

Our pastor, Rev. Paul Burdick, has broadcast several devotional programs over Watertown stations, WWNY and WATN. The Misses Emma and Esther Burdick sang for the last broadcast. Correspondent.

Little Genesee, N. Y.

At a business meeting of the Seventh Day Baptist Church held July 8, Rev. Harley Sutton, pastor of the church for the past ten years, handed in his resignation which was accepted. Mr. Sutton has accepted a call to the Seventh Day Baptist Church in Lost Creek, W. Va., and will begin service there October 1. He came to Little Genesee from the Nile Church in August, 1932, this being his second pastorate.

At this meeting it was voted to call Charles Bond of Hebron, Pa., to become the new pastor of the church in Little Genesee, October 1.

—Alfred Sun.

Nile, N. Y.

July 27. — A reception was held on the evening after the Sabbath, in the Seventh Day Baptist church parlors, for the new pastor, Alton Wheeler, and his wife. There were about fifty in attendance. —Alfred Sun.

MARRIAGES

Green - Dillman. — At the Masonic Chapel at Round Lake, near Woodgate, N. Y., Walter C. Green and Alta M. Dillman were united in marriage July 1, 1942, by Rev. Harold B. Walker.

Lippincott - Stebbins. — On the evening following the Sabbath, July 25, 1942, at the Seventh Day Baptist church at Dodge Center, Minn., were married Miss Dorothy Stebbins of Dodge Center, and Mr. Darwin Lippincott of Milton, Wis. Pastor Charles W. Thorngate officiated.

Meyer - Nelson. — President J. G. Meyer of Milton and Miss Marie Nelson of Waterville, Wash., were united in marriage at the Milton Seventh Day Baptist church on June 4, 1942, Rev. Carroll L. Hill officiating. The new home is in Milton.

Morgan - Dillman. — At the home of the bride's parents, Mr. and Mrs. Marion Dillman, at Stacey Basin, N. Y., Sewell S. Morgan and Ada M. Dillman were united in marriage, July 4, 1942, by the bride's pastor, Rev. H. L. Polan. They will reside at the Dillman home.

Smith - Fitz Randolph. — Private Elvin J. Smith of Camp Bowie, Tex., son of Mr. and Mrs. James P. Smith of Texarkana, Ark., and Miss

Ruth Joy Fitz Randolph, daughter of Deacon and Mrs. Wardner T. Fitz Randolph of Texarkana, were united in marriage March 7, 1942, at Brownsville, Tex., by Rev. Roy E. Curtis of the Christian Church.

OBITUARY

Brooks. — Lena, daughter of Ezekiel and Malvina Davis Brooks, was born December 22, 1868, at Waterford, Conn., and passed away June 17, 1942.

In early girlhood she confessed Christ and became a member of the Waterford Church. She was loved and respected in the community where she spent her entire life.

Farewell services were conducted by Pastor E. F. Looftboro. She was laid away in West Neck Cemetery. E. F. L.

Bonham. — Eva Saunders Bonham, daughter of Dr. and Mrs. Henry P. Saunders of Alfred, was born at Little Genesee, N. Y., on December 10, 1853, and died at her home in Shiloh, N. J., July 4, 1942.

On August 6, 1873, she was married to Winfield S. Bonham, moving with him to Shiloh. Mr. Bonham died May 24, 1924. Surviving are two sons, John H. and Clarkson S., both of Shiloh; four daughters, Julia, Mrs. Henry H. Ewing, of Shiloh; Ada, Mrs. Paul P. Lyon of Bradford, Pa.; Fannie, Mrs. Harold B. Milward, of Newfane, N. Y.; and Edna, Mrs. Charles A. Banks, Rochester, N. Y.; eight grandchildren and eleven great-grandchildren.

Mrs. Bonham was one of the oldest members of the Shiloh Seventh Day Baptist Church, having transferred her membership here from Alfred. Funeral services were held at the late home by her pastor, Rev. Lester G. Osborn, and interment was in the Shiloh cemetery. L. G. O.

Maxson. — Fannie Anna May Fuller, daughter of Mr. and Mrs. Charles Fuller, was born in Bells Run, Pa., May 28, 1865, and passed away at Milton, Wis., June 27, 1942.

While still a young girl she moved with her parents to Wisconsin. She was married to Horace Gordon Maxson on September 23, 1886, and they made their home in Milton for their whole married life, except for a year or two spent at Boulder. In March, 1887, she was baptized at Milton and joined the Seventh Day Baptist Church.

Mr. Maxson passed away on January 3, 1934. Mrs. Maxson is survived by a brother, Glen Fuller of Milton Junction, and several cousins, nephews, and nieces.

Funeral services were conducted by her pastor, Carroll L. Hill. Interment was in Milton cemetery. C. L. H.

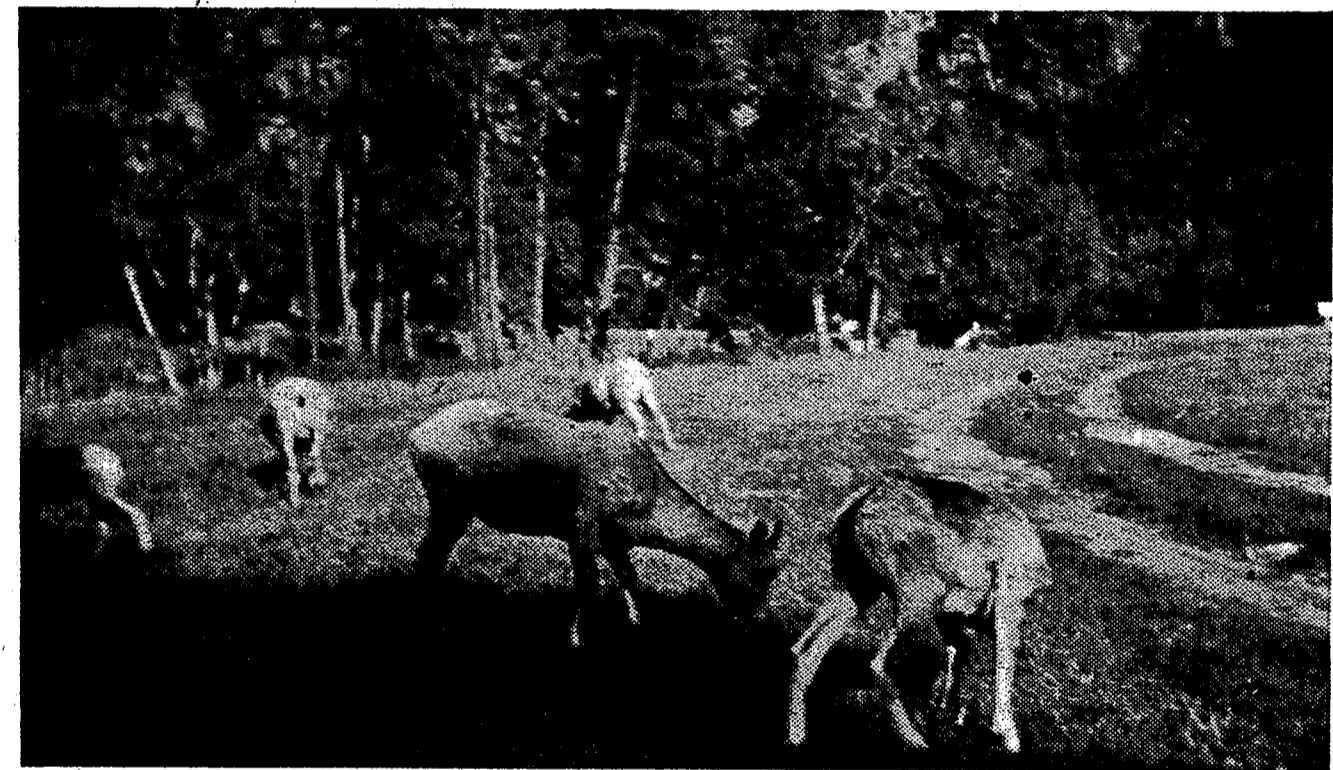
"Blessed is the man whose watch keeps church time as well as business time."

