

The Young People's Social Club was entertained in the church parlors for their April meeting by Mr. and Mrs. Chester Stone and son Warren. A fine musical and literary program was given, after which games were the order of the evening. Light refreshments were served.

The Verona Youth Council held its monthly meeting in our church last Monday evening. The worship program was sponsored by our young people, in charge of William Arthur. Those taking part on the program were Dorothy Williams, William Arthur, Olin Davis, Pastor Polan, Anita Dillman, and Mayola Williams. Several hymns were sung. Following the program refreshments were served and games enjoyed.

Correspondent.

Plainfield, N. J.

Easter Sabbath was observed by the singing of the cantata, "Hail the Victor," by the choir. The Easter message, "Sharing the Risen Lord With Others," was given by Rev. Herbert C. Van Horn in the absence of Pastor Warren who was ill. It was a fitting and beautiful service.

Our annual church meeting was held Sunday, April 5, with Dr. Otis B. Whitford as moderator. The business meeting began at four o'clock in the afternoon. The supper at six o'clock was sponsored by the Pro-Con Group. Each family brought its share of sandwiches and one hearty dish besides. All the food was put together and served cafeteria style. As always, this was a happy occasion for our church people. Also the letters from absent members, which were read in the evening meeting following the supper were much enjoyed. Reports showed the church and its various auxiliaries active and doing good work. The treasurer's report showed the finances in good condition. The cost of redecoration and repairs on the church has been nearly met. When the pledges for that purpose are fully paid, that debt will be about canceled. Also we have raised our usual amount for the Denominational Budget. Pastor Warren was unanimously voted to continue as our pastor for another term of two years, with an increase in salary.

Mrs. Carleton Lacy, wife of Bishop Lacy of China, representing the American Bible Society, spoke at the Friday night meeting, April 17. Her subject was "The Resources of China." She is a pleasing speaker and

gave us much interesting "first hand" information regarding the Chinese people and the conditions there.

We were glad to have Pastor Warren in the pulpit again on April 18. He has been recovering from an operation and the pulpit has been supplied for several weeks by exchange pastors. Also the Friday night meetings have been taken care of by different members of the church. We are glad to see him in better health again.

Correspondent.

MARRIAGES

Parry - Bond. — At the home of the bride in Alfred, N. Y., April 5, 1942, William David Parry and Nellie May Bond were united in marriage. Dean Ahva J. C. Bond, father of the bride, officiated.

OBITUARY

Flint. — Jennie (Witter) Flint was born in Alfred, N. Y., August 7, 1862, and died at Strong Memorial Hospital, Pontiac, Mich., April 10, 1942, after some months of illness.

July 5, 1877, she was married to Olin Emerson of Alfred, and to them were born two daughters and a son: Mrs. Edgar Claire, Mrs. Edward Whitney, and Harrison Emerson, all of whom survive. After the death of her first husband in 1897, she was married to Philip Flint.

She has been a resident of Andover, N. Y., about twenty years and active in the work of the Seventh Day Baptist Church and its societies. She was a member of the Rebekah Lodge and Women's Relief Corps and Woman's Christian Temperance Union as long as health permitted.

Farewell services were held at the home of her grandson, Leon E. Claire, near Almond, N. Y., April 13, 1942, conducted by her pastor, Rev. Walter L. Greene. Interment in Alfred Rural Cemetery.

W. L. G.

Hurley. — LeRoy Henry, two-year old son of Lester and Edna Schwein Hurley, was born near Charlotte, Iowa, on February 12, 1940, and died suddenly at the home of his parents on Tuesday, April 7, 1942.

LeRoy was an unusually active little fellow who, by his happy nature and active interest in all about him, exemplified Jesus' ideal of the kingdom. He is survived by his parents, a brother Leland, two sisters Bernice and Beverly, a foster-sister Lovanne Peters, and a number of cousins, uncles, and aunts.

Funeral services were held in the Welton Seventh Day Baptist church on Friday, April 10, conducted by Pastor Carroll Hill of Milton. Interment was in Welton cemetery.

C. L. H.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MAY 4, 1942

No. 18

SABBATH RALLY NUMBER

OLD TESTAMENT QUOTES:

Remember the sabbath day.—Exodus 20: 8.

Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify thee.—Exodus 31: 13.

NEW TESTAMENT QUOTES:

I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

—Matthew 5: 17, 18.

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.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Revelation 22: 14.

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The Sabbath Recorder

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

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L. H. NORTH, Manager of the Publishing House

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EDITORIALS

CORRECTING SABBATHLESSNESS

Many protests are being made against army and navy demonstrations on Sunday, and calls for defense activities on that day, calling people away from worship and other religious services. Ministerial groups in Indiana and Pennsylvania have been vocal through the daily and weekly press. In our own city the Ministers' Association has made public protest. Protests of the kind are weakened, however, by a "wide open" city; open gas stations, news stands, tobacco dispensaries, delicatessens, etc. Golf courses are crowded, baseball parks full, pleasure resorts overflowing. Well may the ecclesiastics be concerned. For the loss of regard for a Sabbath is, essentially, the destruction of all basis for public worship, religious culture, and spiritual life. We can appreciate the distress of our brethren and deplore with them the lack of regard for the Sabbath.

However, we must part company with them in two respects. The sacred time attaches not to Sunday, the first day of the week; and the remedy is not to be found in city ordinances or Sunday legislation and enforcement; rather is it to be found in recognition of the Sabbath with Bible authority behind it.

We believe the only hope for genuine Sabbath reform is to be found in the restoration of the Sabbath based on the unabrogated law of God as written in the Decalogue and interpreted by the example and teaching of Christ. Such return would lay a permanent and effective basis for conscience and loyalty toward God and his Word. On such a basis, as pointed out by others in times past, the

spiritual life of the Church would rise to a point it has never reached, and can never reach under the prevailing theories. All of these theories, openly or virtually, set aside the Bible and the law of God and the example of Christ in the matter of Sabbath authority and observance. So long as Sabbath observance is made a matter of convenience, or is left to the authority of custom, or made to rest on the dictum of civil laws, there can be no basis for loyalty toward God, no soil in which to grow a Sabbath conscience in the hearts of men.

Conscientious regard for Sunday has decreased steadily for more than fifty years. Christian leaders and church people have not a little to answer for in this regard. Said a garage friend to the writer in a small town some years ago, "If the leading church people here did not bring their cars in for greasing and gas on Sunday mornings I could go to church." Other friends of Sunday are reported as declaring that prominent forms of Sunday desecration would cease if the patronage of Christians was withdrawn. A Sabbath exponent said years ago, "Beyond question, no-sabbathism and the half truth of the Puritan compromise have enervated spiritual life and destroyed conscience beyond the hope of redemption, unless new ground is taken."

Seventh Day Baptists offer in the name of God, the Lawgiver, and of Christ, the "Lord of the Sabbath," in this continued hour of a secularized Sunday sabbath, the true Sabbath so long rejected by the Church. We offer this Sabbath "as the one and only road back to higher spiritual life, to a firm and abiding conscience, and to the long train of blessings which are unfolded in love, loyalty,

obedience, and communion with God, through his divine Sabbath."

