

DENOMINATIONAL BUDGET
Statement of Treasurer, June 30, 1949

Receipts		
	June	9 months
Balance on hand June 1	\$ 43.51	
Adams Center	84.00	214.00
Albion		111.00
Alfred, First	71.40	1,945.44
Alfred, Second	216.45	475.75
Associations and groups	158.50	372.62
Battle Creek	312.50	2,167.88
Berlin	24.00	171.09
Boulder	57.90	238.16
Brookfield, First		115.00
Brookfield, Second	48.80	209.08
Chicago		158.00
Daytona Beach	13.00	145.25
Denver	134.49	526.27
De Ruyter		156.50
Des Moines		10.00
Dodge Center		206.47
Edinburg	4.58	43.71
Farina	55.00	424.30
Fouke	9.60	37.61
Friendship		35.00
Gentry	19.02	62.07
Hammond	34.00	105.00
Healdsburg-Ukiah	26.00	71.00
Hebron, First	14.14	191.46
Hebron Center	95.00	95.00
Hopkinton, First	330.15	647.35
Hopkinton, Second		20.10
Independence	22.00	337.00
Individuals	35.00	962.14
Irvington		75.00
Little Genesee		343.11
Little Prairie		20.00
Los Angeles		202.00
Los Angeles, Christ's	13.00	28.00
Lost Creek		306.37
Marlboro	167.00	786.50
Middle Island	10.34	74.89
Milton	171.75	3,337.15
Milton Junction		720.11
New Auburn	21.00	73.00
New York	73.09	156.90
North Loup	114.00	685.00
Nortonville		144.85
Oakdale		50.00
Pawcatuck		1,875.30
Piscataway	25.00	154.50
Plainfield	123.23	1,534.24
Richburg	22.50	167.00
Ritchie		50.00
Riverside		850.80
Roanoke		71.00
Rochester		45.75
Rockville	3.20	101.09
Salem	112.75	637.50
Salemville		32.00
Shiloh	182.00	1,229.57
Stone Fort		40.00
Syracuse	50.00	90.00
Verona		389.25
Walworth		95.00
Washington, People's		10.00
Waterford	40.15	178.31
White Cloud	15.09	146.87
Totals	\$2,954.14	\$24,956.31

Disbursements

	Budget	Specials
Missionary Society	\$ 760.75	\$ 80.82
Tract Society	456.50	201.03
Board of		
Christian Education	453.00	17.50
Women's Society	14.50	10.00
Historical Society	59.00	
Ministerial Retirement	217.50	111.60
S. D. B. Building	49.75	
General Conference	253.50	
World Fellowship and Service	18.00	
Debt repayment:		
Missionary Society	81.13	
Tract Society	94.76	
Board of		
Christian Education	25.30	
S. D. B. Building	16.31	
Bank of Milton, service charge	1.28	
Balance on hand June 30	31.91	
Totals	\$2,533.19	\$ 420.95

Comparative Figures

	1949	1948
Receipts in June:		
Budget	\$2,489.68	\$2,920.04
Specials	420.95	3,720.03
Receipts in 9 months:		
Budget	21,038.83	17,756.79
Specials	3,917.48	8,828.01
Annual budget	34,500.00	31,500.00
Amount raised in 9 months	21,038.83	17,756.79
Per cent raised in 9 months	60.98%	56.37%
	L. M. Van Horn,	Treasurer.
	Milton, Wis.	

CHARTER PLANE SERVICE TO CONFERENCE

Rev. W. Allen Bond of 5010 Edmonston Road, Hyattsville, Md., has found that the National Travel Club, Inc., offers charter plane service at \$79.80 per person from either New York or Washington to Los Angeles. From 20 to 28 persons are required for such charter travel and the quick transportation may be a solution to the problem of group travel to Conference. If interested please contact Rev. W. Allen Bond as soon as possible.

D. S. C.

Further, Rev. Mr. Bond writes that the National Travel Club, Inc., is regulated by the C.A.B. and the C.A.A., being registered under the former and certified under the latter. This club is certified with the U. S. Government and is listed by the American Society of Travel Agents.

Baggage allowance, forty pounds. Meals served on plane or at stop en route.

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

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HARLEY SUTTON Christian Education
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Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, New Jersey.

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Front Cover Picture

"Mountain Stream" — RNS Photo.
". . . I am not alone, because the Father is with me." John 16: 32.

Conference President's Corner

Special Conference Offering

During the years our General Conference has followed certain practices until some of them have become traditional. For many years our Sabbath eve service each Friday night of Conference has been a time when we share our faith and hope in a testimony meeting. People from all over our homeland, or from the foreign field, gladly witness to the gracious dealings of our Lord and Saviour as He has ministered to their lives. To some of us Conference would lose one of its most valuable aspects were we to omit this mutual sharing of faith.

Another feature that is traditional, but that has not yet been stressed as it might well have been, is the special offering for the Denominational Budget on Sabbath morning. Of course, every dollar is given by some individual. But in a sense very real, if only recognized, we are then presenting to God our tithes and offerings, not as individuals or Churches, but as an entire denomination. On Sabbath morning of Conference the entire denomination, at least representatively, is singing praise to God; the entire denomination is waiting there for His Word; the entire denomination, representatively at least, is dedicating itself anew to His service. But, like Israel of old, we should not "appear before the Lord empty." "Bring an offering, and come into His courts." This we do as we bring our tithes and offerings.

Even those at home can share in such a united thank offering. On Sabbath, August 13, let each Church take a special Conference offering and report to the Conference president in Riverside the amount of it before Sabbath, August 20, that it may be reckoned with the love gift of all those present at General Conference. Thus will be bring a truly denominational offering to the Lord we love and serve. Will you have a part in it? Let us make it a worthy thank offering.

Loyal F. Hurley,
Conference President.

(Note: President Hurley's address while at Riverside, Calif., will be 4831 Park Avenue.)

An Ounce of Prevention

"An ounce of prevention is worth a pound of cure." So goes the well-known adage. For the sake of discussion let us say that it depends upon the point of view. It may also depend upon what is to be prevented and how the ounce is to be applied. Too, some cases and situations are beyond the ounce stage and require the pound treatment. Nevertheless, the adage is sound and has warned many folks to avoid unnecessary difficulty and inspired others to remedy situations before they get out of hand.

What an array of witnesses could be called in testimony to the effectiveness of this saying! Volumes could be written which would reveal the countless individuals that have benefited from its application. Who has not been helped by it?

Group Application

When "an ounce of prevention is worth a pound of cure" is applied to group thought and action the results are astounding. Without doing violence to this time-honored maxim, it can be pointed out that its contrary application has resulted in hardship, undue suffering, and death. For example, if the same amount of thought and energy were put into pursuing peace as in waging war, this scourge could be banished from the face of the earth in our generation. Have not many of us passed through the horror of two world wars? And, cannot some folks recall two more?

Warmakers, of whatever caliber and capacity, have always done their homes and country a dastardly disservice.

They have been physical, mental, moral, and spiritual cowards; they have been afraid to face the basic issues of the time; they have turned to armed conflict as a way out, have profited thereby, and have left the world in a miserable mess.

"Blessed are the peacemakers: for they shall be called the children of God."

What, then, shall we say about warmakers? Cursed are the warmakers: for they shall be called the sons of Satan.

War has no defense, no brief. As someone has said, "War settles nothing, and

unsettles everything." It is the greatest of sins, a union of many sins.

One afternoon in the Margraten Military Cemetery, The Netherlands, as we went from grave to grave of some of our war dead in performing the last rites, we then and there determined that, God willing, we would devote every possible means to the cause of peace. We can yet see the white crosses, row on row; the identification tags tacked to the crosses; at a distance apart from the United States Military Cemetery, the cemetery of the German dead; and as though it were yesterday we can feel the chill of that early October day. Such an experience does something to the emotions and will of a person. So help us, O God, that they will not have died in vain.

