WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

BROOKFIELD, N. Y. — At the annual meeting of the Second Brookfield Seventh Day Baptist Church, Dr. Jay W. Crofoot was re-elected for the seventh time as pastor for the ensuing year. On account of the present high cost of living, he was voted a substantial increase in salary.

Other officers elected were: Mrs. Robert Langworthy, pianist; Albert L. Rogers, chorister; Kenneth M. Palmer and Raymond Whitford, ushers.

Francis W. Palmer and Mrs. Herman J. Palmer were re-elected trustees to serve three years, and H. A. Fitch was chosen to succeed the late Clark Stillman. The trustees whose terms expire in 1948 are: C. W. Camenga, L. F. Curtis, and Mrs. Alice Bacon. Those whose terms expire in 1949 are: C. L. Frair, and Mrs. Ruth Davis.

The moderator, C. W. Camenga, presided at the meeting, and the treasurer, F. W. Palmer, gave his report. Mrs. Ruth Davis is the church clerk.

The report of the treasurer and that of the investment committee of the trustees, which were presented by D. J. Frair, showed that while the finances of the church are in a healthy condition, more liberal giving will be required this year if the church is to fulfill its obligations, both locally and to the denominational program. An "Every Member canvass" is now under way, to put the needs before the membership of the church.

Mrs. Ruth Palmer’s report, as secretary of the Women’s Missionary Aid Society, showed that excellent work has been done by that organization, including the raising of over $325.

The Sabbath school report was read by Mrs. J. W. Crofoot, the retiring secretary. The officers of the Sabbath school for 1947 are: superintendent, F. W. Palmer; assistant superintendent, Robert Langworthy; secretary-treasurer, Kenneth M. Palmer; pianist, Mrs. Wilma Langworthy; chorister, Mrs. Minnie Swanner; primary superintendent, Mrs. Herman Palmer; Home Department superintendent, Mrs. Florence Camenga.

WESTERLY, R. I. — The annual meeting of the Pawcatuck Seventh Day Baptist Church was held in the church vestry April 13 following the annual church dinner which was served at 6:30 o’clock. The business included the reading of the reports and election of officers, and was presided over by Karl G. Stillman, president of the organization.

This occasion afforded many members of the congregation their first opportunity to see the redecorations of the church which have been underway since January 20 and which had been completed during the previous week. The church was used for the Sabbath morning service for the first time on April 19. — Westerly Sun.

BERLIN, N. Y. — The young people’s fellowship group, which meets once a month at the various homes for the vacation program, has increased in size during the past year to include all from Berlin and Schenectady who wish to attend.

The April meeting was held at the church with fifty-three in attendance. A covered dish supper was enjoyed. Mr. and Mrs. Harold Pearson of Amsterdam, N. Y., were presented with a handsome bedside stand, as a...
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration

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What Where
TOWARD A MORE CHRISTIAN WORLD

The fourth commandment is binding today for the Christian, and we should strive to obey it as we do the nine other commandments. Most discussions on the subject of the Sabbath tend to emphasize what to do rather than what not to do on that day. This emphasis must be made. But we must not stop with the negative side of the question. That is too easy, and not too helpful. The fourth commandment begins with a positive assertion: "Remember the sabbath day to keep it holy." Jesus stressed the positive approach when he said, "The sabbath was made for man, not man for the sabbath."

We can all agree that the Sabbath is a special day for worship, discipline, and rest. Much could be written on the need of one day's rest in seven. Family fellowship is difficult when everyone is working. In the face of many claims that are made upon the time and energies of every member, the Sabbath makes a day to enjoy your family. Those who live in constant association with many people in offices, in group education, in factories, stores, clubs, or in travel, will find it profitable to devote a certain portion of the Sabbath day to relative solitude.

