

A SONG OF THE SOUTHLAND

By S. S. Powell

(Written forty years ago after a trip south from Adams Center, N. Y.)

Through the aisles of the woodland majestic and wide

Of Southland where pines ever sigh,
Mid the odors of balm and the far-sounding tide
Of murmuring branches on high.
I wandered enchanted and heard there a song
That thrilled in my heart and it lingered there long.

Through the murmuring echoes of mountainous dell,

Where waterfalls dash from above,
Where fountains up-murmur and streams ever swell
With cadence that whispers God's love,
There I heard the sweet songs that for ages along
Unto poets and minstrels their music prolong.

Through the mingling of murmurs like humming of bees,

Of waters and winds intermixt,
As the echoes reverberate up through the leaves
Of trees that give shelter betwixt
The cool, shady glen and the clear sky of blue,
I heard that sweet song—'twas a song that I knew.

Oh! the thrilling delight of that rapturous song,
Like to fire that gleams in the night,
Like to gold bright and shining all metals among
Or orb of the day streaming light;
Let the song rise and fall, let its melodies swell,
All its treasures outpour and its mysteries tell.

Marriages

Thorngate - McFarland. — On Sunday afternoon, June 25, 1944, in the Baptist Church at East Aurora, N. Y., George Thorngate of Buffalo, N. Y., and Helen McFarland of East Aurora were married. The ceremony was performed by the groom's grandfather, Rev. George B. Shaw, of Alfred, N. Y.

Obituary

Bassett. — Elnora Bloss, daughter of Hiram P. and Mary J. Brown Bloss, was born July 8, 1869, and died at the home of her daughter, Mrs. David Smith of Hallsport, N. Y., June 14, 1944.

November 4, 1891, she was married to Louis S. Bassett and lived for many years, until the death of her husband, at Independence. Since that time she has made her home with her daughter. She is survived by her daughter and several grandchildren.

Funeral services were held in the Wildman Funeral Home at Whitesville, June 17, 1944, conducted by Rev. Walter L. Greene of Andover, with interment at Independence. W. L. G.

Dudley. — Bessie Young, daughter of Charles and Flora Adelaide Stryker Young, was born in Scio, N. Y., January 15, 1889, and died May 30, 1944, in the Jones Memorial Hospital at Wellsville, N. Y.

She was married in January, 1913, to Harry Dudley; he died in 1925. She is survived by one daughter, Mrs. Edith Place; one son, Sgt. Charles Dudley (both of Alfred); and the following brothers and sisters: Mrs. Cora Cartwright, Mrs. Florence Sheets, Mrs. Jessie Wykoff, Mrs. Grace Buckley, and Willard and Wilford Young.

She was a member of the Scio Seventh Day Baptist Church.

Farewell services were conducted at the home of her sister in Scio, Mrs. Grace Buckley, by Pastor E. T. Harris of Alfred. Interment was in the Scio Cemetery. E. T. H.

Gavitt. — At Westerly, R. I., May 16, 1944, Olivia R. (Dickey) Gavitt, wife of Horace E. Gavitt, at the age of 66 years.

Mrs. Gavitt was born in Northport, Me., June 18, 1877, the daughter of Wesley Dickey. She was united in marriage with Horace E. Gavitt on February 16, 1909. Since then her home has been in Westerly. Besides her husband, her five children survive her: Munson E., Stanton W., John W., Joseph L., and Mrs. Howard C. Brown, Jr. Also surviving are two step-daughters, Mrs. Thelma Pattajo, and Mrs. Robert Shaefer; a sister, Mrs. Lydia Conant; and eight grandchildren.

Mrs. Gavitt was a loyal member of the Pawcatuck Seventh Day Baptist Church, of which her son John is junior deacon and superintendent of the Sabbath school.

Funeral services were conducted by Pastor Harold R. Crandall and interment was in Riverbend Cemetery. H. R. C.

Jett. — William, Jr., son of William and Sophronia Lowther Jett, was born near Berea, W. Va., on June 20, 1883. He died June 20, 1944, in the Sidney Hospital as the result of injuries inflicted by a tractor upset.

He was baptized in the Ritchie Church and continued his membership in the Jackson Center Church since 1930. He was married to Miss Bessie Overfield on February 16, 1914. To them were born seven children, all of whom survive their father: Mrs. Virginia Grace Goltz, Wayne, Walton, Mrs. Lucille Butts, Dale, Annabelle, and Willard.

Memorial services were held in the Jackson Center Seventh Day Baptist Church by Rev. D. S. Clarke and Rev. W. L. Davis. Burial was in the Glen Cemetery at Port Jefferson, Ohio. D. S. C.

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And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Genesis 2: 2, 3.

The sabbath was made for man. . . . Therefore the Son of man is Lord also of the sabbath.

Mark 2: 27, 28.

Contents

Editorials.—Notes.—Your "Cup" of Water.—A Church Paper Editor Honored.—Recorder	34
Appraisal.—Passing of Doctor Moffatt	34
Keeping Fit	36-38
Missions.—Efficient Evangelism—Some Essentials.—Visitation Crusades	38-40
Women's Work.—The Singing Congregation	40-42
Young People's Work.—Christ Calls Youth.—Ships in the Night.—Wartime Religious	42
Reading.—Endeavorgram	42
Children's Page.—Our Letter Exchange	43-45
Our Pulpit.—An Exposure of a Few of the Fallacies of Sundayism	45
Denominational "Hook-up"	45
Constructive Co-operation	48
Marriages.—Obituary	48

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Editorials

NOTES

Conference

General Conference will convene at Alfred, N. Y., August 22-27, 1944. Preparations are being made for a profitable meeting. The president is Rev. Albert N. Rogers, Alfred Station, N. Y.

In England

Many will be interested to know that Pvt. Madge B. Conyers is now in England. Her address is Pvt. Madge B. Conyers, A-402462 W.A.C. Det., F.U.S.A.G., A.P.O. 655, c-o P. M., New York, N. Y.

In South Pacific

Chaplain Wayne R. Rood, O528003, 42nd QM Bn., Mob., A.P.O. 502, c-o P. M., San Francisco, Calif.

YOUR "CUP" OF WATER

The conditions being reported by army movements in France, Italy, and Russia reveal the terrible destitution of the refugees now returning to their homes. With their loved ones dead or missing, parts of families return to ruined homes to begin all over again with bare hands and with whatever courage their faith can muster. Nothing has been left and only starvation awaits them except for the help that friendly soldiers can give or a far-seeing ally will supply.

A fine piece of work in this time of need is being done by the Inter-Faith Committee of the Russian War Relief Committee headed by Dr. Ralph Sockman. A practical program

for rehabilitation is being carried out. For illustration, this committee proposes to send three million American household kits to Russians beginning their home life over again. The kits will contain such material as needles, thread, laundry soap, towels, gloves, knitting needles and materials, and other practical articles.

Any home or member of it, church, or Bible school class in sympathy with such needs can pack a kit and send it to this committee. (11 East 35th St., New York City.) It will be marked, credited to the donor and sent to the proper destination. Any helpful message sent with the kit will go through. Who can estimate the encouragement such a gift and message will mean?