MISSION OF SEVENTH DAY BAPTISTS

The mission of Seventh Day Baptists will ever need to be reiterated until the Christian Church and the world in general shall have come to accept the great and vital truth for which we stand. Forty years ago one of our great leaders in a Sabbath Recorder editorial was saying:

"If they have no special mission as preservers of the Sabbath and promoters of Sabbath reform, according to the Bible and the teachings and example of Christ, they are narrow-minded cranks. If the Sabbath question, in its large aspects, is not an important and vital one to the Christian Church, and especially to Protestant churches, the effort to continue a separate denomination for the sake of the Sabbath is an unjustifiable schism and a colossal folly. Those who do not accept our opinions concerning the Sabbath define our position as a foolish and hurtful schism; and if we have not such a mission as is suggested above, their estimate is correct. These facts must be faced by us whenever our denominational existence and work are considered, and these cannot be considered too much. Doctor Holmes closed his humorous but sharp analysis of certain phases of New England theology, in the 'Wonderful One Hoss Shay,' with the words, 'Logic is logic.' We may deny logical conclusions but we cannot escape them. When these conclusions are wrought out and written down in history they become doubly important. Our denominational history has passed the point of argument. That our position is in accord with the Bible, and with the example of Christ, is conceded by all. That our position is unassailable, if the Decalogue is binding through all time, is freely admitted. In the light of such facts, our existence means much, very much; or it is too nearly nothing to be held to any longer."

SABBATH RALLY DAY

May 16 has been designated as Sabbath Rally Day. This issue is planned as a Sabbath Rally number, containing, besides an eight page supplement, various helpful articles, and a Sabbath sermon by one of our youngest pastors. The supplement may be removed, if desired, without mutilating the Recorder itself. Extra supplements, because of suggested Sabbath worship features, have

been printed separately and will be mailed on request of the churches, and to lone Sabbath keepers for use in churches and homes May 16.

Rally days have a value and are of vital significance in promoting various interests. This is true of Sabbath rallies—when we seek to impress anew on ourselves and others the truth, benefits, and obligations of the Sabbath of God, the seventh day of the week. We trust this year's rally will be of more than usual interest and appraisal—since we are a part of a serious situation wherein a faith in God and a sense of his nearness are so much needed. The Sabbath is vital in ministering to this human need.

THE BIBLE AND THE SABBATH ARE INSEPARABLE

The Sabbath question is pre-eminently a Bible question. It is the product of revealed religion. Without the Bible there would be no Sabbath question. Having the Bible, men find that what it requires concerning the Sabbath accords with their highest necessities and their best interests. But these necessities have not developed the Sabbath among those who have not the Bible. The history of those ancient nations which had some knowledge of the week, and hence more or less idea of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence.

It is therefore clear that all consideration of the Sabbath, the day, its origin, purpose, and manner of observance must begin with the Bible. This is made more clear by the fact that all efforts to set the Sabbath aside, or to weaken its authority, have begun by attempting to invalidate or set aside the Bible. These efforts have sometimes included all of the Book, sometimes the Old Testament as against the New, sometimes the Decalogue as a whole, and sometimes the fourth commandment only.

—From The Sabbath Recorder in 1900.

DAILY MEDITATIONS

(Prepared by Mr. and Mrs. Alton Wheeler, Alfred, N. Y.)

Sunday, May 10

Because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.—Romans 11: 20.

"Thou standest by faith." Faith requires confidence. Thus, faith in God requires confidence in God. What is it to "stand by

faith"? When we "stand by faith" we first throw away every other dependence. God is sufficient for us and we are confident of that fact. Second, we must believe, and never doubt, that we are in a state of full acceptance with God; and third, we must be in continual communication with the Unseen, our Father. This continual communication with the Father is the strength of secret prayer. "It is to feel yourself in the deep waters, upheld by an arm that will never, never let you sink." Christ says, "I have prayed for you, that your faith fail not." Christ has prayed concerning our faith—how much more we need to let it be a never-ending subject of prayer ourselves.

We pray in thanksgiving, our Father, for thy Son, our Lord, and for the assurance which a complete faith in him brings to our lives.

Monday, May 11

Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16: 13.

The bread of life is love;
The salt of life is work;
The water of life is faith.

—Jameson.

Faith is the key that unlocks the cabinet of God's treasures; the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ.—J. Stephens.

Faith in God, faith in man, faith in work: this is the short formula in which we may sum up the teachings of the founders of New England—a creed ample enough for this life and the next.—Lowell.

Let us, as we pray, keep in mind our lack of faith, praying that it may be strengthened to meet the needs of each day.

Tuesday, May 12

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.—Philippians 1: 27.

This is not the only verse in which Paul shows his concern for the bond of unity of those to whom he is writing. In the above passage he exhorts the Philippians that they "stand fast . . . with one mind striving together for the faith of the gospel." To the Romans he said, "So we, being many, are one body in Christ, and every one members one of another." To the Corinthians: "For

we being many are one bread, and one body: for we are all partakers of that one bread." In his epistle to the Ephesians he said, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

We today might well give more concern for this "bond of unity" which Paul stresses. We are members of one great body in Christ, and must "strive together for the faith of the gospel."

Let us pray not alone for ourselves, but also for our fellow-man, that we may be drawn closer together in the great bond of unity in Christ.

Wednesday, May 13

For now we live, if ye stand fast in the Lord.

—1 Thessalonians 3: 8.

"It is by the help of the Holy Spirit, and by that alone, that anyone stands fast in the Lord." (J. N. Pearson.) Christian steadfastness does not indicate obstinate perverseness. "The Christian keeps his mind open to conviction even when strongly persuaded, and is ever ready to alter his conduct when truth commands." Christian steadfastness is consistent with advancement. To stand still is not to stand fast. "We are either progressing or retrograding all the while; there is no such thing as remaining stationary in this life." (James Freeman Clarke.) Rather, *spiritual progress* is the aim of every Christian.

As we pray, let us remember our need of the Holy Spirit in our lives. Let us pray that we will open our hearts, excluding no secret portion, letting the Lord enter and work within us.

Thursday, May 14

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Galatians 1: 5.

While the Israelites were in Egypt, they were held as slaves by the Egyptians. After Moses had been called by God to deliver them, he went before Pharaoh asking for their release; but Pharaoh's heart was hardened, and he commanded that their taskmasters make greater demands of their slaves. The people were yoked in bondage until God, through his servant Moses, led them out of Egypt to a promised land. Then they were at liberty.

In the case of the Galatians, they were entangled with the yoke of bondage because they had been held in servitude under the law through the propagation of false doctrine. Paul had great concern, and wrote them an epistle stressing salvation by faith in Christ rather than by keeping the ceremonial law of the Jews. Though they had been bound in sin, Christ had set them free. So we are awakened to a new hope when we remember that though we have sinned, erring from the Christian faith, we may repent, praying for forgiveness, thus realizing "the liberty wherewith Christ hath made us free."

Let us pray for the "peace of God which passeth all understanding," remembering that such a peace comes from a life freed from the bondage of sin.

Friday, May 15

Finally, my brethren, be strong in the Lord, and in the power of his might.—Ephesians 6: 10.

There is great comfort in the thought that he who created us is able to keep us if we trust in him. Yet God does not fight our battles against temptations. Rather he works through us, strengthening us.

Be strong!

We are not here to play, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?
And fold the hands and acquiesce. O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.
—Maltbie D. Babcock.

Let us pray with thankful hearts that our source of strength and power is an ever-present one and will never fail us even in the greatest time of need.

Sabbath, May 16

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

—Ephesians 6: 11.

