

who now serves as a Red Cross nurse in an American military hospital in this country. Her special work is that of a physical therapist, helping and teaching badly wounded soldiers how to use their limbs again. Lieut. Payne spent her leave at the home of Pastor McGeachy. —Sabbath Observer.

Marriages

Bartholomew - Davis. — Mr. Raymond Charles Bartholomew of Vernon, N. Y., and Miss Helen Marie Davis of Oneida, N. Y., were united in marriage at the Verona Seventh Day Baptist church January 21, 1945, by Pastor Herbert L. Polan.

Bottoms - Hodge. — T/5 Ary Thomas Bottoms of Gurley, Ala., and Miss Jane Hodge of Boulder, Colo., were united in marriage at the Boulder Seventh Day Baptist church on March 20, 1945, Rev. Earl Cruzan officiating. The groom has just returned after twenty-seven months of overseas service.

Koehlner - Hard. — Mr. Dale Koehlner and Miss Norma Jean Hard were united in marriage at the Boulder Seventh Day Baptist church on January 7, 1945, Rev. Earl Cruzan officiating. They are making their home at Laramie, Wyo.

Obituary

Ayres. — Lillie Vars, daughter of Mr. and Mrs. Thomas Vars, was born in Berlin, N. Y., November 22, 1853.

She moved to West Hallock, Ill., when ten months old.

She made her home in Boulder and Hygiene, Colo., from 1912 until her death at the home of her daughter, Mrs. Alma Brand, on February 22, 1945. She was treasurer of the Women's Missionary and Aid Society of Boulder for twenty-two years. E. C.

Bee. — Charles Thomas, son of Nelson and Perdelia Bee, was born June 26, 1858, and died of a heart attack February 16, 1945, at his home in Clarksburg, W. Va.

Mr. Bee is survived by his wife, Mrs. Rachel Sutton Bee; two sons: A. P. Bee and A. J. Bee; and three daughters: Mrs. Ava Husk, Mrs. Sada Wright, and Mrs. Stella Crandall. There are nineteen grandchildren and fourteen great-grandchildren.

Farewell services were conducted at the Pine Grove church, Berea, W. Va., February 19, 1945. Interment was at Pine Grove Cemetery. Services were in charge of Rev. John Fitz Randolph.

J. F. R.

Bowen. — Donald W., son of Mr. and Mrs. W. A. Bowen, was born in Eckley, Colo., May 30, 1918, and died in Belgium, January 19, 1945.

He was educated in the public schools of Boulder. On October 14, 1941, he was united in marriage with Jean Taylor, daughter of Mr. and Mrs. Adrian Taylor. They left Boulder for Burbank, Calif., where he had a job with Lockheed. Their son, Bruce Taylor, was born March 17, 1943.

Donald entered the service of his country March 22, 1944. He trained at Camp Hood, Tex., for about five months, and after a brief furlough home he was sent overseas with his unit as replacements in the front line. His company received the Presidential Citation and Donald was awarded the Oak Leaf Cluster for gallantry in action.

While home on furlough he was baptized by Rev. Loyal F. Hurley, as Pastor Cruzan was in the East at that time. The greatest tribute that we can give and the greatest consolation to those he left behind is that he was a Christian. He loved his Lord. E. C.

Langworthy. — Henrietta Trowbridge, daughter of Orrin A. and Esther Jones Trowbridge, was born in Greene Settlement, near Adams Center, July 9, 1869, and died in Rodman, N. Y., November 17, 1944.

She was married on December 18, 1904, to Ernest Stevens, and until his death they lived on a farm west of Adams Center. On November 17, 1934, she was married to Clayton R. Langworthy, in Berlin, N. Y., with Rev. L. A. Wing officiating. Mr. Langworthy passed away in July, 1937. She was a member of the Adams Center Seventh Day Baptist Church having joined the church February 18, 1882.

The funeral was conducted by her pastor at the Piddock Funeral Home in Adams, and burial took place in the cemetery at Adams Center. P. S. B.

Wells. — Harriet Lanphear, daughter of the late George C. and Angeline Clark Lanphear, was born in Westerly, R. I., December 18, 1860, and died in Westerly, April 5, 1945.

She was united in marriage with Dr. Frederick J. Wells and the home was in Plainfield, N. J., the few short years until his death, after which she returned to Westerly. She was a member of the Pawcatuck Seventh Day Baptist Church, having joined at the age of fourteen years. Her only immediate survivor is a daughter Helen, Mrs. D. Harold Rogers.

Funeral services were held on Sabbath afternoon at the Harvey W. Buckler Funeral Home and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated. H. R.-C.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

THE LESSON FOR TOMORROW by Chaplain Wayne R. Rood, 150-page booklet giving the story of education among Seventh Day Baptists, will be mailed to any address for fifty cents. Send request to W. R. Rood, 4006 Mulberry, Riverside, Calif. 1-29-5t

The Sabbath Recorder



Sabbath Rally Number

Jesus and the Sabbath

And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read: Luke 4: 16.

After the Resurrection

Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures. Acts 17: 2.

The Gentiles and the Sabbath

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. . . . And the next sabbath day came almost the whole city together to hear the word of God. Acts 13: 42-44. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. Acts 18: 4.

SABBATH WORSHIP

L. M. Double

Mary A. Stillman

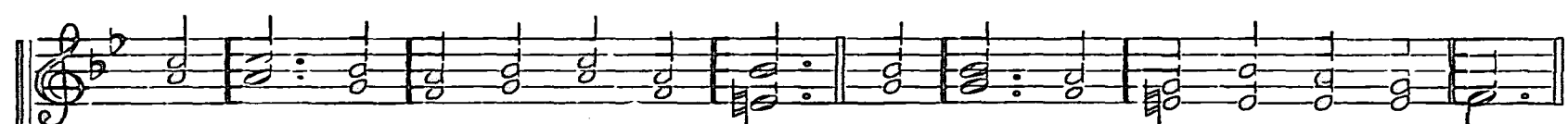
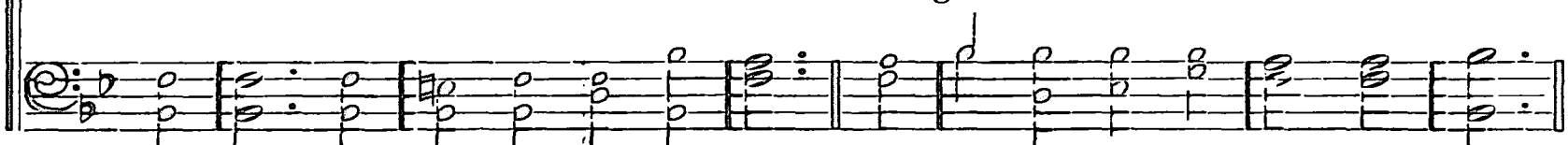
James Stillman



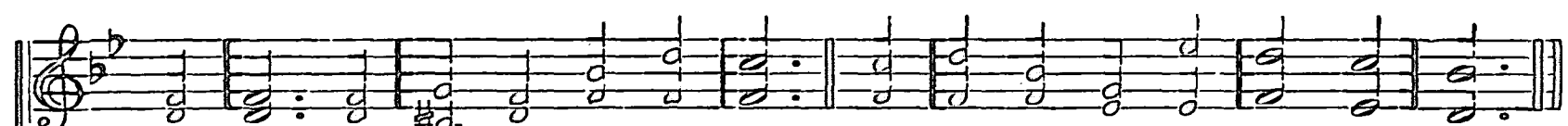
1. Once more up - on Thine ho - ly day, The sa - cred time Thy love hath blessed,
2. We thank Thee for Thy wondrous love, A great - er love could nev - er be!



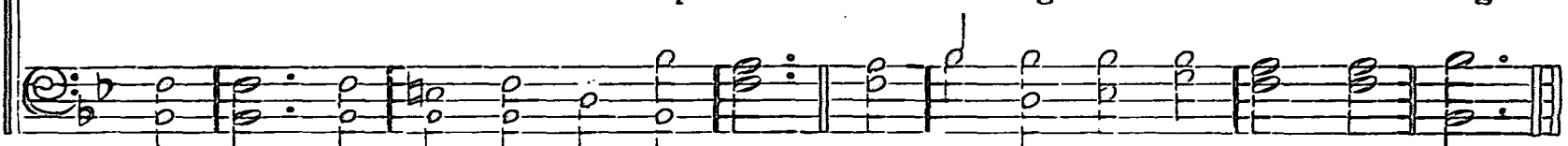
We gath - er in Thy courts to pray And wor - ship on this day of rest.
It sent a Sav - iour from a - bove Who gave His - life to make us free.



We lay a - side all earth - ly care And call the Sab - bath a de - light;
Oh, let us feel Thy pres - ence near, Ac - cept the trib - ute that we bring;



When to Thy tem - ple we re - pair Our voi - ces all in praise u - nite.
All we who come to wor - ship here Ac - know - ledge Thee to be our King.



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MRS. FRANK A. LANGWORTHY, Acting Editor L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D. Alva L. Davis, D.D. Mrs. Okey W. Davis
Mrs. Walter L. Greene Harley Sutton

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The Sabbath Recorder

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

Editorials

Rev. Alva L. Davis, D.D., Salem, W. Va.

SABBATH RALLY DAY

Sabbath Rally Day has been observed among us for a good many years. This year it is to be Sabbath, May 19. Special programs and material have usually appeared in the Sabbath Recorder. This material has been very helpful to the churches that have sensed the value and have entered into the spirit.

This issue of the Recorder contains special material, designed to help pastors, Sabbath school superintendents, and young people in preparing their programs. This material has been prepared by Dean A. J. C. Bond and the two seniors in the seminary, Rex Zwiebel and Zack White. We shall expect it to receive general recognition among our people.

A letter received a few days ago from one of our very earnest Seventh Day Baptist pastors lamented the fact that we do not have more information about the Sabbath in the Recorder weekly. He is probably right in his feeling. Maybe during the time I have been editorial writer I have failed in that respect. However, as I see it, what we now need most is not so much doctrine about the Sabbath, but a demonstration of the Sabbath in our daily living; not a theory about the Sabbath, but a living expression of its worth. If the Sabbath is sacred time, our living should be a demonstration of that truth.

IN THE BEGINNING: THE SABBATH

The Sabbath has its origin in the creative week. Thus the Sabbath and the home are the two oldest institutions of our religion. It was set apart for holy purposes, to be kept in honor of God the Creator, and for man's spiritual and physical well-being.

It seems strange, especially to Sabbath keepers, to find critics of the Bible seeking to break down the historicity of the Sabbath as well as its sacredness, and yet at the same time using those Biblical teachings concerning the Sabbath as a basis for Sunday observ-

ance. The statement that God set apart the seventh day for holy purposes in honor of his own rest after six days of creative activity is challenged as "merely the pious figment of a priestly imagination of the Exile." Yet these same critics accept the Ten Commandments, including the fourth, as basic truths in our religion.

Now if the seventh day of the creation week is a "pious figment" of priestly imagination, supplied after 586 B.C., then the Sabbath of the Ten Commandments must be the product of priestly legislation! The fourth commandment contains these words which are practically the same as appear in the creation record: "For in six days the Lord made the heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it." The Exile was probably one thousand years later than the Exodus.

It is true that in the creation account of hallowing the seventh day, the word "Sabbath" does not occur. But it is generally assumed that we have here a description of the Sabbath as primeval. Mr. George A. Main has set forth very clearly that the original rest day—the last day of the week—was originally observed by a majority of the peoples of the world (See Recorder, March 26, 1945, "Sabbath and Sunday").

It is true that, save for the institution of the Sabbath at creation, little is said concerning the Sabbath in Genesis. Yet we are not left without evidence that the Sabbath was known during this period. The weekly period of seven days is referred to several times in the account of the flood. Chapters 7 and 8.