Ways and means of alleviating hunger and destitution are in keeping with Christ's teaching of the meaning and possibility of fellowship. "Inasmuch"—what a thought!

You or the writer will not sit at the peace table, but by the "cup of cold water" route we may help sweeten the way of the postwar world.

A CHURCH PAPER EDITOR HONORED

A signal honor has come to one of the outstanding church paper editors in the election of Rev. Lewis O. Hartman, editor of Zion's Herald, Boston, Mass., to the bishopric of the Methodist Church. Bishop Hartman will replace Bishop G. Bromley Oxnam as resident bishop of the Boston area.

The Zion's Herald of which Dr. Hartman has been the scholarly editor since 1920 is the only independent periodical left in Methodism.

Editor Hartman served two years as president of the Associated Church Press and is held as one of its ablest and most esteemed members.

The Sabbath Recorder extends congratulations and best wishes to this friend and brother editor.

RECORDER APPRAISAL

A friend, who sends her own renewal and something to help another have it, says of the Sabbath Recorder that "It always leads in preference to any other publication coming into our home. I shall soon reach my eighty-sixth birthday (D. V.), and since my childhood the Recorder has been coming—first to my father's home, and since to my own.

"I wish I could express the pleasure it gave to receive my copy of the Centennial issue of the Recorder—such memories as it revived of those who were leaders in our denomination long gone to their reward! Several of those mentioned were our pastors at Andover. I have read and reread the Centennial Recorder, and I shall prize it while I stay; shall earnestly pray that in the enchanted years of the next centennial the Sabbath Recorder will still be going strong—leading upward and onward to him who is the Lord of lords and King of kings."

The support, faith, loyalty, and prayers of such as she who wrote the above words of appreciation will go far to perpetuate the existence and continued work of the Sabbath Recorder for another hundred years.

We wonder if the faith and loyalty of this aged writer does not help account for the fact that four of her sons are honored and consecrated deacons in their respective churches.

PASSING OF DOCTOR MOFFATT

In the recent death of Rev. James Moffatt, the English-speaking fellowship of Christian churches has lost one of its greatest scholars and most prolific writers. While he wrote a score of volumes in the field of Christian theology and Bible commentary, his fame rests principally upon his translation of the Bible into modern English — "the Moffatt

Translation." Dr. Moffatt was born in Scotland, son of a lay Presbyterian leader, and entered the University of Glasgow at the age of fifteen. After some years in the ministry, during which he translated the New Testament, he became professor of church history in the United Free Church College in Glasgow. His scholarship commended him to Union Theological Seminary, New York City, and from 1927 until his retirement in 1942 he was one of the outstanding members of that faculty. He wrote a volume of detective stories, helped write Bible dramatizations, and was an enthusiastic fisherman and baseball fan.

KEEPING FIT

By Herbert N. Wheeler

Airplane pilots must be thoroughly trained so that they need make no mistakes in operating the ships. But they must also be keen and alert every second—prepared to meet every emergency.

The newspapers give accounts every day of one or more airplanes being wrecked while flying in this country. Statements concerning such accidents are usually meager as to just what happened, and the reports of the investigators say even less. No doubt some of these accidents are due to weaknesses in the planes. But how about the incidents where wings of one plane became interlocked with those of another plane while flying in formation, or a machine hits a mountainside, or two machines meet head on in the air, or a plane just falls out of control for no apparent reason. Why?

Is it not possible that some of these so-called accidents were due not to any fault in the planes but because of some weakness of the pilots at the controls? These pilots should be in better physical and mental condition than trained athletes who are not permitted to smoke or drink or to be out late at night. If the rules of the athletes are disobeyed the men are thrown off of the team. What happens to the airplane trainees or regular pilots if they do not observe proper rules of health?

We are overlooking the larger moral issue for the time being. Has a pilot a right to incapacitate himself, endanger the lives of the highly trained men who are riding with

him, and also risk the destruction of an expensive plane?

It has cost the government many thousands of dollars to train these men and to manufacture the airplanes. The monetary cost is important. But the loss of the men has more serious consequences than simply a waste of money.

By these accidents the number of trained men available for flying is reduced, the war is prolonged, and many soldiers lose their lives unnecessarily.

Anyone traveling near the airport, camps, or other war training quarters sees hundreds, yes thousands, of boys crowding into hotels over the week-ends, and even during the week. Many of them have liquor and women

with them and carouse to all hours of the night and even till morning. Are such men fit to drive airplanes the next day or for several days? No one wishes to deprive the boys of good clean recreation. In fact, that is quite necessary to keep them physically and mentally fit and to build up their morale. Dissipation, late hours, lack of sleep are unfitting many men for service. They are badly needed and everything should be done to see that nothing occurs to lessen their effectiveness.

Planes must be properly constructed and kept in good running order and the men who operate them must be in the pink of condition.

Washington, D. C.

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.

EFFICIENT EVANGELISM -- SOME ESSENTIALS

Keeping in mind that evangelism includes more than getting sinners to become professed followers of Christ, that it includes every phase of Christian work, it is well that we study some of the essentials necessary in effective evangelism.

1. First of all there must be an exemplary Christian life on the part of one who would be of any service in an evangelistic way. He who is not a Christian cannot expect to lead others to Christ or help struggling professed followers. A godless or semigodless life is a poison in the world wherever found. An unconverted professor of religion or an unconverted church is the worst hindrance to any evangelistic effort. Paul, notwithstanding his learning and religious zeal, was of no service till he yielded his life to Christ on the Damascan way; neither can anyone be till Christ has touched and purified his life. We simply cannot give what we have not ourselves.

2. There needs to be a desire—an intense desire to lead men to Christ, help them overcome temptation and build Christlike characters. One chief reason why professed Christians do not lead others to the Christian life is because the desire is lacking, and not desiring intensely, they do not make

the effort. If they cared as much for men's souls as they do for money, or fame, or to be a shining light in their profession, they would work as hard for men as for these things.

Almost everyone I have heard talk on evangelism has criticized Christians because they do not undertake more personal work. This is not the crucial point. The supreme essential is that Christians have a passion to save and help men. If they have an intense desire they will find suitable ways, generally, of expressing it. Christians are not tongue-tied or paralyzed when it comes to worldly matters. If they have a passion to save and lift men, they will find the proper time and word. One's work, whatever it may be, gives the best opportunity possible to speak to men about higher things. The desire must be back of the act, whether word, deed, or prayer, if it is any good.

3. Whatever methods are followed they must be characterized by sincerity. Lyman Abbott, when he was editor of the Outlook, pointed out that the first qualification for an editor was truthfulness, accuracy of statement; and for a minister, sincerity. This statement is true, and it is just as essential that any Christian worker be sincere in all that he does and says and in all the methods employed. To adopt methods in which one appears insincere is worse than open oppo-

sition; one then becomes a whited sepulcher and a tool of the evil one. Insincerity, when present, blackens all; it stains the character of the one who practices it, and it darkens the pathway of all lives it touches; it eats as doth a canker.