When David, as a lad, accepted the challenge of Goliath, he said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine . . . seeing that he has defied the armies of the living God." David cast aside the armor that Saul offered him, for he had not "proved it." The

secret in his victory was revealed when he said to Goliath, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts. . . ." God was not a stranger visiting the heart of David in time of conflict, for while he was with him in time of peril, he was also with him in his father's house, as he worshiped before the family altar. God's Word is our assurance if we confide in him, putting on the armor of salvation.

Let us pray, remembering our dependence upon God for the armor of which Paul speaks and realizing how helpless we are without his guidance and protection.

MISSIONS

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

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

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, April 19, 1942, in the Pawcatuck Seventh Day Baptist church.

The members present were: Karl G. Stillman, John H. Austin, Rev. William L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Dr. Edwin Whitford, Laverne D. Langworthy, Rev. Harold R. Crandall, Mrs. Alexander P. Austin, Dr. Anne L. Waite, Rev. Herbert C. Van Horn, Elston Van Horn, Lloyd B. Langworthy, Asa F. Randolph, Rev. Wayne R. Rood, Mrs. James G. Waite, Mrs. Harold R. Crandall, Rev. Ralph H. Coon.

Guests present were: Mrs. Frank J. Hubbard, Mrs. William M. Stillman.

President Harold R. Crandall was in the chair.

The meeting was opened with prayer by Rev. Ralph H. Coon.

The quarterly report of the treasurer, Karl G. Stillman, with the statement of condition was approved and ordered recorded. He reported that all salaries had been paid except those which go to China and other occupied countries.

Corresponding Secretary William L. Burdick presented his quarterly report. It was approved and ordered recorded. It follows:

Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that I have continued the promotion of the 1941-42 Preaching Missions. A goodly number of pastors and churches have already held special services and other Missions are to be held.

To encourage Seventh Day Baptists to join in the Fellowship of Prayer during the six weeks before Easter, copies of the Fellowship of Prayer booklet were sent to the pastors and leaders in all our churches, and editorials urging our people to unite with other communions in this devotional service were published.

In February a trip was made to Plainfield, N. J., for the purpose of meeting with the Committee on Denominational Literature of the Tract Society, and much time has been spent in writing tracts (one of which is on missions) for the new series which is to be published soon.

As usual, the correspondence has been taken care of, material for the Missions Department of the Sabbath Recorder has been furnished, and the work of the Committee on Ministerial Relations has been given attention.

Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

For the Missionary-Evangelistic Committee, the chairman, John H. Austin, referred to correspondence which came before the committee.

Rev. Herbert C. Van Horn, corresponding secretary of the Tract Society, who has been in Florida during the past winter on business connected with the Tract Board, said there are seventeen or eighteen places in the state which have people connected with the Seventh Day Baptist Church. Many of the people are business and professional men, connected at one time with old Seventh Day Baptist families. There are a number of new fields opening to the denomination.

Mr. Van Horn said the members of the Tract Board who are members of the Missionary Society had been instructed to confer with the Missionary Board managers. He had recommended to the Tract Society that either an independent full time worker be placed on the field, or that the two boards act jointly with the Daytona Beach Church during five or six months of the year when the work in the Daytona Beach Church is not active. He said, all in all, there are some fifty persons in Florida who should be interested in the Sabbath.

Voted, that a committee be appointed consisting of members of the Missionary Board who are also members of the Tract Board to confer with the Tract Board. The committee consists of Karl G. Stillman, Rev. Herbert C.

Van Horn, Asa F' Randolph, Rev. William L. Burdick, George B. Utter, and Rev. Albert N. Rogers.

Lloyd B. Langworthy, chairman of the American Tropics Committee, reported for that committee. The report was accepted and recorded. It follows:

Report of American Tropics Committee

The American Tropics Committee would report that it held one meeting.

At the time of the last meeting of the board, a letter from Rev. Luther W. Crichlow requesting that the board permit the borrowing of funds from the Memorial Board to help repair the church in Kingston, Jamaica, was presented by the secretary. This request was referred to the American Tropics Committee with instructions to seek further information.

The committee at its meeting during the quarter considered the proposition at length and requested the secretary to write for further information. No reply has been received and the committee can only report progress.

Respectfully submitted,
Lloyd B. Langworthy,
Chairman.

George B. Utter, chairman of the China Committee, reported. The report was accepted and ordered recorded. [This report appeared in the Recorder last week.—Editor.]

The treasurer, Karl G. Stillman, reported for the Ministerial Relief Committee. It was received and ordered recorded. It follows:

Ministerial Relief Committee Report

To the Seventh Day Baptist Missionary Society:
During the quarter ended March 31, 1942, monthly payments of \$10 each have been made to Rev. R. R. Thorngate and Mrs. George P. Kenyon. No change in rate of benefits is recommended at this time.

Respectfully submitted,
Karl G. Stillman,
Treasurer.

The Investment Committee report was made by Karl G. Stillman. It was accepted and ordered recorded as follows:

Investment Committee Report

To the Seventh Day Baptist Missionary Society:
During the quarter ended March 31, 1942, there was one addition to the permanent funds of the society, which was a portion of a trust set up under the will of Lucy W. Knapp of Nortonville, Kan., amounting to \$391.47. An undetermined additional sum will be received eventually. In accordance with the standing vote of this board, the sum so received has been added to the principal of the Debt Reduction Fund.

Changes in investment during the period under review include the purchase of two shares of De-

WOMAN'S WORK

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

THE SABBATH A DELIGHT

By Venie Bond (Mrs. S. O. Bond)

We are always delighted to work for those we love. If a very dear friend is expected for the week-end the preparation is not a burden. We love that friend. If we truly love our heavenly Father it is a joy to do the things we think he would like to have us do.

In the end of God's creative week he established the Sabbath. Jesus explained the purpose when he said, "The sabbath was made for man and not man for the sabbath." (Mark 2: 27.) God did not make the Sabbath for himself but he ordained it for the spiritual well-being of man. It not only breaks the monotony of the workaday world but it gives a much needed opportunity for rest, for worship and communion with God.

The chosen children of Israel were commanded to keep the Sabbath, but that command did not limit the obligation to the Jews or to any other special group of people. It was established at creation and Jesus reiterated its universality by his use of the word "man."

When true Sabbath keepers look about and see the utter disregard of the command of God, it should bring to them the highest Christian joy to know that they are doing his will as it is plainly revealed in all Scripture. If there are inconveniences, if there are hardships to be endured in maintaining loyalty to God's seventh day Sabbath, they should be counted as added blessings. There are times, of course, when decisions are difficult to make but, if rightly made, later victories will be easy.

The joy of Sabbath keeping is like the joy of Christianity itself. It can only be understood and appreciated by personal experience. The sabbathless world has lost a great joy without knowing it. The prosperity and the happiness of nations and of individuals are written into the law of the Sabbath. Isaiah was not writing vain words when he wrote, "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, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the

troit Edison Company common stock received April 1, 1942, as a dividend on our holdings of North American Co. common stock. Also we received a further repayment of \$500 from the Pawcatuck Seventh Day Baptist Church on account of its steeple loan. As authorized by the board at its January meeting, the sum of \$2,500 was invested in United States Defense Savings Bond, Series G.

Upon recommendation of our investment counsel, we sold 30 shares of Continental Can Co. common stock and reinvested the funds so secured in the purchase of 35 shares of Deere & Co. common stock. Amortization payments of \$12.50 have been received on account of mortgage of N. S. Light and \$170.10 on account of the Potter Langworthy Building mortgage.