To make the Sabbath significant, it is helpful to give some one time of the church members in Christian service. The Church has a claim on the Sabbath. Rev. W. H. Neebe, in the United Presbyterian

This seventh day Sabbath was intended not only for the Old Testament people, but for the New Testament as well. The law of God was perfect in every respect, and was not to be destroyed or put away by Christ, for he said: "The things I come to do, I am not come to destroy, but to fulfill. For verily I say unto you, the heaven and earth shall pass away, but my words shall not pass away. And first of all he that comes shall be first, and the last shall be last in the kingdom of heaven."

Rev. W. H. Neebe, in the United Presbyterian

God did not have to rest because he was tired. It was a rest of a superior kind. God rested then everything that he had made was good—that is, good for his purpose. One of the best ways we can explain the Sabbath day to the unconverted mind is how God and creation. Jesus, after a miracle of healing on the Sabbath, and after telling the man that was healed to take up his bed and walk, was asked about his work on the Sabbath day. His remarkable answer was: My Father is still at work, and I work too. The kind of work suitable for the Sabbath is clearly shown in the New Testament. God must also have the rest of satisfaction as he did not make law rules through creation. This was the answer of Dean Arthur E. Main, from an unfinished manuscript: "The Sabbath in the Bible for Boys and Girls.

The Sabbath Recorder was adopted by them in England soon after the Reformation, when the word Sabbath was applied exclusively to the seventh day, and when those who observed that day were regarded as the only true Sabbath keepers or Sabbatharians. In the year 1818 this term was rejected by the General Conference in America on account of its supposed indefiniteness, and the term Seventh Day Baptist was adopted in its stead, as more descriptive of the opinions and practices of the people.

The Seventh Day Baptists are distinguished from Baptists generally by the views which they entertain of the Sabbath. In respect to this, they believe that the seventh day of the week was sanctified and blessed for the Sabbath is a day of rest, and was designated for all mankind; that it forms a necessary part of the Ten Commandments, which are immutable in their nature and universally binding; that no change as to the day of rest was ever made by the supreme power of God as indicated by the introduction of Christianity; that those passages in the New Testament which speak of the first day of the week do not imply the substitution of that day for the seventh as the Sabbath, or its appointment as a day of religious worship; that whatever the respect the early Christians paid to the first day of the week, on the supposition of its being the day of Christ's resurrection, yet they never regarded it as the Sabbath but continued to observe the seventh day in that character until, by the edicts of Emperors and the decrees of Councils, the first day was made gradually to supersede it.

At what precise time the observers of the seventh day observed a denominational form, it is not easy to say. According to Rosa's "Picture of All Religions," they appeared in Ger.
many late in the fifteenth or early in the sixteenth century. According to Dr. Chambers they arose in England in the sixteenth century. Assuming the beginning of the sixteenth century as the true period of their origin, we may carry them back as far as any of the modern denominations of Christian date.

But whatever difficulty there may be in fixing the precise time of their origin as a denomination, the Seventh Day Baptists think there is no difficulty in proving the antiquity of the practice. Hence, they believe that there has been no period since the commencement of the Christian era, when there were not upon the earth more or less Christians observing the seventh day. That the apostles observed that day as the Sabbath is clearly evidenced.

In their writings they uniformly distinguish between the Sabbath and the first day of the week. In consistency with this distinction, it was quite natural for them to persevere and engage in religious exercises upon the seventh day.

We are inspired history to that which is uninspired, we find frequent notices of Sabbath keepers during the first six centuries of the church. They render it quite probable that wherever, in the early ages of the church, the subject of the Sabbath was made a topic of popular discussion, there the seventh day found advocates and observers.

The Reformation in the sixteenth century introduced an important era in the history of the Sabbath keeping. Roger Baskerville and his followers sprang up, who advocated the morality of the fourth commandment, but interpreted it so as to require only one-seventh part of the day or seven days of labor. This doctrine spread rapidly on the Continent and led to a controversy about the Sabbath, which was the principal one of the age. At an early stage of it we find several able and zealous defenders of the Sabbath of Jehovah.