4. The desire needs to be accompanied by effort. A most serious matter connected with this point is that to have the desire and not make the effort is to crush out the desire. Herein lies the reason so many people are indifferent regarding lost men. They had the desire to help them once; but they neglected to do what they might have done, and the desire died. To thrill and thrill and not act is one of the worst things a soul can do, if the thrill be in the direction of a noble deed. We are criminal before God if we do not do all we can, both in public and in private, to lead men to Christ and help one another.

5. Another essential in evangelism is wise methods. The efficiency of some evangelistic efforts is destroyed by the unwise methods used. A western evangelistic troop came to an eastern church. The evangelist started in by using the sensational methods of Sam Small and the interest waned. Finally, so it is reported, one of the church leaders went to the evangelist and told him that his methods would not take in the eastern churches. The evangelist had sense enough to change his language and methods and adapt them to the community. A great revival resulted.

6. The greatest essential in evangelism is the presence of the Holy Spirit of God. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4: 6.) In too much of our work we are depending on men, or education, or culture, or money, or clothes, or smartness instead of the Holy Spirit, and as a result our labors are both fruitless and joyless. Charles Wesley was passing a man drunk in the ditch and was asked by him, "Do you know me?" Mr. Wesley replied that he did not, whereupon the man said, "You ought, for I am one of your converts." Mr. Wesley replied, "You look like some of my work." God has promised the Holy Spirit and if our labors are to be fruitful and abiding, we must look to him as the source of power and guidance.

7. This leads us to another essential in every phase of evangelism, namely, prayer.

Christ told us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." There is real danger that prayers be long intellectual gymnastics with platitudinous repetitions. Prayer to be effective must be more than formal. Christ said, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

While the seven items mentioned in the foregoing paragraphs are not the only essentials of efficient evangelism, they are helpful and vital; but the chief thing for us to bear in mind is that every activity in life can be and should be made evangelistic. The hope of our churches, the Seventh Day Baptist denomination, and the special truth—the Sabbath truth—for which it stands, is evangelism. The work of all our boards and schools should center around and be permeated by evangelism, otherwise something is lacking.

W. L. B.

VISITATION CRUSADES

Personal influence is a mighty power for good or evil. This is true in the home, the church, society, and the world. Christ was relying on this fact when he said to his disciples, "Ye are my witnesses."

For sixteen or eighteen years mission boards have been trying to promote visitation crusades, often called "Visitation Evangelism." This plan of church work is being used more and more in Protestant churches. Its strength lies in the fact that, instead of leaving all the work to the pastor, it brings in a large number of lay workers and helps them do personal work.

The Methodist Episcopal denomination for a few years has been using the Visitation Crusade extensively, and the results have been very encouraging, as is seen from the report of "The Pittsburgh Area Visitation Evangelism Crusade," one paragraph of which reads as follows:

"The district superintendents' report printed in the Pittsburgh Conference Min-

utes contains the following: "Within five days 5,595 confessions of faith were reported and 2,646 letters of transfer were secured"—a total of 8,241. These results were secured by approximately 1,410 lay workers who were trained by and worked with 290 pastors who attended the Pittsburgh Directors Training School. Bishop Straughn reported 18,214 members received during the Area Crusade with an ingathering of 34,256 for the year."

Without doubt the Visitation Crusade would be used in many more churches if it did not require planning and united effort on the part of a goodly number of people. While this requires some executive ability it is possible for any church to put on such a crusade provided the pastor and the church members will unite in the effort.

W. L. B.

Woman's Work

THE SINGING CONGREGATION

By Rev. Theodore C. Meek

(Minister, Mt. Airy Presbyterian Church, Philadelphia, Pa.)

Texts: Psalm 67: 3, 5—Let all the people praise thee, O God. Hebrews 13: 15—By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

We believe that we ought to acknowledge God as our God and praise him at all times, especially in the sanctuary. We are to confess our faith and rejoice in glad thanksgiving with songs, as well as with creeds.

How shall we praise God? Music is a blessed medium for expressing the heart's testimony. In Christian song we are privileged to acknowledge the glory of the God of our salvation. Under divine leading the Christian Church has more and more become "The Singing Congregation" to the praise and honor of Christ.

1. Music itself is very ancient. Among the peoples of antiquity its use was extensive. In the Bible there are many occasions when the people sang. The Bible is full of song. There are in the Scriptures many curious musical instruments about which we cannot here speak. But we note that many Psalms

A CHURCH'S APPRECIATION

At our annual church business meeting held last Sunday, there was some discussion of the present and permanent value of the Centennial number of the Sabbath Recorder. The discussion closed with a motion instructing the clerk to write a letter of congratulation and commendation to the editor and other workers on the production of such a fine issue. This I am glad to do. We are enjoying it in our home.

In behalf of the church,

Mrs. R. O. Babcock,
Clerk.

North Loup, Neb.,
July 1, 1944.

"Happiness is not solitary, but social; it can be had only by those who share it."

Mrs. Oroy W. Davin, Salom, W. Va.

might be sung to the accompaniment of the harp. People of faith will sing, "Thy statutes have been my songs in the house of my pilgrimage." Ps. 119: 54.

Music is not mentioned as belonging to the service of the tabernacle in the early periods of Hebrew history. King David introduced it into the worship at the sanctuary; and Solomon promoted its use in the temple which he built. (See 2 Sam. 6: 5, 14; 1 Kings 10: 12; 1 Chron. 15, 16.) Hezekiah and Josiah paid especial attention to its restoration in the temple when they brought about religious reformations and revivals in Judah.

David had three assistants, or masters of music: Asaph, Heman, and Ethan or Jeduthum. In Jerusalem there was a choir formed of Levites, conducted by Asaph; while Heman and Jeduthum with their choirs were assigned to the old tabernacle at Gibeon. These three choirs were afterwards united at the temple which Solomon built.

In David's time there were four thousand choir members, of whom two hundred eighty-eight were trained musicians. They served in choruses. There were orchestras to accompany them. This was true also in the temple. There the musicians stood on the east of the great altar. 2 Chron. 29: 27,

"And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel." There was antiphonal and responsive singing by the choirs. The congregation, seldom, if ever, joined in the singing in the first temple, though at the close of the temple service they united in saying, "Amen." 1 Chron. 16: 7, 36.

In the Herodian temple, the temple to which Jesus went, the people sometimes participated by singing responses. Also choir boys were added. The musicians occupied a broad staircase which led from the court of Israel to the court of the priests.

In all the arrangements for music and singing in the Old Testament the people were, generally speaking, spectators. The priests and the Levites were the participants. There was no singing congregation.

2. The Church of the New Testament learned to sing. There was a sacramental reason for the fact that the New Testament Church became a singing congregation. Through the high priestly work of Christ the people of the Church were made a kingdom of priests unto God. Rev. 1: 6. Since Christ had made his people priests in his Church, then all must take part in the sacred liturgy of worship. They were to offer up sacrifices of praise to God. They were to sing with grace in their hearts. Col. 3: 16. In the midst of the church they were to sing praise to God. Heb. 2: 12. In Revelation there is a singing congregation in heaven, singing the new song of the Lamb. Therefore, upon earth the Church must sing and echo back the glorious anthems of praise that come from the celestial temple.