The permanent funds of the society are now invested as follows:

Stocks	\$43,072.85
Mortgages	33,917.55
Bonds	9,537.74
Real Estate	4,088.94
Cash	2,616.60

\$93,233.68

Respectfully submitted,
Karl G. Stillman,
Chairman.

The president reported that the Centenary Committee was making progress in arranging the program for Conference.

The secretary spoke on the Bible Fund. People who have received the Bibles are very appreciative.

Mrs. Frank J. Hubbard and Mrs. William M. Stillman, both of Plainfield, N. J., were present and as guests made remarks. Both said they were glad to see the board in action.

Dr. Edwin Whitford spoke of the possibility of sending our young clergymen to be chaplains in the service. He believed we should keep the matter in mind and be prepared to act.

The secretary told of evangelistic meetings that are being arranged for some twenty-five camps.

The minutes of the meeting were read and approved. Rev. Wayne R. Rood offered the closing prayer and the meeting adjourned.

George B. Utter,
Recording Secretary.

Willie: "What's the difference between capital and labor, Dad?"

Dad: "Well, son, the money you lend represents capital, and getting it back represents labor."—Exchange.

high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

"Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work:

"BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

A SABBATH SEAL



The Sabbath seal as illustrated here has been designed by Miss Hazel Gamble of our art department, for Sabbath Rally, a seal which we trust will be largely used not only at this particular time, but throughout the year on the correspondence of our people. It is printed in two attractive colors.

With seals or stamps of various designs and purposes we are not unfamiliar. It is more than a little matter of affixing a representative or symbolic stamp on the back of a letter. It is notice taken by the writer of the cause which it represents, and a bid for the notice and support in this behalf of the recipient of the written message. Untold good has been done in the tuberculosis warfare, spread of the Bible, and other matters of importance by the sale and use of such seals.

The printing of the Sabbath seal is a venture of faith. A sheet of the stamps is going to each of more than eight hundred lone Sabbath keepers. They are being mailed to pastors or clerks of our churches for placement with members who will be willing to use them. The hope is that every member or other interested person of the church parish will use them on his own correspondence, and send some for use to personal friends. In this way the Sabbath is definitely called to the attention of others. The placing of the seals reacts helpfully upon the one placing them. They go out with the prayers of many who have had anything to do with their production.

If recipients will hand to the pastor, or mail to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J., one cent each for seals received, the cost of publishing will be met and more can be printed. At any rate use the seals.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

SABBATH THOUGHTS

The words and thoughts appearing here are not new. They are the old familiar sayings of past years—long past and just past. They have been gleaned from sermons, tracts, books, and Sabbath publications. The reason: It is good that now and again we should renew our acquaintance with thought about the "Sacred Day," and in so doing strengthen the faith of our hearts in its beauty, its value, its genuineness, and its adequacy in our lives.

REMEMBER THE SABBATH DAY

"Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee."

The Sabbath of God has been kept by various groups of men since the beginning of history. There can be no doubt that it was kept before the time of Moses. On through the history of Israel, the Sabbath moves majestically as a symbol of the majestic God. The early Christian Church was a Sabbath-keeping church, and throughout all centuries since that time men of the Christian faith have found in the Sabbath the time of physical and mental and, of most importance, spiritual renewal.

Today we also keep the Sabbath. Why? Is it because we believe it is essential to the salvation of our souls? Most of us do not.

"One of the best evidences of a child's love for its parents is that he obeys their commands; so it is with God, one of the best evidences of our love for him and appreciation of his love for us, is to obey his commandments, all of them. The critics of Sabbath keepers try to make it appear that we believe Sabbath keeping essential to salvation, but such is not the case.

"We keep the Sabbath . . . to show our love of God, by keeping his day holy and sacred, as he commanded." (J. B. Conyers.)

Again, why do we keep the Sabbath? Is it because rules for Sabbath behavior have been laid down for us by our elders? For most of us, it is not this.

"To keep the Sabbath according to numberless set rules imposed from without is to secularize the day. Jesus who is Lord of the Sabbath would make it a day of doing good. The Jews who sought to condemn him by

The Sabbath Recorder SUPPLEMENT

MAY 4, 1942

SABBATH RALLY PROGRAM

For Praise and Worship

A SERVICE OF WORSHIP

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

ON

SABBATH RALLY DAY

May 16, 1942

Tranquillo. *mf* *Rit.* *Refrain. Brav.* *After the*

toiling and striving, Thro' the long week of sordid care, Not the

least of God's gifts most precious, Is the Sabbath for rest and prayer, Not the

Rit. Lento. *Rit.* *pp*
least of God's gifts most precious, Is the Sabbath for rest and prayer

GLORIA PATRI
ANNOUNCEMENTS AND OFFERING
OFFERTORY
PRAYER OF DEDICATION

ANTHEM—One of J. M. Stillman's from "Anthem Treasures." (Or solo voice on "I Want to Be More Like Jesus," if found among local people)

SCRIPTURE LESSON—Hebrews 3: 12 to 4: 11 (May be changed if some other sermon theme is used)

SILENT PRAYER (Organ playing softly "Just for Thy Blessing Now We Pray") by Lillian Babcock and Ethlyn Davis (For music and words see page VII.)

PASTORAL PRAYER (Working in verses of above hymn)

RESPONSE BY CHOIR—(Refrain of same)

JUNIOR MESSAGE

HYMN—"Majestic Sweetness"—Stennett

SERMON—"Our Rest in Christ"—Hebrews 4: 9 (or other Sabbath theme)

HYMN—"Another six days' work is done" by Joseph Stennett (For music and words see page VIII.)

CLOSING PRAYER (Congregation seated)

QUIET MOMENT (Organ playing "Sabbath Eve" by Mary A. Stillman and James Stillman (For music see page VIII.)

GOD OF THE SABBATH

William C. Daland

1. God of the Sabbath, un-to Thee we raise Our grateful hearts in songs of love and praise.

Mak-er, Pre-serv-er, all to Thee we owe: Smile on Thy children, waiting here below.

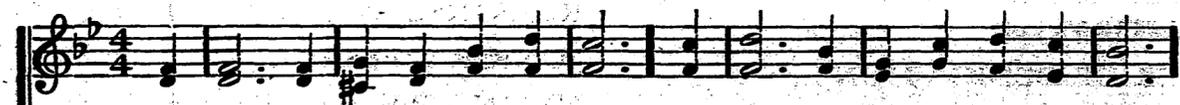
2. Christ, Thou art Lord e'en of the Sabbath day;
Darkness and error Thou canst sweep away.
From sordid bondage bring us sweet release,
Light of the world and glorious Prince of Peace.

3. Spirit divine, O shed abroad Thy love!
Quicken our souls with power from above.
Father and Son and Spirit, mighty Three,
Grant us a blessing, holy Trinity.

Mary A. Stillman.

SABBATH WORSHIP

Mary A. 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.



JUST FOR THY BLESSING NOW WE PRAY

Lillian Babcock

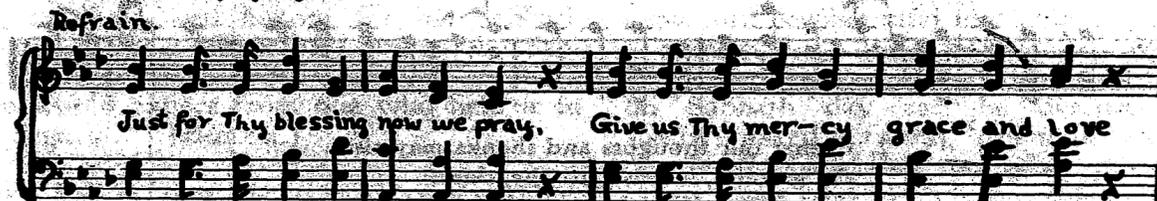
Ethlyn Davis



To Thee who rulest all the un - i - verse, the earth, the sky, and the un - end - ing space, We



lift the praise of God and thankful hearts To ask Thy mercy and Thy sav - ing grace.



