

Accessions

Little Prairie, Ark.

Testimony:

Mrs. Amanda Froman was received into the Church May 22, 1948.
Marvin Godsey,
Mrs. Marvin Godsey, and
Roy Moseley were received into the Church June 26, 1948.

White Cloud, Mich.

Letter:

Rev. and Mrs. Orville W. Babcock joined the Church by letter from Milton Junction.

Milton Junction, Wis.

Letter:

Orville Hurley joined by letter from the Welton Church.

Testimony:

Mrs. Lucy D. Gray joined the Church by testimony.

Salemville, Pa. (English)

Baptism:

Mary Jean Robinette, daughter of Mrs. Mildred Dimond Robinette;
Melvin Mellott, son of Ellis and Mary Kagarrise Mellott;
Joe Boyd, son of Jerome K. and Eva Stiffler Boyd; and
Harry Robinette, son of Mrs. Mae Dimond Robinette, were baptized by Rev. Trevah R. Sutton, June 5, 1948, and received into the Church June 12, 1948.

Marriages

Campbell - Newcomb. — Walter Campbell, son of Mr. and Mrs. Ernest Campbell of Marlboro, N. J., and Cleora Newcomb of Bridgeton, N. J., were united in marriage at the Beracha Chapel, Bridgeton, N. J., October 15, 1947, by the bride's pastor, Rev. Joseph Muggleworth. Pastor Rex Burdick assisted in the ceremony. The home is at 50 New St., Bridgeton, N. J.

Moulder - Campbell. — Charles Moulder of Philadelphia, Pa., and Irene Campbell, daughter of Mr. and Mrs. Ernest Campbell of Marlboro, N. J., were united in marriage at the Marlboro Seventh Day Baptist Church by Rev. Howard Shoemaker, uncle of the bride, on June 13, 1948. The couple will reside at R. D. 4, Norristown, Pa.

Marshall - Crosley. — On June 2, 1948, at the Seventh Day Baptist Church of Farina, Ill., occurred the marriage of Wayne Marshall of La Clede, Ill., and Patricia Ann Crosley, daughter of Mr. and Mrs. Harry Crosley of Farina. Rev. Claude L. Hill officiated.

Nelson - Bond. — On June 9, 1948, Miss Beulah Bond of Dodge Center and Richard Nelson of Blooming Prairie were united in marriage at the Seventh Day Baptist Church of Dodge Center, Minn., with Rev. Earl Cruzan officiating. Their new home will be on a farm near Blooming Prairie, Minn.

Obituaries

Clarke. — Lucy Mary, daughter of Daniel W. and Irene (Handel) Clarke, was born in Hopkinton, R. I., February 11, 1865, and died in Providence, R. I., June 16, 1948.

She had always lived in this vicinity, making her home with her brother at 259 Canal Street, Westerly, since declining health came upon her. She was a devoted member of the Pawcatuck Seventh Day Baptist Church, never missing a service of the Church as long as she was able to attend. Her pastor, in his boyhood, was a member of the Sabbath school class which she taught in Ashaway. She was a loyal member of the Woman's Christian Temperance Union. Although of a quiet and retiring disposition, she stood firmly for what she believed to be right. She is survived by her brother, Clarence L. Clarke; a stepsister, Mrs. Winnie Johnson; five nieces and a nephew.

Funeral services were held at the Buckler Funeral Home on Sunday afternoon, and interment was in Oak Grove Cemetery, Ashaway. Her pastor, Rev. Harold R. Crandall, officiated.
H. R. C.

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The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844
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HARLEY SUTTON Christian Education
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Front Cover Picture: Mountain Cross.
RNS Photo.

"Unto us which are saved it is the power
of God." 1 Cor. 1: 18.

Back Cover Picture: American Bible
Society Photo.

CONFERENCE INFORMATION SECTION

Entertainment

Private homes; "Ord Hotel," twelve miles from North Loup; "Ward's Rooming House," North Loup; trailer camp accommodations available.

Commissary

The Portis Cafe management will serve meals at the schoolhouse cafeteria beginning Tuesday noon, August 17. Breakfast will be served at 7 - 8:30 at a cost of 30 to 65 cents depending on the food ordered. Dinner will be served at 12 - 1:30 p.m. at a cost ranging from 85 cents to \$1.15 depending on the meat ordered. Lunch will be served at 6 - 7:30 p.m. at a cost of 60 cents plus 5 cents extra for milk.

Travel

R. Clare Clement writes that there has been a change in the bus schedule. Busses now leave Grand Island for North Loup at 9 a.m., 12:30 p.m., and 4:40 p.m., with a Sunday bus at 8:35 p.m. Remember to let Mr. Clement know if you plan to reach Grand Island by bus, train, or plane. If there are as many as fifteen passengers to leave Grand Island at one time, he will arrange for a special bus. Mr. Clement's address is Ord, Neb.; his phone number is Ord 0612.

Please refer to the July 19 issue of the Sabbath Recorder for complete Entertainment, Commissary, and Travel Information.

North Loup observes Central Standard Time.

The main sessions of the General Conference will be held in the Seventh Day Baptist Church.

President Karl G. Stillman will call the one hundred thirty-sixth session of General Conference to order at 10:00 o'clock Tuesday morning, August 17, 1948.

Will you be there? Have you informed the Entertainment Committee?

SOUTHWESTERN ASSOCIATION

August 5-8, Nady, Ark.

The theme chosen for the Southwestern Association is "Being About Our Father's Business" taken from Luke 2: 49. We urge all who possibly can to attend, as rich spiritual blessings have always gone home with those who meet with us.

Mrs. Gerald Coalwell,
Corresponding Secretary.

"WE COME AS A FAMILY"

"Dear Father, we come as a family," the pastor prayed. And what a sense of security and oneness settled upon us as we sat together in families and as a family in Christ.

It was at a service of baptism on Friday evening. Strangely enough this was not just another baptismal occasion. In fact no occasion of the kind should ever become "just another" one. Yet, this particular service assumed personal proportions as no other ever had—our children were to be baptized and our pastor was to administer the sacrament.

The service was well-planned. The Scripture lesson was appropriately chosen and reverently read and interpreted. The organ and quartet selections were inspiring. The congregational singing was uplifting, the spirit of which was strengthened by the participation of friends from the mother Church. The baptistry was beautifully lined with flowers and green. The white robes that the candidates wore silently spoke of the sacrificial interest and joy of the pastor's wife.

