

SEVENTH DAY BAPTIST BUILDING

Plainfield, New Jersey



Home of the American Sabbath Tract Society
and The Sabbath Recorder

OTHER PUBLICATIONS

Bible Studies on the Sabbath Question (Main, A. E.)

Spiritual Sabbathism (Lewis)

The Sabbath (Bond)

A Manual for Bible Study (Greene)

Seventh Day Baptists in Europe and America (2 vol.)

A Manual of Seventh Day Baptist Procedure (Randolph and Burdick)

Country Life Leadership (Davis)

Helping Hand (Sabbath Quarterly, Sutton)

Many tracts and leaflets (The Sabbath, Evangelism, Baptism, etc.)

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MAY 3, 1943

No. 18

A PRAYER

For Those Absent in Time of War

Our Father, bless all those who are absent from home in time of war. Especially do we pray for those in the armed forces, on land and sea, and in the air; for those in work camps and prison, in testimony against all war; for the multitude 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 ensure a lasting peace.

Through Jesus Christ our Lord. Amen.

—James Myers.

The Sabbath Recorder

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

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EDITORIALS

THE CHRISTIAN FAMILY WEEK

Mother's Day

It is well that attention is being focused for a definite period upon the family. For many years we have observed Mother's Day, and no one would discount the place and power of motherhood, or take away from the real sentiment underlying men's purpose to honor mother.

However, there are other elements that must combine with motherhood if successful family life is to obtain.

A popular columnist recently declared that "The American home is breaking down faster and more extensively than ever before in the history of our republic. Our accent has been on night life instead of home life, movie romance instead of real romance, sex instead of love . . . and now . . . the fever and hysteria of war." He urges that there must be a cure "to the American home life."

Our city judge in addressing the local ministers' association reported that in a city survey juvenile delinquencies were traceable in a large percentage to delinquent homes. Efforts in this court are being made to stop the trouble at its source—the home.

Christian Family Week emphasizes the spiritual foundations of the family. When people are meeting a great crisis, they have a special need of strength and security that are found in our Christian faith. As the church and home work together, family ties will be kept warm and strong and churches will experience a more vital usefulness. With such a back-

ground juvenile judges and courts will find less and less delinquency.

The Christian Family Week meets the hearty approval of President Roosevelt, who in commending the Council of Religious Education for this movement, writes:

I am happy to learn that plans have been made for a common observance of National Family Week, and I trust that no community, no church, no sincerely religious person throughout this land will fail to find a way to share in the nation-wide observance.

No more important task faces the American community today than that of maintaining its homes. The health and happiness of children, the guidance of youth, the security of families must be guarded in wartime so that the well-being of this nation is assured. The historic concern for these values, and the family ideal in Christian and Jewish traditions, constitute the greatest assets for assuring the success of this program.

A good beginning can be made toward better, happier, and more helpful family relations in the week of May 2-9. Church programs, worship, and messages will be built upon such central theme: The place of Christ, the Bible, the Sabbath will be exalted, and new spiritual leading and power experienced. Increasingly as these vital principles are emphasized the ideals of home, church, and nation will be realized.

PRODIGAL FATHERS AND MOTHERS

We are all familiar with the story of the Prodigal Son. We deplore the trend to prodigality of young people in our times. There is much juvenile delinquency reported in our cities throughout the country. There is not the interest shown on the part of youth, we are told, in church and mission work. Young people are not offering themselves for the ministry and missions.

Perhaps it's time to examine home conditions—time to check up on parents. Perhaps the trouble in no small degree is in prodigal parents.

For one thing, are parents themselves not in part to blame if their boys do not enter the ministry? Are they not ambitious for their sons to be successful in material ways rather than in spiritual achievement and service? Does the boy see elements of insincerity in the home, a something at variance with the prayers and profession of the parents?

Just what encouragement does the young girl get for higher living and service who sees her mother spending afternoons at bridge clubs, bringing home prizes, or grandmother pulling at cigarettes and sipping at cocktail parties?

A girl of thirteen, not long ago, wrote Mayor La Guardia a letter complaining that she and her brothers and sisters were often sent to bed hungry because the mother spent the money meant for food on bingo games. All power to this doughty mayor who has been waging war on bingo in clubs and churches — but shame on the kind of Christianity manifested in churches claiming the right to conduct such gambling devices in the interests of religion. It is shocking even to see church people indulge in such games as bingo for fun at church parties. What can be expected of youth if parents spend their time and substance in such ways!

Is it not true that the most serious crimes in this country are results of adult delinquency—most of the sex crimes, serious thieving, big steals are work of adults, not of juveniles.

Our pastors, for the most part, in their parish work find their problems adult rather than juvenile. Young people yield to constructive leadership more easily and readily than many of the adult congregation.

We must not neglect youth nor lessen our concern and effort in behalf of the children. But the adult must be considered, and reforms are needed among prodigal adults. Herein lies the ever present need of a thorough evangelism in which the revival meeting has an important place.

UNSEEN GUEST

Did he sit beside you as you ate your comfortable breakfast—comfortable and sufficient in spite of coffee and sugar rationing "points" and other restrictions? Did you think of that unseen one, hungry and emaciated, as you ate a plate of stew from left-

overs, feeling a bit rebellious? How he would have enjoyed the bits of meat, small as they were, the scraps of carrot and potato; or the "Aunt Jemima's" griddle cakes, sausage, or bacon. If his spirit sat by you as you ate, thankful for what you have, did you do anything about him?

We are doing a little. A remittance came the other day from a friend who saw the picture of the little Chinese girl in a recent Recorder. Relief is going in many ways, and in the aggregate in no small quantities. Yet the need is so great. Never since the death of Christ has the world experienced such suffering as is found today in the war-torn areas. It has been pointed out—and we need to realize it again—that the "year of the crucifixion became also the year of the resurrection and the beginning of a new era in religion, culture, and civilization." The question is asked: Will 1943 also become a year of resurrection, restoration, reconstruction, reconciliation, and the dawn of a new era of enduring peace?

The answer, we are assured, will be determined by the way Christians and others who believe in the Golden Rule "follow in the steps which led to the cross and enter into the fellowship of suffering with millions of our kinsmen and allies who in other lands are giving their lives as a sacrifice not only on battlefields, but in bomb-wrecked cities, refugee camps, and great empires of poverty, desolation, and death."

In answer to "What can we do more?" we might make more real the presence of our unseen guest by dropping a coin a meal in some handy receptacle to be handed later—and not "too later"—to some agency for ministering such service.

The Golden Rule Fellowship (60 East 42nd St., New York City) is an agency through which our unseen guest may be fed by our contribution. If you lose sight of that address, send your help for that purpose to Morton R. Swinney, Niantic, Conn. Your church and denomination will then be recognized as host of the needy, the unseen guest.

Golden Rule suggests that for Mother's Day, bereft mothers may be honored best, not by flowers, but by flour sent to feed the many. The fellowship suggests also this paraphrase of the Golden Rule:

Whatsoever ye would that others should do for your mother if she were in need, and whatsoever

your mother would do for the needy if she had opportunity, do ye even so in her honor or memory for other mothers who are in need.

