

members were invited to a banquet, in the evening, which was held in the upper room of the church. Speeches and songs followed the banquet.

Pastor Charles Bond, his wife, and two teachers of the lower grades attended the County Bible School Institute, recently held at Friendship, N. Y. Plans are under way for the Vacation Church School.

Correspondent.

Verona, N. Y.

The annual spring convention of the Verona Adult Town Council of Religious Education was held in St. Peter's Lutheran church Tuesday evening, April 18. Rev. C. A. Wagner, civilian minister at the Rome Air Depot, spoke on "High Ways and Horizons in Religious Education." Officers were elected for the year. Mrs. Howard Davis was elected superintendent of the council for the fourth consecutive term.

At a business meeting of the Bartlett Baptist Church and community a unanimous vote was passed to extend a call to Rev. H. L. Polan to become pastor of the Bartlett Church, subject to his present charge of the Verona Church, for the term of one year beginning May 1.

The Verona Youth Town Council held its monthly meeting at our church Monday evening, May 8. The worship program was furnished by our members of the council.

At a W.C.T.U. tea under the sponsorship of the temperance and meetings department of the organization, held at the First Baptist church, Rome, Mrs. H. L. Polan was one of the speakers. She gave an interesting talk on "Our Missionary Group in China."

A special worship program, conducted by George Davis, was given in our church during the Sabbath school hour for the boys in the service.

At our all-day church service, May 6, Pastor Polan delivered the sermon. Following Sabbath school, dinner was served. In the afternoon a worker's conference was held and Mrs. Polan had charge of the Loyal Temperance Legion.

The twenty-third annual Oneida County Christian Youth Conference was held in the First M. E. church, Rome, May 13. Alva Warner, county president, was conference

director, assisted by the Verona Council. Garth Warner was treasurer. A banquet was served in the evening. Fifteen from our church attended the conference.

Rev. and Mrs. H. L. Polan and Mr. and Mrs. O. H. Perry attended the Alfred Alumni Banquet on the evening of May 13. It was at the home of Doctor Potter in Syracuse, for former students of Alfred University from central New York.

Correspondent.

Marriages

Churchward-Grant. — Tech. Sgt. Dale E. Churchward, U. S. Marine of San Diego, Calif., son of Mr. and Mrs. Everon Churchward, New Auburn, Wis., and Miss Henrietta Grant of Los Angeles, Calif., were married at Yuma, Ariz., May 6, 1944, Rev. L. L. Roberts officiating.

Mitchell-Westwood. — Columbus Theodore Mitchell, M.M. 1/c, U.S.N., son of Mr. and Mrs. H. N. Mitchell of Fouke, Ark., and Miss Mary Ellen Westwood of Rochester, Minn., were united in marriage April 10, 1944, by Dr. John Bunyan Smith at the First Baptist church of San Diego, Calif.

Obituary

Rogers. — Marietta Smith, daughter of John and Olive Saxton Smith, was born at Tip Top, Allegany County, N. Y., November 28, 1856, and passed away at Plainfield, N. J., May 13, 1944.

June 5, 1875, she was united in marriage with Charles A. Rogers of New York City. Soon after their marriage they moved to Plainfield. To this union were born two children: Marie Elizabeth (Mrs. J. W. Mosher) of Allentown, Pa., and Charles Harold of Plainfield in whose home she was at the time of her death.

She joined the Plainfield Seventh Day Baptist Church of Christ by letter April 21, 1879, of which she has continued a faithful member. For many years she was active in the Women's Society for Christian Work.

Besides her children she is survived by a sister, Mrs. Harriet Lee of Andover, N. Y., nine grandchildren, nine great-grandchildren, other relatives, and friends.

Memorial services were conducted by her pastor Tuesday afternoon, May 16. Interment was in Hillside Cemetery, Plainfield. H. S. W.

Wardner. — Morton Smith Wardner, son of Elder Nathan and Olive Forbes Wardner, died at the home of his daughter in Chicago, December 20, 1943. (A more extended obituary elsewhere in this issue.)

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., JUNE 5, 1944

No. 23

Which Are You?

I saw them tearing a building down,
A gang of men in a busy town;
With a ho-heave-ho and a lusty yell
They swung a beam and the side wall fell.
I asked the foreman, "Are these men skilled,
As the men you would hire if you had to build?"
He laughed and said, "No, indeed!
Common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to do."
I asked myself as I went away,
Which of these roles have I tried to play?
"Am I a builder who works with care,
Measuring life by rule and square,
Or am I a wrecker who walks the town,
Content with the labor of tearing down?"

—From editor's column of the
Salem Herald.

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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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Editorials

ABOUT CENTENNIAL RECORDER

Many are looking forward anxiously for the centennial number of the Sabbath Recorder. It will be our next issue, and dated June 12, which will be lacking one day of one hundred years since it first was published. Because of its large size and in spite of months of preparation and in spite of the fact that the greater part of the material is already in type, this issue may be a few days delayed in reaching the public. But we will do the best we can to expedite its delivery.

Every subscriber will receive this issue the same as any other number. But extra copies are to be had, if wanted, as long as the edition lasts, at ten cents per copy.

Many of our readers should secure extra copies and hand to friends and neighbors and see that a copy is in the local public library. We are printing several hundred extras and should be able to take care of demands. But orders should be sent in at once. One order for one hundred fifty copies has already been received from one man living in New Brunswick, Canada.

If one does not wish to be disappointed, he better order extra copies at once. To save cost of bookkeeping, orders should be accompanied by cash. We can assure our readers that the issue will be worth many times more than the price placed per copy.

"A THREAT TO RELIGIOUS FREEDOM"

A recent release from the American Council of Christian Churches protests House Resolution 2328, which proposes to make

mailing of "defamatory and false statements" about members of any race or religion a criminal offense. Another similar bill legislating against anything "designed or adapted or intended to cause racial or religious hatred or bigotry or intolerance" has also been introduced. Both proposals call for penitentiary sentences up to five years or fines up to \$5,000, or both, upon conviction. The protest of the American Council is against enactment of these or any similar proposals.

While the "American Council of Christian Churches" deplores religious or race hatred and bigotry, it regards such proposals as going "far beyond the legitimate scope of government," as well as being particularly in violation of the Constitution of the United States. The essence of the freedom of speech is that such freedom shall be unqualified. That unqualified freedom of speech or expression is sometimes or even often abused is no reason for abridging it. Abridgment of free speech is the first and often the irretrievable step down the road to tyranny. The enactment of the legislation is opposed not only because of this broad principle, but because such abridgment is particularly pernicious, and an infringement on other religions. Such a view should not be allowed to be incorporated in the law of the land. "We believe that men should be free to choose their own faith and form of worship without any compulsion whatsoever from any quarter. The fabric of freedom must be untorn if it is to be freedom at all, and a portion of our own liberty is lost if

ON RACE RELATIONS

The bimonthly business meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held in New York City, May 16, 1944. It is a matter of regret that the corresponding secretary of the American Sabbath Tract Society was unable, because of illness, to be in his place as a member of this Executive Committee.