Then came the sacrament of baptism. The presence and friendliness of the deacon, the sympathetic understanding of the pastor, the reassuring words he spoke to the candidates as they stood quietly in the water—then, the burial in baptism and the lifting up to a new life.

Only parents who have stood near the baptismal waters can understand what this symbolic act for and on the part of their children really does for them. Only the Spirit of the living God and the risen Saviour can make certain the working of grace in the lives of families drawn more closely to Them and to each other.

On the binding power of the sacraments of baptism and the Lord's Supper rests the peace of the individual, the family, the Church, the nation, and the world. Truly, the Christian Church holds the key to PEACE.

DID YOU KNOW THAT —

Conference President Karl G. Stillman has aroused much interest among our young people by the new suggestions he has made for our work?

Grace for Sabbathkeepers

By Rev. Loyal F. Hurley
Pastor, Seventh Day Baptist Church,
Salem, W. Va.

Sabbathkeepers need to avoid legalism. They are often accused of being victims of it. But, if they are legalists, they are not alone. One can see the evidences of legalism in religious bodies called Christian, all the way from Roman Catholicism to Pentecostalism. Churches are full of it.

I have never believed that the Sabbath is our principal business. It is our distinctive belief and should be taught and propagated more faithfully, but it is not our chief business. Christ and His grace constitute our principal business. If we are Christian at all we "are not under law, but under grace." That fact determines our chief responsibility.

"For the law was given by Moses, but grace and truth came by Jesus Christ." Here John states a noticeable contrast, some aspects of which let us note. 1. Moses was only an agent for the law, but Christ was the originator of grace and truth. 2. The law is a great revelation of the will of God, but grace is a greater revelation of the heart of God.

WHAT LAW IS. Law is a method of dealing with mankind under a covenant. It promises blessing if men are obedient. Ah, that "if"! That's the rub! Law is called a "ministration of death" because it offers no aid to the moral life, and gives no inner moral change. It only tells men what they should do, and the results if they fail—and men always fail! Law demands righteousness, but cannot produce it, nor assist in producing it.

WHAT LAW DOES. 1. Law gives knowledge of sin, Romans 3: 20. One drives along a mountain road and is enthralled with the mountain laurel. He cuts some lovely flowers with mingled feelings of eagerness and uneasiness. A few rods farther along the highway he sees a sign forbidding men to pick or cut flowers or shrubs. Then he knows! His vague uneasiness and foreboding is no longer vague, but crystal-clear. He has broken the law. 2. But law multiplies transgres-

sion as we read in Romans 4: 15; 5: 20, and 5: 13. 3. Finally, law stops all mouths, Romans 3: 19. The rich young ruler came to Jesus eagerly, quite talkative, and a bit boastful. He left in silence. So will all men who make their boast in obedience to the law.

WHAT GRACE IS. Grace is "the kindness and love of God our Saviour toward men," Titus 3: 4, 5. It is the unmerited favor of God. But it is not only the kindness that gives, but **power to help.** "My grace is sufficient for thee."

WHAT GRACE DOES. 1. It accounts man righteous, Romans 3: 21, 22; 4: 4, 5. 2. It gives perfect standing, Ephesians 1: 6. 3. It gives eternal life, Ephesians 2: 7-9. 4. It gives an advocate with the Father, 1 John 2: 1, 2.

CONTRASTS IN LAW AND IN GRACE. Law blesses the good; grace saves the bad. Law requires that blessing be earned; grace offers blessing as a free gift. Law would make character out of deeds; grace gives character, and expects deeds. Law makes pride; grace makes humility. Law looks at outer action; grace looks at the inner spirit. When the Pharisee and the publican went into the temple to pray, the Pharisee said, "God, I thank thee that I am not as other men!" The publican said, "God be merciful to me, a sinner." The Pharisee looked at what he did; the publican looked at what he was. Because Sabbathkeepers obey one of the commandments that others ignore it is easy to say like the rich young ruler, "All these have I kept from my youth up," and develop pride and self-righteousness.

GRACE AND TRUTH GO TOGETHER. Some take grace and omit truth; some take truth and omit grace. That is, some think grace is an excuse for error while others think truth is a reason for legalism. Let us keep both grace and truth, for there is no deepest blessing when they are divorced.

If a rich uncle left you a million dollars it would not really be yours when he deeded it to you, but only when you began to use it. So the blessing of grace

and truth becomes your own only in so far as you use the value of them both. How much grace are you using? How much truth do you know and value and obey? Grace and truth go together. Keep both; use both.

"Where does obedience come in?" you may ask. In my early days as a teacher in a country school there was one little girl who was "retarded." She was just really dull. And she was not an attractive child in looks, either. Worst of all, the other children were unkind to her and didn't like to bother with her in the games. So I took an especial interest in her and tried to be kind in all the ways I could think of. I joined in the games, and would "catch" her so she would be "it." In other ways I tried to express my interest. Before long I noticed an improvement in her work, and spoke to her older sister about it. The sister reminded me that the younger girl took her books home every night, and said that she studied till her mother drove her to bed. One night the mother said, ". . . why do you study so hard?" And the little girl replied, "Oh, mother, he is so good to us!" You see, that was only the response of an appreciative heart that had been touched by kindness. An intense effort to please me was her response to my love.

"This is the love of God that we keep his commandments," says John. And there is no other way to show the Father that we appreciate the grace He has poured out upon us in Christ Jesus our Lord. We do not keep Sabbath or obey any other command in order to earn our salvation, but we strive to honor all His will to show how much we appreciate the love He showers upon us. "If a man love me, he will keep my words."

TWO PAYING PASSENGERS TO PRE-CONFERENCE RETREAT

Anyone traveling by auto to Pre-Conference Retreat who would care to stop over in Alfred and then carry two (2) paying passengers will please contact Rev. Everett T. Harris, Alfred, N. Y., by August 6.

Testimonies for Christ and the Sabbath

SALEM SEVENTH DAY BAPTIST CHURCH, SALEM, W. VA.

To prove a thing, with an open mind for truth, would help the world not only to gain the Sabbath truth, but would bring to it that peace for which men pray.

My father was positive he could prove to my mother that Sunday was the right day to keep, but discovered the Sabbath truth himself before they were married. Thus, we children of the Brissey family were born and reared in a true Sabbath atmosphere, even if we did not always live in a Sabbathkeeping community.

