

Listen in every Friday afternoon at 2.15 to Shiloh's own program—the Bible Gold-miner. Tell your neighbors and friends about it, too.

Our church has agreed to be responsible for the service at the county home the third Sunday in each month. The Christian endeavors took charge in January and February, with Charles Swing and the pastor bringing the messages. In March, the Tri-C Class conducted the service. The next service is to be April 18, with the Mothers-Teachers Class in charge.
—Church Bulletin.

Plainfield, N. J.

Our church joined with the Piscataway Church at New Market, January 16, in the installation of Victor W. Skaggs as their new pastor. A fine service was enjoyed. It was planned and conducted by Rev. H. C. Van Horn, a former pastor. We are glad to welcome this young pastor and his wife into our midst, as these two churches are closely associated in many ways.

Most of our people tuned our radios on to the "Radio Chapel" program on station WOR, on Sunday morning, April 4, in order to hear Pastor Warren's broadcast on the sermon, "Prevailing Prayer." The reception was very good and the message uplifting. He was supported by the "Radio Chapel" choir. The music furnished a dignified, worshipful background for Pastor Warren's message. We are glad that the president of our General Conference could have this opportunity.

On account of gas rationing and other curtailments because of war, we have not had our usual number of social activities during the winter. The Pro Con group gave up its regular meetings and meet only occasionally now. Prayer meetings were discontinued for the month of February. The Sabbath morning church services were held regularly, but for several weeks they were held in the Sabbath school room, to conserve fuel.

The Women's Society, however, has continued its regular work and worship programs. Much of their work is for the Red Cross and for our local hospital. A box of clothing was shipped to Palatka, Fla., in January, Mrs. Frank E. Lobaugh taking charge of the work. Our chief sources for obtaining money have been from dues and increased pledges. Little "Victory Drums" for thank offerings have also added a nice little sum to the treasury. At a recent meeting when these Easter offerings were opened, the sum of \$36.30 was realized.

The annual business meeting of the Sabbath school was held March 28, at which time

reports were given and officers elected. Most of last year's officers were retained.

The annual business meeting of the church was held on the afternoon and evening of April 4, with Paul A. Whitford as moderator. Reports showed the finances and various church auxiliaries in a healthy condition. Each family brought its own supper, and coffee was furnished by the Women's Society. All enjoyed the social fellowship that followed.

Correspondent.

CHURCH COLLEGES

By Kathryn Wright*

Old buildings clothed in ivy's gracious green
And looking wise because of what they've held
And still hold dear! These ivied ones have seen
Whole generations come and go, have belled
Them forth to class and chapel, seen them turned
To worthy ways by teachers strong and fine.
From these quaint buildings, historied, sun-burned,
Men who were leaders came in steady line.

Old colleges, once founded on a faith
And by great faith kept growing to this hour,
How stalwart and constructive are you still!
Your teachings are an open shibboleth
For learning linked with godly truth: great power
You give the world in men of sterling will!

* By recent marriage Miss Wright became Mrs. Relis Brown of Williamsburg, Ky.

MARRIAGES

Burdick - Armstrong. — Dighton G. Burdick and Nellie Warren Armstrong, both of Alfred, N. Y., were united in marriage at the Gothic Chapel, Alfred, March 27, 1943, Pastor Everett T. Harris officiating.

OBITUARY

Snyder. — Mrs. Clella Marguerite (Davis) Snyder died at her home in Jackson Center, Ohio, at the age of 51, after an illness of some months.

Born in Jackson Center, December 27, 1892, she was the daughter of Otho G. and Arimetha Hughes Davis. Her entire life was spent in the same community where she was a faithful member and organist of the Seventh Day Baptist Church and active in community affairs.

She was united in marriage with Charles W. Snyder on April 7, 1912, who, with their two daughters, Virginia (Mrs. William) Billing of East Orange, N. J., and Janet Irene, at home, is left to mourn her passing.

Rev. W. L. Davis and the ministers of the Methodist and Lutheran churches of Jackson Center conducted the funeral services. A. N. R.

Devoted to the cause of Christ and
the Sabbath of God — the Seventh Day

The Sabbath Recorder

SABBATH RALLY DAY

MAY 15

No, the keeping of the Sabbath cannot save me. Jesus alone can save; but the Sabbath does help me to a better understanding of God's holy word which by his spirit brings me into closer communion with him.

—Emily P. Newton.

SOMETHING NEW?

NO, OLD AS THE CREATION

THE SABBATH

Instituted at the Creation. Exodus 20: 11.

God blessed and sanctified the seventh day. Genesis 2: 2, 3.

It is a memorial of Creation. Hebrews 4: 4.

GOD'S HOLY DAY

God made the seventh day holy. Genesis 2: 2, 3.

God calls the Sabbath his holy day. Isaiah 58: 13.

He asks men to keep it holy. Deuteronomy 5: 12.

CHRIST JESUS SAYS:

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself unto him." John 14: 21.

WHAT IS YOUR RESPONSE?

—Contributed.

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EDITORIALS

SABBATH RALLY DAY

Announcement has gone out by letter to pastors or other leaders of churches without pastors, calling attention to May 15 as Sabbath Rally Day. For many years such a day has been sponsored among the churches by the American Sabbath Tract Society as a part of its task in promoting "the interests of vital godliness and sound morality," one of the reasons for the society's existence.

This promotion of Sabbath interests has been marked at various times by exchange of pastors, special speakers, prepared programs of worship services for church and Sabbath school, with suggestions for young people's and women's meetings and social hours. Special Recorders and Recorder supplements have been prepared and furnished churches without cost, in quantities for local needs.

This has been a service which the churches and pastors have appreciated and in which a large co-operation has been experienced. As corresponding secretary of the society, your editor would like hereby to express appreciation in behalf of the Tract Board. It is doubtful if in any other denomination, however small or large, a greater per cent of co-operation can be pointed out.

It has sometimes been felt here that pastors and churches in observing Sabbath Rally might like to originate their own program, a privilege no prepared program was ever meant to deny. Doubtless many would plan better by far than we can do here at the office. This year, therefore, we are not furnishing a program, nor making a supplement to the Recorder. However, this issue is designed as a special rally number whose material, we trust, may prove helpful to leaders and people. The sermon by Secretary Van Horn, perhaps, needs an explanation, if not apology. Dependence had been put on having an appropriate sermon by one of our pastors. But for a good reason it could not be. So, in the extremity, the one appearing in "Our Pulpit" was written out from outlines of one preached by the secretary in several of our eastern churches.

Our department editors have co-operated, as they always do, and you will find their articles challenging.

It is hoped that May 15 will be convenient for the rally. If not, and the Sabbath following can be so improved, all right. There is considerable advantage in a simultaneous observation.

THE MISSION OF THE SABBATH

Jesus found false conceptions of the Sabbath in his earthly ministry among leaders and teachers of the people. The Sabbath appears to have become a sort of fetish, something to conjure by, or something so sacred it must be securely guarded. So for the common people it had lost its joy and barriers had been placed around it, vast hedges of rabbinical restrictions which might by the initiated be circumvented by practices of casuistry unbelievable. In breaking down these hedges Jesus found himself in constant conflict with the Pharisees, charged with Sabbath desecration as he went about healing on the Sabbath with other helpful ministries, together with worship in the synagogues and practical teaching. To criticism leveled against him he replied that the Sabbath was meant for man's good. For such purpose and to such an end was it ordained and sanctified.

Today there are dangers to be avoided in our observance and promotion of the Sabbath. Sabbath keeping is by no means an end in itself. It is for our good and has an eminent mission. We must not miss the spirit and substance in any form. Cessation from toil or business which the Sabbath calls for brings many minor blessings, in days of special strain much needed, but mere laying aside the duties of one's vocation may merely degenerate into a holidayism, a situation very apparent today. The mission of the Sabbath, truly, is more than abstaining from toil of the six preceding days; more, even, than commemorating the work of creation, significant as that is made in the fourth commandment of the Decalogue.

Its supreme mission is seen as God's representative in time. Doctor A. H. Lewis, a generation ago, urged the appreciation of this

phase of the truth. In "Swift Decadence of Sunday," he said of the Sabbath (p. 196 ff):

"First and always, the Sabbath is God's sacred representative in time. Its mission is to bring God constantly and definitely before men and into the affairs of human life. The Sabbath stands among the days as the Bible does among books, as Christ does among men. The coming of God into human life, in any way, brings a train of blessings. His purpose is to dwell in close communion among men at all times. The first and last mission of the Sabbath is to promote this permanent residence of God with men. Such a residence awakens man's love and leads him to obedience. It nourishes hope and strengthens faith. It protects from temptation and sustains in trial. It brings comfort to our sorrow and wisdom to our ignorance. It leads to repentance and strengthens us for duty. By drawing men together in common love for God, it secures regular worship and constant instruction in righteousness. The Day of God leads to the House of God, to the Book of God, and to the Son of God."

There is wisdom and encouragement in these words, as much needed today as when written more than fifty years ago. We need God. "The Sabbath, as God's day, draws men to him and promotes communion and worship. The influence of the Sabbath goes out into the week, holding men nearer to God, and, in a greater or less degree, continuing this communion and repeating this worship." Such a mission is not only worthy but vital. The highest and best type of worship and God's sacred day would seem to be inseparable.

SATISFACTION IN THE SABBATH

Few pleasures are more gratifying than the approval of one's conscience in the performance of duty amid the sneers, derision, and persecution of others. There is a tendency in our religious natures to rejoice in self-sacrifices for the maintenance of a priceless truth. This trait sustains the heart, which might otherwise falter in the midst of obstacles encountered in a life devoted to holy endeavors. As the notes of laughter are half hidden in the outbursts of a sobbing child, so some of our profoundest joys of the soul are felt in our severest trials. In such experiences the most sacred and heroic impulses of our beings are awakened and cultivated.