When the Church in history has been at her best she has been a singing congregation. It seems to me that the disciples learned the value of singing from the Savior himself. We read that after the last supper, "when they had sung a hymn, they went out into the mount of Olives." Matt. 26: 30. St. Paul knew what Christian songs should mean; so the early Church was a singing congregation. They were too poor to have paid choirs. And they were, all of them, priests in the sanctuary, offering the sacrifice of praise to God continually.

However, as the priestly function was more and more undertaken by the clergy, the peo-

ple forgot to sing. When the medieval times came there were gorgeous spectacles in cathedrals and magnificent choirs; but we do not hear that the people sang. The singing congregation disappeared.

With the Reformation and the restoration of New Testament truth about the priesthood of believers there came a renewal of congregational singing. The primitive privilege of the Christian believer in the sanctuary was returned to him. Of all the Reformers, Martin Luther valued most the part that singing and music had in the worship of God. We are forever indebted to him for what he did to put the songs of Zion into the hearts of Christians of modern days.

Among Protestants there has been a tendency to forget Christian song and put the emphasis on preaching. Sometimes high-priced soloists have been introduced into the service. But the experience of the churches has been that there is no substitute for congregational singing. Let there be good preaching. But even more important perhaps is "The Singing Congregation." For the gospel message must be sung as well as preached. Wherever the Protestant Christians have forgotten how to sing, let the redeemed of the Lord learn again to say so in the songs that accompany salvation.

3. About what shall we sing as we offer the sacrifice of praise, giving thanks to the Lord? Let us remember the honor of the sacred name of God, his mercy, his judgment and righteousness. We are to give thanks at the remembrance of his holiness, his majesty, his power. There is to be joy in our hearts as we bless his name for ever and ever. We do not forget his benefits to us: his loving grace in Christ, the glories of our Redeemer, the passion and cross of the Savior, the resurrection and abiding presence of our blessed Lord, his kingdom and glorious return. We are to glorify God and sing unto him the praises of love out of hearts full of grace.

4. As in the ancient tabernacle and temple only the very best was brought by the priest in sacrifice, for the sacrifice must be without blemish; the singing congregation must offer in praise only the best of music and song, for we bring the sacrifice of praise into the house of the Lord. Jer. 33: 11. We dare not do less than the Hebrews, for our God is holy; and, as priests unto God,

we remember the words of the Psalmist: "Thou art holy, O thou that inhabitest the praises of Israel." Ps. 22: 3.

Let the joyful congregation of the ransomed saints remember their holy office as priests unto God when they offer as sacrifice the songs of salvation in the house of the Lord.

Let all the people praise thee, O God.—Processional, Westminster Choir College, Alumni Association, Official Publication.

**SABBATH SCHOOL LESSON
FOR JULY 29, 1944**

Gideon's Faithful Few. Scripture — Judges, Chapters 6-8.
Golden Text—1 Samuel 14: 6.

Young People's Work

Jossett B. Dickinson, Editor

Please send all material and suggestions to 510 Watchung Ave., Plainfield, N. J.

CHRIST CALLS YOUTH

By Rev. Judson Harvey Stafford

It is sometimes overlooked by young people that Jesus was only a little over thirty years old when he was nailed to the Cross for our sins.

As we consider his immediate circle of friends and disciples we may be surprised to find that most of them were younger than he.

Why did Jesus choose so many young people to follow, and be taught by, him? Because he knew that their devotion and their clear-sightedness would be required to carry on the tremendous work he was to leave for them to do.

Isn't it the same situation today? Jesus still chooses young men and young women for the same reasons, and the call of the Christ to activity in his cause is not to be lightly shaken off with the comment, "I am too young to be of any real service to him."

The enthusiasm and the glowing ideals of young people are very necessary in the Church today; young people should rejoice that God has planted these qualities in their hearts, and ask him daily to use them for his glory and the extension of his kingdom in the hearts of others.

Boston, Mass.

SHIPS IN THE NIGHT

By Alice Annette Larkin

The Story Thus Far

Linda Sherman, a consecrated Christian, is now at Hilltop Farm helping to care for her Aunt Penny who is seriously ill. Living with Aunt Penny are two young children, Lucy and Peter, who are very grateful to her for taking them into her home. Aunt Penny's

own son, Donald, left home several years ago when his mother spoke unkind words about his bride-to-be. No one in the family has heard from him since. However, back home Linda's father is trying to locate Donald, and the rest of the family is preparing boxes to be sent to Linda. As they work, a fat letter arrives for Linda from her sweetheart, Bob Williams. They are happy about this because they know this is the first Linda has heard from him since he left for foreign service in the medical division.

Chapter IX

The young man slowing turning the pages of a seed catalog looked up as a familiar voice asked, "Know what day it is, Don?"

"According to the calendar on the wall, it's Sunday," the young man replied. "Why, what's on your mind, Fran? You look serious?"

"I am serious. Have you forgotten that you were going to the studio with me this morning? Oh, Don, I'd hoped you'd go. It's so much pleasanter when I don't have to go alone, and the driving isn't too good now, you know. Only yesterday you were warning me that roads were treacherous unless you watched your car every bit of the way."

"I know, my dear, but you're just as careful a driver as I am, and I promised Mr. Prentice that I'd be over in a little while and look at a few letters he wants to send out tomorrow. Really I'm sorry, dear."

"All right, then I'll forgive you for not going, but next time there mustn't be any excuses. I know you're tired. I thought when winter came there'd be a letup in your work, but it doesn't seem to make much difference. If there isn't one thing that has to be done immediately, there's another."

"Rather I'd be in a factory or maybe the army, dear?"

"Oh, no! Your place is on the farm—the Government has practically told you that more than once."

"Sure, but sometimes there's a queer feeling down inside when I think of all those brave fellows fighting and dying for us, and here I am just raising calves, and pigs, and hens."

"Well, the brave fellows you speak of wouldn't be fighting if folks like Mr. Prentice and you didn't raise food for them to eat, and millions of other people would starve too. One can live and work for his country as well as die for it, and you're working with every ounce of your strength—and that on another man's farm. Oh, Don, I'm sorry we haven't been able to have our own place yet, for your sake."

"I know, but perhaps it's better this way for a while. Mr. Prentice is a fine man to work for and he treats me almost like a son. See how warm and pleasant he has made this bungalow for us. Later, after the war, we'll buy some land and see what we can do with it."

"Don, I don't often mention your mother, but tomorrow's her birthday, isn't it?"

"Yes, and I can't seem to keep her out of my mind. Oh, Fran, do you suppose she's all right? I've been tempted to write to somebody about her; but if she found out that I'd done such a thing, she'd be more indignant than ever. I'd like to send her something nice but she wouldn't accept it. She gave me to understand that when she wanted anything of me, she'd let me know."

"And it's all because of me, Don. I can't ever forget that. I wonder if she thought I was one of those cigarette smoking, beer drinking girls she had read about or seen somewhere—a girl who would lead you into bad habits and ruin your life."