Death took our mother when the youngest child of a large family was born. Later this brought into our home a step-mother who gladly accepted the Sabbath truth, for she had discovered that her Sunday school superintendent and her teachers had not given, but withheld and falsified, the truth.

Having been reared in a Sabbath-observing home where the admonition of the parents was "Come" instead of "Go," their leading the way was and has been a great blessing and privilege for me. Prove things, hold fast to that which is true and right, is what we need today.

The privilege of having as pastors and counselors such men as Rev. L. D. Seager, Rev. Riley G. Davis, Dean A. J. C. Bond, Rev. Geo. B. Shaw, Rev. James L. Skaggs, and, at present, Rev. Loyal F. Hurley, has been and is an opportunity and blessing of mine for which I am, to Almighty God, truly thankful. May I ever show it by my words and actions in service for Him.

A. G. T. Brissey,
Deacon.

Sometimes we are so awed by the effect that we fail to take into account the cause behind it. The creator is always greater than his creation; the cause greater than the effect. Endowed as we are with diverse abilities and the knowledge that we help to determine our destinies, do not you, do not I sometimes become so self-sufficient

that we ignore our proper relationship in the scheme of things?

Let us remind ourselves that man is the crowning product of creation, but he is the effect, not the cause. Still, the creation becomes a part of the creator just as inexorably as the effect is related to the cause. The invention of man takes on the character assigned to it by his creative thinking; but the invention without the touch of the inventor is useless. How much more must the product of God's creation be dependent upon its Creator, and how much more should man acknowledge this dependency. "The mills of God grind slowly, but they grind exceeding small." If we neglect the proper relationship, ours is the penalty.

Since God is the Father, it follows that all men are brothers. The divine teaching, "Thou shalt love the Lord thy God with all thy heart—and thy neighbour as thyself," becomes not only a teaching to be obeyed but a reasonable request that we recognize our proper associations with one another. Christianity is more than an ism, it is an expression of the only logical relationship which exists between God, the Creator, and men, the created.

It is my desire that I may always be led to place myself in the proper perspective with my Creator and my fellow men.

Harley D. Bond,
Deacon.

Since I was the eldest member of a minister's family, I was taught very early in life the meaning of a Christian life and of the Sabbath belief. As I grew up under the capable instruction of Christian parents, Church, and Sabbath school, it seemed quite natural for me at an early age to accept Christ as my Saviour. Through the years of my life, I have become more and more established and stronger in the beliefs that were my foundation as a child, and they have been a basis for my everyday living.

It has been impressed upon my mind that the way in which we exert our influence and practice our faith as Christians

and as Seventh Day Baptists determines the fruits of tomorrow.

I became a deacon of the Salem Church upon the invitation of Rev. George B. Shaw, M. Wardner Davis, L. D. Lowther, and others. Although I felt unworthy of such an office, I felt that it would provide a better opportunity for service. After having served as deacon for the past fourteen years, I have found that it has deepened my own Christian experience.

I believe that my life has been made richer and happier through my efforts to serve Christ through serving others and in my desire to keep the Sabbath.

R. P. Seager,
Deacon.

My earliest religious memories in a Christian home are of my mother telling me about God, and of my father asking a blessing at the table.

We attended the Greenbrier Church where, many times, members of different denominations worshiped together.

We moved into a community too far away for us to attend our Church regularly. Here we attended another Church and a Sunday school where one class was taught by an aunt who loved children and who taught them to study the Bible and to love the Creator and His Son.

We later moved to Salem where we could have both Church and educational privileges.

While Rev. Judson G. Burdick was holding evangelistic services, my older brother led the way, and my parents helped me in making my decision to become a Christian. Along with many others we were baptized and joined the Church. From that time until the present, God and Jesus have become more real and necessary in my life. I have often failed, but they have never failed, and the Spirit, which Jesus promised His followers, has always brought comfort and strength.

Partly because many of my nearest relatives are of different religious beliefs, and partly because my work as a teacher has helped bring me close to the lives of so many of His children who worship Him in different ways, I have learned to

appreciate better the nearness and likeness of all mankind, whatever their faith.

I believe in the seventh day as the Sabbath because I believe the Bible is God's word.

I believe the Bible teaches that He gave the seventh day as the Sabbath to all His children to be a perpetual blessing to every person.

I believe the Bible teaches that Jesus kept the seventh day Sabbath and taught us, by His words and examples, many ways to make it a blessing to all.

I believe the Bible teaches that the Father and His Son meant for the Sabbath to be kept always or Jesus would have told us that His Father was changing the Sabbath commandment.

Orla A. Davis;
Deacon.

My Christian life has been one of the quiet type—just a growth into a Christian experience. My mother and father both are of a long line of Seventh Day Baptists going back to the original settlers of Salem the majority of whom were Seventh Day Baptists.

The Bible has always been in my home and I have read and studied it from early childhood. It was through the teaching of my parents and the Sabbath school, and under the preaching of Rev. A. J. C. Bond, that I accepted Christ as my Saviour at the age of ten, and was baptized and joined the Church.

While I was in Salem College, the lives of President S. O. Bond, Dean M. H. Van Horn, and Professor H. O. Burdick had a lot of influence on my life.

It was at the age of thirty-one that I was ordained deacon during the pastorate of Rev. George B. Shaw.

In my humble way I try to live the Christian life as I go about my work. I hope that those with whom I come in contact can see Jesus in me. I pray that I can help others to find Jesus, too, so that they also will have the joy of living the Christian life.

Warren Randolph,
Deacon.

SALEMVILLE SEVENTH DAY BAPTIST CHURCH, NEW ENTERPRISE, PA.

Words cannot express all that the Lord Jesus Christ means to me. It may be summarized in three words: a "continuous conversion experience." I cannot remember when I first believed, for my conversion began under the influence of Christian parents. It reached the first peak in my decision to take my stand for Christ at twelve years of age while living at Shiloh, N. J., when I accepted and professed Christ as my Saviour and was baptized. Conversion did not end with that decision. It has been continuous through many decisions and experiences, including my call to the ministry, the formation of beliefs, and the development of attitudes. The joy of eternal life—now and the hereafter—cannot be measured. The comfort and strength of the Lord are a steadying influence in times of joy or burden.

An outstanding experience has been the seventh day Sabbath. It has been a joy and not a burden. It has not been a matter of obedience to a command but an expression of thanksgiving for my salvation. To me, it is not the legalistic Sabbath of the Old Testament but the Christian Sabbath as freed by our Lord. For me, it has all the freedom and merits claimed for the "Lord's Day" by my first day Christian friends—in fact I look upon it as the true Lord's day (the sign of eternal rest), for Christ is "Lord also of the sabbath." Mark 2: 28.