In Exodus 16: 21-30, we have the first mention of the Sabbath used in connection with the giving of the manna in the wilderness. Here God taught the children of Israel to observe the seventh day as the Sabbath of rest by sending no manna on the

Sabbath, and by sending a double portion on the sixth day. A significant thing about this record is that the children of Israel gathered a double portion on the sixth day without any instruction to do so. When someone told Moses about it, he said: "This is what the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord."

A little later the law is codified, Moses receiving it from the hand of God. In the heart of this law is the Sabbath. Exodus 20: 1-17. The Sabbath becomes a holy day. The family, servants, and strangers within the gates were to share the blessings of the Sabbath. There is no thought here that these restrictions were to guard against the wrath of an angry God. The Sabbath was meant to be a blessing, not a burden.

After the sin in connection with the golden calf, the law of the Sabbath is repeated. Exodus 34: 21. The Sabbath is recognized again and again in Leviticus, Numbers, and Deuteronomy. In Deuteronomy 5: 12-15, the observance of the Sabbath becomes also philanthropic and humanitarian. Thus we find that in all the codes of the Pentateuch the Sabbath was prominent in Israel's religious and social life.

The Sabbath was exalted by the great prophets who faced the Babylonian Exile as one of the most valuable institutions in Israel's life. The promises of God were attached to the faithful observance of his holy day. Again and again confession of sin is made for their unfaithfulness in profaning the Sabbath. When the synagogue came into use, the Sabbath was not only a day of cessation from labor, it became also a day of worship and study of the law.

It was during the period between Ezra and the Christian era that the spirit of Jewish legalism flourished, when innumerable restrictions and rules were formulated by which conduct of life on the Sabbath was to be regulated. The great principles of the Sabbath were lost sight of in the mass of petty details. Two entire treatises of the Mishna are devoted to the details of Sabbath observance—elaborate definitions of actions permitted and actions forbidden.

Aside from Jesus' claim to be the Messiah, there is no subject on which our Lord came into such conflict with the religious leaders as the matter of Sabbath observance. Jesus was a Sabbath keeper, no doubt keeping the

spirit of the Sabbath far better than his critics. But he set himself squarely against the current rabbinical restrictions as contrary to the spirit and purpose of the Sabbath. Under rabbinical teaching it would appear that the Sabbath was an end in itself. But Jesus taught that the Sabbath was made for man—for man's spiritual and physical benefit.

Jesus, no doubt, loved the synagogue and the Sabbath. There is nothing to indicate that Jesus meant to discredit the Sabbath. It was his custom to worship in the synagogue on the Sabbath. The humane element in the Sabbath (for the Sabbath was a rest day as well as a day for worship) must have appealed to his sympathetic nature.

For us, there can be no unalterable rule on the subject of rest on the Sabbath day. It is a rest day, and we know that we need it; we need it more than the people of Israel did, to whom God first gave the commandment. But what is rest? I can't say what is rest for you, nor you for me. The important thing is for each of us to find that Sabbath rest in his own way, but in harmony always with God's will and purpose.

We need it for worship. It is an instinctive desire of man's nature. We need the Sabbath for worship. But even here only the most general rules can be laid down. Some find Gothic architecture, stained glass windows, altars, candles, etc.—the symbols of sacrifice—essential for their worship. Others desire their worship to be almost barren of these. Not all members in any one church will agree as to what things are the greatest aid in lifting the soul up to God.

So what rules shall we lay down for Sabbath observance? Will any rule fit every individual? (To be concluded next week. Subject: The Latitude Which Jesus Gives.)

OUR PRODIGAL NATION

You will recall that in the parable of the Prodigal Son, the dominant sin was that of waste—waste of substance and life itself in debauchery and sin. That is the picture of certain of our national sins today, in which we are wasting our material substance as well as our manhood.

In our editorial of April 9 we discussed some of the evils of alcoholic drinks. We quoted from the Department of Commerce to the effect that the people spent for liquor

in 1944 more than seven billion dollars, which was \$54 per capita, an all-time high. We also gave authoritative figures for the fact that arrests for drunkenness for the first ten years after repeal of prohibition increased 300 per cent. (Re-read that editorial.)

We give some additional facts, gleaned since that editorial was written. On March 15, 1944, the Congress voted \$585,000 to the Department of State for the entertainment of the United Nations Conference on International Organization at San Francisco. Congressman Rees of Kansas is reported as saying: "If more than half a million dollars' worth of liquor is needed to cultivate friendship and secure a better understanding with foreign countries, then our influence has fallen to a very low ebb."

There are now over 600,000 alcoholics in America, with a million more heavy drinkers from whose ranks alcoholics are being constantly drawn. No wonder that this tremendous wreckage of human life, combined with the great wave of social sins, is beginning to disturb city and state governments.

In a recent report of a legislative committee of Massachusetts it was recommended that a "personal license" shall be issued to each person who wishes to buy liquor in any form, and that the fee be \$2. From this fee hospitals would be established to treat alcoholics. The report declares that crime, mental illness, charity, etc., arising from the liquor business, cost the state annually \$61,000,000, and that the liquor revenues amount to a little over \$13,000,000. Certainly, if the liquor industry had to take care of the results of their business, far less liquor would be sold.

Cigarettes

Health is so important to the individual that it should not be looked upon as a trivial matter. We are told that half the world hardly knows what health is. Hospitals are full of sick people—nervous, run-down, worn-out, brain-fagged people, dying before their time. Our intemperate habits have had much to do with physical ill-health.

A young man was recently ordained to the gospel ministry in a New England state. The church in which he sought ordination condemned the use of tobacco. He defended his use of the cigarette as that of a personal privilege and that it was not a moral question.

Even though he was finally ordained, the public rightly will judge him as one who put personal pleasure above moral responsibility and duty.

A survey made by many of our American universities a few years ago, taken with extreme care, arrived at the conclusion that the use of tobacco is physically and mentally deleterious to young men. It is recognized so by trainers of athletes. To be physically fit they must abstain.

In 1920, before the cigarette craze had struck the women, there were about 20 billions of cigarettes consumed in America at an estimated cost of 2 billion dollars. In 1938, the consumption of cigarettes rocketed to 175 billions, an increase in eighteen years of more than 800 per cent. Dr. A. L. Warner, writing in the "Standard," is quoted as saying that the amount spent for cigarettes in 1938 was "more than the combined cost of our public schools and churches."

The American public spends almost 50 per cent more for cigarettes than for electric service. According to data recently released by the Security and Exchange Commission, the six largest manufacturers of cigarettes in the United States received a gross income, in 1943, of \$1,553,032,000. During this same period the revenue received by all the American utilities, both publicly and privately owned, for residential and farm service, was \$1,100,000,000, or nearly a half billion dollars less than the receipts of these six cigarette manufacturers. This waste is staggering.

The record just released by the Internal Revenue Bureau reveals that the consumption of cigarettes for 1944 reached an all-time high, the total being 321,856,156,236.

Maybe we should not brand smoking as a sin. Possibly it should not be classed as a vice. But if, as the dictionary says, "vice is intemperance," then cigarette smoking for many has become a vice. Recently there has been a so-called shortage of cigarettes, and many people, both men and women, seemed more concerned about getting cigarettes than they were for food for the family. Recently a news commentator, on a national hook-up, gave as a matter of news that the women had bought two hundred thousand pipes in the past sixty days.

Cigarette smoking is a needless, artificial habit, so "mildly pleasant," but so purely

selfish and so thoroughly harmful to growing children that it needs to be rooted out of our desires. Says Dr. Daniel A. Poling: "In terms of civic responsibility, the rapidly growing evil of unrestricted cigarette sale and use challenges our attention. Girls as well as boys, women as well as men, become the unrestrained patrons of another traffic that in its present growing development is a serious social menace."

FIRST THINGS FIRST

The Fourth Commandment

I wonder if Seventh Day Baptists have given first consideration too much to the fourth commandment. No, I am sure none of us has been too careful about Sabbath observance. Too often we make a late dash to the store to buy something early Sabbath eve. Probably the article could just as well have been purchased any time earlier in the week and sometimes could be put off till next week. Again, frequently we cannot wait to full sundown on the night following the Sabbath before we begin another week's projects.

Why not cease our labor Friday noon and have the remainder of the day for Sabbath

preparation? Many first-day firms close Sabbath noon for business and pleasure reasons. Then can we not fill the Sabbath hours so full of Bible study and prayer, worship, and deeds of mercy, that there will be no time or place to think of things of business until Sunday morning?

I received this year some calendars with Sabbath days instead of Sunday in red. These are titled "Unsolicited Tribute from a Sunday Keeper." The tribute is for a lone Sabbath keeping woman who "so consistently adhered to her belief in Sabbath instead of Sunday and set a fine example to the rest of us who have grown lax in our observance." I fear all the laxness is not possessed by first-day folks.

If the world gets most if not all its Bible from watching us, what do they get from the Gospel according to me?

I wonder again. What might be the outcome in denominational growth if we with one accord sought first the kingdom in Bible study and prayer and kept the commandments in love instead of mere form?

Can Malachi 3: 7 apply to us? "Return unto me, and I will return unto you."

P. B. Hurley,
Conference President.

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.

LETTER FROM JAMAICA

Rev. W. L. Burdick, D.D.,
Ashaway, R. I., U.S.A.

Dear Secretary Burdick:

Your letter of some time ago was safely received, also the one sent by your typist.

Let me thank you and the Missionary Board in general for sending to us at this time a new missionary in the person of Rev. Wardner T. Fitz Randolph, accompanied by his wife and three children. We are very pleased to have them, for we feel sure the interest of the American Seventh Day Baptist Missionary Board and of the people here will be taken care of. I thank God that a man of his years has come, now that I must retire from very active service for a period, due to my present physical state.

The Kingston Church gave a welcome service to the missionary and family on February 25, which was largely attended.

On hearing the date of the arrival of the missionary, I sent out a circular letter inviting delegates from all churches and groups to attend and take part in a denominational welcome service, to take place at 27 Charles St., on Tuesday, March 6, at 7 o'clock. The churches were well represented, most of the delegates arriving in the forenoon. Meals were prepared and served, the executive council met, recommendations were arrived at, and Rev. and Mrs. Fitz Randolph were invited to take part in the deliberations. Due to circumstances over which they had no control, two of the members of the executive council were absent, arriving just on time for the welcome service. At 7 o'clock a pro-

gram consisting of appropriate songs by the choir and addresses by Rev. N. H. Grant, Pastor C. S. Lyons, Sister Emily Smikle, and delegates Hunt, Finn, and Anderson was presented. A beautiful recitation of welcome was recited by Miss Clara Brown of the Luna Church. A very enjoyable evening was spent, and I believe Brother Fitz Randolph was much encouraged.

Wednesday, March 7, a short meeting of the executive council was called to get the views of the two absentees. At around ten o'clock an advisory board meeting was held to discuss the various phases of the workings of the field. Reports were read from churches and workers. Brother Fitz Randolph was unanimously voted in as corresponding secretary; his daughter, Miss Jeanette Fitz Randolph, as treasurer (Mrs. B. Smellie promising to help all she can). My resignation from active service was presented and arrangements were made for the schooling of students for the ministry. All these matters were fully dealt with, everyone pledging cooperation and support to further the cause of Christ and his kingdom.

Thursday, March 8, conference funds were handed over (after all accounts were settled) in the presence of the officers of conference, and our names changed, so that lodgements or withdrawals may be made by Rev. or Miss Jeanette Fitz Randolph.

Mrs. Smellie, who was not well but had to be managing for our meetings, came to a breakdown and had to go to bed with fever; the doctor ordered plenty of rest and a change. Brother Fitz Randolph will, in course of time, send you a copy of my resignation, at my request.

I think the softness of Brother Fitz Randolph, coupled with the charming personality of himself and family, will pave the way for his success here.

I trust ere this letter reaches you, you will be much improved, if not fully restored to health and strength.

Yours in Christ,
C. L. Smellie.

