

some very good papers were given by four others. They were as follows: "Prayer," Jean Bailey; "Love," David Lance; "Enthusiasm," Kenneth Davis; "Evangelism," Barbara Spicer.

The whole group joined in several good choruses, with our regular director of music, Mr. Savage, at the piano. The offertory solo, "The Stranger of Galilee," was feelingly sung by Melvin Nida.

It gave us a thrill to see these young folks carry on a dignified church service so well, and shows what they can do when given the proper background and then "thrown on their own." After our morning worship they went to New Market to give the service there. Correspondent.

Shiloh, N. J.

Special Church Activities

Our radio ministry has continued at the cost of about \$300, on time bought and paid for by our church, with no appeal to outsiders for financial help. We have continued our monthly ministry at the County Home, including services, visitation, and treats for the inmates. The weekly bulletin has been issued throughout the year, with the quarterly "Bulletin Extra" news sheet which has been sent to all members and many friends of the church. Two hundred of the weekly bulletins are made, fifty of which are mailed out. Some three hundred copies of the Bulletin Extra are distributed each quarter. The Women's Benevolent Society has made a community census. Bimonthly church night suppers, with fun, fellowship, and discussion of the work of the church have been held preceding the business meetings. In June we entertained the Eastern Association. The annual Vacation Bible School was held with seventy boys and girls enrolled, and ten teachers assisting the pastor who was supervisor. In February, 1944, a Gospel Team was organized which has undertaken several projects, chief of which was Sunday night services at the migrant camp at Seabrook Farms. Thirty-three services were held, members of the team bringing the messages when the pastor was unable to be present. During the fall a community Bible class was held, with fifty enrolled, studying a course from Moody Bible Institute.

After a brief membership, Francis Saunders, who came to us after graduating from

Salem College in February, 1944, moved into the parsonage at Marlboro with his wife Lila and little son Herbert. Francis is acting as student pastor while studying in Faith Theological Seminary in Wilmington.

I wish there were time to mention publicly all those who have been so faithful, energetic, and untiring in the work of our church. Our choristers, organists, singers, officers, deacons, teachers, ushers, and other leaders, would be just a start. We have a fine group of young people and boys and girls. It is nothing unusual to have as many as fifty under their teens at the Sabbath morning service, sometimes ten or a dozen babies among them. Fifty or sixty come back on Sabbath afternoons for the three Christian Endeavor societies.—Bulletin Extra.

Columbus and Hammond

Mr. and Mrs. Raymond Prati report success and blessings in their work in the South. The Pratis have carried the music end of the work at Columbus, Miss., and Hammond, La. Rev. Judson Harvey Stafford "brought stirring messages." He preached his last message February 21 in Hammond and returned to Columbus to encourage the work already started there before returning home. They remained in Hammond to carry on; "so Thursday night, the 22nd, Raymond made his first appearance as a lay evangelist, and continued until Sunday night." On Monday they left Hammond for New Orleans, where they report good gatherings and interest. They plan to return to Hammond to more special meetings, then to Columbus to encourage and help there, and then on to Woodville, Ala., where they have been asked to "carry on a revival campaign among Seventh Day Baptists." They ask for our prayers in the work.—Condensed from a report.

There is joy in the service of Jesus,  
No pleasure of earth can bestow.  
He giveth to all who are faithful to him,  
A joy that the world cannot know.

—De Ruyter Bulletin.

RECORDER WANT ADVERTISEMENTS

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

WANTED TO BUY—Small camera, preferably a 35 mm. candid type. If interested, please send description of your camera and price wanted. Address Ira E. Bond, 503 Olive St., Kansas City 1, Mo. 3-12-2t

# The Sabbath Recorder

Vol. 138 PLAINFIELD, N. J., MARCH 26, 1945 No. 13



## For Easter

Oh, let me know

The power of the resurrection;

Oh, let me show

Thy risen life in calm and clear reflection;

Oh, let me give

Out of the gifts thou freely gapest;

Oh, let me live

With life abundantly because thou livest.

By Frances Ridley Havergal



# The Sabbath Recorder

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

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

CONTRIBUTING EDITORS

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

Per Year \$2.50 Terms of Subscription Six Months \$1.25

Postage to Canada and foreign countries 50 cents per year additional.  
Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 138, No. 13 Established in 1844 Whole No. 5,130

## Editorials

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

### IMMORTALITY OF THE SOUL

Evidences From the Bible

(Concluded)

Hope of immortality is found in the Old Testament. In their highest moments this is definitely expressed by the patriarchs, psalmists, and prophets in their outlook on the future. Doubt might cloud their minds; there might be seasons of darkness and despair; but it was impossible in moments of strong faith to believe that God would desert them. "The eternal God is thy refuge, and underneath are the everlasting arms." Deuteronomy 33: 27; cf Psalm 90: 1. It is set forth a little more clearly in Psalm 17: 15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

This hope of immortality of the soul and likewise of complete deliverance from Sheol is clearly expressed in the impassioned outburst of Job: "But as for me I know that my Redeemer liveth, and at last he will stand up upon the earth: and after my skin, even this body, is destroyed, then without my flesh shall I see God." Job 19: 25, 26. R. V.

But it is to the New Testament we turn for the full assurance of immortality. This living hope of immortality is guaranteed to us by the resurrection of Jesus Christ from the dead. In his letter to the scattered believers throughout the Christian world, Peter begins his message: "Blessed be the God and Father of our Lord Jesus Christ, which ac-

ording to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, . . ." 1 Peter 1: 3-5.

The resurrection of Jesus Christ, in some respects, becomes the most important fact in Christian history. It is the rock foundation of Christian evidences. Upon it the forces of infidelity, rationalism, and materialism meet for battle and are conquered. The word that Jesus was alive sent a thrill of joy through the hearts of the disciples. Pessimism was changed to optimism. Sorrow and gloom gave way to joy and hope. All the mystery about Jesus was suddenly explained. Then they knew that Jesus was God in the flesh who had lived and died among them. The resurrection became the hope of the disciples, the cornerstone of Christian faith. In face of the apparent evidence that the body of Christ had been stolen from the sepulcher, the disciples went up and down the city where he had been crucified and proclaimed in the face of his slayers that Christ had been raised from the dead.

The whole attitude of the disciples was changed. This can be attributed to the resurrection. Peter and John say: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4: 19, 20. Again they say: "We ought to obey God

rather than men." Acts 5: 29. Such a transformation of attitude demands an explanation. It is explained in the single sentence, "We cannot but speak the things which we have seen and heard." They had seen the risen Christ, heard his voice, and were now ready to obey his voice.

To explain the resurrection is beyond human power. Rationalism never has explained Christian truth and faith. Like every other miracle, the resurrection baffles human intellect. There is where faith comes and makes the impossible possible. The resurrection of Jesus Christ has become ever was—the great stumbling block to materialistic, rationalistic minds. It has ever been regarded by such as a manufactured story of hallucinated minds.

The resurrection demands a large faith. If it be disproved, then Christian faith is vain. There are two Greek words for "vain." They are kenos and mataios. The first word means "empty"; the second, "forceless." Let us put these words in 1 Corinthians 15: 14, 17. Then they read: If Christ be not risen, then is our preaching "empty," and your faith is also "empty." If Christ be not raised, your faith is "forceless." These words justify the conclusion that if one rejects or disbelieves the resurrection he is not a Christian. It takes very little faith to believe that Jesus died. It takes more faith to believe that Christ died for our sins. It takes all our faith—a mighty faith—to believe and accept as fact that Jesus rose from the dead.

The resurrection of Christ is a guarantee of our resurrection and the assurance of our immortality. We are so linked with Christ by faith, that as he rose from the dead so must we rise. As Baptists we rejoice in the enlivening truth of believers' baptism. It is one of the climaxes of the resurrection truth, and might well be termed the ordinance of burial and resurrection. It is a beautiful thought that as we are buried (immersed) in baptism which is symbolic of the grave, we should rise from the water, symbolizing the resurrection. In such an act, surely there must come to us the glorious thought of him who burst the bands of the grave and brought the crowning act of immortality to life. And his promise becomes even more forceful: "Because I live, ye shall live also." John 14: 19b.

Great and exceeding precious promises are ours. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3. Paul promises a glorious resurrection to all those who are in Christ: "But now is Christ risen from the dead, and become the firstfruits of them that sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15: 20, 21. "The throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face." Revelation 22: 3b-4a.

"Some day the silver cord will break, And I no more as now shall sing,  
But oh, the joy when I shall wake,  
Within the palace of the King!  
And I shall see him face to face,  
And tell the story saved by grace."

That is the sweetest part of the joy that comes at Easter time. The resurrection tells us there is life beyond the grave. That life is ours through Jesus Christ. Dark may be the night of sin through which we struggle, but joy cometh in the morning. This was the joy proclaimed by the angel sitting at Joseph's open tomb. Fear not; go quickly and tell; ye shall see him.

Each year when springtime brings returning life to the world of nature, this message comes to the followers of our Lord. The older we grow, the sweeter it becomes. For those who have suffered the loss of loved ones, the tomb of the risen Christ is a blessed reassurance.

To those approaching the setting sun in physical weakness and weariness, it is a wonderful comfort. They know they will soon close their eyes in the world's last sleep, but joy cometh in the morning. For all of us the empty tomb holds more joy and peace than tongue can tell. "Hallelujah! Christ arose."

"THE WORD WAS MADE FLESH"  
In the Gospel according to John there is no record of the birth, infancy, or early manhood of Jesus. In the prologue of his Gospel, John makes the significant statement, "The Word was made flesh, and dwelt among us."



That is a mystical, significant statement. If John were here we would probably ask him what he means by "the Word." What do we mean by a word? Prepositions are not really words; they are used to connect words. Interjections are not words; they are forms of speech thrown in to express some emotion or feeling. The dictionary says, a word is a sign of an idea. It does the best it can. It explains, describes, it tells something about a word, holds a taper before the word. But a word to be comprehended must become flesh and blood; it must be incarnated and become a vital part of one's life. In that sense every word is hastening toward its incarnation.