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., AUGUST 17, 1942

No. 7



Mountain Sheep in Black Hills, Wyoming

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The Sabbath Recorder

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

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L. H. NORTH, Manager of the Publishing House

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Per Year.....\$2.50
Six Months.....\$1.25

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.

Vol. 133, No. 7

Established in 1844

Whole No. 4,994

EDITORIALS

"WHO WALKS ALONE"

A Thrilling Story

An inspiring book recently came to our desk and has been read with unusual interest. It is of that nature that, once begun, it is only with effort laid down until the end is reached. "Who Walks Alone" is a true tale of indomitable courage and a beautiful life. It is the factual story of a young American who served in the Philippine war, and after nine years back home discovered that he was a victim of leprosy.

On discovery of the facts he left his prosperous business, tore himself loose from everything he held dear, destroyed his own identity, and banished himself to Culion, a Philippine island, where he found his truest self and was the means of bringing blessing and comfort to thousands of the leper colony. The story with its pathos, heroism, and appeal makes tremendous dramatic reading, made doubly effective because the author, Perry Burgess, lets the hero tell it in his own words.

High appreciation is given one-time Governor Leonard Wood for the interest taken in and help rendered the seemingly hopeless cause of the leper colony. Out of that interest has come the establishment of the Leonard Wood Memorial (American Leprosy Foundation) dedicated to research in the leprosy field.

We can agree wholeheartedly with the testimony of another that "the reading of 'Who Walks Alone' is a spiritual experi-

ence." In the courage and unselfish love this book describes there is an inspiration for the world today.

SAVE THE CHILDREN FEDERATION

For ten years a splendid work for children here and in England has been carried on by an organization founded for that purpose. It is known as the Save the Children Federation.

The Save the Children Federation, incorporated in 1932, is the American member of the Save the Children International Union. Through its board of directors, of which Dr. Guy Emery Shipler is chairman, and executive committee, and its corporate body of nationally well-known representatives, it assists in the relief and care of health, education, and social welfare of children in the United States and other lands.

In five southern mountain states, through twenty-four welfare workers, social welfare service in co-operation with rural public schools and teachers has been given to children of impoverished families. The federation has 250 sponsored public schools, and has distributed 750,000 books, 65,000 desks, and 800,000 pounds of clothing.

Aid to children in Great Britain has been administered through the federation's sister organization, the Save the Children Fund of London. Supplemental aid has been given to more than 12,000 children, both British and refugee. Thirty nursery homes are maintained for bombed-out children and those mothers engaged in war industries.

None need be afraid to render assistance through this federation in any way possible.

CONSERVATION OF WILD LIFE

It is a matter for thankfulness that legal protection and provision made by game preserves and sanctuaries are making possible the goodly increase of wild life. Not long since the buffalo that once roamed the central and western plains in vast herds were nearly all but wiped out, and in danger of becoming extinct. Now there are many herds, large and small, in different parts of our country. The same is true of deer and elk.

The closed season has proved a boon to many forms of wild life whose ranks were being rapidly thinned. The trumpeter swan was believed to be extinct a few years ago. "Our Dumb Animals" magazine is authority for the statement that through careful protection of a small flock that was discovered, there are now a number of these large and beautiful birds.

The sage hen, one of the largest of our native grouse, found in the sage-covered plateaus of the western states, was in danger of extermination by hunters who preyed upon the birds flocking together at water holes. For several years, now, they have been protected in some states with the result that they—like the trumpeter swans—are increasing in number.

Because of protective laws conscientiously enforced, much of our native life can now be seen in its native haunts by visitors and tourists. Bear, deer, elk, antelope, moose, mountain sheep and goats are often easily observed by passers-by in open country or state or national parks. The picture of mountain sheep—on our cover, this week—was taken near the roadside by the editor, last summer, in the Black Hills of Wyoming. Only poor photography of an amateur prevented good pictures of moose and bear.

LONE SABBATH KEEPERS WRITE

I especially like the personal news of the Denominational "Hook-up." There is in such news something, usually, from people I know. Mary Bliss, recently mentioned, is a cousin, so I promptly wrote her a letter. The weekly coming of the Recorder is like an interesting . . . letter.

—From Wisconsin.

I enjoy receiving your helpful and encouraging messages from time to time, and hope many other lone Sabbath keepers can

say as much. I truly thank you for your interest and kindness for our welfare.

—From New Jersey.

I did enjoy your good letter. Wish I might do something in the work for the church. . . . I cannot hear people talk. I am now eighty-two years old. I feel helpless in doing anything outside of my home. . . . The sermon in the Recorder by Mr. Knight was very good, and the prayer by Miss Esther Burdick is just as I feel and think about it. It is hard to express our feeling aloud. I look forward every week for the Sabbath Recorder, and read it all.—From New Jersey.

Your nice letter . . . received. I do know lone Sabbath keepers appreciate hearing from those of their own faith. . . . I do all I can here among the soldiers and people . . . and write many letters. I truly enjoy every Sabbath Recorder. I have sent Sabbath seals to some of our boys in the service. The Sabbath Recorder has been a great encouragement to me in long years of illness. . . . I have sent my Recorders to Forts Ord and Presido and many young men have read them. I also gave some to some colored men who thanked me and said, "We read every line." They stopped and sang for me.

—From California.

Concerning the Sabbath promotion seals, my feeling is that some good might come to mail carriers and postal clerks who handle them in transit, and even though the most of one's correspondence is with other Sabbath keepers we can all derive a little encouragement in knowing that our friends are standing fast and wanting to show their loyalty.

It is as though we say, "Let us hold fast the profession of our faith without wavering . . . And let us consider one another to provoke unto love and to good works." Hebrews 10: 23, 24.

While Sabbath keeping is not a secret society ("whosoever will may come"), affixing a Sabbath seal to our correspondence is like the "grip" or handclasp peculiar to certain lodge members, and like that will witness that we are standing fast in the company of Sabbath keepers. It is a profession of faith in and loyalty to the seventh day Sabbath, as well as a desire for Sabbath promotion.—From Massachusetts.

CONFERENCE IS ON

By the time most of our readers have a chance to see this, the Seventh Day Baptist General Conference will be fully in session at Salem, W. Va., August 18-23.

The Commission will have completed its annual work and its report will be in the lap of Conference. At this time no one can say what that report tells. But the report of the Finance Committee gives encouraging news of helpful increases in Budget finals, and that thirty-four churches increased their giving over last year's. We are hopeful that other reports will show advancements made.

Many old friends will be meeting, and new friendships made. We pray that new inspiration and new consecration will send our people home with a new zeal and determination to live worthy of the calling wherewith we are called.

REPORT OF THE COMMITTEE TO PROMOTE THE FINANCIAL PROGRAM

To the Seventh Day Baptist General Conference:

The work of the committee for the year may be briefly summarized as follows:

1. A personal letter was sent to each pastor or leader in pastorless churches.

2. Five mimeographed letters were sent during the year to each pastor and one or more church officers in all our churches, giving information and suggestions concerning denominational finances.

3. Enclosures for other denominational organizations and various suggestive material and forms were included.

4. A leaflet was prepared explaining the Denominational Budget and sent in quantities sufficient for distribution to each member in all our churches. (Cost, \$25.25.)

5. Eleven articles were prepared for publication in the Sabbath Recorder. A number of other articles were contributed, giving special attention to "The Tithe" and "The Lord's Acre."