Mt. Charles,
Border P. O.,
March 22, 1945.

INVESTMENT COMMITTEE REPORT

During the quarter ended March 31, 1945, additions to the various permanent funds of the society totaled \$9,470.31, classified as follows:

Permanent Fund	\$2,803.80
Debt Reduction Fund	6,532.49
Franklin F. Randolph Memorial Fund31
Reconstruction and Rehabilitation Fund	133.71
	<u>\$9,470.31</u>

The analysis of these increases is as follows:

PERMANENT FUND	
Profit on sale \$4,000 Baltimore & Ohio R. R. Co. 5's 1995	\$ 902.50
Profit on sale \$1,000 Chicago, Milwaukee & St. Paul Ry. Co. 4½'s 1989 Series C	250.30
Profit on sale \$1,000 Chicago, Milwaukee, St. Paul & Pacific R. R. Co. 5's 1975	290.30
Profit on call \$3,535.60 New York, Chicago & St. Louis R. R. Co. 5½'s 1974	1,360.70
	<u>\$2,803.80</u>
DEBT REDUCTION FUND	
Profit on call \$464.40 New York, Chicago & St. Louis R. R. Co. 5½'s 1974	\$ 178.73
Bequest of Myrta E. Greene, Berlin, N. Y., less \$200 paid for perpetual care of cemetery lot in Berlin Seventh Day Baptist Cemetery	6,353.76
	<u>6,532.49</u>
FRANKLIN F. RANDOLPH MEMORIAL FUND	
Share dividend-Jan. 25, 1945, General Electric Co. added to principal of this accumulating fund31
RECONSTRUCTION AND REHABILITATION FUND	
Share Denominational Budget receipts	\$ 126.16
Gift Piscataway Church	7.55
	<u>133.71</u>
	<u>\$9,470.31</u>

Other changes in investments not affecting the principal of funds are as follows:

	Permanent Fund	Debt Reduction Fund
PURCHASES		
\$1,000 Baltimore & Ohio R. R. Co. 5's 1995	\$ 682.83	
40 shs. Illinois Power Co. 5% preferred stock	1,729.01	461.71
100 shs. Houdaille-Hershey Corp. Class "A"	4,524.02	
50 shs. Standard Brands Inc. common stock	1,563.40	
1 sh. Pacific Gas & Electric Co. common stock	35.06	
55 shs. Houdaille-Hershey Corp. Class "A"		2,488.06
\$7,000 U. S. Treasury 2's 1954		7,103.22
	<u>\$8,534.32</u>	<u>\$10,052.99</u>
REPAYMENTS OR SALES		
J. Howard Ferguson account mortgage		\$ 10.75
Potter-Langworthy Building account mortgage		170.10
		<u>\$ 180.85</u>

The exchanges of securities listed above have been made upon recommendation of our investment counsel.

The society, on the recent death of Harris W. Taylor of Ashaway, R. I., became the owner of the L. Gertrude Stillman property in that village which will be sold eventually, thus adding an undetermined amount to our Permanent Fund.

Unpaid mortgage interest in arrears on the R. J. and E. C. Smith mortgage as of March 31, 1945, amounts to \$328.24. This property is being offered for sale and if a satisfactory purchaser can be found, we expect this interest to be paid in full.

The various permanent funds of the society are invested and classified as follows:

Stocks	\$ 64,310.91
Mortgages	23,016.50
Bonds	27,483.12
Real Estate	2,088.94
Cash	2,085.78
	<hr/>
	\$118,985.25

The investments in stocks and bonds included above have a market value which exceeds their book value by \$10,412.36.

Respectfully submitted,
Karl G. Stillman,
Chairman.

April 21, 1945.

TREASURER'S MONTHLY STATEMENT

March 1, 1945, to March 31, 1945

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

Dr.	
Cash on hand March 1, 1945	\$2,134.63
Denominational Budget, February and March ..	988.75
Richburg, N. Y., for Columbus, Miss., work ..	5.00
Cora A. Potter	2.50
Irvington, N. J.	150.00
Denver, Colo., for foreign missions	30.00
First Hopkinton, R. I.	5.00
Farina, Ill., for work of Rev. Judson H. Stafford	10.00
Piscataway, N. J., for rehabilitation of China mission	7.55
Boulder, Colo., for work of Mr. and Mrs. Raymond Prati	25.00
Rockville, R. I.	2.17
Milton, Wis.	25.00
Marlboro, N. J.	71.95
Chicago, Ill.	14.80
Riverside, Calif., for Welton, Iowa, work ..	72.50
Riverside, Calif., for native Jamaica workers ..	10.00
Riverside, Calif., for Palatka, Fla., work ..	.50
Riverside, Calif., for Columbus, Miss., work ..	.50
Gentry, Ark., Sabbath school	12.25
Marlboro, N. J., for Columbus, Miss., work ..	5.00
Marlboro, N. J., for Palatka, Fla., work ..	5.00
New York City	50.00
Anonymous	1.00
Permanent Fund income	300.01
Boulder Ladies' Missionary Society, for work of Mr. and Mrs. Prati	25.00
Milton Junction, Wis.	2.50
New Auburn, Wis., for China relief	2.00
Battle Creek, Mich.	2.00

Battle Creek, Mich., for work of Mrs. Cecil Wharton	5.00
Chicago, Ill., for work of Rev. Judson H. Stafford	2.50
Mrs. A. Wagner, Missoula, Mont., for Jamaica Clifford Lamson, E. Taunton, Mass., for missionary evangelistic work	20.00
Permanent Fund income to pay taxes, 26 John St. property	10.00
	6.44
	<hr/>
	\$4,004.55

Cr.	
Rev. Judson H. Stafford, gifts	\$ 23.00
Mr. and Mrs. Raymond Prati, gifts	50.00
Rev. Elizabeth F. Randolph, gifts	5.50
Arthur H. Burns, gifts Riverside, Calif.	72.50
Reconstruction and Rehabilitation Fund share of February and March Denominational Budget receipts	54.38
Debt Fund share of February and March Denominational Budget receipts	136.44
Interest paid	8.03
Printing notices	1.75
Jamaica payments as follows:	
Rev. Wardner F. Randolph, salary	\$100.00
House rent	20.84
Travel expense	59.32
Children's allowance	37.50
Native workers	39.57
Riverside, Calif., gifts	10.00
Gift E. N. Y. and N. J. churches	50.00
Rev. C. L. Smellie, salary	66.00

Rev. Neal D. Mills	383.23
Rev. Earl Cruzan	35.00
Rev. Verney A. Wilson	27.50
Rev. John F. Randolph	16.66
Rev. Clifford A. Beebe	35.00
Rev. David S. Clarke	59.71
Rev. Wm. L. Burdick, salary	35.00
House and office rent	\$125.00
Office supplies	25.00
Clerk hire	6.36
	41.66

Rev. Herbert L. Polan	198.02
Rev. G. D. Hargis	15.00
Treasurer's expense	41.66
Mrs. George P. Kenyon	25.00
Rev. R. R. Thorngate	10.00
China payments as follows:	
Rev. H. Eugene Davis	10.00
Dr. Rosa W. Palmborg	75.00
	30.00

Rev. Wm. A. Berry	105.00
Russell A. Lenihan, collector Westerly fire district tax 26 John St. property	50.00
Mrs. Cecil Wharton, Columbus, Miss., gift Battle Creek, Mich.	6.44
Zack H. White, travel expense	5.00
Piscataway, N. J., for rehabilitation fund China mission	22.91
Cash on hand March 31, 1945	7.55
	2,564.27
	<hr/>
	\$4,004.55

Accounts payable as at March 31, 1945:	
China	\$3,749.11
Germany	2,500.00
Holland	2,525.00
	<hr/>
	\$8,774.11

"The liquor traffic would destroy the Church if it could;
The Church could destroy the liquor traffic if it would."
—Frances Willard.

SABBATH SCHOOL LESSON
FOR MAY 12, 1945
The Tragedy of the Northern Kingdom
Scripture—1 Kings 12 to 22; 2 Kings 1 to 10; 15; 17: 6-8
Memory Selection—Psalm 34: 3

Woman's Work

Mrs. Okey W. Devin, Saloma, W. Va.

WORSHIP PROGRAM

By Mrs. Eldred Batson

Do We Give Our Best?

Hymn: "Give of Your Best to the Master."
On Easter the church was filled to overflowing. Chairs were used in addition to the regular seats; "standing room only" was available, and that was crowded.

It set me to wondering about who the people were occupying the seats that are empty week after week but on this day were so full. Are those people giving their best to the Master? It is not for us to judge, but Easter is the time when people usually have some new clothes. Is that the reason these "once-a-year" people are out?

At least it is something to make us think. Am I giving my best to the Master—am I putting first things first—or am I too apt to think of my own interests, my own feelings? Am I giving my best to the Master?

Hymn: "Jesus Is All the World to Me."
As I looked out over that vast sea of gorgeous hats and corsages—I was seated in the choir loft where it was possible to view the whole audience—I could not help but wonder why all the display. Then I tried in my mind to analyze some of the things I saw. There was a lovely corsage which represented real love for a wife from a husband serving his country in the far Pacific. There was a lovely hat—but the wearer had it last year, and it was still in style and beautiful. There was a new hat, but perhaps it was much needed and now was the time to have it.

After all, everyone must work out his or her own problem. I mention all this here to help us look into our own situations to see if we are putting first things first.

It was interesting to note that the minister, that Easter day, was not necessarily impressed with the crowd and made no mention of it. One wonders if he did not feel somewhat like the minister who wished his Easter audience a Merry Christmas, knowing he wouldn't see them at church again before Christmas.

While our minister did not do this, we feel sure that he was not flattered by that large crowd.

Are we giving our best to the Master? Is Jesus all the world to us? Are we putting first things first?

Scripture reading: Psalm 1.
Prayer: Father, we thank thee for life and health, for friends and loved ones, for all the many blessings which we receive day by day. May we be conscious of thy presence and be ever ready to do thy will. Help us to give thee our best in all that we do. Amen.
Hymn: "Saviour, Thy Dying Love."

EVANGELISTIC TRACTS

For those who have not found what evangelistic tracts they would like to have for use in personal work, let me suggest some from which to make a selection. The Gospel Trumpet Company of Anderson, Ind., has some new, very attractive 4-page tracts in two-tone colors which are very simple, but thought-provoking. You will find these titles: "The A.B.C. of the Gospel"; "The World's Greatest Gift"; "God's Wonderful Gift"; "God Says"; "The Visitor"; "Lost Something?"; "When Does Life Begin?"; "How Much Are You Worth?"; "Must You? God Says Yes!"; "On God's Great Clock"; "It's Priceless"; "Do You Know the Answer?" A sample package of one each may be obtained for 10 cents; or one hundred copies, assorted, for 35 cents; five hundred copies for \$1.25. A few others at about the same rate are "Good News for You"; "Four Things God Wants You to Know"; "The Word of God"; and "What Shall I Do to Be Saved?"

The Good News Publishing Company, 322 W. Washington, Chicago 6, Ill., has two little colored tracts which would be very good to enclose in a letter when writing to a friend: "Four Things God Wants You to Know," one hundred for 40 cents; "And God Answers," one hundred for 30 cents.

The Unit of Evangelism, Presbyterian Board of National Missions, 156 Fifth Ave., New York 10, N. Y., has the following 8-page leaflets: "Five Reasons"; "What Christ Means to Me"; "How to Become a Christian"; "What Is the Christian Religion?" (12 pages); "Steps That Lead to God" (4 pages); and "What Jesus Does for Me" (4 pages). Most of these are about 1 cent each.