What is work? The dictionary says, "It is physical or intellectual effort directed toward an end." So it is. Who is that little bowlegged, hunchbacked Jew? How tireless he is. He has but one purpose, one mission in life—doing his Father's will. Like the stormy petrel he seemed never at rest. No time for pleasure and recreation. Scorching heat, tempestuous seas, and threatening multitudes could not deter him. Brought before councils, he preached Jesus Christ; thrown into prison, he wrote letters of such merit that he has shaped, in a large measure, the thought of the Christian Church for nearly two thousand years. Work? His name is Paul.

What is hope? "A desire of some good, accompanied with a desire for obtaining it or a belief that it is obtainable." That's what the dictionary says. But that is only something about hope, a manifestation of hope. The symbol must be incarnated; the bow of promise must become a reality. We would not want to live in a world that has no rainbows—in a world where the bow of promise does not illuminate the sky of one's life, permeate his thoughts, and pulsate and warm his heart.

What is hope? See yonder man. He had hardships and disappointments. But the bow of hope never dimmed; there was a smile on his face and sunshine in his heart. Water could not wash the smile away, nor clouds obscure the Father's face. He lived in an age of skepticism and unbelief. But the bow of promise was his bow of hope. Looking up to the source of his faith he could say:

"God's in his heaven:  
All's right with the world!"

What is hope? His name is Robert Browning. What is pity? "Commiseration." Yes, it is. "A feeling for the suffering of another." And so it is. But pity must see and feel, laugh and weep, sympathize and suffer. It must become flesh and blood.

The man I hold before you was not handsome. He was awkward and ill-proportioned. But he had a kindly face and a tender heart. How the pleadings of the black faces in Dixie touched his heart! The auctioneer's block, the lash of the taskmaster, and the cry of children wounded his heart afresh. He followed the carnage of the battlefield. Every crack of the musket meant desolate homes. Every call for volunteers, every conscript of soldiers pierced his heart anew. There were the cries of famishing, fatherless children, and mothers trying to comfort them, saying, "Papa will come back some day." His great heart throbbled, and tears filled his eyes.

Pity, what is it? His name is Abraham Lincoln.

"The Word was made flesh." There are over one hundred thousand in the English language. The Scripture verse does not say "words," but "the Word." Is there one word that comprehends all words? A man can make a dictionary. But language is the greatest achievement of the human race. It is the heart and life, blood and flesh, hope and aspiration of a race—the endowment of an Omnipotent God.

Is there a word that comprehends all people? The Latin did not have it; the Greek did not have it. Yes, there is one word: Jesus. He comprehends all nations, races, and people. Do we want to know what life is? We see Jesus. Do we want to know the meaning of death? See Jesus on the Cross. Have we grief at the loss of friends and loved ones? See Jesus at the grave of Lazarus.

Have we deep sorrows and great burdens on our hearts? Oh, Gethsemane, tell us again thy story! Tell us of his agony, the drops of blood, and repeat again the prayer, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

Yes, Jesus, the name above all names, the Word of all words, Jesus greater than kings and rulers of the earth—Jesus the Word that reveals to us the Infinite God. Tell us no

longer that the Father does not love us, for we have seen Jesus. He has told us of the prodigal son and a father's love. We know that God bears with our infirmities, for we have seen the gentleness, patience, and long-suffering of Jesus. We know he sympathizes with us in our daily toils, for we hear him say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And so, tired and weary we come to him, and his all-embracing love draws us to his bosom.

"The Word was made flesh." Yes, the all-embracing, all-revealing Word became flesh—lived, sympathized, suffered, all to show us the love of God, for "God is Love."

The very consciousness of loss only intensifies love. In fact, if there were no loss, no sacrifice, no suffering, no separation, there would be no real love. It is because of love that we fold away the baby slips and flannels when the loved one is gone, or cherish the memory of mother or other loved one.

So the Father's love comprehended loss. We wandered away from him, but he so loved us that he gave his Son for our ransom. Jesus so loved us that he gave himself for us. Oh, the loss! Jesus did not hold the Cross; the Cross held him. Love comprehends loss. Then love plus loss is eternal gain.

#### CONCERNING TRANSLATIONS

The editorial on the Lord's Prayer which appeared in the Recorder, February 26, was not written for controversy. It was written for the purpose of helping those who may be troubled by the different forms in which this prayer appears. My editorial seems to have disturbed at least one individual considerably. Thinking that others may likewise be disturbed, this editorial is being written.

To the student of the Bible, the different forms in which this prayer appears are well known, and they are not disturbed by it. I am teaching the Bible in college. Every year when studying the New Testament some student asks why we repeat the Lord's Prayer in two different forms, often being confused in our chapel service by hearing both forms being used in the same service. We use the Bible as our text. Some have the King James Authorized Version, others the Revised Version. They see the prayer in two different forms, and they want an explanation. The editorial was written for

the purpose of helping others who might be confused.

All know, or should know, that our Bible was not written in English. The Old Testament was written in Hebrew by Hebrews. The New Testament was written, with a single exception, by Jews—but written in Greek. At the time the New Testament was produced, the Greek was the cultural language.

Early the Old Testament was translated into Greek. This translation is known as the Septuagint. We then had the entire Bible in Greek. The next step was to get the Bible in the Latin tongue. This was done by Jerome, an able scholar, who spent fifteen years of labor (390-405) in producing the version known as the Vulgate.

Not until the fourteenth century was any serious attempt made to put the Bible in English. John Wycliffe (about 1315-1384), an Oxford scholar, believing that the Bible should be in the hands of the common people, began translating and distributing portions of the Bible among the people, relying almost entirely upon the Vulgate translation. William Tyndale began his translation, first by giving us the complete New Testament in English, and then adding portions of the Old Testament, translating directly from the Hebrew and Greek texts. Then followed other English translations, such as Matthew's Bible, the Great Bible, and the Geneva Bible.

Our King James Version appeared in 1611, produced by able scholars after seven years of labor. By virtue of its merit, it soon supplanted all other English versions. It was produced in the classic period of English literature. Its simple and stately diction makes its universal appeal. So in face of the fact that we have had many English versions of the Bible and many modern translations, it seems rather strange to believe that only one of all these various translations can be the Word of God.

In my first editorial I tried to explain how these differences in the Lord's Prayer came about. Any one who desires to make a study of this prayer should secure a copy of the "Book of Common Prayer," and then compare this with the King James Bible and the Revised Version (Matthew 6: 9-13) and make a more satisfactory explanation if he can. I would be glad to receive it.

In my own thinking I accept the Bible as the Word of God, and I believe that the



men who wrote it were inspired. But let us keep in mind that it was the men who wrote the Bible, and not necessarily the men who translated it, who were inspired.

I do not object to praying this prayer as found in Matthew, as I do not object to reading the prayers of others. But it does not seem fitting to speak of this as the Lord's Prayer according to Matthew, since evidently Jesus did not pray this prayer, nor did Matthew write it, as it appears in the King James Version.

FIRST THINGS FIRST

Correct Connections

That splendid cut on the Recorder cover of February 19 is very suggestive and it seems to me something should be said about it.

The squirrel in the wheel gets lots of exercise and folks enjoy watching him, but he goes nowhere, neither does he accomplish anything. The wheels in the church may make much motion, but again no great good is gained.

Years ago, "down on the farm," a neighbor's farm, a large squirrel wheel was made and the large dog taught to trot inside. By making certain careful correct connections he did the family churning, pumped water, and did other useful jobs. Later a modified wheel was made where two horses could "travel" side by side on what was called a treadmill, and again with careful connections heavier work was done. The next step was the "horsepower," where several teams of horses were hitched to sweeps and by going in a circle hour after hour did the thrashing, corn shelling, and similar work—one place where "going in a circle" actually accomplished things.

Today the horsepower is delivered from gas engines or electric motors, and more than ever correct connections are essential.

That machinery in the church must have connection, right daily connection, constant connection, connection with God through Bible study and prayer if it is to do more than "go in circles," make motion and fuss. I am grateful for those churches where the open Bible and kindred themes are being stressed. Why not all join in? I believe we are gaining. Let us individually pledge ourselves to this constant correct connection.

Sincerely,

P. B. Hurley,  
Conference President.

THE SUBSTITUTIONARY ATONEMENT

Did Men "Invent" the Idea?

By Rev. Lester G. Osborn

Romans 3: 10, 23—"There is none righteous, no, not one . . . for all have sinned, and come short of the glory of God."

Romans 6: 23—"The wages of sin is death."

Ezekiel 18: 4—"The soul that sinneth, it shall die."

John 3: 16, 36—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. . . . He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

Galatians 3: 10, 13—"For as many as are of the works of the law are under a curse; for it is written, Cursed is every one who continueth not in all things that are written in the book of the law to do them."

2 Corinthians 5: 19-21—"God was in Christ, reconciling the world unto himself. For he hath made him to be sin (lit. 'sin-offering') for us, who knew no sin."

John 1: 29—"Behold the Lamb of God, which taketh away the sin of the world."

Romans 3: 25—"Whom God hath set forth to be a propitiation through faith in his blood."

1 John 2: 2—"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

1 Corinthians 15: 1-4—"Christ died for our sins according to Scripture."

Galatians 3: 13—"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

Ephesians 1: 7—"In whom we have redemption through his blood, the forgiveness of sins."

Hebrews 9: 22—"Without shedding of blood is no remission."

Romans 5: 9—" . . . being justified by his blood."

Matthew 26: 28—"This is my blood of the new testament (covenant) which is shed for many for the remission of sins."

Luke 24: 46, 47—"Thus it behoved Christ to suffer . . . that repentance and remission of sins should be preached."

Hebrews 9: 28—"So Christ was once offered to bear the sins of many."

1 Peter 3: 18—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

1 Corinthians 6: 19, 20—"Ye are not your own, for ye are bought with a price."

1 Peter 1: 18, 19—"Redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot."

Isaiah 53: 4, 5, 6—"Surely he hath borne our griefs, and carries our sorrows; . . . he was wounded for our transgressions, he was bruised for our iniquities. . . . All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

1 Peter 2: 24—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness."

Romans 8: 1—"There is therefore now no condemnation to them which are in Christ Jesus."

Missions

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

**PRAY YE**  
[The material for the Missions Department this week is furnished by Rev. Clifford A. Beebe, missionary pastor at Fouke and Little Prairie, Ark.]

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matthew 9: 36-38.

Now, as at all other times, we hear many appeals for money for the support of the Lord's work. And we hear appeals—too often unanswered—for men. If we had the men, perhaps the money would be found. And, on the other hand, if the money were at hand, perhaps men could be found. But neither men nor money is the basic need.