Among interesting matters passed upon is that of race relationships. A statement submitted by Mrs. Henry Hill Pierce in behalf of the Department of Race Relations, urging the officials of communities throughout the country to co-operate with the program for resettlement of Japanese-Americans, was approved. The statement emphasized the fact that these Japanese-Americans are "law-abiding people whose character and conduct have been exemplary under trying ordeals." The full statement is given as a matter of interest to us all:

We have noted with deep concern the expressed attitudes of certain public officials against the resettlement of people of Japanese ancestry in communities in the Middle West and the East. We call attention to the fact that these are law-abiding people whose character and conduct have been exemplary under trying ordeals such as few of us have had to face. They have been thoroughly investigated by governmental agencies before being released from relocation centers for resettlement. There has not been a single person of Japanese ancestry brought to trial in any U. S. Court on charges of sabotage. American soldiers of Japanese descent have served this country with courage and distinction in Europe, Africa, and the Southwest Pacific.

These people are under the necessity of seeking new homes in new communities through no fault of their own. Law-abiding American citizens are inviting them into their communities, providing suitable accommodation for residence, and assuring them of employment by which they may earn their support.

These facts make clear that the persons concerned have every right and reason to expect just and fair treatment by public officials and suitable protection by the police authority.

The Executive Committee of the Federal Council of Churches, therefore, approves the action of church leaders and other citizens who support the resettlement program of the government, and expresses the hope that our public officials will protect all loyal citizens, preserve democratic procedures, and co-operate with the Federal Government in carrying out its program for relocation of Americans of Japanese descent.

"The man who knows what to do first is master of his day."

we, or anybody else, abridge the rights even of the meanest, most despised minority. And a part of that right is freedom to preach all the truth as one sees it, no matter how crude or violent the condemnation of the religion of everybody else."

The remedy for falsity in speech, the council holds, is not in suppression, but in the preservation of freedom of speech and expression, so that in unobstructed fullness truth may be stated and compared with it.

"It is better to have abuses of liberty than no liberty left to abuse."

"We therefore respectfully oppose passage of the proposed legislation without impugning the motives of those who have conceived it. But good motives may give birth to pernicious legislation. If, unfortunately, this bill should pass the Congress and become law, it will set the clock of human liberty back for generations and give rise to evils and troubles incomparable to those it is designed to end. Its adoption would be automatic subversion of the concept of human society as a union of free men. Truly Christian churches will not tolerate such subversion or consider themselves bound by it. Wherever and whenever it is necessary to proclaim truth our churches will endeavor to do so in its wholeness. Wherever and whenever such preaching of the truth requires that falsity or evil be identified and opposed, our churches shall identify and oppose it. Let the state keep to its own side of the line that divides powers secular from powers spiritual, and there will be no conflict between Church and state. We respectfully ask the representatives of the people to remember that in any such conflict the Church will neither yield nor suffer defeat."

RECORDER FUND IN NEED

For many years friends have contributed liberally to a fund from which the Sabbath Recorder may be paid for and sent to needy, interested people. These are usually the aged, inmates of "Homes," or folks who are ill and who find in the Sabbath Recorder their only touch with the churches, religious interests, and "friends of long ago."

The fund, usually generously subscribed to, has recently been depleted through extra demands made upon it. If the service is to continue, the service for which it was designed and which has been so deeply appreciated, free will offerings to it must be had. Who will respond and help meet this need?

Your editor feels that he has been somewhat remiss in not keeping this need before the readers by more often mentioning it. But it is not too late to make contributions now. There are some renewals and requests at the present time being held up for want of the fund's replenishment.

Missions

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

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

WHY WE BELIEVE IN MISSIONS

(Condensation of sermon delivered by Pastor Ralph H. Coon, Missionary Day, April 29, and furnished for publication by request.)

It hardly seems necessary to point out that Seventh Day Baptists do believe in foreign missions. However, it may be well for us to consider what our attitude has been in the past. In the first place our forefathers probably would not have been Christians at all if someone had not sent foreign missionaries to England. While we do not expect pioneer churches like the first Seventh Day Baptist churches in New England to be extending their spheres of influence at once to the uttermost parts of the earth, the missionary spirit was indeed present. Their very struggle for existence against the persecutions that came from Massachusetts, Connecticut, and even from within Rhode Island showed their deep-rooted intention of carrying out the Master's great commission.

The Missionary Society, as we have it now, is the outgrowth of missionary organizations in our denomination which were working at the same time that the modern foreign missionary movement among the Protestant churches of America was having its beginnings. Our first missionaries to China were among those pioneers who followed Robert Morrison, who has been called the father of Protestant missions in China. Our work in foreign fields has been expanding ever since the Carpenters and Wardners went out in 1847. As an example of the way in which our churches believe in foreign missions, let me quote from the Covenant of the First Seventh Day Baptist Church of Hopkinton: "We solemnly and joyfully covenant with one another . . . to give, as a voluntary offering to the Lord, and according to our ability, towards meeting the necessary expenses of the church, for the benefit of the poor, and for the advancement of Christ's kingdom in the world."

A review of some of the reasons why we believe in missions may help us to see their importance and think more of our own personal responsibility in the matter.

1. First of all, our Lord Jesus Christ commands us to engage in foreign missions. He must have repeated the "Great Commission" many times. Each of the evangelists gives it in a different way, and Luke repeats it again in different words in the introduction to the account of the missionary work carried on by the Holy Spirit through the early disciples:

Matthew 28: 19 (R.V.), "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you." Mark 16: 15, "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation." Luke 24: 46-48, "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and the remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things."

In the Gospel of John we read:

"And other sheep I have which are not of this fold." "But when the Comforter is come . . . he shall testify of me; and ye also shall bear witness." "Feed my lambs." "Feed my sheep." Acts 1:8: "But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

2. We believe in foreign missions because the early church did. The work of the apostles, as set forth in the Book of Acts and their teachings as presented in the epistles leave no shadow of a doubt but that they believed they must, in response to the Master's command, take the gospel to all of the world. With the exception of John, all of the apostles are believed to have suffered martyrdom, as foreign missionaries. While John did not die a violent death for the Lord, he was persecuted for his missionary efforts, even to the extent of being banished to the lonely isle of Patmos. A merely casual reading of the life of Paul will show that he continually labored under a feeling of divine compulsion that was ever forcing him out into new fields of missionary endeavor. He said, "I am debtor both to Greeks and to Barbarians . . . So as much

as in me is I am ready to preach the gospel." And again, "Woe is unto me, if I preach not the gospel."

