

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

DENVER CHURCH HOLDS ORDINATION SERVICE

DENVER, COLO. — The Denver Church held a special ordination service on Sabbath, April 5. The church was calling a deacon and deaconess to ordination, and this service was combined with the ordination to the gospel ministry of Francis D. Saunders.

The program for the morning and afternoon sessions included special music, with an anthem by the choir and a violin solo by Luther J. Hansen, accompanied by Mrs. F. D. Saunders; statements from the three candidates; reading by Mrs. Esther Stanton of the list of over sixty delegates from the churches at North Loup, Nortonville, Riverside, Boulder, and Denver; prayers by Rev. Harley Sutton, Rev. Verney A. Wilson, and Rev. Erlo Sutton, who offered the consecrating prayer; charge to the candidates, given to the pastor by Rev. Erlo Sutton and to the deacon and deaconess by Deacon Herbert Saunders of Boulder; charge to the church by Deacon George Clement of North Loup; a worship service led by Willard Wells of the Riverside Church; invocation and benediction by Pastor Saunders; and the ordination sermon by Rev. Harley Sutton.

The moderator elected was Rev. Harley Sutton, and the clerk was Mrs. Jane Bottoms of the Boulder Church. The usual procedure, as provided in the denominational manual, was followed through the services. Greetings were brought from Rev. Everett T. Harris, president of Conference, and Rev. A. J. C. Bond, dean of the School of Theology, by Rev. Harley Sutton, their alternate.

The morning service ended with the council's unanimous vote for ordination of the candidate. This was followed by a luncheon served to one hundred and fifty persons in the social room of the church.

In the afternoon the program was closely followed as had been prepared by the church. The ordaining of the candidates was most impressive, with the beautiful floral decorations banking the platform and the sunshine pouring in the auditorium of the church. This ended our beautiful Easter Sabbath.

In the evening a large group gathered at the church for an interesting hour of slides

and a chalk-talk by Deacon Clement of North Loup. The visiting groups were not all able to stay, but those who could were well repaid for their time spent at this delightful social hour.

EDINBURG, TEX. — Our church has recently enjoyed a revival conducted by Curtis H. McAdams and William E. Schneider, independent Sabbath-keeping ministers of Austin. There have been three additions to the church. Three others expressed a desire to be baptized later. Our members and others who attended have been revived and strengthened. I believe all who heard either of these men speak and sing were greatly helped. They conducted a jail service the first Sunday they were here. Mr. Schneider preached to the prisoners. Upon invitation of the pastor, he also preached two Sunday nights at the First Christian church. We use the annex of that church for our regular meetings.

Five hundred circulars advertising the special meetings were printed and distributed in various parts of the city with evangelistic tracts. Notices were published in both Edinburg papers. Beginning Friday night, April 18, and closing Sabbath night, May 3, there were two services daily except Sunday when we do not have the use of the church. Baptism was held when interest and attendance were at their height.

There were more visitors present than usual at our special meetings. The ministers left for their homes in Austin early Sunday morning, May 4, with the hope that the revival begun will continue in our hearts. These men are good—one elderly, one young—an efficient working team, with their preaching and music, calls in homes, and personal work. While not entirely of our faith, they agree in the essentials. They worked valiantly to upbuild the Seventh Day Baptist Church in Edinburg. — Reporter.

NORTH LOUP, NEB. — Nearly one hundred North Loup mothers and daughters attended a mother-daughter banquet sponsored by the Dr. Grace Missionary Society and spent a pleasant evening together. The guests ranged from two year olds to eighty-five year old great-grandmothers.

(Continued inside on page 355)

The Sabbath

Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

K. DUANE HURLEY, Editor
 L. H. NORTH, Manager of the Publishing House
 Contributing Editors
 WILLIAM L. BURDICK, D.D., Missions
 FRANCES DAVIS, Woman's Work
 HARLEY SUTTON, Christian Education
 MIZPAH S. GREENE, Children's Page

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WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

"PRESENT DAY SABBATHISM" is a recently published symposium by students of the School of Theology, Alfred University, Alfred, N. Y. The following brief quotations are from the longer statements printed in that booklet. "These papers are presented," says Dean A. J. C. Bond in the introduction, "with the hope that they may help the reader to a better understanding, a deeper appreciation, and a more joyous experience of spiritual Sabbathism."

Christlike Sabbathism

By Socrates A. Thompson

Though Christ claimed lordship over the Sabbath, he kept it holy. His custom was to go into the synagogue on the Sabbath. (Luke 4: 16.) In Matthew 5: 17 he said: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." To fulfill is to execute, to bring into effect, to accomplish. Christ taught not only by words, but also by acting, that the Sabbath should not be a burden but a delight.

Loving Sabbathism

By Carl R. Maxson

The setting apart of God's holy day, and the making of it a really different day in our regular routine of days, is the witnessing of our love for the Father. He sent his Son into the world because he loved it, and gave us the Sabbath to be a constant reminder of that love. Therefore, the degree of faithfulness and devotion with which we partake of its holy hours in spiritual activity is the true measure of our love. In Christ is our example; we observe his disregard for certain legalistic and Pharisaic traditions which were a burden to the Sabbath. The Sabbath was made for man, and always by precept and example he exalted the spirit of the Sabbath. . . . Christ is our standard of love.

Joyful Sabbathism

By Theodore J. Hibbard

When we speak of finding joy on the Sabbath we also mean to find joy in Sabbath keeping. There are many ways in which one can find joy on the Sabbath, but in many cases it would be selfish pleasure or at best, a failure to keep the spirit of the day. If we are to be true Sabbath keepers, we not only want to keep the letter of the law but the spirit of the law.

THIS WEEK'S COVER

The redwood forest pictured on the cover is located in Humboldt County, Calif., the photograph taken by the U. S. Forest Service. The impressive picture sets the general theme for the issue—the greatness and power of God as revealed, among many ways, in the grandeur of nature and its immutable laws. Shining through the trees, the sun's rays are symbolic of the Light we have to enhance life, if we look to the Giver of Light for our hope, strength, and guidance.

EDITORIALS

SURFACE OR INTERNAL FAITH?

GUEST EDITORIAL

By Rev. Trevah R. Sutton
 Salemville, Pa.

The world today needs a faith in Christ which penetrates the soul. The Apostle Paul writing to the Ephesians in speaking of Jesus Christ says, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (1: 7). The Hebrew set up an altar upon which blood was shed for the redemption from sin. With Christ's blood shed upon the cross we have our remission from sin. The Catholic has his altar upon which stands the cross, the supreme symbol of the Christian faith. This symbolic altar is carried into many Protestant churches as well.

We are often inclined to criticize the Catholic faith, and with reason. But it is not so much their belief in Jesus Christ, God's Son and man's Saviour, or his death and resurrection to which we object. It is the authority of the Pope and the Church, the divinity of Mary, the mother of Jesus, the magic in communion, and other details and interpretations of their religion to which we object. They have the altar, but believe in that for which the altar and its symbols stand — the shed blood of Christ — even though their teachings and ours as to how one receives redemption differs.

I can see no good reason why Protestants cannot use the altar, the cross, and other Christian symbols for worship centers if so desired as long as these remain only symbols of faith and not become necessities of formality. (To claim that an altar-center is more worshipful than the pulpit-center seems like nonsense.) However, with the present day popularity of the altar in church archi-

ture, we also note in the message from the pulpit the trend towards omitting or even denying the basic principle of Christ's shed blood for the redemption of those who believe. In other words, there is being set up in formal symbols this principle which is rejected from the pulpit and in the classroom. Likewise is this trend true from so many of the pulpit-centered churches of today.

