Easter Sabbath was observed by the singing of the cantata, "Hail the Victor," by the choir. The Easter message, "Sharing the Risen Lord With Others," was given by Rev. Herbert C. Van Horn in the absence of Pastor Warren who was ill. It was a fitting and beautiful service.

Our annual church meeting was held Sunday, April 5, with Dr. Otis B. Whiford as moderator. The business meeting began at four o'clock in the afternoon. The supper at six o'clock was sponsored by the Pro-Comm Group. Each family brought its share of sandwiches and one hearty dish besides. All the food was delicious.

Flint was put together and served cafe teria style. As always, this was a happy occasion for our church people. Also the letters from our foreign workers, which were read in the evening meeting following the supper were much enjoyed. Reports showed the church and its various auxiliaries active and doing good work. The treasurer's report showed the finances in good condition. The cost of redecoration and repairs on the church has been nearly met. When the pledges for that purpose are fully paid, that debt will be about canceled. Also we have raised our usual amount for the Denominational Budget. Pastor Warren was unanimously voted to continue as our pastor for another term of two years, with an increase in salary.

Mrs. Carleton Lacy, wife of Bishop Lacy of China, representing the American Bible Society, spoke at the Friday night meeting, April 12. She entered into it with an increase in salar.

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CORRECTING SABBATHLESSNESS

Many protests are being made against army and navy demonstrations on Sunday, and calls for defense activities on that day, calling people away from worship and other religious services. Ministers growing in Indiana favorably are being vocal through the daily and weekly press. In our own city the Ministries Association has made public a resolution of the kind are weakened, however, by a "wide open" city; open gas stations, news stands, tobacco dispensaries, delicatessens, etc. Golf courses are crowded, baseball parks full, pleasure resorts overflowing.

Now may the ecclesiastics be concerned. For the first time in the history of Sabbath, is, essentially, the destruction of all public worship, religious culture, and spiritual life. May the ministers of the Sabbath, cf the destruction of brethren and deplore with them the lack of regard for the Sabbath.

However, we must part company with them in the plan. The sacred time attains not to Sunday, the first day of the week; and the remedy is not to be found in city ordinances, or Sunday legislation and enforcement; rather is it to be found in recognition of the Sabbath with Bible authority behind it.

We believe the only hope for genuine Sabbath reform is to be found in the restoration of the Sabbath based on the un交错ated law of God as written in the Decalogue and interpreted by the example and teaching of Christ. Such return would lay a permanent and effective basis for conscience and loyalty toward God. On such a basis, as pointed out by others in times past, the spiritual life of the Church would rise to a point it has never reached, and can never reach under the present conditions. With the growth of these theories, openly or virtually, set aside the Bible and the law of God and the example of Christ in the matter of Sabbath authority and observance. So long as Sabbath observance is made a matter of convenience, or is left to the authority of custom, or made not to be on the dictum of civil laws, there can be no basis for loyalty toward God, no soil in which to grow a Sabbath conscience in the hearts of men.

Conscientious regard for Sunday has decreased steadily for more than fifty years. Christian leaders and church people have not a little to answer for in this regard. Said a garage friend to the writer in a small town many years ago, "I could not bring my car in for gas on Sunday mornings I could not go to church. The reason Sunday was reported as stating that prominent forms of Sunday desecration would cease if the patronage of Christians was withdrawn. A Sabbath exponent said years ago, "Beyond question, no-sabbathism and the half truth of the Puritan compulsion are evermore a spiritual and despairing conscience beyond the hope of redemption, unless new ground is taken.

Seventh Day Baptists offer in the name of God, the Lawgiver, and of Christ, the "Lord of the Sabbath," in this continued hour of a secularized Sunday Sabbath, the true Sabbath so long rejected by the Church. We offer this Sabbath "as the one and only road back to higher spiritual life, to a firm and abiding faith, and to the long train of blessings which are unfolded in love, loyalty, obedience, and communion with God, through his divine Sabbath."

MISSION OF SEVENTH DAY BAPTISTS

The mission of Seventh Day Baptists will ever need to be reiterated until the Christian Church and the world in general shall have come to realize the truths and vital truths of the Bible. For forty years one of our great leaders in a Sabbath Recorder editorial was, "If they have no special mission as preservers of the Sabbath and promoters of Sabbath reform, according to the Bible and the teachings and example of Christ, they are narrow-minded cranks. If the Sabbath question, in its large aspects, is not an important and vital one, the Christian Church, and especially to Protestant churches, the effort to continue a special denomination for the sake of the Sabbath is an unnecessary effort on their part and a colossal folly. Those who do not accept our opinions concerning the Sabbath define our position as a foolish and hurtful scheme. If we think of such a mission as is suggested above, their estimate is correct. These facts must be faced by us wherever our denominational existence and work are considered, and these cannot be considered too much. Doctor Holmes closed his humorous but sharp analysis of certain phases of New England theology, in the 'Wonderful One Hose Shay,' with the words, 'Logic is logic. We do not need to argue the conclusions but we can not escape them. When these conclusions are wrought out and written down in history. Our only important. Our denominational history has passed the point of argument. That our position is in accord with the Bible for the example of Christ, is conceded by all. That our position is unassailable, if the Decalogue is binding through all time, is freely admitted. In the light of such facts, our existence means much, very much; or it is too nearly nothing to be held to any longer."