If the great Church of the Prince of Peace would declare that in His name and by His power there will be peace and back up her declaration by courage and sacrifice, determination and work, there would never be another war. The Prince of Peace is on the side of peace. Why falter and fail when only steadiness and success will suffice?

If the warmakers apply "an ounce of prevention is worth a pound of cure" to make war and prevent peace, who has more right to apply the time-honored maxim to the promoting of peace and the prevention of war?

"Blessed are the peacemakers: for they shall be called the children of God."

THE HOUSE OF THE LORD

Happy were we when our host asked, "Will you join our family at Sabbath services today?"

It was not that we did not expect an invitation. Season after season tourists who stopped at this certain farm home had reported that the gracious invitation was always given. And almost as often as it was given it was accepted. Apparently there was a feeling of responsibility on the part of the host for making available in a friendly way the privilege of Sabbath worship and Christian fellowship.

All of which reminds us of the Psalmist's exultant cry, "I was glad when they said unto me, Let us go into the house of the Lord."

It made David's heart glad, and he would have the hearts of his countrymen rejoice, as each encouraged the other to go up to the house of the Lord.

By all means we should worship God in our own homes, yet our worship should not end there. It is a Christian privilege and duty to gather in the public worship of God thereby "not forsaking the assembling of ourselves together." With the many houses of worship throughout the land, those who seek to honor God in public worship even though away from home, have little reason for failing to enter His house. And how great is the encouragement as we say one to another, "Come let us go to Church today."

Are we glad when others say, "Let us go into the house of the Lord"? Or, would we prefer to be left to our summer designs?

A "TALK WITH GOD" TIME

Do we have a "talk with God" time? This phrase arrested our attention as we were reading recently. It has stuck with us, it has stabbed us awake spiritually.

A "talk with God" time is essential to our spiritual health.

How long would it be possible for us to be sound in body if we should fail to take proper nourishment regularly?

How long can we expect to be sound spiritually if we fail to take proper spiritual nourishment regularly?

The health of the child is carefully guarded long before the child is born. And one of the earliest phases of child care is the providing of food that will agree with the child's yet undeveloped, highly sensitive, digestive system. Failure to provide the right food at the right time will lead to the child's illness and eventually to the impairment of his health.

Just so, from the cradle to the grave, spiritual nourishment is essential to the welfare of the children of men that they may become the children of God.

Not long ago we participated in a service of ordination of deacons in a sister Church. The father of one of the candidates remarked to us after the service: "He was dedicated to the Lord before he was born." That early spiritual feeding laid the foundation for stronger spir-

itual food as the son grew to manhood and eventually made possible his being called to the diaconate by the Church of his boyhood.

The secret of this prenatal dedication, and that of many others, was a regular "talk with God" time. It may be that God speaks "out of the blue" into a blank religious experience which responds in faithful service for Him. He is able. Yet, such an occurrence is the exception rather than the rule. Through constant observance of a "talk with God" time, lives become happier, sweeter, and more ready to respond to a special call from God when it comes.

Do we maintain a "talk with God" time? If so, do we get rushed and slight this matchless privilege? No investment of thought, time, and energy will ever pay so large dividends in the coin of the Kingdom.

Any time can be a "talk with God" time — morning, noon, and night. And many times we need to turn to Him at special seasons — those of emergency, of unexpected joy and success, of doubt, discouragement, and seeming defeat, of decision. However, it is well to have and to hold a regular "talk with God" time toward which the spirit turns in trustful assurance and hope and from which the spirit goes in strengthened purpose and power.

What of your "talk with God" time?

HANDWRITTEN BIBLE

A handwritten Bible, in which 31,102 persons will write the 31,102 verses of the Bible in longhand, is a feature of the 1949 Chicago Railroad Fair. This special attraction is sponsored by the Chicago Bible House and the Chicago Bible Society, according to Rev. Don Norman, executive secretary.

Friends visiting the fair, in progress on Chicago's lake front until October 2, are invited to participate in the writing of the Bible which is located in the Illinois Central exhibit. When completed, the Bible will be one of the largest in the world, with an estimated weight of more than 100 pounds, and will be exhibited throughout the United States. — Chicago Bible Society Release.

If Any Man Willeth

By REV. LOYAL F. HURLEY

President, Seventh Day Baptist General Conference, and
Pastor, Seventh Day Baptist Church, Salem, W. Va.

About a century ago a young preacher went to Yale, to preach for two weeks. For days and days there seemed to be no response to his preaching. The young fellows heard him, but there was no response heavenward so far as the minister could tell.

A little later he had diagnosed the situation. The young men were hiding behind Professor Bushnell, the most popular teacher in Yale. So the young minister sought out Professor Bushnell and said: "Professor Bushnell, if these things that I am preaching are true, wouldn't you like to know it? If Christ be praiseworthy, wouldn't you like to know it? If Christ does change men who trust Him, and forgive them, and put a power superhuman in their lives, wouldn't you like to know it?"

Bushnell, after a thoughtful pause, said: "Certainly, I would like to know it, if the thing be reliable and praiseworthy."

Then said the minister: "You can know it, if you will just be candid."

"How?" asked Professor Bushnell.

"Take Christ's own challenge," replied the minister, "and here is that challenge: 'If any man willeth to do the will of God, he shall know of the teaching, whether it is of God.'"

"But," said Bushnell, "I do not know how to start. I do not know that there is any God at all. How could I start?"

"Start like this: 'O God, if there be such a being, give me light on this matter of religion. If Thou hast any interest in my getting light, and if Thou wilt give me light, no matter how it comes, I will follow such light wherever it leads.' Take that clue and you will find God."

Professor Bushnell declared: "I will take it."

Three days afterward, Bushnell came back and stood on the rostrum of the old chapel and said to his students: "My men, I have a wonderful thing to tell you. I laughed to scorn all that this man

preached, and all the rest of them, and the Churches. I have found out that I was in the darkness and they were in the light. Oh," said Bushnell to his students, "I have put God to the test, and I know that He is the Saviour, and I am henceforth His disciple and friend forever."

I have quoted almost verbatim this story of Professor Bushnell as told by Dr. George W. Truett because it contains the theme and text of this message. When the leaders of Israel criticized Jesus' teaching He said, 'If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' John 7: 17. Let us think of what happens "If Any Man Willeth." First of all it is

I. A Step into Conversion

For too long a time sin has been described as though it were always crime. It is too often made the same as murder or adultery or robbery. Of course, such criminal acts are sin, but sin is not always crime. Sin is self-will! "All we like sheep have gone astray; we have turned every one to his own way." Isaiah 53: 6. There it is — "to his own way!" Independence of God is sin, whether it is in the form of rebellion or in the form of indifference. A child is born that way. Did you ever see one that didn't want his own way? Of course, if we make sin to mean only crime, then no child is born in sin. But if sin is self-will, then every child is born in it.

Now in too many cases self-will leads into the depths of evil and crime. And when one is converted from that it makes a sense of violent contrast. Most of the great conversions usually described are from the depths of crime to righteousness. Professor Bushnell, however, was not criminal, but he needed conversion just the same.

For you see, self-will may also lead into the heights of intellectualism, pride,

morality, and self-righteousness. Some very good, moral people need conversion, for they completely ignore God. Even some of us preachers may need to be converted — at least, when we try to do God's work in our own way, by our own wisdom, and on our own strength.

Whether low down, or high up, all need to give up self-will for God's will. And that requires a decision. There has to be a beginning, and the start is made "If any man willeth." From the human side that is the step into conversion. If one has been low down in crime and evil, then the change will be one of strong contrast. But many an honest conversion has no such violent contrast. A teen-age girl leaned back in her chair after finishing the story of a lovely Christian missionary's life. "That was a beautiful life," she said softly to herself. After a pause she spoke quietly again, "I'd like to live a life like that." A moment later she knelt by her chair and said, "Dear God, if you'll help me, I'll give my life into your service just like she did." That was a conversion.

