

(Continued from page 61)
ity in courses for children. Superintendents and teachers can explain at a parent-teacher meeting just what they are striving for. The reading books, or pupil's books, are taken home to be used.

Second, attractive family books can be the basis of interesting natural and normal experiences in the home. They are related in each case to a monthly theme. Persons of all ages can use them, read them together, use the prayers and songs, engage in activities suggested. In this way religion is both caught and taught. The goal is to send this type of booklet into every home in which there are children four years old or older.

Third, the whole family becomes interested in the all-Church event, activity, or project.

Fourth, there is a quarterly teacher-parent meeting at which the work of the quarter is explained and the books for use in the home are interpreted. In some Churches it might prove beneficial to hold monthly departmental teacher-parent meetings — kindergarten parents the first week; primary, second week; junior, third week; and junior high, fourth week, on the night best suited to each group.

In some communities it may be hard to interest parents. In other areas, parents are eager to help. The effort to interest them begins with the pastor, local board of Christian education (Church), and the departmental superintendents. Sometimes it is helpful to get the commitment of the parent at the start of the year. Such a commitment form for use in suggestion to those creating one for your Sabbath school will be found in this column later.

The family half of this Church and home program can revolutionize the work of Christian education in any parish. It can double the effectiveness of the Church school. It can add joyous hours to the home experiences.

R. I. H.

SPECIAL NOTICE

The next special issue of the Sabbath Recorder will be dated July 31, 1950. Thus there will be two regular issues published in August, those of August 14 and 28, instead of one. The issues of August 7 and 21 will be omitted since the Sabbath Recorder is published biweekly during August.

(Continued from page 50)
strength for anything through Him who gives me (us) power." Philippians 4: 13 (Weymouth).

Does anything else matter? Is not seeking and doing God's will the most important of all? Then why not give it a real try?

Whether we continue in the Federal Council of Churches or not is incidental. This knotty problem is but symptomatic of some deeper difficulty. When we as Seventh Day Baptists become completely surrendered to the will of God, as revealed in and through Jesus Christ our Lord, the Federal Council question can be readily and agreeably settled. Why? Because the Holy Spirit will be in charge of our lives and decision and He knows the will of God perfectly.

This obedient attitude on our part toward the Holy Spirit applies in all other phases of our denominational life and work — to the matter of the Sabbath Recorder, the Denominational Building, denominational reorganization, and all else.

God will use us mightily in preaching the Gospel of Jesus Christ and the Sabbath truth when we become entirely obedient to Him. Why do we hold back?

Hurley S. Warren,
Conference President, 1943.

PRE-CONFERENCE RETREAT

Camp Caesar, W. Va.

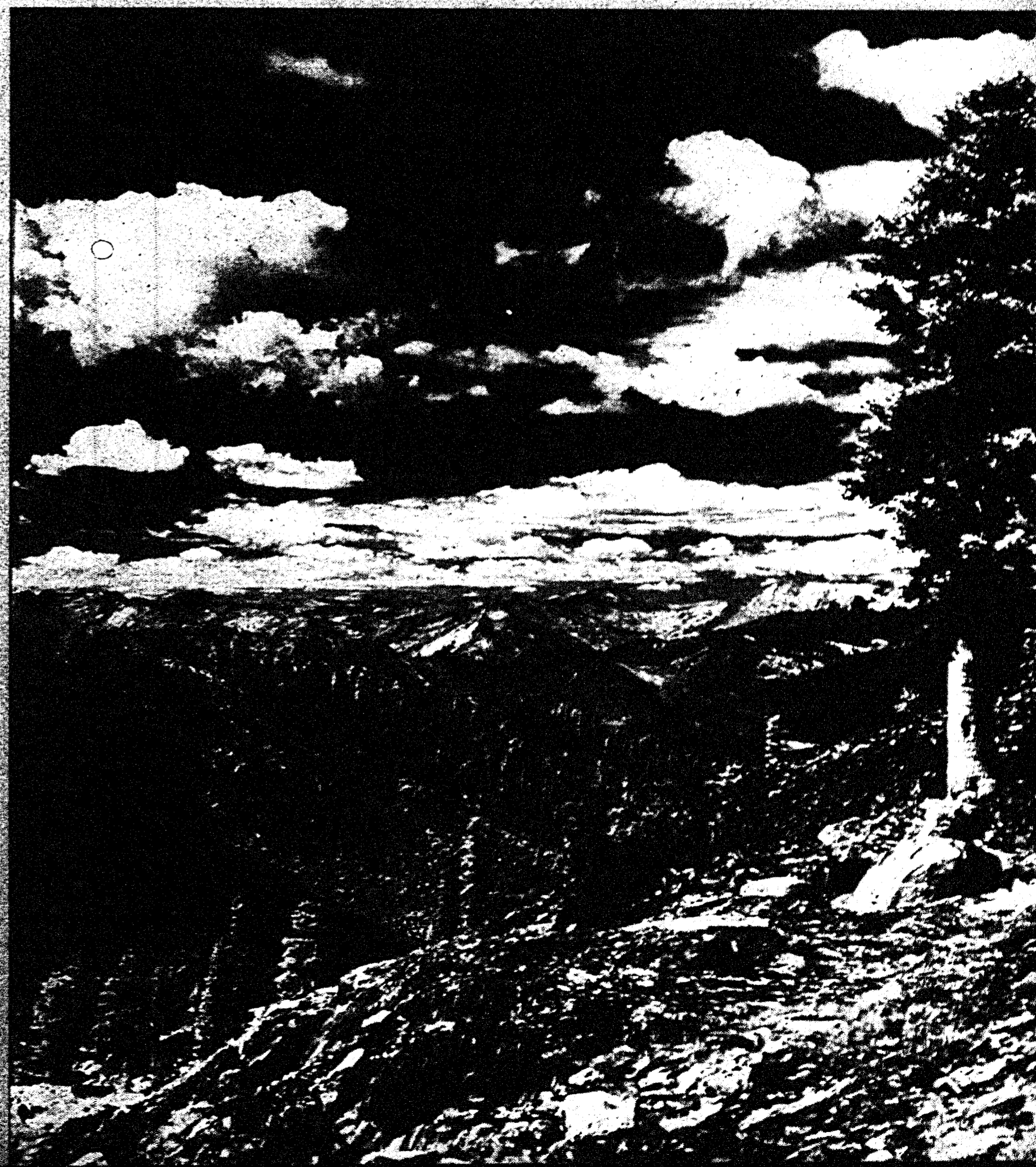
August 17-20, 1950

From Conference Transportation Committee

Bond Davis, chairman of the Conference Transportation Committee, recently has expressed "the committee's continued interest" in providing information as to the best ways of reaching Salem, W. Va., for Conference on August 22-27.