The Sabbath is the Seventh Day

The originators of Sabbath reform among our people possessed that happiness of soul which privations and self-denials in a holy work always create. Their joy seemed to interpret, in their own minds, the nature of the Sabbatic truth, and to endear the holy day to their hearts. As a consequence, they were led to advocate the fourth commandment more ardently, and to observe it more strenuously. They discovered, as we have, that the law of the Sabbath is pre-eminently spiritual in its effects, next to the precept to love the Lord thy God with all thy heart. When this law is accepted in our deepest conviction, it feeds, invigorates, and purifies our entire religious being.

Very marked is the evidence of the strong personal satisfaction by which the pioneers and leaders of our cause were upheld in the discharge of imperative and self-sacrificing duties. The first convert to the Sabbath in this country, Tacy Hubbard, to the cruel charge preferred against the small company with whom she was numbered, that they made the Ten Commandments oppressive, replied, "They are no yoke of bondage to us, but are a good and spiritual law." Says Hiscox, the main champion and the first pastor of these Sabbath keepers, "The Decalogue is to be delighted in after the inner man." A young woman writes, just previous to the organization of these dissenters at Newport, "Pray for me that I may have more strength to run the ways of his holy commandments, with more delight and largeness of heart." A Sabbath keeper in England, imprisoned on account of his opinions, records about the same time, "It is my lot to sit here alone in the observation of God's Holy Sabbath, yet not without some previous tokens of his presence, which makes a wilderness like an Eden, and a desert like a garden of the Lord." Often in the weekly meetings of the founders of our churches in America would be heard the exclamation, "Oh, how I love this Sabbath."—Editorial Seventh Day Baptist Quarterly, July, 1884.

CURTAILING LIQUOR

Mrs. Ida B. Wise Smith, national president of the Woman's Christian Temperance Union, has recently pointed out facts concerning the actions of practically all belligerent nations which have taken action to curtail liquor drinking except the United States. "An all-out war effort demands so-

The Sabbath is the Seventh Day

briety and curtailment of wasteful activities," she declares.

"All nations which have been in the war longer than we, recognize the danger of alcoholic beverages. Canada recently officially rationed liquor, Germany has restricted all alcoholic beverages, and England, Russia, Japan, and other fighting nations have also governmental restrictions." It's about time, she thinks, that the United States benefited by their experience. But so far our government seems to be in the hands of the beer barons and whiskey rings, the worst saboteurs of war industry, to say nothing of the higher interests of civilized justice, peace, and good will.

THE SABBATH

The Sabbath was made for man (Mark 2: 27a)

By Rev. E. Adelbert Witter

For one who desired to acquaint himself with the Bible requirements for his life, there is no more important question for him to study than the Sabbath.

The Sabbath is an institution of God, not of man. See Genesis 2: 1-3. We find that God instituted the Sabbath as a memorial of his finished work as Creator of the universe.

As God reviewed his work he realized that if man, the creature possessed of the power and the privilege of choosing his own course of action or destiny, was to be kept in his moral and spiritual nature in harmony with the purposes of creation, there must be for him some oft-returning means of reminding him of the Creator and the purposes of his creation.

Turning to Exodus 20: 8-11, we find God calls the attention of man to this thought, "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."

We should note how clearly God calls to the mind of man the purpose and the nature of the Sabbath. It is a memorial of the Creator and his finished work. The Sabbath is a particular time set apart for the special work of the Creator, a type of heavenly rest. In Mark 2: 27a, we find Jesus in answering a question said, "the sabbath was made for man." Made for man's good—a regularly returning day for study and meditation upon God and man's relation to him.

God said, "Remember the sabbath day to keep it holy."

As we study this question we may differ somewhat in our understanding of what we may do on the Sabbath that is acceptable to God in keeping the Sabbath holy. It is not to rest the body from labor. This is not all that is for the good of man. See Isaiah 58: 13, 14. A careful study of the word "holy," that will help us to know its real spiritual meaning, will enable us to be possessed of an understanding of Sabbath observance. With diligence seek to know and live the Bible teachings.

SABBATH SCHOOL LESSON FOR MAY 8, 1943

Peter and John Leaders in the Early Church.
Scripture—Acts 2: 37-41; 3: 1-8; 4: 13, 18-21.

Golden Text—Acts 4: 13.

THE SABBATH OF THE LORD IN THE TEACHINGS OF CHRIST AND HIS APOSTLES

By George A. Main

Note: The aim in this article has been to compile a brief but forceful review of the Sabbath of Christ and his apostles entirely acceptable to Sabbath pastors and believers generally, and at the same time so un denominational as to invite its use by the innumerable nominal Sunday keepers who believe in and would prefer to observe the seventh day Sabbath.

Introductory: The phrase, "Sabbath of the Lord," is used here to differentiate the sacred day of Jehovah the Lord, and of Christ the Lord, which throughout the Scriptures stands out as specially *their* day, the *last* or *seventh day* of the week (1), both from the various Jewish holidays (2), and from the *first* day of the week, erroneously sometimes called the "sabbath," but nowhere in the Scriptures so designated, but clearly in Scripture the day thereafter (3). The Sabbath of the Lord is the one holy day of their laws and commandments (4), and should be first clearly understood from that viewpoint.

The Word "Law" in the Scriptures:

Although the word "law" is used in the Scriptures in several different senses, we may be certain that wherever we find the law exalted as perfect, holy, spiritual, etc. (5), it does *not* refer to: *the ceremonial laws*, which were solely Jewish and passed away (6); or to the *Pharisaic or rabbinical laws*, also Jewish, the hypocrisy but not the Sabbathism of which Christ so forcefully condemned (7); or to the *imperfect laws of the land*. Praise for the law, wherever found, referred *only* to the *Ten Commandments* (4), which were usually meant and often definitely specified; or to the *group of Biblical books* (8), the very heart of

which was the Decalogue; or to the *laws of nature*, or creation, which made possible such eternal truisms as "The heavens declare the glory of God . . ." and "Consider the lilies . . . yet . . . even Solomon in all his glory was not arrayed like one of these" (9).

God's Law, His Will for all Mankind:

No one subject, probably, is more highly praised in Scripture, nor more lengthily described (10) than are the laws of God which embraced his Sabbath commandment. No word appears ever to have been uttered against them; no error has ever been found in them; no reason has ever been advanced for their abrogation or their disregard.

They are the authentic expression of God's will for mankind. "God's laws" and "God's will," which we daily pray may be followed on earth as in heaven (11), are interchangeable phrases. The law is the recorded expression of God's will. They stand today as they did "in the beginning," and as they did when engraven at Sinai for all mankind, as the one perfect code of morals—the only sure guide by which man may hope to approach the goal of maximum attainable for human welfare and happiness.

In spite, however, of the established perfection of these Ten Commandments, there are relatively few of us who seriously meditate upon, or write upon, or discourse upon, the idealism of this matchless code of morals—facts due, no doubt, partly to the long standing and continued false propaganda to the effect that in some unexplained manner that great group of laws had passed away.

Propaganda more destructible of human happiness and welfare than the pretense that God's will for human kind has been abrogated, can hardly be conceived.

Misinterpreted Scripture:

"Christ fulfilled the law"; "we are no longer under the law, but under grace" (12).

Biblical passages, of which the foregoing are suggestive, are frequently appealed to as proof that both Christ and Paul taught that the Ten Commandments had been abrogated.

The popular meaning read into each of these several passages of Scripture is that the entire Decalogue, with the exception only of the first three commandments and the last six, had passed away. In not one of these passages, however, does the language permit any such freedom of individual interpretation as applying the assumed nullification of the law to such

portions only of the Decalogue as the individual wishes to evade.

Christ and the apostles, who were all of one mind (13), either rejected the law of their God, or they did not. There is too much at stake to leave the matter unsettled. What are the facts?

God's Laws Established and Filled Full of Meaning:

Christ affirmed that he came not to destroy the law, but to fulfill it, which, being the opposite of destroying, must have meant to fill it full of meaning—which was precisely what Christ did do in the succeeding moments of that wonderful sermon. With equal emphasis Paul asserted that his aim was to establish the law, not to void it (14).

Not only did Christ and his apostles teach the perpetuity of the Ten Commandments, but they went even further—they made obedience to the laws of God the deciding test of Christian belief and sincerity.

The Christian's Final Tests:

Test of our love for Christ. "If ye love me ye will keep my commandments" (15).

Test of our eligibility for the heavenly kingdom. Those only who do the will of my Father will enter into the kingdom of heaven. "Whosoever breaketh the least of these commandments and shall teach men so, shall be called least in the kingdom of heaven" (16).

Test as to what is sin. "I had not known sin except through the law" (17). Here the great apostle significantly affirms that the Ten Commandments using the law against coveting as his illustration, were not merely his accepted authority as to right and wrong, but that they are his *only* source of such guidance.

Testing one's righteousness. Do we delight in meditating on God's laws (18)? Such, according to the Psalmist and others, revealed the distinction between the righteous and the wicked. Meditation upon the perfect laws of God on the part of readers of this article is one of its paramount aims.

The Sabbath Taught Through Its Exemplary Observance:

As would be expected from their oft-repeated praise of the Ten Commandments, it was not only the consistent custom (19) of both Christ and his apostles to observe the seventh day Sabbath of God's laws which they so ably championed, but their newly established churches were Sabbath-keeping churches (20).

It is of special interest to note that Paul

spent a year and a half with the church at Corinth, which was not only a Sabbath-keeping church (21), but whose members were urged to use the first day of the week as a work day to determine how they were prospering, that is, to do their weekly bookkeeping, in order to ascertain what they could lay aside for the saints, the worthy poor (22).