Speaking of receptacles representing the unseen guest, a coin-a-meal globe, without charge, will be sent on request by Golden Rule Foundation, at above address. Suggestions for their use in saving lives of war sufferers and enriching the lives of one's fellow citizens, will be mailed with the globes. And let us remember it was Jesus Christ who said, "It is more blessed to give than to receive."

LISTEN IN "The Changeless Bible"

The place of the Bible in individual, home, and national life is receiving an emphasis it much deserves. Vice-President Wallace has recently said that the two essential bases of the peace for which we are fighting are to be found in the Bible and in the history of our American democracy — which he described as the only form of government fully in harmony with the principles of the Scripture. Whatever the failure to live up to these principles, is beside the point and due to the neglect of reading and applying the Scriptures to life and its problems.

It is said that the Bible is being received and read by more people than ever before. Young men in war service who are giving it attention as never before are writing back urging the folks at home to be more diligent in the use of the Bible.

The American Bible Society is striving to extend and enrich this use by its Bible publication and distribution. It is augmenting its usual service again by a series of broadcasts over the Blue Network, by Dr. Francis C. Stifler, editorial secretary, every Monday from April 5 to September 27, at 1.30 p.m., E.W.T. His addresses include such topics as: What Is the Bible? What Does the Bible Contain? Who Wrote the Bible? The Bible in the Barracks; The Bible and the Blind; How to Read the Bible; The Bible in Business, the Home, etc. Every Monday at 1.30 p.m. one of these addresses will be on the air. In these addresses he will appraise the Bible's unshaken place in the hearts of men as they face the chaos of a warring world. He will offer "fresh testimony to the undiminished power of the Bible, the unparalleled demand for it, and the processes by which the Christian Church, through its

far-flung missionary agencies is heroically undertaking to meet this demand." Doctor Stifler, well-known personally to your editor, is a deeply consecrated Christian, a wise executive, and a dynamic, eloquent speaker. Listen in next Monday, May 10, as he talks about "Who Reads the Bible," and you will want to follow him on other themes. Single copies of his addresses, we understand, can be had without charge by writing the station to which you listen. Don't miss these challenging messages.

IN OBSERVANCE OF NATIONAL FAMILY WEEK

(Statement by John Edgar Hoover, Director Federal Bureau of Investigation, United States Department of Justice)

It is encouraging to see this nationwide observance of National Family Week by the combined bodies of the Protestant, Catholic, and Jewish faiths. Never before was there so great a need for working together throughout the land—for the preservation of the home is the essential foundation of our democratic way of life. Nothing exceeds in its influence upon mankind the vitalizing and idealizing effect of home life. There the child first comes into contact with life and Almighty God. There he receives his primary education in religious and social principles. He must learn well those fundamental truths which will better equip him for his place in society. If this instruction and religious influence are lacking at home, then the individual is confronted with the problem of learning these fundamental precepts by experience or not at all. Costly years of sorrow and suffering then result in another wasted life.

The home is the natural cornerstone of government and it was one of the earliest forms of government. All other civilized institutions are of minor importance to it. In this belief we differ with totalitarian nations wherein the home and its individuals are pawns subservient to an impersonalized state. When the moral force that emanates from a religious home loses its efficacy, there is little for which we may hope. In turn, the home is the basis of our system of government. The community is simply a group of families; cities and countries are groups of communities, all resting upon the home as their common base.

Religion in the home is necessary if we are to continue in our democratic way of life. We are united as never before in our condemnation of the Spartan theories inculcated into the German nation by the Nazi Party under Adolf Hitler. Hitler has attempted to destroy the home life and religion of the German people by removing their boys and girls from the home at an early age, training them as children of the state. No nation can stand which seeks to destroy the home in this manner, the home which is the very foundation of its existence.

Today too many homes in America are broken. Divorce, crime, and bad example have made irreparable inroads. Parents and children in other instances have been called to contribute their part in the fight for those principles which we recognize as essential for a better world in which to live. This sacrifice is our individual and collective responsibility, and only in making such sacrifices can we rest assured that the forces of evil will not arise to overflow the bulwarks which we have raised against them. If our nation is to stand as strong in the future as she stands at the present time, we must each give to the utmost of our energy, our time, and our money. But, in addition, we have the added responsibility not to forsake for a moment the maintenance of the integrity of the family, for there lies the strength of America. This is a full time job without reservation.

On the home front we have a serious problem to face. This problem is the ever increasing amount of delinquency in our young men and women still in the adolescent stage of life. Let us face the fact.

Nine thousand, six hundred seventy-five young girls under twenty-one years of age were arrested throughout the nation in 1941. This is an astounding figure in itself. In 1942, however, there was a 55.7 per cent increase to the figure of 15,068 arrests. Nor were these crimes of a minor nature. Arrests of girls under twenty-one in 1942, for commercialized vice, showed a 64.8 per cent increase. Other moral crimes increased 104.7 per cent. Girls under twenty-one years of age arrested for disorderly conduct showed a 69.6 per cent increase. Those in the same age group charged with drunkenness increased 39.9 per cent.

Although the total arrests for young boys under twenty-one years of age in 1942

showed a 3.6 per cent decrease over the previous year, there was an increase in the felonious types of crimes. Assault arrests increased 17.1 per cent; moral crimes increased 10.6 per cent; carrying or possessing weapons, 15.5 per cent; gambling, 14.6 per cent. Boys charged with disorderly conduct showed a 26.2 per cent increase, and arrests for drunkenness jumped 30.3 per cent.

In 1942, more young women were arrested in the twenty-two-year age bracket than any other group. Following closely in order of importance were the twenty-one and eighteen-year age groups. For young men, more arrests were made in the eighteen-year age group, followed closely by the nineteen and twenty-year age bracket. These figures show a deplorable lack of parental guidance and discipline in many homes. It is a clear indication of adult failure to impress indelibly upon the plastic mind of youth those principles of faith, morality, and personal conduct that have withstood the test of centuries for wholesome accomplishment. Parents might do well to take an inventory of conditions in their own families and in evaluating concentrate closely upon doing "first things first."

In this united effort throughout the country of the International Council of Religious Education, the Family Life Bureau of National Catholic Welfare Conference, the Synagogue Council of America, the Federal Council of the Churches of Christ in America, and the United Council of Church Women in the observance of National Family Week, these facts should be kept at the forefront of discussion and attention. Through the religious influence which can be exercised in developing and maintaining our family structures, this serious problem can be met and overcome. By providing a continuous good home environment unsullied by licentious privileges masquerading as "liberty," parents only fulfill a primary obligation to their children. Through the power of good example parents add strength to the family structure which children are proud to emulate. If the job of the parents is adequately handled, there will be greater reason for faith that the larger national problems of today and tomorrow will be expeditiously solved, and that our youth will possess the strength and character to enable them to surmount the obstacles which confront them now and in the future.

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.