Such surface religion is one of the chief weaknesses of the Christian Church today. I have greater respect for the Catholic who is true to his faith even with the faults of his theology than I do the Protestant who displays the sacred symbols of the blood sacrifice in Christ Jesus (the altar, the cross, the communion) and then knock them down by the doubts of a mind narrowed by the bounds of a self sustaining intellect and a soul starved by the lack of the blood transfusion from the Lord Jesus Christ. No wonder then present day Christian faith is so limited in meeting the needs of humanity. It is a surface religion.

It is this two-faced surface religion which enables one to make his religion like the cloak which is worn upon the Sabbath and hung in the closet through the week. It is that which enables one to claim the ways of the world, even its filth and corruption, and still look upon himself as a Christian. It is that which causes even those redeemed by Christ to become careless and indifferent. It is that which is used to make the selfish motives of capitalistic movements, or the pagan philosophies of Communism, Socialism, or other "isms" appear to be Christian. It is that which causes the true spirit of Christianity (love and good will) to be crippled in the attitudes of true believers who are so unmercifully crowded aside by opposition

and by the cries of "ignorant," "emotional," "old-fashioned," and the like.

Friends, what is your religion? Is it a surface Christianity, or is it one of a faith so firmly founded in the Lord Jesus Christ that it penetrates the soul? Does the shed blood of Christ cleanse you and give you a new and vigorous life? Each of us needs to carefully, and prayerfully, examine our faith. I need it, and you need it. The real Christian faith is too sacred to be trifled with by those who have not found, or seek a new life through it. Worship is not for the satisfaction of finding culture in music and art. It is the coming into the presence of God with a penitent heart ready to be forgiven and to be made whole. If we are to use the altar, or the pulpit, or music and art for the rich symbolisms in worship, let them be supported by a deep faith. Let us not mock God by the denial or omission of basic principles taught in His Holy Scriptures.

The world of today needs a blood transfusion. Too long has man been making the bloodshed. It is time humanity turned to God and received his gift of life through Christ, his Son. The world needs a penetrating faith—one which can heal the heart-aches, sufferings, sorrows, strife, greed, immorality, and all the other ills of mankind. There is no other way except in Christ. We who have this faith need to arise and strengthen ourselves by taking the whole armor of God, and go forth with this gospel of salvation into the world of lost sinners. May the Christian faith go below the surface and become the world's regenerating power.

—The Church Echo.

Protestants must build up a sense of the significance of their church in the decisions, choices, and activities of the contemporary world if they want people to throw energy and money into church work. — Dr. Ross Snyder, Associate Professor Religious Education, Chicago Theological Seminary.

The heavens declare the glory of God; and the firmament showeth his handiwork. (Psalm 19: 1.)

PIN POINT EDITORIALS

Then shall all the trees of the wood rejoice before the Lord. . . . Praise the Lord from earth, the mountains and all hills, fruitful trees and all cedars. Many, O Lord my God, are thy wonderful works which thou hast done. Psalm 96: 12; 1 Chronicles 16: 33.

* * *

Prayer of the Trees

Sometimes people wonder why prayers are not answered promptly or the reply is different from their expectations, although we have the assurance our prayers are heard by our heavenly Father.

The following story is symbolic:

Three large trees stood in a dense forest. One day they prayed, asked for what they desired to be converted into when felled.

The first prayed to be a beautiful palace where kings and queens dwelt and visitors would come and gaze with awe.

The second, to be a large ship, sail the seven seas, and encircle the globe.

The third wanted to stay in the forest, grow into the tallest tree there and always point a high finger to God.

One day the woodsman came and chopped down the first tree and instead of a palace, it was made into a common stable, but a virgin and her husband found shelter there and that night there was born the fairest babe in all creation and ever since men and angels have been singing "Glory to God in the Highest."

Thirty years passed, and the second tree was felled and made into a small ship, launched on the sea of Galilee; a tall young man stood on the deck of that ship and with a heart-warming smile told the multitude "I came that you might have life and enjoy it more abundantly."

Soon the third tree was chopped down, the limbs were made into a cross and beastly men goaded on by devilish spirits, pinned His shoulders down and nailed that young man—the loveliest personality that ever walked the earth—to the cross, but ever since, that cross has been pointing to the road to Paradise, the road which is now open to all and the final station on that highway is God. People who have the influx of the Holy Spirit, knowing what has been done for them, have an ardent love for their Saviour. The heart that has once met Jesus will never love another.—Marvin Bauer, in Bible Advocate.

* * *

The voice of God discovereth the forest: and in his temple doth everyone speak of his glory. . . . I will hear what God, the Lord, will speak, for what saith the scripture is written on our hearts, known and read of all men. Isaiah 60: 13; 2 Corinthians 3: 2.

FROM THE EDITOR'S DESK

Personal Comments, Interpretations of Scripture, References to History

SUNDAY RESURRECTION EXCUSE FOR SABBATH DESECRATION

By Leo L. Wright
(Reprinted by special request)

It seems a bit peculiar that most persons who make an attempt to defend Sunday observance in lieu of the Sabbath of our Lord, do so by contending that Sunday, the first day of the week, should be accepted as a holy day in commemoration of the day on which the resurrection occurred; and that the Sabbath should therefore be considered of no consequence to the Christian world. It is evident that such persons completely ignore Matthew 28: 1. This passage of holy Scripture unmistakably establishes the resurrection "in the end of the sabbath, as it began to dawn (draw on or approach) toward the first day of the week."

Naturally, this fallacious opinion that the resurrection occurred on Sunday, the first day of the week, cannot be dispelled in its entirety without a thorough study, which but few persons will carry through to a conclusion. Consequently, we can only conclude that this defense of Sunday observance is merely an excuse for utter disregard of the Sabbath.

The day on which the resurrection occurred, no matter what day it may have been, has nothing to do with Sabbath observance or desecration. I was born on November 13 and I have always observed that particular day as my birthday. I am very certain that any outstanding or momentous event that might occur in my life or at my death would in no wise change the date to be observed as my birthday.

We have also made it clear that we, the Seventh Day Baptists, who remember the Sabbath day to keep it holy, glory in the resurrection as much as those who observe Sunday as a so-called holy day, but that we make no attempt to commemorate the particular day of the event, since the event itself and not the particular day it occurred is the true matter of importance. Surely the significance of the resurrection, unlike the

seventh day Sabbath, is of importance on every day alike.

Matthew 28: 1 must be very disturbing to those who regard Sunday observance as a commemoration of the day on which the resurrection occurred. This is indicated by the many and varied efforts put forth to explain away the true meaning of a few simple words. However, those few simple words are not at all disturbing to those who remember the Sabbath day to keep it holy, regardless of how those words may be distorted and regardless of the particular day on which the resurrection occurred, since the Sabbath doctrine is not founded upon this event.

Sunday observance has many defenders but no defense from God's holy Word. Nevertheless, there are many sincere and devout Christians that permit themselves to be lulled into complacency by traditions and prejudices and false teachings, and therefore have no compunction about abandoning the God-ordained holy Sabbath regardless of the specific commandment of God, which was so scrupulously observed by all those saintly men whose writings have been combined in the Bible, and regardless of the Sabbath-keeping example set by Christ.