The Sabbath controversy commenced in England near the close of the sixteenth century. Several causes combined to prevent the early organization of Sabbatarian Churches in England. The various laws passed to secure uniformity of worship and to hinder the holding of religious meetings among all dissenters from the Established Church were doubly oppressive upon those who observed their Sabbath on a different day from the mass of Christians. This and similar causes we must attribute the fact, that there were no churches regularly organized until about 1650. Within fifty years of that period, however, there were eleven Sabbatarian churches besides many scattered Sabbath keepers, in different parts of the kingdom.

The Seventh Day Baptists in America date from about the same period that their brethren in England began to organize regular Bays. Stephen Mumford was among the earliest among them. He came from England to Rhode Island in 1664, and "brought with him the opinion, that the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was an anti-Christian power which changed the Sabbath from the seventh to the first day of the week."

He joined the first day Baptist Church of Newport and soon won several members of that church. They continued to walk with the church, however, for a time, until a difficulty arose in consequence of the hard things which were said of them by some. He then probably took the Ten Commandments, being given to the Jews, were not binding upon the Gentiles, and that those who observed the seventh day were gone from Christ to Moses.

In November, 1671, they came to an open separation, when Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Basset, and three sisters, entered into church covenant together, thus forming the first Seventh Day Baptist Church in America. For more than thirty years after its organization, the Newport Church included nearly all persons who had advocated the seventh day in the States of Rhode Island.

A lay member of the First Hopkinton (R.I.) Church, a colonial governor of Rhode Island, and member of the Continental Congress, observing the seventh day in the States of Rhode Island, included among its members several distinguished characters, two of whom, Richard and Samuel Ward, governors of the State of Rhode Island, are well known in history. A Yearly Meeting of the Seventh Day Baptists in America was established at an early period. In 1708, when the church in Newport organized a part of its members into the distinct body now known as the First Hopkinton Church, an annual interview was agreed upon, for a friendly interchange of sentiment, and for mutual encouragement and edification.

About the year 1800 the churches observing the Sabbath having greatly increased in numbers and being not altogether agreed in doctrinal sentiments, the question arose whether union and prosperity among them might not be promoted by a somewhat more formal ecclesiastical organization. The question was under consideration for two or three years, and resulted in the formation of the General Conference. The designation of the denomination into Associations took place in 1835.

The Seventh Day Baptists, as a denomination, have always been forward to engage in kindred work. They have had among them for a long time societies for missionary purposes and for promoting the circulation of religious tracts and books.

From the time when Seventh Day Baptist principles were represented in this country by a single man at Newport, R.I., to the present time, their progress has been slow but sure. Many obstacles have stood in their way. Those who have embraced them have been subject to no small personal inconvenience, and often to opposition and reproach. The name and profession of the Sabbath, with its connotations of God's, have dared to adhere strictly to the divine commandment. Yet the number of the kingdom has gradually increased, and the prospect before them has gradually brightened. They believe the day is now dawning in which their principles will be examined and approved, and they believe that their work will work its natural effects upon the minds of men.

These paragraphs a written a hundred years earlier, the clear picture of Seventh Day Baptists and the statements made in the concluding paragraph are equally true today. The day of advance was just as far future then as it is in the full light of that day. The call is for an overwhelming and wholehearted acceptance of the Sabbath. Let Sabbath Rally Day, May 17, be a time when many will renew their covenant with the church and many others will take initial steps following the Master in complete Christian service, including observance of his Sabbath.
THE SABBATH PRINCIPLE AND THE SEVENTH DAY

By REV. LESTER G. OSBORN

GOD'S OWN WORDS specified the seventh day of the creation week as the day when He rested from His work. Exodus 20: 1, 8-11. It was not the seventh day of man, nor of the Jewish year, but of the earth. God made this seventh day into the Sabbath by setting it on, blessing it, and setting it apart from the other days of the week. He took this seventh day as the material out of which He built the Sabbath. The Sabbath principle and the seventh day are inseparably linked in God's act of making the Sabbath and in His specifying this same day as one He wished His people to keep.

The Sabbath was a specific day. The article is definite. In the Hebrew is a little untranslatable word, "eth," which specifies the word following as the definite and direct object of the verb. This word comes before "the seventh day" and "it" in Genesis 2: 2, and before "sabbath day" and "it" in Exodus 20: 11.