INTENSITY IN MISSION WORK

The manner in which we undertake a task has much to do with the results attained. One of the marked necessities in any undertaking is earnestness. The gardener who plants and tends his garden in an indifferent way is not likely to succeed. The student who pursues his courses of study half-heartedly will not get much out of them. The Christian who is lukewarm towards his Master and Christian work is no ornament to the church. Earnestness is not all that is required for success, but it is a necessity.

Nowhere is intensity of spirit and effort needed more than in missions and in the work of the church. Many of our failures and disappointments in these matters come from a lack of thorough-going earnestness. The situation demands intensity of purpose, intensity in preparation, intensity in keeping prepared, and intensity in all efforts.

When Christ in his parables speaks about people with different talents, he gives a true representation of every generation. It is possible for some people to do more than others. Where much is given much is required. People with one talent often accomplish more than those who are given five, and this is true because those less highly endowed have been earnest in their efforts throughout their lives, while the more highly endowed have been indifferent.

Missions and the Christian Church are passing through dark days; but intensity of effort, other things being equal, on the part of churches, pastors, missionaries, and boards will do much to save from a catastrophe.

We will pass this way but once. What we do must be done quickly. This is an hour of pressing needs in the physical, mental, and spiritual realms. Everyone with worthy motives wants to accomplish all possible while the day lasts. Prolonged intense effort, not spurts, will win and make our lives great blessings as well as worth while.

W. L. B.

ANNUAL REPORT OF DR. ESTHER PAN

The readers of the Sabbath Recorder will recall that Dr. Grace I. Crandall and her adopted daughter, Dr. Esther Pan, went to unoccupied China (Changtsun, Lichwan, Kiangsi Province) two years past and have been working in a comparatively new section so far as mission work is concerned. Their work thus far has been in connection with a mission already started. Though for months Doctor Crandall has been ill, Doctor Pan, advised and encouraged by Doctor Crandall, has been doing a fine work. Her annual report, which is given below, will be of interest to all, and of especial interest to those who knew her while studying in America.

W. L. B.

Report of the Medical Department of Lichwan Rural Christian Service Union

By Esther Pan, M.D.

During the past year the number of patients in the clinic has been nearly doubled. If we compare August, 1942, with August, 1941, the number is tripled. The main reason for this is the influx of refugees from Nanchen and nearby towns during the invasion by the Japanese. Most of these patients were of the merchant class, therefore able to pay. They were greatly surprised at the cheapness of our medicines and treatment, even our registration fee. A year ago there were daily some fifteen to twenty non-pay refugees who attended the clinic, but this year nearly all of those have joined the refugee camp at Huangtsun (four miles distant); however, we still have many middle-class and poor people in the clinic every day.

Health Work

Over five hundred free smallpox vaccinations were done last February. The well baby clinic was held for six weeks in the spring. At the end of that period we presented first, second, and third prizes for the best cared for babies. Although the number of babies was not as large as we had wished, we feel that it was a good start. We hope that the coming year the timid mothers will get used to the idea and more of them will bring their babies to the clinic.

On account of the disturbances in Nanchen and Lichwan, we were unable to get typhoid and cholera vaccine from the Health Department. Fortunately we had no cases of cholera here or in Huangtsun, except one man who came from Linchwan (one hundred miles N.W.) with a choleric condition. He died suddenly before we were able to treat him. The family was warned of the danger of spreading the disease and told how to prevent it.

An anti-fly campaign was held in early June. This comprised public addresses, health slogans posted on the streets, and instructions given to the schools. Most important of all, perhaps, was the purchasing from the children during the summer months of dead flies at 50 cents per ounce. This last method was a most effective one. All of the children on the streets were most enthusiastic in catching flies.

Kinds of Diseases

During the past year the most common diseases in the clinic were scabies and other skin infections and malaria. The cause of this may be the high cost of living combined with lack of intelligent sanitation. We seldom see infectious diseases such as typhoid, typhus pneumonia, relapsing fever, cholera, etc. However, we had one very interesting and severe cardiac case complicated with malaria. Fortunately the child belonged to an intelligent family; therefore we had the confidence and co-operation of the parents, and the child recovered. Three nephritis cases recovered. Last summer there were a large number of dysentery cases, mostly in the refugee camp. Toward the last, the proper medicines to treat such cases became nearly exhausted. We had to use table salt for cathartics, and other substitutes. Nevertheless there was but one death reported.

Operations

Due to lack of facilities and the continued illness of Doctor Crandall, only very simple operations under local anaesthesia were done in the clinic. Fortunately, in this town unlike a large city, there have been no acute abdominal cases reported, such as peritonitis, appendicitis, etc. Fractures are also very few. The most frequent surgical cases we see are those of large, long-neglected abscesses, partially treated by old-fashioned doctors. One instance was that of a man with a large abscess of the shoulder which had been treated forty days by native methods. On excision, 2,000 c.c. of pure, thin pus was evacuated. Because of the long infection, the patient was thin, pale, and septic and it took six weeks more for recovery to be completed.

Obstetrics

During the past year we have rendered very little service in this line of work, I regret to say. The main reason for this is our limited personnel in the medical staff. Obstetrical cases require a great deal of time, sometimes as much as twenty-four hours; hence during this time the clinic must be closed, which means that we neglect many patients for the sake of one. However, we are looking forward to the time when we can employ a midwife.

Outcalls

The number of outcalls has increased, which is also due largely to the coming of the Nanchen (distant about fifty to sixty miles) refugees. Besides it has been necessary to make almost daily calls at the orphanage where there has been much malaria. The most distant call we have had was to Lichwan (seventeen miles) where we spent five days treating two cases.

Huangtsun Refugee Camp

Usually we spend Wednesday at Huangtsun, holding a clinic for the refugees. Malaria has been very prevalent. Each visit has required about three hundred grains of quinine. We usually take also about forty two-ounce packages of sulphur ointment to supply the urgent need of as many people.

As I look back over the year's work, I feel that there are many details that should be improved,

both in treatment and in management. Any suggestions toward either modification or improvement of our medical work will be greatly appreciated. We sincerely hope that we may render better service to the public in the coming year.

I wish to thank Mrs. Den for her good help throughout the year. Without her I am sure we would not have been able to do as much as we did. At this point, we wish to say one word of gratitude to Grace Hospital of the Seventh Day Baptist Mission of Shanghai for the contribution of medical supplies to the refugees and poor people of the town in cases where the clinic could not supply them. She not only freely supplied many needed remedies, but also has given the use of many surgical instruments which we did not have in the clinic.