Tidings, Methodist Arts Building, Nashville 3, Tenn., offers several tracts at about 1½ cents in quantities, as "Why I Believe in Christ"; "Christ, the World Saviour"; "Who Is Jesus Christ?"; "Why I Go to Church" (8 to 16 pages)

The Lutheran Book Mission, 1016 E. Minnehaha Parkway, Minneapolis, Minn., has a number of 4 to 6-page tracts: "Do You Have Assurance?"; "What Is It to Believe on Christ?"; "Unless Ye Repent"; "Saved by Grace"; "When Is a Sinner Saved?"; "Why Seek God?"; "Life's Central Problem and Its Solution"; "Why I Belong to the Church"; "Thus Saith the Lord"; "Can the Saved Be Lost?" These are advertised as free and are very good.

The American Baptist Home Missionary Society also has many good tracts. Address: 212 Fifth Avenue, New York. Most of these are less than 1 cent a copy. "How Faith Changes Life"; "How to Become a Christian"; "Why Be a Christian" (Woodbury); "Why Join the Church" (Poling); "I Choose Christ"; and "Victory Through Christ" are a few.

If you do not find what you want in these lists, kindly let me know; I have others. Save this list. Buy a good supply and have some on hand. Churches should order these for their workers. Use them freely, but judiciously.

Leslie O. Greene.

THE SABBATH

By Mrs. Gordon L. Sanford

Sabbath is defined as the seventh day of the week, a day of rest. To me the Sabbath is a day of worship, "O sing unto the Lord a new song: sing unto the Lord, all the earth. . . . Bless his name, show forth his salvation from day to day."

"I was glad when they said unto me, Let us go unto the house of the Lord." Going to church is one way of observing the Sabbath. Singing praises unto God and taking time for quiet meditation and prayer are also helpful. "And when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." "My soul waiteth in silence for God only: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved."

Going to church may become a habit, but it is a good habit to form in early life and to continue into late years. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: . . . Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. . . . Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Our church proclaims God's love and care
To all who work and worship there,
Who sing together hymns of praise,
And prayers of glad thanksgiving raise.

Gladly we come our praise to sing,
And gifts of friendly service bring;
We, too, would know God's love and care,
And work and joy with others share.

—Mabel Niedermeyer.

Salem, W. Va.

Who can tell the value of a smile?
It costs the giver nothing;
It is beyond price to the sad and forsaken;
It disarms malice, subdues temper,
And paves our path with flowers,
Sunshine, friendship, and love.

—M. J. Cunningham.

The Sabbath Recorder SUPPLEMENT

APRIL 30, 1945

SABBATH RALLY DAY HELPS

For Praise and Worship



SUGGESTED FOR USE IN
SEVENTH DAY BAPTIST CHURCHES
AND IN THE HOMES OF
LONE SABBATH KEEPERS.

ON

SABBATH RALLY DAY

May 19, 1945

SABBATH RALLY DAY SUPPLEMENT

It has been the purpose of the editors in preparing the material for this supplement to render assistance to pastors and others as they make their preparations to observe Sabbath Rally Day. No attempt has been made to provide a full program with a complete order of service for the Sabbath morning service of worship. Rather have they endeavored to provide material which may be used at the discretion of the pastor, who will work out his own program, making such use of the material provided as shall fit into his own plans.

We submit it for such use as anyone wishes to make of it, and with the prayer that in it somewhere may be found something helpful to hearts longing for peace and spiritual growth to be found in a true appreciation of the Sabbath and in its proper observance.

Ahva J. C. Bond,
Rex Zwiebel,
Zack White,
Editorial Committee.

TWO PRAYERS

(Prepared, at the request of the editorial committee, by Dr. Lloyd R. Watson, Professor in Alfred University, and a deacon in the First Alfred Church.)

Our Spirit Father, we love and adore thee. We thank thee for experimental knowledge of the redeeming power of love, and we implore divine aid that this redeeming power be made available through us to our brothers. Lay open before our eyes anew the vision that has long beckoned us in vain. Kindle our hearts with high resolve that thy hands shall be our hands, and that our words and deeds be thine. In the swelling hymn of life it may not be ours to sing loudly, but may we sing in tune. As the harp is made for music so may we find our truest at-homeness in the pursuit of human harmony. We would be related to all that is good and leave the world better than we found it. Instruct us by our failures. Endow us with the grace of forgiving and forgetting, and give us the heart to try again, trusting thy future to lead us with mercy.

We thank thee, O Father, for the Church, the living body of Christ in the world, and for our membership in his body; for labor

and stress to knit our sinews; for Sabbath rest, brief, sweet, hallowed, wherein we turn again our thoughts to worship—it may be in the crowded congregation or perhaps along lone paths of some distant Galilee, and there for a brief, transported hour sense anew the fragrance of his character and see him face to face, not in the mirror of our pride but in the transfiguration of redeemed souls. We do not ask for unworthy ease, but for grace to find in the hard road the way to peace. We implore thee for wisdom, power, and love sufficient for our needs, and the abiding consciousness of thy pierced hands spread in benediction over us all.

RESPONSIVE READING

(Adapted from "Daily Meditations" by Rev. Elmo F. Randolph, Sabbath Recorder, Vol. 128)

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. (Genesis 1: 1, 2.)

O God, thou custodian of all our beginnings, make our Sabbaths glad in creation's continued celebration.

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might he increaseth strength. (Isaiah 40: 28, 29.)

For work to do, and strength to do the work, we thank thee, Lord. May all the work our hands are set to do be wrought in partnership with thee, and so deserve thy praise, "Well done."

And God saw every thing that he had made, and, behold, it was very good. (Genesis 1: 31.)

Help us, O God, in the fragrance of springtime Sabbaths, to know the joy of singing thy praise, and to feel the power of accepting thy strength.

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. (Genesis 2: 2, 3.)

God of the Sabbath, unto thee we raise
Our grateful hearts in songs of love and praise;
Maker, Preserver, all to thee we owe;
Smile on thy children waiting here below.

Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God. (Exodus 20: 9, 10.)

O thou Guardian of all our ways, we thank thee for the renewal of strength and the re-creation of mind and spirit that attends our rest.

Hallow ye the sabbath day, as I commanded your fathers. (Jeremiah 17: 22.)

Quicken our hearts, O God; refresh our memories; and fortify our wills that we may hallow thy Sabbath even as thou didst command our fathers.

It is required in stewards, that a man be found faithful. (1 Corinthians 4: 2.)

Accept our thanks, O God, for the gift of time which thou hast entrusted to our hands. Help us to use our hands in praise of thee.

Call the sabbath a delight. (Isaiah 58: 13.)

From all the strife of earthly life,
To thine embrace we flee,
And 'mid our crowding doubts and fears
Would put our trust in thee.

And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. (Luke 4: 16.)

Restore in us, O God, the Sabbath memories that keep thy holy day a time of rest and spiritual refreshment.

And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath. (Mark 2: 27, 28.)

Help us, O Christ, to see the way. Give faith and courage to follow truth wherever it may lead, that we may find and know abundant life.

It is lawful to do well on the sabbath days. (Matthew 12: 12.)

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

A SERMON

The Significant Sabbath

By Rex E. Zwiebel

Text—Luke 4: 16b. As his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Another translation of the text reads, "and on the sabbath he went to the synagogue, as he was accustomed to do. . . ." I never cease to wonder at the moving power of

custom or habit, but to have a habit without a helpful purpose may become useless or even harmful. Jesus went into the synagogue on the Sabbath with a high purpose, that is, to read and teach. To teach was always his purpose anywhere, under any conditions, or on any day; but to know that he was accustomed to go into a house dedicated to God on the Sabbath, to teach, gives significance to the fact that he considered the Sabbath as a special and unusual opportunity to tell his brethren of the wonders of God. It was of special and unusual importance because he considered it worth while to continue a habit that he had been taught to observe from childhood. That he was taught to observe the Sabbath, the seventh day of the week, no one can doubt. We need only our text to show that he, as the greatest Teacher of all generations, teaches by his faithfulness to the day that his Sabbath is the Sabbath of God.

We, who have had our introduction to the world from Sabbath-keeping homes, have the wonderful opportunity to follow closely in the steps of the One whom we call our Lord and Master. To realize that, is to recognize a peculiar advantage that points toward deeper spirituality by a willingness to continue in the custom which Jesus considered important enough to observe. To have been nurtured in a Sabbath-keeping home is but the beginning. While the days of childhood are important to righteous living, it is when we enter into the age of doing things because of our own knowledge and desire that the beauty, the wonder, the significance of the habit show its real worth.

We think of Jesus as doing only that which was helpful in showing people the way to eternal life. Certainly his worship on the Sabbath had a rich and abiding worth or he would not have continued doing it.

No one ever questioned his practice of worshiping on the seventh day. I think of his observance of the Sabbath in the same light that Rev. Frederick C. Grant writes of Jesus' teachings and immortality. He says: "In the teachings of Jesus, immortality is not so much affirmed as taken for granted." So it is with his teachings and the Sabbath.

All of the writers of the Bible indicate without question that the seventh day of the week is the one hallowed by God. "God rested on the seventh day and hallowed it."

Can we doubt it? Not if we believe that Jesus was God incarnate. If the substance of God was Jesus, and if we can speak their names interchangeably, and if we know from statements of eyewitnesses that Jesus made holy that day, then we have no trouble in following and proclaiming the practice of worship on the seventh day of the week. Yes, Jesus is Lord of the Sabbath and he is our Guide and Example. If we worship in spirit and in truth we know we have the sanction of our Leader who is present even now in the Holy Spirit. Dr. A. H. Lewis explains it in the following manner:

"Jesus is our Guide. He gave us the assurance that the Spirit will comfort and illumine; it is to be no casual visitant or a chance acquaintance, but a constant companion and a continued spiritual creator within us. He knew the dangers of idolatry, and that it was expedient that he go away that he might come again in spirit. But, said he, 'I will not leave you'; 'I will not leave you.' Thus he transmuted the authority of his bodily presence into the abiding of the Spirit in the inner sanctuary of each soul. His 'Farewell' was an 'All hail.' His eternity was not broken, and he is the Spirit within us of the Sabbath of God." Thus the good "custom" that Jesus had has its origin in God and is now continued manifest by the Holy Spirit in us.

Many features of the Sabbath are of significance, but one of the greatest blessings of our Sabbath is the observance of the Sabbath, beginning on Friday night. The first time that the advantages of that practice gained reception in my mind was during the preaching of a sermon in our church by the local Methodist minister. He told us of his appreciation of the wide-awake attention of the congregation, especially the young people, and he knew where we had been the night before. In his own church on Sunday morning he could look into the faces of a number of his congregation—not into their eyes for they were often closed—and know where they had been the night preceding. The night after the Sabbath was always one of unusual merrymaking, and most of his people had taken advantage of it. Having taken into consideration both services, he did not hesitate to proclaim his approval of our custom. That minister started me thinking of the real blessings of

the day as we worship on it, and since that time I have come to realize many more.

It's a great comfort to know that without question my day of worship is Biblical. Several times, when I've been in conferences with first day Christians, I've had a satisfying sensation that comes from knowing that among so many folk that have accepted the principles of the Bible for their faith and practice, there was one present who did not have to manufacture proof for my day of worship. What a blessing!

Next to the example of Jesus, a great many Christians look for guidance from the letters of St. Paul. The idea that "Sabbath keeping is not so much to be affirmed as it is to be taken for granted" seems to me to be very present in the life of that great apostle. While the accusing curse of "legalism" followed him continuously, he was never accused directly by the Jews or Gentiles of breaking the Sabbath. If, in his efforts to convince the Gentiles of the true spirit of the Christian religion to the disadvantages of the law, he had once varied in his relations to the Sabbath, the Jews would have added this to their accusations. Paul's own words testify that "neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all." As a Christian I find that I would like to be able to say along with Paul those very words. However, the fact that he was forced to make that statement shows that some of the Jews laid a different stress on his habits than Paul did. That he was not guilty is demonstrated in the verse immediately preceding the one quoted above: "the Jews . . . laid many grievous complaints against Paul, which they could not prove." If we follow Christ's teachings and "habits" and note that his worthy follower, Paul, was loyal in all things to the best of his ability, then the accusations that any person would hurl at us will fall harmlessly at our feet. I do not mean that we need not try to promote Sabbathism, but that, in the knowledge that our Sabbath is significant, we may forget that we are a "queer" people, and strive to promote the total program of love and fellowship. We must not stress our differences from others so constantly as to hinder the promotion of our similarities.