He mentions that the larger gas and oil companies have travel folders, "especially Esso and Conoco."

Mr. Davis requests that any young people who plan to attend Pre-Conference Retreat and who wish transportation from Salem to Camp Caesar, W. Va., should let him know. Bond Davis, Salem, W. Va., will reach him.



The Sabbath Recorder

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

Contributing Editors:

DAVID S. CLARKE Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
RONALD I. HARGIS Christian Education
HARLEY SUTTON, Emeritus
(MRS.) MIZPAH S. GREENE Children's Page

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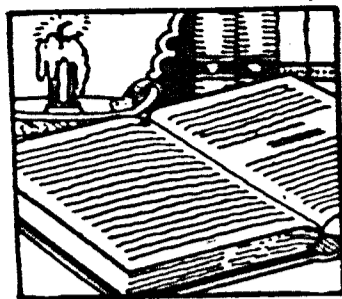
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Front Cover Picture

"The High Sierras"

(View near Mineral King, Calif.)

RNS Photo.



Moments of Meditation

"ERE EVER HILLS WERE BORN"

Age after age, Lord, thou hast been our home;

from all eternity thou hast been God,
ere ever hills were born,

ere ever earth and world were made.

Psalm 90: 1, 2 (Moffatt).

The ninetieth Psalm is entitled, "A Prayer of Moses the Man of God."

Our minds recall the "ark of bulrushes" and the record of Hebrews: "It was by faith that Moses was hidden for three months after birth by his parents, because they saw the child was beautiful, and had no dread of the royal decree." Hebrews 11: 23.

We remember Moses' decision when he became a man: "It was by faith that Moses refused, when he had grown up, to be called the son of Pharaoh's daughter; ill-treatment with God's people he preferred to the passing pleasures of sin, considering obloquy with the messiah to be richer wealth than Egypt's treasures — for he had an eye to the Reward. It was by faith that he left Egypt — not from any fear of the king's wrath; like one who saw the King Invisible, he never flinched." Hebrews 11: 24-27.

Then came the Exodus! "It was by faith that he celebrated the passover and performed the sprinkling by blood, so that the destroying angel might not touch Israel's first-born. It was by faith that they crossed the Red Sea like dry land (when the Egyptians attempted it, they were drowned)." Hebrews 11: 28, 29.

We reflect upon the wilderness wanderings.

When Moses the man of God prayed,
"Lord, thou hast been our home, age after

(Continued on page 78)

SPECIAL NOTICE

The issues of August 7 and 21 will be omitted since the Sabbath Recorder is published biweekly during August.

Editorials

THE KEYSTONE COMMANDMENT

Sometimes there goes out the impression that observers of the Sabbath think that there is only one commandment, the fourth, or that the fourth commandment is the most important of all.

It is important!

Yet, to place the fourth commandment ahead of the other nine to their neglect is to overlook its relation to the first three and the last six commandments. It has been called the keystone commandment. It does conceivably bind man to God and man to man.

Did not God say to Israel through the mouth of His prophet, Ezekiel: "I gave them my sabbath, to mark the tie between me and them, to teach them that it is I, the Eternal, who sets them apart. . . . I said to their children in the desert, 'Live not by your fathers' rules, follow not their regulations, do not befoul yourselves with their idols: I am the Eternal your God, live by my rules, observe and obey my regulations, keep my sabbath sacred and let it mark the tie between us — to teach you that I am the Eternal your God' "? Ezekiel 20: 12, 18-20 (Moffatt).

God's own Son, when asked by one of the scribes which was the first of all the commandments, replied, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." And the scribe said to him, "You are right, Teacher; you have truly said that he is one, and there is no other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And after that no one dared to ask him any question. Mark 12: 29-34 (RSV).

To love God with our whole beings and to love our neighbors as ourselves will place us near the kingdom of God. How? Because to love God and our fellow men as commanded of God is to do His will. Where His will is done, there His kingdom is.

With all due respect for those who differ, at the moment this is being written no positive proof has been presented disproving the place of the seventh day of the week as the Sabbath or showing that the sacred character and authority of the Sabbath have been transferred by divine direction to any other day. Rewards have been offered for such proof but no one ever has claimed one of them.

Obviously, then, to this point, there is no such proof available.

Why, then, will men continue to disregard the fourth commandment? With the majority it is doubtless due to their not knowing the truth. Why will not the minority face the issue?

"THE FIELD IS THE WORLD"

Jesus spoke in parables to the crowds. One day He was teaching about the kingdom of heaven. Among the parables that day was "the Good Seed and the Weeds." Soon after giving this parable "he left the crowds and went into the house. And his disciples came to him, saying, 'Explain to us the parable of the weeds of the field.' He answered, "He who sows the good seed is the Son of man; the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, and the enemy who sowed them is the devil; the harvest is the close of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the close of the age. The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evil-doers, and throw them into the furnace of fire; there men will weep and gnash their teeth. Then the righteous will shine like

the sun in the kingdom of their Father. He who has ears, let him hear.'" Matthew 13: 36-43 (RSV).

Truly, "the field is the world."

In the original parable the field mentioned by the Master may have been Palestine. Nevertheless, the Great Commission which Christ gave would preclude a continued confining of missionary activities to that land. Gospel preaching, teaching, and living from that day to this have vindicated the sacrifice and sharing of the Christian Church that increasing numbers of people may know the blessed good news. The triumphs of the missionaries of the Cross are legion.

In this cataclysmic day a tremendous responsibility rests upon each and every branch of the Christian Church. When we realize that somewhere in the world there are those who will never know the divine Son of God as Saviour and the divinely-appointed seventh day as the Sabbath, unless we tell them or make it possible for someone else to tell them, we should be moved to do something more about it. Is it possible that we are idling along while men and women frantically seek the counsel of a consecrated heart and the help of a steady hand? Is our religious experience so comfortable that we are going to sleep at the switch while thousands rush by to their destruction?

Some sections of the Christian Church are so much in earnest about the matter of soul winning that convert gains become a part of every report. Across the face of the earth observers see the signs of religious awakening. A convert and a Sabbath convert usually are not one and the same. Yet, if the Bible is accepted as "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" — a Sabbath convert will be inevitable. To accept the Sabbath truth and to live it is an added privilege and obligation, one which requires a greater courage in an unfriendly environment.