Refrain.

Just for Thy blessing now we pray, Give us Thy mer - cy, grace and love



That we may willingly o - bey Thy precepts taught us from a - bove.

ANOTHER SIX DAYS' WORK IS DONE

L. Mason, Arr.

1. An-oth-er six days' work is done, An-oth-er Sabbath is be-gan; Return, my soul! enjoy thy rest; Improve the day thy God hath blest, Improve the day thy God hath blest.

2. O that our thoughts and thanks may rise,
As grateful incense, to the skies;
And draw from heaven that sweet repose
That none but he that feels it knows.
3. This heavenly calm within the breast
Is the dear pledge of glorious rest,
Which for the church of God remains,
The end of cares, the end of pains.
4. In holy duties let the day,
In holy pleasures, pass away;
How sweet, a Sabbath thus to spend,
In hope of one that ne'er shall end.

Joseph Stennett

Mary Alice Stillman

SABBATH EVE

James Stillman

their own strict Sabbath rules could find no fault with him beyond the fact that he healed the sick on the Sabbath day." (Beacon.)

Do we keep the Sabbath because we find that Jesus taught that it was a part of his way of love? Now we are closer home. This is a part of our reason. Here is our final authority for our belief.

"Throughout the years of the intimate association of Jesus with his disciples when the latter were being grounded in the principles of the kingdom, not one hint was ever given that the Sabbath was not to be a permanent institution of the Church.

"He, who came not to destroy the law or the prophets, went back to the Old Testament teachings and history for his Sabbath sanctions. The conduct of Jesus on the Sabbath, and his claims for the day, all are such as we would expect from one who held it in high regard." (Beacon.)

"We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest." (S. D. B. Statement of Belief.)

"I have seen God in majestic mountains, on the trackless sea, and in the starry heavens. I have heard him in the hymns of the church, and in the voice of the meadow lark. I have seen him in the wild doe with her fawn at her side, in the lives of people, and more clearly in the loving heart of a true companion. But definitely and distinctly throughout the years, the Sabbath has symbolized to me the presence of God in time and in our human life. Time is a measured portion of eternity. The Sabbath, therefore, is a concentrate of immortality, and a revelation of God's mercy and of his kindly thought for his children, living in time and made for eternity.

"The Sabbath to me means God.

"Above are mere inklings of what the Sabbath means to me. Infinitely more than I have been able to express the Sabbath means to me, because it is holy time. It is so declared in the Holy Book by holy prophets and apostles. It is so recognized in the practice of Jesus, the Son of God, of saints in the

Christian Church down through the centuries, and of many of my own ancestors for generations. It has been held sacred by those with whom I have been most closely associated, and by all whom I have loved most dearly.

"The Sabbath to me is Holy Time." (From "What the Sabbath Means to Me," by Dean A. J. C. Bond.)

"There is a part of man that just cannot be satisfied with the material things of life. There is that call from within which keeps reaching outward and upward; this spirit is sometimes called God in man. When we are busy with our work—farming, teaching, office work, etc., it is hard for this spirit to grow and become vital in our lives. One day a man said, 'I need Sabbath so I can see heaven. Just beyond the river is a city which on Sabbath day can be distinctly seen.' 'Why,' asked a friend, 'can it be better seen on the Sabbath than on other days?' 'Because,' was the reply, 'on other days the smoke from the chimneys settles about the city and hides it from sight; but on the Sabbath, when the factories are still and the smoke is gone, the city with its glittering spires is clearly seen.' So on the Sabbath, when the smoke and dust of earth and its cares have settled away, through clear, clean air the City of God can be distinctly seen, the path leading there doesn't seem quite so rough, and we are once again determined to work a little harder and live a little closer to our Father." (Charles H. Bond.)

Let us turn to the Holy Scriptures for just a moment.

"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, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

"We might ask the question, 'Why is the Sabbath fundamental in the growth of the spirit and the development of mankind?' The Sabbath has done much in the past, and is still at work calling man's attention from his

work, from the world, from himself, to the higher realms of life. It seems to me that the Sabbath pulls us closer to God, and then we are able to see the world through his eyes. Thus we can see ourselves more, as we are: we can see our selfishness, our lack of service to fellow-men. We can see things more in connection with God's whole plan of life and can fit ourselves into this plan. And we are able to start the week with a new hope and ambition." (Charles H. Bond.)

"Heaven and earth are not far apart. God is always near. Such is the lesson repeatedly taught, and the experience entered into through the faithful observance of each recurring Sabbath day." (Beacon)

"Our Sabbath dawns with the setting of the sun, and cannot be hastened or stayed by the will or act of man. The one who loves God with a true and holy love, will prepare to use to the full its sacred privileges." (Beacon.)

WE ARE THANKFUL

By Alton Wheeler

We are thankful—yes, we are thankful for the Sabbath rest. All week we have rushed and hustled; we have hurried and have scurried—and now, the "Day is dying in the west: Heaven is touching earth with rest." As Old Sol rests on the western horizon like a ball of fire, tinting the broken wreaths of clouds above, we hear the vesper call of Sabbath eve.

We are thankful—yes, we are thankful for the Sabbath eve. The twilight's beauty now has come, and all our work is laid aside. On the farm, the chores are done; in the cities, shops are closed; and what of us who are in school? All our books have been forgotten. Thus, as we pause, with hearts prepared, we hear the prayer-entreatings notes of this the Sabbath prelude.

We are thankful—yes, we are thankful for the Sabbath day. The soul and body are refreshed. We congregate to praise God's Holy Name. We love the majestic sweetness of the choral message. The Holy Book is read, our prayers are made, and hymns are sung; our pastor trains our thoughts, our acts, our attitudes. Then in our homes we read, we chat, we nap, and meditate. Thus, our Sabbath day is spent; with gladdened hearts we can but say, "We thank thee, gracious Father."

DEACON ALBERT JARIUS CRANDALL

Deacon Albert Jarius Crandall died suddenly Friday, March 27, from a heart attack. He was born in the town of Wirt, N. Y., February 9, 1874, the son of George H. and Caroline Bristol Crandall. He was united in marriage at Little Genesee to Amy Sanford, February 7, 1903. He is survived by his wife and two daughters, Mrs. Letha Polen of little Genesee, and Mrs. Leta DeGroff of Buffalo, N. Y.; three grandsons, Dewaine and Douglas Polen and Stanley DeGroff; and a brother, George R. Crandall, of Plainfield, N. J.

Deacon Crandall joined the Little Genesee Seventh Day Baptist Church fifty-seven years ago when Rev. George Burdick was pastor. September 30, 1915, he was ordained deacon. From 1919 to 1940, he served as treasurer of the church. He was very faithful to his duties as treasurer, and the church voted deep appreciation of his services when he asked to be relieved of the work.

He was a charter member of the local Grange and held many important offices during the years of his membership.

Mr. Crandall worked for a gas company as pumper. He was on his way to work when he was stricken and died instantly.

Funeral services were conducted at the home Sunday, March 29, by his pastor, Harley Sutton. Burial was in the local cemetery.