Perhaps we are too prone to forget Jesus' injunction to his disciples in face of a needy harvest field and shortage of laborers—"Pray ye." Without consecrated and prayerful lives on the part of Christian laymen,

Hebrews 10: 28, 29—"He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite (lit. 'insulted') unto the Spirit of grace?"

Did men "invent" the "theory" of the substitutionary atonement? Judge for yourself in the light of these passages from God's word, which state very clearly that Jesus died in our stead, as our sin substitute, bearing our sins, and paying the penalty of our transgression of God's law.

PACIFIC COAST ASSOCIATION

The Pacific Coast Association of Seventh Day Baptists will meet with the Riverside Church April 13-15. All friends are cordially invited to attend.

Loyal F. Hurley,  
Corresponding Secretary.

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

neither men nor money will be found to meet the appeals of need.

And again, "Lift up your eyes and look on the fields; for they are white already to harvest." Do we believe the harvest time is here now? Are we not rather inclined to sidetrack aggressive Christian work until the war is won? But in the meantime, souls are being lost, churches are going down to extinction, and the devil's grip is tightening. What will be the value of an armed victory if in the meantime we lose the spiritual conflict? "Now is the accepted time." "The fields are white already."

So let us pray earnestly, not only for peace, but that the Lord will send laborers into the harvest, before "the harvest is past, the summer is ended," and it is too late.

"The reapers wait, the hour is late, But God's work must be done."

SEVENTH DAY BAPTISTS AND THE SOUTHWEST

Among harvest fields that are waiting for Seventh Day Baptists, one of the largest and most neglected is the Southwest. The



vast territory of the Southwestern Association includes all or parts of eight states, with an area of more than one fifth of the whole United States, but with only six small and widely scattered Seventh Day Baptist churches, having a total membership of about two hundred.

Seventh Day Baptists have been established in the Southwest for over sixty years, and several of our active ministers came from this field. But at the present time it is almost without workers, and the little churches, leaderless and under the added handicap of war conditions, are having a hard struggle. There are opportunities to expand the work as well as to build up and encourage the churches, if the field is not neglected too long. Who will go, and go now? "Come over into the Southwest, and help us."

#### A MISSIONARY TRIP

Having just returned from a fourteen hundred mile trip through Arkansas and surrounding states, the missionary pastor at Fouke and his daughter have a better idea of the extent of the field, as well as its challenging opportunities, and the heroic struggle our scattered lone Sabbath keepers and small churches must make.

From Fouke to Gentry is three hundred miles of fine paved road, much of it through the beautiful Orachita and Boston Mountains. At Gentry we spent a pleasant and profitable Sabbath. The few members are determined to hold on, and the house of worship is open regularly for Sabbath school. There is an interested group of small children, and some who are not members occasionally attend.

A one hundred fifty mile trip through some of the most beautiful and rugged of the Ozarks (the "Shepherd of the Hills" country) brought us to the spacious home of Brother Sidney Read near Springfield, Mo. These loyal nonresident members of the Gentry Church believe there is a prospect of the organization of a Seventh Day Baptist Church in their vicinity in the near future.

Another trip of three hundred forty miles across mountain and prairie is necessary to reach the Little Prairie Church in the lowlands near the junction of the three great rivers (Mississippi, Arkansas, and White); but we also made a wide detour to Memphis to spend a night with the loyal Threlkeld

family who are lone Sabbath keepers in that city.

The Little Prairie Church is discouraged by small and scattered membership and serious sickness, and has not been holding meetings this winter, but the members are not ready to give up. This church is the only one in its community, and with adequate leadership could again do as splendid work as it has done in the past.

To return home to Fouke, the church there was weakened numerically, but we believe strengthened spiritually, by the sending of Brother Wardner Fitz Randolph and family to the foreign field. We can claim the promise, "Give, and it shall be given unto you." Their daughters who remain are a source of strength to us. And we have a loyal group of young people who are our hope for the future.

There are many other lone Sabbath keepers scattered over Arkansas, as well as in east Texas and elsewhere, who are a part of our field; and in some of these communities there may be opportunities for a Seventh Day Baptist work to build up. Pray for us and for the field.

#### ON THE WAY TO JAMAICA

[Extracts from a letter to her daughter, by Mrs. W. T. Fitz Randolph. The Fitz Randolph family left Miami by plane for Jamaica February 18, and are at present located at 4 North St., Kingston, Jamaica, B. W. I. The letter was written while en route.]

We are at last on the last lap of our journey. So much happened at the last that we scarcely knew what we were doing or whether we would be able to get off. Elizabeth gave us a reception; they presented us a going away gift; it was for us all, to buy something we could enjoy in the home.

Wardner and Jim started out by bus to Miami after prayer meeting, as all our baggage had been sent on through and had to be checked in by nine o'clock Sabbath night. He said he was glad they came on down and had them checked, as they were all opened and every letter read and every book and paper looked over and my diary read and reread. Jan, Ron, and I left Sabbath morning by bus.

We certainly have a darling little hostess. She came through and asked us all to buckle our belts before we took off. After we got in the air she came through and offered

everyone gum. Then she came through with magazines for everyone who wanted to read, but I asked for a pencil, for all the ink ran out of my pen. She just came through with a light lunch for everyone who could eat, and of course we all could.

Our compartment holds eight. One man in here seems fairly composed. He has quit holding his ears and ate his lunch and then asked for coffee. The other two are holding their heads. I don't know why. This is a lot more comfortable than a bus. It bothered my ears a little at first but no more than going up some mountains.

We are now landing in Cuba. What I can see from here looks like well laid out fields, but odd shapes very much like a patchwork quilt—the kind like Ione's skirt, each piece a different color and shape. This landing is rather like the hump in the road you children always wanted your father to drive over fast. You would like it. They just brought up passes for shore leave.

We spent twenty minutes on shore in Cuba. We went along the shore for some ways and that was the most beautiful sight we have ever seen. It was worth all the trouble we have experienced. There were mountains towering on one side and water was on the other. That is certainly the best way to see mountains—from a plane. We were driving along where we could look down and often up at them. On the other side the clouds seemed to be going down to the water. They were very much like huge mountains with valleys—only soft colors. The drive from Cuba to Jamaica was exactly as I have always imagined heaven would be. Landing in Jamaica was coming back to earth with a bump.

Finally we were through the customs inspection and all that goes with landing in a strange land. If it hadn't been for an English girl who works for Pan American I don't know what we should have done. Their office is closed on Sunday, so Brother Smellie could get no definite information. But the girl was very kind and took us and our bags out to the hotel. Brother Smellie and wife were waiting at the gate to the drive and called to us as Pan American turned us over to them. The girl visited with us as much as her duties would allow. She said Jan should call her and she would see she had a place among the English girls as hostess at USO, etc. She said there would be many

problems here, and anything she could do to help she would.

Brother Smellie called a cab and we transferred all our baggage and ourselves to it. Then we went to the church. They had a large welcome sign up with flowers and vines all around. A long table was set up and the ladies of the church prepared a dinner while Brother Smellie and your father, Jim, and I went out to look at some rooms. We engaged the rooms—very pleasant, but no room to cook. However meals are served here. I would, of course, like a house of my own; but if that isn't possible, this is probably a superior place.

#### NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Sunday, April 15, is to be observed in the churches of America as a "Day of Prayer for China"—and all local evangelical churches are being asked to join in the observance. The request for prayer comes through the Chungking Missionary Association and the National Christian Council of China, and has the backing of the International Missionary Council and the Foreign Missions Conference of North America. The movement is international as well as interdenominational. Bishop W. Y. Chen, secretary of the National Christian Council of China, asks that the prayers on this day be made for the people of China, for the unity of China, for Generalissimo and Madame Chiang Kai-shek, for the United Nations' personnel now in China, for the relief organizations that minister to the people, and for the missionaries, Chinese ministry, and churches of the land.

Under the leadership of the Church Committee on Overseas Relief and Reconstruction, Protestant churches throughout the United States are co-operating in the national community-wide effort to collect 150 million pounds of good-conditioned used clothing for the relief of war victims overseas, both in Europe and Asia. It is estimated by government authorities that upwards of 125 million people are in dire need of clothing. The drive will be through the month of April. Churches are being asked to serve as "receiving depots," and shipments overseas will be cared for by UNRRA. The headquarters of the United National Clothing Collection is at 100 Maiden Lane, New York 5, N. Y.



A plea for a more spiritual and less formal religion—for the use of ordinance, creed, and ritual not as the essential things but as helps in building a personal, spiritual relationship between God and man, was made by John D. Rockefeller, Jr., recently at a meeting of the Protestant Council of the City of New York. Said Mr. Rockefeller: "In the face of the great problems of sin, of evil, and of spiritual hunger which confront the world today, can we imagine that were Christ to come to earth again he would regard the observance or non-observance of these and other ordinances and individual beliefs, or

the manner in which they are observed, as of sufficient importance to justify controversy among his followers? Can we fancy him giving his approval to such a course, resulting as it does too often in relaxing the warfare against the common enemy, sin, and in causing men to forget their common responsibility, the needy brother? . . . To the man or woman facing death, great conflict, and the big problems of human life, the forms of religion are of minor concern, while the spirit of religion is a desperately needed source of inspiration, comfort, and strength."

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

## Woman's Work

### THE FACE OF JESUS

By Nellie Sumner Brooks

You ask me—did I ever try to trace  
My own conception of the Saviour's face;  
What picture could my finite verses bring  
From sacred Word, or heart's imagining?

Would it be a face of gentleness one sees  
As little children pressed about his knees,  
Or the transfigured holiness—in sight  
Of Peter, James, and John—on mountain height?

Would I portray the thorn-pressed, tortured brow—  
The same that wears the crown of glory now—  
Or kindly look of friendliness which shone  
And claimed the loved disciples as his own?

Oh, words would fail! My heart could only call  
The Master's name, as at his feet I fall;  
As Mary saw her risen Lord of yore,  
Let me but see, and worship, and adore.

### WORSHIP PROGRAM

By Mrs. Eldred Batson

#### Let Your Light Shine

Hymn: "Jesus Shall Reign."