6. "Will endeavor" pledge slips have been sent to each pastor and church clerk with return stamped envelope to secure information as to probable income for denominational support and as a basis for proposed budget.

7. Many suggestions have been made and information presented, but the committee feels that its efforts have been inadequate and the results not entirely satisfactory.

8. Expenses of the committee:

Leaflets	\$25.25
Postage	24.58
Printing forms	6.25
Mimeograph material	6.70

Total\$62.78

(Appropriation \$300)

9. Summary of the giving of the sixty-eight churches:

Number contributing	57
Number of churches giving more than last year	34
Amount given this year	\$17,216.00
Amount given less than the Budget estimate	\$1,164.00
Per cent of Budget raised	94
Amount given in specials	\$4,067.00
"Will endeavor" pledges for 1942-43 Budget, 21 churches, amount	\$10,451.00

10. The names of the thirty-four churches increasing their giving in 1942 over 1941 are: Alfred First, Battle Creek, Boulder, Leonardsville, Brookfield Second, Chicago, Denver, De Ruyter, Fouke, Friendship, Genesee, Gentry, Hammond, Hebron First, Irvington, Los Angeles, Los Angeles Christ's, Marlboro, Middle Island, Milton, New Auburn, New York City, Westerly, Plainfield, Richburg, Ritchie, Riverside, Roanoke, Rockville, Rosedale, Salem, Shiloh, Verona, Waterford.

The names of the nine churches not contributing in 1942 are: Dinuba, Healdsburg-Ukiah, Hebron Center, Oakdale, Salemville, Washington People's, Wellsville, Welton, Yonah Mountain.

11. Individuals should never have allowed the Church to become, or to be **looked** upon, as a beggar. If we as individual members would make our gifts **to the Church**, and trust the Church to designate where our money could best serve, then the **Church** would get the credit instead of ourselves and she would be **looked up** to by the masses instead of in many cases as now—**looked down upon**.

We say, "They gave because they were prosperous."

We **should** say, "They are prosperous because they gave."

It is encouraging to note that there has been a gradual annual increase in our Budget giving for the past four years.

Your committee wishes to express its deep appreciation for the encouragement and assistance rendered by the loyal pastors and church officials, the Sabbath Recorder, the Alfred Sun, and by those who have contributed in any way to the support of our denominational activities.

Respectfully submitted,

Ben R. Crandall,
For the Committee.

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.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, July 26, 1942, in the Pawcatuck church, Westerly, R. I.

Those present were: Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Rev. Harold R. Crandall, Mrs. Alexander P. Austin, John S. C. Kenyon, Lloyd Langworthy, Mrs. Harold R. Crandall, Rev. Ralph H. Coon.

A guest present was Rev. George B. Shaw of Alfred, N. Y.

The meeting was opened with prayer offered by Rev. George B. Shaw.

The monthly and quarterly reports of the treasurer, Karl G. Stillman, were presented, read, and approved. The quarterly report, and report of the condition of the society were ordered recorded. The quarterly report is as follows:

Quarterly Report

April 1, 1942, to June 30, 1942

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

Dr.

Cash on hand April 1, 1942	\$244.19
Memorial Board income	\$ 241.05
Permanent Fund income	814.87
Denominational Budget	2,743.53

Organizations	713.55
Individuals	82.01
Special gifts	179.81
Debt Fund investment	500.00
	5,274.82
	<u>\$5,030.63</u>

Cr.

Corresponding secretary and expense	\$ 598.52
Churches and pastors	562.27
China	861.65
Holland	125.00
Jamaica	477.72
Treasurer's expense	60.00
Interest	115.33
Loans	500.00
Special gifts	167.61
Germany	125.00
Debt Fund investment	413.38
Special Fund investment	879.80
	<u>\$4,886.28</u>

Cash on hand June 30, 1942

Less accounts payable

144.35

\$5,030.63

The annual report of the treasurer was presented. It was voted that the annual report of the treasurer, as audited by Loomis, Suffern & Fernald, be approved and adopted as the annual treasurer's report of the Board of Managers to the Missionary Society. Mr. Stillman said in the course of his remarks that it had been impossible to send funds to China, Holland, Germany, or Java, and that approximately \$3,000 of the funds of the society were being held for these interests.

The corresponding secretary rendered his quarterly report. It was approved and ordered recorded.

Quarterly Report of the Corresponding Secretary

As corresponding secretary I would report that considerable time has been spent helping prepare tracts now being published in a series by the American Sabbath Tract Society. In May one Sabbath was spent with our church in New York City, supplying for Pastor Albert N. Rogers, who was assisting a sister church in a Preaching Mission. On this trip I also visited our Historical Society in Plainfield, N. J., for the consideration of some historical matters pertaining to the centennial of this society (Seventh Day Baptist Missionary Society). In June I attended the annual session of the Ministers' Conference in Alfred, N. Y., and the Eastern Association held with our church in Rockville, R. I. The correspondence of the society has been cared for as usual; material for the Missions Department of the Sab-

bath Recorder has been furnished every week; the work of the Ministerial Relations Committee of the General Conference has required some time; and the one hundredth annual report of this society has been prepared.

Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
July 26, 1942.

The corresponding secretary presented the annual report. Voted that the annual report presented by the corresponding secretary be the one hundredth report of the Board of Managers to the Missionary Society, and that the secretary be authorized to have printed the usual number of copies of the secretary's and treasurer's reports.

John H. Austin for the Missionary Evangelistic Committee made an informal report.

It was announced that Rev. Albert N. Rogers of the New York Church was at Jackson Center, Ohio, for the month of July, where his services are given by the New York Church.

Lloyd B. Langworthy said the American Tropics Committee had no report to make.

George B. Utter for the China Committee said there was no new development known about the Shanghai situation, other than the letters recently published in the Recorder.

Karl G. Stillman for the Ministerial Relief Committee reported:

Ministerial Relief Committee

During the quarter ended June 30, 1942, monthly payments of \$10 each have been made to Rev. R. R. Thorngate and Mrs. George P. Kenyon. These payments are at a rate in excess of income being currently received on investments of the various funds available and for the year the sum of \$60.57 has been advanced from Permanent Fund income to meet the deficit. In none of the past three years has the income been sufficient to meet these payments in full, and the total deficit amounts to \$99.53, which sometime must be repaid. Your committee recommends no change in payments for the next quarter.

Respectfully submitted,

Karl G. Stillman,
Chairman.

The report was accepted and ordered recorded.

Karl G. Stillman for the Investment Committee reported:

Investment Committee Report

During the quarter ended June 30, 1942, the sum of \$65 was added to our Debt Reduction Fund, this representing gifts of the family of the

late Mary E. Clement of which \$50 had been previously included in the China Missionaries' Travel Fund, but now transferred to Permanent Funds. The balance represents gifts of \$15 now designated by the donors with the others as the start of a small endowment fund in memory of Mrs. Clement.

Changes in investments during the period include repayment of a \$1,000 real estate mortgage given by Mrs. Mary S. Damerel and held in our Permanent Fund. Also we purchased two shares of Detroit Edison Co. common stock received as a dividend on North American Co. common stock we hold. By transferring cash from uninvested permanent funds to Permanent Fund income account, amounting to \$30.75, this stock dividend was exchanged for cash which became available then for general purposes of the society.

A repayment of \$3,230 was made also by Mrs. Mary S. Damerel in full settlement of a real estate mortgage held as an investment in the Associated Trusts Fund. Pending reinvestment these funds are held in a savings account in the Washington Trust Company.

The permanent funds of the society are invested as follows:

Stocks	\$43,103.60	46%
Mortgages	32,917.55	35%
Bonds	9,537.74	11%
Real estate	4,088.94	4%
Cash	3,650.85	4%
	<hr/>	
	\$93,298.68	100%

Respectfully submitted,

Karl G. Stillman,
Chairman.