No matter on which particular day the resurrection may have occurred, a casual study will reveal that Saturday is the seventh day of the week. It has come down to us through all the ages in an unbroken form, in that the weekly cycle has remained intact. This is fully substantiated by statisticians, historians, Jews, Christians Mohammedians, and others. Merely a casual reading of the holy Bible will reveal that the seventh day of the week, and none other, was the particular day that God blessed and sanctified as the holy Sabbath of rest and worship. Surely, then, we should accept it and strive to observe it as such, considering it essential to complete Christian living following salvation and following our new birth into the family of God through Jesus Christ, our Lord.

In God's own time and in his way, Sunday observance as a substitute for the Sabbath

will be abandoned. For assurance we can turn to the highest authority known to man, the unalterable words of Christ: "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matthew 15: 13.

New Augusta, Ind.

THE DISCIPLINE OF LONELINESS

By Rev. L. F. Hurley

Individuals and groups who hold truth that is different from that which is common and popular are conscious that they are often considered not quite normal, or at least a bit strange. Jesus often had to face such criticism and misunderstanding. He was misunderstood and his name was cast out as evil. I have found an article printed first in the month after I was born—to be exact, on September 15, 1886—that seems worthy of reprinting, along with a poem whose authorship I do not know. The article is by A. P. Adams and was originally printed in "The Spirit of the Word."

Everyone who would follow advanced light may expect **The Discipline of Loneliness**. This Christ bore, and every one of his followers must endure the same. The reason is that you are **living God's life**. God is infinite. If his life has begun within you, the manifestation of God to you will be different than to anyone else. You are living a "hidden life" unknown in its completeness to your dearest friend. You have fellowship and communion with others "of like precious faith," to be sure. There is "the unity of the spirit"; and yet we often find that even those with whom we expected full communion do not understand us and we are disappointed in our expectations, sometimes painfully so.

Sometimes this loneliness, this utter isolation in our inner life is very hard to bear; we long for companionship, as Jesus doubtless did, and to a certain extent we find it perhaps, but we do not find the heart and life that answers perfectly to our own.

There is something within us to which the other has no counterpart, a chord of harmony—a note in the great gamut of the infinite, that our friend possesses not; when we strike that chord it awakens no response, and we find ourselves alone again. The rea-

son is that God is dealing with us personally, individually. Hence the manifestation of God's life is different in every person. There isn't enough of us to take in the life of God in all its phases and characteristics, we "know only in part." We know some things in common with others who have the same life, hence there is some communion and fellowship.

But some things come to us in God's life that others in the same life know nothing about. Hence the loneliness and isolation. They come to us exclusively because our individuality, our disposition, circumstances, and destiny need it. No other one needs just exactly what we need, hence we stand alone in that particular experience.

Thus God's life always affects us, separating us from the throng. We feel, oftentimes painfully, our distinct personality; we feel that we cannot escape special notice, for we are not one like the many and hence inconspicuous, but we are one alone—with God—a solitary pilgrim forced more or less into prominence. It is easy to go with the multitude; it is hard to stand alone; and yet every one who follows Jesus must endure this discipline of loneliness; it is inevitable because of the infinite nature of the life of God.

Your place in God's future will not be the same as that of others; hence you need an experience in some respects different than that of other people. If a man is manufacturing a million clothespins he can put them all through the same process and the same machinery and they all come out just alike. But God is not making clothespins but intelligent beings in his own image and likeness, and they are not made by fixed and invariable machinery, but each one by hand, so to speak. There is room enough in God's infinity for numberless beings to be made like **Him**, and yet no two individuals will be exactly like each other. They will all have the same divine family likeness, for "there shall be one fold and one shepherd," and yet no two will be exactly the same for "one star differeth from another star in glory."

Now if God's life has begun in you then this individualization has begun in your case. While in many things you may have sweet and blessed communion with God's saints, yet you have some thoughts and feelings

that are unutterable, into the understanding of which no other one can enter. No matter how near and dear your relationship may be on the natural plane, here is a realm where each one travels alone in some things, and your nearest human friend cannot enter into that hidden life with you. Hence you may expect to be misunderstood; you need not try to explain. You can only testify to what you have seen and heard and looked upon and "he that is able to receive it let him receive it."

Expressing the thought of the study above, but going beyond it and giving the secret of how to meet the Loneliness and conquer it is a poem entitled:

A Solitary Way

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel,"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.
And would you know the reason why this is?
It is because the Lord desires our love.
(In every heart He wishes to be first.)
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me,"
And every time we are "not understood,"
It is a call to us to come again.
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have a "solitary way."

Walworth, Wis.

We are all part of the world-wide Christian Church which is one because it owes allegiance to the one Lord and Saviour of us all. That Church transcends our differences of race, nation, color, and creed; and its unity will in the end prevail in the face of all such differences. — Dr. Luther A. Weigle, Yale University Divinity School.

MEASUREMENT OF RIGHTEOUSNESS

By Rev. Francis D. Saunders

A small boy once came to his mother with this confident assertion: "Mother, I'm as big as Goliath, I'm nine feet tall." His mother, much surprised, asked, "Why, what makes you say that?" "Well, I made me a little ruler all my own and measured myself, and I'm exactly nine feet tall."

It is a natural tendency to measure ourselves by self-appointed rules. It is an easy thing to look at the community in which we live or the people with whom we associate, and compare ourselves to them. The apostle Paul, in the divinely inspired words of 2 Cor. 10: 12, says, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

One of the chief excuses given by the outsider for not joining the church is that "there are too many hypocrites in it." He looks at a certain individual or group and claims that he is just as good as they. Just another example of the nature of man in comparing himself to others. But, Christian friends, the only reason that the outsider can make such a claim is that we who claim to be Christians are not living up to the true standard of Christian life.

God has given us his own standard of righteousness: This standard is made manifest to us in two ways. First, the perfect law of God, as contained in the Ten Commandments. The psalmist tells us that "the law of the Lord is perfect, converting the soul." I read the other day how a group of men in England worked for ten years to perfect what is claimed to be the most perfect yardstick in the world. Made of platinum and iridium, it was to be examined every year for ten years, and if found to vary as little as one millionth of an inch, it was to be discarded as inadequate. The law containing the Ten Commandments is God's standard and perfect rule of conduct. As God himself never changes, so his law remains the same forever.

(Continued on page 372)

BEGINNING OF SEVENTH DAY BAPTISTS IN AMERICA AND THEIR WORK

THE PRESENT Seventh Day Baptist denomination came into existence during the Reformation in England. The oldest Seventh Day Baptist church now extant is the Mill Yard Church in London, organized in 1617. So far as is known, the first Seventh Day Baptist in America was Stephen Mumford, who came from England in 1664 or 1665. It has been stated by some that he came as a missionary; but from anything the writer can find, he came seeking a home. He was a member of the Seventh Day Baptist Church in London and brought the truth of the Sabbath to America. What he did is an example of what many Christian laymen have been doing since the Day of Pentecost. They have gone forth and used their occupations to spread the gospel of Christ. This is what all ought to do.

Within a few months Mr. Mumford had led several members of the Baptist Church in Newport to accept the Bible Sabbath. The first Seventh Day Baptist church in America was organized January 3, 1672. Through the missionary activities of the members of this church, the work spread to

A FOREST HYMN

The groves were God's first temples. 'Ere man learned
To hew the shaft and lay the architrave,
And spread the roof above them—'ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication. For his simple heart
Might not resist the sacred influence
Which, from the stilly twilight of the place,
And from the gray old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the invisible breath that swayed at once
All their green tops, stole over him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty. Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least
Here, in the shadow of this aged wood,
Offer one hymn—thrice happy, if it find
Acceptance in His ear.