A returned missionary from southern Africa spoke in a city-wide service this evening. Again, as in recent days in various places, we heard not only of the work of missionaries in various countries but more especially the value of the missionary work as it is seen by our servicemen in the far corners of the world. It is almost as though it is taking this war to really bring home to us just what missionaries have really been accomplishing through their long years of service and sacrifice. At least from the many stories that we are hearing, we are learning

more than ever what real good has been done by Christianizing the natives of many lands. Surely our servicemen are reaping some of the rewards of these years of Christian training, and we are told from many sources how the soldiers are saying, "Why didn't we know more of the need in these countries? Why haven't we given more to this great work? How can we make our people at home see just what this means?"

One of these enlightening stories comes to us from an American airman who was shot down in enemy waters. Before his plane sank he was able to pull himself into his collapsible rubber boat. He paddled desperately toward a small island, the only land in sight. As he neared the shore he scanned the beach for sight of an unfriendly people. He saw no evidence of life; and, because of his exhausted condition, he threw himself on the sand. Shortly he heard sounds and found himself surrounded by eight natives. The American thought his end had come—as well he might. Then to his surprise he heard the leader of the group speak to him in broken English: "You Christian?"

"Yes," eagerly answered the American. "I'm Christian."

Then the native leader said, "Us Christian too. Us help."

Many American boys will find their way home from enemy territory, passed along from island to island and safe on friendly soil by faithful, Christian natives. They do this because we have helped to send to the far corners of the world those who carried Christian candles of faith, hope, love—the light and warmth of which have reached

from one to another and are coming back to us now many fold.

In Matthew 5: 14-16 we read, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven."

Prayer: God and Father of us all, make us more world-minded. Help us to see our responsibility at home and to those who live in distant lands. More than ever we are being brought closer to those who in years past have seemed so far away. Show us how we should handle this closer relationship. Father, we need thy guidance; we need, day by day, to live closer to thee. Show us thy will and guide our every act. We thank thee for all thy mercies to us. May we be worthy to be called thy children. Amen.

Hymn: "Help Somebody Today."

### STUDY MATERIAL FOR PERSONAL WORKERS

By Rev. L. O. Greene

In this and several following issues of the Recorder we would like to call attention to material which may be secured and used by individuals or church groups in preparation for soul winning. You will want to study and select that which is best suited to your needs; for, of course, there will be some repetition. We suggest here the possible use of a forty-three-page booklet, "Helping Others to Become Christians," by Roland I. Leavell. This can be purchased from the Home Mission Board, Southern Baptist Convention, Atlanta, Ga., in paper cover at 35 cents per copy.

In his introductory chapter, "The Incentive," Doctor Leavell says: "The purpose of this book is to promote evangelism by encouraging all Christians to become evangelists. . . . Evangelism includes a wide field of Christian activity. . . . Scriptural evangelism is coming back into its own. People are recognizing their individual responsibility for helping others to become Christians. . . . The church is the promotional organization for the advancement of the kingdom of God."

The purpose of the first chapter is to prepare the soul winner to help others to know how to become members of the kingdom of God. Chapter two deals with the important personal characteristics of the soul winner and how he may present the plan of salvation. In chapters three and four the author discusses defects and spiritual values of revival meetings, the part religious education in the church school may have in mass evangelism, and how the home may become the most influential factor in human society for evangelizing the world in spite of its many formidable foes. The closing chapter brings a strong appeal for looking after the new converts and church members who often are neglected as soon as the decision is made.

Each of the five chapters is furnished with practical applications and examination questions. The book is well adapted to class study and makes a fine textbook for any group in your church. Supplementary material may be used which will make a splendid course in preparation for any type of evangelism.

### BIBLES FOR OUR SERVICE MEN

On D-Day many water soaked Testaments fell out of pockets as our soldiers struggled up onto the beaches. Chaplains from overseas are pleading for Scriptures in answer to direct appeals from the men in service. Let us give them either the whole Bible—or the Testament they may prefer! To meet these appeals the American Bible Society is currently engaged in a campaign to provide the necessary Scriptures—approximately eleven million.

One thousand dollars will provide a box of 4,400 Scriptures; \$100 will provide a box of 440 Scriptures, and \$10 will provide a box of 44 Scriptures.

You and I are facing today a supreme responsibility, and also our greatest opportunity for influencing peoples of all nations for a lasting peace. By a program of Bible distribution, using the American Bible Society as our agency, we can help to establish the kind of world we want to live in!

—The American Bible Society

### SABBATH SCHOOL LESSON FOR APRIL 7, 1945

The Book and the Faith  
Scripture—Psalm 145; Proverbs 2: 1-9;  
2 Corinthians 3: 1-8; 2 Peter 1: 21  
Memory Selection—Psalm 145: 13



## SABBATH AND SUNDAY

## A Review of the Sabbath and Sunday in Divine Revelation and Human History

(A paper substantially as read January 7, 1945, before the enlisted men and civilians' "Open Door Bible Class" of the Naval Mine Depot, Yorktown, Va., by Geo. A. Main, engineer.)

When we trade jackknives, one's gain may be the other's loss. But when we swap ideas we both definitely gain. I am very glad, therefore, to take my turn in submitting to you some thoughts which, it is sincerely hoped, may be of interest, may add a wee bit to your fund of knowledge and, above all, may give you a new and clearer vision of the infinite wisdom and enduring love of God.

The week and the weekly rest day are not doctrinal or denominational subjects of concern to but few. They are of universal concern. While the days, months, and years are based upon the duration of the earth's rotation on its axis, the cycle of the moon's travel around the earth, and the earth's revolution around the sun, we have in nature no precise measure for the seven-day week. Its universal adoption by mankind seemingly indicates, therefore, world-wide acceptance, in the distant past, of either the Biblical record of creation, or the universality and perfection of the Ten Commandments, or both, and bespeaks the nonsectarian interest of everyone therein.

In discoursing recently upon the authenticity of the Scriptures, Chaplain Nelson told us that whereas a few decades ago scholars used the newly discovered historical tablets to check the truthfulness of the Bible, they now determine the reliability of these unearthed histories by their agreement with the Scriptures.

I would like to take as my first premise, that the Bible is our very highest authority on religious and related matters.

What I shall say will be wholly nonsectarian and undenominational. Neither shall I take sides in the controversy between modernism and evolution on the one hand, and fundamentalism and literalism on the other. I do believe, however, that while the Scriptures may not be wholly free from allegory and parable, no possible harm could come from the acceptance of any Biblical passage, even if not literally true. On the other hand, immeasurable loss may come, indeed has resulted, from the rejection of Biblical teachings that were thought by some to be in-

accurate or of minor importance. Hence, in spite of some scientific training and experience and a father recognized as a somewhat strict modernist in theological circles, I lean in the direction of a literal interpretation of the Word of God.

Another premise I would draw from the Lord's Prayer. In response to Christ's injunction, millions pray daily and sincerely, if not always thoughtfully, "Thy will be done." I would, therefore, through this paper contribute my bit towards determining what God's will for us is. For I firmly believe not only that it is our individual privilege and duty to seek diligently to know and to do God's will, but also, what is far more important, that the maximum of world-wide peace, prosperity, and happiness is attainable only thereby.

I shall not attempt to determine just how the weekly rest day should be observed, nor in any respect to lay undue stress on the importance of individual actions. What we do as individuals, important as that is, pales into insignificance when compared with qualifying for and doing our part for the good of all.

"Thou shalt not kill" is just as wise counsel and just as binding upon us as ever. Murder is a fearful thing. Yet our duty obviously lies not in literal and blind obedience to the commandment and in "conscientious objecting," but in doing our best to stem the tide of barbarism, through human slaughter if necessary, and in doing our share to hasten the happy day of universal and permanent peace.

Likewise, what we do as individuals with respect to the weekly rest day, extremely important as that commandment also is, is a small matter when viewed in the greater light of world needs and world betterment.

Hence, contrary to the tone of some articles on this subject, I do not pose as a "better than thou," nor condemn any for his attitude on this matter. I do hope that, as a result of this paper, we all may see a little clearer what course we should pursue with regard to the Sabbath and Sunday, if we are to move in the direction of the glorious postwar world we all want to see.

As a final premise I would like to quote our professor of philosophy, "Don't be afraid of the truth, no matter where it leads you."

Upon these three premises, the authenticity of the Scriptures, the oft-heard desire that God's will may be done on earth, and a will-

ingness to accept the truth no matter where it may lead us, I would like to base my presentation of the subject of the weekly rest day. This to most people is the one regularly recurring, if not the outstanding factor of their entire religious lives. I present this through an exposition of facts which I firmly believe are worthy of your careful, prayerful, and unbiased thought.

## Four Distinct Attitudes Towards the Weekly Rest Day

There are four specific and distinct attitudes towards the weekly rest day:

1. That the entire Sabbath principle was abrogated, nullified, in New Testament times.
2. That the intent of the Bible is met by the observance of any one of the seven days of the week which the individual may prefer.
3. That Sunday, exclusively, is the day that all Christians should observe.
4. That the original Saturday Sabbath of Scripture has not been authoritatively changed, and that its observance is as binding today as ever.

Only one of these four common, but mutually conflicting, positions can be the right one. It should be the desire of everyone to ascertain which of these four positions is correct, and how important it may be. It is hoped that the facts presented here may help you to decide rightly.

## The Universality of the Original Sabbath

It is recognized by everyone, I believe, without question, that the seventh day of the week was the weekly Sabbath of the Jewish people, at least until the beginning of the Christian era. It is probably not so well known, however, that this last day of the week, Saturday, was likewise originally the weekly rest day of all mankind.

Unmistakable proof that the seventh day of the week, which we call Saturday, was the original rest day of most of the known world is found in the fact that two-thirds of the world's languages call the last day of the week "Sabbath," or rest day. This reveals the fact that in the dim past, when these languages were being formulated, the people who spoke them must have used the seventh day of the week as their day of rest. There is no language that designates any other day than the last day of the week as rest day; and the few languages which have renamed and given religious titles to any other of the

days have, nevertheless, retained the word "Sabbath" for the last day of the week.

Indeed, so alike are the words for the last day of the week, or Sabbath, in over one hundred of the one hundred sixty principal languages of the world, that it might seem that at the time of the confusion of tongues this one word was intentionally spared from serious change. Witness the Jewish word for Saturday, Shabas; the Armenian, Shapat; Spanish, Sabado; Portuguese, Sabbado; Arabic, Assabt; Russian, Sabata; Polish and Czechoslovakian, Saboty, etc. There is not the remotest doubt that the seventh day of the week, Saturday, was virtually the universal Sabbath prior to New Testament times.

