

"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

# The Sabbath Recorder

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## EDITORIALS

### "THE CASE FOR MINORITIES"

In democratic countries minorities achieve their greatest freedom. This has been one of the glories of our own country in spite of sporadic persecutions and injustices. We should look with concern on these lesser persecutions in our own country when we condemn the wholesale injustice and deaths visited upon minorities in other countries.

The value and importance of minorities are stressed in a recent article in the Saturday Evening Post by Wendell L. Wilkie, who points out that our success as a nation is not due to our having built great cities, big factories, and developed vast farming areas, but because we have developed, and "have tolerated and learned to use our diversities."

His "Case for Minorities" shows how the fifteen million newcomers to our shores were assimilated and how much of our prosperity we owe to their coming. New blood, new experiences, and new ideas have brought their blessing. To quote:

Here was a vast assembly of minority groups which have gone into the welding of the nation. We have created a strong nation because these new arrivals did not have the distractions, under our form of government, of continually opposing and battling one another, but entered as partners into the general upbuilding and consolidation. The height of our civilization, it seems to me, has been reached not by our assembly lines, our inventions, or any of our great factitious development, but by the ability of peoples of varying beliefs and of different racial extractions to live side by side here in the United States with mutual understanding, respect, and helpfulness.

If we want to see the opposite of this American system, we have merely to look at the military despotism of Hitler and the autocracy of Japan, and the fading dictatorship in Fascist Italy. The story of Germany for the last nine years has been one of racial and religious intolerance that provided a mask behind which a peace-professing dictator lured the people first to minority persecution, then to war. This intolerance gave the German nation the momentary strength of complete regimentation. Actually, it has undermined and weakened the social structure so that when the tide of war turns, collapse is likely to be sudden and complete.

It has always impressed me that, quite apart from any reasons of humanitarianism or justice or any sentiment regarding the protection of the weak by the strong, it is only common sense to safeguard jealously the rights of minorities. For minorities are rich assets of a democracy, assets which no totalitarian government can afford. Dictatorships must, of necessity, fear and suppress them. But within the tolerance of a democracy, minorities are the constant spring of new ideas, stimulating new thought and action, the constant source of new vigor.

To suppress minority thinking and minority expression would tend to freeze society and prevent progress. For the majority itself is stimulated by the existence of minority groups. The human mind requires contrary expressions against which to test itself.

The only way for America, whose birthday we have just celebrated, is the way of justice and liberty for all. Such freedoms carry dangers, but never should we forget that whenever we take away the liberty of those whom we fear, hate, or with whom we disagree, we are opening the door to loss of liberty for ourselves.

### NO PLACE FOR HATE

Jesus said, "But I say unto you, love your enemies." This seems like a hard thing to do, and one is sure it may be, naturally, im-

possible. Only by the grace and love of God and his cleansing Holy Spirit is this attitude of non-hatred achieved.

There is some strong language in the Bible against hatred that is indulged. The writer in First John states that "Whosoever hateth his brother is a murderer," and "if a man say, I love God, and hateth his brother, he is a liar." Such language, however strong, is justifiably used where sin is concerned. Hatred for one's fellow is so sinful that it is the same thing as murdering him and lying about one's own belief in God.

Many will refuse to admit anything sinful in the attitude of hatred toward aliens, refugees, Jews, Japanese, Negroes, and "inferior peoples." But see how such hatred and bigotry have led the Nazis to treat classes of people they hold as "inferior" to themselves. Murder has resulted, and man's greatest inhumanity to man.

We agree with one of our writers who declares: "When Christians denounce **hatred** as a sin with the same seriousness and fervor that they now denounce theft and drunkenness . . . we shall be bearing a truer witness to Christ than we do now. We shall also be converting men from hatred to love, the greatest abiding quality in all the world."

Certainly there is no place for hate in the Christian's life. When love does her perfect work there will be found no room for hatred.

### SUPPORTING OUR OWN WORK

We are encouraged by our good friend, the Christian Advocate, to urge upon Seventh Day Baptists the need of loyalty in giving to the support of our own agencies for carrying forward the work to which we are committed and for which we are responsible.

We are flooded these days with appeals in behalf of many and various worthy causes of relief and warfare. In spite of danger of helping selfish and unworthy causes, people are giving liberally, and in many cases till it hurts, in answer to many appeals. This is as it should be.

But we must not forget our own work, or neglect the support of our own workers. Failure here means defeat. "To ask for support of our own organizations," says our contemporary, "is neither narrow denominationalism nor bigoted sectarianism. It is only

an honest assumption of responsibility." That is a true word. If Seventh Day Baptists fail to support the work represented by the Denominational Budget, who will support it? If they do not, the work goes undone and the cause suffers. We have a duty and responsibility which we must care for and meet ourselves.

There is still time before the end of the Conference year to meet our Budget in full. In doing so we will be manifesting our love and loyalty for Christ. Let Seventh Day Baptists give to their own work.

### TRAVEL RATIONING

Too indiscriminately, we believe, has Joseph E. Eastman, director of defense transportation, limited conferences and conventions in his appeal for their deferment for duration of the war. No doubt there are bowling tournaments, carnivals, and back-slapping conventions that could well be eliminated for a time without serious loss to anyone. But peace conferences, biennial meetings of such organizations as the Federal Council of the Churches of Christ in America, and denominational conferences and associations are of an entirely different pattern. Our churches have no desire, we are sure, to interfere with governmental problems or to hamper transportation of men, equipment, and supplies by unnecessary travel by train or auto. They should not, however, be made "to prove that their assemblies are directly related to the morale-building phase of the war effort, as some are rumored to have done already, to establish the importance of their assemblies." The Christian Church is a morale-builder, but it can hardly state its function merely in such terms.

The Christian Church, as perhaps rarely before, is needed at this world crisis not only to hold itself steady, but to help stabilize the thinking and attitudes of all peoples on the highest possible plane. Who then dares underevaluate the true place and worth of annual conferences and conventions?

In the light of our own great needs as a people and of the contributions we can best make to the war-torn world, we trust that our own annual Conference, especially, will be held, and that as many representative people as possible will attend to its business.