Again, "If Any Man Willeth" is

II. A Step into Understanding or Illumination

It was because the Jews did not always understand His teaching that Jesus said, "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This verse ought to make clear that the organ of spiritual understanding is never the mere intellect of man, but that intellect opened to the instruction of the Holy Spirit through the yielding of the will to God. Paul wrote, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Christian workers know that before a man yields his will to God he is spiritually in the darkness. But let him surrender his will and immediately some clear understanding penetrates his mind, until even his face will glow with the light of it. In "The Pilgrim's Progress," John Bunyan, with clear spiritual insight, put "Interpreter's House" just beyond "The Wicket Gate." It couldn't be anywhere

else. The place of understanding is beyond the place of conversion.

Is Christianity all a mystery, and an intricate puzzle to you? Then, before you spend any more time trying to understand, you would do better to ask yourself, "Am I surrendered?" The Holy Spirit doesn't waste light on those who laugh at it, or refuse to see it, or refuse to follow it. Only to the yielded does understanding come.

Once more, "If Any Man Willeth" is

III. A Step into Integration

Integration is the psychologist's word meaning harmonious relation among all the faculties and powers of the personality. When the emotions agree with the intellect, and the will agrees with the conscience, then they tell us we are "integrated." But no man is "integrated" until he is also harmoniously related to his environment. And his realest and greatest environment is God. Man's nature was made for God, for fellowship with Him, and for submission to His will, just as truly as a fish was made for water, or a bird for the air. Only in God is man integrated.

It is something like this: If a man's intellect says, "God's will seems wise," and his emotions and conscience say, "I ought to follow the way of Christ," but his will still says, "I'll do as I please," then he is a divided personality. Not until he "wills to do God's will" is he really integrated.

Lastly, "If Any Man Willeth," is

IV. A Step into Power

All of us understand how an automobile engine loses power when one or more cylinders fail to fire. Only when they all work together harmoniously does the motor put forth its expected power. But suppose some of them were even working against the others. Then where would the power be? It is even so in human life. The harmonized life is the powerful life.

Do you crave power to be and to do all you might be and do? Those who are yielded to God find His power entering into their very being until, with Paul, they can say, "I can do all things through Christ who strengtheneth me." But it is

only when the switch is turned that the electric current flows through the wire. Only when the blinds are raised does the sun shine through the windows. So only when the will is yielded to God does His power flow into and through the life.

A Prayer

Laid on Thine altar, O my Lord divine,
Accept this gift today for Jesus' sake;
I have no jewels to adorn Thy shrine,
No far-famed sacrifice to make;
But here within my trembling hand I bring
This will of mine—a thing that seemeth small.
But Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

Hidden within, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have or am or fain would be—
Deep loves, fond hopes, and longings infinite.
It has been wet with tears and hushed with sighs,
Crushed in my grasp till beauty it has none;

Now from my footstool where it vanquished lies,
The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If in some desperate hour my cries prevail
And Thou give back my gift it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with grace divine,
I may not feel or know it as my own,
But gaining back my will, may find it Thine.

Here, then, is a secret we all need to learn and use afresh. "If Any Man Willeth" brings conversion and understanding, integration and power to life. With the great fields of the world "white unto harvest," let every Seventh Day Baptist yield his will anew to God and to the work of His kingdom that we may all be "Workmen Approved of God."

GOD'S HOLY DAY

Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN

Pastor, Seventh Day Baptist Church, Shiloh, N. J.

LESSON IV

THE FIRST DAY OF THE WEEK IN THE NEW TESTAMENT

Introduction

If the first day of the week had been substituted for the Sabbath as the weekly day of rest and worship by command or example of Jesus Christ or any of His apostles, we should find it holding a prominent place in the New Testament, considered sacred, and the day on which meetings for worship were regularly held.

Just what is its status in the New Testament? As we examine the records we find the phrase just eight times: six times referring to the discovery of the Resurrection, once to a meeting of Christians on the eve of that day, and once to first days in general — just two specific first days!

A. The Discovery of the Resurrection

1. Luke 23: 56 to 24: 3; Mark 16: 1, 2.
The Sabbath just preceding the Resurrection was observed by His followers,

and the next day, the first day of the week, they came to the tomb to anoint His body — to work! They found the tomb empty!

2. John 21: 1; Mark 16: 9.
(Note: Scholars tell us that in Mark 16: 9 "early" qualifies "appeareth" not "risen.")

Mary, Peter, and John found the tomb empty on the morning of the first day of the week, but thought that His body had been stolen. Later Jesus appeared to Mary, and she went and told the others that she had seen Him, but they "believed not."

3. Matthew 28: 1.
(Note: "Dawn" elsewhere, as in Luke 23: 56, is "draw on" or "approach.")
Late on the Sabbath day the tomb was empty — HE WAS GONE!

4. Note that all these references are to the same day of the week, and that the Resurrection is not described, nor the

time of its occurrence stated, only the fact of the discovery of the empty tomb.

B. Supposed Traces of First Day Observance.

1. John 20: 19 — with Mark 16: 10-14 and Luke 24: 11, 36, 37.

This is the first appearance of Jesus to His disciples who were behind locked doors for fear of the Jews. It was not to celebrate the Resurrection, for they did not believe that He had risen. There is no significance in the day, for it was the earliest opportunity He had to go and prove to the group that their leader was not dead, but living.

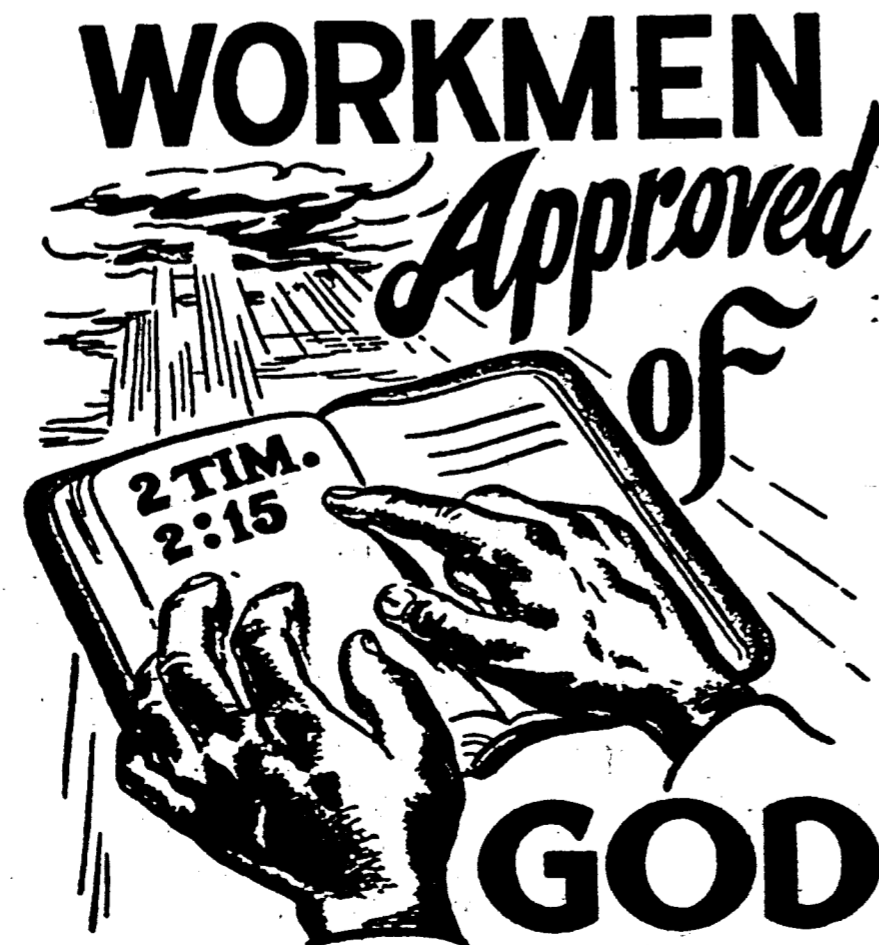
2. John 20: 26.
"After eight days" may possibly mean the following Sunday, but this is doubtful. (Cf. Matthew 17: 1 with Luke 9: 28.) Even if it did, there is no significance to their meeting then, for they were abiding together every day "for fear of the Jews." There is no significance to His appearing to them at that time, for it was only to prove to Thomas, who was not present before, that He was risen. It was not a meeting for worship.
3. Acts 2: 1.
May or may not have been the first day of the week. Even if it were, there is no significance for the sacredness of the day of the week, but of the day of Pentecost. The gift of the Holy Spirit had nothing to do with the day of the week. They were met for the feast.
4. Acts 20: 7-12.
This was not a weekly worship service, but an incidental farewell service for Paul on "Saturday night." "Break bread" may or may not have been the Lord's Supper. Even if it were, we see in Acts 2: 46 that they did it every day, so this instance has no significance. What claim has the first day to the Lord's Supper? It was not instituted on the first day, commemorates nothing that happened on that day, and there is no command to hold it on that day.
5. 1 Corinthians 16: 2.
This refers to bookkeeping and the "laying aside at home" of their contributions, with no hint of any meeting of any kind, or any sacredness—rather business.