—Taken from the poem by
William Cullen Bryant.

other parts of New England, New Jersey, New York, and finally across the continent and around the world.

The purpose of the Yearly Meeting, established in 1684, was to strengthen the churches and spread the truth. The General Conference, which was organized 138 years later (1802), had a missionary purpose back of the movement. But it was found too unwieldy to successfully promote missions, and a Missionary Board was appointed in 1818. Ten years later (1828), for the sake of more efficiency, another board took its place; and fourteen years later, or in 1842, the present Missionary Society was organized. During this period of forty years, Seventh Day Baptists had been endeavoring to find an efficient way of promoting missions, and the present board is the result.

The wisdom of our fathers is seen in the fact that the society they formed was based on the fundamental principles of Christian activity and therefore has been able to meet the changing needs as the decades have passed.

It should be noted in this connection that, during this period of experimenting with mission boards, a society was formed to carry the gospel to the Jews. This society did a considerable work. Also, in the forepart of the last century, there were women's missionary societies, bearing different names, in a goodly number of our churches.

Up to the time of organizing the present Missionary Society our mission boards had confined their work to the United States; but one hundred years ago there was a strong desire throughout the denomination to do work in foreign fields. The first mission established was in China in 1847, when Rev. and Mrs. Solomon Carpenter and Rev. and Mrs. Nathan Wardner were sent out. Twice since the establishment of this mission, it has been left without a foreign worker, once for nine years (1864-1873) and once for four years (1876-1880). Though left to its own resources during these periods, it survived and at the time of the recent Japanese invasion it was stronger than ever.

William L. Burdick.

“Holy Bible



Book Divine”

The Book of the Ages:

1. Psalm 119: 89—“Forever is settled.”
2. Isaiah 40: 8—“standeth forever.”
3. Matthew 5: 18—Until fulfilment, “not one jot or one tittle shall pass.”
4. Matthew 24: 35—“Heaven and earth shall pass away, but my words shall not pass away.”
5. 1 Peter 1: 25—“endureth forever . . . by which the gospel is preached unto you.”

Food for the Soul:

1. Deuteronomy 8: 3—Moses . . . by this “doth man live.”
2. Job 23: 12—By Job esteemed “more than my necessary food.”
3. Psalm 119: 103—“sweeter than honey.”
4. Jeremiah 15: 16—Jeremiah: “The joy and rejoicing of mine heart.”
5. 1 Peter 2: 2—Peter: “As new-born babes desire the sincere milk of the word” . . .

Divinely Inspired:

1. Jeremiah 36: 2—. . . “the words which I (God) have spoken unto thee . . .”

2. Ezekiel 1: 3—“The word of the Lord came expressly to Ezekiel the priest . . .”
3. Acts 1: 16—“This scripture . . . which the Holy Ghost by the mouth of David spake . . .”
4. 2 Timothy 3: 16—“All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”
5. 2 Peter 1: 21—“Holy men of old spake as they were moved by the Holy Ghost. (Rev. 1: 1-3.)
6. Revelation 14: 13—“Voice said, write . . .”

Precepts Written in the Heart:

1. Deuteronomy 6: 6—“to be in . . .”
2. Deuteronomy 11: 18—“laid up in . . .”
3. Psalm 119: 11—“hid in . . .”
4. Romans 10: 8—“ . . . even in thy mouth, and in thy heart.”
5. Colossians 3: 16—“dwell in . . .”

—“The Friendly Guest,”
Battle Creek, Mich.

THE IMPORTANCE OF SABBATH KEEPING —

And Our Responsibility to Young People

CHILDREN DO NOT LEARN FROM JUST WORDS

By Rev. Harley Sutton

A MOTHER CRAB decided that she would teach her children to walk forward and not backward as other crabs do. After she had talked for a long time trying to get the children to learn this new way of walking, one of the children said, "Mother, if you want us to walk forward instead of backward you will have to set the example for us to follow."

Children who come to have a deep conviction that the Seventh Day Sabbath is the Sabbath of the Lord God who has created all things, and who made the seventh day holy, have very little chance to achieve this unless an example is set by their parents.

Important in the development of deep conviction is continued study of the Bible, of Sabbath literature, and a great deal of discussion with those who can support their beliefs. It is so easy for our convictions to be buried by an accumulation of unimportant things and ideas. We dare not live on the faith of our grandfathers; if we expect our children to have a Sabbath faith of their own, we must first of all have a growing faith for ourselves.

Let me ask this question: "What kind of example are you as a parent setting for your children in the matter of following the Truth?"

As you study the Bible what do you find about this very important truth of the Sabbath? It is not just a question for you alone but involves also your responsibility for giving your children the best that you can in education, in character training, and the full Truth of the Bible which is the Word of God.

Nothing in this world is as important to your children as a vital Christian faith! In the discovery of man's use of atomic energy we see all the more that man should fear as Jesus said, only those things that destroy the soul. By helping your children to have a strong faith in the truly great things of life, Love, Faith, and Hope—things which

are invisible, but most real and eternal—you will have given them the most priceless of treasures. Essential for such a victorious faith is the assurance that we are doing the will of God. God's Word says that the seventh day is the Sabbath of the Lord thy God. Give your children that assurance which comes to those who know they are doing the will of God in the right keeping of the fourth commandment.

Life presents many problems which seem almost more than we can solve. The many uncertainties, the many trials of life often drive us to those things of which we are sure. The Bible is that sure foundation for the Christian Faith. Do you set an example to your children so that they know the Bible is your guide in faith and practice?

YOUNG PEOPLE NEED STRONG RELIGIOUS CONVICTIONS

Social pressure which is brought to bear on young people who worship on the seventh day of the week is very strong. In most high schools and colleges many important functions come on the Sabbath. It is not easy for young people to stand out against the crowd, but I have found some very fine young people who are leaders because they have the spiritual courage to stand by their convictions.

Let me say to you young people that success in life no matter what your calling may be, comes only to those who know where they are trying to go in life and are giving their best to get there. If you have religious convictions to which you cling against all odds, those who employ people will undoubtedly see that you will have the same loyalty to a job. You will be able to stand high in the esteem of schoolmates, and all your friends if you prove to them that you have convictions which are real to you and to which you will always be true. It has been proved by many and is being proved by young people all the time.

You young people will find much help from talking to those men in business who have won the victory, and from visiting or

writing to those young people who have won the victory.

If you want the names of other young people to whom you may write let me know.

The Sabbath was made for man. Through loyalty to the seventh day Sabbath you may become a happy, successful person with God's help.

WHAT CAN THE LAYMAN DO ABOUT THE SABBATH?

Just recently it has been my privilege to meet laymen who have recently accepted the seventh day Sabbath truth. It has not been easy. Members of their families have been very much opposed to this change. Church affiliations have had to be broken. This means there is something very deep in the spiritual life which has moved these people. It is God himself at work in the lives of men.

An important question for every seventh day Sabbath keeper is whether it is necessary or not to work on the seventh day. Just recently I visited a rural family who had worked out a program that was outstanding. Three of the sons and the father of this family have worked out a kind of company with the father at the head, and each son with definite control over a part of the work. Diversified farming is followed, making it possible for them to be harvesting one crop while another is growing. They have a large dairy, vineyards, and fields of cotton and grain. Because they are organized, and because they are an ambitious Christian Sabbath-keeping family, they have the most outstanding rural business that I have ever seen. What they have done is a challenge to all Seventh Day Baptist families who do not think it possible to succeed in rural work.