## 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.

### "MADE ALL THINGS TO ALL MEN"

When Paul says, "I am made all things to all men," (1 Corinthians 9: 22), he does not mean that he was doing anything, committing any crime, to please men. He is saying that he changes his methods to meet the needs of those with whom he works, that he may bring to Christ as many as possible. In previous verses he says that he uses one method with the Jews, another with those who are "without law," and still another with those who are "weak," (lacking in moral strength and knowledge). He adopts the course which will appeal to different classes of people, that he may bring them to Christ. The Master followed the same method. Paul's speech on Mars' Hill illustrates this point. Instead of criticizing his audience for worshiping of idols, he calls their attention to their altars, and says, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

Missionaries, ministers, and all Christian workers will be wise if they adopt the same plan. A method that will be successful in approaching one person may be offensive with another. Some fifty years ago a minister had received a call to become the pastor of a certain church. He had never been to that church and he was to considerable expense to go there. After spending two or three weeks, he told the officers that he would accept the call provided they would turn the parsonage around, or trade it for another building nearby. That settled the question—they did not want him. They concluded that he could not, or would not, adapt himself to the ways of the community which were different from his. He was not willing to be made all things to all men, that he might win some.

Adapting our methods to those whom we would win is a vital point. It is not only important in personal work, but even more necessary in public messages. A sermon

that would have been quite acceptable in many congregations one hundred years past would not be acceptable today. As private workers, missionaries, and ministers we must not feel that a certain way of doing things is the only proper way, and we must not be so set that we cannot change our methods to suit the communities in which we live. We must study each case and be willing to meet its needs. Then can we say with Paul, "I am made all things to all men, that I might by all means save some." W. L. B.

### RECENT NEWS FROM DR. GRACE I. CRANDALL, CHANGTSUN

Many readers of the Sabbath Recorder are watching anxiously for news from our missionary, Dr. Grace I. Crandall. There is more than one reason for this. First of all, though she is in unoccupied China, it is uncertain these days what the war will do to any section of that unfortunate country. Another reason is that Doctor Crandall has been sick for several months and it is difficult to get information from any part of China.

June 24, Professor Lin B. and Mrs. Crandall received a radiogram dated June 20, and they kindly shared it with the rest of us. The radiogram read, "Yours and Bradford's air mails received October, December. No word since. Anna died March 24. I have been sick for six months with sprue, last three weeks improving. Esther is fine, doing good job. Try sending air mail letter. Love, Grace Crandall, Changtsun.

Professor Lin B. Crandall is a brother of Doctor Crandall, and for many years has been a professor in Storrs College (Storrs, Conn.). All rejoice with Mr. and Mrs. Crandall to learn that Doctor Crandall is improving, and are grateful to them for promptly sharing the good news with the rest of us. W. L. B.

### MOVIE REEL STILL AVAILABLE

Last fall, announcement was made in the Missions Department that "Through the efforts of Mrs. George Thorngate, a movie reel of our schools in Shanghai is available. . . . They have been prepared with the hope that churches would use them." Several churches have used them and have

found them interesting and helpful. They are still available, and can be secured by addressing Secretary William L. Burdick, Ashaway, R. I. W. L. B.

### MISSIONS AS VIEWED BY A YOUNG MAN

(Summary of talk by Rev. T. R. Sutton, pastor of New Market, N. J., given at Eastern Association)

To give a complete coverage of this topic I would need more than ten minutes. This subject is at the very heart of the Christian program and its message. It is why I am in the ministry—for missions is the purpose of the Christian Church and the duty of every Christian, whether it is to some far away land or in our own community.

Three questions come to mind when I think of missions. The first is, What is missions? As we read Matthew 28: 19 and 20 we find these statements: go, teach, baptize, teach, and then the promise, "Lo, I am with you." Jesus said go. It is not just for his disciples—it is a command to all who would follow him. Go into the world—not just a limited place, but into all the world. Then we are to teach—teach the message he taught concerning human living — but also teach him, the Son of God, as the Savior and Lord of all who through belief on him accept him thus. Then baptize those who have thus believed and accepted him. Not all can administer this, but each can be instrumental in leading people into the desire for it. After baptism we are to continue teaching, for the believer should always learn that he may grow in this new life he has found. Having done these things, we find that the promise of Jesus is true as he said, "Lo, I am with you always."

The second question which comes to mind is, How are we to go in our task of missions? An answer to this is found in Acts 1: 8. We are to begin at Jerusalem—right at home in our own communities where every Christian can have direct part. Then out into Judaea—into one's own nation where the gospel must be preached. And then into the "uttermost part of the earth"—out into lands far from our own. The mission task has no limits, and even though most Christians cannot actually go out as missionaries, they can give that others may go. But let us not forget Jerusalem—right where we are—where we can and should be trying to lead people into the acceptance of Christ as

Savior and follow him as Lord of their lives. Let us also remember our own worlds, beginning in our own lives and families.

The third question is, Why missions? Again we turn to the Bible and among many passages let us take two outstanding passages: John 3: 16 and 2 Timothy 1: 12. Why missions? In the first place, because something has happened to us we know that some Divine influence has made things different in our lives; because of the love of God we have found salvation in Jesus Christ. In the second place, because of this inner experience we want to tell it to others—our hearts burn within us. The one who has not had this experience, of course, cannot be much interested in missions. Then again, the Christian may even be indifferent to missions, either because he is compromising too much with the world or because he has been brought up under such fine Christian influence that he has not realized the significance of his salvation as fully as the one who has lived in extreme wickedness. Yet this need not be, for the Christian brought up in the best of influence can sense his salvation as much as the other person. One of the best ways to develop this realization is by doing personal work—by becoming vitally concerned with the soul welfare of someone lost in sin.

Therefore missions is the responsibility and opportunity of every Christian—it is your task and my task. We should not be content in the fact that we are saved, but also should desire to be a true disciple in following him and obeying his command, that other lost souls may be brought to him. Missions is a personal responsibility. We must keep on giving our gifts, that others may go out into the world, but we need also to do our part through personal influence wherever God places us.

### DAILY MEDITATIONS

(Prepared by Rex Zwiebel, Alfred, N. Y.)

#### Sunday, July 19

The heavens declare the glory of God; and the firmament showeth his handiwork. Psalms 19: 1.

Words are not able to describe the Christian's love of nature: the stars, the flowers, the hills, the oceans. The wonders of these manifestations create intense emotional activity.

The sun with royal splendor  
Goes forth to chant thy praise,  
And moonbeams soft and tender  
Their gentler anthem raise;  
O'er every tribe and nation  
The music strange is poured;  
The song of all creation  
To thee, creation's Lord.