3. The Old Testament teaches very plainly that God is concerned about all the nations of the earth. In Genesis 3: 15 God makes it clear that the conflict against sin that began in the Garden of Eden would involve all of "the seed of the woman." The promise to Abraham, in Genesis 12: 3, was "In thee shall all the families of the earth be blessed." The inspired Psalmist has given us two beautiful missionary hymns in the sixty-seventh and ninety-sixth Psalms. The following verses are illustrative: "God be merciful unto us, and bless us, . . . that thy way may be known upon the earth, thy Salvation among all nations." "Show forth his salvation from day to day. Declare his glory among the nations." Isaiah pictures the future of missions in these words: "Jehovah hath made bare his holy arm in the eyes of all the nations; and the ends of the earth have seen the salvation of our God" (Isaiah 52: 10). The Book of Jonah may be considered a treatise on foreign missions.

4. The world needs foreign missions. When one sees all of the suffering that is in the world because of war, ignorance, superstition, greed, disease, and death, it cannot be questioned but that the world needs something. The Bible presents a religion which will meet all these needs. We today need more of the compassion our Lord had when he wept over Jerusalem. James Hudson Taylor saw that the need of the world is Christ when he was almost overcome by the thought of a million souls in China alone going into Christless graves each year.

5. Foreign missions are effective. Christ is meeting the needs of the world. May I present illustrations to prove this? China today is taking her place among the enlightened nations of the world and is standing for democracy and human freedom against selfish imperialism largely because of Christian missions. It is largely because they are Christian that the two people who are at the head of that nation today have the influence they do for right and justice all over the world. No one has challenged the right of Madame Chiang to be called "the first lady of the world."

The New York Times published an article, dated October 22, 1943, telling of how seven

army fliers were marooned on one of the so-called cannibal islands of the South Pacific. "For the next eighty-seven days they hid on the Japanese-occupied island, watched over by the natives whose first act was to give them a Bible. 'That and our experience made us Christians,' one of the fliers said." The article states that all seven became Christians. All of this was possible because of the work done by American missionaries on that island before the war.

Our hearts were thrilled here in Ashaway to hear Dr. and Mrs. H. Eugene Davis tell of some of the wonderful Christian characters that had been developed among the Chinese Christians at Shanghai. After all, the souls saved and transformed for eternity are more important results than the changing of nations that can exist only for a time and that only on this earth.

We hear of the present conflict between the nations spoken of as a "global war." The war that was declared in the Garden of Eden between the seed of the woman, who is the Lord Jesus, and Satan, has been a "global war" through all of the centuries. If the Christian Church would do as our nation does and concentrate on winning the conflict across the seas, the Church would find as the nation has, that it would have to keep up the work in the homeland and exert every possible effort to see that the foreign front was supplied with all needed men, supplies, and equipment.

If we are really in love with our Master and are as zealous for the cause of his eternal kingdom as we are for that of our beloved temporal native land, we would be praying for the lost at all times; we would be more willing to give our sons and daughters for the cause of Christian missions than we are to give them for the protection of the homeland; we would be more anxious to give one tenth of our incomes for the Lord's work than we are to give that portion for war bonds, to say nothing of all of the taxes we are willing to pay for the cause of our nation. Our government spends a large amount of money to tell us of all of the advantages we will get in the future if we buy bonds. Hear what God offers us if we give a tenth for his kingdom. "Bring ye in all of the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows

of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10. Let us pray, "Lord, take me and make me all thou wouldst have me to be. Fill me and use me; have thine own way, Lord, in me."

THE DAILY BENEFIT OF THE WEEKLY SABBATH

By Kenneth B. Van Horn

[Each student in the class in Sabbath History and Philosophy in the Alfred School of Theology was asked to write, not a lengthy paper on the general subject of the Sabbath, but a very brief paper on one particular phase of the subject. Each was asked to select his own subject. The following paper was written in response to this assignment by the teacher.]

There are very few things that men do for themselves in this present day and age that are done for the sake of momentary benefit. People do not take regular physical exercise only for the value received at the time while exercising. They know that such a program in their daily lives will keep them well and healthy throughout their life. Very few people work solely with the thought of the immediate benefit of their wages, but look constantly into the future as to how their present efforts may help them in time to come. Yet, at least on the surface, the one thing which can make life really worth while, not only at the very moment of its happening but throughout the existence of any person, is the one thing which people tend to look upon as of momentary value. Men have lost touch with the significant values of a physical and spiritual Sabbath of rest.

I wonder just how many men and women of this machine age and commercial world find the real way by which they can remove cares and anxieties from their lives. All of them seem to be looking for it! Can they find peaceful sleep and spiritual rest as expressed by Sarah N. Cleghorn when she wrote—

Cares and anxieties,
I roll you all up in a bundle together;
I carry you across the meadow to the river.
River, I am throwing in a bundle of cares and anxieties.
Float it away to the sea!

Now I come slowly back across the meadow,
Slowly into the house,
Slowly up to my room.
The night is quiet and cool;
The lights are few and dim;
The sounds are drowsy and far away and melting
into each other;
Melting into night.

Sleep comes creeping nearer, creeping nearer;
It goes over my head like a wave.
I sleep . . . I rest . . . I sleep.

Such peace, sleep, and rest are God given. They are embodied in the Sabbath as commanded by God. We find in God's Sabbath day the means to roll all cares and anxieties from our burdened lives. In it we find the means to bring rest and peace to our neighbor and friend. If in this day and age men and women could only roll from their shoulders the worries and cares and the frets of hasty living; if they could only stop to gain a spiritual uplift by the keeping of the Sabbath day, the eternal peace of mind and body would be the result.

The Sabbath day of which I speak must of necessity be the seventh day of the week Sabbath, as it was consecrated and sanctified by the Creator and Eternal Father, for it is through him that the spiritual uplift must come.

What is this daily benefit of the weekly Sabbath? In the first place, everyday physical labor and mental work give rise to the spirit within a man. They give a person a feeling of well-being and of worth which culminates in a spiritual climax on the Sabbath day—this day when the spirit is given its fullest chance to exercise and develop. But this is not the end. In the second place, with this climax of rest and peace and spiritual growth comes an ever increasing desire to reach forth into the coming week with new physical and mental energy. That is not a vicious cycle, for it is not a cycle at all. It is a continual growth of the truest values in everyday, and eternal, living.

SABBATH SCHOOL LESSON FOR JUNE 17, 1944

A Good Soldier of Jesus Christ. Scripture—
2 Timothy.

Golden Text—2 Timothy 2: 3.

SOUTHEASTERN ASSOCIATION

The Southeastern Association will be held with the Middle Island Seventh Day Baptist Church, New Milton, W. Va., June 30 to July 2. Marion C. Van Horn, moderator; Miss Velma Davis, corresponding secretary.