Total number of patients seen in clinic9,600
Total number outcalls 300

TREASURER'S MONTHLY STATEMENT

February 1, 1943, to February 28, 1943

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

Dr.	
Cash on hand January 31, 1943	\$5,654.53
Reta I. Crouch, Albuquerque, N. M.	6.00
Reta I. Crouch, Albuquerque, N. M., for China Relief	4.00
Minnie B. Miller, Lewisburg, Pa., for credit	
1st Hebron, Pa., Church	15.00
Rev. Wm. L. Burdick, January Victory Tax	3.90
Est. Jane Davis, Milton, Wis.	10.74
Permanent Fund income	432.65
Milton, Wis.	2.00
North Loup, Neb., for China Relief	5.00
Mary Bullock, Berlin, N. Y., for China Mission	25.00
Salem, W. Va., for China Mission	25.00
Eattle Creek, Mich., for China Mission	5.00
Verona, N. Y.	18.21
Verona, N. Y., for Dr. Grace I. Crandall	7.00
Denominational Budget	816.40
	\$7,030.43

Cr.	
Interest on notes	\$ 43.76
Interest saved on notes transferred to Debt Fund	25.51
Debt Fund share February	
Denominational Budget receipts	106.46
Rev. Luther W. Crichlow:	
Salary	\$91.67
House rent	20.83
Travel expense	37.55
Native workers	39.59
	189.64
Rev. Earl Cruzan	27.50
Rev. Clifford A. Beebe—salary \$27.50; travel expense \$12.41	39.91
Rev. Orville W. Babcock	27.50
Recorder Press, share 1942 Year Book printing	50.45
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	27.50
Rev. Ellis R. Lewis	27.50
Rev. Wm. L. Burdick:	
Salary	\$125.00
House and office rent	25.00
Office supplies	7.68
Clerk hire	33.33
	191.01
Rev. Herbert L. Polan	10.00
Rev. Loyal F. Hurley	20.00
Rev. E. S. Ballenger	20.00
Treasurer's expense	20.00
China payments as follows:	
Rev. H. E. Davis, a-c salary	\$39.00
Dr. George Thorngate, salary	83.33
Children's allowance	37.50

Dr. Rosa W. Palmberg	30.00
Dr. Grace I. Crandall, salary	33.33
Gift Verona, N. Y.	7.00
	230.16
Cash on hand February 28, 1943	5,956.86
	<u>\$7,030.43</u>

WOMAN'S WORK

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

REPORT FROM BOULDER

At the request of the Women's Missionary Society of Boulder, I am sending this report of our work for the past year.

Our society is small, having only about twenty active members. A number of members are not able to take an active part in our work, and several who live out of town cannot get in to the regular program or work meetings.

Our membership is divided into three working groups to raise money to carry on our many projects. Thank offerings which are brought in November provide money for that month. In December, we hold our annual bazaar and food sale. Our big project is raising \$125 each year for the support of our local church budget. Helping with our Vacation Bible School is another task; this year more funds than usual will be needed as we are to have new helps to carry on the school. We help with the expenses of at least one child who otherwise would not be able to attend vacation young people's camp. We have bought mattresses for the camp and provided dishes. In the early years of camp our women provided much food, many supplies, and did much cooking for it. Since the camp has been reorganized and put on a strictly cash basis, this has not been done.

We are doing our part in the support of the evangelist employed by the Women's Board. Recently we bought a gas stove for use in our church kitchen. The old one had been in use fourteen years, and was a used one when we got it. We are now planning to provide chairs for our dining room, if they can be procured. We have long needed to replace the benches that have been in use since the church was built some fifty years ago on Broadway and Arapahoe. We pay for the cleaning of the church and care for the curtains and drapes in the dining room.

One day a week we spend in quilting. We have built up quite a reputation for this

and could have many more quilts to do, if we had more women who could give one day a week to quilting.

We have sent several boxes of clothing to Rev. A. T. Bottoms, which have been gladly received. We send flowers to those who are ill. One of our young men is away in college and we are helping with his expenses. Often we sponsor a covered dish supper the evening before the quarterly business meeting of the church. This is a family affair with no charge made.

We have done Red Cross sewing when the materials were available, and we sew for the county hospital. Also one or two of our very busy women go twice a week to roll bandages and attend first aid classes.

Mrs. Mary Andrews, our president, has a group of the neighborhood children in once a week to sew rags for rugs and to make scrap books for the children's ward at the county hospital. They have made three good-sized rugs and many books, which the little ones take home when they recover.

When our girls marry we make quilts and give showers for the brides to be. Sometimes the quilts are not ready for the wedding, but they are received in good time. The rather sad thing is that our girls marry and make their homes in other places. In less than three years eight have left us.

December 31, 1942, being the fiftieth wedding anniversary of Deacon and Mrs. E. M. Irish—our president, Mrs. D. M. Andrews, asked Mr. and Mrs. Lynn Burdick, Mr. and Mrs. Adrian Taylor, and Mr. and Mrs. Paul Hummel to act as a committee to plan a reception in their honor. A fine program was carried out. A male quartet composed of E. T. Davis, Roy Davis, Stanley Rasmussen, and William Saunders sang, "I Want to Go Down South Once More." This was a most appropriate selection as Mr. and Mrs. Irish were married in Hammond, La., and lived there many years. Mrs. Cordie Coon and Mrs. Mina Coon sang, "When You and I Were Young Maggie," with Mrs. Margaret Hummel at the piano. Roy Rogers gave a fine talk on Farina, Ill., in the early days, where Mr. and Mrs. Irish lived as young people. The program closed with a mock wedding. Miss Ruth Davis as bride wore a lovely white silk dress of fifty years ago. Stanley Rasmussen took the part of the

bridegroom and was dressed in an old-time coat with tails, and carried a tall silk hat. Charles Brush took the part of the old-time parson and wore appropriate tie and long-tailed coat. Lynn Burdick had charge of the program and called on Mr. Hummel to make a few remarks in appreciation of the good work of Mr. and Mrs. Irish, which they have given so freely to the church through the years in which they have been members. In behalf of the membership Mr. Hummel presented them with a beautiful floor lamp as a slight expression of our love.

At this point the refreshment committee took charge. From a beautifully appointed table with a lovely centerpiece of red roses, which were later given to the bride and groom, coffee, cake, and ice cream were served to about seventy guests. Those serving were Mrs. Myrle Saunders, sister-in-law of Mrs. Irish, Mrs. Mina Coon, and Mrs. Alice Davis. After many congratulations and wishes for "Happy returns of the day," we closed another very pleasant evening which so frequently occur in our little church group.

Correspondent.

"IT'S HARD TO BELIEVE"

- THAT CANADA HAS FEDERALLY RECOGNIZED THE MENACE OF LIQUOR IN THE SUCCESSFUL PROSECUTION OF WAR ACTIVITIES; HAS DECREED REDUCED CONSUMPTION AND A COMPLETE ADVERTISING BLACKOUT

While -

THE U.S. GOVERNMENT SO FAR, SEEMS BLIND TO THE FORCES THAT HAMPER OUR WAR EFFORT:

PREMIER KING APPEALS TO THE NATION TO -
 • PRACTICE TEMPERANCE
 • CUT DOWN USE OF LIQUOR
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 AFTER FEBRUARY 1, 1943

LIQUOR'S PART IN-ABSENTEEISM

The Liquor Factor in ACCIDENTS Traffic and Industrial



INEFFICIENCY due to Alcohol

and

Liquor-loosed WAR-GOSSIP in 400,000 Bars and Taverns.



YOUNG PEOPLE'S WORK

PSALM NINETY-ONE

A Grandmother's Interpretation

My Dear Girl:

I have been doing a bit of studying that has been rather thrilling and I have not quite satisfied myself with the conclusion of it. It occurred to me that you might like to help me out with it. So I am going to tell you about it, and see what you think.