"She knew, just to look at you, that you weren't that kind of a girl. It's not you, dear. She didn't want me to marry anyone for a long time. She wanted me to go to college and choose some profession or work that would make me an important person in the eyes of the world. As if I ever could be, if I wanted to! I think those minerals were back of some of her dreams and plans, and sometimes I hated them because they took her and my father away so often. I

had to stay with a nurse I didn't like. And when she was home she was so busy helping my father arrange his specimens, or listening to the articles he wrote about them, it seemed as if there wasn't any time for a small boy. But now I'm glad she had the trips she loved so. She wrote a few short articles about them, but taking care of the garden and the hens took so much of her time and strength she gave up trying to write. If she had only let herself really get acquainted with you, she'd have loved you, and we could have made things easier for her. I'm afraid it's too late now."

"It's never too late for things to change, Don, but look at that clock. This young lady's going to be late for the broadcast if she doesn't start at once. Don't forget to tune in. I'm playing "The Holy City" partly for you, you know."

"But don't say so over the air."

"I won't mention your name this time. Bye."

"How did I ever persuade such a dear, sweet girl to marry me?" said Donald Barnes to himself, as he watched his wife get into the car. "She loves going to church, and I have had so little experience along that line. There wasn't any church near the farm. Mother used to keep the seventh day—her folks always did—and she says it's the only day to keep, but it got to be almost like any other day. I know Fran would be willing to keep it with me now if we could. I suppose Linda keeps it. That summer she visited us we took the bus to town to attend church because she always went at home. I wish she and Fran might get to know each other, but it isn't likely they will right off. But no more of this musing now. Mr. Prentice will be waiting for me, and I mustn't forget to come back in time for "The Holy City."

"If I were a praying man, I'd send a little prayer heavenward. It would be 'God bless my mother and do for her what I cannot do.'"

(To be continued)

WARTIME RELIGIOUS READING

Carl Carmer's *War Against God* shows that the Nazis and Japanese have been placing the state above Christ; in fact, by their words and acts they have declared that they are at war with Christianity. This is a

book which can be used for devotional readings on the issues of this war. It contains an analysis of recent church history and trends and is valuable for information and discussion. It makes one feel the importance of the role of the church in leading the world to a more Christian way of living. It is not a book recommended for purchase, yet it proves stimulating reading.

E. Ring.

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It's hot in Bridgeton today. Is it in Andover?

I have two kittens. They are marked the same. The oldest cat is about five years old. The other is not a year old yet.

We had Eastern Association in Shiloh. I was promoted from Junior Christian Endeavor to the Intermediate.

I have two brothers in the Navy. They are both home on leave.

We are having Vacation Bible School in Shiloh.

I have written to you before about two times. I have to stop now to get ready for Bible School.

Your Christian friend,
Ruth Mary Ayars.

103 New Street,
Bridgeton, N. J.

Dear Ruth Mary:

It wasn't very warm here the day you wrote your letter, but it surely is today for Andover. It is nearly ninety degrees in the shade, but our evenings are cool for July.

We had the Western Association at Alfred Station the first Sabbath in June. There was a good attendance and very inspiring meetings. One of the most interesting addresses was given by Mrs. Luther Crichlow as she told of the work in Jamaica.

I know you were twice glad to have both of your brothers home on leave at the same time. One of our neighbors has two sons in army service in India. Neither one knew where the other was until one day they met face to face on the street of a town somewhere in India. You can imagine how pleased they were.

ENDEAVORGRAM

More than one hundred of the army men served by Chaplain Frank L. Tiffany, a former endeavorer of Spokane, Wash., have accepted Christ within the last few months, reports the Christian Endeavor World.

"Everything about the Church of Christ is calculated to inspire you to right thinking."

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

I am glad you have written a third time; but don't let it be "three times and out"; please write often.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

Adele thinks it is just too bad that more letters from the children do not appear in the Sabbath Recorder and so she says, "Grandma, why don't you write a letter for me?" So here goes. I'm sure Adele would write you if she could because she does so much like to receive letters.

She is in the Bible school just now and she has commenced taking her music lessons, so along with Fluffy, her kitten, Major, her dog, and some children to play with, her time is very well taken up.

She has a birthday the first of July, and just now she is looking forward to that.

Yours truly,
Adele M. Walters.

Edgerton, Wis.

Dear Adele:

I'm glad your grandma has written this nice letter for you. It will not be many years before you will be able to write to me your own self. I can imagine what a busy, happy time you have with Fluffy, Major, and other nice playmates.

Well, your birthday has come and gone since I heard from you. Did you get some nice presents by which to remember it? I hope you can get your grandma to write and tell me all about it for you.

I hope Major doesn't have to be tied up or wear a muzzle as the dogs in Andover and other nearby towns do. Little Gyppe, the dog next door, got into trouble this morning when he got himself untied and

AN APPRECIATION

(Voted for publication in the Recorder)

In appreciation of Pastor Herbert L. Cottrell's long years of service in the Marlboro Seventh Day Baptist Church and community, we write these lines.

Pastor Cottrell has been with us for seventeen years. During this time he has ministered baptism to forty-six persons, performed many wedding ceremonies, and conducted the funerals of loved ones.

Pastor Cottrell has been one who has looked on the cheerful side of life and has been very active with the young people. His efforts to "preach the gospel" have been forceful. The monthly paper printed by him has had many helpful verses, mottoes, and thoughts on high standards of living.

Mrs. Cottrell has been very faithful with the junior superintendent work for many years. She also taught the young married people's class for a long time.

May God's blessing be upon this family wherever they may go.

Ella T. Dolbow,
Clerk.

July 1, 1944.

caught a young robin. Now he is shut up in the house which he doesn't much like.

I know you are enjoying going to Bible School and learning about Jesus, that good friend of little children.

Very truly your friend,
Mizpah S. Greene.

The Story of the Christ

If you listen, little children,
I will tell a story true,
Of a loving little baby
That up to manhood grew.
All the little children loved him,
Many grown-up people, too,
For he always helped and blessed them
In all the ways he knew.

Now you know, dear little children,
Though we sometimes try with might,
Our hands forget their loving,
Our faces lose the light.
But his hands were always helping,
And his eyes were always kind,
And he never was too busy,
To heal the sick and blind.

His life was spent in service,
He died to set us free
From every sin and sorrow
That comes to you and me.
He rose and lives forever,
That we might live above
With him, our loving Jesus,
In that home of peace and love.

Our Pulpit

AN EXPOSURE OF A FEW OF THE FALLACIES OF SUNDAYISM

By George A. Main

There has been handed to me, with the request that the fallacies therein be exposed, a short article entitled The First Day of the Week, also Called the Lord's Day—Revelation 1: 10.

The author of the paper is to be highly commended in that he limits his attempted defense of Sunday observance to but one, the third, of the three stereotyped positions commonly assumed by Sunday keepers. The three points are:

1. There is no real Sabbath now. We are no longer "under the law, but under grace"; therefore the Sabbath commandment is done away.

2. There still is a Sabbath but it makes no difference which day is observed, as long

as we keep any one of the seven days of the week.