It is significant, too, that nowhere in the entire Scriptures is there any record of a religious meeting having been held on Sunday. One sermon, only, is recorded as having been preached on the first day of the week. Remembering that the first day of the week, in Bible days, commenced at sunset Saturday night, we will see that this one sermon which terminated at midnight (23), the hour when Sundays commence, was preached on what we now would call Saturday night, and not on Sunday at all—thus leaving the seventh day of the week as the only day on which recorded religious gatherings were held.

While it is one's privilege and duty to do manual labor on the Sabbath in emergencies (24), we may be equally certain that under Christ's perfect unfolding of the law, even to think on business matters on his Sabbath would be to desecrate it and violate the fourth commandment—just as he taught that one had violated the command, "Thou shalt not kill," when he harbored a hatred for his fellow man (25).

The Sabbath Commandment From Christ's Interpretative Standpoint:

In the Sermon on the Mount, that grandest of all Sabbath day sermons, Christ gave us a vivid insight into the deeper and truer meanings of some of the Ten Commandments (26).

Had there been similarly preserved for us his exposition of the fourth, the labor and rest commandment," (27), it would seemingly have been something like the following:

The fourth commandment is the all-important *keystone* of the entire legal structure, irremovably and permanently binding the *first* portion of the law which details our obligations to our Creator, to the *last* portion which defines our duties to mankind, without which keystone neither portion of the law's structure could stand—the commandment itself embodying additional duties to both God and man, and thereby completing the perfection of the whole structure, permanently establishing uniform, regular, and adequate time absolutely

essential for congregational study and mass application of God's laws to man's good.

"Six days shalt thou labor" (28). To do less than our share of the world's work is to steal just that much from our fellow men. And, too, when one has attained wealth sufficient to live without work it is, in many instances, because of having taken advantage of the freedom of action permitted by our fellow men, and of over-appraising and over-charging for our time and effort. And in many cases such wealth is the direct result of wrong doing. It is more blessed to give than to receive; to serve others than to be served (29).

To keep my day holy (30) is to employ at least a portion of each Sabbath in thanksgiving and praise. The Sabbath day is particularly appropriate for meditation upon my laws, for expounding their intent and purpose, to make them as clear as possible to as many as possible that in them lies the most perfect guide to human conduct, the only real solution to man's every problem.

Refraining from labor (31) does not mean complete physical and mental indolence. It means such changes in kind and quantity of physical and mental exertion as shall make the fullest possible use of the Sabbath for the ends it was designed to attain, and as shall best fit us for our regular duties at the beginning of the new week.

Again, just as the Creator on his first Sabbath looked back upon his work of creation and saw that it was very good (32), saw that not only the heavens were to forever declare his glory, but that every atom of creation, every force, every truth, was to add its share in establishing the wisdom and power of God; we, too, at the ends of each of our recurring weeks should review our accomplishments and be able to say that our time has been wisely and honorably spent in harmony with God's will—the joy thereof to be accompanied by ever increasing appreciation of the greatness of God's handiwork, to commemorate the completion of which the seventh day Sabbath was instituted.

And finally, remember, that this Sabbath commandment, disregarded, will result in greater harm to mankind than will disobedience to any of the others, just as it did to your forefathers (33); but properly observed it has possibilities in itself for greater good than all the others (34), and utilized for unfolding the possibilities for good of the whole law, its Sabbath at once becomes

The Key to World Welfare and Happiness:

The seventh day of the week is the only day that can fittingly commemorate the completion of the infinitely marvelous world in which we live, the wonders of which are continually appearing in some new field (35). That this day, God's day, is the logical time to meditate upon his will for us is, therefore, axiomatic. And that his will for us is perfect and changeless is equally self-evident.

Hence, in God's Sabbath, utilized as he intended, lies the only rational route to world betterment—a problem now puzzling the minds of the great men the world over, as never before, and one that will continue to baffle them until they recognize that in fearing God and keeping his commandments, lies the whole duty of man (36).

Our Accountability to God:

The immortal Webster, when asked for his greatest thought, replied, "My accountability to God." Paul, too, had long ago proclaimed that same truth (37).

We, too, can entertain no greater thought than that, accompanied, of course, by a determined desire to know in what respects we are accountable to God, and how we may best accept that responsibility.

The paramount object in Christian civilization has been defined as "the greatest happiness, of the right kind, for the greatest number." Is it not the especial duty of Sabbath believers to proclaim the truth that such an end can be attained only through compliance with God's will for us, that is, through universal obedience to the Ten Commandments?

Sabbath Believers the Sole Custodians of These Eternal Truths:

We all know that our armed forces contain innumerable believers in the commandment, "Thou shalt not kill" (38), yet who feel that an even greater duty lies, not in non-defensive conscientious objecting, but in doing their best to speed the day of universal peace. We also know that the so-called Sunday churches are composed to no small extent of conscientious men and women who—aware of the fact that the Scriptures do not furnish grounds for disregard of God's Sabbath or any reasons for weekly observance of the day on which Christ rose, even if agreement could be reached as to the day of the resurrection—would gladly cooperate in hastening the day when God's seventh day Sabbath is universally observed—once shown the tremendous need thereof.

By "Sabbath believers" is, therefore, meant, not merely nominal Saturday keepers, but also the innumerable members and attendants of Sunday-observing churches who prefer, often avowedly, to observe the Sabbath of God's laws rather than the Sunday of man's legislating.

To break *one* of God's commandments is to break God's law as a whole (39). God's perfect laws will, therefore, never be elevated to their deserved status among men through efforts of Sunday believers, who oppose one of them. Acceptance of and obedience to the laws of God—and the attainment of Christian civilization, which depends solely on such obedience to the Ten Commandments—will come only through the determined efforts of those who—

1. Appreciate and glory in the wonders of nature (creation), for the commemoration of the completion of which the seventh day Sabbath was instituted; and

2. Recognizing the seventh day of the week as God's Holy Day, desire not only to obey God's will themselves, but desire also to cooperate in carrying its blessings to mankind everywhere.

Is not this lofty and far-reaching and inclusive responsibility worthy of your and my increased individual and united efforts?

Scriptural References

(1) Gen. 2: 3; 26: 5; Ex. 16: 21, 28; Isa. 56: 2, 6; 58: 13; Luke 4: 16; Rev. 1: 10. (2) Lev. 23: 39; 25: 8-11; 26: 35, 43; Ex. 12: 11. (3) Matt. 28: 1; Luke 23: 56-24: 1. (4) Ex. 20: 8-11. (5) Ps. 19: 7; Rom. 7: 12, 14; James 1: 25. (6) Deut. 31: 9, 24; Ezek. 2: 25; Heb. 7: 16, 19; 9: 10; 10: 1, 8, 9, 16; Eph. 2: 14, 15; Col. 2: 14, 16; Gal. 5: 1. (7) Matt. 16: 12; 23: 1-3; Mark 7: 6-9; 8: 15. (8) Matt. 5: 17, 18. (9) Ps. 19: 1; Matt. 6: 28, 29. (10) Ps. 19 and 119; Rom. 7. (11) Matt. 6: 9-13. (12) Matt. 5: 17; Rom. 6: 14. (13) Acts 2: 46; 4: 32. (14) Matt. 5: 17, 18; Rom. 3: 31. (15) John 14: 23; 15: 10. (16) Matt. 5: 19; 7: 21; 19: 17. (17) Rom. 7: 7. (18) Ps. 1: 1, 2, 4; Rom. 7: 22. (19) Luke 4: 16; Acts 17: 2. (20) Acts 13: 42-44; 16: 1-13. (21) Acts 18: 1, 4, 11. (22) 1 Cor. 16: 1, 2. (23) Acts 20: 7. (24) Matt. 12: 1-14. (25) Matt. 5: 21, 22. (26) Matt. 5: 6, 7; 8: 16. (27) Ex. 20: 8-11. (28) Ex. 20: 9; Ezek. 46: 1. (29) 2 Cor. 9: 7b. (30) Ex. 20: 8. (31) Ex. 20: 10. (32) Gen. 1: 31. (33) Neh. 13: 17, 18. (34) Isa. 58: 13, 14. (35) Ex. 20: 11. (36) Eccl. 12: 13, 14. (37) Rom. 14: 12. (38) Ex. 20: 13. (39) James 2: 10.

Pomona, Fla.,
April 10, 1943.

MISSIONS

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PAUL AND THE SABBATH

The attitude of the apostles and the early Christians toward the Sabbath is of deep significance when we come to the study of the Sabbath question. Christianity was the purest in the apostolic days, and the teaching and example of the apostles and the Apostolic Church may well be taken as the guide of the church and the individual in regard to the Sabbath, as well as to belief and practice. People have said that Christ kept the Sabbath because the time had not come to make the change till his death. Such, however, cannot be said of the apostles, for when they came upon the stage of action, Christ had perished on the cross, the old dispensation had passed away, and the new had been ushered in.

But one may ask, Why study Paul's example regarding the Sabbath more than that of the other apostles? Paul broke more completely away from useless Jewish customs than others of his day seemed to, and for this reason if there were any change in regard to the Sabbath, we would expect to find it in connection with his work and teaching if nowhere else. He also wrote much more than others of his day, and if there were any change after Christ's death and the day of Pentecost, it should appear in his writings. Therefore his writings are of extreme importance when we consider the Sabbath question.

Furthermore, Paul was the master mind of his age, if not of all ages. Had it not been for Christianity, the other apostles never would have been known beyond the small circle in which they moved; not so with Paul, he possessed by nature one of the greatest minds the world has ever seen. Some men seem to have been raised up for a special and great crisis; such was the case with Lincoln, Luther, Alfred the Great, and Moses. And such was the case with Paul. Christ had written nothing and these nearest to him were not able to bear many things he desired to tell them; a great mind coupled with a great character was needed to unfold the teachings of Christ and apply them to the daily life of the individual and church. The church found such a mind in Paul in the hour of its greatest need—a

great mind trained for its work by the best education that day could furnish. If we are to look at the matter from the human standpoint of a trained and masterful mind, no better authority ever existed than Paul.