## The Sabbath, the God-ordained Memorial of Creation

The reasons given in Scripture for the creation of the week, composed of six working days and a seventh day of rest, are rarely mentioned and seem to have become all but lost in our minds. We are enjoined to work for six days and to rest from work on the seventh day, because only by such division of the week into secular and sacred time can we fittingly commemorate the six great days, or periods, of the creation week and the Creator's seventh day of rest.

It makes no difference whether the created week of seven days is the precise length of the creation week, which many believe extended over myriads of years. What we should remember is that our week is seemingly as truly a part of the creation as is the air we breathe; that our week of six working days followed by a rest day is patterned precisely after the creation week; that its primary purpose does not seem to have been to give rest from fatigue, but to remind us of the Creator and his wonderful creation, and to provide regular uniform time to worship and to study his will for us; that the more marvelous we find creation, or nature, to be, the more important becomes the Sabbath as the God-appointed memorial thereof; and that our week and its Sabbath, as thus made, cannot be authoritatively changed by anyone but the Creator himself.

We should particularly note that the command to work for six days each week seems to be as clear and as mandatory as the command to rest, and I am not sure but that it is equally as important in the divine injunction. What a happy world this would



be if, instead of trying to make a living with as little work as possible, we all felt under obligations to God to do our share of the world's work.

When we seek to express in words the marvels and the magnitude of creation or nature, or of science which is the summation of our knowledge of nature, language utterly fails us. We have scarcely scratched the surface of the countless facts of creation which, by their intricate details and limitless numbers, so exalt the weekly Sabbath as their memorial.

In the creation record we read, "And God saw everything that he had made, and behold it was very good." Christ gloried in the wonders of nature, when he said, "Consider the lilies, how they grow, . . . yet I say unto you that Solomon in all his glory was not arrayed like one of these."

It is recorded that the ancient astronomer and mathematician, Kepler, while at his drafting table discovered (as he supposed for the first time) the curves known as the conic sections, and drew, probably for the first time in man's experience, the parabola, the hyperbola, and the ellipse. He thought he had discovered something entirely new in mathematics until he conceived the idea of ascertaining what curves the planets and other heavenly bodies were tracing through the skies. When he realized that the curves being described by the heavenly bodies through space were identical to the ones he had conceived and drawn, except as modified by other equally marvelous laws of nature, Kepler made the now famous exclamation, "O God, I am but thinking thy thoughts after thee."

Nor was Kepler the first to see God's hand in the heavens. Two thousand years before Kepler was born, the Hebrew Psalmist sang, "The heavens declare the glory of God, and the firmament sheweth his handiwork."

Kepler, indeed, was merely repeating God's thoughts. One's first acquaintance with a watch or clock would lead him to four conclusions: (1) that someone had conceived the general idea, the problem if you please, of a mechanical timepiece; (2) that someone had invented it, designed its every movement and part; (3) that someone had constructed it; and (4) that someone was keeping it in operation.

Likewise, when we meditate upon the limitless marvels of nature, or science, from the tiniest ultra-atom to the farthest of the fixed stars, we are bound to believe that some Omnipotent Being (call him Creator, God, Jehovah, Lord, or any other term suited to the Infinite), (1) had conceived the general idea of this marvelous universe; (2) had thought out its every minute and intricate detail; (3) had created this vast array of materials, forces, and laws; and (4) is continuously keeping it in amazingly systematic and orderly operation.

I wish there were some way to put into adequate words an up-to-date summation of the countless truths of nature, which have so far outdistanced the loftiest dreams of the Psalmist. Words feebly fail us. Yet every material and substance, every movement of the ether, every force, every law of nature, and the countless wonders still hidden from us, all these unite in proving the existence of, and declaring the glory of, an all-powerful Creator, and form the sublime foundation upon which were created the seven-day week, and its seventh-day Sabbath.

#### The Weekly Rest Day as a Part of the Law of God

Probably no subject in all the Scripture is exalted as is the law of God, of which the Sabbath commandment is a vital part.

The Psalmist declared the law of the Lord to be perfect, that meditation upon God's law is a distinguishing characteristic of the righteous. He devoted the entire one hundred nineteenth Psalm to the glorifying of God's will for us, under such various designations as his law, his commandments, his precepts, his ordinances, his statutes, his judgments, his works, his words, his ways. All of these sum up to God's will for us, which we ceaselessly pray may be done on earth as in heaven and which necessarily include the Sabbath observance commandment.

Christ made obedience to the commandments a test of our fellowship with him when he said, "If ye love me, ye will keep my commandments," and declared that whoever breaks even the least of the commandments and teaches men so, thereby jeopardizes his status in the heavenly kingdom.

Paul wrote that the law was holy, spiritual, righteous, and declared that God's law was his only source of the knowledge of right and wrong. James cautions us that when we break any one of the Ten Commandments

we have thereby transgressed the law as a whole.

Some of the greatest jurists of our times, we are told, when baffled by some intricate legal situation, turn to the law of God, and to the lesser laws of Moses, for the sure and safe guidance nowhere else to be found.

Thus the Ten Commandments (God's law) stand out above all other moral rules as the most highly exalted code of human conduct ever formulated. While all these Ten Commandments are being daily disobeyed, the Sabbath commandment is the only one that is being both disobeyed and repudiated by Christians, through three of the four positions taken towards it which I have enumerated, that is, the "no-sabbath" theory; the "it makes no difference which day" theory; and the "Sunday-sacredness" theory.

#### Perfection of the Sabbath Commandment of God's Law

We are inclined to appraise the importance of any law in proportion to its degree of self-evidence, because a self-evident or axiomatic truth is one of which the contrary is inconceivable. Let us analyze the Sabbath commandment from this rational standpoint:

**Purposes of the Sabbath:** Can you conceive of an all-wise God formulating an ideal code of conduct for man, yet omitting provision of regular periods of time for studying the application of these rules to man's problems, for learning more of him and his creation for worship and fellowship?

**Specificness of the Sabbath:** Equally inconceivable is it that the Creator would have instituted the weekly Sabbath, yet leave the time of it indefinite. Such a lack of definiteness as to the day of the Sabbath, leaving it to the individual to choose his or her rest day, would not only have destroyed the institution at the outset, but such a theory denies to the Creator the knowledge we have of the importance of uniformity in the matter of the day observed.

**Selection of the Specific Day:** It is likewise self-evident that the Creator, in choosing which day should be employed in his honor, should select the day that would most surely remind us of him and his greatness. The seventh day of the week, only, can fittingly remind us of God, since it alone typifies the rest of the Creator after his great work week.

The law of God we may be sure, therefore, could not have merited the lofty and enduring praise it has received from the beginning, had it not included the Sabbath commandment as an inherent part thereof. It provides for an equitable apportionment of the world's work; for change from the monotony of the work days; for rest from physical and mental fatigue; for fixed, regular, and specific time for contemplating the greatness of the Creator and creation; and for the specific and uniform time for the study of the application to man's problems of the entire law of God.

#### The Seventh-day Sabbath in the New Testament

In order that no mistake shall be made as to which day of the week is meant when the word "sabbath" is used in the New Testament, let us turn to two passages, Matthew 28: 1, and Luke 23: 56; 24: 1. "Now late on the sabbath day, as it began to dawn toward the first day of the week, . . ." "And on the sabbath they rested according to the commandment, but on the first day of the week . . ." Both of these passages show that, at least up till the time of the resurrection, the word "sabbath" referred to Saturday, the day just preceding the first day of the week.

In Luke 4: 16 and Acts 17: 3 we find that it was the custom of both Christ and Paul to attend the synagogue on the Sabbath. Since there is no Biblical record of any departure from this custom of both Christ and Paul, and since "Christian" means a follower of Christ, it would seem that the Scriptures leave no room for question as to which day is the Christian Sabbath. We will, however, approach the subject from another angle.

#### Sunday in the Old and New Testaments

The first day of the week in the Old Testament was merely one of the six so-called "working days." See Ezekiel 46: 1, for example.

In the New Testament, however, there are three first days of the week mentioned. Matthew 28: 1 has already been noted. This verse and the five verses following it record a visit of the two Marys to Christ's tomb, "late on the sabbath day." At the time of this Sabbath afternoon visit the women found the tomb empty. The Sabbath in Bible times, like all other days of the week, began and ended at sunset. These verses (Matthew 28:



1-6) therefore, if true, preclude any possibility of Sunday keeping having as its basis, as some purport to believe, in Sunday resurrection of the Lord—since Sunday begins at midnight, at least six hours after the two Marys had found the tomb empty. The resurrection of Christ first became generally known the next day, and that particular first day of the week is mentioned five times in the Gospels.

Another reference to the first day of the week is found in Paul's request to the Corinthians, that they ascertain on the first day of the week how they had prospered, that is, seemingly do such bookkeeping as would be necessary to determine how much they could lay aside for the saints, the worthy poor. Since the Corinthian Church is particularly recorded in the Book of Acts as a Sabbath-observing group before which Paul himself regularly preached for nearly two years, this request that the Corinthians lay aside funds for the poor can hardly be interpreted as suggesting Sunday assembly.

The other mention of the first day of the week in the New Testament refers to an evening sermon by Paul at Troas—Acts 20: 7. This passage records the only religious gathering on the first day of the week to be found anywhere in the entire Scriptures. This passage, however, particularly records that Paul discontinued his sermon at midnight, the exact hour when Sunday now begins. Hence, in the absence of any record of Sunday observance in the Bible, or any command to keep it, or any implication that it had any sacred characteristics, we must look elsewhere than the Bible for the beginnings of, and any possible reasons for, Sunday observance.

Meanwhile that great force, Christianity (started by Christ the Nazarene, so-called, we are told in today's International Sunday School Lessons, in order that divine prophecy might be fulfilled) went steadily on. Its followers also were called Nazarenes (Acts 24: 5), and Paul the Apostle was its great champion.

History tells us that for seven hundred years after New Testament times this sect of the Nazarenes carried the banner of pure, unadulterated Christianity, with its seventh-day Sabbath. Before that particular name for the New Testament Sabbath-observing Christians disappeared from historical records, other designations were applied to the Chris-

tian Sabbath keepers, and their beliefs and practices have never been without defenders.