3. It does make a difference which day we keep; we should observe the day on which Christ rose from the tomb.

The author of this paper, by limiting it to the third of these three mutually contradictory and inconsistent positions has materially simplified the following irrefutable reply. Since the Scriptures contain no passage even implying that Sunday is a holy day, or recording that it was ever observed as a religious day, it is necessary for would-be defenders of Sundayism to select certain passages from the Bible and then assume that they mean what it is desired that they shall mean. The author of this paper here reviewed has selected the following six Biblical passages as his purported defense of Sabbath desecration and Sunday keeping:

John 20: 1

The writer states that Jesus rose very early, even before daylight. This passage, or any other Biblical verse, records nothing of the kind. Regardless of what some people would like to have the Scriptures say, the Bible nowhere records when Christ did rise. What the Bible does record is that the tomb was found empty at each of two recorded visits—from which we may be certain that he rose sometime before the first recorded visit to the tomb (Matt. 28: 1, 6) made "Late on the Sabbath day as it began to dawn toward the first day of the week." It is universally recognized that the days in Bible times began at sunset. Hence, we know that Christ rose some time before the sunset which marked the beginning of that first day of the week; in all probability sometime Saturday afternoon, thereby fulfilling Christ's own plain prophecy (Matt. 12: 40) that he would be entombed precisely three days and three nights. This necessitated an afternoon resurrection, since he was entombed in the afternoon of the previous Wednesday. The resurrection, therefore, if bearing at all on the sacredness of days amplified the sanctity of the seventh-day Sabbath, while Sunday stands merely as the day when the resurrection first became generally known.

John 20: 19

To pretend, as the author of the article does, that this Sunday-night gathering was a religious meeting inaugurating Sundayism (when this passage so clearly records that they were gathered behind shut doors "For fear of the Jews," is so obviously begging the question that it calls for no comment.

John 20: 24-29

After eight days the disciples were again together. To discuss the author's assumption that, to the Jews, "after eight days" really meant after six days (that is the seventh day) would be a waste of time; especially since, even if the meeting were on Sunday, there is not even a hint that the gathering was in any sense a religious one.

Acts 20: 7

The wholly unwarranted inference drawn by the author of the article from this verse is that since the disciples broke bread on one first day of the week, Sunday became or was proved to be a sacred day. The

simple fact is they broke bread daily. Acts 2: 23, 46.

The real significance of Acts 20: 7 is obvious from the fact that the first day of the week, like all other Biblical days, began at sunset; Sundays begin at midnight. It is therefore clear beyond any question that the breaking of the bread and Paul's speech, which terminated at midnight (the hour when Sunday began), both occurred on Saturday; and were in all probability a continuation of the seventh-day Sabbath services—according to their custom. Acts 17: 2, Luke 23: 56, etc. This passage, Acts 20: 7, is therefore rather a further confirmation of continued observance of the seventh-day Sabbath, than even a weak support of unbiblical Sunday keeping.

1 Corinthians 16: 2

In this letter to the Corinthian Church Paul admonishes the members to "lay by" upon the first day of the week some of their savings for the worthy poor, according as they have prospered. Since we know that the Corinthian Church in particular (Acts 18: 1, 4, 11) was a Sabbath-keeping church; and that the Sabbath was the day before the first day of the week (Matt. 28: 1), it would seem absurd to consider such purported argument that they observed Sunday. However, for those who have not given it the necessary thought, we would remind them that the work week closed Friday night; that these Sabbath keepers would not on the holy Sabbath determine how they had prospered the previous week, that is, do any weekly bookkeeping; that Sunday was, therefore, their first opportunity to compute their reasonable gifts to the saints and to lay it by; and that this injunction from Paul was a virtual command to do some work on Sunday in agreement with the command of the Decalogue to use Sunday as a work day since all days but the Sabbath were commanded to be used for work. This passage, therefore, is another confirmation of the Bible seventh-day Sabbath, and does not furnish the remotest hint of Sunday sacredness or that it was so observed.

Revelation 1: 10

Since the author of the article refers to this passage both in the title of his paper and at its close, we assume that he places great stress on its importance in the defense of

Sunday keeping. It is true, as his title says, that Sunday is erroneously "called the Lord's day." Christians, however, take as their authority, not a depraved church—but the Scriptures. There is but one Lord's day mentioned in the Bible—the weekly Sabbath, the Sabbath of Jehovah the Lord (Isa. 58: 13) and of Christ the Lord. Luke 4: 16.

The author of the article is, of course, absolutely correct in admitting that God sanctified the seventh-day Sabbath from the dawn of creation until the resurrection. But the assumptions that the changeless God destroyed Sabbath sacredness at any time, or that he blessed Sunday at any time, are wholly without foundation.

No Record of Early Sabbath-keeping Churches

The closing clause of the article, to the effect that there is no record that believers of the early church observed the seventh-day Sabbath, is the most amazing misstatement that I have ever encountered from would-be destroyers of God's Sabbath. Would the author eliminate the Sabbath-keeping Paul, the Corinthians, and other Sabbath-keeping churches from his list of believers?

The truth in this matter is that the author of the article has given no evidence that Sunday was observed in the early Church, nor can any Biblical passage be quoted to prove it; the proof of seventh-day Sabbath keeping in the early church is unmistakable. There is not the remotest evidence that Sunday came into the Church until it was defiled by the influences of incoming pagan sun-worshippers who brought their "venerable day of the sun" with them into the Church after the close of Biblical writings.

Moreover that branch of the early Sabbath-keeping Christian Church called the Nazarenes of which Paul was the champion (Acts 24: 5) existed for hundreds of years after its inception in New Testament times. Before they were exterminated by enemies of the Sabbath other Sabbath-keeping churches arose—so that there has never been a time even until now when the Sabbath of Jehovah and of Christ has not been honored in Christianity.

Thy Will Be Done

The first and most important obligation of mankind is to determine and to obey God's

will—the only perfect expression of which is found in his law, the Ten Commandments. This law of God is exalted throughout both Old and New Testaments more fully and forcefully, probably, than any other subject. The fourth of these commandments unmistakably requires of all mankind that they keep the seventh-day Sabbath holy and that they use the other six days (including Sunday) as work days. Read some of the Scriptural exaltations of God's law. Matthew 5, Romans 7, James 2, Psalms 19 and 119, Exodus 20, etc.

To deny these and many other plain teachings of the Bible which exalt God's seventh-day Sabbath as the paper herein reviewed does, is, according to dictionary definitions, blasphemy.

The seventh day of the week has been from the beginning, and must always remain the immutable holy Sabbath of the changeless God and his changeless Son. Sunday must always be, in God's sight, the first work day of the working week. (Ezekiel 46: 1.)

The efforts to destroy God's Sabbath have undoubtedly had a large part in the destruction of the intended effect of God's law as a whole; hence to no small degree the horrors of war and the world-wide sin and suffering are directly traceable to efforts to replace God's day by the Sunday.

Christianity can never attain its intended goal until mankind humbly returns to a full recognition of the law of God and its Sabbath. Let us devote our efforts to hastening that happy time—rather than in attempts to defend the indefensible Sunday errors of the misguided Church of the dark ages when Sundayism got its foothold on the Church.

Pomona, Fla.

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

Mother's day was observed with an appropriate sermon by the pastor. Sabbath Rally day was also observed and a part of the program was taken from the Sabbath Recorder.

Lloyd Coon, son of Pastor and Mrs. Coon, left for service in the Navy during the month of May, and is stationed at Sampson, N. Y.