C. The Lord's Day

1. Revelation 1: 10.
Not Sunday, but "day of the Lord" — the judgment period.
2. Psalm 118: 24.
Not a specific day of the week, but the period of the gospel and of salvation — the age of grace (Cf. 2 Corinthians 6: 2).
3. Exodus 20: 10; Isaiah 58: 13; Mark 2: 28.
The only day of the week which can lay claim to the title "Lord's Day" is the seventh, which belongs to the Lord, which He calls His own, and of which Jesus Christ declared Himself Lord.

Conclusion

"First day of the week" occurs just eight times — six referring to the same day, that on which the Resurrection was discovered. Only one other specific "first day" is mentioned, and the meeting then was on "Saturday night." In the other passage, first days in general are referred to, not as days for assembling in Church, but of bookkeeping at home. Nowhere is there any reference to sacredness or significance of the first day. Sunday was one of the six working days, the seventh being the Sabbath, the true "Lord's Day," when they worshiped.



We Believe in the Bible

By REV. EARL CRUZAN

Pastor, Seventh Day Baptist Church, Dodge Center, Minn.

"We believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct." — Seventh Day Baptist Beliefs, page 27.

This statement covers the historical position of Seventh Day Baptists in regard to the Bible. We find it falling into three rather distinct divisions. The Bible is inspired; Jesus Christ is its supreme interpreter; and the Bible is the Christian's authority in faith and conduct.

The Meaning of Inspiration

What do we mean when we say that the Bible is inspired? Perhaps this point has caused much confusion in the minds of many people. As we look at the Bible and as we compare the Old Testament with the New Testament and the teachings of Jesus, we find many things recorded in the history of the chosen people which are far below the standard set by Christ in the New Testament. We find things which seem to be out of keeping with the thought and person of God. These differences need not confuse us if we will look at the Bible as it is and for what it is. Then, the seeming differences are readily understood.

We find that the Old Testament is the work of many years, beginning with the time of Moses and continuing until a few hundred years before the time of Christ. Its accounts go back far beyond Moses, but it was in his time that some of these events were written for God's people.

The Old Testament books fall into several groups. The Jewish people grouped them according to the Law and the Prophets, and the poetical literature. These are the records of God's dealing with his people down through the centuries. And we see by these very records that the people had fallen to very low depths at times, that they were far from God and a true knowledge of Him. Yet God's deal-

ings were with people better than the average; still a people very ignorant and superstitious, very weak and undependable. But it is a progressive work, calling out Abraham, a man of faith with the promise that he should be a great nation. The purpose in making Abraham a great nation was that through this people God might reveal Himself and His will to mankind as a whole.

The Scriptures are inspired by God and by the Holy Spirit. For the authors of these books which compose our Bible are men called by God for special tasks, and being called for special tasks they were filled with the Holy Spirit. Without the Holy Spirit they would have been unable to do the work which they did. Many of these books are the history of the chosen people. As any history which tells the story of a people, they have recorded many things which the people did which when compared with the standards of Christ make a very poor comparison. They do not say that God upheld things which do not reach the standard of Christ, but God was working through an imperfect people and leading them on into the perfect revelation in Christ.

Who can question the inspiration of Moses who followed God's bidding to lead His people out of Egypt? He listened to God on Mt. Sinai and there received the laws for this people. There he received the moral law which has come down to all people for all time. This law is the foundation for the laws of all just nations. There also Moses received the ceremonial and civil laws which were necessary for the people of that time — necessary to insure them the ability to live peaceably together and to bring them closer to God. Those records which came from his lips were either written by him or taken down by some scribe to be preserved so that even we may know them. Certainly these are inspired and a part of the record of God's dealings with His people.

As God called forth judges to lead this people in the time of crisis, these men and women were inspired by the Holy Spirit. If they had not been inspired they could not have done the things which they did for God and for their people. David, though weak in some respects, was a man who loved God and his fellow men. The writings which we have from his pen, when thoughtfully read, cannot help but inspire the heart and soul of the reader.

As the monarchy grew corrupt, God touched the hearts of men from various walks of life; He drew them from the life of the times and inspired them to call down denunciations upon the corrupt practices of the people, to blaze for them the paths of righteousness. There can be no question as to the inspiration of such men as Amos, Isaiah, Zechariah, and the rest of the prophets.

How did our Bible come to be? Gradually over the years, the leaders of the Jewish people gathered together the writings that they had and after a great deal of deliberation they compiled the list from among their writings which were worthy of a place in the collection which makes our Old Testament.

That these were considered inspired Scriptures by the apostles, let us look at the New Testament. Paul says to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3: 14-17.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, has in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Hebrews 1: 1, 2.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in

a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 19-21.

And that the New Testament is inspired let us look at the words of Jesus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.

The Holy Spirit worked through the authors of these books inspiring them with a record of Christ and His will. That they were collected by the Church and set aside as the New Testament as the writings which were authentic, we can be thankful. They are inspired and a record of God's will for man. Is any special translation inspired more than others? I am afraid that we cannot say that they are unless we go to the original languages — the Greek and the Hebrew, for all other translations are the honest efforts of godly men to put these Scriptures into the language of the people of their time. We become familiar with certain translations and often become prejudiced against others when in reality the more recent translations might make many of the Scripture truths clearer as they use the language of the present day rather than that used several centuries ago.

Jesus Christ, the Supreme Interpreter

Jesus Christ is the supreme interpreter of God's will for man. The Bible is a record of God's dealings with His people and His will for them. The supreme revelation of God's will for man comes through His Son, our Lord and Saviour. God revealed His will as man was capable of comprehending it. All through the Scriptures, we find indications that God would in due time send one who would completely exemplify His will. This was to be one who would completely overcome evil and set forth the good.

That prophecy has come to pass in the life of Jesus Christ who was born of a woman, yet is the Son of God. He grew up in a knowledge of the Scriptures, sub-

mitted Himself to the will of God. He taught and lived a life of love and forgiveness which led Him to Calvary where He died that men might live eternally.

He is the supreme interpreter of God's will. He revealed to us that the greatest desire that God has for man is that he learn to live peaceably with his fellow men and that he learn to know and reverence God. These two must go hand in hand. It is impossible for man to know and reverence God if he is unable to live peaceably with his fellow men. It is utterly foreign for one to think that he loves God while he yet scorns his fellow man. It is false thinking if one tries to set himself up above all others, believing that he is thus closer to God. To be close to God, one must live with man in humble compassion, seeking to help him to find the truth of God.

It is God's will that all men might be drawn into a close and abiding relationship with Himself — that no man need perish as a result of his sin. But God knew that if man depended upon himself to bring this about, all men would perish. Therefore, it was His will that Jesus die on the Cross, that whosoever believeth on Him might not perish, but have everlasting life. It does not follow that all men will be saved, for not all men believe on Jesus.