It was my privilege to visit an architect's office which is headquarters for a business conducted by a Seventh Day Baptist. It probably is the only office of its kind in the country. Here the man in charge and all those working with him are active Christians, and they can have worship and Bible study along with work. This man has a very successful business and the office is not open on Saturday or Sunday. Besides, this architect saw his business collapse during the last financial depression and he had to start again at the beginning. He did this

and kept his faith in God and his holy Sabbath. There have been many others who have never become rich in worldly goods but because they have always kept faith with God, have been happy and have not worried about necessities of life.

A number of years ago an Italian man and wife in New York State accepted the seventh day Sabbath truth and this meant a break between the wife and her family. They gave up a good business with her father and started all over again. Through trying days they remained true to their new-found faith. There were times when they were not sure of having money to buy the food they needed, but in each time of trial God blessed them in special ways. Today this man has a successful business and recognizes God's blessing in this respect by rendering unto God the first fruits of all his income and I know he feels richly blessed.

INSPIRATIONAL PROGRAMS SUGGESTED FOR SUMMER LISTENING

During the summer months, NBC's religious broadcasts in co-operation with the Federal Council of the Churches of Christ in American present "Highlights of the Bible" in place of "National Radio Pulpit" and "The Art of Living" in place of "Religion in the News."

"Highlights of the Bible" will be broadcast on Sundays at 10:30 a.m. (EDT) beginning June 1. Rev. Frederick K. Stamm will conduct the program again this year.

On Saturdays, 6:45-7:00 p.m. (EDT) Dr. Norman Vincent Peale will conduct the summer series of inspirational talks on "The Art of Living."

A new program, "We Believe," began on the network April 20 and is heard each Sunday at 10:30-11:00 p.m. It features readings from the Scriptures leading into sacred music provided by an eight voice chorus with harp and organ accompaniment under the direction of Henry Russell.

Good will is the mightiest practical force in the universe. — Dole.

Desire nothing for yourself which you do not desire for others. — Spinoza.



STUDY to show thysel approved UNTO GOD

SEARCHING FOR TRUTH

By Charles J. Backman

What a blessed privilege is ours to live in a day like this. These are days of the greatest research. Men of science have performed modern miracles for the convenience of mankind. Men of medicine have turned the same miracles to the benefit of the sick and afflicted. Men of industry and agriculture have conducted their own research to benefit this age. All around us are witnesses of the effort men have put forward, seeking and finding, searching and compiling data. The result? The most advanced era known to man.

Yes, men have searched everywhere for the advancement of life, and even the taking of life, but one great void is left in this our generation. That great void is the lack of sincere study in the riches and truths of God. Standing through the ages as the world's best seller and perhaps the one book found in practically every reading home, the Bible remains to most people as an unknown quantity. Some are even warned of the evils that result from reading the Book. Many supposedly Christian people know little of the contents between its covers, and many more who claim to be students of the Word, are steeped in the traditions of that particular sect to which they claim membership. Yet for these and all mankind Christ gave his life a sacrifice that the glories of heaven might be theirs.

Still down through the ages God has had a people enlightened with the truths of the Bible. Were we to study the history of the Christian Church down to the present time, we would realize the struggle of truth and evil which existed even in the days of Paul. For we read in 2 Thess. 2: 7 that "the mystery of iniquity doth already work," and he warns them that they "be not soon shaken in mind, or be troubled" and to "let no man deceive you." Vs. 2, 3.

Again the spirit of Paul was troubled with the error arising within the then existing church and he gave warnings in writing to

Timothy, saying, "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." What a warning! Gifted with the blessing of the Holy Spirit, the Apostle Paul foresaw the time when these conditions would exist within the Christian Church. As time lengthened and error after error arose and reared their ugly heads within the growing church, there were those who fell heir to this text," and heaped to themselves teachers having itching ears." Those who studied the then existing manuscripts saw that the warnings of Paul were not in vain. They were able with the help of God to cling to the simple truths and preserve them for our benefit in this generation.

Shortest Route to Persecution

It was not easy. Standing for truth has always been the shortest route to persecution and trial. In the midst of no little opposition those stalwarts defended themselves with "thus saith the Lord," and called upon him for protection. They were not always delivered, but history records and bears witness that they did not feel the agony and torture they passed through. Lives lived and given for a cause? Yes. Death is no boundary when principles are involved. The simple truth persisted, passing from generation to generation. Always there was opposition and persecution. It had to be because these men of God cherished truth above all else, and they were not hesitant in spreading their beloved message to others. They had a burden for others that they too might share in the reward which the righteous Judge shall give in that day.

The greatest truth that persisted down through time is that great fundamental—God's holy Sabbath day. For the Sabbath of the Lord men were willing to stand true to principle and suffer all manner of trials. This was one of those ideals which those before us cherished and were not hesitant in giving to others. There must be a reason why the Sabbath meant so much to the Christians who preceded us. Let us study the subject and see for ourselves.

As you open your Bible and start to study, you read the story of creation down through

the days; first day, second, third, fourth, fifth, sixth, and then the seventh day. On the seventh day "God ended his work which he had made. And God blessed the seventh day and sanctified it." Here in the very beginning we read of the first thing God sanctified, and that was the Sabbath day. It might profit us to study here a little bit just who were involved in the creation. John 1: 1-3, read in conjunction with verse 14 of the same chapter, gives us the picture of the Son of man, Jesus, the Living Word, having a share with God the Father in the creation. "In the beginning was the Word, the same was in the beginning with God. All things were made by him and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us, and we beheld his glory." Clearer words than these cannot be found. And so if Jesus was with the Father in the creation, then he also had part in the creation of the Sabbath day and its sanctification.

Then we can more readily understand what John is speaking about in Revelation 1: 10 when he says, "I was in the spirit on the Lord's day." What day was he speaking of? Read Mark 2: 28. We find Jesus himself speaking: "Therefore the Son of man is Lord also of the sabbath." Speaking simply Jesus was giving the Pharisees a lesson in Sabbath observance. He was teaching them that the Sabbath had become a burden to them through the restrictions that they themselves had imposed upon it. God never intended it to be a burden but rather a blessing, and Jesus added in the kindest tones, "The sabbath was made for man." Yes, it was made for man that he might rest his body physically from the week's labor, and on that one day "not doing his own pleasure" but seeking God, worship him from whom all blessings flow. Yes, "the sabbath was made for man, and not man for the sabbath."

This truth of the blessed Book is so plain, so easy to comprehend, and yet why has not the searching and study of the Word revealed it to all? Some may say in all sincerity that the Sabbath was given to the Jew and not to the Gentile. They may ask you where in all the Bible you will ever find Gentiles being taught on the Sabbath day.

(Continued on page 371)

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists.

WHAT ARE SEVENTH DAY BAPTISTS?

Seventh day Baptists are Baptists, and constitute a minor division of the great body of Baptists from whom they differ essentially only in that the former observe the seventh day of the week as the Sabbath, while the latter observe the first day of the week, commonly called Sunday. . . .