Pastor and Mrs. Coon and family attended the Eastern Association held at Shiloh, N. J., and remained for several days visiting with

relatives. The pulpit was supplied by Rev. Richard Chrystie of the Methodist Episcopal Church, Westerly. Friday evening, June 16, Pastor Coon and others who attended gave reports on the services of the Eastern Association.

Sabbath morning, June 17, a Children's day program was given by the children of the graded department of the Sabbath school. Recitations and songs were given by the children of the two younger classes; an original pageant "Go Ye Into All the World," written and directed by Mrs. Dorith Crandall, superintendent of the department, was given in a most creditable manner by the three older classes.

The pageant told of the Seventh Day Baptist missionaries, also of the work done by their own department this past year. The missionary offering of the department has amounted to approximately twelve dollars a quarter and has been given to the work of foreign and home missions.

On Friday evening, in place of the regular prayer service, a group went to Tomaquag Brook where the pastor baptized six candidates, and on Sabbath morning, June 17, they all united with the church and received the right hand of fellowship by the pastor.

Correspondent.

Des Moines, Iowa

The Sabbath of July 1 marked the beginning of the second year of the Des Moines Seventh Day Baptist Sabbath School.

Twenty-five members came to enjoy the Sabbath afternoon Bible school, including two new visitors.

During the year since its organization in May of 1943, a total of forty-nine Sabbaths occasioned our getting together for study and worship. Three communion services were observed during this time. A total of \$38.10 was received in tithes and offerings for the year.

One hundred ten homes in the immediate vicinity of the Dray home were called upon with the complete series of educational leaflets, numbers one through twelve. This was followed or interspersed with dodgers and announcements, directing the attention of the neighbors to the Bible school. An evangel kit was used also. This required a total of two thousand door-to-door calls, including special pastoral visits to the specially interested homes. The time devoted to this

work was usually between four to six o'clock immediately following the close of the services on Sabbath afternoons.

The following people were elected for the coming year to develop and carry the responsibilities of the Bible school:

Mrs. Linda Reinier was chosen superintendent. In addition, she carries the responsibilities of the Christian Endeavor work, and serves as teacher for the children. Miss Coline Sheehan was asked to assist Linda with the children. Mrs. John Mercurio was chosen as teacher for the seniors. Mrs. O. Dray was re-elected secretary-treasurer for the school. Elder Riley G. Davis was appointed trustee over the spiritual and physical welfare of the school as a whole. E. Marvin Juhl was chosen the missionary leader and moderator for the coming year.

A special call to Christian service came to Mrs. Linda Reinier, wherein she is dedicating a portion of her time this coming year in loyal and efficient service for her Master. She is being granted a Missionary Certificate, representing the Seventh Day Baptists of Des Moines, Iowa.

Correspondent.

Farina, Ill.

We read with interest the things written in the Sabbath Recorder that have to do with the interests and the work of our sister churches. We always enjoy adding to the column items of interest from Farina.

We are just closing our financial year, and are glad to report all obligations are met. Our financial canvass is under way and no doubt it will lay the groundwork for the finances of the coming year.

Our Ladies' Aid, the Sabbath school, and the C. E. society have been active. At the request of the members of our C. E. society, the pastor has been conducting a fifteen minute Bible study preceding each C. E. lesson. It has met with favor from our young people.

For the past year and a half there has been included with our quarterly letter to absent members—service men and others—a copy of the Upper Room. We have had many responses telling us of their appreciation. Each week the members of our C. E. society write a short letter to one of the boys that was a member of the society. This effort has also been appreciated. So,

we carry on as opportunity offers and as our heavenly Father opens the way.

Five from Farina attended the anniversary service observed by the Stone Fort Seventh Day Baptist Church each year in May. Some preparatory meetings were held there under the leadership of the pastor of the Farina Church. All five preaching services were held with a growing interest and attendance. Plans to go to Milton for the college commencement made it impossible to accept an urgent invitation to remain for a more extended service. However, a partial promise was made the good people there to return at a later date for a series of meetings. Despite the lateness of the spring and the urgency of the season, the interest and attention grew as the meetings progressed. As each meeting proceeded, the announcement was made that the Sabbath morning subject would be, "Seventh Day Baptist Interpretation of the Teaching of the Bible Concerning the Sabbath Day."

Friday afternoon a considerable group of people journeyed to the river and four young people were baptized, a fifth was baptized following the morning service Sabbath day. Four of these young people joined the Stone Fort Church Sabbath afternoon.

Sabbath Rally day, May 20, I spoke to an audience that quite comfortably filled the church. There were many men who left their work to attend and listened to the interpretation. Following the service many Sunday believers and worshipers expressed appreciation and remarked, "This is the first time I ever heard the matter presented from the Bible standpoint." The fellowship at the dinner hour was of the same pleasing and helpful order—the same that the writer has been privileged to enjoy for the past twenty years. This occasion brings together friends that meet only upon this or a like occasion, and the greetings and the pleasantries are characteristically Seventh Day Baptist; the joy, satisfaction, hope, and promise they bring are well known to all who have experienced their uplifting influence.

There is at Stonefort quite a group of young married people. They have families, and as in days of yore, children are present on every side. Stonefort is again a promising field and there is an abundance of talent that should be employed. I do not doubt but that the good people there will work

it out to the advantage of the church and the surrounding community. I think that the writer of this sketch has never experienced in any past service the same degree of satisfaction that he feels as he looks back upon this year's anniversary gathering.

My earnest prayer is that God will bless the work of all our ministers wherever they labor and our dear church members wherever they are situated.

C. L. H.

Dodge Center, Minn.

At the annual church dinner and business meeting Pastor Thorngate was asked to serve another year, but the first of May tendered his resignation to take effect September 2—having completed seven years of service on that date.

Rev. William L. Burdick visited us in February, and in company with Pastor Thorngate went to Garwin, Iowa, where the sale of the church there was made. Upon the return of Mr. Thorngate it was decided to purchase the chairs from the one who bought the church building. Mrs. Arthur Payne began a campaign for all who wished to purchase memorial chairs, with appreciable results.

The Faith American Lutheran organization, having no place of worship, asked permission to hold Sunday evening services in our church. This request was granted for a nominal sum—covering extra expense of lights, fuel, and janitor service. This company so much appreciated this act that they offered to furnish the paint for the outside of the building, which was badly needed, if our people would stand the expense of the labor. This has been accomplished and now our church is a thing of beauty.

Our Sabbath school books became very disreputable looking after many years of constant service. We now have purchased lovely, new, fresh ones. Miss Ruth Bird and Mrs. Helen Greene were the selecting committee.

The Ladies' Benevolent Society has held six all-day socials, with different members acting as sponsors for the day. Auctions of used articles were featured. Harry Bird acted as auctioneer; this made for a jolly social time. The homes where the socials were held were Lindahl's, Bonser's, Donald Payne's, Arthur Payne's, and Clare Greene's.

At the time of the Sabbath Rally day, Pastor Mills of New Auburn, Wis., and Pas-

tor Thorngate exchanged pulpits; a profitable and pleasant time was spent in both places.