Since the primary principle of the Sabbath is that it was "set apart" by God, it would appear that if there is a seventh day, there is a Sabbath, and vice versa. But, do we know that the seventh day of our week today is the seventh day of the creation week? Haven't there been changes in the earth which would upset the order of days? Isn't it more than probable that the original Sabbath day has been lost?

The division of time into seven-day cycles is entirely arbitrary. The month depends on the phases of the moon; the year, on the relation of the earth to the sun. But there is no heavenly body in any relation to the earth which travels in seven-day cycles. The division was arbitrarily ordained of God "in the beginning of time." Whatever one may think of the first three or four days of the creation week, the fifth, sixth, and seventh were of twenty-four hours duration, for the earth had been "set" in relation to the sun and stars, and was rotating before the sun "as clay to the seal." Genesis 1: 14; Job 38: 14. God made the Sabbath, in part, to mark the seventh hour. Never has he allowed that weekly cycle to be broken. The original Sabbath day has not been lost.

The Bridge from Creation to the Resurrection

God blessed and sanctified the seventh day, making it the Sabbath, because of his creation rest. The account of its institution is in Genesis 2: 2, 3.

God commanded his people to keep holy this day which he made holy as a commemoration of his creation rest. The codification of the Sabbath is in Exodus 20: 8-11, which refers back to Genesis 2: 2, 3.

Christ's followers kept holy the day which God commanded them to keep in commemoration of his creation rest. We read of this obedience in the New Testament in Philippians 2: 15; Hebrews 4: 9.

Three of these references bridge from the time of creation to the resurrection of Christ. Reversing the order, Luke 23: 56 looks back to Exodus 20: 8-11, which in turn looks back to Genesis 2: 2, 3. These are all the same day—the seventh of the weekly cycle of seven days which is from creation and which is practically a universal Sabbath in all nations, both ancient and modern. We have "Chart of the Week" which lists one hundred sixty-six languages, both ancient and modern, and their names for the days of the week. One hundred eight of them give the name of the day which goes to the seventh day of the week. This is certainly significant, for there could have been no consultation between them.

Incidentally, there is another reference which shows us that we need not go back of the Exodus to find the original Sabbath. In Exodus 16 we read of the miracle of the manna. Verses 5, 23, 26, and 30 tell us that God, by a triple miracle in connection with the giving of the manna, marked the Sabbath. In the first place, since God himself, the marking, this was the original Sabbath day. For nearly forty years God himself, by these miracles, kept the day from being lost, as it might have been in the wanderings of the people.

On the seventh day, the Sabbath of Jewish history, is the day of the fourth commandment. To argue otherwise would not be logical. And as certainly our Lord Jesus, the Son of God, by whom all things were created (John 1: 3; Hebrews 1: 2) knew which day was the seventh. The Sabbath of Jewish history, the day of which he declared himself to be Lord, thus identifying it as the true "Lord's Day" and of his followers up to the time of his resurrection, was the seventh day of Jewish history. No one can question that this is the day mentioned in Luke 23: 56, and we are told that they "rested the sabbath day according to the commandment.

Between the Institution and the Codification of the Sabbath, sacrificing of Cain and Abel (Genesis 4: 3-5); the weeks of seven days during the flood (Genesis 7: 4-10; 8: 10, 12); and Noah's disembarking from the Ark at the seventh day (cf. Davis: Bible Dictionary); Abraham's keeping of the "commandments, statutes, and laws" of the new covenant (Malachi 3: 7); and the seventh of the Sabbath (Genesis 26: 5); and Jacob's "week," nay "two weeks," of seven years each.

Between the Codification and the Sabbath keeping of Christ, the history of the rise of the Jews to national fame, and their downfall because of their Sabbath, is written (Jer. 17: 27; Neh. 13: 17, 18), which was part of their idolatry, since Baal worship was most prevalent and "Baal's Day" was not the seventh day but the "Day of the Sun" Baal means "lord." So Sunday, in the Old Testament, was the "Lord's day." "Baal's day" and the origin of the name so glibly applied to the customary day of rest and worship of the church today.