—Thos. R. Birks.

Pray for renewed interest in the Sabbath Recorder.

### Monday, July 20

And having food and raiment, let us be there with content. 1 Timothy 6: 8.

Keep your heart free from hate, your mind from worry. Live simply; expect little; give much; sing often; pray always. Fill your life with love; scatter sunshine. Forget self. Think of others. Do as you would be done by. These are the tried links in contentment's golden chain.

—McLeod.

Pray for personal peace and contentment.

### Tuesday, July 21

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Romans 14: 17.

If at any time you wish to put your faith in force and personal power to gain your ends, read what Napoleon said: "Alexander, Caesar, Charlemagne, and I founded empires on force and they perished. Jesus of Nazareth, alone, a crucified Jew, founded his kingdom on love, and at this hour millions of men would die for him."

Pray that our soldier boys will come back and again enter into the kingdom of love.

### Wednesday, July 22

He shall feed his flocks like a shepherd. . . . Isaiah 40: 11.

Jesus performs all the offices of a tender and faithful shepherd toward his people, carrying himself with great wisdom and condescension and compassion to every one of them, according to their several capacities and infirmities. He feeds them by his word, Spirit, grace, fullness, redemption, ordinances, and providences.

Pray for those who are devoting their full time to Christian work.

### Thursday, July 23

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Ephesians 3: 19.

As a strip of golden seaweed  
Or a splinter of driftwood  
Sliding over moving hills of water,  
Lost in a vastness of ocean,  
As a star in the deepest caverns of the sky—  
So am I lost  
In the immensity of thy love, O God,  
In whom the ocean is lost  
And the stars and all space.

—Edith Lovejoy Pierce.

Pray for the work of the Women's Board.

### Friday, July 24

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 1 Timothy 2: 8.

Many stories of hardship are coming from our military forces. Prayer is sometimes recognized as a vital factor in the saving of men's lives when all else has failed. Three aviators were forced down in mid-Pacific. After six or seven days of drifting in a life boat, all were sick and almost ready to give up. One suggested that they pray. They prayed the prayer of the lost, and twenty-seven days later they were safely landed on a friendly shore.

Pray for the chaplains in the armies of the world.

### Sabbath, July 25

Holy, holy, holy, is the Lord of hosts, his majestic splendor fills the whole earth! Isaiah 6: 3 (Moffatt).

Open the window of our spirits, and fill us full of light; open wide the door of our hearts, that we may receive and entertain thee with all our powers of adoration and love.

We've seen thy glory like a mantle spread  
O'er hill and dale in saffron flame and red;  
But in the eyes of men, redeemed and free,  
A splendor greater yet, while serving thee.

Pray for our missionary society.

### SABBATH SCHOOL LESSON FOR JULY 25, 1942

Noah: God's Covenant With Mankind. Scripture—Genesis, Chapters 6-9.

Golden Text—Genesis 9: 15.

## WOMAN'S WORK

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

### BUILDING THE HOME WITH CHRIST

"Building the Home With Christ" is the title of an eight-page pamphlet written by Mrs. W. S. Abernethy. We would recommend its use by young parents especially.

In her discussion of the meaning "home" the author quotes a fable by Laura Richards, entitled "Home":

One evening the Christ Child returns to earth, where he wanders from place to place. The birds and the foxes peep from their nests and holes to ask him where he is going. He always answers, "I am seeking something but I cannot well tell what." He looks into the door of a cathedral, a monastery, listens to music, sees priests offering incense, sees beautiful pictures and rich carvings of a Man upon a Cross, but turns away disappointed saying, "This I have known but it is not what I am seeking." Finally, when the hour is late and he is cold and weary, he looks through the door of a little cottage, slightly ajar, and sees a young mother sitting in front of a hearth-fire singing to a child upon her lap and another at her knee. As she leans to stir the embers she sees the Child in the doorway and calls him to come in and warm his little cold feet and hands and drink warm milk from her baby's cup. He enters the little cottage and says, "Oh, Mother Mary, now I know! I was seeking where to lay my head."

Mrs. Abernethy sets forth four goals for parents in rearing their children in the Christian way of life:

1. **The child's prayer life.** From the time he is able to talk the child should be taught one or more simple prayers which are as much a part of the bed-time ritual as the mother's goodnight kiss. As soon as possible the child should be let to express his own petitions and thanksgivings. Many delightful books of prayers are available for all ages, which are helpful in widening the scope of his prayer life. Children may come naturally, too, into having a part in grace at the table and in some form of family worship.

2. **A knowledge of the Bible** is invaluable to character development. In early years this is gained largely through stories best suited to his age and development. These may be used helpfully as Sunday afternoon occupation. Great passages from the Bible should be memorized. These become anchors in future deep experiences. Simple

dramatizations of Bible stories are a most effective method of acquainting children with a knowledge of the Scriptures.

3. **Regular church and Sunday school attendance.** At a suitable age this should become a part of the child's religious training and un failing habit, for "as the twig is bent the tree is inclined." Later when revolt against the established order comes—as it often does—then the value of habit will help the parent as he patiently, wisely, and sympathetically deals with these times of emotional upheaval.

4. **Definitely planned expressional activities** are valuable in impressing the character ideals and religious truths taught in home and church, such as regular and systematic giving; opportunities to share with the underprivileged; participation in missionary projects and in the program of the church.

"Once a tiny child in his mother's arms said of an approaching figure, 'Man, man!' but as the form drew nearer he cried joyfully, 'Daddy! Daddy!' Thus should the child in the Christian home come to say of that matchless figure, moving across his story book and Bible, not only 'God, Christ,' but with awakened and surrendered heart, 'My Father, My Savior.'" —Published by The American Baptist Home Mission Society, 212 Fifth Avenue, New York, N. Y.

### "TREASURES OLD AND NEW"

(A book review, by Albert N. Rogers)

CHRISTIAN WORSHIP, a hymnal, the Judson Press, Philadelphia, 1941.

Make a note of the above title if your church is needing new hymnals. It will give satisfaction in more Seventh Day Baptist churches than any book which has come to this writer's attention in recent years.

The publication of this hymnal is something of an event since it is planned and presented jointly by the Northern Baptist Convention and the Disciples of Christ. The music editor is B. Fred Wise of Chicago, whose solo appearances with the Milton Choral Union are still a thrilling memory to me after more than a decade.