Mr. Crandall will be missed very much by the Little Genesee Church and community. He was respected by all.

H. S.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am taking a child's magazine. The name of it is "The Child Life." The editors put out a "Pen Pal Club." They send children lists of other children's names, hobbies, and addresses. Then you can write anybody you want to. I have two lists, list No. 1 and list No. 2. One has thirty-four pages and the other has twenty-six pages. There are children from South America, Canada, Alaska, Hawaii, Sumatra, China, and there is even one, a boy, from Japan. Mary Alice, my sister, wants me to write to the girl in Sumatra. I think maybe I will. Mother says

that she would probably never get it because of the war.

There are more than anyone would want to count from all the states in the United States. I am going to write to some of them, I think.

Our county school superintendent started to have all the schools run on the Sabbath from now to the end of school and we were sorry for we didn't want to miss out, and of course we couldn't go to school on the Sabbath. But now they have decided not to and we are very happy.

Your friend,
Bettie A. Butler.

Woodville, Ala.

Dear Bettie:

Indeed, I did like your fairy story and I am sure the Recorder children will, too. I hope you will write other stories for our page from time to time.

I think the Pen Pal Club is a fine thing. Our son Stanley, who was confined to a wheel chair for six years of his life, was very much interested in this club, and for a number of years corresponded with a little girl who also spent her days in a wheel chair. They not only wrote often but also exchanged presents on Christmas and birthdays. It seemed to give them both much happiness.

Some of our Recorder boys and girls have had pen pals among those who write to me. I think that is nice, too, don't you?

I am glad your school does not have to run on the Sabbath. It would not have been very considerate on the part of your school superintendent to have insisted upon it.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have often thought of writing to you. This is a good time as I had to stay home from school today because I am not feeling well. Every one has the mumps, so it is probably my turn now.

It was nice to see Alice Hemminger's letter on the Children's Page. She was in my Sabbath school class when I lived in Boulder, Colo.

I am ten years old and in the fifth grade. I like the letters that other children have on your page and your letters, too.

My grandmother and grandfather Daggett had been married fifty-three years on March fifteenth, and we went over there.

My little sister Barbara is four.
I hope my letter is not too long.

Your friend,
Richard Daggett.

Dodge Center, Minn.,
Route 2.

Dear Richard:

I am glad you really did write to me this time instead of just thinking about it. Your letter was a little delayed in reaching me since it went to the Recorder first, and was forwarded to me from there. Please send directly to me next time and your letter will get to me earlier.

Well, did you have the pleasure (?) of entertaining the mumps as you expected? When our three children were quite young they all had the mumps at the same time and Pastor Greene had them, too. I was the only one who escaped because I had them when I was about seven. I hope by this time you are feeling fine again, and will not have to miss any more school this year.

Please extend my congratulations to your grandmother and grandfather Daggett for their long married life.

Sincerely your friend,
Mizpah S. Greene.

Here is a charming little verse, a favorite of mine, sent us by Mrs. Clarence Beebe of Bradford, R. I.

The kiss of the sun for pardon,
The song of the birds for mirth;
One is nearer God's heart in a garden
Than anywhere else on earth.

(Author not given.)

OUR PULPIT

CHRIST, THE SABBATH, AND YOU

By Rev. Earl Cruzan

(Preached in special meetings at Boulder, March, 1942)

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Genesis 2: 3.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, 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; for in six days the Lord made heaven and earth, the sea, and all that in them is: wherefore the Lord blessed the sabbath day and hallowed it." Exodus 20: 8-11.

"The Son of man is Lord even of the sabbath." Luke 6: 5.

This is a subject which, it seems to me, is quite vital to the future of Christianity, and it is a subject which is being ignored by the bulk of the Christian leaders of our day. Many of them hesitate even to discuss the subject. For it is the one subject which the Bible sets forth, which Christ faithfully observed, and the early church continued in, and for which we can find not one iota of authority for changing or doing away with except the authority of the head of the Roman Catholic Church, which authority the Protestant world repudiated beginning with Luther.

That may sound like a strong statement, but the first part no one can deny; the second, the New Testament amply proves; and the Bible and historians of the early church both attest to the authenticity of the third part of the statement, and we have the testimony of the leaders of the Roman Catholic Church itself that it alone substituted Sunday for the Sabbath of the Bible. For further information on this I would refer you to the tracts, "Origin of Sunday as a Christian Festival," by G. E. Fifield, and "The Sabbath and Sabbath Keeping Baptists," by A. L. Davis. I will quote to you later in the evening from the Council of Trent. Before we can realize the scope of this problem, I think we should look at the history of it.

You will notice that I have chosen for the first portion of my text a part of the creation story. I have done this because it is our first record of God's Sabbath; also because it shows the origin of the Sabbath at the beginning of the race of man. Many have repudiated the Sabbath, claiming that it is strictly a Jewish institution and binding only upon the Jewish race. But it had its origin long before there was a Jewish race. The Jewish race has been in existence somewhere around four thousand years; the Sabbath has existed from the beginning.

Rev. William M. Jones of England, becoming convinced of the Biblical authority of the Sabbath, joined the ranks of Sabbath keepers. In 1887, after painstaking study, he published a "Chart of the Week," in one

hundred sixty languages. This study revealed that in over one hundred languages the seventh day is referred to as the Sabbath, a day of rest. These languages existed apart from the Jewish race and many of them before it. This goes to prove that the seventh day Sabbath as a day of rest was not alone known to the Jewish nation, but was common to many before their time.

The great part that the Jewish nation played was to keep God's truth and the knowledge of him alive in the world and more or less pure until a new revelation should take place—this revelation in Jesus Christ. They did not always conceive of themselves in that manner, but their most enlightened prophets grasped the idea that their mission was to carry the light of Jehovah to all people. They were chosen to keep this light in the world. God's law was entrusted to them. Christ, coming out of this race from his earthly parentage, opened the way for the spreading of that light to all people.

The Sabbath is no more strictly Jewish than is our heavenly Father and our Savior, Jesus Christ. Both God and his Son were in existence at the beginning. They instituted the Sabbath at the end of creation. The Sabbath, as the light and truth of God, was before the Jewish race, was kept alive through the chosen people, and was revealed unto all people through Christ and his teachings to the world. The Jewish people were merely custodians of the Sabbath truth for those many years when the truth of God was not recognized by all the races in the world.

That they did not prove worthy custodians of that light and truth is shown by the crucifixion of the One who was sent to save them from sin, that One whom their law and Scriptures foretold, Jesus Christ. Likewise they did not prove worthy custodians of the Sabbath truth, because many times they turned away from it—always suffering as a nation when they did so—also proving unworthy as they made of it a burden instead of a joy, by adding to its observance all the traditions of the fathers and the multitude of laws regarding it.

Christ was sent into the world, a Son of the Jewish race, that he might be a Savior to them, and that his light and his truth might spread through all the world. He came to save men from sin and to show them the way to eternal life.

He was rejected by the Jewish race because he objected to their hypocrisy, because he refused to sanction the burden of their ceremonial law and their traditions, because he refused to let the Sabbath be a burden, but rather made of it a day of rest and used it when necessity warranted as a day for doing good, and because he came proclaiming a kingdom of love rather than a temporal kingdom. For this they rejected Christ, clinging to their ceremonial law, and continuing to make a burden of the Sabbath.