What of Calendar Changes Since Christ?

The Julian calendar was introduced by Julius Caesar in 46 B. C. This calendar had 365 days with every fourth year 366 days, assuming that the year was 365 1/4 days long.

In 1582, under Gregory XIII, it was found that the year was actually 365 1/4 days, 5 hours, 48 minutes, and 50 seconds long—11 minutes and 10 seconds less than the Julian calculations. By 1582 this error had caused a gain of ten days on the calendar. After much study it was decided to drop them out. But this change did not affect the order of the days of the week, only the dates of the days of the month. The Gregorian calendar was adopted in October, 1582. Thursday, October 4, was followed by Friday, October 15:

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In England the change was not made until September, 1752. By that time eleven days had been gained. When the Gregorian calendar was adopted, eleven days were dropped out, and Wednesday, September 2, was followed by Thursday, September 14. Here again the dates of the days of the month were changed, but not the order of the days of the week. This was stated by the "Answer Man" of Radio Station WOR some months ago, when he wrote: "When the calendar was changed, the day after Wednesday, September 2, 1752, was called Thursday, September 14." W. J. Eckert, of the Naval Observatory, director of the Nautical Almanac, says, "The change from the Julian to the Gregorian calendar, if made, would not affect the weekly cycle. This cycle has not been altered for as long as records have been available."

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While on the subject of calendars, may we add just this one more piece of evidence, which may not be generally known. Every Hebrew Sabbath day is entirely independent from ours, yet their seventh day coincides with ours. More than that, the Jews are scattered all over the world, and this is the same Sabbath day for them, without reference to the country in which they happen to live.
God instituted the Sabbath at the time of creation. Genesis 2:1-2, 3. Because of his rest from the work of creation, he blessed and sanctified the seventh day, thus making it the Sabbath. He made the seventh day holy.

God asked his people to keep the Sabbath holy, for he had made it so in the beginning. Exodus 20:8-11. In the Mosaic code, he gave them certain prohibitions to teach them the sacredness of the Sabbath, and to help them to get the blessing out of it which he intended.

God showed them later through Isaiah, Amos, and other prophets that formal observance over the world, in every land. And in whatever land you find them the calendar agrees with that of the ancient Jews. Charts on September 26, when they celebrate their New Year, Rosh Hashanah, in a two-day festival. As we write, there lies before me the Jewish calendar. Next Saturday is March 15, 1947. The corresponding day on the Jewish calendar is Adar 23, 5707. And that day is the Sabbath. What further evidence do we need?

Conclusion

There is no space to quote from all the encyclopedias, but all agree in telling us, as Webster’s Encyclopedic Dictionary does, “Saturday ... the seventh day of the week”; “Sabbath ... the Bible name for the seventh day of the week, delegated as the day of rest in the fourth commandment. It corresponds with Saturday in the modern calendar”; “Sunday ... the first day of the week.” In ancient times, the day on which the sun was worshiped.

We can say without any shadow of doubt that the original Sabbath has never been lost, and that the seventh day of our present calendar is the Sabbath of Creation, of the Decalogue, of Christ and his followers, and of Paul and the New Testament church.

God gave through Isaiah a very high standard of Sabbath observance, and showed men that by honoring the Sabbath they were honoring Him. He declared that it was not the day itself, nor in the prohibitions of the law, but the Sabbath as his holy day. He told them that by observing the Sabbath by “not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words,” all through the Old Testament, from following their own work—a day of pursuals. This was mostly negative—very little “do.” “Do note” are necessary and important, but must not be allowed to overshadow the spiritual meaning of the Sabbath as a whole.