When a new hymnal appears we thumb it through eagerly for new lyrics and tunes, and CHRISTIAN WORSHIP does not disappoint us. The work of our contemporaries, Percy Dearmer, John Oxenham, Harry

Emerson Fosdick, Earl Marlatt, Edwin McNeill Poteat, Allen Eastman Cross, S. Ralph Harlow, Thomas Curtis Clark, Margaret Sangster, and James Gordon Gilkey — to name but a few — are there in rich measure. Two hymns are set to the popular FINLANDIA. One good new hymn will be appreciated as coming from the pens of the minister and organist of a church in Plainfield, N. J., well known to our friends there. ("Men and Children Everywhere," Moment-Lockwood.)

Editors of hymnals these days do well to include a few selections from the dim or forgotten past, and this book has works from the Genevan Psalter, from Praetorius, from the seventeenth and eighteenth century German composers, and three pieces from the Seventh Day Baptist Stennetts.

The missionary genius of the Church receives some new expression, which it has been sorely needing, in five new or nearly new hymns including Vachel Lindsay's imaginative song about the "endless line of splendor." There are four good hymns on the subject of the Christian home and a short section for travelers which appropriately includes the "Navy Chant," now becoming familiar to some of our men in the service. The leader of worship can find ample resources to satisfy the craving to "sing unto the Lord a new song."

The familiar, well-loved, and classic hymns are not left out. In fact the purist would prefer that some which are included had been left out. The gospel song influence is still seen, but this may serve to make the more lasting values of the book available to those who would want a "Sabbath school book" if it were not so. On the whole the standard of selection is not as high as in, for example, the NEW CHURCH HYMNAL (Appleton-Century) which I have recommended to some of our churches. It is better than the average, however, and will meet the needs of more of our churches.

Service music and responses are well supplied and services will be more beautiful where this hymnal finds a place. Most of this work is from living writers and thus escapes the well-known prejudice against the chants of an earlier day.

One could wish there were litanies and unison prayers for use by the worshiping congregation, but this was probably made

impossible by the nature of the constituency to be served. Baptists and Disciples, like Seventh Day Baptists, are not agreed upon a philosophy of worship and they shy away from anything like a liturgy. The Scriptures suggested for baptism and the Lord's Supper would have been much more useful with rubrics. The Responsive Readings mark a long step forward, however. They are of good length, selected from both Old and New Testaments, and equal in number to the weeks of the year. That the congregation often reads to itself rather than addressing God is not peculiar to this hymnal alone. Unfortunately the Scripture selections are not indexed.

There is one continuous numbering throughout the book, for which one is grateful. Indexes include listings of the responses, and hymns for children. The book is green.

## YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

### THE EARTH IS THE LORD'S

(Sermon by David Clarke of Alfred, N. Y.)

Perhaps the biggest dream and the most demanding idea on our spirits and minds today is the kingdom of God. In some form all of us are thinking of the more perfect organization of the world and of our particular place in it in these swift-moving hours of international revolution. And as Christians our vision goes far enough at times to see our place in a new earth where the kingdom in our hearts becomes the kingdom of our hands. Christ said, "The kingdom of God is within you" (Luke 17: 21), and he meant that God had given us hands that would seek the good that he put in our hearts.

Our Savior and our Guide left many parables of the coming of God's kingdom firmly fixed in the minds of those who knew him. This parable (Mark 12: 1-11) of the unworthy stewards of a vineyard shows the same intimacy with the problems of life of his people, and the same ability to make living truths out of the simple lessons we learn in our daily round. It is to me a parable which speaks to us of our relation to the world through Christ and the Church. It is in the interest of thinking over our place as stewards of the twentieth century world

—of our twentieth century homes, our jobs, our farms, and our friendships — that I speak of this parable of Jesus.

Jesus Christ is God's only Son, and is constantly coming to us to ask the first fruits of our stewardship of God's creation—for Jesus was not killed by the ungrateful stewards of that first century of the Years of Our Lord. His Father still sends his Son, who calls for our love and service in all our activities. The world has been given us for stewardship as the earliest accounts in Genesis show, but God did not make man Lord of all creation without seeing that the fruits of labor must be shared. He gave us the loving heart, the grateful mind, and the strong hand, knowing that some day these three would find their rightful place in serving others. God will always demand through his Son who lived peaceably among us that we give him the first fruits of our labor—love. In our small way, we all know the love that prompts us to labor over a small garden row of peas or beets, or even to leave our row of vegetables and sweat over a row of zinnias. God certainly does not want the crops we plant and cultivate—the burnt offerings of Abraham. He wants the first fruits of the spirit of which Paul spoke—two kinds of love which Jesus put as the first two commandments—and that is all. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might.

Jesus Christ, the Son of God whom the world has seen, lives as the servant in whose name all of God's servants come to ask their portion. The first fruits are the fruits of the spirit—love (Galatians 5: 22). That is primarily why the Christian Church lives among us as an institution which makes a spiritual demand of us. First of all, it demands our love for God through a life of brotherhood, and second, it seeks to help us in our stewardship of those things which God has given us. No church, as God's servant, will demand our money, but will demand only that we love both God and man through our use of money. Jesus lives, I say, as the servant in whose name God's other servants ask the first fruits of our stewardship.

First of all, Christ showed in this parable that God had to send his Son to get his share of the cultivation of the vineyard. To

those who were challenging his authority to speak of God and do marvelous things in his name, who resented his cleansing the temple—house of prayer—of the money-making den they made it, and who would do him violence, Christ spoke with that depth of righteous indignation that was characteristic of him when God was defied. He told them of their failure to learn the lesson of their ancestors who had rejected the prophets. By painting the people to whom the prophets came as greedy, treacherous, and ungrateful tenants, Jesus made the high priests and scribes and elders squirm in their own plotting sinfulness—"For they knew that he had spoken the parable against them." Their failure to accept the demands of the prophets—servants of God—became even blacker and more repugnant when they refused the Son of their benevolent Landlord.

How many times have we wished that the lessons of history could be brought into some few basic principles by which we could view our problems, and consider new moves. Charles Beard put the world's history in four short sentences which you probably know: First, "Whom the gods would destroy they first make mad with power." Second, "The mills of the gods grind slowly." Third, "The bee fertilizes the flower it robs." Fourth, "You can see the stars when it is dark enough."