You know I have a way of my own of getting at a bit of study, especially when it is a portion of the Bible. I like to get at the background that was in the mind of the writer. What had happened in his life that started him to write what finally evolved from his experience? That will appeal to you more and more in your own study, as the years go by, and you yourself undergo the varied happenings of your life.

Now I am not claiming to have found what the author of the ninety-first Psalm had in mind when he wrote it. One who is familiar with his life will recognize something of what drew him to write it. But I often hear people say that they are very fond of that particular psalm, and I wonder, quietly, just what in it appeals to each.

The first thing that raised questions in my mind was the frequent change of the personal pronouns in it. It begins with a statement of universal interest to whoever believes what it says. But the very next verse has "I" and "my" in it. Then the next verse says, "He shall deliver thee." When we come to verse 9 we find both "thou" and "my." And verses 14, 15, and 16 seem to be the words of God himself.

So this is what I like to picture to myself as I read it. Tell me what my notions seem like to you. I picture to myself a group of mature Christian people who have had some thrilling situations to face. They gather about the first speaker whom we will call the leader of the group. This leader opens with a statement that covers the conclusions of a lifetime spent in precious dependence upon God. He has learned the "secret of dwelling" in close communion with God. Someone in the group hastens to confirm his words with a personal testimony. Do you see the italics the speaker uses as he says

"my refuge and my fortress"? (What happened when he met "the fowler"?)

Verse 4. Is it a tender mother speaking next, and turning her look to the young child near by?

Verse 5. Is this a Red Cross nurse, braving the dangers of the jungle on her errand of mercy, and reaching up to One who will safeguard?

Verse 6. Perhaps this is a Christian physician who assures the friends that he has found health-keeping even when he faced the pestilence.

Verse 7. The next word comes from a Christian soldier who has seen thousands fall at his side.

The first speaker, whose personal "my" comes again, goes still further in his testimony. Then comes the very voice of God, who has had his own heart warmed by these testimonies of his faithful children. And the psalm closes with the promise to each who will "set their love upon him."

Read the psalm again with this in mind. Does it help?

Loving you dearly,
"Granny."

HOMELY PHILOSOPHY

(A review of "Abner Jarvis," published by the Westminster Press, Philadelphia)

An enjoyable evening, and not unprofitable, may be had with Abner Jarvis, a modern college story, by W. T. Person. Quaint, backwoods, but healthy philosophy is found on many a page as one follows the raw-boned, gangling, knowledge-seeking youngster from his deep-south, bottom-land home to college and through his freshman year. His riding the Texas longhorn and encounters with the black-necked Jersey bull furnish some of the thrills.

"Son," says his father, as he starts out for "Aggie" school, "it don't matter how much you learn in school, you're still ign'unt if you don't learn something over an' above what's in books. . . ."

Abner, in his overalls, meets the jibes and sarcasm of his more sophisticated school fellows in a happy take-and-give manner, and profits by remembering another bit of his father's philosophy, "Folks are just folks, no matter where they are from . . . no matter what they got on, silk or overalls."

His experience in entering various school sports, finding time for grueling, painstaking

SABBATH SCHOOL LESSON FOR MAY 15, 1943

Peter and John Preach to Samaritans. Scripture—Acts 8: 4-25.

Golden Text—John 4: 35.

EASTERN ASSOCIATION POSTPONED

At a meeting of the Executive Committee of the Eastern Association held at the Shiloh parsonage Sunday evening, April 18, it was voted to postpone the annual meeting of the association which was to have been held with the Shiloh Church in June, for one year. This decision was reached after careful consideration of the factors involved and after listening to the letters from the pastors of the churches in the association regarding the advisability of holding a meeting this year. The pastors expressed themselves as feeling that few, if any, of their members would be able to attend, one pastor stating that all of the churches in the association were in the Atlantic seaboard area where shortages are most stringent.

It is with regret that the Executive Committee voted to postpone the meeting, because the members recognize the value of the two-day conference with the sister churches.

The committee gave careful thought to the proposal of a sister church, that the two southern churches have a joint session at association time. The proposal was not accepted in view of the fact that the Marlboro and Shiloh churches have their joint semi-annual communion service shortly after the date of the association.

Charles F. Harris,
President,
Mrs. Annabel Bowden,
Corresponding Secretary.

Shiloh, N. J.

PASSED BY THE CENSOR

Dear Sir:

I wish to acknowledge receipt of the messages and letters sent to me from time to time by the Tract Society. I appreciate these very much and extend my sincere thanks to all concerned.

I have been in good health throughout my nearly one year of military service. All of this service has been in this general vicinity of Washington and Oregon. While the army service has not treated me too badly, I look

practice and effort in spite of having to spend long hours in the "Aggie" farm work to pay expenses show how seriously he took his father's homely words, "A man's got sev'l sides, an' he's got to turn 'em all towards people at some time or another, just like a goose is turned on a spit before a fire to get done. Us Jarvises have got a mixtry of nature in us, and we can do many things—only some of us jest ain't had the chance. . . . there'll be lots to do besides work, and you got to do it all well."

The author has his hero doing all "so well" that it appears a bit stilted sometimes. In spite of this, however, one follows him through one humorous experience after another, of fish fries, possum hunts, fishing contests, and athletic victories, with an interest not awakened since the days of Tom Sawyer and Huckleberry Finn. "A fellow can't tell," says Abner, "what may be helping him along someday—even a stray hound can be a blessing in disguise."

In these days when it is thought a book must be based upon accounts of drinking bouts, shooting scrapes, or sex appeal to get a reading, it is refreshing to read a story that is healthful and clean, coming like a breath of apple blossom air in a fetid atmosphere.

The heart warms up to this awkward farm boy who goes to his classes in mended overalls, but whose friendly attitude and homely philosophy enable him to make an enviable place for himself in class, sports, and labor. His kindly, eager-to-help disposition wins approval, and one can quite agree with the discerning, unspoiled daughter of the dean, who had occasion to say to herself, "It's a sweet, clumsy you, bless your big heart, Abner Jarvis."

REV. FREDERIK F. STOLL

July 23, 1865 - April 28, 1943

Pastor Irvington, N. J.

Seventh Day Baptist Church

forward to the time when it may be possible to resume a civilian status and occupation.

Sincerely yours,
Cpl. Lyle P. Langworthy.

Dear Mr. Van Horn:

I was glad to receive your letter of March 18. I find I have neglected writing you since I left the States. I have been over here for the past year. I spent about seven months in Hawaiian service. Then I have been in the South Pacific on an island.

I found Hawaii quite interesting in many ways. I even had opportunity of attending a lean in truly Hawaiian custom. It was not a public affair but a private family celebrating a wedding and a wedding anniversary. This lean lasted three days, but the day of the wedding was best.

Yours truly,
Sgt. John W. Guilford.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am one of the new members of the Christian Endeavor, Sabbath afternoon. I am in the sixth grade in school. My teacher's name is Mrs. Emma Dixon. I like you very, very much.

My home was in Tennessee. I moved up here about two months ago. I like it here all right. I am twelve years old. I have three pearls on my string. I think they are very pretty. The cards and my string are blue.