To accept the Sabbath and to make no earnest effort to observe it in spirit and in truth is hypocrisy.

It could hardly be expected that all who

accept the Sabbath truth would become Seventh Day Baptists any more than it could be expected that all who accept Christ would become Baptists. Nevertheless, there is room in the Seventh Day Baptist denomination for those who accept the Sabbath and believe in Baptist principles.

"The field is the world" for Seventh Day Baptists as well as scores of other denominations.

That mountain path is well worn.

The fields below beckon.

Jesus commanded, "Go."

Why do we wait?

CLOTHING AND BEDDING NEEDED

Church World Service recently has issued an appeal for large quantities of clothing and bedding this summer. We are informed that the need for all kinds of clothing is great in China, Europe, Korea, Burma, and the Holy Land.

Now is the time to share

That others may wear

And be warm.

Send clothing and bedding prepaid to your nearest Church World Service center **together with 8 cents per pound** for overseas transportation costs.

Church World Service Centers

214 East 21st Street
New York 10, N. Y.

c-o Pacific Ports Industries, Inc.
100 Brannan Street
San Francisco 7, Calif.

New Windsor, Md.

510 South Elm Avenue
Webster Groves 19, Mo.

GENERAL CONFERENCE — Time, Date, and Place

President Lloyd D. Seager announces that General Conference at Salem, W. Va., will open at 10 a.m., EST, Tuesday, August 22, 1950, in the Salem College Administration Building auditorium.

Dependence Day

A SERMON

By REV. LELAND E. DAVIS

Pastor, Seventh Day Baptist Church, Boulder, Colo.

The formal declaration of our independence from Great Britain was adopted on July 4, 1776 — 174 years ago. This justly famous document, prepared by Thomas Jefferson falls into four parts: It is self-evident that men are "endowed by their Creator with certain unalienable Rights"; that governments are instituted to preserve these rights; that governments derive their power "from the consent of the governed"; and that the governed may alter or abolish their government if it proves destructive of the ends for which it was established.

These ideas did not originate with Jefferson. They had been developed by John Locke nearly a century before. The declaration was received with wild rejoicings, "as though," said Samuel Adams, "it was a decree promulgated from heaven."

Along with the emerging of American freedom there came a trait which was characteristic of our early ancestors. With independence emerged dependence! For among the framers of the declaration there was an acute awareness of the need for God's guidance in the momentous decisions of life! This country was born of men with faith in a God who hears and answers prayer. To them independence day meant dependence day! Independent of the rule of the king of Britain, they were dependent on the rule of the King of Heaven.

But in the 174 years since the Declaration of Independence, our course for the most part, sad to say, has led away from dependence upon God toward dependence upon man. Prayer and trust in God have seemingly been relied upon too little and too rarely in our conduct of national affairs. "It is not strange that we, with the rest of the world, have drifted steadily toward serious times."

With American forces now in Korea, the picture looks grim. We have just finished

fighting a war which some folks honestly thought would end all war. It seems like a situation which we are powerless to mend. We feel but like a voice crying in the wilderness. With this feeling are we to withdraw from the affairs of our nation? Are we to cease praying for the "peace of Jerusalem"? No, God urges us to stay on the front lines and pray for "all that are in authority." Like Daniel, surrounded by ferocious lions, we need to look up to God for help. We need to plead with God to turn back our America from sin and lead it to seek His face. Why?

I. **As a nation we are dependent on God for righteous living.** With vice, immorality, and sin on every hand, we as God's people need to hold high the banner of His righteousness. One of the recent mushroom sins of America is the proposed sponsoring of mercy killings by doctors. Who is there among mortal men that can say when life shall end? Who but God can give or take life? "... It is appointed unto men once to die, but after this the judgment." Who but God can judge when life shall end? America is dependent upon God for life! We cannot take life or death into our own hands. In Christ, America must live righteously, prepared to die and meet her Maker.

David, that sweet singer of Israel and shepherd of the fields, realized that the nation Israel was dependent upon Jehovah God for righteous living. Of the divine Shepherd he declared, "He leadeth me in the paths of righteousness for his name's sake." To this end he prayed: "Lead me, O Lord, in thy righteousness. ..." Psalm 5: 8. Even after he had sinned against heaven and earth he cried out with confidence, "Create in me a clean heart, O God; and renew a right spirit within me." Because he recognized that God would judge the world in righteousness and min-

ister judgment to the people in uprightness, David by God's grace sought to live an upright life.

Every man must give an account of himself to God. Each one of us is individually responsible to God for our own misdeeds. As we individually confess our sin, God hears and forgives us our sin. If Christ were to return this day, would He find us dressed up in His righteousness, or clothed in our own filthy rags of sin? Would each one of us be able to stand before the Refiner's fire? ". . . The fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Corinthians 3: 13-15. O Lord, as a nation, lead us in Thy righteousness!

II. As a nation we are not only dependent on God for His righteousness, but for His truth.

David not only prayed, "Lead me in thy righteousness, O Lord," but also, "Lead me in thy truth. . . ." Psalm 25: 5.

As Christ stood before Pilate, it was Pilate who asked: "What is truth? Art thou King?" Jesus, the Son of God, replied: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

To His disciples Christ said, "I am the way, the truth, and the life." Christ, the eternal Son of God, was the Word become flesh. He, the living embodiment of all truth, put His stamp of approval upon the whole counsel of God, so that one who refuses to believe any portion of the Bible refuses to hear Christ's voice. For instance, the Word tells us that Christ was God. Yet there are leaders, professing ministers, and lay people in America who deny the deity of Christ. "Every one that is of the truth heareth my voice," Christ said. For the truth of Christ's deity we are dependent upon God's Word. One of the tests of a Christian is whether or not he believes that Jesus Christ is come in the flesh. ". . . Every spirit that confesseth that Jesus Christ is come in the flesh is

of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4: 2, 3.

The Bible also reveals to us the fact of the divine inspiration of Scriptures. "Holy men of God spake as they were born along by the spirit." Yet there are those who profess to keep the Sabbath and take Christ as their Lord who refuse to hear Christ's words on this score. Through their own reasoning they believe that the Bible is a myth, concocted by a bunch of deceivers.

There are those who deny the personal, visible, imminent return of Christ and refuse to hear Christ's words on this score, because they can't reason it all out. They reject it because it doesn't fit their pattern of thinking. Likewise, they deny the virgin birth of our Saviour, because it is a miracle. They forget that the things which are impossible with men are possible with God.