Christ has caught in our parable of the ungrateful stewards all the personal elements of the same kind of rhythmic change in history. All leaders of mankind come with some truth which they serve; and Jesus is the only man who remains throughout history as a perpetual guide in our stewardship of God's world.

God had sent his Son, knowing that he would find respect among some of the vine-dressers. Are we able to give the first fruits of the spirit when Christ comes? Christ will never die as God's servant seeking to bring man into right relations with God and man. We have the whole world, all of God's good vineyard, to be thankful for, and far above all that, we have Christ to be thankful for. Can we show it in our stewardship of the world's society and physical resources? That is our problem as individuals and as a nation.

Constantly Christ will help us serve man in loving sons of God. His spirit can never

be so blackly sinned against as by his rejection on Calvary. His spirit lives in every individual to help us judge our service to God. Even our generation, so engrossed in warfare, would not fail to reverence one who would live so perfectly among us in a sinful world. But Christ still seeks more complete allegiance to God's first two great commandments. The vineyard of God has been given to us by physical inheritance, and if we reverence Christ in our dealing with all men, he will cause us to render God's portion automatically.

The vineyard is ours to keep—tenant and landlord. Christ said God would give the vineyard out to others, and we in our native goodness are given an opportunity to render a prosperous vineyard. Christ has brought us a long way from the use of gold to make images of the golden calf and of Baal. We have found decaying teeth that need the service of a durable and handsome metal. At least we do not worship the gold filling in our tooth.

We say in the Lord's Prayer, "Give us this day our daily bread." Albert Palmer has said that no Christian could say that prayer without asking for bread for his fellow men, not for self alone. We could not freely take our own supply of bread and deprive our neighbors of their supply by keeping them in poverty. We would seek a way to help the starving before our daily bread would be palatable.

A few years ago, a farmer lost his stored crops and some of his stock by fire. We college students who had rushed to see the fire and do our heroic bit in fighting it, found our whole lives enriched and fed by what some of our leaders organized us to do. It was our privilege to join together and send well over \$200 to the stricken family, to alleviate their wants. We had profited from our stewardship of a small contribution each. The profit was thankful and peaceful hearts, and a closer appreciation of each other.

Over the radio it was said, last week, that the world is ours for stewardship and not for ownership. The Psalmist put it this way: The earth is the Lord's and the fulness thereof; the world and they that dwell therein. Let us be thankful for the wonderful vineyard which we have been given to work, and then let us be faithful servants

of the Master, doing our work in the church which stands as the guide for those who would render their debt to God through Christ.

### WORDS OF APPRECIATION

Dear Editor:

In the Sabbath Recorder of May 18, I was interested to see the names of the men in service; yet more interested to know that the Tract Society has been writing to them. I feel that this is one of the links which will help to hold them to the faith and the Sabbath we all love.

We have a boy in the service and I should like very much for him to receive a letter or tract from you. I was very interested in the article, "The Christian Mission Held at Fort Bragg." Eugene has written about the army chaplains and their work. His last letter said he enjoyed the service held out in the open by their chaplain on their last three-day hike. The chaplain always goes with the division.

—From a New York State mother.

The Sabbath Recorder:

One more name, Stanton K. Tillman, would have made the third column even with the other two on the front page of the Recorder (May 18).

I am enclosing pay for the Sabbath stamps (received in L.S.K. letter). Would order more but scarcely write any one who is not already keeping the Sabbath.

—From a West Virginia mother.

Dear Pastor (Corresponding Secretary):

Your letter came the other day and I have just found time to answer it. I enjoyed your letter very much. Since I have been in the service I have never seen a Seventh Day Baptist chaplain. I sure wish there were one. When I was home on my two furloughs I went to my Seventh Day Baptist church. I surely enjoyed going. . . . When I get back home I shall make up for what I didn't go in the army.

The Hawaiian Islands are sure pretty and nice. But I will be glad when this war is over and I can get back to the good old states and go back to church again.

There is a lot of evil here, drinking and a lot of other things that should not be going on. I don't like it. . . . Thanks very much for the booklet you sent me. I hope to hear from you right away. May the Lord bless you.

Yours truly,

—From a young man in Hawaii.

### CHILDREN'S PAGE

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

Dear Recorder Children:

I'm just wondering where those letters are that I was expecting this week. Are you expecting to write them soon; are they written and will they get in the mail this week; or are they on the way to Andover? At any rate, when I get ready to write next week I'm hoping to have at least two fine letters to answer. I'm trying to write this afternoon with little two-year-old Gretchen on my lap, and ten little fingers would like to punch the typewriter keys, too. So you can guess I am having a busy time. Joyce and Gretchen are staying with us while their mamma and daddy are taking a short vacation in Buffalo. That makes me think of the time we took our two little boys to a football game at Alfred, between the Buffalo and Alfred teams. One little boy asked, when the game was half over, "Where are the buffaloes, Mamma? I don't see even one."

But even if there are no children's letters we have an interesting letter from our good friend, Mrs. Lois Fay Powell, which I am sure you will enjoy reading. She must have guessed there would be no children's letters this week. So I'll say good-bye for this time.

Very sincerely yours,

Mizpah S. Greene.

Andover, N. Y.

### More About Arkansas

When we were in Arkansas that winter of 1940-41, we lived so quietly that sometimes little things turned out to be adventures; for we were newly come to that country, and things became adventures to us that were the "same old story" to the people who lived there all the time: for instance—when we became club-footed all of a sudden.

There was quite a shower of rain, and when it cleared away we thought it would be nice to take a walk to the post office for our mail; so we started. We did not see any other people out walking and we soon found out why; for the mud was just nice and soft but not deep, and it stuck to our rubbers a little, then some more stuck to that, and some more to that, and when we tried to stamp it off, some more stuck on somehow, till our feet felt—O hum!

But we managed to drag down to the post office and then back to the house. The time it took and the way we felt gave us a little of the good sense the people who live there have; so we became creatures—not with club feet permanently—but like the rest of the wise dwellers in that country, who don't go out walking for the fun of it, till quite a while after a rain.

It paid to have our eyes open, for there are some things we northerners can't do, which southerners can, like raising rice, sugar cane, cotton, and sweet potatoes; so if we just watched them, even without asking questions, for that would show our ignorance, there was a lot we could learn; and having learned how to avoid becoming club-footed, we enjoyed those walks to the post office, meeting people on the way, and seeing the birds and other denizens of the country.