My father is thirty-seven and my mother is thirty-two. I have three brothers and three sisters. I will close for this time.

Your friend,
Lulu Holt.

Bridgeton, N. J.,
Route 3.

Dear Lulu:

I am sure the Shiloh Christian Endeavor was happy to welcome you as a member, and I am glad to say, "Welcome to you" as one of my cherished Recorder children.

You certainly had to travel over quite a bit of country to reach your new home. I don't wonder you like it. I, too, am fond

of New Jersey, especially Bridgeton and Shiloh. Some time I hope to see you there. Here I have used the word certainly again. Do you wonder that when I asked my little three year old granddaughter if she wanted some butter on her bread, she answered, "I certainly do"? Rather a large word for such a small girl, don't you think?

Thank you for your letter; I hope you'll write many more.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

As we couldn't go to church today, I thought it a good time to write to you. I have been learning the Bible alphabet and next Sabbath I expect to learn the alphabet of places.

Last Sabbath we had an all-day meeting at our church. Mrs. Polan, our minister's wife, had the children's meeting and she told us about the Bible alphabet and thought it would be nice for us to learn it. After the meeting I asked her to send it to me, so she did.

We expect my Aunt Artheda Langworthy and Leland from Alfred to spend the Easter vacation with us. Russell visited us before he went to Ft. McClellan, Ala. He is in Co. B, 7th Bn., J.R.L.C.

Our vacation starts April 13. We have it at onion-planting time. There are nineteen hundred acres of muck. Generally there are twenty-three hundred. We have school at eight o'clock now so the children can work in the afternoon. They get fifty cents an hour.

This is a long letter so I will close.

Your friend,
Jean Stone.

214 W. Hickory St.,
Canastota, N. Y.

Dear Jean:

I am pleased that some of my Recorder children are learning the Bible alphabet. It will help you to absorb quite a bit of Bible knowledge and that is very worth while.

I am sure you will enjoy having your Aunt Artheda and Leland with you during Easter vacation. I wish you would scold Leland a little for me. He claims he is too old to write letters for the Recorder. I miss his letters for he used to write such interesting ones.

Onion-planting time must be a very busy time in your part of the country. It is surely real work even for the boys and girls. Our son Clair used to say when he was about your age that he was going to be a farmer, but one day, after he had weeded a large bed of onions, he remarked, "I'm not going to be a farmer; it's too confining!" What do you think about it?

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

My uncle has been wanting me to write to you.

Mrs. Lewis is back from California and has one of her granddaughters with her.

We had a hail storm last night and it didn't blow as many apple blossoms off as I thought it would.

We don't have very many in our church but we have a handful and we meet every Sabbath. We started having prayer meeting on Friday night.

I will close now.

Your friend,
J. Dean Ratliff.

Gentry, Ark.

Dear Dean:

I was pleased to get your letter. Will answer next week.

Sincerely your friend,
Mizpah S. Greene.

OUR PULPIT

VIEWS OF JUSTIFICATION IN VITAL CONTRAST

By Rev. L. A. Wing

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3: 1-3.

To arrive at a practical understanding of this strictly gospel subject, evidently there can be no more clarifying thought relative to the true in contrast to the true and the false than

developed in Paul's letters to the Romans and Galatians in which he charged that through false teachers they had become decidedly unchristian—impelling him to put the arresting question, "Who hath bewitched (fascinated) you?" As an exponent of the truth under controversy, Paul entrenched himself behind the fact that he was not taught of man, but by the revelation of Jesus Christ. Gal. 1: 10.

References, as we find them, to the deeds of the law and the flesh, are interchangeable in thought, hence such as the following: "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3: 28.

To verify such a statement he had but to refer to Abraham who stood as a historic example of all for which Paul contended, comprehended in this: "And he believed in the Lord and it was counted to him for righteousness." Gen. 15: 6.

Abraham could boast as man to man, but not before God. That would mean every man his own savior, which could only mean that Christ died in vain (Gal. 2: 21), the logical result of which would cause the offense of the cross to cease, Gal. 5: 11; 6: 12. Also making himself a transgressor, Gal. 2: 18, a reversion to his former legalism which he had renounced, Phil. 3: 1-9.

No one objected to Christ being proclaimed as a martyr, but to teach that he was made sin for us that we might be made the righteousness of God in him surely was an offense to those who had confidence in their self-righteousness.

Typical of the blindness that Paul had to meet was a distorted view of circumcision. Instead of regarding it as given to Abraham, a sign of the righteousness he had by faith, it had become a token of the reverse—justification by works, in view of which Paul called their practice "concision," that is, mutilation, religious impotency beginning and ending in the flesh, Phil. 3: 1-3. Again, "Behold, I Paul say unto you that if ye be circumcised, Christ shall profit you nothing." Gal. 5: 2.

This essential contrast should be firmly fixed in mind. "For we are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Plainly, to trust in the flesh to fulfill the requirements or righteousness of the law, is but to reject the righteousness of God in Christ. "For if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3: 21.

It is alone by faith in him who redeems from the curse of the law, having been made a curse for us. Gal. 3: 13. Also 2 Cor. 5: 21. This, and this alone, constitutes Christianity, unique among all other religions and cults.

To make his reasoning arresting, Paul assumed the false position—"Do I frustrate (defeat) the grace of God: for if righteousness came by the law, then Christ died for naught." Gal. 2: 21.

But for what is expressed under the head of sowing and reaping—Gal. 6: 7, 8—the seriousness of this question cannot be grasped. While commonly applied in a general way, the writer meant it in a more specific concept of completeness in restoration from the consequences of destructive errors accepted among them, though professedly Christian. There is no intimation that they had abandoned themselves to conscious wrong doing; they had become religiously fascinated by a more fleshly program of life.

We can but think of these victims of false teaching as faithful church attendants—baptizing, celebrating the Lord's Supper, faithful to mission work—but while promising others liberty, they themselves were in bondage (Gal. 5: 1), only Christians in name.

To what extent false justification has persisted is historically revealed in the case of Martin Luther. While doing what is called penance in the city of Rome, there was flashed upon his mind the epitome of the gospel—"The just shall live by faith."

That today is the keynote of true Protestantism which stands in contradistinction with Papal works of merit. It was an abiding example of the passing from the bondage of Romans 7—into the glorious liberty of Romans 8. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Vs. 3, 4.)

Anticipating confusion of thinking, the apostle put the question, "Do we then make void the law through faith? God forbid; yea, we establish the law."

As an example of the fascination of legalism, Paul took up the case of Peter at Antioch who had reversed himself by building the things that had once been destroyed, laying himself open to the charge that he thus became a transgressor. Obviously, had it not been for

Paul, Christianity would have been wrecked in Antioch. Please read Gal. 2: 11-21 in this connection.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2: 1.

Apart from the Scriptures, this question is lucidly expressed by Professor Henry Drummond in "Natural Law in the Spiritual World." (P. 67.) What he calls spontaneous generation is what Paul designates as justification by works.