SABBATH RALLY DAY

May 16th being designated as Sabbath Rally Day. This issue is planned as a Sabbath Rally number, containing, besides an eight page, various helpful articles, and a Sabbath sermon by one of our youngest pastors. The supplement may be removed, if desired, without mutilating the Regular contents. Many of the suggested Sabbath worship features, have been printed separately and will be mailed on request of the churches, and to lone Sabbath keepers for use in churches and homes May 16.

Rally days have a value and are objects of great emphasis in promoting various interests. This is true of Sabbath Jubilee's, when we seek to impress upon these facts the truth, benefits, and obligations of the Sabbath of God, the seventh day of the week. We believe it is not more than usual interest and appreciation—since we are a part of a serious situation wherein a faith in God and a sense of his nearness are so much needed. The Sabbath is vital in ministering to this human need.

THE BIBLE AND THE SABBATH ARE INSEPARABLE

The Sabbath is the one and only road back to higher spiritual life, to a firm and abiding faith, and to the long train of blessings which are unfolded in love, loyalty, obedience, and communion with God, through his divine Sabbath."

The Sabbath Recorder itself shall rise to a higher spiritual life, to a firm and abiding faith, and to the long train of blessings which are unfolded in love, loyalty, obedience, and communion with God, through his divine Sabbath."

Both the Bible and the Sabbath are of vital significance in promoting various interests. The Bible is the product of revealed religion. Without the Bible there would be no Sabbath question. Having the Bible, we find that it requires concerning the Sabbath accords with their highest necessities and their highest hopes. But these necessities have not developed the Sabbath among those who have not the Bible. The history of those ancient nations which had some knowledge of the week, and hence more or less idea of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence.

It is therefore clear that all consideration of the Sabbath, the day, its origin, purpose, and significance in the plan of God is to be found in the Bible. This is made more clear by the fact that all efforts to set the Sabbath aside, or to weaken its power are hopeless, they are leading to invalidate or set aside the Bible. These efforts have sometimes included all of the Book, sometimes the Decalogue only as against the New, sometimes the Decalogue as a whole, and sometimes the fourth commandment only.

From The Sabbath Recorder in 1900.

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Monday, May 11

We pray in thanksgiving, our Father, for thy body, our Lord, and for the assurance which a man, be strong._I Corinthians 16: 13.

...striving together for the faith of the gospel._Philippians 1: 27.

Let us pray not alone for ourselves, but also for our fellow-man, that we may be drawn closer together in the great bond of unity in Christ.

We pray, remembering our dependence upon God for the armor of which he made us free. So we are all of sin, Christ had set them free. We are awakened to a new hope when we remember that though we have sinned, erring from the Christian faith, we may repent, praying for forgiveness, thus realizing "the liberty whereunto Christ hath made us free.

Wednesday, May 13

Now for we stand fast in the Lord.

_1 Thessalonians 3: 8.

"It is by the help of the Holy Spirit, and by that alone, that anyone stands fast in the Lord." (J. N. Pearson.) Christian steadfastness does not indicate obstinate perseverance, but that one faith, one baptism, God keeps his mind open to conviction even when strongly persuaded, and is ever ready to alter his conduct when truth commands. Christian steadfastness is consistent with advancement. To stand still is not to stand fast. "We are either progressing or retrograding all the while; there is no such thing as remaining stationary in this life." (James Freeman Clarke.) Rather, spiritual progress is the aim of every Christian.

As we pray, let us remember our need of the Holy Spirit in our lives. Let us pray that we will open our hearts to him, letting the Lord enter and work within us.

Thursday, May 14

Stand fast therefore in the liberty wherewith Christ hath made us free from the yoke of bondage.

_Galatians 5: 1.

While the Israelites were in Egypt, they were held as slaves by the Egyptians. After Moses had been called by God to deliver them, he went before Pharaoh with the charge of their release; but Pharaoh's heart was hardened, and he commanded that their taskmasters make greater demands of their labor. The people were even forced to bondage until God, through his servant Moses, led them out of Egypt to a promised land. Then they were at liberty.