Yet, the basis of discipleship depends on whether or not we continue to believe God's Word. "Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples. . . ." John 8: 31. The Federal and the World Councils of Churches were unable to formulate any kind of statement as to their belief in the divine inspiration of Holy Writ, because they could not agree on the divine person of Christ. How can any form of union be made on that basis?

It is the truth of God's Word which makes men free from sin and dependent on God. The truth of Christ's sinless person who died in man's place frees man from the penalty and the power of sin. It is the truth, that we shall "render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's," which keeps the Church separate from the State. It is the truth, that Christ's return brings everlasting peace, which keeps the Church from a false optimism about a war to end all war. It is the truth of God's Holy Word which causes us to see that those who cry, "Peace, peace," are ringing a false alarm. There will be no peace on earth and good will toward men till Christ dwells in the heart of every man. It is the truth which enables us to see that the only real unity is not a unity of Churches, a merger

of denominations, but a unity in the person of God, Christ, and the Holy Spirit. How can the Church hope to unite a world on any foundation other than the eternal rock Christ Jesus? Christ said, "If you continue in my word, then are ye my disciples. . . ." It is the truth which keeps us free from entangling world alliances and dependent upon God for His help and power. For "ye shall know the truth, and the truth shall make you free." It is the truth which frees us from so-called "tradition" and enables us to proclaim the "whole counsel of God," even the fact of the "glorious appearing of the great God, our Saviour Jesus Christ."

Jesus said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Christ never hid His light under a bushel. He wasn't ashamed of the blood. Are you? Do you bear witness to the atoning blood of Christ, its efficacy, and power to cleanse from all sin? How many times in the past week have you strengthened despondent souls by the blessed hope of Christ's coming?

Jeremiah wept over Israel because she was not "valiant for the truth. . . ." Jeremiah 9: 3. How can America be valiant for the truth when she does not know the truth? She is not interested in knowing the truth. The mid-week prayer service and Bible study are dead! She is interested in tearing down, not building up man's faith in the Book and in Christ! Hours are spent in godless universities, seminaries, seeking to build a "New Theology." What's the matter with the theology of God? Well, I'll tell you: "The wisdom of God is foolishness with men." But ". . . know the truth, and the truth shall make you free!"

Not too many Conferences ago, some leaders ridiculed a song which carried the glorious redemptive note of the blood of Christ! As a people of God we are dependent on God for righteousness and truth! Today is dependence day! Independent of man; dependent on God! Lead us, O God, in Thy Truth!

Christ, however, is not only "the truth and the life"; but He also is "the way." "I am the way, the truth, and the life."

III. As a people of God we are dependent on God for guidance. In Psalm 27, verse 11, we have the prayer of David, "Teach me thy way, O Lord, and lead me in a plain path. . . ." What we need today is but to walk simply with God. "As for God his way is perfect." Psalm 18: 30a. But "your ways," says God, "are not my ways." Most of us do not want to know God's way of life. We want to turn "every man to his own way."

We want to go the broad and the narrow way. We want Christ and the world. But the truth is this: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2: 15-17.

It was Solomon who spoke in the wisdom of God, when he said, "In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil." Proverbs 3: 6, 7. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Psalm 37: 5.

When Abraham sent his servant, Eliezer, back to Haran to pick a wife for his son, Isaac, the servant sought God's guidance in the matter. He asked the Lord to show him a sign by which he might know the girl he was to select, and make no mistake of it. Before his prayer was ever finished a beautiful girl came to the well to draw water. He said, "Give me to drink, I pray thee, a little water from thy pitcher." She not only gave him a drink, but his camels also. She had no idea that her kind deed would bring her the greatest happiness of her life, next to her religious experience. Because Abraham and his servant sought God's help, Isaac married a girl who believed in and worshiped the true God. "In all thy ways acknowledge him, and he shall direct thy paths." In each decision may we ask God, "Teach me thy way, O Lord, and lead me in a plain path. . . ."

(Continued on page 78)

Salvation by Faith



There is nothing we hear more commonly when we go into a Christian Church than that we are saved from sin and the fate of the sinner by believing in Jesus. When we read the Bible, we find it teaches the same thing, namely, that Jesus saves men, who believe in Him, from being sinners, and from the sinner's destiny.

This teaching, then, has just as much importance as the Bible itself, and should be given most earnest attention.

So important to salvation is believing that Christians are called believers; to believe is the distinction, the pre-eminent characteristic, of the Christian.

Then it is important to know what is meant by being saved, or salvation, and believing; and we will try to set forth their significance.

Being Saved

It will help us to understand this, if we see what its opposite in the Bible is. This

comes to our minds at once; it is being lost.

When anything is lost, it is out of its place, and it cannot be used for the purpose for which it is intended and wanted. Some purpose and plan is thus defeated; and not infrequently the greatest evil comes as a consequence. We know how terrible a word lost is to our ears sometimes, and what an awful meaning it has.

So when a man is lost, in the Bible sense, he is out of the place God made for him, and wants him to fill.

He is made to be a child of God, who loves, and loves to obey his Father. He is made for the joy and liberty of a son of the eternal God; and when he is not what he was made for, he is called a lost son by the Father in Heaven.

God loses a child, the world loses a good man and the life and blessing of a good man, the Eternal Home of the Good loses one who is out of place when he is among the wicked, and the man, himself, loses eternal life. And whatever a man may suffer of pain and remorse for being a lost man, God, the Father, feels the loss more than the man does or can.

If you are an unfilial Son, your father and mother suffer more than you do, though you have the consequences to bear. So God feels your loss infinitely. The Cross of Jesus tells you how much.

Believing

It is believing that saves a lost man; because it is believing in God and Jesus, His Son, that makes him a child of God.

The only reason why anyone is a sinner is because he has no confidence in God and His will. For only he who has confidence in God does His will. We wish, then, to make plain what believing is. Believing is also called faith in the Bible.

The faith that saves a lost man, or keeps one from being lost, is giving his confidence so completely to Jesus that his whole life is determined by that confidence, or trust.

Notice this closely, for here is the best possible chance for a mistake; and men often make the mistake. Faith saves a man only when his confidence is so completely given to Jesus that it actually determines

his life, and makes that life the life of a child of God; and there is no other salvation than by being a child of God.

There is a kind of belief that does not make one a child of God, but it is not the faith of which the Bible says so much.