The Pharisees had developed this negative attitude to the extreme. They had worked out such a long list of restrictions that one had to spend most of the day in figuring out if this or that was “lawful” according to their rules: “How heavy a weight can I carry?” or “Is this too far for me to travel?” Or they meant the time in spirit to get around the rules; that is, how to do what they wished, and still be within the law. It was no thought of the spiritual benefits of the Sabbath nor of honoring the one who made it. They put the means before the end, the Sabbath in place to abash the Sabbath, the Lord’s commandment in place to abash the Lord, ceremonialism in place of moral requirements, and the value of ritual in place of spiritual values. Their only thought was to have an order and system. Our words now “civic” and “merit” should result to themselves. They were using the Sabbath as a means of glorying in themselves, and not in honoring God. Their limitations were so narrow that they were actually cruel and wrong. In an extreme, it was the objection to the Lord Jesus healing the impotent man at the pool, and the man’s going to his home after he was healed, carrying his bed.

Just a note of warning here. Jesus did not abrogate the Sabbath. He did not repeal the Fourth Commandment. He himself observed it. He went into the synagogue, he worshiped, he taught. It was his custom to go to the house of God on the Sabbath. What he did do was to strip the Sabbath of all the rabbinical sophistries, all the petty details, and restrictions which they had heaped upon it. His attitude is set forth in his words to the scribes and Pharisees, “In your maner they bind heavy burdens, and grievous to be borne, and lay them on men’s shoulders; and they theirselves will not move them with a finger. But all their works they do for to be seen of men.” (Matthew 23:4-6).

SABBATH OBSERVANCE

Sunday is the Sabbath. It is a day for those who are followers of Jesus, for the Sabbath is a time for meditation on things divine. Someone has said that on the Sabbath we get a “time exposure” to the inner life of God which we get only “map shot” during the week: a bit of prayer at the table: holy words by the master, the voice of God, the inner life of God. Someone has said that on the Sabbath, we get “a time exposure” to the inner life of God which we get only “map shot” during the week: a bit of prayer at the table: holy words by the master, the voice of God, the inner life of God.

God’s rest day was also his holy day. From the time of Adam to the time of Christ was the Sabbath day, and the value of ritual was also the value of the Sabbath as a whole. He made the human race the Sabbath. The Sabbath is a day for meditation on things divine. Someone has said that on the Sabbath, we get a “time exposure” to the inner life of God which we get only “map shot” during the week: a bit of prayer at the table: holy words by the master, the voice of God, the inner life of God. Someone has said that on the Sabbath, we get “a time exposure” to the inner life of God which we get only “map shot” during the week: a bit of prayer at the table: holy words by the master, the voice of God, the inner life of God.
Laymen Determine Strength of Church Group

Unity of Emphasis Recognized

On Great Doctrines of Faith

By Rev. Harley Sutton

No CHURCH OR DENOMINATION can be stronger than the laymen who make up the churches. Laymen in the Seventh Day Baptism denomination do more than just listen to sermons; they live what they believe.

Differences in minor details of belief sometimes are expressed, but there is a great unity of emphasis on the great doctrines of the faith. All feel the need of more Bible study; they sense the importance of salvation; they recognize the necessity of living well-rounded, Christian lives. They realize that they are men with whom they come in contact. These laymen hold positions of importance in their communities. They are respected by their neighbors. It is not only the written record of service rendered the kingdom by laymen.

Joy in Fellowship

By Albert Withrow

(Mr. Withrow, a member of the Dinuba Church, has been a Seventh Day Baptist only a few years.)

About eight years ago my wife and I became dissatisfied with the church in which we had been brought up. We left them and for two or three years I worked seven days a week at menial work, but that didn’t seem to satisfy us. So I quit working on Sabbath, and we went back to the church in which we had been brought up. There was something lacking in that church, but there was also something lacking in our lives—a need that this church didn’t seem to meet. All this church seemed to be after was money; in fact, one of the leaders in this church was heard to say, “The main thing is to get money.” Oh, my friend, the main thing is to get Christ! What a joy it has been to find Christ. The burden of our souls has been lifted, and the peace that passeth understanding is ours.

Since we have become Seventh Day Baptists, we have found Christ—not only Christ, but we have found fellowship in the Seventh Day Baptist Church that we have never seen in any other church.