In the case of the Galatians, they were entangled with the yoke of bondage because they had been led away by the law through the propagation of false doctrine. Paul had great concern, and wrote them an epistle to warn them by faith, with the faith in Christ rather than by keeping the ceremonial law of the Jews. Though they had been bound in sin, Christ had set them free. So we are awakened to a new hope when we remember that though we have sinned, erring from the Christian faith, we may repent, praying for forgiveness, thus realizing "the liberty whereunto Christ hath made us free.

Let us pray for the "peace of God which passeth all understanding," and remember that such a peace comes from a life freed from the bondage of sin.

Friday, May 15

Finally, my brethren, be strong in the Lord, and in the power of his might._Ephesians 6: 10.

There is great comfort in the thought that he who created us is able to keep us if we trust in him. Yet God does not fight our battles against temptations. Rather he works through us, strengthening us.

Be strong!

_We are not here to play, to drift._God is consistent with advancement. To stand still is not to stand fast. "We are either progressing or retrograding all the while; there is no such thing as remaining stationary in this life." (James Freeman Clarke.) Rather, spiritual progress is the aim of every Christian.

Be strong!

_Say not the days are evil. Who's to blame? And fold the hands and acquiesce. O shame! Stand up, speak out, and bravely, in God's name._

As we pray, let us remember our need of the Holy Spirit in our lives. Let us pray that we will open our hearts to him, letting the Lord enter and work within us.

Let us pray with thankful hearts that our source of strength and power is an ever-present one and will never fail us even in the greatest time of need.

Saturday, May 16

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil._Ephesians 6: 11.

When David, as a lad, entered the service of Goliath, he said, "The Lord delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine . . . seeing that he has defied the armies of the living God." David cast aside the armor that Saul offered him, for he had not "proved it."
Quarterly Report of Corresponding Secretary

To the Committee on Ministerial Relations:

I would report that I have continued the promotion of the 1941-42 Preaching Missions. A goodly number of pastors and churches have already held special services and other Missions are to be held.

To encourage Seventh Day Baptists to join in the Fellowship of Prayer during the six weeks before Easter, a circular of Prayer booklets were sent to the pastors and leaders in all our churches. Our people have in every case unfurled the pennant with other communions in this devotional service which is to be published soon.

In February a trip was made to Plainfield, N. J., for the purpose of meeting with the Committee on Denominational Literature of the Tract Society, and much time has been spent in writing tracts (one of which is on missions) for the new series which is to be published soon.

In the winter, the correspondence has been taken care of, material for the Missions Department of the Sabbath Recorder has been furnished, and the work of the Trusts and Endowment has been attended.

Respectfully submitted,

William L. Burdick, Corresponding Secretary.

For the Missionary-Evangelistic Committee, the chairman, John H. Austin, referred to correspondence which came before the committee.

Rev. Herbert C. Van Horn, corresponding secretary of the Tract Society, who has been in Florida during the past winter on business connected with the Tract Board, said there are seventeen places in the state which have people connected with the Seventh Day Baptist Church. Many of the people are business and professional men, connected at one time with old Seventh Day Baptist families. There are a number of new fields opening up to the Tract work.

Mr. Van Horn said the members of the Tract Board who are members of the Missionary Society had been instructed to confer with the Missionary Board managers. He had recommended to the Tract Society that either an independent full time worker be placed on the field, or that the boards act jointly with the Daytona Beach Church during five or six months of the year when the work in the Daytona Beach Church is less extensive. He said, all in all, there are some fifty persons in Florida who should be interested in the Sabbath Recorder.

Voted, that a committee be appointed consisting of members of the Missionary Board who are also members of the Tract Board to confer with the Tract Board. The committee consists of Karl G. Stillman, Rev. Herbert C. Van Horn, Asa F. Randolph, Rev. William L. Burdick, Rev. George B. Utter, and Rev. Al. N. Rogers.

Lloyd B. Langworthy, chairman of the American Tropics Committee, reported for that committee. The report was accepted and recorded. It follows:

Report of American Tropics Committee

The American Tropics Committee would report that they held one meeting in February.

At the time of the last meeting of the board, a letter from Rev. Luther W. Critchlow requesting that the board permit the borrowing of funds from the Memorial Board to help repair the church in Kingston, Jamaica, was presented by the secretary. This request was referred to the American Tropics Committee with instructions to seek further information.

The committee at its meeting during the quarter considered the proposition at length and requested the secretary to obtain further information. They report that their proposal has been received and the committee can only report progress.

Respectfully submitted,

Lloyd B. Langworthy, Chairman.

George B. Utter, chairman of the China Committee, reported. The report was accepted and ordered recorded. It follows:

Ministerial Relief Committee Report

To the Seventh Day Baptist Missionary Society: March 31, 1942.