There are many people who believe in the Bible, who believe that Jesus lived and taught and died, just as the Bible says He did, who believe that Jesus is the only Saviour of men, just as the Bible teaches; but their belief does not make a particle of difference with the way they live.

Many selfish and wicked and vicious people believe all these things.

So do not make the mistake of thinking that, because you believe these things, you are a believer.

You are not a believer, in the Bible meaning, till you give your heart's confidence to God, your Father, and Jesus, His Son, so that you live the life of a child of God, the life that Jesus lived and teaches and shows you how to live. To show you the difference between the two kinds of belief, let us use an illustration.

You have heard of divers, men who have an armor they dress in and then go down to the bottom of the sea, and stay there as long as they wish, or need to stay.

You have no doubt that there are such men, because you believe what trustworthy people who have seen them, say.

But you are not a diver, for believing there are divers; you only become a diver when you have confidence enough in the diver's armor to trust yourself to it under the water.

Confiding yourself to the diver's dress, makes you a diver and nothing else will.

The first belief is necessary to the second, because you would not trust yourself in the armor unless you felt sure it would do what it is said to do. But that will not make you a diver; only trusting yourself in it will.

So believing in Jesus is not believing the things you hear, and have been taught about Him (though, without this belief, you would never confide in Him).

Believing in Jesus is so giving Him your heart's confidence that the issue of your life is put in His hands.

There is no magic in being saved by Jesus. There is nothing mysterious about it, any more than there is something mysterious about your being saved from ignorance when you become a learner, under a trusted teacher, and keep in the learner's path.

So when you trust yourself to Jesus Christ, to learn the way of life and the will of God from Him; and go on in the disciple's, the believer's path, you are a child of God; and being one, you are saved. And there is no other salvation.

Just a word more, and it is to repeat what has been said:

Do you wish to know how much God, the Father, wishes a lost child for His own again? The Cross of Jesus tells you how much.

Do you think you can refuse such love as that? You will not, when you feel and know it.

Editor's note: This gospel tract is No. 3 in a series published by the American Sabbath Tract Society (Seventh Day Baptist), 510 Watchung Avenue, Plainfield, N. J., under the direction of its Committee on Denominational Literature.

Other numbers are as follows:

- No. 1. Repentance
- No. 2. The Birth from Above
- No. 4. A Change of Citizenship
- No. 5. Following Jesus
- No. 6. Growth in the Spiritual Life

INFORMAL GOSPEL SERVICES

Informal gospel services will be conducted at the Plainfield, N. J., Seventh Day Baptist Church of Christ, corner Central Avenue and 5th Street, from 10 to 10:45 a.m., on Sabbath, August 5 through September 2, by Deacon and Mrs. Frederik J. Bakker.

The Sabbath means infinitely more since in Jesus Christ men may behold God in clearer light, and experience Him in a more intimate fellowship. The Sabbath ever beckons the Christian on to a deeper and more joyous experience in a richer fellowship with Jesus Christ who is Lord of the Sabbath. — Bond.

Yea, Hath God Said?

By M. E. J. ARMSTRONG
Kewanee, Ill.

(Continued from last month)

A Vision

"It was about then that I had a strange experience, which I didn't understand at the time or mention to anyone. I was washing my hands one hot summer day in the little washroom off the kitchen after cleaning the old chicken house. I remember that for awhile the children hauled away the manure in their little wagon after I had shoveled it full, then they got tired and I had to finish the job alone. As I was washing my hands and thinking that surely God didn't make such little arms for such heavy work, suddenly I seemed to be standing alone in a deep circular well. All I could see was the brown wooden walls and the clear, blue sky above."

"How unusual. It was like a vision," Mrs. Jones said.

"Yes, and it is a great comfort to me now that I am alone in my belief. It seems as though God intended for me to be alone like this and was warning me. Finding out that God's Word is truth was a big lift to my spirit. Now all I had to do was to read what God said in the Bible, believe, and do it. Then, when I next read in the fourth commandment that 'the seventh day is the sabbath of the Lord thy God,' the idea came to me that we should have the seventh day named Sabbath, instead of Saturday, on all of our calendars. How surprised I was that all other people couldn't see it. I still am. It looks so simple to me."

"Thank you, Sallie, for telling me all this. I am beginning to see your point of view. I know that the Seventh Day Adventists keep Saturday for the Sabbath and most of the Jews do, too."

"Yes, I was glad when I found the Seventh Day Adventist people here in town. I thought that it would be a simple matter to join their Church and be one of them. They have no Church building and usually meet in the homes."

"But wasn't it?"

"No, I found out that while my Church calls Sunday the Sabbath, their Church also teaches some doctrines that Jesus did not command."

"Oh, I didn't know, what is that?"

"They say that it is a sin to eat pork. You can't join their Church unless you agree not to eat it. But Jesus never said that. He said that it is not what enters the mouth that defiles the body, and to take no thought what you shall eat. Then there is Peter's vision. I asked them if it was really God's voice that said 'kill and eat.' They said yes, but God meant go and teach the Gentiles. Well I think that God meant what He said. I think that He cleansed the meat and lifted the ban from talking to the Gentiles, too. But these people have been lovely to me and welcome me to their services, which I am thankful to attend every Sabbath if possible."

"What does Sam think about it?"

"Oh, he thinks that Saturday is the real Sabbath and would keep it if everyone else did. At first he didn't like it very well for me to keep it either. He said it was selfish for me to keep it when nobody else did. Maybe it is, in a way, because I am so much happier keeping it. He doesn't object anymore but he has never gone with me to their Sabbath meetings, although he goes with me to picnics, socials, and revivals sometimes during the week."

"I hope that I haven't kept you from your work too long," Mrs. Jones said as she rose to go.

"Well, I thank you for listening so patiently. I needed the rest. Come again," I said.

Opposition

The next day as I was ironing, I was thinking about when I first began to work on Sunday. I remembered that, although I didn't feel just right about it at first, I knew that feeling was due to the power

of habit, so I kept telling myself, "Where no law is, there is no transgression," and soon I felt all right about it whenever I washed the kitchen floor on Sunday mornings before going to Church. Anyway Hattie told me that Mr. Jones always washes the kitchen floor for his wife every Sunday morning. But maybe it doesn't seem like work to him.

Yes, I had kept going to Church on Sundays as long as my mother lived, but I didn't enjoy it. I cringed inwardly, and do yet, whenever I heard Sunday called the Sabbath. And it was every Sunday then. I used to wonder what they would think if I'd get up and call out, "That's a lie. God says that the seventh day is the Sabbath, and His Word is Truth." And I remembered that God is everywhere. What did He think about preachers and Christian leaders contradicting His Word that way. Of course they would all have thought that I was crazy.