It should never be forgotten:

- (1) That Sunday was engrafted upon the Christian Church by a Roman Emperor, who was at heart a pagan, both by instinct and by training, and a Christian for reasons of state expediency only.
- (2) That previous to its introduction into the Christian Church, the history of Sunday was anything but a credit to the Church.
- (3) That the proclamation of Constantine, by which Sunday was formally and legally inducted into the Church, marked the consummation of a compromise between Christianity and Paganism—a compromise which resulted in the great Protestant revolt led by Martin Luther twelve hundred years afterwards.
- (4) That the observance of Sunday by the Church at large, down to the time of the Puritan movement in England, was in no true sense a religious observance.
- (5) That the principal claim urged in behalf of Sunday today by all but a few, if any, accurate modern scholars of Protestant Christendom, is that of mere convenience—a desire not to disturb the existing order of things.
- (6) That the seventh day of the week was the universal Sabbath of the early history of the human race.
- (7) That the seventh day of the week is the only weekly Sabbath recognized in the Old Testament.
- (8) That the seventh day of the week was the weekly Sabbath observed by Jesus and his apostles, and that they observed no other.
- (9) That, from the time of Christ down to the present day, there have always been Sabbath-keeping Christians — at least small groups of them even in the Dark Ages. And that to-

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Jesus and the Sabbath

WHEN WE STUDY the New Testament and learn of the life and teachings of Jesus we cannot help but realize that our Saviour was faithful in keeping the true Sabbath, the seventh day of the week, the Sabbath which was given to us by God in the beginning of the world, and that he taught others to keep it. We know that he attended church on the Sabbath where he read from the Word of God, earnestly taught its message and prayed for the salvation of the world. Yes, by example and by precept he taught the true observance of the Sabbath, explaining and instructing from the Word of God. He kept the Sabbath as we all should keep it, not as the children of Israel had begun to keep it, for day by day they made the Sabbath law more rigid and severe, hedging it round with foolish rules. He taught that it was not breaking the Sabbath to heal the sick and suffering for, asked he, would they not rescue an animal that had fallen into a pit, and were not suffering people more important than an animal?

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

I'm sure he must have taught the Sabbath truth to the children so often gathered around him, and as we enjoy this beautiful picture of "Jesus talking with the children," can we doubt that with other important truths he was telling them the importance of true Sabbath keeping, and that the only true Sabbath was the seventh day, observed and taught by Christ and his faithful disciples throughout the years.



Our picture today brings to mind a favorite poem of mine:

Jesus Blessing the Children

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him
With the touch of his finger, they say.
And now I shall carry the children,
Little Samuel, and Rachel, and John,
I shall carry the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled:
"Now who but a doting mother
Would think of a thing so wild?
If the children were tortured with demons,
Or burning with fever, 'twere well,
Or had they the taint of the leper
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care.
If I carry it to the Saviour,
Perhaps I can leave it there.
If he lay his hands on the children,
My heart will grow lighter, I know,
And a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,
'Mid the throng who hung on his teaching
Or waited his touch or his word,
'Mid the row of proud Pharisees bending
She pressed to the side of the Lord.

"Now why shouldst thou trouble the Master,"
Said Peter, "with children like these?
Seest not how from morning till even
He teachest and healeth disease?"
Then Christ said, "Forbid not the children,
Permit them to come unto me,"
And he took in his arms little Esther,
And Rachel he set on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
And he laid his hands on the brothers,
And blessed them with tenderest love;
And he said of the babes in his bosom,
"Of such is the kingdom of heaven";
And strength for each duty and trial
That hour to her spirit was given.

—Selected.

SEARCHING FOR TRUTH

(Continued from page 369)

These have never read Acts 13: 42-48. Here Paul, that apostle to the Gentiles, is found teaching non-Jews on the Sabbath day.

Most people, both Christian and non-Christian, will acknowledge that there is definitely one time when God spoke to man, and that was on the mount as Moses received the law. Here in this one acknowledged time, God definitely states that the "seventh day is the sabbath of the Lord thy God."

Unchangeable Rule

E. T. Hiscox in his Baptist manual says, "We believe the Scriptures teach that the law of God is the eternal and unchangeable rule of His moral government. That it is holy, just, and good. And the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their sinful nature. To deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel." What words, spoken by this man of God! But when the Sabbath is spoken of, the whole law is denied as having any bearing on salvation. But it can be said here and now, that the Bible says, "Sin is the transgression of the law," and to keep any other day but the seventh day, the one that God in the be-

ginning sanctified, is transgression and sin. There will not be any spot of sin in heaven. Forgiveness, yes, but "to him that knoweth to do good and doeth it not, to him it is sin." What if in that day when each one must stand before the great Judge, it can be said of us, "You knew what my word said. Have I been so long among you, in the Sacred Word, and you knew not what sin was?"

These are solemn thoughts. They deserve much consideration. Jesus said, "Ye are the light of the world," and what greater light does the world need at this time than a return to the Bible Sabbath and true worship of God? In Revelation 22: 14 is pronounced the last blessing, and it rests on those who keep the Sabbath, the seventh day of rest. It says, "Blessed are they that do his commandments." Would you have this blessing pronounced upon all your loved ones? Then yours is the duty of giving the word. Yours is the commission to tell others of your faith. Some are hungering and thirsting for just this humble truth, and yours may be the opportunity of reaching those particular individuals.

Those who died before you were not afraid nor ashamed. They lived for God as if every day were the last. Ready for any eventuality, they lived and spread the truth. You have a special place in this generation—to give the hope within you to others. You are the custodians of the seventh day Sabbath truth for today. Take up the torch from those fallen stalwarts before you! "Arise! Shine! . . . Ye are the light of the world. . . . So let your light shine. . . . Freely you have received, freely give."

Paterson, N. J.

WHAT ARE SEVENTH DAY BAPTISTS?

(Continued from page 369)

day they number hundreds of thousands; and are to be found in nearly, if not quite, all civilized countries of the world.

From the booklet "The Sabbath and Seventh Day Baptists" by Corliss F. Randolph, copies of which are available for more detailed study. Address American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

THE MEASUREMENT OF RIGHTEOUSNESS

(Continued from page 363)

The second manifestation of God's perfect standard is the very person of the Lord Jesus Christ. He, being the only begotten of God, took the form of sinful flesh, that the righteousness of God might be made manifest in the world. Being subject to the law and to temptation, he yielded not to sin, living up to the law perfectly in every respect. He is the only example of complete righteousness that the world has ever seen, and he alone has shown perfect obedience to the perfect law of God. If we, as Christian men and women, would stand up to this standard of righteousness, and measure ourselves according to it, we would not be tempted to boast of our righteousness, for we would then see the truth of the words of the prophet Isaiah, "All we like sheep have gone astray, we have turned every one to his own way."

Comparing ourselves with the "Lamb of God—without spot and without blemish," we can only say, "God be merciful to me, a sinner." Because of our sins, the law condemns us, but because of his faithfulness, we are justified in the sight of God. His perfection is sufficient for all who believe. "A man is not justified by the works of the law, but by the faith of Jesus Christ." (Gal. 2: 16.)

Jesus came—the perfect gift of God's love. Jesus lived—fulfilling every requirement of the law; Jesus died—making complete atonement for the sins of those who believe in his name.

Can we measure up to God's standard of righteousness? Jesus has measured up for us. Eph. 2: 10 says, "We are his workmanship, created in Christ Jesus unto good works." God's word does not stop with "All we like sheep have gone astray, we have turned everyone to his own way," but continues, "but the Lord hath laid on him the iniquity of us all." The psalmist tells us that "he that hath clean hands and a pure heart . . . shall receive . . . righteousness from the God of his salvation," and Paul says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

We have in our home a little wall plaque. It is in the form of a small oblong mirror. Looking at it, one sees a picture of Jesus the perfect Son of God on one side, the Ten Commandments, the perfect law of God on the other, and in the middle the reflection of one's own sinful self. That is the Christian's rule for the measurement of righteousness: The perfect law of God, condemning, and the perfect Redeemer, justifying.