Rev. Trevah R. Sutton.
R. D., New Enterprise, Pa.

(Note: When this testimony was written Rev. Trevah R. Sutton was pastor of the Salemville Church.)

SEVENTH DAY BAPTIST CHURCH OF BATTLE CREEK, MICH.

I am glad to give my testimony for Christ and the Sabbath. God has been so good to me. His love and care are made manifest to us in countless ways through blessings which we receive from day to day.

I was very fortunate to be raised in a Christian home by devout parents, where family worship, both morning and evening, was seldom ever crowded out, and where the Sabbath was faithfully and

consistently kept. When, as lone Sabbath-keepers, we could not attend public worship on the Sabbath, there was always a time set aside for meditation, prayer, Bible study, and other good inspirational reading. It was a day set apart from the busy work week and I always looked forward to it. With this childhood training I was given convictions that have guided me through many trying experiences.

At the age of thirteen years, through the preaching of an evangelist in the small town of Farnam, Neb., I was led to accept Christ publicly as my personal Saviour. It was during the time that we were lone Sabbathkeepers, and so it was arranged that Rev. A. L. Davis, then pastor of the Seventh Day Baptist Church at North Loup, Neb., should come and baptize my brother and me. Two years later our family moved to North Loup where we found a Church home and fellowship with other Seventh Day Baptists. My father, R. Jay Davis, who has been called to his reward, served faithfully as deacon of this Church for a number of years, and my brother now also serves the same Church as deacon.

Keeping the Sabbath has never been a burden to me but rather a privilege and joy. I believe in Sabbath observance not only because my forefathers kept it but because the Bible says that God set the day apart as a memorial, He rested from the work of Creation on the Sabbath, and He commanded man to keep it holy. Jesus observed it, the apostles and Paul also, and I find no authority in the Bible for keeping any other day. It was given to us as a day set apart to worship God. How many of us would devote a day each week to worship and the work of His kingdom had He not set it apart and given us an example to follow? I believe God knew the weakness of man from the beginning of Creation.

I always try to the best of my ability to shoulder my share of the responsibilities in the Church and community. I am especially interested in the children, and have had the privilege of teaching various age groups in the Sabbath school. I feel very keenly the need of more religious education in the home. The Sabbath school cannot possibly give the child in

WORLD SUICIDE OR THE TEN COMMANDMENTS — WHICH?

Mr. George A. Main Writes to the Palatka, Fla., Daily News

Mr. A. Bev Baker, Editor,
Palatka Daily News,
Palatka, Fla.

Dear Mr. Baker:

The following manuscript might be considered by some as primarily a religious article. It is, however, even more a moral exposition, pertaining solely to the document known as the "Moral Law." There is probably not a religious sect or denomination, however, that does not claim some members who completely concur in the facts presented here. It is believed that the article would be of interest to a large number of your readers and it is submitted with that thought in mind.

World Suicide, or the Only Conceivable Alternative — The Ten Commandments. Which Will We Choose?

The civilized world is experiencing an unprecedented feeling of unrest, of suspense. Mankind faces the imminent threat of destruction of civilization, and perhaps of all global life — through the steady progress of means for atomic warfare, and of other destructive forces, even worse. The magnitude of the impending possibilities is beyond the comprehension of ordinary man. Yet, from unimpeachable sources, we learn that complete world

one day each week the religious training he needs to make him strong spiritually.

Recently, I have been asked to serve as a deaconess. It was with much hesitancy and humbleness that I accepted such a great responsibility. I feel very unworthy to perform some of the tasks that are mine in carrying on my share of the work. But I know that strength and courage come from such efforts, and that opportunities often are presented in which one may be a blessing to others. My greatest desire and prayer to God is that I may let my light so shine before men that the Father in heaven will be glorified.

Leona Davis Thorngate,
51 Blanch St. Deaconess.

destruction is entirely possible with the existing, and the increasingly terrifying, death-dealing forces now being developed.

Defense against these instruments of death, we are told, is utterly impossible. The only conceivable insurance against world suicide, and the total loss of all the progress that mankind has gained in the past, is to build into the minds and hearts of our ruling bodies and individuals, a firm determination to employ these amazing discoveries of modern science, not to the mass destruction of life and property, but solely to constructive and beneficial services to mankind. Is not this, the outstanding problem of the age, sufficiently serious to justify the most vigorous concerted action, looking to its ideal solution?

The Ten Commandments of the Scriptures, wholly apart from their religious setting or significance, are universally known as the "moral law"—the one perfect guide to ideal human conduct. These Ten Commandments, referred to in the Scriptures as the "Law of God," furnished one of the most popular topics for Biblical writers, being exalted in the Scriptures as God's perfect will for mankind as is no other single subject—particularly in the New Testament.

Today, these same Ten Commandments — still impossible of improvement — are seemingly one of the most unpopular subjects of religious or lay discussion. Why is it that man is so reluctant to recognize and to apply God's recorded will to the solution of world problems, particularly at a moment when the entire world is in grave danger of actual annihilation?

The Roman Church takes pride in acknowledging responsibility for this situation. Professing authority to bind the consciences of man, she erroneously claims to have authoritatively changed one of these Ten Commandments. Although neither Rome nor any other human agency has the power or authority to change any part of God's recorded will, the specific day of rest of God's Law seems to have been shifted from the last day of the week to the first day. This assumed authoritative act of Rome was unfortunately accepted by Protestantism—in spite of the fact that Protestants profess to rely solely on the Bible as their authority, and in

spite of the fact that the Scriptures furnish absolutely no support for either the abrogation of the Sabbath of the Ten Commandments, or for the introduction of first day worship.

No code of morals can be truly respected while the plain provisions of one of them is not only widely disobeyed, but actually repudiated, as is the "rest-day" commandment.

It is, indeed, little wonder that all the other commandments, also, upon obedience to which hinges all civilization, are being increasingly disregarded. It is, indeed, little wonder that the Protestant world is so reluctant to exalt, or even to discuss, these Ten Commandments, while they are openly rejecting one of them. Neither is it any wonder that, unable to find even the remotest Biblical support for first day observance, attempts to defend first day observance are so varied and so conflicting.