Jesus as the supreme interpreter of the Bible and of God's will has told us that it is faith which saves, and not adherence to ceremonial forms. He tells us that it is not certain rituals and rites, legally observed, which offers to man salvation, but honest sincere faith in God, manifested in love for God and love for our fellow men.

The Christian's Authority

The Bible is the Christian's authority in faith and conduct. A Christian is one who has accepted Christ and who tries to follow Him in life — one who looks to Him as the author and finisher of his faith.

But a Christian must live in the world the same as any other person must live in the world. As he lives in the world, he is going to be beset with a multitude of temptations and trials. He is going to

be faced with many decisions. He must decide what he will do and how he will do things. He must decide what he will believe. He must have certain things which will guide his conduct. And he must have authority for those things which make up his belief in God. Where is he to turn for this guidance?

Men through the centuries have advanced codes of living, have developed philosophies of life — some good, some bad — but none wholly satisfying.

The Christian has that authority. It is not a man-made authority, but a God-given one. It is revealed in the Bible, the inspired record of God's will for man and in Christ Jesus, its supreme interpreter. Any conduct which cannot bear the test of Christ is unchristian. If through a study of His life we find certain of our habits and our behavior contrary to His example, these should be stricken from our conduct. Following Him and His life as we find the record of it in the Bible will establish a conduct for which no man can despise us. Therefore, it is essential that each and every Christian make a thorough study of the life of Christ that he may be constantly reaffirming this through renewed study.

It seems that it is also necessary for man to have those things which make up his faith — you may call it a creed, a code for living, or whatever you wish. These essentials need to hold a place of prominence in the mind of man if he is to reach the height of religious living of which he is capable.

There have been many attempts to set forth creeds and articles of faith. Many of them are fine and noble. But too much dependence should not be placed upon man-made creeds. They must stand the test of the Scriptures if they are to be of value to the life of man. One danger of man-made creeds and articles of faith is that these may be studied and the Scriptures neglected. The Scriptures must be the basis of these creeds if they are worth while.

And so it is again that we need a constant study of the Holy Scriptures as authority for faith and belief. There is one rule which if followed can never lead us astray, and that is if what we believe

and what we practice can stand the test of Scripture it is safe to follow. That for which we can find no authority from the Scripture had better be dropped from our life and our faith.

This is true whether it involve our belief in God and His mode of existence,

or of Christ and His mission in the world, the work of the Holy Spirit, those things which we practice in our daily life or the day on which we worship, and the manner in which we worship.

The authority of the Bible cannot be questioned. It is a safe guide for life.

Sabbathkeeping on a Round Earth

By DR. CARLYLE B. HAYNES

Discussions on calendar reform are seldom concluded without consideration of the shape of the earth and the international date line.

The earth is round. Because the period of the day is determined by the time it takes the earth to rotate on its axis, and because for convenience the reckoning of the day must start somewhere, men have agreed to the establishment of an international date line.

This is an imaginary line running between the North and South Poles. It follows roughly the course of the 180th meridian, being adjusted eastward of the meridian in one area so that all of Siberia may be west of it, adjusted westward in another area in order to place the Aleutian Islands all on the east, and adjusted eastward again farther south.

This international date line is the place where navigators change their dates when traversing the Pacific Ocean. It is the place where the day begins, so to speak. It is one day on one side and another day on the other side. It is the place where those traveling westward "lose" a day, and where those traveling eastward "gain" a day. Similarly, those traveling westward across the United States come to places where they pass from one time zone to another and so "lose" an hour, and those traveling eastward at the same zone boundary "gain" an hour.

And the question that always arises, and the argument that must always be met, is: If a day is lost or gained every time the international date line is crossed, how can any fixed Sabbath be kept on a round

earth, and what difference does it make whether a day is lost or gained by the introduction of a blank-day calendar?

Time Not Actually Lost

The answer is that no day is actually lost or gained at the international date line. We use the terms "lost" and "gained" in this connection in order to express a theory of reckoning, not a fact of time. The certain truth that no time is actually lost may be easily demonstrated.

Suppose, for the purpose of the demonstration, that there are twin brothers, both of whom choose a seafaring vocation. One sails around the world westward and so "loses" a day; the other sails eastward and "gains" a day. If the theory of lost time were anything but a theory, when the brothers meet, one would be two days older than the other. As a matter of fact, they are still twins, and the same age. One has not lived two days longer than the other. Precisely the same amount of time has elapsed since their birth.

As a matter of fact, we use a single term to mean two things. When we say we "lose" a day, we do not mean that a twenty-four-hour period has been destroyed. The actual time, or duration, has elapsed. There has been a complete rotation of the earth on its axis. There has been an actual day. But our travel day is something else. That is the time during which the earth makes one revolution, plus or minus the difference in hours of our journey on the earth's surface eastward or westward of any given point.

If a traveler goes westward, he may have a day of twenty-six or twenty-eight hours in length, not twenty-four, depending altogether on his rate of speed. If he goes eastward he may have a day of only twenty-two or twenty hours in length. When a sufficient number of these travel days have passed, it becomes necessary to adjust his reckoning of time to the actual lapse of time, the actual motion of the earth, and he does so by dropping a day or adding a day as the case requires. But the actual lapse of time is the same in both cases. The earth has turned over the same number of times for the westbound traveler as it has for the one who is eastbound. The travelers have merely shifted positions on the earth as it has been turning. There is no real, but only an apparent, loss or gain of time.

Adjusting Time in Travel

Many of those who read this have motored from the East Coast of America to the West Coast, and have set their watches back three times, an hour each time, on the journey. Why? In order to make their reckoning of time correspond with the position of the earth in relation to the sun during the journey. If they failed to adjust their watches, they would find themselves on the West Coast with their timepieces saying three o'clock when the sun was directly overhead at twelve o'clock noon. No time has been actually lost. Nevertheless, they are three hours out of reckoning. Why? Because each day they have traveled with the sun. The eastbound traveler would have this same experience in reverse.

Now let the westbound traveler continue his journey from the West Coast around the world. His rate of speed, we will say, is one thousand miles a day. At the end of twenty-four days he completes twenty-four thousand miles of travel. But each day of his twenty-four days has been twenty-five hours in length. But as a day is only twenty-four hours long, he has twenty-four extra hours to dispose of, or a whole day. As he has not set his watch back at the end of each one thousand miles, he must now set it back twenty-four hours at one time, throwing out a whole day. Let him not

be troubled. It is only an apparent loss, not a real one. He has not really lost a day. The earth has turned over only twenty-four times, and there have been only twenty-four days; for it is the complete rotation of the earth which constitutes a day, not the time that one of its perambulating inhabitants takes in getting from place to place. Traveling around the earth should never be confused with the precise motion of the earth.

Consequently there is no connection between the adjustments necessary on a watch or calendar, whether at the international date line or the boundary of any time zone, which are required by a traveler changing his position on the earth, and a calendar which provides for blank days. The two things are not comparable.

No Lost Day

The international date line and the days "lost" or "gained" there require no change in the days of the week. These remain the same, and the week never is broken. No time is actually lost or gained. Friday, December 29, 1950, remains both Friday and December 29, no matter which way the date line is crossed, and will be followed by Saturday, December 30, and that by Sunday, December 31. The date line and its crossing do not separate the day from its date, or remove a day from the week.

The proposed World Calendar both tears the day from its date and breaks the week. It would have Friday, December 29, followed by Saturday, December 30, and this in turn followed by "no day." Then it would call Monday, January 1, 1951, Sunday, when, as a matter of fact, it is not Sunday at all. It throws away a day. It removes the first day from the week, and turns Monday into Sunday. It is a delusion, and a fraud. There is no similarity between it and the international date line.

The World Calendar breaks the continuity of the week; the international date line does not. The World Calendar throws out of order the precise reckoning of time, so that the days of the week will vary by one whole day from the order God established. A year later another

eight-day week occurs and then the days of the week will be two days out of true reckoning.