#### The Beginnings of Sunday Keeping

Hardly had New Testament records closed when we find two independent streams of religious influence. One stream had as its source Christ and his apostles, and at various stages included many other Saturday-observing groups, called by various other designations as well as Nazarenes. The other stream of religious influence had as its source ancient sun worship, of which false religion mention is made in early Old Testament records.

Primeval man, in his very natural thirst for knowledge, early discovered that the sun was, to a large extent, the source of both light and life. It is indeed little wonder that early man should marvel, as did David and Kepler and as millions since have, at the wonders of the heavens, and that those who knew naught of the one Creator should have bowed in worship to the sun, the moon, and the stars. These pagans gave the name "Saturday" to the day they worshiped the planet Saturn, the seventh planetary unit from the sun and the only one having a seeming halo about it. The name "Sunday" was given to the day they worshiped the sun. (See any dictionary.)

Rome was an important center of sun worship. Some of these sun worshipers accepted Christianity. They were very reluctant, however, to give up their principal day of worship, as many even today are, and, as a compromise between the Biblical Sabbath observance of the apostles and their missionaries, and the sun-day of the Roman converts, they were permitted to continue their allegiance to their ancient sun-day.

For a time it appears that in this Roman branch of the new Christian Church, both the Biblical Sabbath and the sun-day of paganism were, after a fashion, observed. But the Biblical Sabbath, after a few centuries, was discarded by the Church of Rome, "in order that," as the Roman injunction reads, "they might have nothing in common with the despised Jew."

Such is the ingratitude of man to the outstanding race in religious history to whom we are indebted for the religion of the one God, for the great Founder of Christianity, himself, for every word of the book of Books, save only that section known as the Book of Luke, and for some of the greatest

characters and most sublime thoughts of all history.

Thus, through its rejection of the sacred day of Scripture and its introduction of Sunday into the Christian religion, the Roman Church was mainly responsible for the present departure from the Bible, both as to Sundayism and no-Sabbathism. In fact, even today the Roman Church glories in the widespread Protestant observance of Sunday, and teaches, through its catechisms, that this fact is proof of Protestant recognition of Catholic supremacy in religious matters.

Roman Catholicism, as you know, held sway throughout the dark ages. Meanwhile many other Sabbath-observing Christian groups, besides the Nazarenes, continued to appear, taking their designations from the names of their leaders, from the localities where they predominated, and from the pure characteristics of their lives, until, at the outbreak of the Protestant Reformation, when these Sabbath-keeping Christians dared to again appear openly from their hidden fastnesses, they were found to be, according to one historian, "as numberless as the sands of the sea."

#### Sabbath and Sunday Since the Reformation

By every means known to religious intolerance, those who dared to oppose the un-Biblical Sunday keeping of the Church of England there, and the ruling religious sects elsewhere, Sabbath observers were mercilessly persecuted after the Reformation—until mere handfuls here and there remained.

Hardly had the Pilgrims left the religious oppression of Europe in quest of religious freedom here, when they themselves enacted religious laws on our shores, designed to permit Sunday observance exclusively in this country—the result of which has been no-Sabbathism rather than any respect for Sunday.

Today, in all but two of the forty-eight states, religious legislation provides severe penalties for either work or play on the first day of the week. In Florida, for example, the law prohibits the operation of any mechanical device on Sunday. Thus you are a criminal if you wind your watch, turn a door knob, or drive your automobile on the first day of the week. Strange to say, the playing of games on Sunday in Florida is definitely worse than working; for the penalty for a Sunday baseball game is \$100, while

the legalized fine for work on Sunday is only \$25. To be sure, these unchristian laws of the various states are rarely enforced, for they would penalize Sunday observers to a far greater extent than they would observers of the Biblical Sabbath. Yet they still stand as a challenge to every fair-minded man to work for their repeal. They make the one black stain on the otherwise fair statutes of our country, retained in spite of the First Amendment to the Constitution of the United States which prohibits Congress from enacting religious legislation, and in spite of the similar bills of rights of the various states, themselves.

#### In Conclusion

I have presented what I believe to be a wholly impartial review of the principal facts concerning the weekly rest day. To some of you, if not to all of you, many of the facts I have presented are already well known. Indeed there are innumerable members of Sunday-observing churches who do not hesitate to avow their belief in the Biblical Saturday Sabbath as the only proper day for rest and worship.

If, however, there are any here who feel that this address, while not mentioning denominational tenets, is really intended to influence some to leave their present church affiliations and to ally themselves with some Saturday-keeping church; to those I would say that, to me it is a serious responsibility to attempt to draw a person from a church to which he or she may have been closely attached for many years. My sole aim has been to convey truths that I am sure will be of lasting benefit to you if contemplated from an unbiased standpoint, and not to attract you towards another church which might hold to other doctrines or theories, or possess characteristics, not to your liking, which objections might more than offset the unquestionable advantages of membership in a church which accepts the Bible Sabbath, only.

Again, if there are those here who have for so long a time conscientiously observed the first day of the week instead of the Biblical seventh day that they cannot bring themselves to feel that they have therein been in error—to them may I say that we would be hardly consistent if we ask them to renounce their ways of life for better ways, if we ourselves are unwilling to change from obvious error in even one matter.



Also, if there is one single statement that I have made that anyone feels is erroneous, or if I have omitted from this review one single point with reference to either the Sabbath or Sunday that could in the least affect the obvious conclusions, I shall be glad to justify my statements, or to be corrected.

My hope is that Christian men and women may speedily discard the not-wholly-consistent attitude that the Scriptures are authentic in all matters except as concerns the weekly rest day, and that they will wholeheartedly return to an acceptance of the authority of the Bible on this subject, also. No book can hold its deserved recognition when its authority is thus partially rejected; nor can any group of rules, such as the Decalogue, be given the respect it deserves while the

### Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

#### WE STUDIED ABOUT EVANGELISM

(Mrs. Walter D. Kenyon, a member of the Second Hopkinton Church in Rhode Island, has written a report of the special study of evangelism made in her church under the leadership of Pastor Trevah Sutton.)

One of our women said of this recent study, "It has given us an idea of how little we know about evangelism." It has made us more conscious of what we hold in our hands. Our little group in Second Hopkinton has been glad we could hold open house to the near-by children, as no other church in town is open. Children from first-day homes meet with us, and the Sabbath school interest is excellent. This is surely a type of evangelism. We owe much to Pastor and Mrs. Sutton for the instruction and encouragement they have given us.

Looking through my scrapbook recently I found a paper which I had written at the request of Rev. Everett Harris, and read at Waterford, Conn., over twelve years ago. It contains many things I consider pertinent at this time, although perhaps not just answering your question. Pastor Harris asked me to write on "The Task of Evangelism." I still believe what I said then. I quote from the paper: "If, as we believe, the task of evangelism rests upon the Church of God, there must be an awakened sense of respon-

clear wording and the intent of one of them are rejected, even though we may not fully understand the reasons for its provisions.

My hope, further, is that the supreme importance of the Ten Commandments, and of their weekly Sabbath, may become clearer and clearer in the minds of men; that recognition thereof will become so general and so widespread that a willing world will ere long voluntarily return to the seventh-day Sabbath of Scriptures; and that the influence of this group, to whom I have the pleasure of addressing these studies, may be in the definite direction of a return to God's holy day, the only real Sabbath of Scripture, history, and reason, and the only Sabbath which becomes the evidence of our love for God, and for Christ, "the Lord of the sabbath."

sibility in our churches. I do not believe the "Go ye into all the world and preach the gospel to every creature" means that our pastors, alone, are to preach and to teach. If evangelism is the work of the Church, it is to be participated in by the members of the Church. Have we been too well satisfied to leave this work in the safe hands of the pastors of our churches, with no individual urge of responsibility for the saving of souls about us?"

#### Pastor and People Should Work Together

"The pastor and people should be united and working together in this seeking to save. 'As the Father hath sent me, even so send I you.' Considering these words of Jesus, should we hesitate too much, fearing our personal unworthiness?"

No, evangelism is not all for pastors. They have their full share as leaders and helpers, but the world will hardly be saved until the laymen in our churches are aroused to a personal responsibility in soul saving.

Maybe I should take this paper to our church and read the entire paper. It applies well to this present urge of the task. I do know that our little group has been aroused anew this past year with the spirit of evangelism.

Thank you, Mrs. Kenyon, for this report. We want to hear the rest of that paper. We hope that other reports will be sent in from churches where such studies have been made.

#### PAGES OF POWER FOR FAMILY LIVING

This is the theme for Family Week to be observed this year May 6 to 13.

The importance of the Bible in the home will be emphasized in the annual interfaith observance of National Family Week. This was announced by Rev. Harry C. Munro, secretary of the National Family Week Committee and director of adult work for the International Council of Religious Education. "Protestant forces of the United States and Canada will join those of Catholic and Jewish faiths in calling attention of their constituencies to the resources for family living to be found in the Bible," he stated.

#### Emphasis on the Bible in Family Life

Using the theme, Pages of Power for Family Living, each faith will urge its families to "follow more faithfully the teachings and practices through which these pages of power may sustain and guide family life," a statement by representatives of the Protestant, Catholic, and Jewish faiths who compose the National Family Week Committee declares.

Not only must churches and synagogues expand and enrich their provisions for family counseling, parent guidance, and religious resources for family use, but the concern of the entire community must be awakened to the basic place of the family in a democratic society, the committee avers.

"Each community must be led to face its responsibility for providing a wholesome, healthful home environment for all its members," the statement declares. "The responsible, constructive forces of the community must be brought face to face with a rising tide of juvenile delinquency due to disrupted home conditions, with the increase in wartime hatreds, race prejudices and intolerance, with the neglect of children because of employment of mothers, with the hazards of home life involved in the temporary or congested housing of families in defense or camp communities. Provision must be made for children who are without adequate parental care, for youth without guidance, for homes without security, for families without a decent place in which to live. The community must

accept responsibility for providing adequate facilities for health, education, and recreation."—International Council.

Material will be sent out by the board at a later date. It is an important matter and deserves the attention of every Christian.

The importance of the family in our Sabbath school program is to be stressed by the board, and the trend in the Protestant Church is in this direction.