Again, Paul was not only a great mind trained to the highest capacity, but he was an incomparable type of character. There have been great intellects without great and noble character, such was Napoleon, and they are never safe guides; but nowhere do we see the character of Christ better personified than in Paul. There was the best metal the world has seen. There were the keenest perceptions, the soundest judgments, the intensest zeal, and the most indomitable courage, all subdued and brought under control to the Master. He and Christ were so completely one that he could say, "I live; yet not I, but Christ liveth in me." When he spoke, he spoke as the viceregent of Christ. Under these circumstances anything that he said bearing on the Sabbath question carries with it the highest authority.

Our only source of information regarding Paul and the Sabbath is the New Testament. From it we learn that he observed the seventh day of the week as the Sabbath and kept it sacredly. As recorded in Acts 25: 8, he says, "Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all." Had he been disregarding the Sabbath of the Decalogue, he could not have said, "Neither against the law of the Jews have I sinned at all." When he reached Rome he made a similar statement, as recorded in Acts 28: 17. It reads, "And it came to pass that after three days he called together those who were the chief of the Jews; and when they were come together, he said unto them, I, Brethren, though I have done nothing against the people or the customs of my fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." "Done nothing against . . . the customs of my fathers," that is, he had observed the Sabbath, and this was thirty years or more after his conversion.

In addition to the foregoing records, we have repeated statements of Paul's that he worshiped on the Sabbath, and indirect reference here and there regarding public meetings for religious purposes.

There is no evidence in his writings that he observed the first day of the week. We find him secularizing it. In Acts 20: 7 we read, "And upon the first day of the week when

we were gathered together to break bread, Paul discoursed to them ready to depart on the morrow, and prolonged his speech until midnight." You are familiar with the rest of the account. This has been seized upon as a positive proof that they observed the first day of the week as the Sabbath in the eyes of the apostles. But does it prove this? When one reads the passage carefully he notices that it was the night part of the first day of the week, and that Paul was intending to travel from Troas to Assos when daylight came. Now the night part of the first day of the week was the evening after the Sabbath according to Jewish reckoning. Conybeare and Howson's, *Life of Paul*, says, "It was the evening which succeeded the Jewish Sabbath to their way of reckoning." What was Paul intending to do and what did he do on the daylight of this first day of the week? He was planning to travel. That was not keeping Sunday. It was secularizing it and is a conclusive proof that he did not regard it as the Sabbath.

There are two or three other passages which have been thought to indicate that Paul observed the first day of the week or that it made no difference which day was observed. The chief of these passages is the one in Romans 6: 14, "For sin shall not have dominion over you: for ye are not under the law, but under grace." This passage is thought by some to teach that the law is done away. Antinomianism, this doctrine is called in history. In this passage Paul is discussing the question of man's salvation. The Jews thought they could be saved by the observance of law, and Paul is telling them that they cannot. Doctor Northup told the class in the University of Chicago, studying the Book of Romans, "Paul means that we are not under the law as a means of salvation, but we are as a rule of life." Paul set this fact forth when he said, "Do we make void the law through faith? God forbid; yea we establish the law." Paul never thought of teaching the abrogation of the law which he elsewhere declares to be holy and good and a schoolmaster to bring him to Christ. One great trouble with this doctrine of Antinomianism is that it throws open the gates to everything; it is the destruction of all law and order in religion, morals and society. It not only tears down the Sabbath law, but all others as well; it opens the way to covetousness, impurity, lying, and murder, as well as to the disregard of the Sabbath. It leaves the world with no Sabbath. But the strange and inconsistent thing is that the same people, or

many of them, when they have discarded law to get rid of the Sabbath of the decalogue, turn around and reinstate every other member of the ten words; the fourth command is the only one that is not in force.

What is called the silences regarding the Sabbath in the epistles of Paul and other New Testament writers has sometimes led people to think Paul did not regard the Sabbath as important. The same claim could as justly be made regarding baptism. Neither the Sabbath nor baptism was the thing uppermost in his heart; and that is why he says no more about the Sabbath, as well as about baptism. The thing of supreme importance with him, as with his Master, was to save men by bringing them to Christ and righteousness. He says, "For the love of God constraineth us, because we thus judge that if one died for all, then were all dead." (2 Cor. 5: 14.) "For I determined not to know anything among you save Jesus Christ and him crucified." (1 Cor. 2: 2.) "I am made all things to all men, that I might by all means save some." (1 Cor. 9: 22.)

The best way of leading men to the Sabbath truth is by bringing them to Christ. Evangelism and missions was the passion of Paul's soul and the supreme end of his effort; and must be of ours. The world needs a denomination keeping the Sabbath and practicing baptism with evangelism and missions its supreme purpose.

W. L. B.

LETTER FROM DOCTOR GRACE I. CRANDALL

(Received by the Missionary Board April 17)

Dear Secretary Burdick:

Your letter of October 23 came through very promptly, considering that it takes six weeks to two months, even for airmail. You see, letters have to have a month to get to me after they have been censored in India and have reached China. Everything moves very slowly in China these days. I have had letters from several friends and from my sister and brother, Lin, during the last few days. I have sent quite a number of letters by air to India, expecting that they would be forwarded by boat from there; but I have heard of none of them getting through yet, and I am afraid it is not a good way. Hereafter, I shall send more by air mail all the way, although some I have sent that way have not got through. I am afraid that the stamps are sometimes re-

moved and the letters thrown aside. Ten dollars in stamps would be a big temptation to a postal clerk if he got hold of the letter before the stamps were canceled. There is much thieving among all classes in these days of high prices and great difficulty in securing enough to eat, to say nothing of to wear. Ten dollars will buy only one pound of pork or seven to nine sung of rice. Some people will eat a sung a day. A sung is about a pound. In some places near here a pound of rice costs two dollars and in places like Chungking, much more. Prices have risen very rapidly here during the past few months and in many things we have to pay more than we would in the U.S.A., counting the fixed exchange. Prices of food in Shanghai are also much higher than here, but manufactured articles are higher here.

Fortunately, Esther and I have enough clothing so that we have not had to buy much in that line and what sewing has to be done we have done ourselves. We wear Chinese cloth shoes mostly and even they cost about \$15 to \$20 for the materials. We happened to have some goods with us, so have not bought much. Fuel is also very high, although this is the place where wood is plentiful, but everyone demands so much for his labor. We have paid as high as a dollar for two pounds of charcoal and wood is \$5 to \$8 for a small one-man load, about fifty to sixty pounds, green wood at that. Esther is a very good buyer. She watches the market and buys only when she can get things relatively cheap. By buying ahead, we are seldom in a position where we have to buy right now. If she had not done so our living would have cost us more than twice what it has. We have a flock of chickens and seldom have to buy eggs, which are fifty to seventy cents each most of the time. As I have to eat a good many eggs, it is most fortunate. Our little garden in the backyard also helps us very much. We can grow things all winter. Weather like the present, they freeze up at night, even the ground freezing some, and thaw out during the day as bright as ever. It is like it is on the mountains. We really have a mountain climate here. It is very cold sometimes for a short period of time but always warm in the bright sun. We have no heat except a few coals in a charcoal burner, but Esther's room is small and can be made quite comfortable by that method, though we prefer to sit in the courtyard in the sun when it shines. We even take our baths in the sun, except in the very coldest days.

I have had no relapse since I got up and am improving right along. Can eat more and more kinds now, and even have gained two or three pounds this winter. My strength is very good and I do many things, but I have not tried to do any medical work much, for it is not necessary and I can help more by staying at home and looking after the house.

We hear from Shanghai more or less regularly these days. They have never written of any hardships, except the very high cost of foods and the lack of many supposedly necessary things. They have no coal except a very little left over. They cook on little coal ball stoves. The balls are made of coal dust and clay. They use a tin, even to bake with.

After Anna died, the schools were united and Theodore Chang became principal of both. They are evidently closely controlled by the Wang Ching-wei government, and, of course, the Japanese. They seem to be making every effort to co-operate, so for that reason they may have an easier time. Pressure was brought on them to evacuate the West residence and it has been taken over by the schools entirely. The lower rooms seem to be mostly used for offices, of which they seem to require a great many. (The number of officers and amount of red tape seem to be the gauge by which an institution's efficiency is measured.)

Mrs. West and Mabel are living with the Davises. They have a family of six, including a Mrs. Gasper who was stranded in Shanghai by the war and has been with them a good deal. Mr. and Mrs. Davis seem to be quite well, as are the others now. Mrs. West was quite ill with carbuncles and in the hospital several weeks, but is now recovered and gaining her old energy and strength. Doctor George is quite busy. Lester Hospital where he used to do many operations has been taken over by the powers and he will go there no more, but has a good lot of private work. It seems to be the rule that foreigners should have nothing to do with taken-over institutions, though Mabel still teaches some in the school by doing it for nothing. I hear nothing about what has happened to the Liuho property. Many things they do not mention. I expect it is healthier not to.

Mabel asked me to write about the arrangements they have for securing money. There was a while that they were allowed funds by the International Red Cross, I think it was, and they signed papers that it would be paid back. I think they have planned to draw on the board through these agencies. Mabel said

she had been drawing \$15 per month and her mother \$25, I think it was. If the board pays this out, they can be reimbursed by Mr. D. Munson at Milton Junction for Mrs. West, and Mr. Coon of the Milton Bank for Mabel. She asks that Mr. Stillman write them about it if he pays out money for them. I received three salary checks and a five dollar gift for help of the poor from Alfred in October or November. The checks were July, August, and September. I can get checks cashed here now through the Episcopal treasurer in Yunnanfu (Kungming), but the money is being paid on some of them here and the checks held for collection later. I have received all salary checks this year, excepting two, up to September. Last year I received very few. Have money enough for present needs.