Some opponents of the scriptural Sabbath tell us that the whole law has been done away—yet their acceptance of the other nine commandments proves that they do not mean what they say. Others tell us that it was not intended that we should follow the precise wording of the fourth commandment—yet they profess to accept the exact wording of the other nine. Still others, to the contrary, tell us that the observance of a specific day of each recurring week is essential, but that the resurrection furnished the grounds for changing the Sabbath commandment from the seventh day to the first day of the week—this, in spite of repeated Biblical statements that God's will is everlasting and unchangeable.

In this extremely critical period of history, when there is unmistakable danger of utter destruction of all that man's efforts have accomplished in the past, along with destruction of all life, should we not lay aside the erroneous teachings both of Rome and of misguided Protestantism, which are so clearly interfering with both the study and application of the Ten Commandments to human relations, and humbly return to acceptance of the entire Law of God as observed and taught by Christ — the one perfect moral law—wholly re-

gardless of religion, creed, sect, or denomination?

No plausible reason has ever been proposed for rejecting the fourth or Sabbath commandment to which the few Saturday-observing sects have no more right to a monopoly than they have to exclusive obedience to the other nine. Once the Sabbath of the Decalogue is generally accepted, then, and not until then, will mankind feel free to study the entire Ten Commandments, to unfold their inner and deeper meanings, and to apply them to every problem of modern life. All will then be free from the very inconsistent position of pretending to believe in the Ten Commandments, while openly disobeying and repudiating one of them. Then, and then only, will the first step have been taken towards world-wide peace, prosperity, and happiness.

Wholly apart from all religious, sectarian, or denominational differences, then, let us humbly acknowledge all of the Ten Commandments as God's recorded will for mankind, and study to apply His will to every human problem, as the only possible means of preserving present civilization and of securing for ourselves and our posterity the blessings of life, liberty, and the pursuit of happiness.

Geo. A. Main.

Pomona Park, Fla.,
June 22, 1948.

DID YOU KNOW THAT —

The Commission of the Seventh Day Baptist General Conference will convene in the Seventh Day Baptist Church in Denver, Colo., at 11 a.m. on Wednesday, August 11?

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THE SABBATH COULDN'T BE TRUE

(Note: "Written by Mr. Lowell Martin, Salemville, Pa., an independent Sabbathkeeper preaching for the congregation of German Seventh Day Baptists, and submitted by interested friends.")

While driving home, after making a pastoral visit to a blind member of the Church, I was pondering a remark he made about the Sabbath being true, when I suddenly said to myself, "The Sabbath couldn't be true."

But, he seemed to be so sincere, and many of the ideas he presented in our discussion proved that he had keen insight, though without sight. "Well, he must be wrong about this Sabbath business," I said again as I stopped in front of the house after a busy day of visitation. "Why, almost everybody believes in Sunday. All my relations do; the college professors did; and the Bible Institute teachers said Sunday was right; all these first day Churches and preachers couldn't be wrong."

Finally, supper was ready and though the meal was delicious, I just could not free my mind of the Sabbath "notion." "Guess I'll go over to the Church study tonight for a while, Honey," I said to my wife; and off in a hurry I went to read some Sunday literature that would settle this Sabbath question forever.

Soon the desk in the study was heaped with books, pamphlets, concordances, and commentaries. "Here is proof," I said with a smile; "we keep Sunday in honor of the resurrection of the Lord." But I searched my Bible in vain for a statement by a patriarch, prophet, apostle, or the Lord Himself, where any child of God was ever told to do so. Quickly, I opened Strong's Concordance and checked all the "first day" references to find some positive proof on which to stand. Nowhere could I find any verses where I was told to keep the first day of the week.

"Well," I said with a puzzled voice, "we keep the Lord's day as John the apostle did on the Isle of Patmos. However, in Revelation 1: 10 I could find no reference to the first day of the week; and all I could think of was the statement of Jesus in Mark 2: 27, 28, that He is Lord of the Sabbath."

Hours later, I turned out the light in the study, and as I strolled home, I felt the sand of Sundaykeeping slowly washing out to sea.

That night I rolled and tossed in an ocean of thought but by morning I had hit something solid in this conclusion: "There is nowhere to be found in the entire Bible any slight suggestion that any of God's people are to keep Sunday."

Now, I had to recheck the teaching on the Sabbath; but I still felt that all the material against the Sabbath that I had in my study would prove the Sabbath couldn't be true.

"Here is a good argument," I said, "the Sabbath was made for the Jew." But I found Jesus said that it was made for man. Man was made on the sixth day of Creation, and the next day God set the example by showing man the seventh day rest.

But, did not one of my college professors say that there was no Sabbath before the law at Sinai? It was in Exodus 16, before the children of Israel reached Sinai or had the law given them, that they were told not to leave their dwellings for manna on the Sabbath.

"Jesus changed the day," was a statement I found in a famous evangelist's book against the Sabbath. Now, how could Jesus change the day when He Himself said that He is Lord of the Sabbath?

Another famous Bible teacher wrote that Paul brought the light about Sunday; but, I never did find it in the Book of Acts or any of his epistles. I did observe in Acts that Paul faithfully kept the Sabbath among both Jews and Gentiles.

It was such a difficult matter with me, as a minister, to admit the facts, that it took me more than a year finally to say "yes" to God, Christ, the Holy Spirit, and the Bible. After reading everything I could get against the Sabbath, talking to ministers, checking and rechecking the Bible, there was only one conclusion: the Sabbath is true.

What would my wife do when I told her of my decision? I would lose my Church. Two of my brothers are also preachers. What would they say? There never was a Sabbathkeeper in my family

POWER OF BRITISH GUIANA COUNCIL BORN OF PRAYERFUL TRUST

During the visit of Dr. Ben R. Crandall in British Guiana a General Council of Seventh Day Baptists was formed as reported in the July 5, 1948, Sabbath Recorder. The first General Council meeting was so successful in bringing together mind and spirit of the British Guiana Seventh Day Baptists that Dr. Crandall reported the meeting as deriving its power from prayerful trust alone. It can be sincerely hoped that that spirit of trust and humility continue to grow in the Church's life both in British Guiana and throughout Christendom.

It is to be noted again that the report of Dr. Ben R. Crandall, in which this General Council report is included, was adopted in principle only by the Missionary Board. This means that both American Seventh Day Baptists and our British Guiana Seventh Day Baptists have stated their specific hopes and plans for the future, trusting in God to work in and through the individual leaders involved. — D. S. C.