There are opponents of Sabbathkeeping who argue that the seventh day, or any definite day, could be observed only in a single time zone, in Palestine, for illustration, a small country. The Sabbath could not be observed at exactly the same time in an adjoining time zone, for the people there would be observing another twenty-four-hour period, varying by one hour from that in Palestine. The variation would be two hours in the next time zone, then three hours. On an opposite side of the earth, people would be observing as holy time that which had ceased to be holy on the other side. The argument arrives at the conclusion that a definite twenty-four-hour day cannot be observed on a round earth.

This is not a sound argument nor a true one. The all-wise God made both the round earth and the seventh-day Sabbath. He marked the beginning and ending of that seventh day by the setting of the sun. He told men to keep this Sabbath, not when it came to others elsewhere on the earth, but when it came to them.

They would have no difficulty determining when the Sabbath was with them. The seventh day is different, all twenty-four of its hours, from the other days. It is holy, and holy time begins when the sun sets on the sixth day. That is the end of secular, ordinary, working time. Then God's holy day, the Sabbath begins. From sunset Friday night to sunset Saturday, all the hours are holy.

And this day is to be kept by every follower of God where he is when it comes to him, and while it remains with him. He does not need to be concerned about keeping it when it comes to others elsewhere on earth. When the sun sets Friday night where he is, the Sabbath has begun. When the sun sets Saturday night where he is, the Sabbath ends. There is no difficulty in locating it. There is no confusion about it. If a man can count seven and know when the sun sets, he

can locate the seventh day. He does not even require a calendar.

So the argument that the round earth is a barrier to Sabbathkeeping is wholly fallacious. God's Sabbathkeeping children, no matter where they are, keep the Sabbath when it reaches them. In England they begin its observance several hours earlier than in New York; in Hawaii, several hours later. The seventh day travels about the earth, and it can be kept by men anywhere on earth when it arrives where they are. — From "World Calendar Versus World Religion," Southern Publishing Association, publishers, used by permission.

PRIDE GOES BEFORE A FALL

By Elaine P. Boehler

She was too proud to go to Church
In a wrinkled dress—
So she plugged her flatiron in,
The rumpled gown to press.

Across a chair upon the couch
The board in dress arrayed,
She turned away and failed to watch
Her active little maid.

The child sat down upon the couch,
And tipped the ironing board.
The mother heard the awful shriek
As Day and flatiron scored.

The little back and arm were burned!
Mom'll think twice I guess,
Before she waits till Sabbath morn
To iron her Sabbath dress.

The child must suffer for the sin
Her mother planned—that's all.
It only serves to prove to us,
Pride goes before a fall.

Edinburg, Tex.

**Seventh Day Baptist General Conference
RIVERSIDE, CALIF., AUGUST 16-21, 1949**

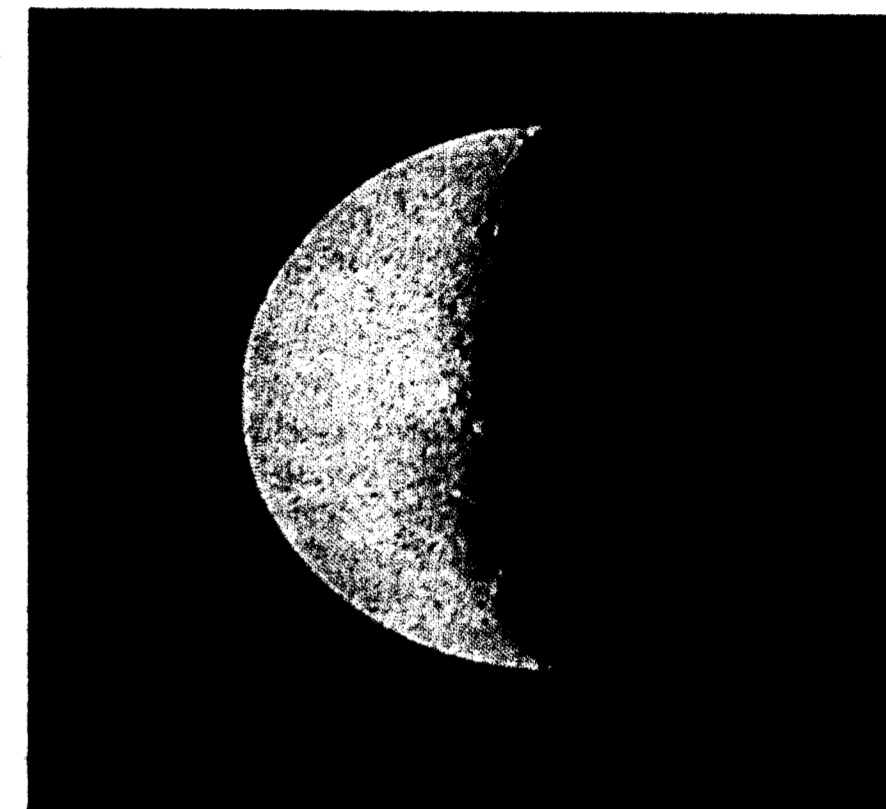
The Telescope and the Bible

By REV. RALPH H. COON

Pastor, Richburg and Friendship Seventh Day Baptist Churches, Richburg, N. Y.

The very important place of the Bible in God's great plan for saving men from sin and bringing them into His kingdom is well illustrated by the astronomical telescope. The place of the inspired Word in taking the gospel to a sinful and needy world finds an almost perfect analogy in the photographic plate as used by almost all astronomers of practically all of the observatories of today.

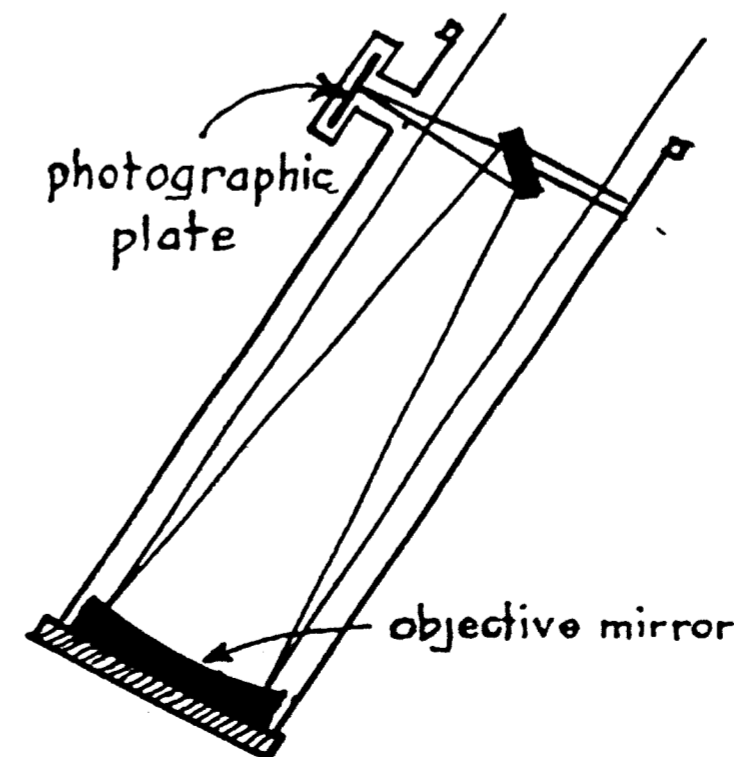
That the photographic method of observing the heavens is quite simple is shown by the fact that the accompanying cut of the moon could be produced from a negative made by the writer using a small homemade telescope. It will be seen from the accompanying diagram that when taking pictures just as when observing visually, the objective, concave mirror (or in many instruments the objective lens) is the all-important part. Both visual and photographic telescopes depend on bringing a perfect image of the heavenly body down to earth where it can be studied. The direct vision method, as was shown in a previous article, uses a magnifying eyepiece for observing the image. The photographic method consists simply



of removing the eyepiece and substituting for it a plateholder that can be so placed that the image falls exactly on the sensitive surface of the plate. After the proper length of exposure is made, a permanent and accurate reproduction of the image is obtained.