"But he that glorieth, let him glory in the Lord."

Denver, Colo.

THE APPLICATION OF THE FOURTH COMMANDMENT

By Rev. Lester G. Osborn

Will I be lost if I do not keep the seventh day? I wonder! I would not like to think that all my earnest, consecrated Sunday-keeping Christian friends are headed for eternal death. Yet I cannot help but wonder what relation our obedience to the will of God has to our salvation. I think I am not going to give a direct answer to this question. I do not like to take the responsibility of saying that one is lost if he does not observe the seventh day; and on the other hand, I hesitate to say that a person is saved if he is deliberately violating one of God's definite commands.

The Bible does not say, "Observe the seventh day and thou shalt be saved." Neither does it say, "Refrain from murder and adultery and thou shalt be saved." But who would not question the salvation of a person who, after professing conversion, continued on in a life of infidelity to his wife, or who deliberately put out of the way anyone who stood between him and his desires? Paul says, "By grace are ye saved . . . unto good works." Eph. 2: 8-10. And James adds, "I will show you my faith by my works." James 2: 18.

One might argue that if a person is sincere in believing that the fourth commandment is not binding, or that the day has been changed by divine sanction, his substituting another day will not be held against him. But is sincerity enough? A student

may be sincere in copying down the wrong number in a problem, but his examination grade will suffer. A man may run for his train, and in his haste, in all sincerity, get on the wrong one, and end at a destination far from the place where his appointment was. A mother may sincerely believe she is doing the right thing in her treatment of some malady from which her child is suffering, and it may be the wrong thing entirely and the child become worse instead of better. A pharmacist may sincerely get the wrong ingredient into a prescription and cause the death of a customer. I doubt if sincerity will suffice. Is ignorance of God's will an excuse for wrongdoing. In the parable we read (Luke 12: 47, 48) that he who "knew his lord's will . . . neither did according to his will, shall be beaten with many stripes, but he that knew not . . . shall be beaten with few stripes." Does this have an application here?

I call to mind that Moses was barred from entrance into the promised land because he struck the rock instead of speaking to it as God commanded. I remember that Nadab and Abihu were stricken dead because they substituted "strange fire" for the holy fire God specified. Saul was rejected because he did not obey God's command in every detail, concerning smiting the Amalekites utterly.

No, I do not wish to give a dogmatic answer to this question. The thought that keeps coming to my mind is as to whether a person can be saved and yet continue in the violation of God's will. The fourth commandment is on a par with the other nine, and the same application should be made concerning it. You will have to figure this question out for yourself, with the word of God as your guide, asking him to reveal to you the truth. One thing is certain, however: If you are not sure, you had better be on the safe side and obey God's specific command concerning the weekly day of rest and worship.

SILENCE

By Charles Hanson Towne

I need not shout my faith. Thrice eloquent
Are quiet trees and the green, listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute: yet how they speak of God!

FOR THE SCRAPBOOK

TO SLEEP

By Francis Livingston Montgomery

O Sleep. Beloved Sleep.
Thy coverlet of snow
Is white and cold and deep—
So deep none hear winds blow.

But Spring again will come
When windflowers, fragile, pale,
Will waken earth long numb
Beneath thy crystal veil.

Then robin and redstart
Will swiftly fly to bring
A message to the heart;
In songs of love they sing.

O Sleep. The anodyne
For every mortal pain.
Thou art a truthful sign
That worldly things are vain.

Thou beareth a strange calm
To soothe the mind from care;
Thou spreadeth healing balm
In blessings all men share.

As Autumn draweth near,
The shadows—many a score—
Dissolve and disappear
In thee forevermore.

O Sleep. Thy gift is rest
For man—take him and keep
Him pillowed on thy breast
In the eternal sleep,

Until he finds his home
Beyond life's stormy sea,
And under God's great dome,
Dwells in Eternity.

Tappan, N. Y.

Life Is a Torch

I am convinced that my life belongs to the whole community, and so long as I live it is my privilege to do for it whatever I can, for the harder I work, the more I live.

I rejoice in life for its own sake. Life is no brief candle for me. It is a sort of splendid torch which I got hold of for a moment, and I want to make it burn as brightly as possible before turning it over to future generations. — George Bernard Shaw.

All parents are teachers, all homes are schools.
—Selected.

Never Misleading

I am apt to distrust the refinements of learning, because I have seen the ablest and most learned men equally liable to deceive themselves and to mislead others.

The condition of human nature would be lamentable, indeed, if nothing less than the greatest learning and talents, which fall to the share of so small a number of men, were sufficient to direct our judgment and our conduct.

But Providence has taken better care of our happiness and has given us, in the simplicity of common sense, a rule for our direction by which we never can be misled.

—Earl of Chatham.

“What we choose to do when we are free to choose what we please is an unfailling test of character.”

For the Future

The Bible is a very old book, but it has more to say of the future than the newest of publications. The Bible deals fully and honestly with sin; it sets forth the only accurate picture of God's judgment of evil. Yet it is also the most optimistic of all books. Beginning with the appearance of “a new heaven and a new earth” and “the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband,” these mystical pages are suffused with the light of heaven itself. Reading them, who can doubt that our God has in store for his people things great and unspeakably wonderful. — Presbyterian.

JOY AND A LOVING HEART

By A. Dee Green

Don't measure your wealth by your pile of riches
Of silver and gold and land;
Nor by the millions of humble folks
You have at your command.

But by the joy and happiness
You've scattered throughout the land;
For God blessed joy and a loving heart
When he first gave earth to man.

Portland, Ore.

THE ATTITUDE OF PRAYER

There are many ways by which people offer prayer to God. Some kneel on benches and others before their seats. Some stand, while others may bow their heads on the back of the seat in front of them. In our church we stand for prayers of invocation, dedication, and benediction, and are seated for pastoral prayer. It makes no difference as to the position of the body.

That which is vital for prayer is that we have a humble heart and a reverent attitude—that our inner selves kneel before God. We need not close our eyes, but we do need to shut out any thoughts which hinder us from being in the presence of God. No special language of “thee's” and “thou's” is required, but our thoughts need to be in the attitude of God's will being done.—Rev. Trevah R. Sutton, in Church Echo.

GOD'S DAY

BEGIN THE DAY WITH GOD;
Kneel down to Him in prayer,
Life up thy heart to His abode
And seek His love to share.

OPEN THE BOOK OF GOD
And read a portion there
That it may hallow all thy thoughts
And sweeten all thy care.

GO THROUGH THE DAY WITH GOD.
Whate'er thy work may be,
Where'er thou art—at home, abroad—
He still is near to thee.

CONVERSE IN MIND WITH GOD;
Thy spirit heavenward raise.
Acknowledge every good bestowed
And offer grateful praise.

CONCLUDE THE DAY WITH GOD;
Thy sins to Him confess.
Trust in the Lord's atoning blood
And plead His righteousness.

LIE DOWN AT NIGHT WITH GOD,
Who gives His servants sleep;
And when thou treadest the vale of death,
His will thee guard and keep.

—Anonymous.

“The man behind the man behind the pulpit is a bigger factor in the church than he will ever know.”

“There is only one proof of ability—action.”