The report was accepted and ordered recorded.

The tentative budget for 1943 was presented.

Voted that the budget as presented be adopted as the tentative budget for 1943.

Harold R. Crandall presented the program arranged for missionary day at Conference.

The minutes were read and approved.

The meeting adjourned after prayer by Deacon Robert L. Coon.

George B. Utter,
Recording Secretary.

SABBATH SCHOOL LESSON FOR AUGUST 29, 1942

Jacob Seeks God's Help. Scripture—Genesis, Chapters 31-33.

Golden Text—Psalm 46: 1.

WOMAN'S WORK

Mrs. Okoy W. Davis, Salem, W. Va.

CONFERENCE PROGRAM

Tuesday

9.30 a.m.—Presentation of the Annual Report of the Board of Directors of the Women's Society to the General Conference
2 p.m.—Sectional meeting

Wednesday

8.30-9 a.m.—Sectional meeting

Thursday

8.30-9 a.m.—Sectional meeting
4.30 p.m.—Tea

Friday

9.50-11 a.m.—Women's Society Hour of the General Conference
2.30-3.45 p.m.—Seminar on Evangelism
5 p.m.—Dinner in College Dining Room

The sectional meetings for the Women's Society have been planned by the Christian Culture Committee. On Tuesday afternoon there will be a short devotional service followed by the reading and discussion of the annual report. Special attention centers around the project of evangelism and the goals as planned for the coming year. The Ways and Means Committee and the Goals Committee are expected to explain and amplify the work of their respective committees. **Peace** is the theme for the Wednesday sectional meeting; the course of mission study for the year is for presentation on Thursday morning. Our sectional meetings convene in Music Hall; we have the use of the attractive voice studio for our assemblies, while we display in the adjoining office literature pertaining to our Christian work.

As has been customary for some years, the ladies of the entertaining church give a tea for all the women of Conference; so the Salem ladies and the Board of Directors expect to greet visiting ladies at the home of Mrs. George Trainer on Thursday afternoon. If weather permits the tea will take place on a lovely terrace of the lawn overlooking the Seventh Day Baptist church grounds and the Trainer home and flower gardens. Until within recent months Mrs. Trainer served as an esteemed and highly valued member of the board, when health problems caused her withdrawal.

The Women's Hour of Conference has the following program with Mrs. Skaggs presiding:

Devotional moments
Address—"Evangelism, the Total Job of the Total Church," by Dr. Oliver K. Black, from the Committee on Evangelism of the Federal Council of the Churches of Christ in America
Service of installation
Special music
Statement from the Board of Directors
Acceptance by Rev. Leslie O. Greene
Dedicatory prayer
Participation benediction: "Father, thy will be done through me"

The seminar on Evangelism convenes in Room 100 of Huffman Hall. Doctor Black's presence and direction are anticipated by the several participants. Findings of the seminar are to be reported to the General Conference on Sunday morning by the board's secretary.

Dinner in the College Dining Room is sponsored by the Board of Directors of the Women's Society; all persons interested in evangelism are invited to attend. It is hoped that a large attendance will be possible, as the cost per plate is a nominal sum. Dr. Oliver Black, the guest speaker, will speak on some phase of Evangelism.

RECENT MEETINGS OF THE BOARD OF CHRISTIAN EDUCATION

A Digest From the Minutes

In July the board has held its regular quarterly meeting and a special session to round out the year's work preparatory to the General Conference. The tentative schedule of the board's Conference activities was approved, quarterly and annual reports from the standing committees were received, and plans were laid for the board's annual report to the Conference.

At the quarterly meeting, A. J. C. Bond, chairman of the Committee on Theological Training and Higher Education, reported the beginning of distribution of the committee's pamphlet on the opportunities in the three colleges (Milton, Salem, and Alfred) and the School of Theology. The cost of the five hundred copies, \$20.88, was voted paid.

At this meeting the quarterly report of the Committee on Church Schools was presented by its secretary, Harley H. Sutton. In April, the committee met with several visitors, including the president, treasurer, and chairmen of standing committees of the board, to receive and discuss with him Rev. Carroll L. Hill's report of the Wisconsin

meeting of the Christian Education Advance, a special program of the International Council of Religious Education. Also in April, conferences for Sabbath school teachers were conducted in Salem and Lost Creek, W. Va. In addition to his activity in these conferences, the committee's secretary, Mr. Sutton, worked with committees planning local Vacation Church Schools, and conferred with the president of the General Conference. The committee has communicated with all churches offering assistance in planning Vacation Church Schools, limited financial support, and the loan of useful books. Thus far books have been lent to Boulder, Independence, and Hebron, and financial aid has been given to Berea and Hebron. A survey of Sabbath school teachers in the denomination is producing a systematic file from which names are being sent to publishing houses so that they may send appropriate sample material directly to the teachers. At least one association, the Western, has responded to the committee's suggestion to all by emphasizing on its program the Christian Education Advance. To encourage the presentation of comparable reports of Sabbath and Vacation Schools special blanks have been prepared and distributed. The secretary's costs for the period, April 20 to July 3, were \$10 for labor and \$4.35 for materials.

The annual report of the Committee on Young People's Work, presented at the July 12 meeting by Elmo F. Randolph, chairman, principally concerned **The Beacon** and camps. Noting **The Beacon's** development year by year through the loyal work of a group of volunteer young people in Salem, the report concluded with observations on the present strength of the publication as managed and edited by Alton L. Wheeler, Frances Polan Clarke, and Ethel Davis Dickinson. Concerning summer camps, the report, while citing the difficulties of the national emergency, indicated that there has been relatively little curtailment. The Pre-Conference Leadership Camp will have to be suspended, but five others are being conducted: California, Rocky Mountain, West Virginia, Western Association, and Lewis.

The secretary read "A Brief Account of the History of the School of Theology and Its Relationship to Alfred University and the Seventh Day Baptist Denomination." It had been prepared by President J. Nelson

Norwood, who had sent the copy to the secretary, for the Committee of Six of the Commission of the General Conference. After interested consideration and discussion, the board voted to express its appreciation to President Norwood for his scholarly labor in preparing the "Account" and to incorporate in the archives of the board the copy received.

L. Ray Polan presented both the quarterly and the annual treasurer's reports. The quarterly report indicated receipts from investments held by the board and in the Memorial Fund totaling \$208.39, and from the Denominational Budget totaling \$919.74. Expenditures left a balance of \$1,027.75, a considerable reduction from that at the beginning of the quarter. The board adopted both and voted to present the latter to the Commission of the General Conference.

The problem of the budget was deferred from the regular meeting to a special session on July 26, at which the remaining annual reports of committees were presented and accepted. These matters will be dealt with in detail in the board's annual report to be presented at Conference and printed in the Year Book. Since by these means interested persons will shortly have full information, it seems unnecessary to consume further Recorder space at this time.

John Reed Spicer,
Recording Secretary.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Helen Ruth:

I am almost glad I had to wait until this week to answer your letter, for as you see it is the only one I have to answer.

I hope by this time you are all well and able to return home; yes, and that you got your mother's birthday card finished to your satisfaction.

Your pretty butterfly on the window sill leads me to tell you about the cute little wrens which have built their nest in my little bird house which Pastor Greene fastened to a big limb in the locust tree just outside our guest room window. They twitter away so cheerily to each other from morning till night and it makes me happy

just to hear them. I think by the sound that they must have quite a family of baby birds in the nest. The mother and father birds seem quite friendly; they often use our bird bath and even swing on the clothes line near the kitchen door. It is fun to watch them.