So the knowledge and light of Christ were taken to the Gentile world where it was accepted with thanksgiving and praise by many, where they at the beginning followed Christ and his Sabbath truth until they began to compromise with paganism and the Roman Empire.

Having anticipated events which were to happen, let us turn back and see what Christ did and said about the Sabbath. Up until the time of his public ministry we can readily assume that he observed the Sabbath as did the common people of his race. We are interested in what he did after he began his ministry.

When the Pharisees condemned the disciples for eating of the corn which was in the field on the Sabbath, Jesus said, "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. Here he is denouncing the traditions which make the Sabbath a burden, and interpreting the purpose of the Sabbath—because man needs it for rest and worship. Man was not made that a day might be sanctified and kept holy, but the Sabbath was instituted because man needed it, and was instituted after man was created.

He healed the man with the withered hand on the Sabbath, and it was on the Sabbath that Jesus told the man to take up his bed and walk; and it was also on the Sabbath that Jesus anointed the eyes of the blind man and restored his sight. He was condemned for all these. We do not know how many more times he may have healed on the Sabbath, but he said it is lawful to do good and to heal on the Sabbath.

It was the custom of Jesus to go into the synagogue on the Sabbath to worship, and when called upon we know that he talked to the people. We find that he observed the Sabbath himself and through his ex-

ample taught others to do so. He gave no command to his disciples to keep another day, nor did he command them not to keep the Sabbath.

If it had been Christ's desire that the Sabbath be abrogated, done away with, surely we would have found his disciples and the early church following that desire, but we find no such indication in our Scriptures.

There are those who do contend that because Christ rose from the dead on the first day of the week, the disciples kept that day holy and that the Church should do so. If that had been the intention of Jesus, surely he would have commanded his disciples to do so. But have any of you found such a command in his teachings? If you have, please reveal it to the rest of the world; it is that Scripture which the Protestant exponents of Sunday have long been trying to find. And their search has been in vain. So they have turned elsewhere to try to place God's authority on the observance of Sunday. They have said that, because Christ rose on Sunday, we should keep it holy. But there is not one Biblical proof that Christ rose from the dead on Sunday. No one saw him when he rose from the dead. He did not tell them when he arose. All we know about it is that as they came to the tomb, late on the Sabbath as it began to dawn toward the first day of the week, they found the tomb empty. It was the end of the Sabbath and the tomb was empty. When did Christ rise from the dead? We don't know. So the groundwork for that argument is proven false by the Gospels, and we have no Scripture to indicate that Sunday was observed from that time on, or at any time by the early church.

If the early church kept Sunday in honor of Christ's resurrection, surely Paul would have been the great exponent of it. Let us see what his custom was: We find in Acts 13: 14 that Paul went into the synagogue on the Sabbath day and taught the people there. And the next Sabbath nearly the whole city gathered together to hear the word of God (42, 44). Paul remained in Corinth one year and six months and reasoned in the synagogue every Sabbath and persuaded both Jews and Greeks. Acts 18: 4-11. We have only one record of Paul's having held a meeting on the first day of the week. That is the time that he taught the people until midnight because he was going away the next day. And as they observed

the days from sunset to sunset, and the world today observes it from midnight to midnight, the most of that meeting was over before Sunday (as the world reckons time today) had begun. The outstanding fact of this whole matter is that Paul traveled all day on Sunday after that meeting.

Early historians bear testimony that the early church observed the Sabbath for several centuries. Chambers' Encyclopedia says, "At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information, either in the New Testament, or in the writings of the fathers of the church. By none of the fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or his apostles."

Kitto in the Cyclopaedia of Biblical Literature bears the same testimony. Neander, the great church historian, says: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and from the early Apostolic Church to transfer the laws of Sabbath to Sunday." (p. 184.)

And by this time, the fourth century, the Christian Church had begun to compromise with paganism and the Roman Empire.

Many religious leaders of today will admit of no authority for Sunday in the Bible, but unwilling to be unpopular with their constituency who have been brought up to believe that Sunday is the Sabbath of God, attempt to ease their conscience and to answer the exponents of the Bible Sabbath through the teachings of the Apostle Paul, saying that because we are under grace we are free from the law.

Before answering that in detail, I want to point out to you where such thinking will lead if carried out to its logical conclusion. It would be the great answer to the industrial world we have today. Following this thought, these leaders cannot place any sanctification upon Sunday which cannot just as easily be placed on some other day of the week. There is no reason why such leaders should expect their congregations to gather together on Sunday morning if it is not convenient. They are under no law or

compulsion to do so—they are free from all law. Let's just forget all about a holy day. Such is the outcome of such thinking.

But let us consider briefly the implication of being under grace and free from the law. I would refer you to two tracts, "Free From the Law," by Lester Osborn, and "Not Under Law but Under Grace," by Hills. These give a fuller study of the matter than I have time to give to it at this time.

The Jewish law consisted of ceremonial law, moral law, and traditions. The ceremonial law which had to do largely with the sacrifices for sin was done away with in the great sacrifice of Christ. His blood was shed for the remission of our sins, and we no longer need the ceremony of the sacrificial law. Christ repudiated the traditions of the elders which made the Sabbath a burden. But he upheld the moral code and made it a vital part of his teachings. That moral code is the Ten Commandments. Christ summed them up in two commandments of love: the first four in the love for God, the remaining six in love for our fellow men. The Sabbath commandment has a central part in the Decalogue. We do not believe that because we are free from the law, we are free to commit adultery, to steal, to kill, etc.—no more are we free to abrogate the Sabbath commandment.

When we were under law, the law was written on tablets of stone; now that we are under grace, those commandments are graven in our hearts. They are no longer outside to be looked upon, but are within to be lived in our love for God.

"Grace does not abrogate the law, but takes sin, the transgression of the law, out of the heart and puts the law of God in its place."

Under grace, we no longer keep the law because we fear punishment or desire reward, but because we love God and desire to do his will.

In 1 John 3: 4 we find, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

Paul, the great exponent of grace, says in Romans 6: 1, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid." Again in verse 14, "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we

are not under the law, but under grace? God forbid."

The breaking of the fourth commandment is a sin against God the same as the breaking of any other of the Ten Commandments.

I said in the beginning that Sunday observance was a compromise with paganism and the only authority that we have for its observance is the authority of the Catholic Church, which authority the Protestant Church has rejected. I want to bring one or two items from writers of the Catholic Church which support this statement. There are many more than I could mention at this time.

Father Enright, a Catholic priest, in a lecture at Hartford, Kan., said, "Sunday is not the Sabbath day; no man dare assert that it is. . . . I will give \$1,000 to the man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church."—Hartford Weekly Call, Feb. 22, 1884.

I want to bring an incident from the time of the Reformation. This is in regard to the Council of Trent when they were dealing with the teachings of Luther and the Reformation. The council was undecided. They were considering the acceptance of the reforms when the Archbishop of Reggio gave the following statement which swayed the council to reject the reforms:

The Protestants claim to stand upon the written Word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written Word and follows tradition. Now the Protestants' claim that they stand upon the written Word alone is not true.

Their profession of holding the Scripture alone as the standard of faith, is false. Proof: The written Word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as the standard, they would be observing the seventh day, as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath as enjoined in the written Word, but they have adopted, and do practice, the observance of Sunday, for which they have only the tradition of the Church.

Consequently, the claim of "Scripture alone as the standard" fails, and the doctrine of "Scripture

and tradition as essential" is fully established, the Protestants, themselves, being judges.—See "The Proceedings of the Council of Trent, Augsburg Confession, and the Encyclopedia Britannica, article "Trent, Council of."