A special meeting of representatives of the various Seventh Day Baptist Churches was held at the Victoria Hotel, Georgetown, on March 1, 1948, the results of which are herein tendered for the consideration of the Seventh Day Baptist Missionary Society, submitted through Ben R. Crandall, M.A., Ph.D., Ped.D.

Those present were Rev. A. B. Trotman, chairman; Frank Lyttle, deacon; Martha Peters, deaconess; Agatha U. Trotman; H. Hollingsworth, deacon; Joseph Tyrrell, deacon; L. M. Garraway, deacon; James Caesar; Prince H. A. Whaul.

ever since the records of the family were kept.

"I would rather face the music now," I said, "than have to tell God about my Sundaykeeping in the end."

Well, my dear wife found the "Lord's Day Sabbath" to be true; so did twenty-five of the members of the Church. My preacher-brothers are half-convinced. My relatives love me just as much; and I have a full gospel message to preach that I have never had before.

So, on we go as a Sabbathkeeping family, singing:

"Footprints of Jesus

That make the pathway glow;

We will follow the steps

Of Jesus, where'er they go."

It is of special interest and very noteworthy of mention that everything herein stated was unanimously decided.

The findings were as follows:

We will not be called by any other name save that of Seventh Day Baptist even though, through lack of government recognition, it may mean that in cases of marriage we may be forced to marry apart from our Church. Nevertheless, if such be the case, we shall have our marriages solemnized at our Church by our minister after the legal rites are performed.

We will no more have any deacons controlling our work in places where there is not a resident minister, save and except they are examined and approved by a council, formed of members of our own Church for that purpose. After being approved, these shall be called leaders or licentiates.

We desire respectfully to submit a report to the Missionary Society so that our ministers and leaders may be considered by the board and so that our work may be thus fostered and helped. We will regard the Seventh Day Baptist Missionary Society alone as headquarters, and consider the Evangelical Sabbatarian Mission of London, England, as a foreign sister Church, no longer the mother and supervisor of our work here in British Guiana.

Realizing the need for better understanding and a more harmonious and efficient working of the Seventh Day Baptist Churches of the Colony, at the suggestion of Dr. Crandall, a General Council was formed, consisting of two representatives of each Church or assembly. Elder A. B. Trotman, by virtue of his office, was made chairman, Deacon Frank Lyttle, secretary, and James Beckles, assistant secretary. It was also further agreed that two thirds of the members of the General Council be regarded as a quorum.

In view of our reuniting and willingness to have all things corporately conducted and the work carried on progressively, we solicit help for the erection of two Church buildings, one for Uitvlugt, Demerara, and the other for the Essequibo Coast. We do also emphasize the pressing need for traveling facilities for workers of the coast and river districts, the inconven-

ACT NOW — MOBILIZE FOR PEACE

(Note: The following statement refers to the Commitment Cards described on page 255, Sabbath Recorder, April 19, 1948. Blank cards will appear on the literature table at our coming Conference. — F. D.)

The United Council of Church Women is the body that unites the Protestant and evangelical Church women of the country, and more than any other one group is the voice of ten to eleven millions of these women. It is interdenominational and interracial. There are sixteen thousand organized local groups representing a membership of about four million scattered in all types of communities. It promotes a program of Christian Social and Christian World Relations and carries on community activities.

Many hundreds of these councils of Church women have been studying the work of the United Nations. They supported the San Francisco Conference; they were vocal in demanding United States membership in the United Nations, and they have followed its work with deepening interest and concern.

When it became apparent some six or eight months ago that there was increasing fear, intolerance, despair, and even talk of war, women from the grass roots of our country began asking what they could do to offset this discouragement, and to give expression to hope and faith. After much discussion and consultation with many Church leaders, it seemed that some concrete expression might help and that the

iences as endured being amply witnessed by Dr. Crandall.

With regard to Rev. Mr. Bunthorne and his Churches, we have no objection to receiving them into fellowship if they so desire and seek it in accordance with the conditions of our manual.

We also agreed to say nothing to anyone of our decision at this General Council but to enclose the same and forward it by Dr. Ben R. Crandall to the Missionary Society for their consideration and sanction.

Martha Peters,
Clerk of the Church.

United Council of Church Women was the organization to open the way. This little yellow card with its six items of commitment was prepared and one million of them sent out. This card does not represent a demand merely for the absence of war, but rather a dedication to certain essentials for peace and a determination to work for them in one's own community. The plan is tied to no particular platform or method or legislation. It is clear in its support of the United Nations and implies a faith that its leaders will go forward to make it succeed.

This plan is but the first step in a continuing program. World Community Day, observed annually in early November by most of these groups, will suggest ways to carry out constructive efforts for peace. Other programs and study courses will continue throughout the year. In our National Assembly in Milwaukee in November two thousand more women will be discussing it. In the program we have drawn constantly upon splendid material from the United Nations Public Information Service and earnestly wish that its appropriation might be increased.

A million of these commitment cards are in the hands of Church women all over the country. One-third of a million have been signed and returned since the middle of April. They are coming in at the rate of several thousand a day. More cards are being ordered at the rate of fifteen hundred to two thousand a day. These signers are women from small places as well as big cities—farm women, miners' wives, nationality groups, and colored groups. Women from other countries have signed and have asked for cards that they might consider something similar for their own women — Argentina, Canada, England, India, Mexico, Norway, Turkey. Some Catholic and some Jewish women have signed. All told, this represents a great spontaneous upsurge of deep concern for a new world order and the determination to help build it.

As you of the United Nations meet critical problems and seek to develop unity amid diversity, do always remember that there are supporting forces which you may not see nor hear. If sometimes you are tempted to be discouraged and a bit doubt-

ful about this great country, we would have you recall this deep concern of a great body of Christian, praying women.

This crusade for peace under the caption **ACT NOW — MOBILIZE FOR PEACE**, has not been undertaken lightly. Women are campaigning, ringing doorbells, trying to stir the whole Church and in so doing, their own communities. They are saying that war is not the answer and that succeeding generations must be saved from it. Therefore the United Nations must go on to success. This is the voice of women from all over our country speaking to you as it will speak to the leaders of the United States.

The cause is right — we will march forward.

Presented by Mrs. Harper Sibley, President; to Mr. Andrew W. Cordier, Executive Assistant to the Secretary-General, representing the United Nations, and Mr. Chester S. Williams, Public Liaison Officer, representing the State Department, and others.

June 24, 1948.