We can receive great help from worshipping and resting on any day of the week,

A SABBATH QUESTION BOX

By Dean Ahva J. C. Bond

These ten questions were prepared by one of our most active and loyal ministers, and submitted to the writer for answer. Soon after the replies had been prepared and mailed to the inquirer a letter came from the corresponding secretary of the American Sabbath Tract Society saying, "Would you and your students prepare the material for an eight-page Sabbath supplement?" It occurred to us that this might be appropriate material for this supplement.

It may be used for private reading, perhaps on Sabbath afternoon of Sabbath Rally Day. Or it might be used in a discussion group, or as bases for talks in the young people's meeting. The answers are suggestive, rather than exhaustive. We hope some profitable use may be found for the Sabbath Question Box.

Question: Should we encourage our young people, if they are determined to choose some business or profession where they cannot keep the Sabbath, to unite with some other church rather than drift away without any day of worship?

Answer: If one of our young people with conscientious convictions with respect to the Sabbath should find himself unable to attend public worship on the Sabbath because of his job, I would advise him to continue his membership in the Seventh Day Baptist Church. I would not assume that drifting away is the only alternative to joining another church. If he lived near enough to his own church to attend other functions than Sabbath worship, I would encourage him to take every possible opportunity to maintain such relationships with his own people. If he were a "lone Sabbath keeper," I would advise him to attend services of worship whenever he could in some other church, still retaining his membership in the Seventh Day Baptist Church. I would hope and pray that this connection with his own church would help to keep alive in his heart those things which have been important in his Christian growth, and sooner or later would bring him back to the practice of Sabbath keeping and to renewed joy in its observance. I have known people who have had that experience.

but when we realize the spiritual help and added satisfaction that come from imitating our Lord and Master, yea, when we follow him in all things, then the Sabbath is not an arbitrary choice, but gains real significance. It helps us to say "I have offended not at all."

A SERMON FOR BOYS AND GIRLS

Catching Your Breath

By Zack H. White

Did you ever run as hard as you could and then try to keep from breathing hard? Or were you ever out playing when a telephone call came for you? Mother called and told you that you were wanted on the telephone and you ran all the way to the house, so much out of breath that you couldn't answer for a while.

I remember one time that I ran all the way to school and when I got there I was told that I was wanted on the telephone. But I couldn't answer it just then because I was out of breath, so much that I could not talk. It took about five minutes to catch my breath enough to talk over the telephone.

When you get out of breath you just have to rest for a while if you expect to do a good job of talking. Anyone who never ran so fast that he got out of breath certainly never ran very fast.

I used to get mad at myself for getting tired and having to stop and catch my breath; but after a while I learned that when I ran hard and then stopped to catch my breath I was able to run faster the next time. Every time you catch your breath you are that much stronger, but if you just kept on running and didn't stop, you would get weaker and weaker till you fainted and fell over. Now there isn't any sense in running that hard, without stopping to catch your breath, is there?

That is one of the reasons God asks us to keep the Sabbath; so that we will have a chance to catch our breath and be able to work better for him the next week.

Read Mr. Zwiebel's sermon and you will learn some more reasons why God wants you to keep the Sabbath.

By practice and precept the disciples were taught the true meaning of the Sabbath and the spiritual character and value of real Sabbath keeping.

Question: Is there any way in which we can justify ourselves in saying, "God wants us to keep one day in seven"? If the primary purpose of the Sabbath is to worship and "do good" on this day, is one day better than another for that purpose?

Answer: The seventh day of the week is the Sabbath. It is so ordained of God according to the Scriptures, and is a symbol of God's presence in the world. It is the witness, from the beginning, to God's interest in the things of the spirit, and in the material only as it ministers to the spirit of man. Later he caused it to be set at the center of the Ten Commandments, recognized as man's sufficient moral code. The prophets and the apostles held it sacred. Jesus recognized the Sabbath and proclaimed himself Lord of the Sabbath. The Sabbath, according to the Scriptures, is not just any day of the week, coming at seven day intervals. It is the seventh day that is so honored. The Sabbath is a day on which to worship, yes, and on which to "do good." But primarily it is a day on which to enjoy the things of God, who created the universe and made man in his own image. The Sabbath not only gives man an opportunity for worship but observing the sacred Sabbath day is worship.

Question: If the Sabbath is so important that we feel we ought to make any sacrifice to keep it, what should be our obligation to tell Christians of other faiths about this essential doctrine?

Answer: Whatever sacrifice one is called upon to make in order to keep the Sabbath, it ought to bring such blessings that the sacrifice will be forgotten, or never felt, in the enjoyment of the spiritual fruits of Sabbath keeping. And as one feels thus, as a result of the Sabbath spiritually observed, his whole life will "tell" others of his joy in Sabbath keeping. He will be ready to witness in verbal testimony where there is opportunity, and will even seek opportunities to speak to others of the Sabbath. Just recently I heard about a school teacher, just graduating from a normal school, who said to a young pastor and his wife, "The Sabbath seems to mean so much to you, why don't you tell me about it?" That was not a rebuke for negligence. It was an approval

of their spirit and attitude and an invitation to them to tell her in words what she had seen in their lives. Soon she is to be baptized and will join the Seventh Day Baptist Church.

Question: If one Christian, who has seen the light, is obliged to observe the Sabbath, why is not every other Christian? Are we proselyting, then, if we attempt to reveal the truth to them? How would we feel about calling their attention to other broken commandments?

Answer: One who has the light, the light of truth, any truth, Sabbath truth, not only is "obliged" to let it shine, but cannot help letting it shine. If it is a burning light it will kindle a flame in others. If we have it, it shines; if we hide it, it goes out. One who is in possession of such a truth is not proselyting if he tries to reveal it to others. If he succeeds, they will be thankful. In comparing Sabbath breaking with the breaking of other commandments, I think we must recognize that some people "sabbatize" on Sunday. Of course, trying to bolster Sunday with a careless misuse of the Scriptures is something unworthy an honest Christian. We may not stand quietly by and allow that. The Bible is our authority for the Sabbath, and Sunday cannot even share this honor. We have a duty here which we may not escape, and to explain the Scriptures sincerely and sanely is not proselyting. However, until we have convinced an honest Christian who observes Sunday of the error of his way, we must not too coldly condemn. Some of our own best Sabbath keepers once ignorantly but honestly observed Sunday.

Question: If one feels that Sabbath observance is not essential to salvation, would he, for the sake of convenience, and for the greater opportunity it would offer for service, be justified in observing another day? Paul says, "I am become all things to all men."

Answer: When one begins to calculate as to what is "essential to salvation" he is treading on dangerous ground. It may be that his conception of salvation is too meager. And since when did "convenience" become a criterion of the Christian way? Felix is a Bible character who comes to mind as one who waited upon convenience, and we do not read that it got him anywhere. Or, did

it? and if so, where? Forsaking the Sabbath for a greater opportunity for service is more than a bit dubious. I got that notion once in the first years of my ministry. The formula which I worked out for myself is as follows:

"The good you are able to do depends not so much upon the number of lives you touch as upon the quality of the life you bring them." I was not sure but that I would minister to fewer people as a Seventh Day Baptist minister, but I was sure Sabbath keeping would greatly enrich my own life, and therefore my service to the world. I have had many more contacts with people than I expected to have when I made that decision. But I think the formula holds, whether one's contacts are many or few.

Question: Christ taught us to pray, "Thy will be done." Is it possible that God has revealed new truth to the church since the last word was written in his Holy Book about the Sabbath?

Answer: When we are exhorted to pray, "Thy will be done," we are justified in believing that that will has been revealed sufficiently to make our prayer reasonable and effective. What we need above all is purpose and strength to do the will of Christ, already revealed. To be sure, we need to experience this revelation for ourselves, but in this the Bible will never be outmoded, nor Jesus superseded. Jesus said, "The Holy Spirit will take the things of me and make them known." That is what we need to pray for—the enlightenment of the Holy Spirit in the things of Christ. Someone said the other day, "We have to run pretty fast these days in order to stay where we are." Well, possibly we are going too fast. In spiritual matters we get ahead very often by going back. No, I think we should better stay by the written word which reveals Christ, God's final and sufficient Word to man.

Question: Does the fact that Seventh Day Baptists have been teaching and practicing Sabbath observance for over three hundred years, and yet in all this time have only scarcely reached the ten thousand mark in numbers, and now are experiencing a gradual decrease, prove that possibly we have been misdirected in our interpretation of this commandment? Can so few be right, while

so many thousands have been added to other denominations who have been conscience free to keep Sunday?

Answer: The number of adherents to a cause does not determine its truth or value. However, this is something that does give us pause. The true answer, as I see it, could be found only if we were able to determine whether these multitudes of Christians who do not observe the true Sabbath could have done more for the world had the Sabbath been retained as a Christian practice. We have made a mess of things. Does the forsaking of the Sabbath by the Christian Church have something to do with it?

A few years ago Philip Curtiss said in an article in the Atlantic Monthly, "The old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fidgety world." Well, the old-fashioned Sunday had its origin in the Puritan movement, which was based upon the Bible. Since it had its sanctions in a misuse of Scripture, the old-fashioned Sunday can never be brought back. The Holy Sabbath of God has all the sacred sanctions, and contains all the life-fulfilling elements necessary to bring into our hectic world the soothing and invigorating breath of heaven.

Ralph W. Sockman has a sermon in the June, 1944, issue of Christian Herald, titled the "Keystone Commandment." He says, "There are some elements in life so timeless that they are always timely. And the institution of the Sabbath is one of these. In fact, I am coming to the conviction that the fourth commandment might be called 'The Keystone Commandment.'" The strength of this sermon grows out of the preacher's deductions from Scripture references to the seventh day Sabbath. Every reference in the sermon to Sunday, or the Lord's Day, only weakens it, and seems extraneous. Can it be that such preaching has contributed to the present ills of humanity?

In the February issue of the Union Signal, Clarence E. Macartney has an article headed, "Is America on the Road to Ruin?" Among the causes of the present "alarming and lamentable" situation he names first "the increasing secularization of the Sabbath day." Possibly too many Christians have been "conscience free to keep Sunday." It seems to

me these values of the Sabbath, fundamental to Christian living, can be realized only by a return not to the "old-fashioned" Sunday, but to the Sabbath of the Bible.

Question: If the Sabbath really means as much to us as we often hear it expressed, is it time to make a unified effort to re-establish it among our people, and also go out to our neighbors in our community and help them see the truth as we see it?

Answer: The time may be here for such a "unified effort" as you have in mind. In this "uniquely dangerous and promising time" doubtless there are those who would think that to introduce the Sabbath question in any special way at this time would be divisive. But we might refer them to such statements as those made by Curtiss, Sockman, and Macartney. Maybe we have lost the sense of its importance, and do need to "make a unified effort to re-establish it among our people." Perhaps we need an evangelist to go about among our own people to give them new conviction and a holy zeal for the Sabbath. I am convinced such an evangelist would find good support, especially among our young ministers, several of whom last year added Sabbath converts to their churches.

Question: What should be the attitude of the pastor who feels his congregation objects to promoting the Sabbath in their community for fear it will stir up an unpleasant feeling among them?

Answer: That is a difficult question. There are so many elements involved. Sometimes such feeling is due to the fact that unwise effort has been made in the past, which has left unpleasant feelings among the neighbors. It may take years of patience and neighborly Christian living to overcome these feelings. Where these prejudices do not exist, love and common sense will need to be properly mixed and wisely applied in order to make the work of Sabbath promotion effective. Here, again, perhaps the most important work will need to be done among the members of the church.