Is the Bible something very much like this photograph? It is a record of the Lord Jesus, "the express image of God" on earth. The record was made by actual contact of that image with the lives of the writers that were made sensitive to such light by the Holy Spirit. The great value of this record may be better understood by considering the four advantages the photographic method of studying the stars has over the older visual method. These may be summed up by saying that it is: (1) authentic, (2) permanent, (3) accessible, and (4) complete.

1. **The Bible is authentic.** The astronomer knows that his discoveries will usually be readily accepted by the scientific world if he can show actual photographs of what he has found in the sky. It is not in the scope of this article to give the many proofs we have that the Bible



PHOTOGRAPHIC TELESCOPE

truly the inspired Word of God. Assuming these we may call attention to the great value of such a dependable record of our Lord and Saviour as is found in both the Old and New Testaments.

2. **The Bible is permanent.** As the photographs taken by means of the telescopes of our day are records that are permanent, so God's Word is "the same yesterday, today, and for ever." Without it our religious thinking would be based entirely on men's ideas which are never stable. With it we have the solid rock of revelation which assures us that the very gospel which Jesus, Peter, and Paul preached is in our hands today to present to the world. Having this we can tell people what we believe and why.

3. **The Bible is accessible** to the whole world. There are so few great telescopes that, if people's knowledge of what the various heavenly bodies are like depended on their looking through such an instrument, very few would know anything about them. With photography anyone in the world, by taking trouble to do so, may know practically as much about the great discoveries of astronomy as the discoverers themselves. In a very similar way God's Word makes the gospel available to almost every human being in his own native tongue. To be sure there are many dialects spoken by isolated tribes in which the gospel is not available. This merely emphasizes the necessity of haste in the task of translation so that it may sooner be available to all.

4. **The Bible is complete.** It is an entirely sufficient revelation of God's plan and of His will for men. This is illustrated by the fact that the photographic plate can, as it were, see things in the sky that would never be seen by the visual method in the same telescope. The longer the eye looks the less it sees because of fatigue. With the plate, the longer the exposure the more detail may be brought out in faint objects many of which would not be seen at all by the other method. So God's Word may be depended on to give us all of the revelation we need on any spiritual truth. We should study it more than we do. We should know it

so we can use it better. Our task as magnifiers of Christ is clearly shown here. How can we, after all, magnify Christ if we do not magnify the Book that so dependably, so unchangeably, so universally, and so sufficiently portrays Him?

(Much of this material was used by the writer in an article published in the Sunday School Times and is used by permission of that publication.)

GERMAN REPATRIATES VIEW CHRISTIANITY

"I began to have faith again when I saw the way the Christians really formed a brotherhood among themselves in prison in the middle of all that universal hatred and jealousy," said a German prisoner of war recently returned from Russia, as reported in the June issue of "Kirche und Mann," of Gotersloh.

"They all used to meet for worship and prayer, whether they were Catholics or Lutherans or Free Church or Reformed. This oneness in the faith overcame me completely. And now they are all off on their own confessional ways again, and a lot of them are running up against one another. Does it have to be like that, or is it not just human argumentativeness?" Thus continued the discussion reported by a pastor who has spoken at meetings of the repatriates on the Amsterdam Assembly of the World Council.

"Yes, now what do you really mean by your Church," one repatriate asked him. "Don't you remember the way we four used to sit by the barbed wire? Then we were a Church! Well, is the Church that kind of thing, or is it all organizations and conferences?"

It should be stated without sentimentality that many of the repatriates will be found to be criminals and men of violence, however, according to Zeitwende, in May. There, too, Europe's complacency and estrangement from God have borne bitter fruit.

"The repatriates will bring with them into many a God-fearing community a hatred of God as deep as the pit," warns the article, entitled "Home from the Border Line of Human Existence."

But along with these there are "the host of those who have come back out of the school of God," who freely confess that God has been among them. "Perhaps it begins like this: Was God with us during those years? Did He really will all that? And then somebody who never used to go to Church says, 'Let's be frank — we can't manage now without God.'"

"Of course, most of the men in the camp only laughed at the faith and at God," continues the Munich monthly. "We had pastors there, but you really wouldn't have noticed it with some of them. . . . Christians aren't any better than the rest. . . . Well, where is God, if He can let such a lot of foul things happen?" Thus "God was summoned to judgment before men in the prisoner of war camps."

"There came one day when God was not silent. . . ." As Easter drew on, even the prisoner would hear the Easter greeting of the East, "Christ is risen!" — and sometimes he heard it in his own language. And then Christ the Lord spoke His word of life in the desolate huts also — "Two of us contrived that there was no despair there, one Evangelical pastor and one Catholic."

"There was one Evangelical pastor who would have gone home to his six children if he had been underweight. . . . If he had starved like the others he would have managed it. But because he was needed, he went on eating, and so he did not come home." Few though the Christians were, "you felt them plainly everywhere." One Russian commandant "sur-reptitiously presses a prisoner's hand saying, 'Me too be with Christ.'"

—Ecumenical Press Service.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

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THE SABBATH FOR REST AND WORSHIP

By Rev. Riley G. Davis

There's nothing in God's holy law
For human hands to change;
Yet Sunday rest is freely taught,
Mere fiction, simply strange;
No Bible proof for such a rest
Can saint or sinner find;
But God proclaims the seventh day
The Sabbath He designed.

The day He honored should be kept;
Made easy to explain;
We marvel that so great a gift
Should be considered vain.
The day reserved by His decree
Was duly set apart,
To thus supply a rest from toil,
And cheer the human heart.

Still, thousands keep the Sabbath day
God blessed and made secure;
To honor and abide with men,
Admonished to endure;
The day in which God takes delight
Is still their joy and pride,
The one for worship and for rest,
It pleased Him to provide.

Our Lord and Master freely kept
The Ten Commandment Law;
And there the Sabbath truth remains
Without a single flaw;
The Sabbath of abounding grace
Rejected far and wide,
Should still be faithfully observed
And never once denied.

'Twas made for man as Jesus said,
Though not to disobey;
And He was faithful to observe
God's Holy Sabbath day;
Thus may His children ever strive
From error to refrain,
Unhindered by the fables taught,
When love begins to wane.

Des Moines, Iowa.

Doing the will of God gives wings to
the soul whereon we soar into new realms
of truth and grace. — Baptist Bulletin.

Children's Page

SHARING WITH OTHERS

By Mizpah S. Greene

Contributing Editor, Children's Page

"Oh! Oh! Where did those beautiful flowers come from?" cried Elsie Williams, as she came into the dining room one rainy morning, for there on the table was a large bouquet of flowers.

"Mr. Ellis picked them from his garden, the very choicest ones he had," replied her mother. "When his little girl was sick so long last summer, you went in and read to her almost every day, and told her stories making her almost forget how ill she was. That's why he sent you these beautiful flowers to share with you the richness of his garden."

"Why, I enjoyed the time I spent with little Mary ever and ever so much, so I didn't earn such lovely thanks. But these flowers are so beautiful, and there are so very many of them. I don't need them all. I'll share them with the little Edwards boy across the street who loves flowers. He is having such a 'siege' with scarlet fever. Maybe the flowers will cheer him up."

"That's a fine idea," said her mother with a pleased smile.

When the little boy saw the flowers, and heard his mother say, "These flowers are for you, dear. Elsie Williams is sharing her flowers with you," he smiled happily. He said, "Oh, wasn't it nice of her? She knows how I love flowers. Let me hold them in my hands a little while, and then you may put them in my pretty vase where maybe they'll last until I am well."

He closed his eyes and lay with the flowers close against his face so long that his mother thought he had fallen asleep. She started to take the flowers when he opened his eyes and said softly, "Mamma, may I share my flowers with Grace, the little crippled girl across the street? She loves flowers, too."

"That's a happy thought," said mother. "Of course you may share your flowers with her."