Marion C. Van Horn.

Woman's Work

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

MAY LUNCHEON

Today, one of the great desires of our Christian people is to realize a world in prayer for the oncoming invasion.

On Wednesday, May 10, 1944, a union meeting of all church women in Salem was held in the Methodist Episcopal church in the form of a noonday covered dish luncheon, followed by a devotional period sponsored by the United Council of Church Women. Mrs. Okey W. Davis presided at the meeting and explained the projects of "Our World Day of Prayer."

The highlight of the program was an inspirational talk given by Miss Julia Bonafield, a retired missionary of the Methodist Church, who has given fifty-six years to this field of work in China. She told of her experiences among the Chinese on her last mission to their country, covering a period of four years, from the time of the first attack by the Japanese in Peking until her long awaited passage on the Gripsholm to America, last December.

Throughout this message, time and again Miss Bonafield emphasized the confirmed faith of the Chinese people in God, once they had accepted him as their Savior. This, indeed, must be their source of strength through so many years of unending warfare and hardships.

Miss Bonafield brought good news to the many friends of Miss Nettie West and her daughter, Miss Mabel. She had visited with them many times; up until the time she was leaving they were still successfully carrying on their work and did not wish to leave where they were so badly needed among their people. When Miss Bonafield told them she was coming home on the first possible boat, they gave her a long list of names and addresses of many friends in America, asking her to write to them of their safety and welfare.

I am sure a great many of the Sabbath Recorder readers were included on this list of names, but, unfortunately, when it became an official ruling to be searched by Japanese custom officials before leaving China, these lists were destroyed, but the many friends of the Wests will be happy to receive this word of them. Even though the rations are

meager at times, the Japanese have not mistreated the missionaries to any great extent.

Miss Bonafield told of meeting some Christian Japanese who were apologetic for conditions which the missionaries were forced to meet by the Nipponese ruling. This should give all Christian people an encouraging lift, knowing there is good in all peoples of our world.

Miss Bonafield stressed the fact that the Red Cross was always there in every emergency and that the good work they were doing was endless. Those of you who have aided this cause will know it worth your efforts.

Today, millions of people are spending long hours preparing for the material needs of this war. How little time it would take to spend a small portion of each day preparing spiritually for this oncoming invasion. With the ringing of our church bells in so many towns, we pause in our daily chores to ask God's guidance and help to bring once again peace to our United Nations. May we by learning to be more tolerant of one another, realize that time through the efforts of "The United Council of Church Women."

Mrs. Norman Harris,
Secretary pro tem.

STATEMENT ON RELIGIOUS LIBERTY

(Adopted by the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America.)

We recognize the dignity of the human person as the image of God. We therefore urge that the civic rights which derive from that dignity be set forth in the agreements into which our country may enter looking toward the promotion of world order, and be vindicated in treaty arrangements and in the functions and responsibilities assigned to international organizations. States should assure their citizens freedom from compulsion and discrimination in matters of religion. This and the other rights which inhere in man's dignity must be adequately guarded; for when they are impaired, all liberty is jeopardized. More specifically, we urge that:

The right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security,

shall be guaranteed against legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion.

Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes.

To safeguard public order and to promote the well-being of the community, both the state, in providing for religious liberty, and the people, in exercising the rights thus recognized, must fulfill reciprocal obligations: The state must guard all groups, both minority and majority, against legal disabilities on account of religious belief; the people must exercise their rights with a sense of responsibility and with charitable consideration for the rights of others.

Note:—This statement was presented to the Secretary of State and was transmitted to the President on April 22, 1944.

—Release.

REMINDER

The committee to promote the spiritual welfare of Seventh Day Baptist men and women in the service of their country would remind key workers, or other leaders, that the honor roll of each church is to be published in the Recorder of July 3. Please list names and ranks and send to Mrs. Okey Davis, 50 West Virginia Ave., Salem, W. Va., by June 15.

FROM A FRIEND OVERSEAS

Dear Recorder Friends:

Although this letter is much belated, I want to thank Rev. Herbert C. Van Horn, the American Sabbath Tract Society, and the General Conference for the occasional messages and greetings which I have received since arriving overseas. The last one, the Christmas and New Year's greetings calendar, hangs above my table.

Today is Easter Sunday and the third such day that I have experienced overseas. Two years ago I attended an Easter sunrise service on the upper deck of a troop transport in the far southern waters of the mid-Pacific Ocean. It was a simple service but very impressive, the sermon being taken from Isaiah 50: 10, "Who is among you that feareth the Lord, that obeyeth the voice

of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." That fine chaplain now lies beneath a small white cross less than ten miles from where I'm sitting, but the memory of him lives on with everyone with whom he worked. He gave his life while administering aid to a group of doomed boys caught in a withering cross-fire from the enemy.

The intervening time between that Easter Sunday morning and this one has brought many experiences to me, most of which have been extremely pleasant, but of late there have been several instances I would like to forget. The Lord has been with me all the way and in him would I put my trust. When everything is going smoothly we are all prone to let our spiritual natures slide a bit, and some even deny any religious belief at all. But from what I've seen it upholds a chaplain's statement, "You cannot find an atheist in a fox hole." In the time of extreme danger man seeks after God when all other help seems futile.

I have not before mentioned many experiences of recent months, but now that most of the dangers have passed, for the present at least, I will disclose a little of what I've seen, and verify the fact that the Lord encampeth about them that fear him. For three months I was in an air task force and have seen many sights which would tend to make one feel there is no higher aim of mankind than to destroy everything that he has builded. But beneath the actions of those boys is the desire to rid the world of aggressiveness and tyranny and to make a peaceful world in which their children may live. I have seen men die bravely in hand to hand combat, only a few showing signs of fear of what might befall them. I have seen chaplains ignoring death to administer aid or last rites to their boys. I know what it is to experience squadrons of enemy bombers approaching overhead, the shrieking whistle of falling bombs, the shattering explosions that followed, which seemed to explode the earth itself. During such an experience I have never seen one man who didn't turn to God or at least to an unknown Higher Power for help and deliverance. More than once that experience itself has been mine as I stood crouched in a fox hole, or wishing it were a few feet closer. I have flown hundreds of miles into enemy territory

and over enemy waters where air superiority could have been five hundred to one against us, if we had been spotted (the last few weeks have eliminated that danger); I have been on missions when many tons of destruction have been dropped on enemy installations. Even at this very moment the air above roars with flights of our bombers heading north—such a contrast to the spirit of this day!