#### THE BLACKBIRD PIE

(This is the story of the origin of the poem "Four and Twenty Blackbirds." It was presented in the form of a play at the banquet of the New York State Youth Conference held at Auburn, N. Y., February 24, 25. David Hildebrand of Alfred who attended the conference gave this story for the children's sermon Sabbath morning March 10.)

The king of an unknown land was noted for his bad temper. The slightest or most trivial things would send him into a terrible rage. He would storm up and down, and if he found who had caused his discomfort he would have them beheaded at once.

Now this king was very particular how his socks were hung up to dry. He had given very definite orders that his socks should be hung by their tops and never by their toes.

On his twenty-fourth wedding anniversary the king gave orders that a special dish be made for his anniversary feast. This was to be a pie in which there were to be four and twenty blackbirds, so when the pie was opened the birds would begin to sing.

These orders had the cook nearly worried to pieces because he had never baked such a pie, nor was there any such recipe in any of the cookbooks. Also he knew that if he failed, the king would have him beheaded as he had beheaded many others who had displeased him.

The cook went into the garden to consider how best to make his pie. There was the laundrymaid hanging up the socks; so he discussed it with her. Finally he sent the king's huntsmen with rye to get the birds.

All the time the laundrymaid and the cook were talking, she was hanging up the clothes. Their conversation was so interesting that she forgot her orders and hung one of the king's socks up by the toe. She went back to her laundry, and the cook went to the kitchen to make the pie.



Soon the king found the sock, hung by the toe; so he went into a terrible rage. He ordered that the maid be beheaded, but the queen begged for her life. She told the king that his order was not legal, as he was not wearing his crown. So the king decreed that the maid's nose should be cut off instead.

The king's orders made the people of the country very angry because they had long been bothered that the king should cut off so many people's heads.—This was the last straw. They rose in rebellion.

The king was told of this rebellion just as he was about to open the pie for his feast. He was very much frightened and he did not know what to do until one of his counselors told him to tell the people that one of the birds from the pie had snipped off the laundrymaid's nose. The king ordered the court poet to make a proclamation in verse. This is what the poet wrote:

Sing a song of sixpence,  
A pocket full of rye,  
Four and twenty blackbirds  
Baked in a pie.  
When the pie was opened  
The birds began to sing,  
Now wasn't that a dainty dish  
To set before the king?  
The king was in his counting house  
Counting out his money,  
The queen was in her parlor  
Eating bread and honey,  
The maid was in the garden,  
Hanging out the clothes,  
Along came a blackbird  
And snipped off her nose.

Now, this saved the king from his trouble, but we don't all have poets to make up for our bad tempers, and to get us out of trouble. So we should learn to act better than the king did.

See next week's Recorder for more reports of the New York State Youth Conference. H. S.

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

very well depend on your success in school, for that's where many of our habits are formed. A conscientious Christian girl naturally grows into a conscientious Christian woman. We cannot dwell upon that too often. I wish you, too, a happy Easter. For this once we'll forget April first is called April Fool's Day. Sincerely your friend, Mizpah S. Greene.

Dear Mrs. Greene: We have two little puppies. One of them will not grow so big, for he is a toy fox terrier named "Pete." The other one is named "Pat."

This morning Nancy, who is two and one-half years old, went over to the sand pile with the dogs' pan. When I looked, Nancy was trying to make Pete eat the sand. Whenever Nancy is walking, Pete follows her and jumps at her.

We have a baby brother, Jeffrey, born the day after Christmas. He smiles when we talk to him and is a nice fat baby.

Our Junior Christian Endeavor superintendent, Mrs. Mary Ayars, wishes her juniors would write to you more often. Sincerely yours, Carol Harris.

### Children's Page

#### OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been some time since I wrote my last letter to you. I am writing this letter to you at school.

I am getting along fine at school. My teacher is very nice. Her name is Mrs. Clouse. Every Friday we have Bible study. The minister from the church in New Enterprise teaches us. Our lessons are on "The Great Leader." We will soon be getting our report cards the fifth time.

I guess Easter is on the way. I wish you a happy Easter. We have plenty of Easter bunnies. There are thirteen of them in the barn.

We have a cafeteria in our school. It was finished so we could have lunches the first of January.

I guess I'd better close now. Your Recorder friend,

Lois Kagarise.

P. S.—I will not wait so long before I write the next time.

Dear Lois:

I am always interested and glad to hear that my Recorder children are doing well in school. Your success in later life may

Dear Carol:

I want to congratulate you on the arrival of your baby brother, and also because you have such a nice little sister, almost the age of my little granddaughter, Karen. It must be fun to see Nancy playing with Pete. I do hope you will write more often, for I enjoy your letters very much.

Your true friend,  
Mizpah S. Greene.

Dear Children:

I may or may not be childish at sixty-six; anyway here is a story about babies. Away back, about the year 1881, on the prairies of Minnesota, there was a disease much like infantile paralysis. I am told that there were thirty babies stricken with it. Only two of them lived. The one I know about was two years old and had learned to walk, but when she was well again her right ankle and left knee were paralyzed. She had to learn to walk with two crutches and has walked that way ever since. But she has had five lovely babies of her own that are grown up.

Now she is making baby clothes for twin granddaughters. Their names are Frances Kay and Patricia Jo. They look so much alike that even their mama has called them

### Our Pulpit

#### "HE GOETH BEFORE YOU"

By Rev. David S. Clarke

"But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you." Mark 16: 7.

A certain Lord Radstock once held a pencil upright upon a table, and asked, "Why does this pencil not fall?" "Because you hold it," was the reply.

"Yes," Radstock replied, "there is no power in the pencil itself, but a power outside of it holds it up. Just so, God does not call men in themselves to stand upright, but brings to them an external power."

The existence today of a standing Church, supranational and surviving all and any wars, is a stumbling block to many a skeptic and atheist. The Church of Jesus Christ stands today with all the certainty of proof by which Lord Radstock's pencil stood on the table, and there is no other explanation for its survival except by the invisible hand of

by the wrong names. They are learning to walk, and feel so smart about it that they will look at each other and squeal with delight when they take a step or two.

The grandma's name is spelled T-h-y-r-z-i-a. Isn't that funny? No wonder she was a giggling girl. Now that she is grandma, I should call it laughing.

And who am I? I'm the man who has lived with Thyrza for over forty years, and I will sign myself—Your friend,  
Lyle E. Maxson,  
out here near Denver.

Littleton, Colo.

Dear Mr. Maxson:

Thank you for sending this interesting letter. I'm sure it will inspire both children and grownups as it has me. I get as big a "kick" out of this page as the children do, although next month I can add five years to your sixty-six. As to grandchildren, I can't claim twins, but, as perhaps you know, I have four grandchildren—girls of eight, five, and two and a half years respectively, and a little boy of fourteen months—of whom I am very proud. Sincerely yours,

Mizpah S. Greene.

God. Because his hand is unseen, many so-called realists deny his power, and the more-than-human power of the Church.

The resurrection of Jesus was first attested to, not so much by what could be seen, as by the unseen. Mary Magdalene, James' mother, and Salome found an empty tomb. The disciples were first called upon to believe in Christ from the women's testimony, for he had gone on before them into Galilee. Those who wish to follow Jesus today cannot find anywhere in Palestine a place where he taught and healed, or a pillow or bed upon which he was accustomed to lie; they cannot find a single church or synagogue which he built; they cannot find a slightest trace of writing or clay tablet which Christ made.

Our faith in Christ rests upon the quality of his life—and death—and not on any quantity of material evidence that he lived, and died. We, too, base our discipleship upon the resurrection of our Master—that



greatest and final manifestation of his willingness to will God's will, as did Paul. "And if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Corinthians 15: 17. Our Church stands because we believe that God can reach down into our lives and raise us up above every trial, just as he raised up Christ over every trial in his life—even the trial of a cruel, physical death. We follow Christ because he has gone before us wherever we may go, even though he may be so far ahead that we can hardly see him.

#### He Goes Before Us in Life

On the way to Jerusalem with his disciples Jesus "went before them; and they were amazed; and as they followed, they were afraid." We do not know whether Jesus walked on ahead of them at a faster pace than they, or whether he merely led them on with a sure and steady pace toward Jerusalem, where he would be at the mercy of the enemies of his kind of religion. Whatever the case was, Jesus' disciples became fearful as they followed—as they saw that he was yielding himself to forces inferior to his own great power. They could not discern the reasonableness for their Messiah to give himself up. They could not bring themselves to complete trust in a guiding God.

Many men today seem to be playing the fool in their living. They have the task given them of putting feathers into a basket on a windy day. Instead of letting the wind blow the feathers into the basket, they attempt to push and toss the feathers in against the wind. In business they outdo themselves in competition, but fail to surpass others in quality of production. In the event of sorrow at the loss of a loved one they lose themselves in worldly distractions and escapes, instead of learning the lesson of suffering as did Emile Cammaerts, the Belgian poet, when his son was killed. He said: "Our virtue springs from our capacity to surrender ourselves and from our readiness to transform any experience we may undergo into something nobler and finer, something which brings us closer to God and to our ultimate salvation." In the church, the modern fool is unaware of the wind power to drive the windmills which make the church "work." Those windmills of prayer, worship, intercession, and patience, which utilize the power of God through his spirit, can bring

about the rebirth of individuals, churches, and nations. See John 3: 8.

Jesus never promised his followers an easy pathway, and we are never justified in bidding others to take up church membership and discipleship as an easy path. But Dr. E. Stanley Jones reminds us, "Remember that every fear, every trouble, every sickness, every sin you may face has been and is defeated and overcome by the One you follow—Christ. . . . Nothing can touch you that hasn't touched him, and that hasn't been defeated by him. . . ." Jesus leads us on in life.

#### He Goes Before Us in Death

Many of us have suffered the loss of loved ones who have been called upon to make the supreme sacrifice before their time, because of this war. Jesus Christ can help us to live through the suffering of sorrow and loss. Jesus Christ can also help our boys and girls to face the death they may so unexpectedly meet in war.

As in life, Christ has gone before us in death. The strong, determined will to do what was right characterized Jesus' life up to his last breath upon the Cross. He did not try to escape the trial before Pilate, for he knew God would vindicate his position in the days to come. He did not flinch from the suffering inflicted upon him by the Roman guard, for he knew God's righteousness demands persecution in a sinful world. He struggled upon the Cross to keep his faith in God, knowing that God would not forsake him in life or in death if he but put his trust in his Father. When Jesus "gave up the ghost," we may be sure he knew to whom he was giving his soul.