After awhile I discovered that Polly Wog and Tad Pole lived there, close by, where I saw them every day for awhile. I cannot truly say I "met" them, for the small stream of water where they lived and traveled flowed down from the prettiest little lake around there, towards and under a small bridge over which we had to go; and Polly Wog and Tad Pole never stopped to look or speak to me when I came along, for they were always busily going up stream, they and more brothers and sisters than I could count; I wondered at the hurry they seemed to be in, but I did not ask them any questions, but I watched them every day when I went by, and they were always going up stream. After several days the answer to the question, "Why are they always going up?" seemed to dawn on me. There was that pretty green lake above them, with grass all neatly kept and trees partly shading it; and instinct seemed to tell them the best thing for them to do was to swim up out of the muck and morasses down where

they had been; for certainly there was nothing very nice about that lowland. And I judged that every one of them was headed up for that better country, which anyone would tell you was the most attractive place in sight to live in.

Part of that puzzle was: How did Polly Wog and Tad Pole and all their brothers, sisters, and cousins know that nice place to live in was there? Of course I could see them and the pretty lake where they were going and the crowded place they had come from; but how did they know enough to go to that better place? They—less than a thousandth part as large as I, down in that water, with a bank as high as my head hiding the lake: how did they know about bettering themselves? Well, I cannot answer this anyway without too much guessing, and your guess is as good as mine. But there is no guessing about this: I certainly went along about my work with a better idea of heaven and how to get there than I had before.

If it was a good spirit in the tiny hearted Polly and Tad Pole and the rest, and if their parents, too, spoke good advice to them about a better, higher life, and if they knew about it that way, it is the best guess I could make to explain it; for the same God made them and made me. And if little creatures like that could head up to better things as fast as they could make it, not turning aside to anything, even when they could not see all the beauty of that better place—why couldn't I.

L. F. P.

## OUR PULPIT

### A COMMUNION SERMON

By Rev. E. A. Witter

Scripture lesson—1 Corinthians 10: 1-4, 13-17; 11: 23-32.

Text—1 Corinthians 10: 16.

Jesus gave no name to the memorable supper in the upper room where he and the disciples ate their last meal together. But Paul found a name, and hallowed it, as it is revealed in our text.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Let us define the word, "communion." Its primary meaning is fellowship; mutual converse between two or more persons. As we sit together here today it implies a fellowshiping together with one another and with Christ our Savior. It really means more than communing together respecting the religion in which we believe, or the faith that is ours in the Christ who died that we might have life.

In truth, the communion service should be a time when the communicants sit in quiet meditation with a common faith in Christ who is in our midst, the Savior of men. Christ said, "As oft as ye eat this bread and drink this cup, ye do it in remembrance of me."

How blessedly sweet and soul inspiring is such a season of fellowship, one with another, in the presence of him "who bore our sins in his own body on the cross," who died, the just for the unjust, who died upon the cross that we might live the life of the redeemed.

Someone has said, "The supreme experiences of life are always communion. Labor is communion in the day's task; duty is communion in righteous effort; friendship is communion in speech and thought; memory is communion with the vanished that never vanishes; love is perfect communion." This is expressive of the communion we can have with one another and the world about us.

But there is a higher, a more perfect communion with which we should be acquainted today. "Christian communion is a sharing beyond words with a love divine which stoops to share, a tie which binds time and humanity together, a nearness in joy and sorrow, a participation in the very travel of redemption," for communion, Christian communion, is complete in the cross. In due time Christ died for the ungodly. "God commendeth his love for us, in that, while we were yet sinners, Christ died for us." Can we estimate too highly that death? What a theme for meditation. "Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down

at the right hand of the throne of God." God's love for humanity was so great and his interest in restoring the lost and sinning race to himself as a company of home coming children so strong, he gave his only, his well beloved Son as a ransom for his erring children. Because of God's love for us and the sacrifice Christ made for us, there should be in our hearts an outreaching love for them, and a joyful responding to the call to be kindly affectioned one toward another, patiently bearing one another's burdens in the spirit of Christ our unfailing Friend and loving Savior.

The memory of Christ and what he suffered for erring man should lead us to take a share in the sad and searching experiences of the world and reach out to them with sympathetic and personal sacrifice, that we together may glorify God through our remembrance of Christ and our devotion to him.

In that last supper there blossomed forth a flower of divine love and compassion for the encouragement of all redeemed men when Christ gave the disciples the bread and the wine and bade them to remember each time they used these emblems that they represented his body and blood broken and spilled for them. Beloved, let us examine ourselves as we come to the table of the Lord, that we may feel the uplift of his presence as we commune with him and one with another.

### SIGNIFICANT LETTERS

My dear Mr. Van Horn:

Another Recorder has arrived. . . . I especially liked "Youth and the Sabbath," in the June twenty-second number.

There is a tendency (and I have heard it from all sides) of carelessness in Sabbath keeping among professed Sabbath keepers, both adult and young people, and I am enclosing a clipping from the Stanberry, Mo., Bible Advocate, wondering whether you would care to print it whole or in part in the Recorder.

In these days of "all out for war," to those who are not thoroughly grounded in the reason for Sabbath observance there is the temptation to take advantage of the high pay offered in defense work, even though it means desecrating the Sabbath.

In my opinion they do a great disservice to themselves, to fellow Sabbath keepers, and to the Sabbath cause. To themselves—because they know not when their souls may be required of them and they can carry nothing with them; whereas "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To other Sabbath keepers—who, perhaps, weak in faith, not keeping in mind the world to come, are tempted to do likewise, especially when Sabbath workers seemingly suffer no loss of prestige among fellow members. To the Sabbath cause—because if a professed Sabbath keeper thinks so little of the Sabbath as to be gainfully employed on that day of which God has said, "in it thou shalt not do any work," how can a first day keeper be led to the keeping of the Sabbath? Wouldn't he say, "Why don't you practice what you preach?"

It may be that some of those who work on the Sabbath think because in their mind this is a righteous war, that they will be blameless even though desecrating the Sabbath; but Samuel said to Saul, 1 Samuel 15: 22, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?"

My feeling is that work on the Sabbath may imperil rather than further the bringing of victory. It may even be that this war is God's judgment on the Christian world for profaning his Sabbath and setting up one of their own. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Who knoweth, to paraphrase Esther 4: 14, whether the Seventh Day Baptists are come into being for such a time as this? It is certain that Sunday-keeping nations have not been very successful so far.