Yes, during those couple of months I saw the horrors of war, but I do not relate them for self praise. I deserve none, for I was only doing one of the millions of jobs which have to be done and my bit was small in comparison to many others. The heroes are with that chaplain who spoke to us that Easter morning in mid-Pacific. I relate these experiences only to show that that chaplain's words were true. There is a Light that guides and protects those who fear the Lord if only we will trust in him and put our faith in his Power. And so I wish at this time to renew my consecration to God and the Church. Pray for me that my convictions and faith in the Lord may be strengthened.

I will lay this aside now for a couple of hours and get ready to attend Easter services at the hospital.

Later.—I have been and come again. The service was most impressive and coincidentally emphasized the points I have been writing about. The responsive readings were Psalm 27: 1-6; John 8: 12; and John 12: 35, 36; and the text was taken from John 16: 23, 24. The choir was balanced in tone and in rank—from colonels to privates and including nurses. Over three hundred filled in and around the small chapel.

On the more sunny side of my experiences lie many happy days of which I will write very briefly. Several months I spent in Australia and have had the occasion to see the greater part of that continent. Probably only a few of you know that soon after arriving in that country I met a fine loving Christian girl and—well, war is not so bad after all. It has its good points and we are in our second year of marriage; and just one more point—although definite word has not yet reached me confirming the statement, I think I am safe in saying there are three of us, longing for the homeward journey. Many other interesting experiences are now memories—including an erroneous statement when I first arrived, when the minister of a large church in Adelaide introduced me to his congregation as, "This is Private Purcel Coalwell who is here with us this morning as the representative of the United States Armed Forces in Australia." As several of our high ranking officers were in the congregation I gracefully made my exit from the side door when the service was over.

This letter is becoming unduly lengthy, so it's best I close. To those I know I say, "Hello," and to those I don't we say, "We want to meet you."

Sincerely,
Purcel H. Coalwell.

15th Weather Sqd.,
A.P.O. 922, c-o P. M.,
San Francisco, Calif.,
April 9, 1944.

P. S.—Inclosed is a money order for \$2.50. Will you please put me on the subscription list of the Sabbath Recorder? Thank you.
P. H. C.

Young People's Work

Joanett E. Dickinson, Editor

Please send all material and suggestions to Route 3, Bridgeton, N. J.

SHIPS IN THE NIGHT

By Alice Annette Larkin

The Story Thus Far

Linda Sherman, the oldest daughter in the Sherman family, is on her way to help care for Aunt Penny who is very seriously ill. While on the train, Linda meets a young soldier, Arthur Wells. They talk of their Christian experiences and favorite Scripture.

Linda tells him of the work her sweetheart, Bob Williams, is doing while in the medical division of foreign service; Arthur tells her of the influence his Christian parents have been in his life. When Linda arrives at the station, which is five miles from Hilltop Farm, an elderly gentleman offers to take her there in his sleigh. Although Lucy and Peter (children who are making their home

with Aunt Penny) were responsible for sending to the Sherman home for help, they feel uneasy for fear they might not be able to stay there at Hilltop Farm any longer.

Chapter IV

Lucy and Peter, satisfied that the hens were well fed and safely sheltered for the night, picked up their pails and started for the house.

"Sometimes I get awfully tired o' feedin' so many hens," sighed Peter, "but not when we have chicken 'n' dumplin's or chicken pie 'n' cranberry sauce."

"I know," Lucy replied. "Miss Penny makes everything taste so good even when she has to leave out things because of the war."

It was warm and cozy in the big kitchen when she and Peter stepped inside, and they stood close to the stove getting the chill out of their hands and feet. The old-fashioned clock on the shelf was slowly ticking away the minutes until time for supper. Miss Penny had said that they must have it early for the kerosene was getting low, and the oil man wouldn't have any more until the first of the week. Lucy had felt a little guilty while Miss Penny was talking because she had put some oil in the big lantern by the back door to light Peter up the hill last night. If they only had electricity in the house, they wouldn't have to worry about oil. But they were lots better off than the old people on one of the little farms down in the valley. Sometimes they sat in the dark to save their oil in case one of them should be sick in the night, and a lamp would have to be kept burning. At Miss Penny's they had a light so they could study their lessons and maybe play a game.

Quite warm now, Lucy tiptoed into the living room and found Miss Penny sound asleep on the couch. It was the first nap she had had all day; so she didn't disturb her. When she returned to the kitchen, Peter was pressing his face close against the window-pane to look down the hill, though he seemed to be finding little satisfaction in doing so.

Not a person was in sight, not even an animal. In summer one could see cows down in the meadows and sometimes a horse. Even the little wild animals were keeping to their shelters now. Lucy had fed a couple of blue jays and a junco this morning, but

no other birds had appeared. The only thing that seemed alive was a big cloud of dark smoke rising from a chimney across the field.

Lucy looked up at the clock. It was half past five according to that. "That train must have come and gone more than an hour and a quarter ago," she said. "If Miss Linda was coming out here in a car, she'd have been here before now. 'Course she wouldn't try to walk. I can't think of any other way for her to come, unless—Peter, do you s'pose somebody's bringing her in a sleigh? No, I guess they couldn't be."

"If they did, they'd have to come the other road," said Peter. "I'll run outside and see."

About that time, though Peter and Lucy didn't know it, Linda, behind the high front of the old sleigh, was asking, "Are we almost there, Mr. Cole? I'd forgotten it was so far to Aunt Penny's."

"Mebbe when you visited there you went the other way," Horace Cole answered as he urged Patsy to increase her speed. "It's shorter but I couldn't count on my horse's taking us up the hill, and I didn't want us to be landed in a snowdrift. You see, Patsy ain't so young as I wish she was. But don't get discouraged; we'll soon be there. Did you say your aunt's expecting you?"

Linda hadn't said. She had to admit to herself, but not to Mr. Cole, that she didn't know. She hoped Aunt Penny was expecting her—was really wanting to have her come—but that telephone call had given her little information, and she knew almost nothing about Aunt Penny these days. If she didn't want her, it would be dreadful to intrude on her. Perhaps she should have insisted on more particulars before starting out on this cold trip, not knowing what she would find at the end of it. Would she be staying a night, a week, a month, or longer than she wanted to? Was there some reason why God desired her to come? Aunt Penny had always been so independent, so well able to take care of herself. It didn't seem as if she would need her long, and she did want to find a good position somewhere or do something worth while.

Linda had been so engrossed in her own thoughts she had failed to notice that Patsy was turning into a tree-bordered lane, at the end of which stood a big old-fashioned house, which they slowly approached.

It wasn't necessary for Mr. Cole to order Patsy to stop. She promptly did so of her own accord. At that moment, around one corner of the house, a nine-year-old boy was slowly making his way. Slowly, because to him Lucy had delegated the task of telling Miss Linda, if the girl in the sleigh proved to be Linda Sherman, that Miss Penny didn't know she was coming. Lucy couldn't tell her because Miss Penny had heard the sleigh bells and was asking questions she didn't know how to answer.