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MY DECISION

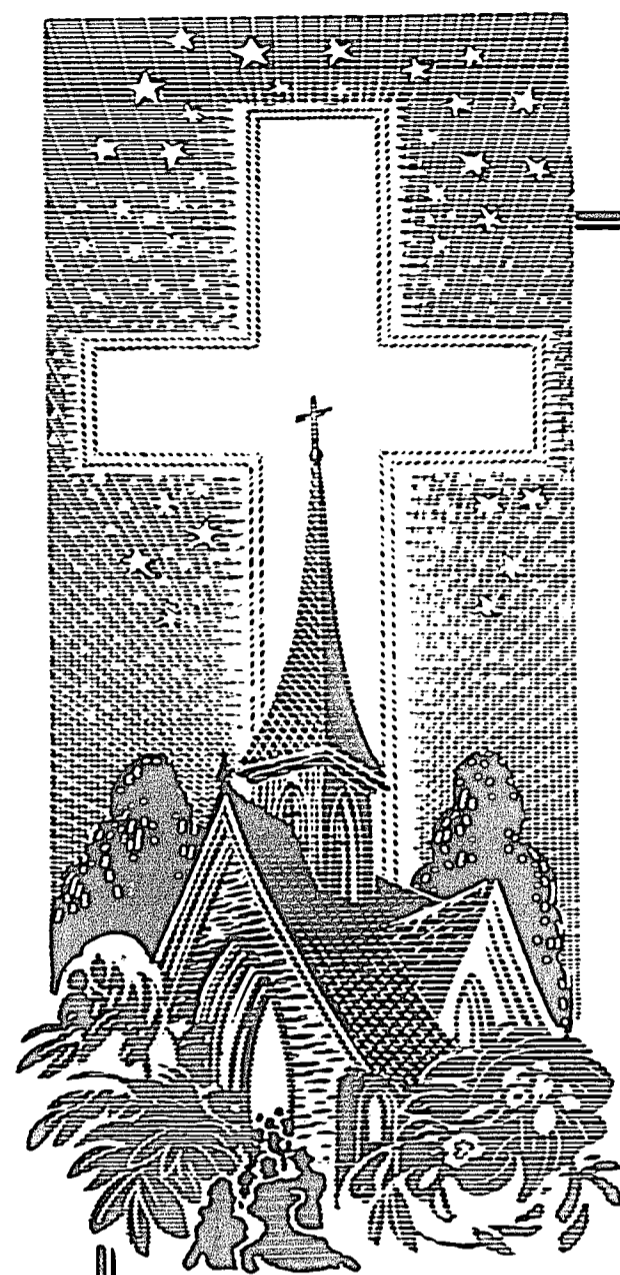
- I accept Jesus Christ as my Saviour and will try by his help to live a Christian life.
- I am a Christian and love Jesus Christ, my Saviour and Lord, and wish to confess him before men by joining the church.
- I believe that the seventh day of the week is the Sabbath of the Lord, and from now on I will observe it as such.

Name

Address

[Clip out the above blank, checking the decision of your choice, or copy 'down your decision. Sign your name and address, and give or send the statement to your pastor. If you are not now a member of and would like to join a Seventh Day Baptist Church, write the American Sabbath Tract Society, Plainfield, N. J.]

Recorder



A FOREST — A CHURCH

By Doris E. Ford

The massive trees on the mountain slope appeared to be great pillars supporting the sky. . . . They looked so powerful, so strong, so immovable! Their roots were firmly fixed; their green branches entwined. This forest stood as one giant tree.

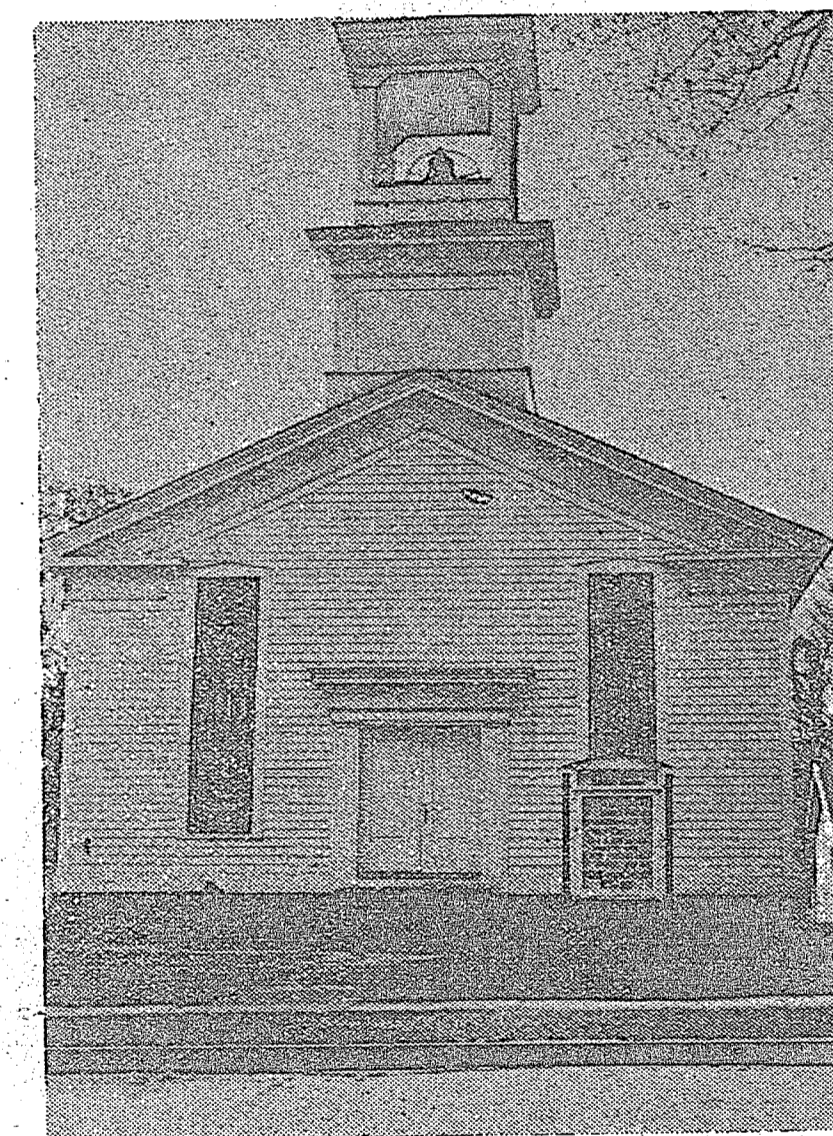
Birds flitted among the trees, and their lilting melody seemed to furnish the treble for the concerts played by the mountain stream. Squirrels ran about unafraid, chattering to their big brothers of the forest as they gathered food

or built new homes. The life of every creature was protected in this mountain home. The very heart of the forest burst with joy. All was happy and serene.

* * * * *

The church was a house of worship, a place of prayer. It stood as the central figure in that community. The members were as one. . . . Their faith was firmly fixed in one God, and as they worshiped him in spirit and in truth, they were drawn together in unity and love. Happy voices of children blended with those of thankful parents as they sang praises to his name. The life of every creature was sheltered in this house of God. Their faith was deep-rooted, their power great. Love overshadowed them. Peace reigned supreme.

—Gospel Call to Youth.



*Nestled in
the Allegheny
Foothills*

Seventh Day
Baptist Church,
Richburg, N. Y.

"A glistening church spire rose with reposeful piety over all." (See page 383)