Yours sincerely, with gratitude for all favors,

Pearl W. Lamson.

Raynham Center, Mass.

### A Letter Regarding Conference

At the annual meeting of the North Loup Seventh Day Baptist Church, which was held today, June 28, a discussion of the shortage of tires, gasoline rationing, the general condition of the world, and the financial status of the denomination resulted in the passing of the following motion:

"Moved that it is the concensus of this church that Conference should be postponed for one year, and that the president of Conference and the Recorder be so notified."

Yours for whatever seems best,  
Mrs. R. O. Babcock, Clerk.  
Scotia, Neb.

#### Of Foreign Matters

Word has been received in this country of the safe arrival in London of Mr. John Foster Dulles, chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, and Dr. Walter W. Van Kirk, secretary of the Commission.

Mr. Dulles and Doctor Van Kirk were invited to visit England by the British Council of Churches, of which the Archbishop of Canterbury is chairman. While in London Mr. Dulles and Doctor Van Kirk will confer with British church leaders concerning matters of mutual interest in the area of post-war reconstruction. It is expected that the American churchmen will visit many of the principal cities of the British Isles for a series of conferences and personal interviews.

The British churches have set up a Commission of the Churches for International Friendship and Social Responsibility which parallels, in many respects, the Federal Council's Commission to Study the Bases of a Just and Durable Peace. The Archbishop of Canterbury is chairman of this Commission and Dr. Archie Craig, of Scotland, is the secretary. It is under the auspices of this commission that the post-war planning being done by the churches in Great Britain is carried out.

It is expected that Mr. Dulles and Doctor Van Kirk will remain in England for about a month.

#### DR. O. B. WHITFORD

Otis Benjamin, second son of Abert and Ella Edwards Whitford, was born in Leonardsville, N. Y., October 19, 1874, and passed away at his home in Plainfield, N. J., June 20, 1942.

At an early age he joined the First Brookfield Seventh Day Baptist Church, Leonardsville, N. Y. November 22, 1902, he united with the Plainfield Seventh Day Baptist Church of Christ. He has been an active

member and loyal supporter of the church, serving in various offices and on many committees through the years. He has been a member of its Board of Trustees since April 1, 1934. He also has been a member of the Board of Trustees of the American Sabbath Tract Society since 1911, and a trustee of the Seventh Day Baptist Memorial Fund since October 12, 1930.

In 1901, he received the D.D.S. degree from the University of Buffalo. Doctor Whitford's forty-two years as a practicing dentist have been spent in Plainfield where he has become widely known.

Doctor Whitford took an active part in civic, educational, and business affairs, having served the interests of the city and community in many capacities. He was instrumental in helping a number of business and professional people to establish themselves in honorable and successful careers. He was a charter member of the Plainfield Rotary Club, having served as its president, and held a perfect attendance recorder of twenty-one years. For many years Doctor Whitford was treasurer of the Plainfield Y.M.C.A. and at the time of his passing was a member of its Board of Directors.

On September 9, 1901, he was married to Miss Mabel Mae Crandall of Leonardsville, N. Y. Besides his widow, there survive one son, Harold C. of New York City; three daughters, the Misses Helen, Janet, and Mary, of Plainfield; one sister, Miss Lucy H. of Plainfield; three brothers, Ernest C. and Paul A. of Plainfield; and Dr. Edwin of Westerly, R. I.; other relatives and a wide circle of friends.

Memorial services were conducted June 23, 1942, by Dean Ahva J. C. Bond of Alfred, N. Y., assisted by Pastor Hurley S. Warren. Interment was in Hillside Cemetery  
H. S. W.

#### DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

Alton Wheeler, a student in the School of Theology, has accepted the pastorate of the Nile and Richburg Seventh Day Baptist churches. Mr. Wheeler will go to Nile for the summer and live in the parsonage, while Mrs. Wheeler will continue her work in Rogers Machine Works for the present. During the school year Mr. Wheeler will serve the churches week-ends, continuing his

studies until January, when he will complete his course.—Alfred Sun.

Westerly, R. I.

Mrs. W. Bradley Markolf, daughter of Rev. and Mrs. Harold R. Crandall, terminated her services yesterday as organist and choir director of the Pawcatuck Seventh Day Baptist Church, as she is soon to move to Putnam, Conn., where her husband has been transferred by the Montgomery-Ward Co. Mrs. Markolf has been director of music at the church for the past eight years. She is a graduate of Salem College, Salem, W. Va., and a graduate of music at Cornell University.

At the church service yesterday the following resolution was presented by Dr. Edwin Whitford, chairman of the music committee, and adopted by the congregation:

Whereas Mrs. Elizabeth Crandall Markolf has served our church and congregation as chorister and organist for the period of eight years; and

Whereas during that time Elizabeth has given devoted, cheerful, untiring, and generous effort to bring the choir to its present state of efficiency; and

Whereas notice has been received by the church clerk and the chairman of the music committee of the termination of her office by resignation, because of her removal to another city, becoming effective June 30; therefore be it

**Resolved,** That the Pawcatuck Seventh Day Baptist Church and Society with deep regret accept said resignation; that we hereby voice our heartfelt appreciation of her pleasant personality and of her willing services to church, prayer meeting, and Sabbath school, and that we bespeak for her pleasant associations in her new home, active service for the Master, Godspeed, and good fortune.

—Westerly Sun (June 27).

Shiloh, N. J.

Shiloh's "Seven Campaign"

What is a "Seven Campaign"? It is simply an enlistment of the members of the church for an intensive emphasis on just such things as they should be doing all year round: attending services, inviting people to church, being friendly, getting acquainted with neighbors, reading the Bible, praying individually and in groups, and presenting the claims of Christ and the church to people in the community through visitation and special evangelistic messages at the regular services and in special meetings if thought advisable.

The campaign runs for seven weeks, climaxing in a week-end "Preaching Mission,"

or in a week or two of special meetings. In Shiloh it ended on communion Sabbath with the reception of members. Baptism was held the evening before.

The "enlistment blank" used at Shiloh contained the following "I wills," with a blank space in front of each for a check mark, so the member could sign one or all as the Lord led him: attend seven services, greet seven people at each, invite seven people to church during the campaign, write at least seven letters to nonresident members, read at least seven verses of Scripture daily and pray for a revival, make a list of seven unsaved for whose conversion definite prayer was to be made, make seven neighborly calls on people in the community, talk to at least seven individuals concerning the claims of Christ and the church, try to organize a prayer group of seven Christians to meet weekly. The words "at least" appeared before each "seven."