We may feel that ministers have failed to show us how to live in this age when scientific methods have so greatly changed our ways of doing things. And we may feel some consolation that our chaplains are showing our boys how to die. The greater consolation is that, if our chaplains succeed even in small measure to teach men how to die the Christian way, they have succeeded in that same measure to teach men how to live. In life and in death, Christ sets the example of trust in God, dependence upon him for love and for truth. Christ leads on before the servicemen who have had to make their sacrifice of death; Christ goes on before those who learn how to meet death, but are not called "home."

Jesus Christ goes before us to meet death, and the life beyond, whatever that may hold in store for us. He teaches us how to prepare for the end of our earthly Christianity, and goes before us into the realm of the hereafter.

#### He Goes Before Us Beyond Death

Once again, the words of Paul ring in the ears of a Christian: "If Christ be not raised, your faith is vain; ye are yet in your sins."

We believe in Christ's conquest of death, and even more significantly in his eternal and powerful presence among us. He arose to live eternally in the hearts and lives of men everywhere through the Holy Spirit, the Comforter. In the life after death, we need not know all the details of existence there. It is enough to know that the Saviour who attracts us so completely by his life and death has gone before us into that realm. It is enough to know that he came to bring us "abundant, and eternal life." The Last Judgment pictures the separation of the righteous and the sinful based upon their deeds here on earth. It is the life of Jesus here among men that God wanted us to see, and the conquest of death was to prove his watchcare for them that love him, his final bringing home of his faithful followers.

"The Gospels were not written for the curious, but for the devout. Did Christ awake alone in heaven? Was he waited upon by the hierarchy of heaven? We are told only what concerns mankind, the sufficient manifestation of Jesus to his disciples" at the resurrection.

Our Lord and Master goes before us in life, in death, and in the life to come. He arose that we might be followers of him all the way.

There is a compulsion to tell others about what we have seen. Christians have beheld the pathway of life eternal in their Master. They must "go, tell" that others may not stumble in the darkness of our day.

Jackson Center, Ohio.

#### DENOMINATIONAL "HOOK-UP"

Alfred Station, N. Y.

Pastor Albert N. Rogers fell recently as he was removing ice from the parsonage roof, breaking a bone in his right foot. He is confined to his home with a cast on the foot but is keeping up his parish work by mail and telephone. Rev. Robert Frank-

lin Spencer of the Almond Union of Churches occupied the pulpit last Sabbath.

Our annual canvass began a week ago under the leadership of Leon L. Lewis, chairman of the finance committee. Pledges are being sought throughout the community for the church and denominational budgets and for the Lord's Acre. Those who co-operate in the Lord's Acre plan are being given a chance to designate whether their project shall go for war relief (Church Committee on Overseas Relief and Reconstruction), for redecorating the church interior, or for some other purpose. Correspondent.

De Ruyter, N. Y.

The heavy snowfall during this winter in De Ruyter has affected the attendance at the Sabbath morning services, making the average attendance considerably less than the average for last summer. We trust that it will be better when spring comes. An encouraging note is that the attendance at the prayer meetings Friday nights has been even better than it was last summer. People have been finding it worth while to battle the elements for an hour of prayer and Bible study together. The studies at prayer meeting during the last quarter have been from the Gospel of Matthew.

On February 10 the young people of the church had charge in observance of Christian Endeavor Day. The program consisted of Scripture reading, responsive reading, anthem, four talks by the young people, and a junior message by the pastor. We were glad at that service to have as our guests the Boy Scout and Cub troops of the community.

The three churches of De Ruyter are co-operating in union services for the community on the six Sunday nights before Easter. The churches take turns as hosts, and each pastor delivers one message. For the other three services, guest speakers have been secured, each minister choosing one. At the second meeting in our church, March 18, Rev. Emmett H. Bottoms of Leonardsville was the speaker. The attendance is good, ranging from sixty to one hundred. Our choir, under the direction of Wendell Burdick, renders selections for two nights. A combined choir is to present "Calvary" at the final service.

Mrs. Abbie Burdick, who resides at the Odd Fellows Home in Lockport, N. Y., wrote to the De Ruyter Church that she



would like to join. On February 3 the church voted that her request be granted. Mrs. Burdick brought her letter from the West Edmeston Seventh Day Baptist Church, of which she was a deaconess.

Correspondent.

**WERE YOU A NORTH LOUP BABY?**

The Ladies' Missionary Circle of the North Loup Seventh Day Baptist Church is sponsoring a drive to raise a fund to purchase an electric organ in honor of Dr. W. J. Hemphill of North Loup. This organ will be placed in his church.

If every baby whom Doctor Hemphill has delivered will give \$1, the fund will soon be raised. Of course, anyone who wants to show his appreciation to Doctor Hemphill is urged to do so. The circle is anxious to have this sent in during April, as an organ is available as soon as the fund is raised.

Send all contributions to Mrs. Harley Brennick, North Loup, Neb.

*Obituary*

**Beckwith.** — Elmer, son of Samuel P. and Rebecca Robbins Beckwith, was born May 12, 1862, at Farmers Valley, McKean County, Pa., and died at Bethesda Hospital, Hornell, N. Y., February 4, 1945.

He married Minnie Thomas October 21, 1886. Most of their married life was spent in Alfred, N. Y., where she preceded him in death February 3, 1941. A son and daughter had preceded her in death. He is survived by a sister, Mrs. M. F. Wright, and several nieces and nephews.

Farewell services were held in the First Seventh Day Baptist Church of Alfred conducted by his pastor, Rev. E. T. Harris, with burial in Alfred Rural Cemetery. E. T. H.

**Burdick.** — Harvey Lagrange Burdick, son of Rev. George W. and Mary Watson Burdick, was born in Utica, Wis., January 1, 1879, and died at his home in Milton, February 17, 1945.

On December 3, 1900, he was united in marriage with Miss Beula A. Burdick. To them were born four children: George Edgar, Ralph Watson, Lt. Harvey Laurence, and Dorothy—Mrs. LeRoy Rasmussen. Besides his wife and children he is survived by his sister Mrs. Bernice Hurley, four grandchildren, and many other relatives.

In early life he was baptized by his father and joined the church at Little Genesee, N. Y. Later he was a member at Milton Junction, Wis., and Welton, Iowa. Following his graduation from high school he taught school for many years in Wisconsin and Iowa. Later he came to Milton and became an employee of the Burdick Corporation, where he worked for twenty-two years.

Funeral services were held in the funeral home at Milton Junction. Rev. Willard D. Burdick officiated. Interment was in the Milton Cemetery. W. D. B.

**Greene.** — Rodman Taber, son of Lewis R. and Helen Taber Greene, was born in Westerly, R. I., August 30, 1924, and died in a hospital in England, December 13, 1944.

He attended the public schools of Westerly and was graduated from the Westerly High School with honors. Roddy was popular because of his friendliness, his cheerful disposition, and his thoughtful helpfulness. He was baptized and united with the Pawcatuck Seventh Day Baptist Church on November 26, 1937. At Carnegie Institute of Technology in Pittsburgh he studied commercial art for one year before being taken into the Army in the spring of 1943.

Wounded somewhere in Germany on November 25, Sergeant Greene was sent back to a hospital in France and thence to England for treatment. He died there as the result of an embolism after surgical work had been done on his injured leg.

A memorial service was held in his church Sabbath afternoon, February 10, when the auditorium was well filled with relatives and friends assembled to pay their tribute of love and respect to their young friend who had given his life for his country. Pastor Harold R. Crandall was assisted in the service by Chaplain Joseph M. Bishop of the Westerly and Charlestown Air Bases. Elizabeth Crandall Markoff, former organist, played during the service. H. R. C.

**Sweet.** — Lucy E. Burdick, was born at Milton, Wis., May 22, 1854, and died at San Bernardino, Calif., February 11, 1945.

Soon after the Civil War the family moved to Minnesota where Lucy taught school near Alden and married Elery Judson Sweet. Two children, Lillian and Harry, were born to them. After the death of her husband, Mrs. Sweet came with her children to California in 1904. She has since resided there.

She was a very loyal Seventh Day Baptist and a devoted member of the Riverside Church. A brief memorial service was read by the pastor on Sabbath morning, February 17, from information given by her son, Harry, who is the sole survivor. L. F. H.

**COMBINATION OFFER**

Sabbath Recorder, 1 Year .....	\$2.50
Protestant Voice, 1 Year .....	2.00
<b>Total .....</b>	<b>\$4.50</b>
<b>Both papers for one year for only \$3.50</b>	

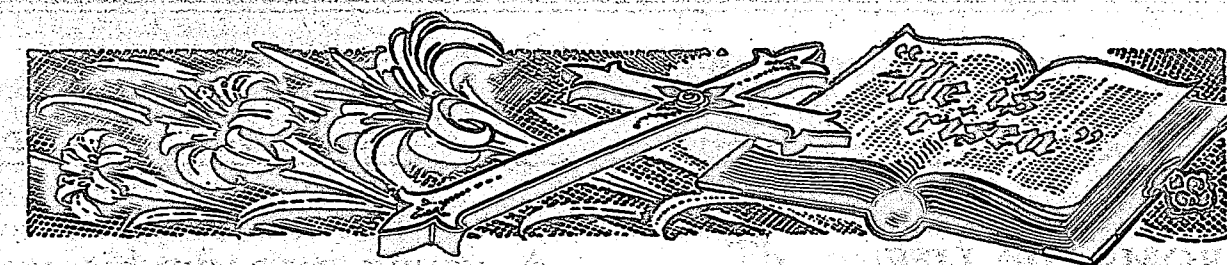
(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

# The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., APRIL 2, 1945

No. 14



## Easter Carol

By George Newell Lovejoy

O Earth throughout thy borders  
 Re-don thy fairest dress;  
 And everywhere, O Nature!  
 Throb with new happiness;  
 Once more to new creation  
 Awake, and death gainsay,  
 For death is swallowed up of life,  
 And Christ is risen today!  
  
 Let peals of jubilation  
 Ring out in all the lands;  
 With hearts of deep elation  
 Let sea with sea clasp hands;  
 Let one supreme Te Deum  
 Roll round the world's highway,  
 For death is swallowed up of life,  
 And Christ is risen today!