What is the effect of all this on you? It means that if you have accepted Christ but are not keeping the Sabbath, you are not following him all the way. Christ had a great love for God and was true to this love through his obedience to and the observance of his commands. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 10. And "Ye are my friends, if ye do whatsoever I command you." John 15: 14.

His commandments are commandments of love. All ten precepts of the moral law are embodied in them. Do you desire to be counted among the friends of Christ? Will you follow him all the way, in spite of the compromise of the world, the scoffings of friends, and the hardships it may bring upon you?

Let us remember that the Sabbath alone will not save, but rather the observance of all the moral law and the will of Christ. And the Sabbath is a part of the moral law.

ASCENSION AND PENTECOST

By Rev. Lester G. Osborn

Was the Ascension on Sunday?

Some advocates of Sunday observance claim that all the great events of the life of Christ concerned with the Christian church occurred on Sunday—the resurrection, the ascension, the forming of the Church. They could not all have been on Sunday. Was the ascension on Sunday? Let us look into the Bible to see.

We read in Acts 1: 3 that Christ was "seen of them forty days," and then was "taken up; and a cloud received him out of their sight" (v. 9). Christ rose "in the end of the Sabbath." Count forty days from then and the ascension was on Thursday or Friday.

Where is the basis for the Sunday ascension? There is none!

Was Pentecost on Sunday?

According to the claims of many Sunday keepers who wish an additional prop for their

observance of the first day instead of the Sabbath, is the claim that the change is foreshadowed in the fact that the Day of Pentecost in the Old Testament was always on the first day of the week, and that the Day of Pentecost following Christ's death, resurrection, and ascension was therefore on Sunday, which makes Sunday the day on which the Holy Spirit came, and on which the Church was born. Is this claim true? Let us look into the Bible to see.

Pentecost was figured from the Passover, the word meaning "fifty days." In Leviticus 23: 15, 16 we read of the time of Pentecost. In the first part of verse 15 we find that the counting of the days was to be from the "morrow after the sabbath, from the day that ye brought the sheaf of the wave offering." This "sabbath" was not the weekly day of rest and worship, but from the "high day," the ceremonial sabbath, the day of the Passover.

In the last part of the fifteenth verse and the first of the sixteenth, we read, "seven sabbaths shall be complete: "Even unto the morrow after the seventh sabbath shall ye number fifty days." The word translated "sabbath" here is not the one used for the weekly Sabbath, but is literally "seven," the word used of the week. It should be read "seven 'sevens' (weeks) shall be complete, even unto the morrow after the seventh 'seven' (week) shall ye number fifty days." To be sure of this I checked with the Jewish rabbi.

To illustrate—If Christ were crucified on Friday, the Passover coincided with the weekly Sabbath. The "morrow after" would have been Sunday, and Pentecost, fifty days later, would have been on Sunday. But, some say that the counting was "from" that day, and we should begin numbering with the next day after, which would have made Pentecost on Monday. If Christ was crucified on Wednesday, then the Passover was on Thursday, and the "morrow after" was Friday. And in this case, Pentecost was either on Friday or the Sabbath, depending on what counting "from" signifies.

Thus, there is just one chance in four that Pentecost of Acts 2 was on Sunday, and that on the basis of the Friday crucifixion, which cannot be established.

MARRIAGES

North - Fox. — Mr. Rodney Perry North of New Auburn, Wis., and Rockford, Ill., and Miss LuVerna Myrtle Fox of Milton, Wis., were united in marriage at the home of the bride, Sabbath afternoon, April 4, 1942, Pastor Carroll L. Hill officiating. The new home is at 706 N. Winnebago Street, Rockford, Ill.

Smitly - Lowther. — Mr. Chester J. Smitly, of Geneva, Ind., and Miss Margaret Lowther of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist church on the evening after the Sabbath of April 4, 1942, by Pastor Carroll L. Hill. The new home is in Geneva, Ind.

OBITUARY

Crandall. — Deacon Albert Jarius Crandall died March 27, 1942, at Little Genesee, N. Y. (A more extended obituary elsewhere in this issue.) H. S.

Maxson. — Enoch Dow Maxson, son of Elisha and Margaret Law Maxson, was born at Berea, W. Va., December 22, 1874, and passed away January 2, 1942.

In 1894 he was married to Jennie Mae Batson, whom he preceded in death. He is also survived by his father, Elisha Maxson, ninety-seven years old, and by seven children, thirty grandchildren, one great grandchild, and four brothers and sisters.

Funeral services were conducted in the home by Rev. Mr. Burns of Weston, W. Va. Services at the cemetery were conducted by Rev. Marion C. Van Horn, pastor of the Ritchie Seventh Day Baptist Church and interment was made in the Pine Grove Cemetery at Berea, W. Va.

M. C. V.

Randolph. — Ray F. Randolph, son of Preston and Hattie Meredith Randolph, was born in Salem, W. Va., March 13, 1869, and died March 16, 1942, at his home in Salem.

He was married June 25, 1896, to Miss Allie M. Davis. He is survived by Mrs. Randolph and one son, Harold Creed, of Clarksburg, W. Va. A son Jamie died in 1908, at the age of ten weeks. Mr. Randolph is also survived by a sister Ina, wife of United States Senator Joseph Rosier, Washington, D. C., also a foster sister, Mrs. Clara Watt, Toledo, Ohio.

He was a member of the Salem Seventh Day Baptist Church, and was known through his active life as a man of deep sympathies and generous spirit.

The funeral service at the church was conducted by Pastor James L. Skaggs and Dr. S. O. Bond. Music was provided by a college male quartet and soloist, Mrs. Clarence M. Rogers. The body was laid to rest in the Odd Fellows Cemetery at Salem.

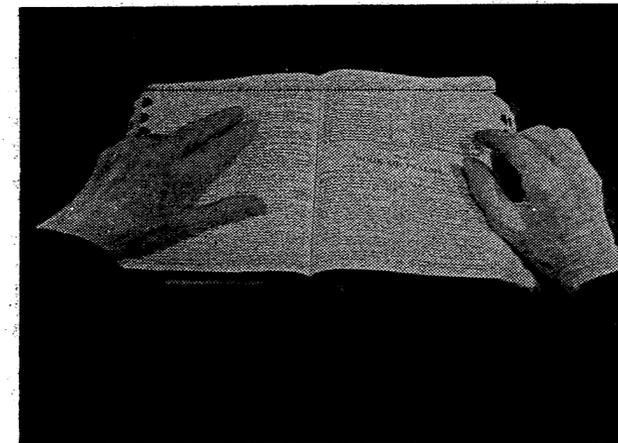
J. L. S.

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No. 19



MY MOTHER'S HANDS

By Ellen M. G. Gates, in McGuffey's Reader

Such beautiful, beautiful hands!
They're neither white nor small;
And you, I know, would scarcely think
That they are fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet are those aged, wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
Those patient hands kept toiling on,
That the children might be glad.
I always weep, as looking back
To childhood's distant day,
I think how those hands rested not
When mine were at their play.

(Cut is from photo of his mother's hands, taken by Lynn E. Burdick of Boulder, Colo.; the thought being inspired by the poem.)

Such beautiful, beautiful hands!
They're growing feeble now,
For time and pain have left their mark
On hands, and heart, and brow.
Alas! alas! the nearing time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
Those hands will folded be.

But oh! beyond this shadow-land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear;
Where crystal streams through endless
years
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.