Esther has just made out her yearly report, and if I can get it in without making my letter too heavy, I will send it. It may be interesting to you.

With kindest greetings, I am

Sincerely,

Grace I. Crandall.

Changtsun, Lichwan,
Kiangsi, China,
January 12, 1943.

AS OLD AS THE CREATION

By Rev. Lester G. Osborn

The week is an arbitrary division of time. There is no heavenly body whose movement in relation to the earth is in cycles of seven days. The institution of the Sabbath is the background for this mode of reckoning time.

The Sabbath had its origin in a distinct creative act (Mark 2: 27). God made it at the time of the creation, using the seventh day as the material from which to build it. Because of his resting from the work of creation, God "blessed" and "sanctified" the seventh day.

To "bless" means to exalt and honor, to give a thing the stamp of one's approval or favor, to pronounce a special benediction upon. It was the seventh day which was thus dignified.

To "sanctify" is to set apart for a special purpose. It includes the idea of announcing or proclaiming. The same word is used of the cities of refuge and other things publicly proclaimed. Genesis 2: 2, 3, then, refers to a public announcement of the setting apart of the seventh day as the Sabbath, and amounts to the promulgation of a law for the Sabbath at that time.

Nowhere else in the Bible is there any suggestion of a later sanctification, proclaiming, or announcing. Every later reference is always to this earlier (at creation) sanctification. The fourth commandment itself, in its wording, is in keeping with this thought.

God never did for any other day what he did for the seventh, and never undid it for the seventh day. What God does is done for all time, and God does not change.

THE SABBATH AND THE GOSPEL

By Rev. S. S. Powell

True Sabbath observance contains within itself all of the elements of the right carrying out of the principles of the gospel. "The joy of the Lord is your strength," it is said. I have thought that it might be useful to relate how the Sabbath has been a joy in my own experience ever since it entered into my life.

While residing in the southern state of Georgia the knowledge first came to me that there were anywhere Christians observing the Sabbath of the Old Testament. It was through an elderly and respected retired minister of the gospel, with relatives in Savannah, and under the influence of the Wesleys, who had much to do with molding the influences that went out from that city in early days; not that they kept Sabbath, for they did not. The information which I received at that time made no impression upon me whatever, but was accepted as a fact.

Later in life, when I had graduated from the Colgate Divinity School in Rochester, N. Y., and was pastor of my second church in central New York, my next door neighbor, who had lived formerly in De Ruyter, N. Y., was a Sabbath-keeping Baptist. Acquaintance with him and close observance of his manner of life did make a deep impression upon me and was the cause of a joyous life such as I had not known before, and quite analogous to the joy of conversion. In those early days of my pastorate I had sufficient reasons to draw me to Rochester occasionally. On one of these trips I was approaching that city after nightfall, and looking out of the car window I saw it in the distance irradiated in such a manner as made me think of the Holy City, New Jerusalem, coming down from heaven, as told by John the beloved disciple in his book, the Apocalypse. Such was the joy that came to me and which I can never forget. It was in the early days of my own Sabbath keeping.

Alfred, N. Y.

WOMAN'S WORK

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

THINK ON THESE THINGS

By Mrs. Harley Sutton

What shall it profit a man if:

He keeps the Sabbath and forgets his hungry (physically, spiritually, or socially) brother?

He keeps the Sabbath and regards anything fair in war and business?

He keeps the Sabbath and uses a good share of the other six days to fight against people of other faiths and religious organizations with which he cannot agree?

He keeps the Sabbath and rejoices over the sinking of any ship or the bombing of any city where hundreds of God's children (and our brothers if God is our Father) are killed or wounded?

He keeps the Sabbath and does not give at least one tenth of his time, talents, and money to develop the kingdom among his fellow men?

Keeping the Sabbath, should, through one's communion with God, give one the desire and strength to live the other six days in such a way as will be pleasing in the sight of God. What shall it profit a man if keeping the Sabbath does not lift him high and lengthen his vision and broaden his horizons for ALL of LIFE?

SABBATH EVANGELISM

By Rev. Leslie O. Greene

Is there a place for Sabbath evangelism in the program of Seventh Day Baptists today? In preaching the gospel to the lost, are we including this important doctrine in our message? We lament the fact that we cannot hold our own because of the difficulty of keeping the Sabbath, and we call it a miracle when a convert is won to the Sabbath. Why is this? Does our Sabbath lack attraction, or does it fail to fill a needed place in the hearts of people? Christ said the Sabbath was "made for man." Did he mean all men or only a few? Has Christ intrusted us with a great truth and yet withheld from us the way to bring it to the world? Our tracts on the Sabbath truth have been carried into many communities, but many are reluctant to make use of them. We well know this method alone is very inadequate. We must do more, far more, and do it now, or ere long there may be no Seventh Day Bap-

tists to preach and tell of the freedom which a Sabbath salvation brings. Seventh Day Baptists should bear their part of the grave responsibility which rests on every church in these troubled days to bring the lost into the fold. If the Sabbath brings us peace and joy, are we not selfish to sit idly by and not tell others about the day God commanded us to keep holy? Do we really wish that others had the same blessing but consider it inexpedient to tell them ourselves? Christ first told his disciples to "Come," but no sooner had they obeyed than he turned again to them and said, "Go." Everyone who has come to the Sabbath should hear the call to go and carry this eternal and vital truth to others everywhere. When we accept the responsibility to evangelize the world, we must not stop short of leading men to accept the whole truth, which includes Sabbath keeping. That will be the hardest part of the task; but it will pay to hold on, for the Sabbath gives the convert the freedom which accompanies complete surrender, the soul-winner gains the deepest joy and the most satisfying blessing.

The Cause of Failure

In the story of the fishermen found in Luke 5: 1-11, Jesus found Peter in his boat near the shore washing his net. After a short sermon to the people, Jesus turned to Peter and said, "Launch out into the deep and let down your net." The sad confession of Peter, "We have toiled all night and taken nothing," is quite descriptive of the church today. We have toiled long but have taken little. Much energy has been poured out, but deep spiritual results have been rare. Peter did not seem to care whether he caught any fish or not. The reason for much of our failure is due to our indifference. We are unwilling to sacrifice or to make a complete surrender. If a task is hard, the easiest thing to do is to quit. At the very time we are washing our nets the fish may be in large shoals all about us. We can't stay too near the shore. Let us not be content when the greatest opportunity of a lifetime lies out in the deep.

Means of Overcoming Failure

When Peter said, "Nevertheless at thy word I will," the fish filled the net till it broke. He had found the secret not only of fishing but of winning men. Obedience is the key to God's bountiful gifts. Many argue that in these days of world unrest and disorder there is no time for revival or for Sabbath promotion. They are the ones who are washing their

nets. But if God cannot be found in chaos, how will he be able to save the world from chaos? In what does God's strength lie? No matter how unfavorable the time or place may seem to us, if his divine Spirit directs us, he will lead to the deep waters and fill the nets to overflowing. It is ours to trust him and obey. Good intentions are not enough. It requires action. If, like Peter, we resign our will to his, God will astonish us with success.

YOUNG PEOPLE'S WORK

YOUNG PEOPLE AND SABBATH PROMOTION

By Jeanett B. Dickinson

How long are Seventh Day Baptists going to let the world think of the Sabbath as being observed only by Jews? How long are we going to let them refer to Sunday as the Christian Sabbath or Lord's Day? If we had accepted the Sabbath challenge would the following definitions be found in the revised Webster's Dictionary?

Sabbath: the seventh day of the week observed by the Jews as a day of rest, commencing from sunset on Friday and ending at sunset on Saturday; the Christian Sunday.

Sunday: the first day of the week; the Christian Sabbath or Lord's Day.

Doesn't this show that the true Sabbath needs to be promoted? Let us refer to Webster to see if the term promotion presents too enormous a challenge for you and me. The prefix "pro" means forward or onward, while the word "motion" is referred to as act, process, or state of moving. Putting the two together we obtain promotion, or the act of furthering or advancement. There is no reason why Seventh Day Baptists should continue to be satisfied with merely "keeping" the Sabbath and not making its sacredness known to those who have never heard—even to the many children, other relatives, and neighbors of Seventh Day Baptists who have either drifted away or have never had the significance of the Sabbath presented to them.

Promoting the Sabbath in such a manner that its influence will be felt throughout the world is not the means of salvation. However, the "Sabbath is a matter of Christian living, one of the great imperishable moral principles which are as old as creation and should be observed because of love and grati-

tude to God for our salvation."* Gen. 2: 2, 3; Ex. 20: 8-11; 1 John 5: 3, and James 2: 10.

Before we can really promote the Sabbath we must obtain a broad understanding of the history of both God's Sabbath and the prominent excuse that Sunday is the "Christian's Sabbath" or the "Lord's Day." A thorough study of both the Old and New Testaments as well as tracts and books published by Sabbath and Sunday observers and noted historians should give this understanding. The history books will show how in "post-apostolic times man gradually substituted Sunday for the Sabbath because of antagonism toward the Jews and to win the favor of Sun-worshiping emperors."* The Bible will show us the following:

1. The Sabbath was made for man at the close of creation. Gen. 2: 2, 3.
2. God asked that we remember and keep the Sabbath holy. Ex. 20: 8-11.
3. Christ kept it and taught his disciples to regard it after his death. Matt. 24: 20.
4. The apostles and disciples, both Jewish and Gentile, kept it regularly. Acts 13: 42, 44; 17: 2; 18: 4. Eighty-four such meetings are specially mentioned in Acts alone.
5. Paul even denied ever secularizing the Sabbath, or keeping Sunday. Acts 25: 8; 28: 17.