"Seems as if I get all the tough jobs," thought Peter as he braced himself for his ordeal.

(To be continued)

COURAGE

A Civil War general, Jeb Stewart, I believe, was going to attend a revival meeting. An aide of his notified the evangelist ahead of time that the famous man was going to be there. Jeb was notoriously rough-spoken and vile-mouthed, and the evangelist was cautioned to "take it easy" for that one night.

But the speaker, when he rose, prefaced his usual fiery sermon of condemnation of sin in all forms by stating that he was glad to see the famous general present, but that his soul would "bust hell wide open" if he didn't get right with God. The general was so entranced by the forthrightness and daringness of the speaker that he invited him to dine with him the next day. He wanted to become better acquainted with such a courageous person. The general was a man of courage, himself, and could appreciate boldness in another.

T/5 Gerald Bond.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23.

CHRIST AT THE CENTER OF OUR PLAY

Can we as Christians present our bodies a living sacrifice, winning souls for the kingdom of God, and still have time for play and recreation? Is it possible to live for Christ and still have fun? If Christ is the center of our play, we not only will have a splendid time but will develop spiritually, mentally, and physically.

Because our bodies are the temples of God (1 Corinthians 3: 16) it is our duty to be at our very best for his service, and keep

ourselves undefiled for him. When we find ourselves in circumstances which were not chosen by God, it is only because we have been calculating without God. Christ has not entered in as a living factor.

Christ wants to be at the center of our play—whether it be hiking, outdoor sports, or indoor games. We can keep Christ at the center of our play if we do as Oswald Chambers suggests in *My Utmost for His Highest*, "Haul yourself up a hundred and one times a day in order to do it, until you get into the habit of putting Christ first and calculating with him in view." J. B. D.

LEWIS CAMP

Tentative dates for Lewis Camp (near Ashaway, R. I.) this year are from Tuesday, August 1, to Thursday, August 10: Ages: (before or during August, 1944) twelve to twenty. Expenses while at camp will be around \$8 for food.

OUR HELP NEEDED

By H. N. Wheeler

A recent guest editorial in the Sabbath Recorder suggested the United States made a mistake in not joining the League of Nations and that the treatment of Negroes is as bad as the atrocious things being done by the Nazis and the Japs. It also indicated that we are responsible for starvation of people in India and that we should feed "the children of Europe."

Our military forces are doing a wonderful job in fighting the enemies of freedom, the enemies of democracies, those who would destroy all the things our forefathers fought for. We at home can render no greater service than to give all we have to support the boys who are doing the fighting for us. To be sure we didn't want this war, but it is now our fight and we must win if we are to survive as an independent free nation—free to live and worship as we please so far as any other country is concerned.

Our leaders know more about how to carry on the conflict than we people in civilian life can possibly know. If these leaders can find a plan to feed peoples now under the heel of the oppressors and not give aid to those slave drivers, they will do it. If it can be worked out so as to feed the starving people of India, China, and any other country, it will be done.

As a speaker for the Community War Chest drives for funds, I have tried to call attention to the great needs of these distressed peoples and what we are doing about it. But as to the details of how the relief should be made, I am in no position to advise.

It is so easy to criticize, not so easy to suggest and put into operation constructive measures. We can give personal service and of our means. Are we doing all we can?

The suggestion is made that we become perfect before we criticize others. That is a good idea, and yet there are evils to correct. There are children in our homes to punish and advise. We must continually fight for a better world, a better community, even though we ourselves are not free from sin. Surely there is much to be done in every community to make democracy work. That seems to be a field we can all work in. Child delinquency is greatly on the increase. Here is plenty of work in boys' and girls' clubs and in recreational activities. Are the ministers and teachers doing more than just looking after the groups under their particular charge?

"WHOM SAY YE THAT I AM"

Matthew 16: 15

By Paul Mahoney

1. The beginning of the creation of God. Rev. 3: 14.
2. His name is called the Word of God. Rev. 19: 13.
3. The Word was made flesh and dwelt among us. John 1: 14.
4. By him were all things created, that are in heaven, and that are in earth, visible and invisible . . . thrones, dominions, principalities, powers; all things were created by him, and for him. Col. 1: 16.
5. God . . . created all things by Jesus Christ. Eph. 3: 9.
6. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Heb. 1: 2.
7. Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created. Rev. 4: 11.

8. For the Father judgeth no man, but hath committed all judgment unto the Son. John 5: 22.

9. He that openeth, and no man shutteth; and shutteth, and no man openeth. Rev. 3: 7.

10. I am the bread of life. John 6: 48.

11. I am the living bread. John 6: 51.

12. I am the door. John 10: 9.

13. I am the way, the truth, and the life. John 14: 6.

Knowing That Christ Was and Is God's Word
Opens Up a Multitude of Truths to Us

1. He is our Savior. "We are saved by obedience to the word." We are lost by disobedience "to the word." The tribe of Judah are scattered in all nations of the world, as corn is sifted in a sieve, because of disobedience.

2. Why was the "word" crucified?

To his first children he said [word] the day thou eatest thereof thou shalt die. They ate. Gen. 2: 17. God so loved the world [his children], that he gave his only begotten Son [made void his word], that whosoever believeth on him [obeys the word], should not die, but come into life. John 3: 16.

3. Lamb slain from the foundation of the world. Rev. 13: 8.

4. Only begotten of the Father because it is written [word] I am the truth. John 14: 6. And God that cannot lie. Titus 1: 2.

5. Something the Creator knew that the Word did not know: But of that day and that hour knoweth no man, no not the angels which are in heaven, "Neither the Son," but the Father. Naturally when God calls "time," then the Son will know it and not before.

U. S. Naval Hospital,
Oceanside, Calif.

SEMI-ANNUAL MEETING

The semi-annual meeting of the Northern Wisconsin and Minnesota churches will be held at New Auburn, Wis., June 16-18, 1944.

Ethel Greene,
Recording Secretary.

Friendships are fostered on the march to new objectives and hopes, not on the retreat from old memories, however heroic.—Dr. Ralph W. Sockman, on NBC's "National Radio Pulpit."

Children's Page

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

Dear Recorder Children:

For the first time in quite a number of weeks there are no letters from my Recorder boys and girls, and so I am very much disappointed and I am sure you must be, too. I'll not fuss about it, though, but hope for better success next week, even though I feel like the robins in our back yard when they find our bird bath empty. How they do scold and sputter until I hurry to fill it up again. They are quite tame and will hop right up on the porch to beg for crumbs. One day I heard them making a great fuss when there was plenty of water in the bird bath. I looked out to see what was the matter and then I had to laugh. Three robins were taking a bath and splashing the water around at a great rate so that two other robins were having difficulty in getting a drink, and how they did scold about it. Well their worry was all unnecessary, as most worry is, for very soon five robins were drinking to their heart's content and the fuss was over. But that bird bath had to be refilled before night, and I don't need to tell you why.