Question: If we are not under obligation to spread Sabbath truth, what is your conclusion in regard to the future of the denomination?

Answer: We rejoice in the Sabbath because it is available to all Christians, and is meant for all. Our wish is that others may enter this fellowship of those who delight in the Sabbath. There is enough difference in the origin, nature, and meaning of the true Sabbath, in contrast to any substitute, to make it a means of spiritual grace now unrealized because we are not out-going and expectant in living and teaching the Sabbath. Seventh Day Baptists have little promise for the future simply as another denomination. Sabbath keeping should lead to a higher plane of Christian living, and should produce lives with sweeter flavor, capable of producing a more wholesome atmosphere for growth in Christian character. It cannot be proclaimed as such until it has demonstrated it in our own lives. When it has done something for us, then we will have something to proclaim to the world, and to our neighbors.

Paul, the great missionary, was a Sabbath keeper. While he did not observe the numberless "days, new moons, and sabbaths" of the Pharisees, there is no evidence that he ever forsook the weekly Sabbath which was older than Judaism.

The Sabbath was instituted in the beginning when the Word was with God, and was observed in the days of the Word made flesh; where now can there be found any authority for changing or disregarding it?

The most conclusive evidence that Paul kept the Sabbath in a consistent manner is the fact that the Jews found no fault with him on that score. Paul did not make or mend tents on the Sabbath day.

In observing the Sabbath men honor God who, in the beginning, with the Word, created the world and instituted the Sabbath. In keeping the Sabbath men honor Jesus who was with the Father in the beginning, and who came to do the will of his Father, and to reveal to men his faithful and infinite love.

This supplement was prepared for the American Sabbath Tract Society on invitation of the Corresponding Secretary.

Christian Education

Rev. Harloy Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

SABBATH RALLY 1945

Parents and Sabbath school teachers, how well are you measuring up to your opportunity and responsibility of teaching love and reverence for the Sabbath? You don't need to wait for a Sabbath Rally Day or even for the Sabbath day itself to make many opportunities to relate this divine truth to the everyday life of your children.

We are grateful to Ella Mae Davis, who is in charge of home department Sabbath school

work at Franklin City, Va., for the children's Sabbath song below. She wrote it for the children of her Sabbath school for their Sabbath Rally Day program, and has sent it on to us. Now it is sent on to all of you boys and girls of the great and grand Recorder family. She will be very happy to hear from you when you have learned to sing this song dedicated to God's holy Sabbath day and to Seventh Day Baptists.

E. M. D.

CHILDREN'S SABBATH SCHOOL SONG

Ella Mae Davis

1. We love Jesus, we love Jesus, ev' ry day. ev' ry day, ev' ry day;

We love Jesus, we love Jesus ev' ry day We love the blessed Lord.

2. And we love to sing about the Sabbath day, Sabbath day, Sabbath day;
And we love to sing about the Sabbath day, the Sabbath of the Lord.
3. We are glad to come and learn at Sabbath school, Sabbath school, Sabbath school;
We are glad to come and learn at Sabbath school, each blessed Sabbath day.
4. For we meet by God's appointment on this day, on this day, on this day;
For we meet by God's appointment on this day, God's holy Sabbath day.
5. We belong to the Seventh Day Baptist Sabbath school, Sabbath school, Sabbath school;
We belong to the Seventh Day Baptist Sabbath school, and come each Sabbath day.

MILTON USES VISUAL AIDS

Pastor Elmo F. Randolph says that on five consecutive Friday nights, a series of movies on the life of Saint Paul were used. The newly organized Community Minister's Council composed of two Methodist, Milton and Milton Junction Seventh Day Baptist, and

the Congregational churches, sponsored the showing of these films.

At the last quarterly meeting a movie, "Beyond Our Horizon," was shown on Friday night. This is a British picture and is a strong dramatic message on the theme of

faith and prayer. It was secured from the Northern Baptist Publishing House in Chicago.

Pastor Randolph has the following advice to those who are using sound film in church: "The chief problem with sound movies in a church is having the proper equipment and setup to make the sound effective—in other words, to make the conversation of the picture audible and understandable to the audience. My observation is that one speaker is not adequate for a church auditorium. Two speakers, properly placed, distribute the sound much better without the necessity of that explosive power which comes from using one speaker at full blast. By all means, the projection and sound equipment should be tested, and the placement of the speakers carefully chosen in advance of the showing. I still believe that sound movies can be used with excellent results and teaching power, when the proper care and equipment are used."

STEWARDSHIP TAUGHT BY DOING

From the Shiloh Bulletin Extra, second quarter, 1945, under the head of "Financial Serving," we see that besides a fine regular contribution to the Denominational Budget the church has been sending money for the work in Jamaica; twenty-five dollars a month has been voted for the Putnam County Florida work; an offering was taken for the work in Columbus, Miss., and a sum from the Sabbath school treasury; money was sent to Mary Vicinus in Colombia, S. A.; and some sent to the Navajo Mission in Arizona. Where our treasure is, there is our heart also. We have an interest in God's work if we put ourselves and our money into it.

The Willing Workers Class of the Sabbath school had charge of a service at the County Home on one of the Sunday meetings for which the Shiloh church was responsible. A treat of some kind is always taken by the Shiloh people; and the cheery smiles, singing, and handshakes are very much appreciated by those in the home.

ACTION AT BATTLE CREEK

A study of the denominational doctrinal beliefs is in process. The Seventh Day Baptist manual is being used. Sixty manuals have been in use. This study is held on

Sabbath afternoon with from fifty-five to sixty-five attending.

Every other Sunday night those who wish credit meet for a study of how these denominational beliefs can be best explained to those in Sabbath school classes. There are two forty-minute periods for each chapter in the manual.

"Old Testament Survey," is another course which is being given for credit. This study comes after the class on beliefs.

It has been voted that a vacation school be held this year. Tentative plans have been made, and a list of six teachers has been made up of those who will teach in the school. A survey of the children in the parish has been made, and a committee on visitation has been appointed to canvass the neighborhood for a number of blocks in all directions from the church. An attempt will be made to bring in children who are not attending church anywhere.

The new camp site will be used quite intensively this summer. There will be camps for different age groups for one week at a time.

FROM THE YOUNG PEOPLE

According to custom the Shiloh young folks had charge of the Sabbath morning service on Christian Endeavor Day, February 3. For the message they presented a short play, "The Cost," which stressed denial of self and surrender of all to Christ.

The Shiloh Christian Endeavor entertained the annual birthday banquet of the County Christian Endeavor Union on January 30. One hundred twenty-five endeavorers partook of the banquet and enjoyed the program. Chorus singing at the tables was led by Pastor Osborn of the host church.

The Lost Creek young people enjoyed an Easter sunrise service Sunday morning. Those taking part in the program were David Curry, S. Thomas Bond, Lenora Williams, and Pastor Marion C. Van Horn. After the program there were games in the church basement while the breakfast was being prepared.

The Lost Creek Christian Endeavor gave \$4.80 to the American Red Cross.

On Pine Hill above the village of Alfred, an Easter sunrise service was held for the young people of Alfred and Alfred Station.

Miss Lois Sutton of Alfred conducted the worship service. There was special music of a trumpet duet. Harley Sutton spoke on the subject "Easter Answers Some of My Questions."

There was a perfect sunrise which added so much to this service. Dr. George B. Shaw

Children's Page

Mr. Walter L. Groom, Andover, N. Y.

Dear Recorder Boys and Girls:

In this number of the Recorder our thoughts are to center around the true Sabbath, the seventh day of the week. We will wait until next week for the continuation of Mr. Pearson's helpful letter. This week I will tell you a true story about a certain little girl who is now a grown woman, but has never forgotten the teachings of her childhood.

I will call her by the name she always gave herself, "Grandma's little girl," for she and that dear grandma were the closest of friends. Her happiest hours were spent in Grandma's room. The hour she enjoyed most of all each day was "Grandma's story hour," which she usually spent cuddled in that dear grandma's arms. The stories her grandma told were often Bible stories, especially on the Sabbath. It was there on Grandma's knee that she learned to reverence God's holy Sabbath day, the seventh day of the week.

Grandma often taught her Bible verses, and those very verses are the ones she remembers best to this day. Among the first verses she learned was Exodus 20: 8-10: "Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

This great Sabbath truth made a strong impression upon her. As she studied with Grandma about the Sabbath and learned about the life and wonderful teachings of Jesus our dear Saviour, the Sabbath truth was more and more firmly established in her mind and heart.

She early learned to try her very hardest to be as much like Jesus as she could. She

was one of the youngest in spirit who attended this service.

After the service on the hilltop, refreshments were served at the Gothic in the apartment of Mr. and Mrs. Rex Zwiebel, with Pastor and Mrs. Everett Harris assisting.

was sure that one way was to keep the Sabbath day, for Jesus kept the seventh day as the Sabbath and daily taught that the seventh day was God's true Sabbath.

Into the synagogue he came to pray
And read the Scriptures on the Sabbath day—
The seventh day blessed by God of old—
Instructing and explaining from God's law.
And many greatly marveled as they heard
The truth divine by prophets long foretold.

He healed the sick; from sin he set men free.
He made the deaf to hear, the blind to see.
The lame and halt restored by him began
To lift their voices loud to praise the Lord
With youthful strength upon the Sabbath; for
The Sabbath, saith the Lord, was made for man.

All through his life of work and sacrifice—
Until upon the Cross he paid the price
Of grievous sin since first the world began—
Without one hint of any change of day,
Or that one law of God was done away,
He kept the Sabbath, God's great gift to man.

So to this day Grandma's little girl, now old and gray, still firmly believes that the seventh day is the only true Sabbath proclaimed by God, kept and taught by our dear Saviour Jesus Christ and his faithful disciples, as well as Paul that great teacher and leader. Indeed it grieves her when friends come to her and try to persuade her that we are only commanded by God to keep a seventh part of the time, or that with the death and resurrection of Jesus we are no longer required to keep the seventh day of the week as the Sabbath but should hereafter observe Sunday. This first day of the week formerly was a pagan holiday, the venerable day of the sun.

It is my hope and prayer that all my Recorder girls and boys will all their lives remain true Sabbath keepers, faithful to the seventh day, given by God, kept by Jesus and his disciples, and by many faithful ones from that day to this.

And now goodbye for this time, dear Recorder children. I'm hoping to receive letters from many of you before another week goes by.

Most sincerely yours,
Mizpah S. Greene.

SABBATH DAY

(Composed by Edward Hare on his ninety-first birthday—the oldest Sabbath keeper in New Zealand.)

The sun has set, 'tis Sabbath hour,
And nature seems to rest.
We gather round the family board
And feel the hour is blest.

The busy week of toil and care
Has run out its brief span.
God has planned six working days;
The seventh is made for man.

In it we rest, we praise his name
For mercies each day given,
When no distracting care of life
Should mar the peace of heaven.

But in that calm tranquillity
That quells each earthly care
We call the Sabbath a delight,
Assured that God is there.

How sweet at home to rest with God,
From every burden free;
So will this day, hallowed and blest,
To all a blessing be.

Sweet Sabbath hour, the day most blest;
Could this all men but see.
It was ordained for man and beast
And from all work set free.

Sabbath is not one day in seven,
But a definite seventh day.
In it all men must cease their work
Who would God's law obey.

THANK YOU

By Rev. Herbert C. Van Horn

I wish to say "Thank you" to the "representative" friends who bore tribute to the retired editor of the Sabbath Recorder in the issue of April 16 so kindly dedicated to him. The intended surprise to him was eminently successful.

I want to say that I am not worthy of the beautiful things expressed, but really long to live in the spirit of the blessed Master. I do not know how one could be happy without good friends. I feel rich in mine.