GRADUATES OF SEVENTH DAY BAPTIST COLLEGES

It is not too late to congratulate the young people who were graduated this year from our colleges. May they have happiness and success in whatever they take up for their life work.

Those finishing at Alfred University are: Donald Polan, Clayton Ormsby, Lois Sutton, Norma Jacox, Jean Martin, (Mrs.) Jeanne Morgan Holman, Robert Young, all of Alfred; Robert Burdick of Rockville, R. I.; and Mervin Roberts of Brooklyn, N. Y.

The Milton College graduates are: Beverly Burdick and Thelma Pierce of Milton; C. Irwin Fitz Randolph, Milton Junction; and Norman L. Whitford, Albion, Wis.

Those of Salem College are: Anna L. Davis, Joseph Randolph Vincent, (Mrs.) Margaret Bond Allen, Richard Randolph Bond, Eugene H. Brissey, (Mrs.) June Siems Barnett, all of Salem; Eleanor A. Dickinson, Bridgeton, N. J.; Elaine M. Lawton, Leon R. Lawton, and Robert P. Lippincott of Battle Creek, Mich.; and Murray M. and Philip H. Lewis of Shiloh, N. J. H. S.

LAYMEN IN ACTION

By Dr. Ben R. Crandall

(Given at Western Association, Nile, N. Y., June 20, 1948)

THE SABBATH SCHOOL

Abraham Lincoln said, "Please pardon this long letter. I did not have time to write a short one." I know what he meant. I put a lot of time on condensing and writing this address and I will read it — to keep within the 5 minutes allowed, without a detour.

According to Secretary Harley Sutton, "the Sabbath School Increased Enrollment Campaign is not a new program. It is an emphasis on becoming more conscious of the need to have better Sabbath schools, and to get people in the Church to attend Sabbath school more faithfully; to win new people to Christ and the Church, and to enroll them in Sabbath school classes.

"The goal for the denomination is an increase of 10 per cent in Sabbath school enrollment by October 1, 1948."

Next to the pastor and deacons stand the Sabbath school superintendent and teachers in the great service of the Christian Church. The sacredness of their task makes it the layman's great opportunity and obligation. Consecrated, well-trained teachers, whose lives bear witness of effective Christian living, and who reflect the enthusiasm of a growing faith and development in character, are a vital constituent in every Church.

With some 87 per cent of the members of our Churches coming by way of the Church school, and fifteen million boys and girls in America who are waiting for someone to tell them of their Saviour—what an opportunity and responsibility! Teachers and Church school officers need not hesitate to invite and urge boys and girls to attend their classes and learn the way of eternal life. Too many undesirable institutions are extending enthusiastic invitations to these young and inquiring minds. A kindly invitation and sincere interest on the part of the Church school teacher have marked the turning point in many a young life.

One of our great leaders in Christian service to youth said, "The great day of my life was that day on the city street,

when someone said to me, "Wouldn't you like to go to Bible school?" I had seen each week, happy girls and boys, going somewhere all dressed up, and wondered why no one had asked me. I went, and gave my life to this great service."

The effective Sabbath school requires the hearty co-operation of home and Church. Parent, pastor, teacher are the great triumvirate of the Christian education work in the Churches of our association.

The development of a staff of consecrated, well-trained teachers is of prime importance. That means a Sabbath school not only of drawing power but of holding power. Modern youth is not only critical but keenly sensitive to insincerity. Then, too, they seem more interested in the practical application of vital principles than in ancient history. After a rather vigorous discussion in a Bible class of the prayer the Saviour gave His disciples, one of the boys was heard to remark, "I never realized before that the Lord's Prayer can be applied to everything a fellow does from running a delivery wagon to playing football."

The layman's job of increasing the enrollment in our Sabbath schools, by 10 per cent each year for four years, is not merely a matter of numbers but one of service. To that end it means a prayerful, systematic inventory of the organization as to teaching personnel, equipment, possibilities, and resources. While pastor, superintendent, and teachers are normally the ones to take the lead, the parents taken into conference and confidence may prove a real contributing factor. Many parents who personally seem indifferent to religious and Church work are vitally interested when it comes to the welfare of their children. This is like the saloon-keeper I knew who always had his children to Church school early and wanted to contribute to the Church if they would accept his money.

The administration of a Church school is very important, considering classification of students and the establishing of departments so that every child will feel that he has a place; the providing of material aids and the selecting of the most desirable lesson helps; and the arranging of ample and suitable classroom facilities.

These material matters are most necessary, but more vital is the spirit of the teachers and the Church members supporting them. The teacher must be a student of the Bible and be saturated with the spirit of the Book of books. By ever keeping before the Church school student the life of Jesus, the Saviour of mankind, as the perfect example, the teacher will by skill and tact bring the truths He exemplified into the daily thought and problems of the youth of today.

May our goal be not only to increase our enrollment 10 per cent, but may it be to bring precious souls into the Church and into the great school of the hereafter where the Saviour Himself will be the teacher.

SEVENTH DAY BAPTIST YOUTH FELLOWSHIP RETREAT

Fellowship has always had an important place in the Christian Church. The Christians of the first century were noted for the risks they ran in order to maintain their fellowship. In work with young people, fellowship is a vital part. In our denomination, fellowship has always been one of its marks of unity and power. There are several features of our denominational youth program which stress Christian fellowship. In recent years the Pre-Conference Retreat has been one of the most important features of our youth program.

Rev. Rex Zwiebel, chairman of the Committee on Young People's Work of the Board of Christian Education, is to be the director of the 1948 retreat to be held at North Loup, Neb., August 12-16.

Miss Marcia Rood of North Loup will be camp manager and will have charge of local arrangements.

Rev. Earl Cruzan of Dodge Center, Minn., will give a series of lectures entitled, "My Life." Those enrolled will be divided into small groups for discussion of these messages.

Those attending may enroll in one of the following interest groups: Visitation Evangelism, Bible Work, A Vital Sabbath Faith, Christian Stewardship, and All God's Children.

CHILDREN'S PAGE

WHERE IS GOD?

Where is God? Everywhere!

God is in the rising sun,
To bring us light and joy and peace,
To warm and comfort everyone.

Where is God? With us still,

God is in the setting sun!
He brings sweet rest at close of day,
And comfort when our work is done.

Where is God? He's in the trees,

The flowers and birds and cooling breeze.
God's in the fields of growing crops;
He's in the rain that waters these.

Where is God? He's in our hearts,

Admonishing us with a still small voice;
If we listen and obey His will,
We will forevermore rejoice.