Monthly payments of $10 each have been made to the following ministers: George A. Kenyon, A. W. Utter, and J. A. Utter. No change in rate of benefits is recommended at this time.

Respectfully submitted,

Karl G. Stillman, Treasurer.

The Investment Committee report was made by Karl G. Stillman. It was accepted and ordered recorded as follows:

Investment Committee Report

To the Seventh Day Baptist Missionary Society: March 1, 1942.

In the quarter ended March 31st, 1942, there was one addition to the permanent funds of the society, which was a portion of a trust set up under the will of Lucy W. Knapp of Norwalk, Conn., amounting to $591.47. An undetermined amount will be received eventually. In accordance with the standing vote of this board, the sum so received has been added to the principal of the Debt Reduction Fund.

The committee during the period under review include the purchase of two shares of De-
The Sabbath Recorder

YOUNG PEOPLE'S WORK
Victor W. Shoemaker, Alfred, N. Y.

SABBATH THOUGHTS

The words and thoughts appearing here are not new. They are the old familiar sayings of past years—long past and just past. They have been gleaned from sermons, tracts, books, and Sabbath publications. The reason: it is good that now and again we should renew our acquaintance with thought about the "Sacred Day," and in so doing strengthen the faith of our hearts in its beauty, its value, its genuineness, and its adequacy in our lives.

REMEMBER THE SABBATH DAY

"Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." The Sabbath of God has been kept by various groups of men since the beginning of history. There can be no doubt that it was kept before the time of Moses. On through the history of Israel, the Sabbath moves majestically as a symbol of the majestic God. The early Christian Church was a Sabbath-keeping church, and throughout all centuries since that time men of the Christian faith have found in the Sabbath the time of physical and mental and, of most importance, spiritual renewal.

Today we also keep the Sabbath. Why? Is it because we believe it is essential to the salvation of our souls? Most of us do not.

"One of the best evidences of a child's love for its parents is that he obeys their commands; so it is with God, one of the best evidences of our love for him and appreciation of his love for us, is to obey his commandments, all of them. The critics of Sabbath keeping, who try to make it appear that we believe Sabbath keeping essential to salvation, but such is not the case.

"We keep the Sabbath . . . to show our love of God, by keeping his day holy and sacred, as he commanded." (J. B. Conyers.)

Again, why do we keep the Sabbath? Is it because rules for Sabbath behavior have been laid down for us by our elders? For most of us, it is not this.

"To keep the Sabbath according to numberless set rules imposed from without is to secularize the day. Jesus who is Lord of the Sabbath would make it a day of doing good. The Jews who sought to condemn him by giving a wish that we should reverence it, that we should take the proper time for our minds and bodies.

SABBATH RALLY PROGRAM

For Praise and Worship
A SERVICE OF WORSHIP
SUGGESTED FOR USE IN SEVENTH DAY BAPTIST CHURCHES,
AND IN THE HOMES OF LONE SABBATH KEEPERS

ON
SABBATH RALLY DAY
May 16, 1942

THE SABBATH RECORDER

A SABBATH SEAL

The Sabbath seal as illustrated here has been deigned by Miss Hazel Gamble of our art department, for Sabbath Rally, a seal which we trust will be attractive colors.

and purposes we are not unfamiliar. It is more than a little matter of affixing a representative or symbolic stamp on the back of a cause which it represents, and a bid for the recipient of the written message. Untold good has been done in the tuberculosis warfare, spread of the Bible, and other causes.

A sheet of the stamps is going to other interested person of the church parish tors or clerks of our churches for placement will react helpfully.

The placing of the seals or stamps of various designs and purposes we are not unfamiliar. It is more than a little matter of affixing a representative or symbolic stamp on the back of a letter. It is notice taken by the writer of the cause which it represents, and a bid for the notice and support in this behalf of the recipient of the written message. Untold good has been done in the tuberculosis warfare, spread of the Bible, and other matters of importance by the sale and use of such seals.

The placing of the Sabbath seal is a venture of faith. A sheet of the stamps is going to each of more than eight hundred lone Sabbath keepers.

They are mailed to pastors or clerks of our churches for placement with members who will be willing to use them. The hope is that every member or other interested person of the church parish will use them on his own correspondence, and send some for use to personal friends. In this way the Sabbath is definitely called to the attention of others. The placing of the seals reacts helpfully upon the one placing them. They go out with the prayers of many who have had anything to do with their production.

If recipients will hand to the pastor, or mail to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J., one cent each for seals received, the cost of publishing will be met and more can be printed. At any rate use the seals.
SABBATH RALLY DAY, MAY 16, 1942

(Prepared on invitation of the Corresponding Secretary by Mrs. Ella K. Sheppard, Choir Director, the Seventh Day Baptist Church, Shiloh, N. J., for the American Sabbath Tract Society)

VOLUNTARY—"Sabbath Rest" by Clara S. Burdick
(For music see pages III and IV.)