Just as what I heard when I answered the phone on that unforgettable day:

"Hello, this is Hattie Collins. The Sunday school class is having their reunion next Friday night and we want you to come. I am checking up for the refreshment committee."

"Thank you, Hattie, but I don't care to go anywhere unless it's to Church on Friday nights any more."

"O you're crazy!" Hattie said and laughed.

"Maybe I am, but I feel a lot happier since I started trying to keep God's Sabbath. You told me yourself, Hattie, that I should be keeping it, if I think it's the right day to keep."

"Yes, I guess I did. But we'll miss you," she said and hung up.

I remember that mother and Brother Ed came in for dinner that day.

"Mother," I said as we were setting the table, and I had just told her what Hattie had said, "It's queer but I don't really care to go to social affairs on Friday night any more. I used to feel disappointed when I had to miss any of them but now I don't care a bit if they plan things for Friday night. I feel like it says in the Psalms, 'Great peace have they which love thy law: and nothing shall offend them.'"

Mother didn't say much, but as we sat around the table after dinner Ed turned to me and said, "That was a good dinner, Sallie, but if you would stick to your own Church instead of going off with that little bunch of 'no accounts,' you'd have more influence for good in this world." Ed was unmarried and about forty then, a short blonde, and growing stout, and an elder in the Church. He continued, "Maybe I should warn you that they were hinting at session meeting about putting people out of the Church who have changed and don't come regularly any more, but I told them that our Church stands for freedom of opinion, so they didn't do anything."

I said, "The Bible says that we must obey God rather than man, and God says to keep the seventh day, and Jesus says to live by every Word of God."

"But that's such a little thing," Ed said.

"You, an elder in the Church and say that God's Word is a little thing? It is the greatest power in existence. God's word created the universe. Just read Revelation 19, and you will see that 'The Word of God' will finally destroy all of the forces of evil."

"You'd better be careful, Sallie," mother said as she looked at me, "You know your father's cousin went crazy on religion once."

"Maybe I will, too, if you all keep suggesting it to me all the time," I said brokenly, because that hurt for a moment. But none of my family ever said anything about my being crazy any more.

We were talking about the Sabbath again one day while I was down home to see mother. Aunt Bess, mother's sister, was there. Mother said, "Well, I don't think that Sallie will be lost even if she does keep a different day."

"Sallie, we all agree that we need one day in seven to rest, but don't you think that it would be better and less confusing if we all kept the same day?" Aunt Bess asked.

"Yes, Aunt Bess, I do. But I don't know anything about it except what's in the Bible. It says that God kept the seventh day, so did Jesus, and that the Lord is the same yesterday, today, and forever; it says that we are the temple of the living God, and that in Him we live and move

and have our being. So don't you see that it would be less confusing for everybody to be keeping the same day as God and Jesus kept? I think that is why He commanded man to keep it."

They both just looked at me. Finally mother said, "Sallie, who do you think you are, anyway?"

Then I just looked at her, and said, "The Bible says that if we sin willfully after we come to the knowledge of the Truth, there is no more sacrifice for sin. If I didn't keep the seventh day I'd be sinning willfully. The rest of you are not, I hope. Anyway that verse, it seems to me, explains why we must not judge each other."

They agreed that it did.

Then there was the time we were calling on Sam's Uncle Jim, a Church elder, eighty years old. I liked to hear him talk

on the Bible. He called himself a fundamentalist. He often quoted, "The fire shall try every man's work of what sort it is. . . . If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

I told him what I thought about the Sabbath and he said, "Why, a bunch just left our Church because they said that we are not under the law but under grace, so we don't need to keep the commandments. Now you come alone and say that we are not keeping the commandments." He thought a moment and said, "But it would make too much confusion to change now."

I said, "Maybe it will make more confusion some day if we don't change."

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(To be continued.)

God Loves and Cares for His Children

Harold was the son of a shepherd and very proud of it. Especially was he proud when his father told him he was old enough to take the sheep out to pasture and care for them alone. For many weeks he cared for the sheep faithfully and brought them home safely every night. But one day he dropped off to sleep up among the hills where he had taken the sheep for fresh pasture.

When he awoke there were no sheep in sight! Although he hunted and hunted for them everywhere, as he thought, he could not find them.

He was a much worried little boy. He tried to quiet his fears with the thought that probably the sheep had gone home without him. When he reached home his father met him at the sheepfold door, asking severely, "Why have you come home without the sheep?"

"I went to sleep and when I woke up I could not find the sheep anywhere though I looked all around. I thought they might have come home," said Harold, hanging his head.

"You must go back and look for them," said his father. "I'm sure you have not looked everywhere in the hill pasture."

It was a dark day, and night was drawing near. Harold disliked the dark. Besides he did not see how he could find the lost sheep now if he could not before. Then he remembered what his dear mother had taught him, "Trust in God who loves and cares for His children in every time of need." With an earnest prayer for help he started bravely up the hill towards the pasture. He kept saying over and over with faith and hope, "Dear God, I know you will protect me and help me to find the sheep. Forgive me because I was careless and went to sleep when I should have been looking after the sheep."

It was growing darker as he reached the hill pasture. At first he could not see a sign of the sheep, but he kept on praying to God for help. Then, suddenly, as he looked down the farther side of the hill he saw a movement in a tangle of bushes. Hurrying down he found the sheep all safe and sound. Then he knelt close beside them and prayed, "Dear God, I thank you for keeping me and the sheep safe and for helping me to find them. Help me to be more careful after this. For Jesus' sake. Amen."

With the sheep following, he started back up the hill. As he reached the other

side, to his surprise and joy he found his father waiting for him. With a tender, welcoming smile he placed his hand upon his son's shoulder. Harold's heart was full of happiness as his father said, "My brave little son. I was sure you would find the sheep, but I wanted you to learn that it does not pay to neglect any duty. I'm sure you will always take the best of care of the sheep, and of all other duties entrusted to you."

"Oh, Dad, I will. I asked God to help me and I could not fail with Him to help me. He'll always help me, if I do my best, and I'll try harder after this."

"Amen," said his father softly, and they led the sheep safely to the sheepfold.

Mizpah S. Greene.