Where is God? Everywhere!

Where'er we go, what'er we do,
Our one great Friend still stands by us;
What'er befalls, He'll see us through.

Alice E. Everett.

Ardmore, Okla.

Where is God? He's in our Church

Upon the Sabbath as we pray
That every child, pure, sweet, and true
May praise and love Him day by day.

Where is God? He goes with us

To C. E. and to Sabbath school.
He guides us in our work and play,
And helps us keep the golden rule.

Rev. David Clarke, secretary of the Missionary Society, will bring a message on missions each day.

Teachers and counselors are Rev. Kenneth Van Horn, Rev. Francis Saunders, Mr. and Mrs. Carl Maxson, Mr. and Mrs. Allen Bond, and Rev. Clifford Beebe.

The age limit is: those who have completed the ninth grade in public school up to and including those of college age.

The cost is \$7 per person. Please send your name and designate the interest group in which you wish to enroll to Rev. Rex Zwiebel, Route 2, Coudersport, Pa., if you wish to register.

Besides the Christian fellowship, there is much to be gained by way of instruction and worship. A profitable time is promised to all who attend. May God bless the 1948 Pre-Conference Retreat.

H. S.

Where is God? In pastor's words
Heard from the pulpit Sabbath day,
As to the children he explains
That God doth guide them all the way.

Where is God? O, let us pray
That we may love and serve Him, too,
Then we will feel He's close to us
In all we say, in all we do.

Where is God? Though we can't see
His guiding hand our way to show,
We still can know He's leading us,
The Bible tells us this is so.

Mizpah S. Greene.

Dear Recorder Children:

A dear little boy had attended Sabbath school for the first time and joined his mother at the Church door, his eyes shining with joy. "Oh, Mommie!" he cried, "I saw Jesus and He told us such wonderful things. He told us all about God and how He loves every boy and girl."

"What made you think it was Jesus who talked to you?" asked his mother in surprise.

"Oh, I know it was Jesus," was the answer. "I know because His face shined so."

The one he thought must be Jesus was the Sabbath school superintendent whose face shone because in his everyday life he was trying to be like Jesus in thought, in word, and in deed. If we try hard, boys and girls, to be like Jesus our faces will shine, too.

Lovingly yours,
Mizpah S. Greene.

POSITION WANTED — Woman wants a position to teach high school mathematics in New York State, preferably near a Seventh Day Baptist Church. Please advise of any such vacancy to P.O. Box 263, Hornell, N. Y. 8-2-21

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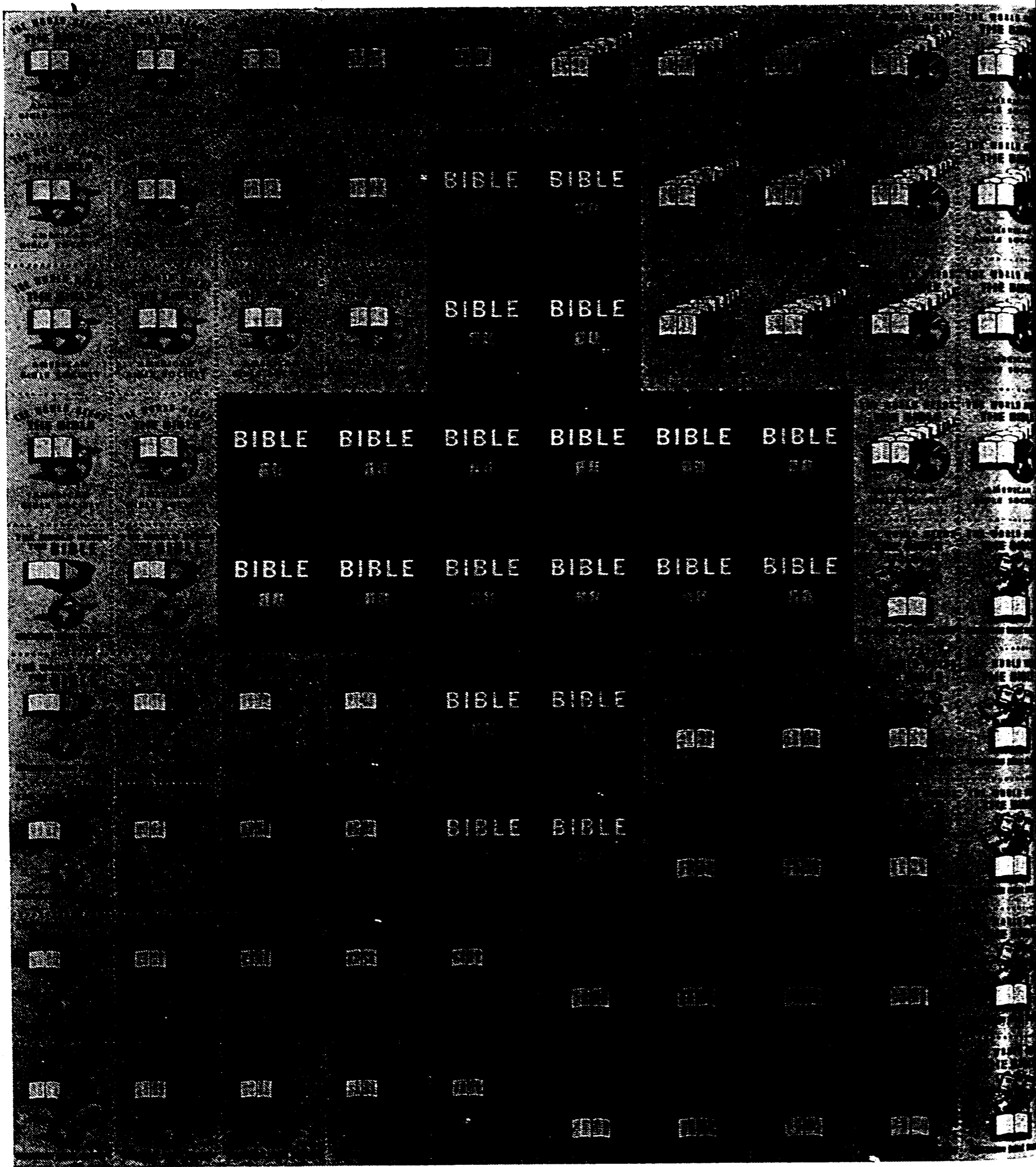
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for the propagation

of the SABBATH truth.

—Dr. Corliss F. Randolph.

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