CALL TO WORSHIP
"Let us lay aside each burden. Put all thought of care away. We may claim a Father's blessing When his children meet to pray."
On the Sabbath, blessed Sabbath, Sacred and most holy day."
(From "Sabbath Eve," by Mary A. Stillman)

OPENING HYMN—"God of the Sabbath"
by Mary A. Stillman and William C. Daland
(For music and words see page V.)

INVOCATION—(Suggested)
"One more upon thy holy day. The sacred time thy love hath blessed, We gather in thy courts to pray. And worship on this day of rest."
We lay aside all earthly care And call the Sabbath a delight; When to thy temple we repair Our voices all in praise unite."
(From "Sabbath Worship," by Mary A. Stillman)

ORGAN RESPONSE—"Sabbath Worship"
(For music see page VI.)

RESPONSIVE READING
Pastor: Who is the Lord of the Sabbath?
People: "The Son of man is Lord even of the Sabbath day."
(Matthew 12: 8.)
Pastor: For whom was the Sabbath made?
People: "The Sabbath was made for man, and not man for the Sabbath."
(Mark 2: 27.)
Pastor: When was the Sabbath instituted?
People: "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."
(Exodus 20: 8, 11.)
Pastor: What is God's will for us in regard to the Sabbath?
People: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it shalt thou 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 is in them, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." (Exodus 20: 8, 11.)
Pastor: What is our motive in observing the Sabbath?
People: "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (John 14: 15, 21.)
Pastor: What does God expect in the matter of Sabbath observance?
People: "Tirth thy foot away from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; (Isaiah 58: 13.)
Pastor: How is it possible for us to observe the Sabbath?
People: "This is the covenant that I will make with them, says the Lord, I will put my laws into their hearts, and in their minds will I write them." (Hebrews 10: 16.)
Pastor: "Whoever keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." (1 John 2: 5.)
People: "O that there were, such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever." (Deuteronomy 5: 29.)
(Continued on page V.)
GOD OF THE SABBATH

William C. Doland

1. God of the Sabbath, un-to Thee we raise Our grateful hearts in songs of love and praise,
   Make, preserve, all to Thee we owe; Smile on Thy children, waiting here below.

2. Christ, Thou art Lord e’en of the Sabbath day;
   Darkness and error Thou canst sweep away,
   From sordid bondage bring us sweet release,
   Light of the world and glorious Prince of Peace.

3. Spirit divine, O shed abroad Thy love!
   Quicken, our souls with power from above,
   Father and Son and Spirit, mighty Three,Grant us a blessing, holy Trinity.

Mary A. Stillman
SABBATH WORSHIP

Mary A. Stillman

1. Once more up - on Thine ho - ly day, The sa - cred time Thy love hath blessed,
2. We thank Thee for Thy wondrous love, A great - er love could nor - er be!

We gath - er in Thy courts to pray And wor - ship on this day of rest.
It sent a Sav - iour from a - bove Who gave His life to make us free.

We lay a - side all earth - ly care And call the Sab - bath a - de-light;
Oh, let us feel Thy pres - ence near, Ac - cept the trib - ute that we bring;

When to Thy tem - ple we re - pair Our vo - ices all in praise u - nite,
All we who come to wor - ship here Ac - know - ledge Thee to be our King.
THE SABBATH RECORDER

THE SABBATH MEANS TO ME.

By Dean A. J. C. Bond.

"There is a part of man that just cannot be satisfied with the material things of life. There is that call from within which keeps reaching outward and upward; this spirit is sometimes called God in man. When we are busy with our work—farming, teaching, office work, etc., it is hard for this spirit to grow and become vital in our lives. One day a man said, 'I need Sabbath so I can see heaven. Just beyond the river is a city which on Sabbath day can be distinctly seen.' "Why," asked a friend, 'can it be better seen on the Sabbath than on other days?' Because, was the reply, 'on other days the smoke from the chimneys settles about the city, and hides it from sight; but on the Sabbath, when the factories are still and the smoke is gone, the city can be distinctly seen.' So on the Sabbath, when the smoke and dust of earth and its cares have settled away, through clear, clean air the City of God can be distinctly seen, the path leading there doesn't seem quite so rough, and we are once again determined to work a little harder and live a little closer to our Father." (Charles H. Bond.)

Let us turn to the Holy Scriptures for just a moment.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor speaking thine own pleasure; but shalt speak his word that cometh out of his mouth; and thou shalt keep the sabbath, to celebrate it as holy, even to the end of the age. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." (Deuteronomy 10:20-21)
work, from the world, from himself, to the higher realms of life. It seems to me that the Sabbath pulls us closer to God, and then we are able to see the world through his eyes. Thus we can see ourselves more as we are: we can see our selfishness, our lack of service to fellow-men. We can see things more in connection with the whole plan of life and we can fit ourselves into this plan. And we are able to start the week with a new hope and ambition.” (Charles H. Bond.)

