. Charles P. Rogers, president of the Board of Trustees of Alfred University, and Ernest H. Perkins, a trustee, represented the board.

Rev. and Mrs. T. J. Van Horn of Daytona Beach, Fla., who have been visiting Mrs. Van Horn's sisters, Mrs. C. F. Randolph and Miss Marion Carpenter, for a few weeks, have gone to Canastota, De Ruyter, and Verona for a visit among their former parishioners.—Alfred Sun.

Verona, N. Y.

Pastor H. L. Polan attended the Ministers' Conference which was held in Alfred June 8-10.

The Young People's Social Club was entertained by Miss Marilyn Sholtz in the church parlors on the evening of June 13. An interesting program was given. A revised constitution was adopted and Raymond Sholtz was elected critic. Games followed the business session.

A variety shower was given the Misses Ada and Alta Dillman in the prettily decorated church parlors on the evening of June 20. They received many useful gifts. Their marriages will occur early in July.

The people of Verona are greatly pleased to know that Rev. and Mrs. T. J. Van Horn of Daytona Beach, Fla., are to spend some of the summer here. Mr. Van Horn was a former pastor of our church for seven years.

The Worth While Sabbath school class served the dinner for the alumni banquet of Verona High School Wednesday evening. Alva Warner was president of the Alumni Association, the past year.

The annual meeting of the Ladies' Benevolent Society was held at the home of Mr. and Mrs. T. S. Smith June 25. Officers were elected for the year. The treasurer's report showed we had taken in \$288 and paid out \$258, leaving a balance of \$30 in the treasury.

Correspondent.

Brookfield, N. Y.

Sabbath Rally Day was very appropriately observed in our church on May 16, by using the greater part of the program as given in the Recorder supplement. Pastor Crofoot preached a splendid sermon on the subject, "Our Rest in Christ." A good-sized congregation was present.

On the evening of May 17, our Church Night social committee invited the congregation to the parish house for a social time. About thirty were present including the new pastor and wife, Rev. and Mrs. E. H. Bottoms from Leonardsville, whom we were all glad to welcome to this locality. All enjoyed the contest of guessing names of our different churches from a given word or words, originated by Pastor Crofoot. A few very interesting remarks were given by Dr. and Mrs. E. E. Whitford, Mr. and Mrs. L. P. Curtis, and Mrs. Lina Brooks, who had recently returned from spending the winter in Florida, California, and Detroit respectively. The committee, Rev. and Mrs. Crofoot, Mr.

and Mrs. D. J. Frair, served sandwiches, cookies, and cocoa.

Correspondent.

Tyler, Tex.

Our aged brother, Rev. Andrew J. Williams, 616 E. Berta Street, writes that he is in good health and is able to continue his chair Bible talks; is still witnessing for the Sabbath, being a Sabbath-keeping Christian. He sends a dollar to keep the Sabbath Recorder coming to him. He would be glad to hear from any who might write.

Editor.

Men in Service

It is reported that Allison Smith, son of Mr. and Mrs. T. S. Smith of Verona, N. Y., who has been stationed at Fort Bragg, N. C., for the past thirteen months, has been transferred to Fort Sill, Okla., where he is taking a four months' course in motor mechanics.

Private Purcell H. Coalwell, son of Mr. and Mrs. William Coalwell of New Orleans, La., has been heard from in Australia, "having a swell time chasing kangaroos." His address is still, Private Purcell H. Coalwell, Co. 216, A.C.U.—A.P.O. 924, care of Postmaster, San Francisco, Calif.

Word has recently been reported that Allison Davis, son of Mr. and Mrs. Allen Davis of Milton, Wis., is now "somewhere" in India.

Cor. Sec'y (H.C.V.H.)

TWO FOUNDATION ROCKS

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matthew 7: 25.

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Ephesians 2: 20.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

In these days when the world is in turmoil, when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth," it is well to examine the foundations of our faith to see whether they will stand when "the powers of heaven shall be shaken." (Luke 21: 26.)

"Built upon the foundation of the apostles and prophets." The apostles were witnesses and heralds of the gospel of Jesus Christ—the faith of Jesus; the prophets were spiritual interpreters of the law—the commandments of God. These are the two foundation rocks, as named by the third angel in John's vision (Revelation 14: 12): "they that keep the commandments of God, and the faith of Jesus"; these are the ones who are classed as "saints," who will be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 36.)

"Here is the patience of the saints": the escape will not be from temptations, trials, or persecutions (2 Timothy 3: 12), but from the judgments of God against the ungodly. The fight with the devil is not over yet.

—The Bible Witness.

The world has yet to see what God can do with a man wholly surrendered to his will.

—Moody.