My final words to you are, Please write.

Very truly yours,

Mizpah S. Greene.

CHIMNEY FIRE

(Concluded)

My surprise came when they decided there was nothing for them to do, and went away. I was not only surprised but peeved, for I thought they ought to do something. But I comforted myself with the thought that they had not made any watery, sooty mess.

I watched that hot cap grow browner, and soon I could feel the bricks getting hot. In twenty minutes they were quite hot, so I called the fire department again and told them about it. It was good to hear a man's voice say, "She says the bricks are getting hot: you had better go up there again."

This time the fire chief himself came. He was a very quiet man but showed he was worthy of his office. While all of his men but one went up to examine the entire

chimney carefully, he stood on a stool and with his pocket knife cut away the paper that held the cap, then very carefully drew out the cap.

There was the fire! He asked for salt and threw some in the fire. He asked for a metal pail, which was handy; and for a shovel, which wasn't handy, so he accepted a pancake turner, and very carefully lifted out the glowing soot, which was fluffy as feathers, not heavy and clinging like the soot from northern hard woods.

There was only about six quarts of this hot fluffy soot—not much in comparison with the bushels sometimes taken from northern chimneys—but we were relieved to see it carried out and buried in damp sand; relieved too, that those firemen knew how to do it without any mess.

If we had gone away that afternoon, that map would probably have burst into flame, spread to a curtain on the closet close by, destroyed our clothes hanging in the closet, and damaged the house, before anyone would have found the fire; so we are most grateful to our kind heavenly Father that we escaped this loss.

Since I began to write this letter, the fire chief has been honored for thirty years' service in the fire department, twenty-five years as chief. We can add our own congratulations to those of Daytona Beach people.

In a recent paper I read how, in army training, soldiers have to clean soot out of stoves and chimneys. This is part of K.P. or kitchen patrol and some of the boys do not like it very well.

We who are keeping the home fires burning sometimes have to clean out soot and we are tempted at first thought not to like it. But you who are in the South where soot is soft have an easier time than in the North where at times it is as hard as glaze, and it is not only necessary for the safety of homes and cities, but it brings honor to all who do such humble tasks faithfully and cheerfully.

Lois Fay Powell.

Our Pulpit

WHY SABBATH KEEPERS?

By Rev. Earl Cruzan

You may have wondered why Seventh Day Baptists and other small groups of Christians keep Saturday, the last day of the week, as a day of worship and holy unto God. Many have thought them queer. They have been accused of being narrow and bigoted and prejudiced. That is usually what happens when a few are different from the crowd in regard to anything that pertains to our living.

Most of these people have been asked, "Why don't you worship on Sunday, the first day of the week, along with the rest of the Christian world? It would be easier to find work. It would give a greater fellowship—numerically speaking—with other Christians, and if one is a minister it would give a greater opportunity to reach more people with the Christian truths which you proclaim."

And yet these people, in spite of difficulties in the industrial world in regard to jobs and positions, in spite of the scorn of the public who consider them queer, and although comparatively few in number, insist upon observing the seventh day as the Sabbath.

I do not profess to speak for all, but perhaps I can throw some light upon the reasons they have for worshiping on Saturday and keeping the day holy unto God.

The Christian religion is a religion of love and fellowship. Its principles are embodied in the two commands which Jesus gave: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might; and thou shalt love thy neighbor as thyself. To put this into practical language, "Do unto others as you would have others do unto you."

And so it is a gospel of love, first for God, and second for our fellow men. And Jesus would have it understood that we cannot love God and hate our fellow men. Nor can we love our fellow men if we do not have the grace from God that permits us to do so.

These commandments have nothing to say about a sacred day or a day of worship. Why should the keeping of a day sacred mean so

much in a gospel of love? My friends, we also believe that God is an infinite heavenly Father, that he is the creator of the universe, that he created man in his image as his supreme creation and gave him command over all the things of the earth.

God made man and he knew his weaknesses and his limitations. He realized that man if left to himself would work himself too hard, failing to take the rest that was needed for his body, and that man would become too engrossed in his own activities to worship and commune with his Maker as he should, that his spiritual nature would wither and dry; so God set apart the seventh day of the week, the seventh period of time, the period following the completion of creation as a day of rest for man and a day of special worship of him, the Creator.

He expected man to work for six days and then rest on the seventh, as the rest was needed at the close of the week's work.

Man soon departed from the ways of God and sought his own way, much to the sorrow of God. And that man might learn to live better, that he might learn of the love of God and learn of love for his fellow men, he called apart a man to be the father of a chosen race, a race that would keep alive his word and his truth until the world was more ready to accept them. He gave to them laws governing their conduct to God and toward man, the ten words of the law given on Mount Sinai. And in a central position in this code of law which was to guide man in his relationship to God and his fellow men we find the injunction to keep the seventh day of the week holy unto God, as a day of rest and worship. It is a part of their relationship to God.

Throughout the history of this people the Sabbath was a symbol of their relationship to God and a day of rest. Their prosperity as a nation can be measured in proportion to their regard for the fourth commandment.

In the fullness of time, God sent his Son into the world, born of a daughter of this chosen race, that he might be a light in the midst of darkness and that he might lead men into all truth. He came not just to this race, but to all men. His love for his fellow men was so great that he gave his

life on the cross as a ransom for the sins of man. Those who profess the Christian religion everywhere, profess to be followers of him. Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." John 14: 21.

If we would truly be Christian we will love Christ, God, and our fellow men. Christ further enjoins us, "If ye love me, keep my commandments." John 14: 15. And in Matthew he tells us, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5: 17, 18.

In our love for Christ and in our recognition of God as our Creator we believe that he knows what is best for us. And as he has set aside the seventh day of the week as a day for cessation from work and a day for worship, we believe that it is a part of our love for our Master to respect that which he has set forth for us to do. Secular history reveals to us that the weekly cycle has never been lost. We know that Christ kept the Sabbath and the early church did likewise. We do not keep the Sabbath for fear of punishment if we don't, but rather out of our love for God. We want to do his will and we believe this to be a part of his will, as Christ never said that his followers should cease to observe the fourth commandment or any of the commandments, nor did he give any command or indication that he desired to have the day of rest and worship changed from the last day of the week to any other. Surely, if such had been his will, we would find some record of it in the Scriptures; but search the Scriptures as you may, comb them diligently, and no such command or indication can be found.