“The Sabbath dawns with the setting of the sun, and cannot be hastened or stayed by the thoughts or prayers of any one who loves God. With a true and holy love, will prepare to use to the full its sacred privileges.”

WE ARE THANKFUL
By Alton Wheeler

We are thankful—yes, we are thankful for the Sabbath rest. All week we have rushed and hustled; we have hurried and have scurried—and now, the “Day is dawning in the west: Heaven is touching earth with its first rays.” We can say the western horizon like a ball of fire, tinting the broken wreaths of clouds above, we hear the vaper call of Sabbath eve.

We are thankful—yes, we are thankful for the Sabbath eve. The twilight’s beauty now has come, and all our work is laid aside. On the farm, the chores are done; in the cities, shops are closed; and what of us who are in the factories? All our books have been forgotten. Thus, as our hearts prepared, we hear the prayer-entertaining notes of this the Sabbath prelude.

DEACON ALBERT JARIUS CRANDALL
Deacon Albert Jarius Crandall died suddenly Friday, March 27, from a heart attack. He was born in the town of Wirt, N. Y., on September 9, 1874, the son of George H. and Caroline Bristol Crandall. He was united in marriage at Little Genesee to Amy Sanford, February 7, 1903. He is survived by his wife and two daughters, Mrs. Letha Polen of little Genesee, and Mrs. Leta DeGoff of Buffalo, N. Y.; three grandsons, Douglas and Donald Polen and Stanley DeGoff; and a brother, George R. Crandall, of Plainfield, N. Y.

Deacon Crandall joined the Little Genesee Seventh Day Baptist Church fifty-seven years ago when Rev. George Burdick was pastor. He was on the Committee deacon, 1913 to 1915. Rev. Homer H其次 in 1919 to 1940, he served as treasurer of the church. He was very faithful to his duties as treasurer, and the church voted deep appreciation of his services when he asked to be relieved of the work.

He was a charter member of the local Grange and held many important offices during the years of his membership. Mr. Crandall worked for a gas company as a pumpman. He was on the way to work when he was stricken and died instantly. Funeral services were conducted at the home Sunday, March 29, by his pastor, Harley Sutton. Burial was in the local cemetery. Mr. Crandall will be missed very much by the Little Genesee church and community. He was respected by all.

H. S.

OUR LETTER EXCHANGE
Dear Mrs. Greene:

I am taking a child’s magazine. The name of it is “The Happy Life.” The editors put out a “Pen Pal Club.” They send children lists of other children’s names, hobbies, and other interests. Any child can write to any child you want to. I have two lists, list No. 1 and list No. 2. One has thirty-four pages and the other has twenty-six pages. There are children from South America, Canada, Alaska, Hawaii, Sumatra, China, and there is even one, a boy, from Japan. Alice, my grandson, wants to write to the girl in Sumatra. I think maybe I will. Mother says that she would probably never get it because of the war. There are more than anyone would want to hunt from all the states in the United States. I am going to write to some of them, I think. Our county school superintendent started to have all the schools run on the Sabbath from now to the end of the school and we were sorry for we didn’t want to miss out and of course we couldn’t go to school on the Sabbath. But now they have decided not to and we are very happy.

Your friend,
Bettie A. Butler.

Woodville, Ala.

DearESSAGESWith such an interlacing of letters as you expected? When our three children were quite young they had the mumps at the same time and Pastor said to them, they only one who escaped because I had them when I was about seven. I hope by this time you are feeling fine again and will not have to miss any more school this year.

Please extend my congratulations to your grandmother and grandfather Daggett for their long married life.

Sincerely yours,
Mitzap S. Greene.

CHRIST, THE SABBATH, AND YOU
By Rev. Earl Crazan

I have often thought of writing to you. This is a good time as I had to stay home from school yesterday because I am not feeling well. Everyone has the mumps, so it is probably my turn now. It was nice to see Alice Hemminger’s letter on the Children’s Page. She was in my Sabbath school class when I lived in Boulder, Colo.

I am ten years old and in the fifth grade. I like the letters that other children have on your page and your letters, too. My grandfather and grandmother Daggett had been married fifty-three years on March fifteenth, and we went over there.

My little sister Barbara is four. I hope my letter is not too long.

Your friend,
Dodge Center, Minn., Route 2.

Dear Richard:

I am glad you really did write to me this time instead of just thinking about it. Your letter was very much by matching me since it went to the Recorder first, and was forwarded to me there. Please send directly to me next time and your letter will get to me earlier.