There was a beautiful Mother's day service at the regular hour, with Dorothea Payne, Beulah Bond, and Mrs. Bernice B. Smith in charge.

Those from Dodge Center who attended the semi-annual meetings at New Auburn in June were Mr. and Mrs. Donald Payne; Mrs. Arthur Payne; Sheila, Clare, and Mr. and Mrs. Wallace Greene; Marlys Langworthy; Kirk, Barry, Norma, and Mrs. Marguerite Clapper; and Pastor, Mrs., and Mary Thorngate.

At the last business meeting of the church a call was extended to Rev. Paul Maxson of Berlin, N. Y., to become our pastor.

We are happy to announce that we have resumed our regular Friday night prayer meeting. At present we are enjoying the study and comments on the book of James.

Our attendance keeps good and we hope to have a baptismal service in the near future.

Correspondent.

CONSTRUCTIVE CO-OPERATION

A few days ago 85 of our Northern Baptist missionaries met together for conference, fellowship, and prayer. One action taken there is so important that we pass it on to you for a careful reading.

We, eighty-five missionaries from ten foreign fields of the Northern Baptist Convention, gathered in conference at Mt. Carroll, Ill., desire to record our united, grave concern:

(1) that there should have arisen a division within our denomination, with all the misunderstanding and heartaches that such an unfortunate situation entails;

(2) that some public statements have been made concerning the doctrinal position of our missionary colleagues and of ourselves which we know to be unfounded.

We further affirm:

(1) that, in our deliberate judgment, any such division is both unnecessary and unwarranted;

(2) that any such spirit of dissension is highly detrimental to, and destructive of our work at home and abroad where the widest possible co-operation consonant with our fundamental convictions is imperative.

We wish to register also our united confidence in our boards and their entire administrative staffs, and our appreciation of their stand on our behalf against any division of fields or any other such measures which would tend to promote non-co-operation and divisiveness on the fields to which we are intimately related.

We desire to give expression to our appreciation for the manner in which our boards and secretaries have met this unpleasant situation—not in a controversial spirit, but constructively and courteously.

—Pastor's News Letter.

Marriages

Reffue - Hess. — Mr. Lester Carl Reffue, Beloit, Wis., and Miss Norma Hess, of Milton, were united in marriage at the home of the bride's parents, Friday night, June 23, 1944, by Rev. Carroll L. Hill. Their home is at 1403 Copeland Ave., Beloit, Mich.

Obituary

Breneman. — Harriet Augusta Inglis, daughter of J. Andrew and Emma Seeley Inglis, was born at Marquette, Wis., August 21, 1879, and died at Madison, Wis., June 15, 1944, after an illness of four weeks.

After graduation from a school for nursing, she made this her profession until her marriage to Fred M. Breneman, June 29, 1911. They have lived on a farm near Pardeeville, Wis., since that date. She was baptized by Rev. E. H. Socwell, and joined the Marquette Seventh Day Baptist Church, later transferring her membership to Milton, Wis.

She is survived by her husband; two sons, Glen and Lloyd; one daughter, Mrs. Mildred Wopat; one brother, D. Nelson; and a sister, Ruth. Farewell services were conducted by Rev. G. F. Robinson, pastor of the North Scott Baptist Church. Burial was made in the Greenwood Cemetery near Dalton, Wis.

D. N. I.

Duncan. — Fannie Brooks Duncan, daughter of Ephrim R. and Harriett Strickland Brooks, was born in Waterford, Conn., June 9, 1870, and passed away May 16, 1944, in Spokane, Wash.

Mrs. Duncan was baptized and joined the Seventh Day Baptist Church at Waterford, and continued faithful through the years. On June 26, 1895, she was married to John W. Duncan. To them was born one daughter who died in 1918.

Surviving her are her husband; a sister, Cordelia Brooks; and a cousin, Royce C. Gibson. Farewell services were conducted by Rev. R. F. Jameson, Spokane, Wash.

E. F. L.

Green. — Mary Jo, the last of four children born to John Wesley and Josephine Jones Green, was born near Farina, Ill., September 27, 1924, and died June 29, 1944.

She is survived by her sisters, Mrs. Alta Diss and Mrs. Ruth Gilbert; by a brother, James; and by a large number of other relatives and close friends.

Funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

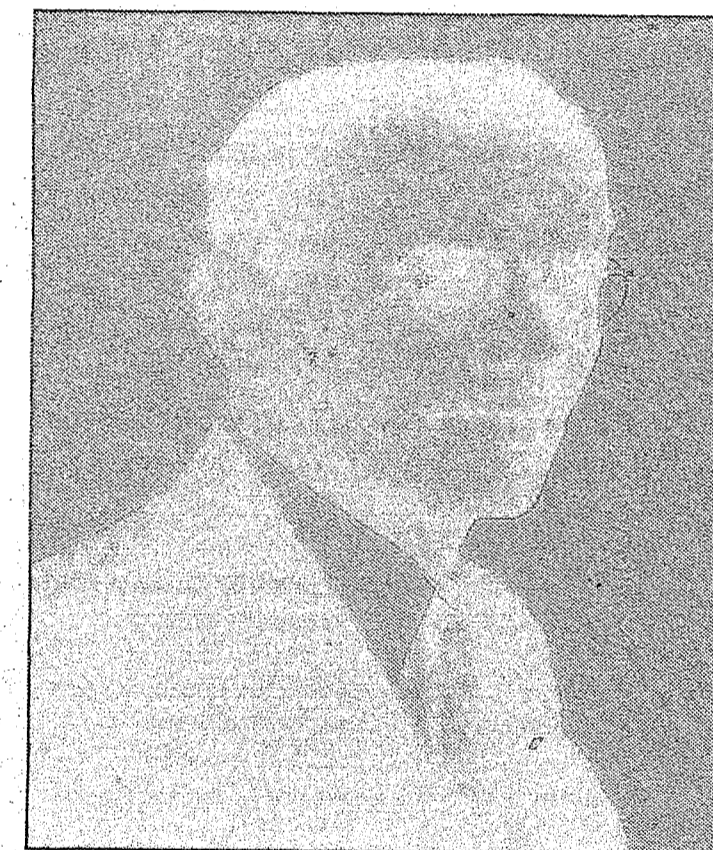
C. L. H.

The Sabbath Recorder

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PLAINFIELD, N. J., JULY 24, 1944

No. 4



CHAPLAIN HURLEY S. WARREN
on leave from the Plainfield (N. J.)
Seventh Day Baptist Church of Christ

Contents

Editorials.—Need of Loyalty to the Sabbath Recorder.—Chaplain Warren.— The Church and Returning Service Personnel.—Tract-a-Month Club.—Items of Interest	50-52
Heed This Warning	52
Missions.—Keeping the Head.—Training for Leadership in Missions and Christian Work.—No Solution for World Problems Except in Men	53-55
Denominational Budget	55
Woman's Work.—Worship Program.—Minutes of the Directors' Meeting	56-58
Young People's Work.—We Pray?—Ships in the Night.—Organizing Kit	58-60
Children's Page.—Our Letter Exchange	61
Our Pulpit.—Warning to Church Members	62
Denominational "Hook-up"	64
Marriages. — Obituary	64