Today the need for Sabbath promotion is great. If each Seventh Day Baptist would accept this challenge the world would soon realize the seventh day of the week is the true Sabbath—God's holy day. (Gen. 2: 2, 3; Ex. 20: 10, 11; Prov. 10: 22; Isa. 58: 13.) The Sabbath offers much that Sunday does not have, that it never had and never will have.

What are some methods that may be employed for the promotion of the Sabbath? At present two of our churches, Riverside and Shiloh, have regular weekly radio broadcasts. This is certainly a splendid chance for Sabbath promotion. Our money is needed for radio broadcasts, training and expenses of full-time workers, and the printing of attractive, interesting tracts and other literature. We need time and organization devoted to the designing of eye-catching tracts. Then these tracts need to be distributed—this is a very fine opportunity for young people for service. While traveling several hundred miles to attend Conference several of our young folks rolled tracts in cellophane and distributed them along the way. We can all distribute tracts in our own communities and mail them to other sections. Articles in newspapers and magazines as well

as letter writing and conversation can be employed to a very good advantage. Each and every one of us should promote the Sabbath by daily living. The following true experiences of some of our young people are examples of standing firm in Sabbath beliefs.

Last summer some of our college students were employed by a large, well-known industry. One day the manager said to them, "Friday night is our busiest period. You will either work on Friday night or quit." "We quit," was the reply. Within three hours after they reached their boarding house the manager phoned. "We can't get along without you. Come back and work when you feel you can." Just recently this same manager wrote to the students asking them to return to work as soon as summer vacation begins—with the understanding that they will not be asked to work on Sabbath.

One of our consecrated Seventh Day Baptist young ladies while looking for a position was rejected several times because of not being willing to work on the Sabbath. Later she was offered a much more desirable position. She accepted on the condition she would not be asked to work on the Sabbath. Much later a co-worker in the same concern who is a member of another Sabbath-keeping denomination said to her, "Will you work Sabbath day for me this week so I can attend church?" Our friend replied, "Why didn't you say you were a Sabbath keeper before you accepted the position?" "Oh, I didn't think I would get the position if I made such a fuss—and now I'm too ashamed to ask for Sabbath off," she replied.

If we are to help in the spreading of the Sabbath truth we must acknowledge it as a pleasure—not a burden—refuse to give in to worldly pleasures or business, even once. We must be tolerant of the beliefs of others, but let others know we stand firm in our beliefs of the Sabbath. Our money is needed—yes! but more than money we need time and talent. Each Seventh Day Baptist needs to realize the Sabbath as a blessing—live it, acknowledge it, and share it with others.

Bridgeton, N. J.

* Osborn, Rev. Lester G., "Who Are These Seventh Day Baptists," American Sabbath Tract Society, Plainfield, N. J.

The strength of a country is the strength of its religious convictions.—Former President Calvin Coolidge.

SABBATH AND SUNDAY

(A Bible Reading)

ON THE SABBATH

1. Who made the Sabbath?

All things were made by him [Jesus]; and without him was not anything made that was made. John 1:3.

2. When was the Sabbath made?

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

3. Did God say from Mount Sinai that he made the Sabbath at the close of Creation?

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. Ex. 20:11.

4. Did God's people have the week and the Sabbath before the law was given from Sinai?

And it came to pass after seven days, that the waters . . . were upon the earth. Gen. 7:10.

And he stayed yet other seven days; and again he sent forth the dove out of the ark. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. Gen. 8:10, 12.

And Laban said, . . . Fulfill her week. And Jacob did so, and fulfilled her week. Gen. 29: 27, 28. Also especially, Ex. 16: 4, 6, 22-30.

5. Why did God bless and sanctify the seventh day?

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

6. Did wrath come upon ancient Israel for profaning the Sabbath?

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath. Neh. 13:17, 18.

7. If the Sabbath had been kept, would Jerusalem have been destroyed?

And . . . if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes . . . and this city shall remain forever. Jer. 17: 24, 25.

8. Was the Sabbath made for the Jews only, or for all men?

The sabbath was made for man. Mark 2:27.

9. Whose day is the Sabbath?

But the seventh day is the sabbath of the Lord thy God. Ex. 20:10. If thou turn away thy foot from the sabbath, from doing thy pleasure on *my holy day*. Isa. 58:13. The Son of man is Lord also of the sabbath. Mark 2:28.

10. What may and may not be done on the Sabbath day?

In it thou shalt not do any work. Ex. 20:10. Wherefore it is lawful to do well on the sabbath days. [That is, to pluck and eat corn when hungry; to heal the sick, and take a sheep or an ox out of the pit.] Matt. 12:1-12; Luke 14:1-4.

11. When does the Sabbath begin?

The evening and the morning were the first day. Gen. 1:5. From even unto even shall ye celebrate your sabbath. Lev. 23:32.

12. Did the Sabbath still begin and end at sunset in New Testament times?

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. Mark 1:32.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. Luke 4:40.

And he [Joseph] took it down . . . and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. . . . And the sabbath drew on. Luke 23:53, 54.

13. Was it Jesus' custom to observe 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; Mark 1:21.

14. Did Christ instruct his disciples to regard the Sabbath when Jerusalem should be destroyed about forty years after his death?

But pray ye that your flight be not in the winter, neither on the sabbath day. Matt. 24:20.

15. Did the disciples continue to keep the Sabbath as usual after the crucifixion?

And they returned [from the sepulchre] and prepared spices and ointments; and rested the sabbath day according to the commandment. Luke 23:56.

16. Was it Paul's custom also to keep the Sabbath?

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

The Sabbath is the Seventh Day

17. Some say Paul preached to the Jews only on the Sabbath, but to the Gentiles on the first day of the week; is this true?

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.

18. How long did Paul, in Corinth, preach "every Sabbath," to Jews and Greeks?

And he continued there a year and six months. [Seventy-eight Sabbaths.] Acts 18:11.

19. How many Sabbath Day meetings are specially mentioned in the Acts of the Apostles?

Two in 13:14, 44; one in 16:13; three in 17:2; and seventy-eight in 18:4, 11; in all eighty-four. More than are thus mentioned in any other book of the Bible.

ON SUNDAY

1. There is no command in the Bible to keep Sunday as a holy day, nor is it anywhere called by a sacred title.

2. How many times does the phrase, "first day of the week," occur in the Bible?

Eight times, viz., Matt. 28:1; Mark 16:1, 2, 9; Luke 24:1; John 20:1, 19; Acts 20:7, and 1 Cor. 16:2. Five of these, in the Gospels, refer to the same day.

3. Where is the first mention of any meeting of the disciples on the "first day of the week"?

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. John 20:19.

4. Were they together for worship, or to celebrate the resurrection, or to keep the day as a Sabbath?

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Mark 16:14 and Luke 24:36-43.

They could not celebrate an event in which they did not believe.

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Luke 23:56.

5. Had the disciples kept the Sabbath the previous day as usual?

The Sabbath is the Seventh Day

6. Where, then, is the only instance of a meeting on "First Day," after they believed that Christ had risen?

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts 20:7-13.

7. Since Bible days began and ended at sundown, this meeting was on the night after the Sabbath ("Saturday night"), not on Sunday night.

It was the evening that succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail.—*Conybeare & Howson, Life and Epistles of Paul, chap. 20.*

8. Did Paul enjoin public collections, or only private laying by on the first day of the week?

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. 1 Cor. 16:2. Meyer, "the prince of exegetes," says: "Lay by him in store," can not refer to the laying down of money in the assembly," and renders it, "Let him lay up in store at home." Three French versions, the Italian, Portuguese, Spanish, Swedish, Dutch, Douay Bible, Beza, Wycliffe, and others render it in the same way.

9. Did Paul ever deny breaking the Sabbath and keeping the first day, or violating any commandment of the Decalogue?

While he answered for himself, Neither against the law of Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all. Acts 25:8. (This was more than two years after the meeting mentioned in Acts 20:7.)

Summary of Facts About the Sabbath

1. "The sabbath was made for man" (mankind), at the close of creation. Gen. 2:2, 3.

2. "The seventh day is the sabbath of the Lord thy God." -Ex. 20:10.

3. Christ kept it and taught his disciples to regard it after his death. Matt. 24:20.

4. The apostles and disciples, both Jews and Gentiles, kept it regularly. Acts 13:42, 44; 17:2; 18:4. *Eighty-four* such meetings are specially mentioned in Acts alone.

5. Paul even denied ever secularizing the sabbath, or keeping Sunday. Acts 25:8; 28:17.

Summary of Facts About Sunday

1. Only *one* meeting for worship on Sunday is mentioned in the Bible. Acts 20:7. And this on the first half of the day—"Saturday night." The next day Paul traveled all day.

Two Commandments

1. "Remember the sabbath day to keep it holy. The seventh day is the sabbath of the Lord thy God." Ex. 20:8, 10.

2. "The first day of the week is the Christian Sabbath."—*Westminster Catechism.*

Which Shall We Obey?

"We ought to obey God rather than men." Acts 5:29.

This Bible reading may be had from the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, New Jersey.

CHILDREN'S PAGE

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

THE SABBATH

Dear Recorder Children:

Many, many years ago God gave to all the people of the world a most wonderful gift, the Sabbath, for he knew that although people could not be useful and happy without work, they also needed time not only for rest but also a time to come to him for help and comfort, a time to meet together for prayer and praise and thanksgiving.

But there were many other things people must know in order that they might live the right kind of lives, free from sin and evil. God saw that his people did not always do right and so to help them to live better lives,

The Ten Commandments unto them he gave—Ten laws as guideposts on the path of life, Ten sentinels to keep their hearts from strife And from the awfulness of sin to save. Great laws for all the peoples of the land, Not only for the Jews, his chosen band, But for the countless nations yet unborn. No law more binding than the rest, but each An everlasting covenant to reach To end of time from the eternal morn.