MARRIAGES

Barbur - Parker. — On Friday evening, June 12, 1942, at the Seventh Day Baptist church at Adams Center, were married, Miss Nellie Mae Parker of Watertown, to Mr. Elburtis W. Barbur of Black River, N. Y., Rev. Paul S. Burdick officiating.

Cuff - Churchward. — At the home of the bride's parents, Mr. and Mrs. Alton G. Churchward, in Chetek, Wis., Miss Althea Churchward and Dr. Walter B. Cuff of Wausau, Wis., were united in marriage on Sabbath day, June 20, 1942, at 4.30 p.m. Pastor Charles W. Thorngate of Dodge Center, Minn., officiated at the single ring ceremony.

Greene - Deyoe. — At the Berlin Seventh Day Baptist church on May 27, 1942, Mr. Erwin Greene and Miss Olive Deyoe were united in marriage, in the presence of relatives and a few friends, by Pastor Paul L. Maxson. Following the ceremony a reception was held at the parsonage. Their future address will be in Center Berlin.

Kenyon - Smith. — Miss Wilma Geraldine Smith of Elmira, N. Y., and Robert E. Kenyon of Hopkinton, R. I., were united in marriage at the home of Lyle Canfield, Nile, N. Y., June 13, 1942, by Pastor Everett T. Harris. The new home will be at 502 West Clinton St., Elmira, N. Y.

OBITUARY

Crandall. — Mary S. Crandall, daughter of E. Rogers and N. Celestia (Burdick) Crandall of Little Genesee, N. Y., was born August 6, 1850, and died at the home of her daughter, June 16, 1942.

She was united in marriage to Maxson A. Crandall, December 27, 1871, and came to Independence, N. Y. She is survived by three children: E. Rogers Crandall of Corning, N. Y.; Mrs. Celestia Clarke and Mrs. Grace Spicer of Independence; ten grandchildren and ten great-grandchildren.

In early life, she united with the First Genesee Seventh Day Baptist Church and after her marriage she joined the Independence Church, of which she has been a most faithful member.

Farewell services were conducted by her pastor, Rev. Walter L. Greene. Interment at Independence. W. L. G.

Marble. — Frances Nina, daughter of Harvey P. and Julia Ann Burdick Marble, was born in the town of De Ruyter, May 7, 1862, and died May 3, 1942.

In early life she was baptized and joined the De Ruyter Seventh Day Baptist Church. Her whole quiet and useful life was spent in the same town. For the past five years she has lived with her niece, Miss Anna Smith. She leaves one sister, Mrs. Emily Wells, and a large number of nephews, nieces, and other relatives and friends.

The funeral was conducted by Rev. Neal D. Mills. Burial was made in the Lincklaen Center cemetery. N. D. M.

Sanford. — Frank L., son of Chester L. and Dorcas Sanford, was born at Dodge Center, Minn., October 6, 1868, and died at his home in Wasioja, Minn., June 20, 1942.

He leaves to mourn his passing, two sisters: Mrs. Jennie Hovda, Clear Lake, Wis., and Mrs. Clara Maxson of Saskatchewan, Canada; and a brother, Oscar L. of Dodge Center. Mr. Sanford lived alone in his home and was a lover of music, taking part in singing over the radio from Rochester, Minn.

Farewell services were held at the Riverside Cemetery, Dodge Center, Pastor Charles W. Thorngate officiating. C. W. T.

Satterlee. — Mrs. Rosetta Greenman Satterlee slipped quietly away in her sleep on June 17, 1942, at the age of ninety years. She was a life-long member of the Seventh Day Baptist Church of Berlin, N. Y. She was born in Berlin, N. Y., March 12, 1852.

On May 18, 1898, she was married to Hampton Greene, who died on March 6, 1899. On August 27, 1900, she married Russel H. Satterlee, who died January 26, 1914.

She has been an invalid for the last three years, and yet she always saw the bright and cheerful side of life; she loved music and was a great admirer of flowers.

The farewell service was conducted by Doctor Whitehouse and her pastor. P. L. M.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., JULY 13, 1942

No. 2

THUS SAITH THE LORD

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness, in the earth: for in these things I delight, saith the Lord.

Jeremiah 9: 23, 24.

Contents

Editorials.—The Case of Minorities.—No Place for Hate.—Supporting Our Own Work.	18
Travel Rationing	19
Missions.—"Made All Things to All Men."—Recent News from Dr. Grace I. Crandall, Changtsun.—Movie Reel Still Available.—Missions As Viewed By a Young Man	20
Daily Meditations	21
Woman's Work.—Building the Home With Christ	23
"Treasures Old and New"	23
Young People's Work.—The Earth is the Lord's	24-26
Words of Appreciation	26
Children's Page.—More About Arkansas	27
Our Pulpit.—A Communion Sermon	28
Significant Letters	29
Dr. O. B. Whitford	30
Denominational "Hook-up"	30
Obituary	32