In the tributes given there are two or three inaccuracies which, for the sake of record, I should correct. I was not born

at North Loup, but at Humboldt, Neb. My boyhood was mostly spent at the former place. I never had the pleasure of being a pastor at North Loup, Neb., or of Nile, N. Y. I was a student pastor at Richburg, N. Y., for a time, near Nile. Rev. Willard D. Burdick, then the pastor at Nile, many times kindly loaned me his horse and buggy to drive the eight miles to meet my appointments.

It has been a pleasure to be editor of the Sabbath Recorder for so nearly fourteen years and to be closely associated with the able office assistant, Mrs. Lena Langworthy, and all the others of the personnel without whom the Recorder could not be published. I would like to mention them all by name. It is fortunate, since the editor had so suddenly to give up his work, that we could fall back upon Mrs. Langworthy, retired, who—with the efficient help of our present office assistant, Mrs. Melvin Nida, and the consecrated and able pen of Rev. Alva L. Davis—is carrying on till a permanent editor is secured.

Again, may I say "Thank you," and like Tiny Tim, "God bless you, every one."

DENOMINATIONAL "HOOK-UP"

Columbus, Miss.

The money sent in by readers of the Recorder for the radio programs has been appreciated. I think I have acknowledged each donation by letter; if I have not, please let me know. I did not intend to miss any one.

If each one who did not give for the radio program would send a gift for the building program, it certainly would be appreciated. It is very hard for us to meet the needs at this time with so few in number to carry on; but with the help of you people we can carry on. Soon we trust we can be returning help for someone else who is trying to get started in the Lord's work.

In his service,
Mrs. Cecil Wharton.

Hammond, La.

On February 8, Rev. Judson H. Stafford and Mr. and Mrs. Raymond Prati and little daughter, Linda, arrived from Columbus, Miss. They began meetings in the church on February 10. We were sorry Mr. Stafford felt he must return to Columbus on the

twenty-first, as the interest seemed to be increasing here.

Mr. and Mrs. Prati stayed till March 20, spending a part of the time with our members in New Orleans. While here Mr. Prati conducted meetings in the church. They have returned to Columbus and from there will go to Alabama.

Mr. Stafford is a very good speaker, and Mr. and Mrs. Prati are excellent musicians. We feel that the church and community have been blessed by these meetings.

Mr. J. O. Wascom, who lives about fifty miles from Hammond, had requested baptism some two years ago, but there had not been an ordained man here since then. Mr. Wascom came the first night of the meetings, and the next afternoon he was baptized by Mr. Stafford and joined our church. His sister is a member here, and we think we have reason to hope that his wife will eventually join with us also.

Only God knows how much good has been done. We feel encouraged, and we thank him for sending these workers to us. We ask your prayers for this church.

Mamie S. Severance.

Edinburg, Tex.

Our group here feels greatly encouraged and strengthened by the help of Rev. and Mrs. L. O. Greene, who came about the middle of January. At our annual business meeting, besides the election of the regular church officials, two deacons were chosen to assist in the work: Jay Van Horn and William H. Cockerill. On March 24 they were ordained to that office.

Rev. Clifford A. Beebe and daughter, Anne, of Fouke, Ark., came for that service. Mr. Beebe delivered the ordination sermon; Mr. Greene gave the charge to the deacons; and Mrs. Angeline Allen, the charge to the church. The candidates gave interesting and satisfactory statements as to their belief and experience. Hugh Miller of Bassett, Neb., a deacon and licensed minister of the Church of God and who has worshiped with us and assisted in church and Sabbath school work the past two winters, gave the welcome to the deacons. Miss Anne Beebe sang a solo, accompanied at the piano by Mrs. Greene. The impressive service of the laying on of hands was performed by the ministers and deacons present. Mr. Greene offered the consecration prayer.

On April 1 three people united with the church—two by baptism and one by letter. After these were welcomed into the church, the Lord's Supper was administered, the new deacons assisting. Correspondent.

Adams Center, N. Y.

Rev. Paul S. Burdick recently resigned as pastor of this church and accepted a call to the Rockville and Second Hopkinton churches in Rhode Island. He was pastor of these churches for a period of sixteen years. His many friends here greatly regret his leaving. He plans to move the first of May.

Misses Esther and Emma Burdick and Robert, Stanley, and Victor Burdick arrived recently from Alfred College to spend Easter vacation with their family here.

Memorial services were held in the church March 31 for Lyle Langworthy, a lifelong member. He was wounded in Luxembourg,



Corporal Lyle Langworthy

and died in a hospital there January 21. His family have received the Purple Heart award from the government. The services in his memory were in charge of Pastor Burdick, assisted by Rev. Ray McCann of Adams Center and Chaplain Borg of Pine Camp.

Mr. George A. Main of Pomona, Fla., an engineer at the Naval Mine Depot, Yorktown, Va., gave a very interesting talk on the Sabbath and reasons for observing it, at the church on March 10. He used portions

of the paper which he recently presented at Yorktown, Va., which appeared in the Sabbath Recorder of March 26. Mr. Main was called here by the illness and death of his aunt, Miss Jennie V. Main, of Adams, whose death occurred March 14. Miss Main was a sister of the late Rev. Arthur E. Main, former dean of the Alfred Theological Seminary.

Correspondent.

Farina, III.

Christmas was celebrated with a children's program and a cantata, "The Christmas King," which was sung by our choir. Gifts were distributed to the children.

Our annual dinner was held the last Sunday in the year 1944, and following the dinner the annual business meeting was held. Officers were elected for the ensuing year, and a unanimous call was extended to the pastor to remain with the church. The reports of the clerk and of the treasurer showed the finances of the church to be in good condition, with all bills and pledges paid.

Following a letter received from the Conference president, in which appeal for extra funds was made, the church by vote asked the pastor to set aside a Sabbath to be known as Denominational Day and call for free-will offerings. The date February 3 was selected. Upon that date the Christian Endeavor society set forth Denominational Day in speeches and articles prepared for the occasion. The subjects used were the topics of our leaflets which are prepared by our Tract Society. Our nonresident members had been advised, through the medium of our quarterly letter, of the date. Following the Christian Endeavor program the offering from all sources amounted to \$239.25.

At our annual meeting it was voted to ask the pastor to attend the coming Conference, with expenses paid. This also was done because of a request which came in the Conference president's letter.

A very pleasant social hour was enjoyed at the parish house the night of February 11. Games were played and a luncheon was served to about fifty people. Just before the luncheon was served the church chorister, Mr. Arthur Burdick, who has served the church in this capacity for more than twenty years, was presented a beautiful Bible as a mark of appreciation by the church for his long and helpful service. The pastor made the presentation.

At the request of the corresponding secretary of the Tract Society, the pastor of the church recently journeyed to Indianapolis to meet and talk with Mr. L. L. Wright. Mr. Wright has recently come to the Sabbath and is an interesting and enthusiastic believer in the Sabbath of the Ten Commandments. He is confident that if we do our part a thriving church can be built up there. I take the liberty to quote a bit from a recent letter.

"To me, blind to the Sabbath truth all the way along during thirty-five years of Christian experience, it seems peculiar that the Sabbath has not been preached and taught—especially in our enlightened country—so that everyone would know about it. To me, now, it is just as essential that we worship on a true Sabbath and keep it holy, as that we worship a true God and not idols and graven images. A false Sabbath and a false God would seem to go together, and in like manner a true Sabbath and a true God would go together."

This project with its open door needs our earnest consideration and our prayers.

Correspondent.

DEACON FLOREN LEE BOND

Floren Lee Bond, the son of Richard and Lydia Davis Bond, was born July 25, 1857, and died at his home at Roanoke, W. Va., November 16, 1944.

On June 11, 1870, he was baptized and became a member of the Lost Creek Seventh Day Baptist Church. He transferred by letter to become a charter member of the Roanoke Seventh Day Baptist Church at its constitution in 1872. He was a loyal and loved member and deacon of the church.

In 1887 he was married to Nora Bond who survives him. Eight children survive him: Orville B., Orson H., Ian H., L. Main, Ada, Mrs. Lydia Stutler, Mrs. Susie Williams, and Mrs. Ruth Randolph. He is also survived by one sister and two half sisters: Sephronia Elizabeth, Mrs. Lillie Bee, and Mrs. Jennie Gribble.

The funeral service was conducted at the home by Pastor Marion C. Van Horn; burial was at the Hevener Cemetery. Excerpts from the remarks by S. Orestes Bond, president of Salem College, at the funeral services follow:

A NEW ORGAN FOR THE BERLIN CHURCH

The Berlin Seventh Day Baptist Church, which was constituted in 1780, is making plans to buy a Hammond organ to replace the reed organ which is in very poor condition and cannot be repaired.

Recently the church has been painted on the outside, and this past season we have redecorated the interior of the church.

We are inviting anyone interested to contribute toward the expense of the Hammond organ. From our small membership we have already received more than \$500, but will need about \$1,000 more. Perhaps some will feel that they would like to give in memory of someone who formerly was connected with this church.

Any contribution will be greatly appreciated and should be addressed to W. Robert Bentley, treasurer, Berlin Seventh Day Baptist Church, Berlin, N. Y.

Mrs. Mary G. Bullock,
Miss Ellen Dobbs,
Miss Janet Bullock,
Committee.

"The ninety-first Psalm is the reflection of the whole life of the one whose memory we honor today. It is an expression of his faith and of his trust in God.

"The Roanoke Seventh Day Baptist Church rested firmly on his shoulders. What a challenge to younger men who must now assume this responsibility, trusting in the same God who was the refuge and the fortress of this good man. His religion was an open book, read of all men in his just and honest dealings, in his sympathy and service to the community, and in his home life with his family. Surely the angels of God were given charge over him to keep him in all his ways. . . .

"He understood better than many men the large place that education must play in modern life. . . . The training he gave his children, the encouragement he gave his neighbors and friends, the interpretations by word and deed that he gave of his Bible and of his God will live through eternity. . . . This man of God who was a pillar in the church for three-quarters of a century appreciated the meaning and the blessings of salvation."

M. C. V. H.

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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. Matthew 5: 17-19.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. John 3: 16, 17.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord. Isaiah 58: 13-14a.

Marriages

Smolensky - Neagle. — Lieut. Harold Thomas Smolensky of Plainfield, N. J., and Miss Marion Louise Neagle, daughter of Mr. and Mrs. Charles F. Neagle of Plainfield, were united in marriage February 5, 1945. The ceremony was performed in the Presbyterian Chapel, Gulfport, Miss., by Rev. Mr. Brown, minister of the chapel.

Obituary

Bee. — Ezekiel G., son of Benjamin W. and Priscilla Hughes Bee, was born November 27, 1861, at New Milton, W. Va., and died March 18, 1945, at Roanoke, W. Va.

He was a member of the Ritchie Seventh Day Baptist Church, at Berea, W. Va. He loved to sing the old songs of the Christian faith and was chorister of the Ritchie Church for about fifteen years.

He was married in 1887 to Lillie E. Bond; on March 9, 1945, they celebrated the fifty-eighth anniversary of their wedding. To this union eight children were born.

Besides his wife, six children survive him: Ressie E., Charles, Mrs. George Sharp, Harry, Bernard, and Mrs. Aubrey Williams. Also surviving are

one sister and two brothers: Mrs. Lina Davis, Steve H., and Arthur. There are thirty-seven grandchildren and eighteen great-grandchildren.

The funeral service was conducted by Pastor Marion C. Van Horn at the home and he was laid to rest in the Hevener Cemetery. M. C. V. H.

Bond. — Deacon Floren Lee Bond died November 16, 1944, at his home at Roanoke, W. Va. (An extended obituary appears elsewhere in this issue.)

Clarke. — Alvah Howland, one of six children of Charles Eugene and Emily Barber Clarke, was born June 19, 1870, at Scott N. Y., and died March 7, 1945.