As you know, the Sabbath comes under these ten God-given laws and is the fourth great law. In part it says,

"Six days shalt thou labor and do all thy work, But the seventh day is the sabbath of the Lord thy God."

Now as the years went by God saw that though people were keeping the letter of the law, that is, word for word as it was given, their thoughts and actions were still sinful, and their leaders kept adding new laws of their own and making the Sabbath especially a burden to the people, punishing those who carried the very smallest load on the Sabbath or

OUR PULPIT

SHARING THE SABBATH

By Rev. Herbert C. Van Horn

Corresponding Secretary, American Sabbath Tract Society

Lesson: Hebrews 11: 1-16, 24-26, 32-40.

Texts: Genesis 12: 2b. "I will bless thee . . . and be thou a blessing." Matthew 28: 19, 20. "Go ye therefore, and make disciples of all the nations . . . baptizing them . . . teaching them to observe all things whatsoever I commanded you."

In these texts we find encouragement and duty in sharing the Sabbath truth with others. The presence and help of him into whose hands "all authority hath been given in heaven and on earth" assure us of the ultimate triumph of truth.

I. Background of Sabbath Sharing

1. Faith. There must be faith underlying our interest and assurance. Past generations in our country were trained in a faith. They learned more than the historical fact of the landing of the Pilgrims in 1620; more than that they came. There was the fact that persecution, hostile enemies, dangers, or hardships could not overwhelm the soul in its search for freedom. The same was true in "winning the West." Out of the faith of the Pilgrim fathers and those who came after them have been realized the things men have fought and struggled for—opportunity to develop, invent, establish; out of it has come separation of church and state, the rich heritage of Christians to worship God according to the dictates of one's conscience, where there is none to destroy or make afraid.

A part of our heritage is the Sabbath. We do have a rich background in which our faith rests: God, Christ, the Bible, the Church, the "faith of our fathers, holy faith." Has our generation caught their step? A little girl had taken a basket of eggs and roll of butter to the country store to exchange for needed groceries—in a day of unrationed commodities and sixty-cent eggs. At the conclusion of the trading the proprietor said there were a few cents yet due her; would she have some candy for it? "I think," she replied, "that the folks would rather have the money for the Sabbath school." Ah! She had got the step of the father and

even those who would heal the sick or comfort the sorrowful on the Sabbath day.

So God gave to his people the greatest, most wonderful gift of all. He sent his own beloved Son Jesus to show them by example and precept how to live a perfect life, free from all sin and evil. He went to the synagogues, as the Jewish churches are called, to pray, to preach, and read the Scriptures on the seventh day, the Sabbath of God his Father; and on the Sabbath he healed the sick, comforted the sorrowing, set people free from their sins, and sought to free God's commandments from man-made laws. All through his life on earth he kept the Sabbath, the seventh day of the week, and taught it to all he met, and after him came his disciples, the apostle Paul, and many others to keep and to lead others to keep the Sabbath, the seventh day of the week. And so we as Seventh Day Baptists are trying to be faithful to the true Sabbath, commanded by God and taught us by the example and precept of Jesus and those faithful ones who have come after him. May God help us all to be true to the teachings of Jesus.

And now I must close, dear Recorder boys and girls, though I have several nice letters from some of you which I'll have to leave until next week to answer, since this is as you know a Sabbath Rally number. In closing here is a message for the boys and girls, taken from the bulletin of the Shiloh Church, for April 10.

Yours in Christian love,
Mizpah S. Greene.

Say No!

If on some pleasant Sabbath day,
A playmate unto you should say,
"From Junior let us stay away,
And spend the hour in fun and play,"
Just say, "No!" A good, round, hearty No!
By this true manliness you'll show,
And honor God by saying, "No!"

If Satan ever, passing by,
Should tempt to tell the smoothest lie,
Deceive your parents on the sly,
Don't stop to argue what or why;
Just say, "No!" A good, round, hearty No!
By this true manliness you'll show,
And honor God by saying, "No!"

And so of every path of sin
Your feet are prone to wander in,
For if the crown of life you'd win,
An evil habit ne'er begin;
Just say, "No!" A good, round, hearty No!
By this true manliness you'll show,
And honor God by saying, "No!"

—C. E. Pollock.

II. Joys of the Sabbath

A discerning, Christian friend said to me, some time ago, "Your Sabbath keeping seems too much of the pattern of legalism." He observed that he had not found among us a spontaneity and joyousness in Sabbath keeping. While he appreciated and commended our work in schools, churches, publications, etc., he felt that in some way we had lost joy out of our experience. Is that true? The Sabbath was meant for our blessing; the keeping of it should bring joy.

We must hold to the Sabbath out of more than loyalty to God and his commandments, important as it is, else we are justly judged legalists. Loyalty is commendable, obedience desirable—but is there not something beyond and not precluding these?

When I was a boy my father insisted on my working in the garden, among the beets, carrots, onions, and other vegetables and fruits. I confess to little joy in that gardening. But when I became a man—had a family with its responsibilities—my gardening became a delight. True, I worked harder than as a boy, now not from necessity in keeping with obedience, but because I loved my garden. Now no doubt I often bored my visiting friends by taking them to the garden, showing my peas, corn, tomatoes, and "glads." There is necessity in law—Paul says it is the schoolmaster to bring us to Christ. But when we have come to him, in our joy and liberty, we do not throw away the laws or principles. We learn certain letters and their combinations before we can read. Thereafter, we get great satisfaction in pursuing the classics, noble story, or happy adventure—ne'er a thought of letters or combinations, yet we do not throw them away. Joy comes through this high privilege of liberty.

It is observable, often, that they who have newly found out the Sabbath come into an experience which, like that of one's first finding Christ, sends them out exuberantly to declare their discovery to others with a desire to share it with them. Such an experience usually results in their making their community Sabbath conscious. If we old-time Sabbath believers do not have something of that spirit and find something of that joy which impels us to tell others, then we have lost something rich from our heritage. Our need is again to pray with the Psalmist, "Restore unto me the joy of thy salvation,

mother back there in the home. I was to learn as a young pastor of that home how deeply Christian principles were held and practiced there. As our children catch the step of the Godly, Christian, Sabbath-keeping home they are steadied and prepared to carry on—to observe and to share the Sabbath with others. Oh, that like Paul we might say, "I have kept the faith."

2. Hope, another background. Too often Seventh Day Baptists have lost courage and neglected their message because hope of its acceptance has been weakened or lost. "Hope deferred maketh the heart sick," may be a bit of truth accounting for disregard of the responsibility of sharing the Sabbath. Back of the faith of the fathers or accompanying it was a hope of achieving, ultimately, the goal toward which their faces were set. They won. Our hope is in the ultimate triumph of God's will upon the earth. He had said, "my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55: 11.)

Jesus said his purpose was to do his Father's will, and with hope he pointed his disciples to the fields that were white unto harvest. "He that reapeth receiveth wages," he declared, "and gathereth fruit unto life eternal: that he that soweth and he that reapeth may rejoice together. . . . others have labored and ye are entered into their labors." (John 4: 34-38.) He sends us forth unto no hopeless task; and it is he who said, "Lo, I am with you always."

3. Love. Underlying Sabbath sharing there must be a love—love for God and truth, love for Christ and one's fellow man. With a background of faith, hope, and love we need never fear. As faith produced generations that knew not the meaning of "impossible," so faith, hope (anticipation), and love manifested in an overwhelming desire to do his will produce in our time a generation that will view difficulties only as opportunities for other triumphs of soul. Such a generation will know no wavering, no doubting. Nature, its elements of air, earth, and water, was not conquered by doubts. Witness airplanes, subways, and U-boats. Nor are nations, denominations, or churches built by doubters.

Sabbath sharing, in our time, must be buttressed by faith, hope, and love. Let us catch the step.

and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." (Psalm 51: 12, 13.) Then I believe we shall come into the experience pictured by Isaiah 58: 13, 14, "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 pleasures . . . then shalt thou delight thyself in the Lord. . . . the mouth of the Lord hath spoken it." Leanness of life, of experience with the loss of joy in our religion and the Sabbath are the results of forgetting God, whose word is "Remember the sabbath day . . . for God."

III. Methods of Sharing

How shall we share this blessed truth with others.

1. By our life. Let us live it.

A Sabbath no better kept than Sunday is kept by our first day friends and neighbors will not highly recommend itself to others. "What has your Sabbath done for you that our observance of the first day of the week has not done for us?" they ask. If our Sabbath fails to make us better Christians than we would be without it, better neighbors, churchmen, and citizens, then it will not recommend itself very strongly to others. We must live it consistently, whatever the cost. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Hebrews 11: 24-26.

2. By proclaiming it.

(1) Individually. Don't keep still about it when opportunity offers to speak up. We are more than Baptists. When some one inquires, let us not yield to any temptation to say merely, "I am a Baptist." Rather say with self respect and Christian courage, if it takes courage, "I am a Seventh Day Baptist," one who believes in and observes the seventh day of the week (Saturday to you) as the Sabbath of God and of Christ—the day set apart at the creation time by a wise

heavenly Father for man's good; the Sabbath sanctioned and designated in the fourth commandment of the law of God; the seventh day Sabbath exalted by the prophets; observed by Christ and the apostles; observed by the apostolic church. There is a dignity and a worth in a testimony like that.

As individuals, it may be proclaimed by handing out a tract, or holding a Bible reading with a neighbor, or by gathering interested neighbors or friends in a Sabbath school discussion group on Sabbath afternoon or other convenient time. Such a method has borne fruit in a certain community where one of our lone Sabbath keepers has been living. This sister has a group meeting every Sabbath for a study of the Helping Hand lessons. In a recent letter she wrote the corresponding secretary of the Tract Board that "We are having new believers join us right along and will soon have enough to call our class a Sabbath school. We had eleven present at our home this last Sabbath and every one of them keeping the Sabbath." Two years ago she was the only Seventh Day Baptist in the community.