Showing God That We Love and Reverence Him

By being reverent in God's house, the Church, we show God that we love and reverence Him. There are also many other ways in which we can show our love and reverence for God. We show our love and reverence for Him as we kneel in prayer and our hearts go out to Him in praise and thanksgiving; as we show our

loyalty to Him by loving obedience to His will; as we truly repent when we have done wrong so that we will lead better lives; and as we do all we can for His people.

If we thus show our love and reverence for God, in many ways we will know how He speaks to us. He speaks to us through the Bible messages; sometimes through other people He lets us know what He want us to do; and sometimes He speaks to us through our own conscience. In all our thoughts and acts let us ever listen for God's voice. Let us learn these Bible lines:

Enter into his gates with thanksgiving,
And into his courts with praise. Psalm 100: 4.

The Lord hath done great things for us:
Whereof we are glad. Psalm 126: 3.

O give thanks unto the Lord:
For he is good. Psalm 136: 1.

It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O most High.
Psalm 92: 1.

I will praise thee with my whole heart.
Psalm 138: 1.

Teaching Sabbath Observance to Children and Young People

The two little songs with which many of you are familiar, "One-two-three" and "God Gave the Seventh Day a Name," were written about three years ago in response to a request of the Tract Board for Sabbath helps suitable for children and youth. They were written by the composer of the "Young People's Rally Song," who has now prepared another help in Sabbath teaching, a folder entitled "The Light of Truth," for The Bible Sabbath Association, which is interested in all types of Sabbath-promoting material.

This leaflet, "The Light of Truth," just off the press, is a high-class printing job in three colors, blue, green, and red, on high-grade paper, and is illustrated with lighthouses representing the Ten Commandments as guides to Truth and Safety; and with "Go" and "Stop" signs, as suggestive of the six working days and the

Sabbath day of rest — as God's beneficent guides for us.

This folder has been many months in the making, valuable help having been given by various scattered members, both of the Seventh Day Baptist denomination and of The Bible Sabbath Association.

These Lighthouse Leaflets may be procured from The Bible Sabbath Association, Pomona Park, Fla., at three dollars per hundred, or four cents each. (It is hoped that our own denomination will avail themselves of the opportunity of procuring these for each Sabbath school pupil.) Free copies will be given to representatives of each Sabbath school requesting a copy, regardless of denomination.

—Contributed.

PRE-CONFERENCE RETREAT
Camp Caesar, W. Va.
August 17-20, 1950

(Continued from page 71)

The moment our forefathers declared their independence of Britain (man), they declared their dependence on God. The moment we declare our independence of Satan, we need to declare our dependence on God. As a people may we declare this day, "dependence Day," dependent on God for righteousness, truth, and the way of life — all in Christ.

Fight the good fight with all thy might!
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God's good grace,
Lift up thine eyes, and seek His face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

Cast care aside, lean on thy Guide,
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, His arms are near,
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee.

John S. B. Monsell.

ATTENTION ALL CAMPERS!

Make sure you come to the Pre-Conference Retreat at Camp Caesar this year. Camp begins with the evening meal on Thursday, August 17, and ends about 2 p.m. on Monday, August 21. Registration will be from 3 to 5 on Thursday. Direction of the Retreat will be in the capable hands of Rev. Rex E. Zwiebel of Lost Creek, W. Va. Camp Caesar is 108 miles from Salem, and although the drive is long it is very beautiful. All those who are planning to make the trip into that section will really gaze upon the beautiful West Virginia hills. Caesar, being a county 4-H camp, has a large swimming pool, council circle, assembly hall, vesper knoll, and naturally, a dining hall. Since it is surrounded by wooded areas and hills, it is a place of inspiration as well as recreation. All those who love camping, be sure to attend the Retreat and take part in this spiritually uplifting camp. — The Beacon.

(Continued from page 66)

age; thou hast been God from all eternity, ere ever hills were born, ere ever earth and world were made" — he acknowledged God and gave Him the praise for His care of His people.

Moses the man of God taught the children of Israel to pray. Being in close touch with God he gave to them God's messages and trained them in the language they should use in calling upon God. Israel grew to be at home in God because their leader was a man of God and at home in Him.

No greater blessing comes to us today than to be at home in God. Our confidence and comfort, our sacrifice and service, our shelter and rest are in Him. He has been our home "ere ever hills were born." — (Scripture quoted is from Moffatt's Translation.)

**From Conference
Transportation Committee**

Bond Davis, chairman of the Conference Transportation Committee, recently has expressed "the committee's continued interest" in providing information as to the best ways of reaching Salem, W. Va., for Conference on August 22-27.

He mentions that the larger gas and oil companies have travel folders, "especially Esso and Conoco."

Mr. Davis requests that any young people who plan to attend Pre-Conference Retreat and who wish transportation from Salem to Camp Caesar, W. Va., should let him know. Bond Davis, Salem, W. Va., will reach him.

Lost Creek Hospitality

Paul V. Bond has written that "the Lost Creek, W. Va., Church voted at their last business meeting to entertain the people who might come to Conference early in order to bring young folks to Pre-Conference Retreat."

Those wishing entertainment should send their names to Paul V. Bond, R. D., Lost Creek, W. Va., "as soon as possible and places will be provided for them."

The Great Silence

The most disturbing thing in connection with the alcohol problem in this country is that many of the responsible leaders are struck dumb, not to say petrified, with fear whenever they come face to face with the problem.

How else can you explain the fact that they will discuss at great length vital social, economic, and political problems which are inextricably entwined with the problem of alcohol, and yet not mention whisky, wine, or beer, not even to the extent of a word?

Take the matter of safety on the highway: Approximately one fourth of all the fatalities on the highways are due to drinking on the part of a driver or pedestrian, and yet we can name men in places of high responsibility who will discuss that problem on occasions of national importance and not even hint that they are aware liquor is involved in any way or to any extent. The cold truth is that whisky, wine, and beer are responsible for approximately 8,000 deaths on the highways each year, and perhaps a quarter of a million injuries which should be described as "mutilations." Do these gentlemen know it? Apparently not!

The Federal Bureau of Investigation reports indicate a 32 per cent increase in crime since Repeal and yet we doubt that there are a million people in the country who know this; untold numbers of them think that Repeal put an end to a terrible saturnalia of crime.

How many people are aware that there was a 266 per cent increase in the number of dependent families from 1932 to 1947?

How many of them know that there has been a 52 per cent increase in women sentenced to Federal prisons since National Prohibition passed from the scene?

How many American citizens are aware that there was an astounding 272 per cent increase in the number of dependent children from 1933 to 1947?