Early in manhood he came to Alfred Station and has made his home in this vicinity ever since. In June, 1905, Mr. Clarke united with the Second Alfred Seventh Day Baptist Church, of which he was a loyal member until his death. He served his church eight years as clerk and was an active member of the Berea Class. He was married September 22, 1917, to Mrs. Ella Pierce Clarke, the widow of his late brother Roscoe Clarke. She survives him, together with his five step-children: Mrs. Clifford Hadsell, Lawrence, Rubie, Merl, and Rena.

Mr. Clarke lived as a Christian farmer and was respected throughout the community. Wherever he went he made friends who will miss him. He was kicked by a heifer and died from the injuries three days later in Bethesda Hospital, Hornell.

The funeral was conducted by Rev. Edgar D. Van Horn and interment was in the Maplewood Cemetery. A. N. R.

Forbes. — Ada Crandall, daughter of Henry B. and Emeline C. Crandall, was born in Milton Junction, Wis., March 16, 1854, and died December 6, 1944, in Panama City, Fla.

She lived in Milton Junction and vicinity until her marriage on February 18, 1915, to Charles W. Forbes. Since then her home has been in Florida. Her husband preceded her in death on November 22, 1944. As a constituent member of the Milton Junction Seventh Day Baptist Church she remained faithful through the years.

Surviving her are two nephews in Utica, N. Y., and friends in and around Milton Junction. Funeral services and burial were in Panama City. O. W. B.

Gill. — Theophilus A., son of Dr. Charles R. and Marie Dolores Ponce de Leon Gill, was born in New York City on October 18, 1860, and died in Los Angeles, Calif., March 27, 1945.

Mr. Gill was educated at Princeton, University of Chicago, and Alfred University. He was married to Mrs. Alice Coffin Bailey September 28, 1910. She passed away in 1932. Brother Gill was reared a Catholic. When he was converted he became a Baptist, and later built a Baptist church at West Park on the Hudson, paying for it in full himself. He left it when he accepted the Sabbath. He was ordained to preach the gospel by various organizations and groups. He probably

knew more groups of Sabbath-keeping people than any other person in California.

The funeral on April 2 was attended by friends and fellow Christians of different Sabbath-keeping churches who shared in honoring his devotion to Christ and his faithfulness to the truth as he saw it. Pastor Loyal F. Hurley of Riverside officiated at the service. L. F. H.

Hevener. — Harvey Louis, son of the late Mansfield and Ann Byrd Hevener of Roanoke, W. Va., was born December 11, 1881, and died November 17, 1944.

As a member of the Roanoke Seventh Day Baptist Church, he was for many years the superintendent of the Sabbath school and teacher of the young people's Sabbath school class.

He is survived by his widow, Mrs. Vesta Warner Hevener, and three children: Hubert, Bernard, and Mrs. Mable H. Miller. Also surviving are the following sisters and brothers: Mrs. Maude Ehret, Mrs. Lulu Nay, Mrs. Lelia Conley, Mrs. Anita Bowyer, John L., Walton, and Oakly P.

Funeral services were conducted by Pastor Marion C. Van Horn at the Roanoke Church. Interment was in the Hevener Cemetery.

M. C. V. H.

Langworthy. — Lyle, son of John and Elizabeth Wright Langworthy of Adams Center, N. Y., died in a hospital near the Luxembourg front, January 21, 1945.

He was received into membership of the Adams Center Seventh Day Baptist Church by baptism May 27, 1922. On May 7, 1942, he was inducted into the service of his country and went overseas in April, 1944. A wound received January 18, caused his death three days later.

He is survived by his father, a brother Virgil, and sisters Reata (Mrs. Willard Rudd) and Hazel (Mrs. Harold Brock).

Memorial services were held in the home church on the Sabbath of March 31. Those assisting the pastor in this service were Chaplain Raymond Borg of Pine Camp and Rev. Rav McCann of the local Baptist Church. P. S. B.

Taylor. — Harris Wells, son of the late William F. and Isabelle M. Wells Taylor, was born in Westerly, R. I., January 17, 1884, and died at the Homeopathic Hospital in Providence, R. I., April 10, 1945.

He was educated in the public schools of Hopkinton and at Alfred University, Alfred, N. Y. He was a building contractor and was particularly interested in developing East Beach, Quonochontaug. During the hurricane of 1938 he did much relief work and helped save several lives. He was untiring in this rescue work, and as a result of the strenuous activities his health became impaired. He was a member of the First Hopkinton Seventh Day Baptist Church.

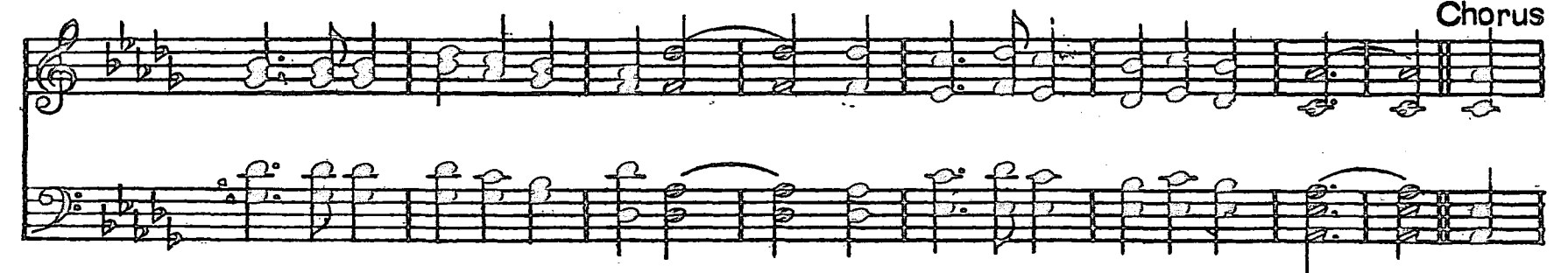
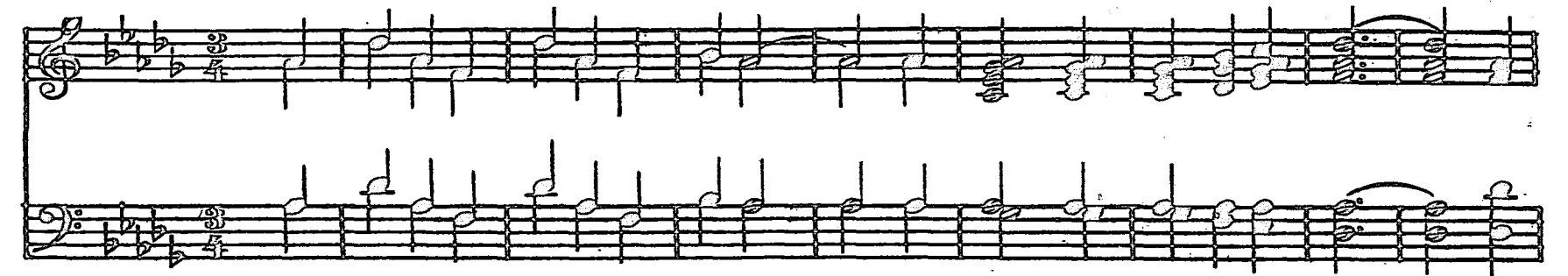
He is survived by his sister, Miss Mildred K. Taylor, and an aunt, Mrs. John S. Burdick.

Funeral services were held on Thursday afternoon at the Avery Funeral Home and interment was in Oak Grove Cemetery, Ashaway. His lifelong friend, Rev. Harold R. Crandall, and pastor, Rev. Ralph H. Coon, officiated. H. R. C.

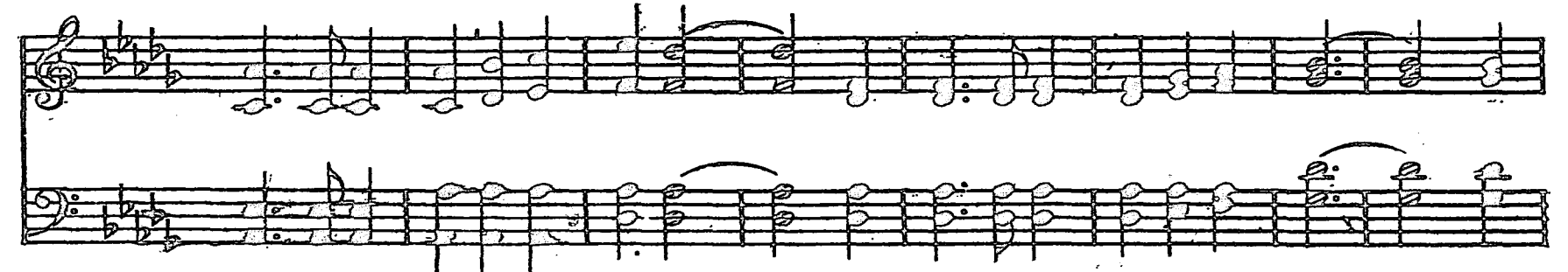
YOUNG PEOPLE'S RALLY SONG

Elizabeth Fisher Davis

E. F. D.



Chorus



We young folks are Seventh Day Baptists,
And proud we are of the name.
We're scattered from Texas to "Rhody,"
The state whence our forefathers came.

Chorus

We'll strive to be true to the Sabbath,
We'll strive to be true to our God.
And whether at home or afar we shall roam,
We'll guide our lives by his word.

There's a place in the world's work for young folks
Who everywhere stand for the right.
Let us put on the God-given armor
To help us to win in the fight.

We need to stand shoulder to shoulder,
And for each other to pray;
Encourage, inspire, and watch over
Each other for good all the way.

Concerning Sabbath and Sunday

OTHER CHURCH LEADERS AND TEACHERS SAY:

Edward T. Hiscox (Baptist):

There is a command to "keep holy" the Sabbath day, but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can such a record be found? Not in the New Testament, absolutely not.—"New York Examiner," November 16, 1893.

John Alexander Hayes (Presbyterian):

It is wrong to say that the Jewish Sabbath and the Christian Sunday are one and the same day, and that the Sabbath just passed over into the Christian Sunday. The Sabbath was founded on a specific and divine commandment. It is not so with Sunday. One cannot find in the New Testament a positive rule about keeping the first day. One cannot appeal to Christ in the matter. . . . We must not suppose that Jesus set aside the Sabbath day.—"The Ten Commandments," pub. 1931.

Lyman Abbott (Congregationalist):

The current notion that Christ and his disciples authoritatively substituted the first day of the week for the seventh day is absolutely without any authority in the New Testament.—"The Outlook."

Johann Mayer van Eck (Catholic):

The Scriptures teach: Remember that you keep the Saturday; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, etc. However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture.—"Enchiridion."

Cardinal Gibbons (Catholic):

The Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Is not every Christian obliged to sanctify Sunday? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—"Faith of Our Fathers."

The above five quotations were taken from "The Sabbath and Sabbath-keeping Baptists," a tract published by the American Sabbath Tract Society.

SEVENTH DAY BAPTISTS SAY:

We believe that the Church and the world stand in great need of the Sabbath of Christ as a medium of imparting divine truth and blessing, and never more so than at the present time. Jesus himself said: "The sabbath was made for man, and not man for the sabbath."—"Why We Are Seventh Day Baptists."

They believe in the Sabbath, not as a means of salvation, but as a matter of Christian living, one of the great, imperishable moral principles which are as old as creation; and they observe it because of love and gratitude to God for their salvation.—"Who Are These Seventh Day Baptists."

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Benediction to Spring

By Blanche Smiley Eckles

Spring sounds her azure trumpets through the land
And glorifies the path that mortals tread.
Like sainted souls, each jonquil bows its head
In benediction to the Master's hand.
Spirea sprays its gold on hill and glade;
The budlets yawn, birds veer on quivering wings
To greet the sun. Ecstatic nature sings
The choral of their plaintive serenade.
As some sweet balm the spring dulls pain again—
Grief passes and intrepid hearts forget;
Vast hills ring 'round in one green coronet,
To hear the burgeons chant their soft "amen."

—Selected.

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