(2) Organized ways. The American Sabbath Tract Society is an agency for promoting godliness and especially in the production, publication, and distribution of Sabbath and other literature. One of its big tasks is putting out the Sabbath Recorder. During its history it has published millions of pages of tracts, pamphlets, periodicals, and other literature which have been scattered unto the ends of the earth. This society has also done much field work by Sabbath evangelists, through the years. Its present secretary has covered much of the United States in field effort, and through correspondence the States, Canada, five continents, and some of the islands of the sea. He regularly writes to lone Sabbath keepers and men in war service.

(3) By extra-denominational affiliations: as the Baptist Alliance, Federal Council, World Council, International Religious Education, missionary organizations.

3. By radio.

A new and, we hope, efficient and profitable way is being opened up for sharing the Sabbath with others over the radio.

For two years the Shiloh Church has been putting on a fifteen-minute weekly program of church music and a sermon by the pastor

—called the Gold Digger's Hour. The Riverside Church, we understand, is doing something of the same kind.

One of our recent-year converts in a Mississippi town, a strong-hearted lady, is sponsoring a Sabbath afternoon program on the local radio, in the interests of the Sabbath. She is raising the money for it by her own efforts and doing the speaking, largely. Some transcriptions are being prepared for her use by the Tract Board, among which transcribed messages are topics, "Who Are These Seventh Day Baptists?" "Why We Are Seventh Day Baptists," and the like. What couldn't we do if we had that kind of Sabbath Christian spirit and worker in every state!

On a very recent Sunday our Conference president spoke over the great Blue Network to possibly a million or more of people, announced twice as "The President of the Seventh Day Baptist General Conference." Twice on that program thousands heard of Seventh Day Baptists, who did not know before and can never again truthfully say, "I did not know there was such a denomination." Yea, "Lift up your eyes . . . fields white . . .", and, "I will bless thee . . . be thou a blessing," and "Go—I am with you."

IV. Encouragements

Let us gird our loins and take courage. There is much to encourage us. There is Christ's great commission to go, and his promise to be with us always. His promises are sure and never fail.

Then there is the fact that the Sabbath is being preached on every continent and in many islands. One of our nurses in the Middle West—a lone Sabbath keeper, one some of you saw baptized by President Skaggs at Alfred in 1935—points out that the Sabbath is being preached in more than eight hundred languages and dialects. How? By Sabbath keepers who received the truth of the Sabbath from two Seventh Day Baptist women, members of the Verona, N. Y., Church, sharing the Sabbath truth with others. Today there are many, many groups unattached to any denomination, keeping and sharing the Sabbath with others. They may not be of us, but they are loyal in their Sabbath testimony. Such groups or individuals are to be found in every state of the Union and of Canada.

Take courage, therefore, and with new hope and zeal press on in this our high calling in Christ. "I will bless thee . . . and be thou a blessing." "Go . . . I am with you." Amen.

Plainfield, N. J.

GIVE THEM THE FACTS

He was an honorary chaplain to the "forces," serving the men within his parish, and on each occasion, before leaving his vicarage, he would slip a few Gospels and Testaments into his pocket. At the conclusion of his conversations, he would give invitations to the men to come and discuss with him any problems they had, or ask him questions.

While moving about the room, one of the men came up to him, and said, "Well, Padre, you asked us to come to you, and I have come. There is very little that you can do for me, however; for I have very little time for this dope called religion."

"Well," said the padre, "that's a little bit strong, isn't it? You sound as though you were an atheist."

"I certainly am," said the man; "and not only that, I am a Communist too, and I know how hollow this religious stuff is."

When the padre began to discuss Communism and Christianity with the man, he found that mere argument was not getting them very far. Moreover, it was obvious that the man was very well read on the subject of Communism and on most social problems. "I read as much as I can," said the soldier, "and I think I can claim to have read everything that Karl Marx ever wrote."

"Have you read Mark's Gospel?" asked the padre.

"I have told you that I have read everything that Karl Marx ever wrote," replied the man.

The padre took from his pocket a copy of St. Mark's Gospel: "Since you seem to enjoy reading, would you be willing to read this little book? It would not take you very long, as you can see. It will perhaps help you to know something about Jesus other than what the Communists say about him."

"Thanks," said the soldier; "I will read it through, and let you know what I think about it."

A week later, the padre was there again, and the same man came up to him and said, "Padre, I am not going to apologize for what I said last week, because I believed it was

true. But I would like to say thank you for letting me read that little book. I have read a good deal about Christ in Communist books, but I never knew the facts before. Why didn't I know them earlier? Have you any other books like this one?"

"Yes," said the padre; "here are a couple of others." He handed to the man the Gospels of St. Luke and St. John.

Several conversations between the padre and the man have since followed; and the soldier has now read most of the New Testament, with the result that he has been received into church membership.

—From Bible Record.

"ROOTED AND GROUNDED IN LOVE"

If there are "tongues in trees," as Shakespeare said, then assuredly their message to man is this: "Ye are all one body and severally members one of another." For instance:

Once there was a certain branch that had been grafted on an old tree, and bore sound and appetizing fruit, while the other branches of inferior stock looked sickly. This proud branch decided to become a tree in its own right, so that men would give credit where due. So it tore itself one day from the parent tree. The old tree bled a bit at the wound, but got over the separation in time. The branch died.

There are men and women like this purblind branch who cannot see that their very life-blood is from the whole of society, and who turn against the source of their strength and seek to live alone. Let them remember the independent branch.

And let nations remember it also.

Today we are thinking as never before of the kind of world we want after victory is won. Have not the trees the answer? The ideal world we seek would be like a great tree in structure, poised and balanced against wind and storm.

Its trunk would be the very stock of humanity, without regard for race or color.

Its branches would be the nations and peoples—each finding a place in the sun, each drawing sustenance from the whole, and making its contribution to the whole.

Its leaves would be the myriads of individuals, each in his own way joining the

best of heaven and the best of earth in the laboratory of good will. Such a global tree of nations would be "rooted and grounded in love."

Indeed, the day is coming when the peoples of this world will be joined together much after the manner of our own federal union—our tree of national life.

Some day, the genius for government and self-discipline which is Britain, the art of living which is France, the scientific thoroughness which is Germany, the passion for social welfare which is Russia, the song and laughter which is Italy, the patient wisdom, which is China, the diligence which is Japan, and the practical idealism which is America will be placed at the disposal of mankind without let or hindrance.

How can I be sure of this? Because such is the order of nature and the will of God, as any tree will tell you if you stop and ask the secret of its beauty, utility, and growth.—William Wallace Rose, in the Times, bulletin of the First Universalist Church of Lynn, Mass.

SPRING SONG

(Music of Mendelssohn's Spring Song)

By Eva Millar

Sing a joyous song of praise to God on high,
Who sends the lovely springtime to the waiting earth;

The fleecy clouds are floating o'er the sunlit sky,
And every living thing is tuned to mirth.

In field and woodland, far and near,

The early blossoms now appear,

Like angel faces sweet,

All gathered round our feet;

They lift our thoughts above,

They tell of God's great love,

Whose blessings fall on great and small

Though far from him we rove;

Whose blessings fall on great and small

Though far from him we rove.

Yet more than these, the sacrifice outpoured,

The life laid down by Christ our Lord,

The cruel Cross for us he bore,

That we might live for evermore.

Sing a joyous song of praise to Christ our King

Who took away the shadows from death's silent

portal,

That, like the fragrant blossoms of the lovely spring,

We too may rise, in peace and joy eternal with

our glorious King to be.

And praises to his glory sing for all eternity.

Rejoice, rejoice, in him alone rejoice;

His love, his love, shall ever tune our voice

Until all nations learn the song

And sing with us through ages long,

His praise alone for evermore,

His praise alone, for evermore.

· Battle Creek, Mich.

CHURCH FOUNDATIONS

A DAY --- A BOOK --- A PERSON

We need a day on which we can pray undisturbed by the distractions of our ordinary duties. We need a season in which we can shut ourselves up with our creator. Without prayer the church is doomed. The day of rest is a day for prayer, for thinking and for reading. It is sometimes said that the Christian church is built on a book. In one sense that is true, but the book is not a firm foundation unless there is a day for prayer, for thinking and for reading; . . . unless there is a day underneath the book. Unless we have a day on which the book can be read and expounded, the book can not do any mighty work. It is only because we have a day on which the ideas of prophets and of apostles and of the Son of God can be unfolded and made glorious to the heart and imagination that the Bible becomes a power in the life of the world. The prosperity of the Christian church, therefore, rests upon the Sabbath. And underneath the holy day is he who made the day, the One who has said "The Son of man is Lord of the sabbath." The church is built upon a book, upon a day and upon a person. It is built upon the Son of God, and the Son of God is Lord of the Sabbath.

—Selected.

SEVENTH DAY BAPTIST BUILDING

Plainfield, New Jersey



Home of the American Sabbath Tract Society
and The Sabbath Recorder

OTHER PUBLICATIONS

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

Spiritual Sabbathism (Lewis)

The Sabbath (Bond)

A Manual for Bible Study (Greene)

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

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

Country Life Leadership (Davis)

Helping Hand (Sabbath Quarterly, Sutton)

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

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A PRAYER

For Those Absent in Time of War

Our Father, bless all those who are absent from home in time of war. Especially do we pray for those in the armed forces, on land and sea, and in the air; for those in work camps and prison, in testimony against all war; for the multitude of military prisoners; for men, women, and children in evacuation and concentration camps throughout the world.

Protect all these from harm. Deliver them in temptation. Grant to them inmost peace, unwavering courage, and a buoyant hope. Bring them safe home in due time. And grant to thy world such victories of righteousness as will ensure a lasting peace.

Through Jesus Christ our Lord. Amen.

—James Myers.