I'm going to tell you, too, about a brave little grey Angora kitty that lives just across the street from the I.G.A. store. The other day I stopped to pet a little black kitten near the back entrance of the store, when along came a large dog who pitched into the poor little kitten. I was trying to drive him away when the Angora kitty dashed across the street and landed right on the dog's head spitting and growling, and I can tell you the dog was out of sight in no time, though he was four times the size of the grey kitty. Then the grey kitty began to lick the black kitten with his little red tongue and both purred as loud as ever they could. They are very fond of each other and play together every day.

I like your little poem very much. I'm wondering if you couldn't send me one about that pretty black and red butterfly. I'll be looking for it.

Pastor Greene and I are feeling quite elated over the arrival of one more grandchild, the little daughter of Dr. and Mrs. E. Claire Greene, born last Sunday in Bridgeton, N. J. Her name is Karen Leslie, and how we wish we could see the little girlie.

I have written you quite a long letter, haven't I? I must close now with only an added line to remind you that I'll be looking for that butterfly poem.

Sincerely your friend,

Mizpah S. Greene.

Andover, N. Y.,

August 9, 1942.

Dear Recorder Children:

Last week I talked with you about the "Law of Kindness," and tonight I will tell you the most famous story of kindness in all the world, the story that Jesus told about the good Samaritan, when a certain lawyer asked him, "Who is my neighbor?"

The Good Samaritan

Once upon a time a certain man was traveling from Jerusalem to Jericho. He was on foot and the country through which he traveled was wild and rocky, and there were

many hiding places for evil men who were always ready to rob the unprotected. As he was hurrying along some wicked thieves came suddenly out of their hiding place, stripped the poor man of his clothing, wounded him, and sneaked away leaving him half dead. As he lay moaning on the ground, a priest came that way. One would expect that he, a minister and a teacher of God's word, would be kind to this poor wounded man, but instead he crossed to the other side of the road and went his way, pretending he did not see him. Soon after, along came a Levite, who also was supposed to be a servant of God; but he also looked at the man, and passed on without offering to help him.

But after awhile, a Samaritan, as he journeyed, came by. Now the Jews, to which race the priest and Levite belonged, hated the Samaritans, and would not have anything to do with them. But he was kind, which they were not. For when he saw the wounded man he pitied him, and went to him and bound up his wounds, pouring in oil and wine to make them heal. Then he lifted him up, and setting him on his own donkey, took him to an inn and took care of him until he was feeling much better.

The next day he had to continue his journey, but before he left he gave the inn keeper some money, saying, "Take care of him; and whatever more thou shalt spend for him after I am gone, when I come again I will pay thee."

After Jesus had told this story, he said to the lawyer, "Which now of these three thinkest thou was neighbor unto him that fell among thieves?" The lawyer answered, "The one that showed kindness to him." Then Jesus said to him, "Go thou and do likewise." Jesus teaches all of us as well as the lawyer, that whoever is kind to another person is that person's neighbor.

IS IT TRUE?

By Rev. Lester G. Osborn

The continued membership of Seventh Day Baptists in the Federal Council of the Churches of Christ in America is to be an item of business at the meeting of the General Conference next month. A committee has been working on the matter for the past year. How extensive their investigations have been, we do not know. Some who

oppose the Council have brought forth several adverse criticisms and accusations. We feel that these things should be brought before the people of our churches, the truth of the statements investigated, and the accusations answered by those who advocate our continued membership.

It is said that the Federal Council is undemocratic; that a small group of leaders (the executive committee numbers seventy-eight) acts in the name of twenty-five denominations, representing some twenty-two million people, without consulting these various bodies which make up its constituency. If this is true, Seventh Day Baptists, by membership in the Council, are sanctioning the violation of one of the most sacred principles for which they have stood in America from the time of Stephen Mumford down to the present—the autonomy of individual churches.

It is said that the Federal Council violates another old, time-tried principle—that of the separation of church and state—in dabbling in national and international politics. Is this true?

It is said that the Federal Council is modernistic; that its leaders are liberals; that its preaching is Bible-denying and gospel-excluding; that the authority of the Bible is not only questioned, but actually contradicted. A quotation in the New York Times of March 22, 1937, says, "The Federal Council very well represents liberal Protestantism, not evangelical Protestantism." Is this true? If it is, Seventh Day Baptists have no business belonging to the Council, for if there is any authority for the Sabbath anywhere it is in the Bible, and if the authority of the Bible goes, so does the sanction for the Sabbath. A "modernistic Seventh Day Baptist" is a contradiction, for the Bible and the Sabbath stand together.

It is alleged that the Federal Council is communistically inclined; that many of its leaders are connected with certain "front" organizations of communism; that they support known communistic organizations; that the Naval Intelligence Bureau lists the Council as one of the subversive agencies of our country. This is one of the most serious charges. The names of the following have been connected with such known communistic or communistic-minded organizations as League for Industrial Democracy, American

Civil Liberties Union, Socialist Party, People's Lobby, United Christian Council for Democracy, National Religion and Labor Foundation, North American Committee to Aid Spanish Democracy (whose purpose was to spread propaganda and raise money for the communist forces in Spain), Church League for Industrial Democracy (promoting a social order patterned after that of Soviet Russia), etc.: Bishop Francis J. McConnell, Sherwood Eddy, Harry F. Ward, Kirby Page, Halford E. Luccock, Eduard C. Lindeman, Roswell P. Barnes, Albert W. Beaven, Hugh Chamberlain Kerr, Samuel McCrea Cavert, Ivan Lee Holt, Edgar DeWitt Jones, Luther A. Weigle, Henry Smith Lieper, Lynn Harold Hough, Albert W. Palmer, G. Bromley Oxnam, Reinold Niebuhr. We have been given to understand that all the above are members of the executive committee in this biennium, or were in the last. Is this charge true? If it is, Seventh Day Baptists have no business belonging to the Council, for Communism is Atheism, and the Federal Council is its propagandist, supporter, and "feeder."

It is said that the Federal Council, in co-operation with the Jews and Catholics, has drafted resolutions to present to the Federal Communications Commission which, if adopted, would virtually monopolize and dictate religious programs on the radio. Is this true? If it is, Seventh Day Baptists, who have always stood for religious liberty and freedom of speech, have no business belonging to it.

In view of the above allegations, we should investigate very carefully and consider thoughtfully our continued membership in an organization of which sworn testimony before the Dies Committee said, "The radical affiliation of the Federal Council of the Churches of Christ in America is a subject of extensive discussion. Apparently in lieu of primarily promoting Christianity among its several members, it more represents a huge political machine and appears to intermeddle with radical politics. Its directorate indicates that it interlocks with many of the most extreme radical organizations." It is interesting to note that the Council has never approved of the Dies Committee, and that several of its leaders have been members of the Anti-Dies Committee Bloc.

No one would say that the Federal Council does not promote some good and worth-

while projects. But when one considers the accusations against it: its undemocratic methods, its violation of the principle of the separation of church and state, its radical modernism, and its communistic sympathies, to say nothing of its teaching on sex relations, racial inter-marriage, and other subjects, and its attempts to monopolize and dictate religious radio broadcasting, the good fades into insignificance, if these things are true.

Are these things true? We have no occasion to doubt them. We have heard them denied, but have heard no attempt at disproof. If they are not true, they should be disproved, and the Council and its leaders vindicated publicly. But until that happens, Seventh Day Baptists have no business belonging to the Council.

Editor's note: No attempt is here made to answer categorically the charges made or implied in the above article. It is possible to wrest sentences from their context in any article or address and make them misrepresent the author's meaning or position.

Often statements are made by people with "something to prove" on another or against an organization against which a prejudice is held, that are unsupported by reliable documentation.