"If the doctrine of Spontaneous Generation of Spiritual Life can be met on scientific grounds, it will mean the removal of the most serious enemy Christianity has to deal with, and especially within its own borders—at the present day. The religion of Jesus has probably always suffered more from those who have misunderstood than from those who have opposed it. Of the multitudes who confess Christianity at this hour, how many have clear in their minds the cardinal distinction established by its founder between "born of the flesh" and "born of the Spirit"? By how many teachers of Christianity even is not this fundamental postulate persistently ignored?

"A thousand modern pulpits every seventh day are preaching the doctrine of spontaneous generation. The finest and best of recent poetry is colored with the same error. Spontaneous generation is the leading theology of the modern religious or irreligious novel; and much of the most serious and cultured writing of the day devotes itself to earnest preaching of this impossible gospel. The current conception of the Christian religion in short—the conception which is held not only popularly but by men of culture—is founded upon a view of its origin, which, if it were true, would render the whole scheme abortive."

—Drummond, Natural Law.

DENOMINATIONAL "HOOK-UP"

De Ruyter, N. Y.

The little flock at De Ruyter is again without a leader. Pastor and Mrs. Mills left March 28 for their new home in New Auburn, Wis.

The evening of March 25, a farewell party was given them, at the home of Mrs. Mills' sister, Mrs. L. A. Coon. A suitcase of family dimensions was presented to them as a token of our esteem.

Mr. Mills came to us as pastor seven years ago. He took his wife from among our people, one whom we loved and shall miss. However, our loss is his gain and we feel that God's blessing will follow them to their new field of labor. A daughter came to bless their home, little Marian, whose winning ways have endeared her to the hearts of all.

Mr. and Mrs. Mills have worked faithfully with the young people of the church and should be given credit for much of the loyal and active service of the Christian Endeavor.

Mrs. Hattie Darling and seven young people of the church accepted Christ as their Savior and received baptism the last Sabbath Pastor Mills was with us. The Lord's Supper was observed as a part of the morning service. After the benediction the congregation joined in singing "God Be With You Till We Meet Again."

Since Mr. Mills' departure we have been served by pastors of our community. Next Sabbath the C. E. Society have charge of the services.

To serve is to grow in grace.

Correspondent.

Rockville, R. I.

The following young people have recently made their profession of faith in Jesus Christ as their Savior: at the Rockville Church—Nancy Crandall, Clifton Woodmansee, Richard, Elizabeth, and Dorothy Palmer; at the Second Hopkinton Church — Jennie and Georgiana James, Nelly Corey, Edwin (Jr.), Charles, and Robert James.

Plans are being made for baptism as weather and other conditions permit. A church membership class is being held for the Rockville group, and plans are being made for one with the Hopkinton group, with the hope that each of these young people will ask for membership.

From January 8 to March 19 the Rockville service of prayer was held in the homes with good attendance. Homes in which we met were those of the pastor and wife, Mrs. Lillian Edwards, Mrs. Lucie Armstrong, Mrs. John Palmer, Mrs. Annie Kenyon, A. S. Babcock, Mrs. Ada Edwards, the Spencer sisters (young people's night), and Mr. and Mrs. Josiah Palmer. On March 19, we met in a special service at the Hope Valley church. We returned to the church March 27.

Mrs. Sutton spent a week in Boston at the army airplane recognition class.

As a part of the pastor's Witnessing Mission program extending from Christmas to Easter, we had as a guest speaker April 16 and 17, Rev. Herbert C. Van Horn, editor of the Sabbath Recorder and corresponding secretary of the American Sabbath Tract Society.

Beginning at Rockville Friday evening, Mr. Van Horn spoke at a special community service which was called a Village Sing. His topic was, "The Walk With Christ." At the Sabbath morning worship he again spoke, using as his theme, "The Sabbath and Seventh Day Baptists—Today."

Sabbath afternoon Mr. Van Horn met with the Second Hopkinton congregation and spoke from the theme, "Let Your Light Shine." A get-together, or open house, was held at the Rockville parsonage Sabbath night when an informal discussion was conducted concerning "Whitened Fields."

—The Church Echo.

Milton, Wis.

Dear Friend:

The other day I received the enclosed letter from the "Glee Club and Quartet Association of Milton College," copies of which are being sent to all members of the Association.

When we were reading the letter I thought that the many persons who have heard the Glee Club, who will not receive a copy of the letter, would be pleased to see it in the Sabbath Recorder; so I asked "Cal" Hill and Professor Stringer if they were willing for me to send it to the Recorder. With their consent I am sending my copy to you, and I hope that you will find a place for it in the paper in the near future.

Willard D. Burdick.

Letter follows:

OLD-TIMER:

As you know, at the beginning of the school year there was a promising Glee Club of twenty-four men, but as the second semester rolled around, there were only twelve left. (The difference can be accounted for by Uncle Sam.) What to do? Why, "send out the call o'er the valleys fair . . ." So, many of the old-timers within a reasonable distance were asked to help. The concert date was set for March 30, but when Uncle Sam asked some more of the fellows to report for duty on March 29, the date was set forward to Sunday night, March 28. A rehearsal was held Thursday night, March 25.

Comes the concert day. At 6.30 old-timers and new assembled at the gym, where much time and many a white shirt were consumed in setting up chairs and getting everything in shape, not to mention a last minute rehearsal.

Eight-fifteen! What was left of the College Glee Club marched on the stage and did their stuff under the direction of "Bernie" Westlund. Yes, really did it. There were not so many of them as once, but they can sing. Five numbers, good ear-filling, and soul-filling numbers. Then Bernie called for help.

Up came Ken Babcock, Elwyn Coon, Ed Rood, Russ Bauer, Bob Randolph, and with solos and quartet gave us a delightful half hour.

Another call for help and up came half a hundred old-timers and new and carried on for three quarters of an hour. "Show me the Scotchman," "Ole King Cole," and after brief explanation of that famous trip into Platteville by hand-car in 1920, "The Railroad Song." Stringer marched and counter-marched with "Sizzlin' Sam Magee." By camp-fire we sang "The Winter Song," "Ain't Goin' Study War No More," "Go Down Moses," "Home on the Range," "Nigger Medley," "Water Boy," "Carry Me Back to Old Virginny," and "Song of the Bell."

Perhaps it was because some of the fellows would go to camp next day. . . . Perhaps it was because some of the old gang were even then in Iceland, India, North Africa, South Pacific. . . . Perhaps it was just because of the Milton College Glee Club and Quartet Association. . . . Perhaps it was because of all these, but there never was such a get-together.

The audience was greater than our fondest hopes. They all said that it was the best concert ever. One man said, "If you were to give it over tomorrow night, I'd be there."

Whatever one may say about it, much will have to remain unsaid, for words just don't carry that kind of freight. We missed a lot of you who are usually here for reunions, but there will be another reunion one of these times. You'll be coming back again, and we'll be seeing you.

And here's a hand, my trusty friend,
And gie's a hand o' thine. . . .

Cal Hill.

The official documents of American history . . . affirm and reaffirm that this is a religious nation.—U. S. Supreme Court Decision.