Well, did you have the pleasure (?) of entertaining the mumps as you expected? When our three children were quite young they all had the mumps at the same time and Pastor said to them, only one who escaped because I had them when I was about seven. I hope by this time you are feeling fine again and will not have to miss any more school this year.

Please extend my congratulations to your grandmother and grandfather Daggett for their long married life.

Sincerely your friend,
Mitzap S. Greene.

Here is a charming little verse, a favorite of mine, sent us by Mrs. Clarence Beebe of Bradford, R. I.

The kiss of the sun for pardon,
The song of the birds for mirth;
One is nearer God’s heart in a garden
Than anywhere else on earth.

(Atlas not given.)

OUR PULPIT
nor thy cattle, nor thy stranger that is within thy gates; for it is the Lord's day. And let works of mercy be done therein; for it is the Lord's day.Luke 6: 5, 6.

This is a subject which, it seems to me, is quite neglected, and yet it is a subject which is being ignored by the bulk of the Christian leaders of our day. Many of them hesitate even to discuss the subject. For it is the one subject which the Bible sets forth, which Christ faithfully observed, and the early church continued in, for which we can find not one iota of authority for changing or doing away with except the authority of the head of the Roman Catholic Church, which authority the Protestant world repudiated beginning with Luther.

That may sound like a strong statement, but the first part no one can deny; the second, the New Testament amply proves; and the Bible and historians of the early church both attest to the authenticity of the third part of the statement, and we have the testimony of the leaders of the Roman Catholic Church itself that it alone substituted Sunday for the Sabbath of the Bible. For further information on this I refer you to the tract, "The Problem of the Sabbath," by G. E. Fifield, and "The Sabbath and Sabbath Keeping Baptists," by A. L. Davis, published by the Recorder, an evening paper from the Council of Trent. Before we can realize the scope of this problem, I think we should look into its origin.

You will notice that I have chosen for the first portion of my text a part of the creation story. I have done this because it is the first Sunday after the resurrection as a day, and also because it shows the origin of the Sabbath at the beginning of the race of man. Many have reasoned that because it is the first Sunday after the resurrection, it must be a Jewish race and binding only upon the Jewish race. But it had its origin long before there was a Jewish race. The Jewish race has been in existence somewhere around four thousand years; the Sabbath has existed from the beginning.

Rev. William M. Jones of England, becoming convinced of the Biblical authority of the Sabbath, joined the ranks of Bible keepers. In 1847, after painstaking study, he published a "Chart of the Week," in one hundred sixty pages. This study revealed that the Lord's day referred to in the Old Testament is the day referred to as the Sabbath, a day of rest. These languages existed apart from the Jewish race, and many of them before it. This goes to prove that the seventh day Sabbath as a day of rest was not alone known to the Jewish nation, but was common to many before their time.

The great part that the Jewish nation played was to keep God's truth and the knowledge of him alive in the world. For it is the one subject which the Bible sets forth, which Christ faithfully observed, and the early church continued in, for which we can find not one iota of authority for changing or doing away with except the authority of the head of the Roman Catholic Church, which authority the Protestant world repudiated beginning with Luther.

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days from sunset to sunset, and the world today observes it from midnight to midnight, the most of that meeting was over before Sunday (as the world reckons time today) had begun. The outstanding fact of this whole matter is that Paul traveled all day on Sunday after that meeting.

Early Christians bear testimony that the early church observed the Sabbath for several centuries. Chambers' Encyclopedia says, "At a time when all other festivals were abandoned for the Christian reason that they were connected with paganism and the Roman Empire, the early Apostolic Church transferred the laws of Sabbath to Sunday, like all other festivals, to show a close union of the Church with paganism and the Roman Empire."

And by this time, the fourth century, the Christian Church had begun to compromise with paganism and the Roman Empire.

Many religious leaders of today will admit of the practice of Sunday in the Bible, but unwilling to be unpopular with their constituency who have been brought up to believe that Sunday is the Sabbath of God, attempt to ease their conscience and to answer the exponents of the Bible Sabbath through the teachings of the Apostle Paul, saying that because we are under grace we are free from the law.

Before answering that in detail, I want to point out to you where such thinking will lead if it is allowed to its logical conclusion. It would be the great answer to the industrial world we have today. Following this thought, these leaders cannot place any sanction on Sunday laws which is as just as easily be placed on some other day of the week. There is no reason why such leaders could not make their congregations to gather together on Sunday morning if it is not convenient. They are under no law or compulsion to do so—they are free from all law. Let's just forget all about a holy day. Such is the outcome of thinking of the law as taking a leave of absence, rather than the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus in his apostles' teachings.