It is significant to notice that many misrepresentations have originated with certain propagandists of an anti-semitic and pro-fascist outlook—among whom are Mrs. Elizabeth Dilling, author of "The Red Network"; E. N. Sanctuary, author of "Tainted Contacts"; Gerald B. Winrod, editor of "The Defender"; William D. Pelley and others who are now under indictment for sedition. Isn't it a somewhat extraordinary turn of events that the very people who were responsible for circulating the idea that the Federal Council was unpatriotic are now themselves under indictment for disloyalty to the government?

A BIBLE STUDY

The Abundant Life

By Rev. Herbert L. Cottrell

"The Abundant Life," which Christ came to give to all who would receive it, according to John 10: 10, and the phrase "Eternal Life," which holds a place of prominence in the Gospel of John, have a similar meaning. Both phrases are expressive of a life completely surrendered to God, enjoying the blessings of salvation, and dedicated to the unselfish service of Christ and others. It is the highest type of life, the life that counts.

I. Source of the Abundant Life

1. Christ. John 1: 4; 14: 6

II. Nourishment for the Abundant Life

1. Christ. John 6: 35, 48-59

III. Nature of the Abundant Life

1. The experience of salvation. Isaiah 45: 22; Matthew 1: 21; Luke 19: 9
2. Union and fellowship with Christ. John 15: 1-9
3. Knowledge of God and the truth. John 14: 7; 17: 3; 8: 32

IV. The Abundant Life, A Gift

Romans 6: 23; John 10: 28; Ephesians 2: 8

V. What This Gift to Us Cost Christ

John 3: 16, 17; 10: 10; 12: 24, 32; 1 John 3: 16; 4: 10

VI. Conditions Necessary for the Abundant Life

1. Repentance. Luke 13: 3; Acts 3: 28
2. Belief. John 5: 24
3. Love for God and man. Mark 12: 30, 31; John 15: 12
4. Obedience to God. Deuteronomy 27: 10; 1 John 5: 3; Matthew 7: 21; John 14: 15, 21, 23, 24

VII. Spiritual Qualities of One Having the Abundant Life

The Beatitudes. Matthew 5: 1-13

VIII. Proofs of Possessing the Abundant Life

1. Doing righteousness. 1 John 2: 29
2. Loving the brethren. 1 John 3: 14; 4: 7
3. Confessing Jesus as Christ. 1 John 5: 1
4. Overcoming the world. 1 John 5: 4
5. Forsaking a life of sin. 1 John 5: 18

FAVORS THE FEDERAL COUNCIL

Dear Editor Van Horn:

The Federal Council of Churches has seemed to me to be a very worth-while organization, and I have been glad that our denomination was ready to co-operate at the beginning. I bought a book and have been proud to point out our chapter and also that Rev. A. J. C. Bond was well enough educated and able to go to the first World Conference on Faith and Order, to be on committees and also to go to Holland. Yes, and also glad to see his picture in the Protestant Voice for July 31.

I doubt whether \$25 worth of tracts would be read as much as that one Voice, and his influence will continue wherever the Federal Council is heard of.

If some members are communistic, let objectors write their answers to everything to which they object. . . . We cannot be out of the world, if we would help in it.

Ulen, Minn. Mrs. L. L. C.

OUR PULPIT

SCIENCE AND THE SABBATH

By George A. Main

There is probably no fundamental and vital religious truth so seldom discussed, and so little understood and appreciated, as the inseparable relationship between the weekly Sabbath and the marvelous world in which we live—the world which we call "creation" or "nature," and the study and knowledge of which we call "science."

The Perfection of Creation

"And God saw everything that he had made, and, behold it was very good." Thus the author of the book of Genesis sums up the Creator's own appraisal of creation.

"Consider the lilies of the field . . . yet I say unto you that even Solomon in all his glory was not arrayed like one of these," was Christ's expression of his appreciation of God's handiwork.

"The heavens and the firmament declare God's glory and reveal his handiwork," said the Psalmist.

"Oh God, I am but thinking thy thoughts after thee," spoke the ancient astronomer and theist, Kepler, when, having developed laws (as he supposed) wholly new concerning certain mathematical curves, he learned by means of his telescope that numerous heavenly bodies were, even then, tracing those very same curves in their travels through space, unerringly obedient to the wondrous laws of their Maker.

Volumes have been written by godly theologians, not only exalting the wonders of nature, but testifying to the mass of unmistakable evidence that nature is the product of a thinking mind—not dissimilar to human minds—endowed with both wisdom and purpose in carrying on the countless activities of an unfathomable universe.

Not a day passes that does not disclose the discovery of some new wonder of nature, and suggest the seemingly limitless further possibilities of science, in its task of unfolding the marvels of creation.

When we consider the infinitesimal atoms and ultra-atoms, themselves complex organisms of still smaller units so tiny that no microscope can magnify them to recognition by the human eye; or when we attempt to grasp the vastness of a universe, the nearest of which fixed stars, we are told, are 300 trillion,

trillion miles away; or when we ponder upon the complex laws in obedience to which all physical, chemical, and spiritual entities act—such reflections cannot fail to impress us with feelings of awe, and magnify within us an appreciation of the infinite power and wisdom of the Creator.

The Sabbath — Nature's Birthday

"For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the seventh day and hallowed it."

We designate the days when we first saw the light as our "birthdays." The seventh day of creation week was the first day that all nature knew and felt the light of day. In a far more real and sublime sense than human birthdays commemorate, the seventh day of every week commemorates, and must forever continue to memorialize, that greatest of all birthdays, the birthday of nature.

Nothing has ever happened, nor can anything ever happen, to make any other day equal in importance to that first "Sabbath"; nor can any other day of the week than the seventh, fittingly commemorate the completion of creation and the beginnings of nature.

So outstanding in importance was this, nature's birthday, and so far-reaching its influence for good if observed as and for the purposes intended, and when it was to be kept, that it was to be observed, not once every year, but on each recurring "blessed and hallowed" seventh day.

Let us consider the untenable positions which the foregoing profound facts, concerning creation and the Sabbath, force upon those who reject them.

There are three mutually irreconcilable attitudes assumed by those who attempt to defend "no-sabbathism," or who otherwise oppose the Sabbath of the Bible.

I. Abrogation of Nature's Birthday:

"The Biblical Sabbath has been done away," we are told by one group of non-Sabbath keepers.

We may neglect to celebrate one's birthday, or it may be forgotten; or it may not be known—yet we are as sure of its regular recurrence as we are of the air we breathe. Likewise God's holy day, the seventh day of each week, may be desecrated or forgotten, or even be unknown to some—yet its abrogation is as impossible, as meaningless, as the doing away with a child's day of birth.

II. An Indefinite Birthday:

Contradictory to the preceding assumption, but equally meaningless and impossible, is the proposal of some that, while the Sabbath principle has not been done away, observance of any one seventh of the time that we may choose to keep constitutes compliance with God's will concerning the Sabbath.

Who would assent to have his or her birthday observed thus irregularly, or who could celebrate the signing of the Declaration of Independence on any other day than July 4 and feel the same about it?

III. A Definite but Changed Birthday:

By some others we are again told that the first group is wrong, that the Sabbath has not been done away, that the second group also is wrong, that the choosing of any day of the week we wish as a rest day does not meet the requirements of Scriptures; but they hold that "The day has been changed," and the first day of the week, not the seventh day, is the "Christian Sabbath."

The most common reason given for the purported change in the Sabbath is that we should observe the day on which Christ rose, and that he rose on Sunday—an argument advanced, strange to say, by both those Sunday keepers who believe that Christ rose on Sunday, and those who accept the teaching of Matthew, that Christ rose some time before "the end of the Sabbath." How weak the resurrection theory for first-day observance is may be seen from the following facts:

1. It involves, first of all, the denial of all the innumerable lessons of the Bible, which in unmistakable words teach that the seventh day is the Sabbath.

2. It leads to the acceptance of a rest day that is not supported by a single Biblical command, either from Christ or any other authority.