COMBINATION OFFER

Sabbath Recorder, 1 Year\$2.50
Protestant Voice, 1 Year 2.00

Total\$4.50

Both papers for one year for only \$3.50

(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

MARRIAGES

Cornelius - Langworthy. — At the home of Rev. Edgar D. Van Horn in Alfred, N. Y., March 4, 1943, Pfc. Wayland Cornelius and Frances Langworthy, both of Alfred Station, N. Y., Rev. Edgar D. Van Horn officiating.

OBITUARY

Burdick. — At the home of her daughter in Preble, N. Y., April 6, 1943, Gertrude Witter Burdick.

Mrs. Burdick was born in Alfred, N. Y., March 7, 1877, the daughter of William S. and Martha T. Hood Witter. She was united in marriage with Louis K. Burdick on June 14, 1897. Mr. Burdick died in December, 1940. Their daughter Martha, Mrs. Arnold W. Ames of Preble, N. Y., and son, Lt. Stanton A. Burdick of Camp Forest, Tenn., survive. Mrs. Burdick was a loyal and active member of the Pawcatuck Seventh Day Baptist Church and auxiliary organizations.

Funeral services were held at her late home 33 William Street, Westerly, Friday afternoon, her pastor, Rev. Harold R. Crandall, officiating. Interment was in River Bend Cemetery. H. R. C.

Canfield. — Ella Knight Canfield, daughter of Mary Brown and Bradley Knight, was born at Scio, N. Y., October 24, 1862, and died at the home of her daughter in Richburg, N. Y., April 1, 1943.

She was married to John J. Canfield October 18, 1892. To this union were born five children: Paul Bradley, killed in action in World War I; Ruth Ella, instructor in New York University; Elizabeth, wife of Howard B. Thomson of Richburg; Gertrude of Olean, N. Y.; and Mary, deceased in infancy. She is survived by three daughters and two grandsons. Mr. Canfield died December 26, 1941.

Farewell services were held in the home at Richburg, conducted by a former pastor, Dean Ahva J. C. Bond, assisted by Pastor Alton Wheeler of the Friendship and Richburg Seventh Day Baptist churches. Burial was in Mt. Hope Cemetery, Friendship, N. Y. A. J. C. B.

Saunders. — In Westerly, R. I., April 7, 1943, Hobart C. Saunders.

He was born in Westerly, March 12, 1866, the son of Elisha C. and Mary Stillman Saunders. On November 26, 1891, he was united in marriage with Alice I. Stannard, who died in 1930. Their daughter Ruth died in 1914. October 20, 1932, he and Mrs. Bertha Hunter were united in marriage. She died on March 12, 1941.

Mr. Saunders was a member of the Pawcatuck Seventh Day Baptist Church and of the Masonic Fraternity. He is survived by his step-daughter, Ruth Hunter; his sister, Miss Mabel A. Saunders; and his brother, Frank E. Saunders.

Funeral services were conducted by his pastor, Rev. Harold R. Crandall. H. R. C.

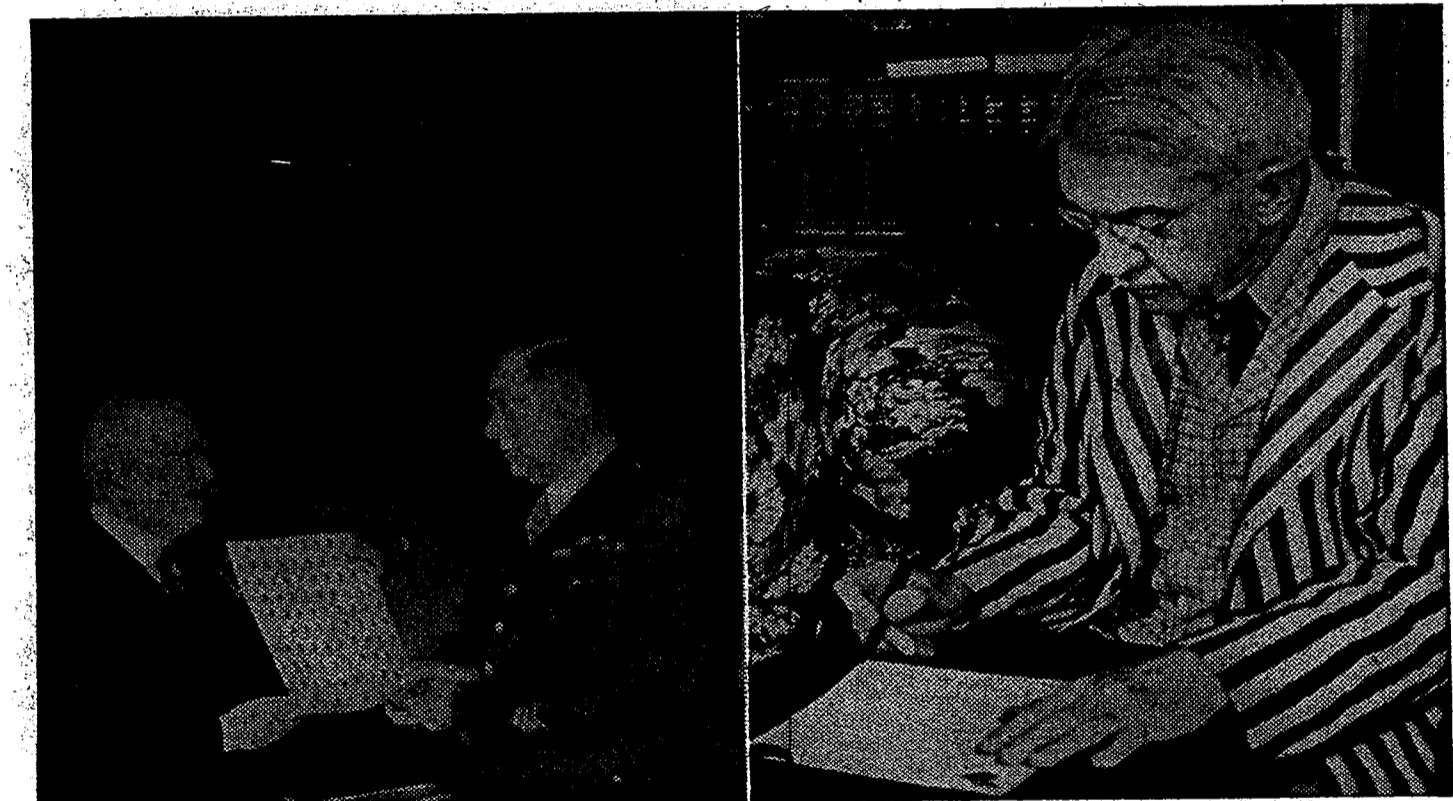
The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MAY 10, 1943

No. 19

"STAND BY THE BIBLE"



Dr. W. L. Darby, Washington secretary of the American Bible Society, presents Maj. Gen. Edwin Watson, President Roosevelt's military aide, with a sheet of "Stand by the Bible" seals.

Dr. Wm. Lyon Phelps, a vice-president of the American Bible Society, endorses the "Stand by the Bible" seal campaign.

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