Kitto in the Cyclopaedia of Biblical Literature bears the same testimony. Neander, the great church historian, says: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in that respect; far from them was the idea of transferring the laws of Sabbath to Sunday."

(p. 184.)

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observance of the first day instead of the Sabbath, is the claim that the change is foreshadowed in the fact that the Day of Pentecost in the Old Testament was always on the first day of the week, and that the Day of Pentecost following Christ's death, resurrection, and ascension was therefore on Sunday, which makes Sunday the day on which the High Priest was appointed and on which the Church was born. Is this claim true? Let us look into the Bible to see.

Pentecost was figured from the Passover, the word meaning "fifty days." In Leviticus 23: 15, 16 we read of the time of Pentecost. In the first part of verse 15 we find that the counting of the days was to be from the day of rest and worship, but from the "morrow after the seventh sabbath shall ye number fifty days." The word translated "sabbath" here is not the one used for the weekly Sabbath, but is literally "seven," the word used of the week. It should be read "seven 'sevens' (weeks) shall be complete, even unto the morrow after the seventh 'seven' weeks shall ye number fifty days." To be sure of this I checked with the Jewish rabbi.

To illustrate—If Christ were crucified on Friday, the Passover, coincide with the weekly Sabbath. The "morrow after" would have been Sunday, and Pentecost, fifty days later, would have been on Sunday. But some say that the counting was "from" that day, and we should begin numbering with the next day after, which would have made Pentecost on Monday. If Christ was crucified on Wednesday, then the Passover was on Thursday, and the "morrow after" was Friday. And in this case, Pentecost was either on Friday or the Sabbath, depending on what counting "from" signifies.

Thus, there is just one chance in four that Pentecost of Acts 2 was on Sunday, and that on the basis of the Friday crucifixion, which cannot be established.

MARRIAGES

North - Fox. — Mr. Rodney Perry North of New Auburn, Wis., and Rockford, Ill., and Miss LuVerna Myrtle Fox of Milton, Wis., were united in marriage at the home of the bride, Sabbath afternoon, April 4, 1942, Pastor Carroll Hill officiating. The new home is at 706 N. Winnebago Street, Rockford, Ill.

Smitty - Lowther. — Mr. Chester J. Smitley, of Geneva, Ind., and Miss Margaret Lowther of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist church on the evening after the Sabbath of April 4, 1942, by Pastor Carroll L. Hill. The new home is in Geneva, Ind.

OBITUARY

Crandall. — Deacon Albert Jarius Crandall died March 27, 1942, at Little Genesee, N. Y. (A more extended obituary elsewhere in this issue.) H. S.

Maxson. — Enoch Dow Maxson, son of Eliza and Margaret Law Maxson, was born at Berea, W. Va., December 22, 1874, and passed away January 3, 1942.

In 1894 he was married to Jennie Mae Barton, whom he preceded in death. He is also survived by his father, Elihu Maxson, ninety-seventy years old, and by seven children, thirty grandchildren, one great-grandchild, and four brothers and sisters.

Funeral services were conducted in the home by Rev. Mr. Burns of Weston, W. Va. Services at the cemetery were conducted by Rev. Marion G. Crandall, pastor of the Ritchie Seventh Day Baptist Church and interment was made in the Pine Grove Cemetery at Berea, W. Va.

M. C. V.

Randolph. — Rev. F. Randolph, son of Preston and Hattie Meredith Randolph, was born in Salem, W. Va., March 13, 1869, and died March 16, 1942, at his home in Salem.

He was married June 25, 1896, to Miss Allie M. Davis. He is survived by Mrs. Randolph and one son, Harold Creed, of Clarksburg, W. Va. A son Jamie died in 1908, at the age of ten weeks. Mr. Randolph is also survived by a dear old friend of United States Senator Joseph Rosier, Washington, D. C. also a foster sister, Mrs. Clara Watt, Toledo, Ohio.

He was a member of the Salem Seventh Day Baptist Church, and was known through his active life as a man of deep sympathy and generous spirit.

The funeral service at the church was conducted by Pastor James L. Skagg and Dr. S. O. Bond. Music was provided by a college male quartet and soloist, Mrs. Clarence M. Rogers. The body was laid to rest in the Odd Fellows Cemetery at Salem.

J. L. S.

MY MOTHER'S HANDS
By Ellen M. G. Gates, in McGuffey's Reader

Such beautiful, beautiful hands! They're neither white nor small;
And you, I know, would scarcely think
That they are fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet are those aged, wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands! Though heart were weary and sad,
Those patient hands kept toiling on,
That the children might be glad.
I always weep, as looking back
To childhood's distant day,
I think how those hands rested not
When mine were at their play.

(Out is from photo of his mother's hands, taken by Lynn E. Burdicke of Boulder, Colo.; the thought being inspired by the poem.)