We can understand the wet politicians — the liquor traffic is contributing heavily to their campaigns; that explains that.

The fact remains that there has been a great deal of neglect in other quarters or the people would be better informed as to a matter which constitutes a serious national weakness in a time of world emergency.

We are inclined to give the press a reasonably clean bill of health. It is still guilty of peccadilloes, of which it is very much aware, but there is no overlooking the fact that the reportorial treatment of what is going on in our great cities in connection with liquor, deserves a "B+," if not an "A." We doubt if the Churches themselves could demand an "A" with any justification.

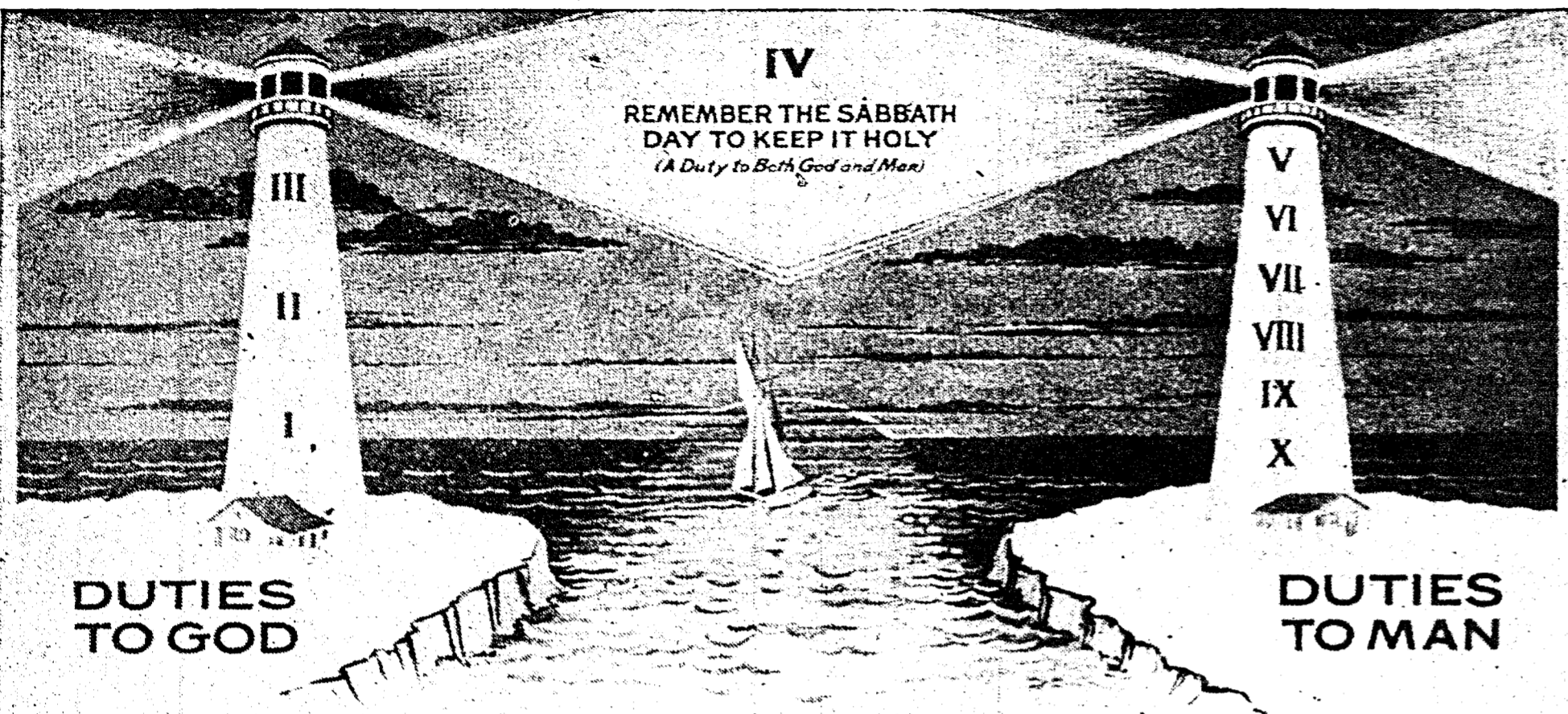
We just call it "The Great Silence," and let it go at that. Maybe there is something cosmic about it; maybe the sunspots have something to do with it; it certainly cannot be satisfactorily explained by the editor of the Clipseet. — Clipseet.

The Light of Truth

AUGUST 14, 1950

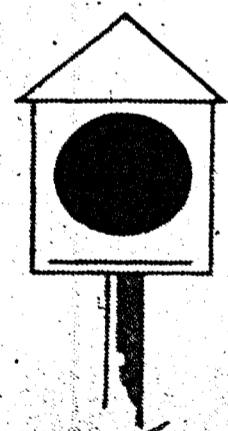
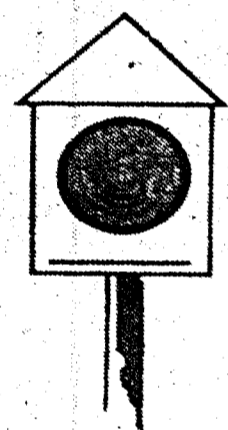
The Sabbath Recorder

Scenes from British Guiana



DUTIES TO GOD

DUTIES TO MAN



On Land as on Sea, we need Lights to Guide us

GOD'S SIGNAL TO GO AHEAD

Six days shalt thou labor and do all thy work.

Read Eccl. 9:10 and Rom. 12:11

GOD'S SIGNAL TO STOP AND REST

But THE SEVENTH DAY is the SABBATH OF THE LORD THY GOD. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

FOR in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh Day:

Wherefore

The Lord BLESSED the SABBATH DAY, and HALLOWED IT.

Exodus 20:8-11

Courtesy of The Bible Sabbath Association. Art work by Oscar A. Davis.

OUR GOD-GIVEN GUIDES

The Lighthouses God has given
To guide o'er life's rough sea
Are the Commandments, Ten in number,
Through Time to Eternity.

Three tell of our Duties to God,
Six, of our Duties to Man;
The Sabbath, to be true to the Giver,
We must keep—and with His help we can.

—Elizabeth Fisher Davis.



Left above: Parika, East Bank, West Coast. Right above: Wakenaam, Essequibo.

Center: Rev. and Mrs. Alex. B. Trotman.

Lower left: Deacon Joseph Tyrrell setting out on field for work.

Lower right: Bona Ventura, Pomeroon.

See article on British Guiana in Mission section.