3. There is no record in the entire Bible of Sunday having been observed, except by the pagans who worshiped Baal, the sun, the moon, and the stars rather than the one God, the Creator.

4. The Book of Matthew records the resurrection as having already occurred "late on the Sabbath day as it began to draw on towards the first day of the week," which, if there were any command or other reasons for observing resurrection day (which there are not) would re-confirm the seventh day as the day to keep.

5. Sunday keeping started with the pagan sun-worshipping converts, desirous of continuing reverence for their "venerable day of the sun," and in order that they might "have nothing in common with the despised Jew"—to which very race Christ belonged! No thought whatever of exalting Christ entered into the beginnings of Sunday keeping.

6. Christ's whole life was one diametrically opposed to all thoughts of self-glorification. He came, not in the pomp and splendor expected by some, but in the spirit of humility. His outstanding characteristic was unselfishness. We may readily imagine what Christ's reaction would have been to a proposal as that of abrogating the seventh day "Sabbath of the Lord," and substituting one concerned with his life, or his death! If such a change had been made, the upheaval would have been so great as to have found a prominent place in the records. And how easy it would have been, had the change been made, for Christ to have told the disciples of the "doing away of the old Jewish Sabbath" and the instituting of a day that would place him in the foreground, rather than God!

Far more accurate would it be to say, rather than calling Sunday the "Christian Sabbath," that all who work on God's day, or who assume to believe that the first day of the week is sacred, are, at least to that extent, unchristian.

7. No sound reason has yet been brought forward, either for forgetting the Sabbath of the Bible, which God commanded us to "remember," or for treating Sunday other than as a "work day."

The Creation Week and the Created Week

It is a matter of concern to some that they do not understand the processes of creation. Certain seemingly sound teachings of science do not appear to harmonize with their understanding of the record of creation, particularly regarding the length of time the Creator used in effecting creation. What difference can it make, however, in our use and enjoyment of the fruits of creation, or in the benefits we derive from the lofty lessons of Scripture, whether the creation week was precisely equal in duration to the created week, or many times longer? We know practically nothing as to what electricity is, and relatively little of any of the countless other elements of creation, for that matter. Yet we

can continue using these forces to our great gain, without that particular addition to the mass of scientific knowledge we do have.

Rather than feeling too much concern for what we do not know, and presumably never will know, let us rejoice in the knowledge of such facts as these:

1. That we have an all-wise Creator and a wonderful creation, and that we are able to comprehend as much as we do concerning them.

2. That the week and the Sabbath are as surely parts of this creation as are the massive mountains or the drops of dew.

3. That the weekly Sabbath was designed for and can provide, as no other day can, for our spiritual well being, just as the other six provide for our physical natures.

4. That the promulgation of the Decalogue and its Sabbath commandment was not the beginning of a new regime, but that these laws merely recorded truisms that had existed from the dawn of time.

5. That the Sabbath command, which provided specific and uniform time for rest, and for the study of the application of the whole group to the needs of man, was as essential to the completeness and perfection of God's laws, as were the week and the Sabbath to the completeness and perfection of creation.

6. That in the acceptance of this, God's plan for man's welfare, lies the *only* solution to the world's problems.

7. And that we should count it a supreme privilege to pass on in our various ways these great truths, unwelcome though they may be to those who do not want to know God's ways.

Conclusions

It is utterly impossible to think logically and completely concerning any one of these profound facts, without being led to the consideration of all of them: of God the Creator, of creation, of its continuance as nature, of science as the summation of our knowledge of creation and nature, and of the Holy Sabbath as their memorial.

As a reminder of the Creator, the facts of creation, itself, necessarily can have no equal. Anyone who reverently contemplates the beauty of the flowers, the sublime grandeur of the heavens, or the countless other marvels, both of nature and scientific progress, not only exalts his Creator, but re-emphasizes the significance of the Sabbath as the memorial of

creation, of which science is the record of our acquired knowledge, and the Sabbath the only sacred reminder.

Whether we accept and observe the Sabbath because it is a sacred day, in honor of the Creator; or because it is commanded in the greatest of all existing moral codes, the Decalogue; or because it was the only weekly Sabbath of Christ and his apostles; or because of our reverence for the Book of books as God's expressed will for mankind—and find in it, not a mere few references, but almost countless passages from cover to cover exalting the Seventh-day Sabbath as God's Holy Day, and the Decalogue of which the Sabbath was and is a central part, as the one perfect "law"—or whether we base our Sabbath observance on all of these, we will find therein a conception of the Divine purpose for a sin-scourged world nowhere else to be found.

"Whoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Thus Christ, in that greatest of all Sabbath day sermons, reiterated the permanence and importance of the Ten Commandments.

If such was to be the punishment for rejection of the *least* of the commandments, what may be the outlook for those, many of them leaders in Christian thought, who, themselves, break and teach others to break the Sabbath commandment — the one command designed to secure obedience to all of the law, and hence the outstanding command of the group?

Those who reject the Sabbath, or exalt Sunday, or do both, are assuming a responsibility far beyond what they may realize, and, if we can believe the Scriptures, are responsible and accountable, in no small degree, for the sin and suffering of mankind. Is it any wonder that men act like pagans and that sin and suffering seem to reign the world over, when we consent to commemorate the birth of Christ on December 25, which is the great day of Mithras, the pagan god; and likewise, deliberately commemorate Christ's resurrection at a time and under a name which honor the pagan goddess of spring, Eastre; and observe for weekly rest and worship the day brought into Christianity by paganism, as "the venerable day of the sun," which they worshiped on Sunday? The only reason that can be advanced for the continued keeping of

this day is that it seems to have become established in the Christian Church; while the grounds for its non-observance, and for true Sabbath keeping are many and of supreme importance to the very existence of Christianity and civilization.

Atlanta, Ga.

DENOMINATIONAL "HOOK-UP"

Verona, N. Y.

The Ladies' Benevolent Society was entertained at the home of Mr. and Mrs. Marion Dillman and Mr. and Mrs. Sewell Morgan for the July meeting. After the worship program and business meeting Mrs. Howard Davis gave a Stanley Brush demonstration, after which Mrs. Davis presented each one present with two gifts.

Our annual "Homecoming" was held in the church August 1, with over one hundred attending. Pastor Polan preached the sermon in the morning and the choir sang the anthem, "Hail the Day." Three boys who received the ordinance of baptism the previous Sabbath were given the right hand of fellowship and received into the church.

Following the morning service dinner was served and the afternoon session began at 2 p.m. Rev. T. A. Schrader, pastor of the Lutheran Church, offered prayer and Rev. E. H. Bottoms of the Leonardsville Church delivered the sermon.

A service flag, bearing two stars, was dedicated by Pastor Polan, the stars representing Ensign Dighton Polan, now in service, and Sergeant Technician G. Allison Smith, who is attending motor mechanics school at Fort Sill, Okla.

The Young People's Social Club was entertained in the church parlors on the evening of July 25, by Miss Jean Sholtz. An interesting musical and literary program was given, followed by games.

Correspondent.

Farina, Ill.

The Farina Sabbath school held this year's picnic at Bravantz Woods, August 2, the date being later than usual because of the rainy weather that persisted through much of June and July. There were about sixty-five who sat about the dinner, which was spread in the shade of an oak tree. After dinner others arrived until about seventy-five persons enjoyed what was an ideal after-

noon "in the woods." Horseshoes and baseball were the principal attractions, but as always in such times as we are passing through, the war was thoroughly discussed. At four o'clock the group broke up, some to go to their homes and others to Lake Farina for a swim.

The occasion was made much happier because of the Green family reunion which brought all the children together, with the exception of Clarke, who is serving in the ranks of Uncle Sam's volunteers.