Little Grace saw Mrs. Edwards go by her window with the flowers and it made her happy even to see them. When her mother brought them in to her, telling her that little sick Frankie Edwards was sharing his lovely flowers with her, she smiled happily and asked, "May I share my part of the flowers with Mrs. Smith, the old lady upstairs? She loves flowers, too."

"Of course you may," said her mother with a loving smile. "I know it will make Mrs. Smith very happy. I'm glad my little girl wishes to share her joy with another. I'll take half of your flowers to our dear friend, Mrs. Smith. Flowers are God's gift to the world, as are all our blessings in His 'Great, wide, beautiful, wonderful world.'"

And as Mrs. Smith feasted her eyes on the beautiful blossoms and learned of how Grace had unselfishly divided her flowers with her, she said softly, "God bless little Grace. May she always realize that all gifts are from Him, and the more we give unto others in love and unselfishness the closer we will come to Him and feel His blessings in our hearts."

Only the gift of flowers, but they are true messengers of love and kindness. They caused these children to see their beauty and to look for chances of making others happy with them.

This is indeed a beautiful, wonderful world that God has given to us, dear children. He means for us to enjoy it and, also, to do our share in bringing enjoyment to others — to our father and mother, to our brothers and sisters, to our schoolmates, to those we meet in Church, Sabbath school, and Christian Endeavor, in fact to all with whom we come in contact.

Yes, all we have are gifts from God,
And in our work and in our play,
Let's look for ways to share these gifts
He gives to us from day to day.

We thank Thee, God, for all thy love,
Help us Thy wonders to enjoy,
Open our eyes that we may see
Thy beauties for each girl and boy.
For Jesus' sake. Amen.

Andover, N. Y.

Pre-Conference Retreat

By K. DUANE HURLEY, Director

Pre-Conference Retreat has become one of the outstanding yearly activities of Seventh Day Baptist young people, and many of them just wouldn't miss it! This year's retreat is unusual, being held for the first time at Pacific Pines Camp in California. Those in charge hope to make it unusually profitable, also, not just because most of the young people will have to travel unusually far to get to pre-Conference but because they feel that Seventh Day Baptist young folks have unusual opportunity and obligation to witness for Christ in the days to come. Here is a chance for leadership training.

Are you among those who expect to be able to attend? If so, you will be asking yourself certain questions:

Is it necessary to register in advance?
It is not absolutely necessary, but very advisable. The camp management needs to know pretty definitely how many will be present in order to provide adequate food and accommodations. So send your name immediately to camp director, K. D. Hurley, 854 Thienes Ave., El Monte, Calif. However, if you discover the last minute you can come, by all means come ahead even if you haven't sent in a pre-registration.

Is it necessary for me to pay in advance?
Not unless you want to do so. The total cost, including insurance, is \$6. You may send a check or money order with your registration; those in charge will appreciate having a little financial reserve to start on. But it isn't necessary at all. Pay the camp manager, Don Richards, when you arrive.

Who is eligible to attend? If you have completed the ninth grade and if you consider yourself to be among Seventh Day Baptist youth, you are within the general age limits established by the committee. The main consideration is that you are mature enough to profit from this type of concentrated leadership training.

When does the retreat officially begin?
The first scheduled activity is the evening meal at 6 o'clock Thursday, August 11 — and who wants to miss a meal? It would be advisable to arrive sometime that afternoon, in order to get settled and get your "bunk" made up before the program begins.

May I come for just a part of the camping period? By all means, if you arrive in Riverside any time during the retreat, come on up to camp. Your fee will be prorated to cover just the time you are present, and you're bound to receive benefit from whatever time you are able to attend. To be sure, the classes and activities are so planned that you will receive maximum results only from full attendance. Don't miss any of it, unless it is unavoidable.

How will I get to the camp from Riverside? Go to the Church at 14th and Lemon Streets when you arrive — preferably Thursday afternoon. Transportation will be provided from there, or someone will give you instructions on how to get to camp if you have your own car. Incidentally, if you are coming by train, bus, or plane, let the local entertainment committee know when and where you will arrive. Someone will meet you and see that you get to Pacific Pines.

What should I bring with me? Bring your Bible, a notebook, and pencil; bring appropriate clothing for fun in the mountains, including your "swim suit"; bring bedding, enough for chilly nights (if you find this impossible to do, some bedding can be furnished at the camp); bring toilet articles, washcloth, and towel; and, most important of all, bring a **Christian Will!**

What are the so-called Interest Groups I have heard about? Each day at camp four classes will meet for intensive study and consideration of certain aspects of Christian life and service. Each camper

The Sabbath Recorder

SEVENTH DAY BAPTIST CHURCH

Salem, West Virginia

will select one of these phases for his special consideration: Group I — Youth Work in the Local Church; Group II — The Christian Citizen; Group III — Christian Stewardship; Group IV — The Bible Speaks. When you send in your pre-registration, please indicate your preference. Then stay with that group unless unusual circumstances arise to change your mind.

Who are some of the camp counselors this year? Taking an active part will be the following Church pastors: Rev. A. N. Rogers, Rev. M. C. Van Horn, Rev. Carl Maxson, and Rev. Earl Cruzan. Dr. Wayne Rood of Alfred School of Theology will be one of the teachers. Representatives of the boards, Rev. Victor Skaggs and Rev. David Clarke, will have special responsibilities. D. T. Stillman

will be in charge of recreation; Lois Wells will handle the music. Bernice Brewer Chapman is to organize the campfire programs, Missionary Sarah Becker will be camp nurse and special counselor, and Mrs. Earl Cruzan will be "barracks mother" for the girls.

Will mail reach me during retreat? Yes, if you have your friends address their letters to you at Pacific Pines Camp, Valley of Enchantment, Crestline, Calif.

When will the retreat end? In order that everyone will have plenty of time to get back to Riverside and be ready for Conference, retreat will break up Monday afternoon after the last music hour. Crestline is about 25 miles from Riverside, and return transportation will be furnished those who need it.

Junior Conference at Riverside

By REV. C. REX BURDICK, Supervisor

Perhaps the people of our Churches would like to know that plans have been made for a Junior Conference to be held in Riverside, Calif., August 16-21. It might encourage some parents to go to Conference and take their children if they knew that such a program were planned. We hope that every boy and girl from age four through junior high school will want to attend every session of Junior Conference.

There will be classes, an assembly hour, and recreation every morning. In the afternoon, plans have been made for an hour of crafts and interest programs and an hour of directed recreation.

The staff will consist of the following: Supervisor—Rev. C. Rex Burdick.

Teachers—Rev. Francis D. Saunders, Pastor Edgar F. Wheeler, Miss Ethel Wilson, and Miss Emma Burdick

Assembly Speakers—Miss Sarah Becker, Rev. David S. Clarke, Rev. Victor W. Skaggs, Rev. Loyal F. Hurley, and Rev. C. Rex Burdick.

Crafts and Interest Programs—Miss Ethel Wilson, Mrs. Georgia Howard, Miss Sarah Becker, and others.

Music Leader—Mrs. C. Harmon Dickinson.

Pianist—Mrs. Gerald D. Hargis.

Recreational Supervisor—Pastor Ronald I. Hargis.

On Sabbath morning the boys and girls will attend the Church services with their parents, but there will be a junior Church service for them Sabbath afternoon. The service will be planned and conducted by the junior high school group. The message will be brought by one of our pastors. After the junior Church service there will be Sabbath school with classes taught by the regular teachers of Junior Conference.

R. D. 1, Bridgeton, N. J.

REMEMBER

THE ONE HUNDRED SABBATHS
OF SERVICE PROGRAM

RECORDER WANT ADVERTISEMENTS

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

TOURIST room, Sabbath atmosphere. Fay Farm, Princeton, Mass.



Photo: Courtesy of Rev. Loyal F. Hurley.

The Southeastern Association was held with the Salem Seventh Day Baptist Church in her restored house of worship from June 24 to 26, 1949. See page 99 of this issue for a report of the association.