The idea came from the fact that we are Seventh Day Baptists, coupled with the idea that in Bible numerology "seven" is the number of perfection. The slogan for the campaign was "Let us go on unto perfection" (Hebrews 6: 1).

Because of the results, both tangible and intangible, we would recommend this plan to other churches. And after the "seven weeks" are done, incorporate the pledges into a year-round program.

Pastor Osborn.

Irvington, N. J.

Recently the Irvington Seventh Day Baptist Church visited the baptismal pool of the Plainfield Church, when two people were buried with Christ in blessed baptism, one a young woman, the other an aged lady. Both are happy in the experience of thus putting on Christ before the world and becoming members of the Seventh Day Baptist Church.

The members of the church all regret the illness of the pastor's wife, Mrs. F. F. Stoll, whose cheery face is so much missed when absent. Her recent appearances in the service have been made possible by the strong arms of our brother, Elder Schmidt, carrying her up and down the flight of stairs to the chapel.

The Woman's Club has been especially active during the year in raising funds for



the work of a field evangelist promoted by the Women's Board of the denomination.

The visits of Elder Van Horn, Editor of the Sabbath Recorder, are always appreciated, and his messages listened to carefully. Though German-speaking, the audience with an exception or two can understand all he says.

—Contributed.

#### Plainfield, N. J.

Again this year the Plainfield and Piscataway churches united in holding a Preaching Mission. It was held on May 15-17 at Plainfield, with Rev. Albert N. Rogers of the New York City Church giving the messages; and at New Market on May 22-24, with Rev. Lester G. Osborn preaching. Splendid messages were brought by both visiting ministers. Members of the choirs of the two churches assisted with special music and hymn singing.

Sabbath Rally Day was observed May 30. The Rally Day program as given in the Sabbath Recorder supplement was the basis of our observance, with some alterations to fit our particular service.

We were happy to accommodate our mother church (Piscataway) by extending to them the use of our baptistry. On Sabbath eve, June 5, two young girls were baptized by Pastor Sutton. Also on Sabbath, June 13, the Irvington Church held a service of baptism in our church in the afternoon, when two women received the ordinance.

On June 14, our church people enjoyed a strawberry festival in the beautiful and spacious garden and home of Mr. and Mrs. Frank Lobaugh. We are very happy to have this new family among us.

The Women's Society has closed its work for the year and will observe its usual summer recess. On account of the prevailing hindrances to travel, many of our people will not be taking long summer vacations. Because of this and other exigencies of the times, it is thought best not to close our church services during August. Therefore our usual morning church service and Sabbath school will continue during the summer, and our Friday evening meetings will be held as usual.

—Correspondent.

## OBITUARY

**Burdick.** — Oscar Maxson, son of Daniel Maxson and Sally Amelia Maxson Burdick, was born in Little Genesee, N. Y., December 2, 1855, and died at the Brunswick Hospital, Amityville, N. Y., June 13, 1942.

For seventy-one years he has been a member of the Little Genesee Seventh Day Baptist Church, a teacher of the Sabbath school, a superintendent of it, and for many years a trustee of the church; he was faithful in attendance until his health made it impossible. He was a teacher and superintendent of public schools for many years, and active in a number of community organizations.

He is survived by his wife, Mrs. Eva Coon Burdick; two sons, Leon and Raymond; two grandsons, and one granddaughter.

His pastor, Rev. Harley Sutton, conducted the funeral service, and burial was in the local cemetery.  
H. S.

**Davis.** — Edgar C. Davis was born November 11, 1857, near Jackson Center, Ohio, and departed this life, May 5, 1942. He was the youngest of eleven children born to Luther L. and Jane Morris Davis.

At an early age Mr. Davis professed Christ, followed him in baptism and united with the Jackson Center Seventh Day Baptist Church, and continued a faithful and devoted member until the end.

Thirty-seven years ago he lost his eyesight, but he did not permit this misfortune to deprive him of the enjoyments of life or narrow his mental vision. Taking advantage of provisions to aid the blind, he kept well abreast with current events. For about thirty-two years he and Mrs. Davis have enjoyed their winter home at Sarasota, Fla., seven months each year.

His faithful companion for sixty-four years survives him, with nieces, nephews, and many admiring friends. Funeral services were held in the Jackson Center home, conducted by his former pastor, Wm. L. Davis, assisted by Rev. T. C. Davis, pastor of the local M. E. Church; burial was in the Jackson Center Seventh Day Baptist cemetery.  
W. L. D.

**Whitford.** — Otis Benjamin, son of Abert and Ella Edwards Whitford, passed away at his home in Plainfield, N. J., June 20, 1942. (A more extended obituary elsewhere in this issue.)

The strength of a country is the strength of its religious convictions. — Former President Calvin Coolidge.

"A nation cannot sin and get away with it any more than an individual."

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## FOR THOSE ABSENT IN TIME OF WAR

"Our Father, bless our dear ones who are absent from us this day. Especially do we pray for those in the armed forces, on land and sea, and in the air; for those in work camps and prisons in testimony against all war; for the multitudes of military prisoners; for men, women, and children in evacuation and concentration camps throughout the world.

"Protect all these from harm. Deliver them in temptation. Grant to them inmost peace, unwavering courage, and a buoyant hope. Bring them safe home in due time. And grant to thy world such victories of righteousness as will insure a lasting peace.

Through Jesus Christ our Lord, Amen."

## Contents

Editorials.—Primary Helps.—Old Friends Celebrate.—Items of Interest.....	34-36
Otis B. Whitford .....	36
Daily Meditations .....	36
Missions.—Learning From the Mistakes of Others.—Vacation-Starvation.—Treasurer's Monthly Statement .....	38
Denominational Budget .....	40
Rev. Rolland J. Severance .....	40
Woman's Work.—Worship Program for August .....	41
Young People's Work.—Babylon in Our Hearts .....	43
Shiloh Vacation Bible School, 1942.....	45
Children's Page.—Who Fouled? .....	46
Our Pulpit.—America's Most Dangerous Saboteur .....	49-53
Word About Conference .....	53
Denominational "Hook-up" .....	55
Obituaries. . . . .	56