You may ask, then, "Why do most professing Christians keep Sunday as a day of worship?" And it is a question well asked if you do not know. About the third century after Christ, many pagans were forced to accept a nominal Christianity. For a time we find an edict of Constantine commanding that Saturday be kept holy and Sunday as a festival day. Gradually as Christianity compromised with paganism, Saturday was dropped by the Roman Catholic

Church as a day of worship, and Sunday, the "Venerable Day of the Sun," was substituted in its place. The church claimed the authority to change festival and holy days, to follow tradition and the ruling of the church rather than, or as well as, the Scriptures. In fact Luther lost his reforms in the church because he advocated the authority of the Scriptures alone, and failed to observe the seventh day sabbath. (See "Proceedings of the Council of Trent, Augsburg Confession, and Encyclopaedia Britannica, Article, Trent, Council of.")

All through the history of Christianity there have been those who have held to the Sabbath of the Bible. Many times they have been few in number. We are thankful that we do not have to judge in this world and that the judgment is left up to God, our heavenly Father, as to whether individual men and women have been following the commands of Jesus. But it is with a heartfelt conviction that it is God's will that we observe the day of rest and worship which he has established from the beginning of time, rather than a day that has been set aside by man, that we continue to keep Saturday, the seventh day of the week, holy unto God. It is with a conviction that in so doing we are observing the will of our Savior who gave his life for us and told us, "If ye love me, keep my commandments."

For these reasons we are willing to endure some of the hardships of this world uncomplainingly, rather than to join with the world in the holding of worship on Sunday.

Also we must bear in mind that salvation does not come through mere Sabbath observance. That was what Jesus objected to in the worship of the Pharisees. Salvation can be attained only through the acceptance of Christ as Savior, and an honest attempt to follow his commands that we love God and our fellow men.

DENOMINATIONAL "HOOK-UP"

Edinburg, Tex.

Mr. Will H. Cockerill has ably superintended the Sabbath school during the past year when Mr. Van Horn was not present. Mr. Cockerill is a brother of Walter B. Cockerill of Wisconsin.

We were greatly helped by Mr. and Mrs. Hugh Miller of Bassett, Neb., who spent the winter in Edinburg. They attended every

Sabbath after they learned about our meetings from the notice in the church column in the daily paper. Mr. Miller is a deacon in the Church of God and a licensed preacher. He spoke for us three times upon request, taught the Bible class several times, and helped in many ways.

The attendance of Mrs. John Babcock, a former pastor's wife and the mother of Mrs. A. G. Fisher, whom she was visiting last summer, as well as that of her daughter Marjory, was of great help and encouragement.

Several of our women have expressed a desire to have a woman's society, so a meeting was called at the home of Mrs. J. R. Ransom, a Church of God sister who fellowships with us. Those who came seemed interested, but as several are to be away during the summer, it was thought best to postpone organization until fall.

On Sabbath Rally Day we used the program in the Sabbath Recorder as far as possible, with the Young People's Rally Song and other appropriate material. During the summer the young people are to conduct the worship service. As the children mature, the most of them show more interest in Sabbath school and church work.

We are hoping that Pastor Beebe may come again as he did last summer, or that someone else may be sent to this needy field. If a worker could be here several months it might build up the work greatly. Pray for us.

Correspondent.

Marriages

Soper - Langworthy. — Mr. Keith Soper of Central Square, N. Y., and Miss Martha Langworthy were united in marriage at the home of the bride in Alfred, N. Y., May 6, 1944, Pastor Everett T. Harris officiating.

Obituary

Burch. — Ermina Frances Talcott, widow of the late Nathan Burch, was one of the six children of John B. and Sarah Hall Talcott, and was the last survivor of the six. She was born November 12, 1856, in the town of Hamilton, N. Y., and died May 5, 1944, in Brookfield, N. Y.

On October 30, 1882, she was married to Nathan Burch and became a much beloved "second mother" to his seven children. She also had four children: Theo. G., of Brookfield, Talcott of

Leonardsville, Paul who died recently, and Mrs. Hugh Owens of Brookfield. She had twenty-three grandchildren and thirteen great-grandchildren.

For over fifty years Mr. and Mrs. Burch lived at South Brookfield till his death, April 1, 1935. For the last six years she has lived with her daughter, Beatrice Owens, who has given her mother most loving care. Soon after her marriage she joined the Second Seventh Day Baptist Church of Brookfield by letter from the Hamilton Baptist Church, and has been a faithful member for sixty years.

The funeral was from the home on May 8, and was in charge of Pastor J. W. Crofoot. J. W. C.

Dinwoodie. — Edgar Kenneth Dinwoodie, son of Theodore Dinwoodie of Ashaway, R. I., was born at Ashaway, January 24, 1925, and died April 30, 1944, in an unavoidable accident at a railroad crossing near Westerly, R. I.

He was baptized April 7, 1939, and joined the First Seventh Day Baptist Church of Hopkinton. He attended the Ashaway public school and later found employment in the vicinity. Farewell services were conducted by his pastor, Rev. Ralph H. Coon, at the Buckler Funeral Home in Westerly. Interment was in the Oak Grove Cemetery.

R. H. C.

Gould. — Myra Clarke Gould, daughter of Eugene and Emily Barber Clarke, was born July 30, 1867, in Scott, N. Y., and died at the family home in Alfred, April 4, 1944.

She was married to Archie S. Gould on December 10, 1890. They had made their home in Alfred and vicinity since 1903. Surviving are the husband; a daughter, Mrs. Charles W. Alsworth of Bergholtz, N. Y.; two sons, Howard of Alfred and John of Brooklyn; two grandchildren and one great-grandchild; a brother, Alvah Clarke of Alfred Station.

She brought her church letter from the Second Alfred Seventh Day Baptist Church March 8, 1919, and has maintained her membership in the First Alfred Church since that date.

Funeral services were held at her late home in Alfred, April 6, with her pastor, Rev. E. T. Harris, officiating. Burial was in Maplewood Cemetery, Alfred Station.

E. T. H.

Langworthy. — Catherine Maher Langworthy, daughter of James and Mary Bridget Maher, was born in New York City August 21, 1854, and died at Bethesda Hospital, Hornell, N. Y., April 10, 1944.

On February 13, 1874, she married Daniel Babcock Langworthy, son of Benjamin Franklin and Eliza Irish Langworthy, who preceded her in death twenty-five years. To them were born five children: Bertha L. Hallenbeck of Ravena, N. Y.; William N. who died December 25, 1943; Harry W. of Gloversville, N. Y.; Gladys L. who died in infancy, and Lucile L. Hildebrand of Alfred.

Mrs. Langworthy was known for her quick wit, her indomitable spirit and independence of thought and her strong faith in God. She was a member of the First Alfred Seventh Day Baptist Church.

Surviving are the two daughters, the son, seven grandchildren, and seven great-grandchildren. Farewell services were conducted by her pastor, Rev. E. T. Harris. Interment was at Alfred Rural Cemetery.

E. T. H.

THE SABBATH RECORDER