The Seventh Day Baptist Church joined with the M. E. Church in a union Bible school which was held the last of June, about sixty students being enrolled, with an average attendance of about fifty. The subjects taught were: The Bible, and The Christian Church, the material being graded to suit the ages represented in the classes.

The pastor of the M. E. church acted as director and the pastor of the Seventh Day Baptist Church as director of music and as teacher of the teen-age class. The evening of our demonstration, which was held at the Seventh Day Baptist church, a free will offering of \$26 was received. This cared for all expense and left us a balance of about \$10 to begin the work next year.

Our every member canvass was made the last week in June and the result was very gratifying in that practically all expense for the year (locally) is cared for and a substantial amount pledged for the Denominational Budget.

The C. E. society began more than a year ago to hoard its offerings that some one of our number might go to Conference. But the rubber shortage and the likelihood that no one will attend from Farina, will force us to continue our plan until another year. We have fourteen in our society and the age range extends from eight to twenty-one.

Our Aid society meets every Tuesday afternoon to sew on quilts, and now have on hand work enough to last a year. In addition to quilting, dinners through the late fall, winter and early spring, and serving suppers to the Lions Club, have been a means of considerable revenue which has helped locally and denominationally in financial matters.

While we are saddened by the necessity, we are proud to have eight of our boys enrolled in the ranks of Uncle Sam's fight-

ing forces. Our aim is that we who remain at home shall to the very best of our ability discharge our duties to God and man in such ways that these boys and others may know that we too are sharing in the struggle and are doing our part. May our heavenly Father hasten the day when our homes and firesides shall again be safe from foreign foe and the family circle shall again be complete.

Correspondent.

WORK IN PUTNAM CO., FLORIDA

A letter from Rev. Elizabeth F. Randolph of Daytona Beach, Fla., brings news of aggressive work being done in Putnam County. The support of the work rendered by the Tract Board has been greatly appreciated and has made possible the efforts this faithful worker has put forth. It is good to hear that Pastor Randolph has made a full recovery from the flu which had given her friends much concern. She reports fine health, and her report shows a prodigious amount of work through weather that would seem to northerners impossible to accomplish.

Let her report tell the story.

As a venture of faith I went over to Palatka from June 28 to July 3, inclusive. Special meetings were held in Palatka, Carraway, and arrangements made for a meeting on the Jacksonville Highway near Rice Lake about three miles out of Palatka. Bible school was held each forenoon from Monday to Friday inclusive. There was such increase in attendance, from six to twenty-four, that it seemed best for me to go back for two weeks or more, July 13 to 30. Over forty children were enrolled during that time in Palatka, six in Carraway, four at Sunny Heights, another suburb of Palatka, and a large meeting held at Rice Lake with urgent invitation to return.

From July 14 to 24 I had Bible school in the mornings from 9 to 12, did personal work in the afternoons, held evening services from 8 p.m. on—getting to bed about 11 or 12 o'clock. But I rested fine every night and was up by 6 a.m. nearly every morning.

I returned to Daytona Beach July 30 and have been very busy catching up my work and correspondence. Have radio Friday morning, regular church services Sabbath, and will preach at the First Methodist church here in the absence of their pastor.

The weather is reported as very hot, but Miss Randolph says she is so thankful that it is no worse that she has no wish to enter complaint. Tourists have been few, this summer at Daytona, but Miss Randolph's

house has been full all the time. "That to me," she writes, "is God's answer to the venture of faith on the Palatka field."

We thank God for such faith, faithful work — painstaking, consecrated and unselfish—and take courage. May our good God continue to bless our sister and her church at Daytona Beach in this outstanding missionary effort.

OBITUARY

Scriven. — William Daniel Scriven died at the hospital in Watertown, N. Y., June 16, 1942, after a brief illness.

He was the son of Zebulon and Lemira Coon Scriven, born in the town of Lorraine, June 1, 1869. He was married February 8, 1893, to Palmyra Saunders. Mrs. Scriven died as the result of a traffic accident June 25, 1939.

Mr. Scriven had been a loyal member for many years of the Adams Center Seventh Day Baptist Church. Surviving are two daughters, Miss Anna, Mrs. Herbert (Gladys) Chrysler, and a son Harold, of this village. Also a brother, Hartley, and several grandchildren.

Funeral services were conducted by Rev. Paul Burdick, and burial was in the Union Cemetery.

P. S. B.

Washburn. — Lavisia Flora, daughter of Thomas Purdy and Harriett Lovice Washburn, was born December 26, 1850, in the town of Plainfield, Otsego County, N. Y., and died at her home in Leonardsville, on June 11, 1942.

Her father died when she was only three months old and her mother also died while she was very young. She lived single all of her life, which was spent in the vicinity of Leonardsville. A portion of her early life was spent as a teacher in the rural schools. She was a devoted member of the Leonardsville Seventh Day Baptist Church for seventy-two years.

Funeral services were conducted by her pastor, Rev. Emmett H. Bottoms. Burial was in the Leonardsville cemetery.

E. H. B.

Woodward. — Nettie Ophelia Potter, wife of Jasper Woodward, died at the Brown Nursing Home, Adams Center, July 6, 1942.

Mrs. Woodward was the daughter of Samuel and Laura Greene Potter. She was born December 8, 1869, in the town of Watertown, N. Y. Surviving her, besides her husband, are one son, Earl of Buffalo, a granddaughter, and a grandson. She was a member of the Adams Center Seventh Day Baptist Church. She and her husband lived on their farm at Lyon's Corners, near Adams Center.

Funeral services were conducted by her pastor, Rev. Paul Burdick, and burial took place at the Adams Center Union Cemetery.

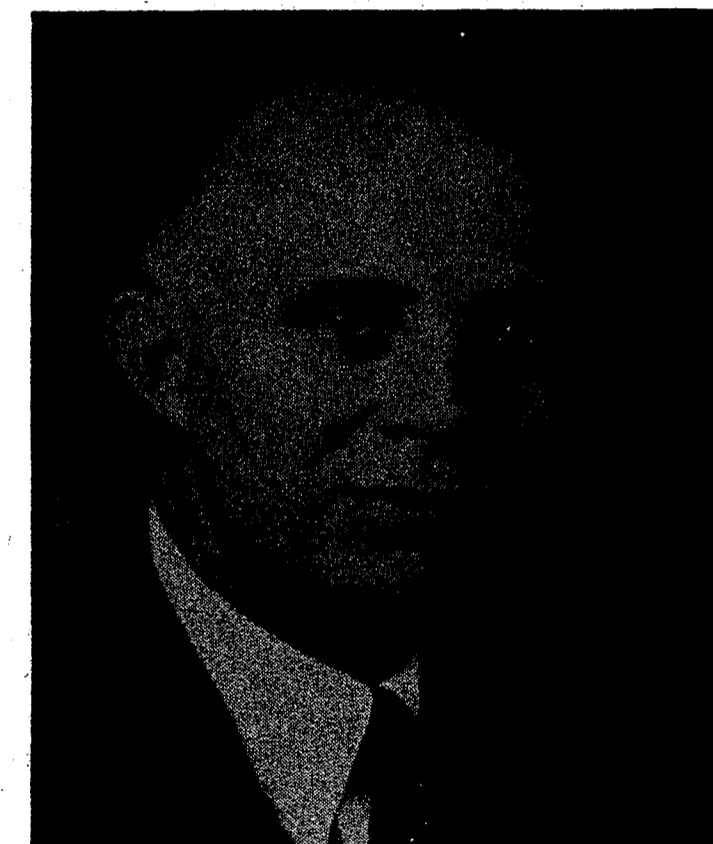
P. S. B.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., AUGUST 24, 1942

No. 8



Professor Harley D. Bond
President of General Conference,
August 18-23, 1942, at Salem, W. Va.

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