In the Sabbath Recorder we have read of people in our churches across the nation, and even when we meet them face to face, they are not as strangers to us. We feel that we have always known them. After reading and knowing about Christ, what a joy it will be to meet him face to face!

When my wife and I left our former church, our so-called friends and our relatives turned away from us, but the joy in finding Christ and the joy we have had in fellowship with Seventh Day Baptists was so much greater that we did not feel the shock.

May God bless the Withrow family in this Seventh Day Baptist fellowship. H. S.

I am happy

By Marguerite Pingrey

(Miss Pingrey, a teacher in the Corona, Calif., school system, has accepted the Sabbath and is joining the Riverside, Calif., church.)

I have accepted the Sabbath!

Nothing in many years has made me any happier than this simple statement. Truly it is a case of “rejoice with joy unspeakable.”

1 Peter 1: 8

For some two years now I have been fighting the truth. I have put forth every excuse ever thought of, besides some original ones of my own, to avoid having to accept what I felt down deep in my heart was right. No one can imagine the arguments one can think of to prove the truth, unless he has gone through such an experience; nor can anyone imagine how difficult it is to give up one way of life for another. Especially, is this true when the person has been a very active member of a first day church for the greatest share of one’s life. The hardest part for me was to tell my folks—to know that I was going against the religion of my parents, and that no more would I have such a vital interest in the church of my childhood: good, Habib and tradition are hard to break, but break them one must if he is to start a new way of life.

I am happy that I have accepted the Sabbath.

I am happy that we have the Sabbath.

I am happy that I have Christ as my Master and Saviour in whom I can put my trust for help, strength, and guidance.

I am happy that I have a Saviour who was willing to suffer and die for me, and that I may now tell others that I can do for him is to accept his truths.

I am happy that I have friends who have answered my questions, but who in no way have persuaded me.

I am looking forward to a life of helpful and happy service in my new connection with the Seventh Day Baptist Church and people.

May God bless Miss Pingrey in this important step in following Christ. H. S.

They Say About the Sabbath

The current notion that Christ and his disciples authoritatively substituted the first day of the week for the seventh day is absolutely without any authority in the New Testament. Lyman Abbot (Congregationalist), in The Outlook.*

If we believe that the Sabbath came as a revelation from God we are standing firmly on the teachings of the Bible. . . . Certainly it is that Jesus, his disciples, and the early church were Sabbath keepers. — Ismar J. Peris (Methodist), Syracuse University.*

The Sabbath was founded on a specific and divine Commandment . . . . We must not suppose that Jesus set aside the Sabbath day. — John Alexander Hayes (Presbyterian).*

The Scriptures enforce the religious observance of the Seventh Day Sabbath. — Cardinal Gibbons (Catholic), in “Faith of Our Fathers.”*

* These statements all refer to the seventh day Sabbath. Longer quotations from these and other church leaders and teachers, with explanations, are given in the booklet, “The Sabbath and Sabbath-keeping,” by L. Davis. Copies may be secured (5¢ a copy) from the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Church Without Missions Has No Mission

Need Today Is for Growing, Glowing, Going Christians

By R. G. LeTourneau

Someone has wisely said, “The church without missions is the church without a mission.” It is the mission of the Church today to present the whole Word to the world.

As the world today emerges from the chaos and destruction of war, one thought above all others should be clear to every thinking Christian: we must obey God’s global “go.”

The airplanes that dived through the skies on a mission of death must be used to carry the Word of Life to a dying world; the machines that smashed the way to victory on the far-far battle fronts of the world must be adapted to carry the gospel “to every living creature”; and the rapid advances made in all fields of science and manufacturing can be utilized for a great soul-saving program.

We must be not only growing Christians and glowing Christians, but going Christians as well.

May God help us to turn on the power of the gospel in men’s lives and to see it work. May we have the spirit of dedication of that missionary who knelt on India’s coral sands and cried: “You first let me burn out for God.”

Remember: Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone.—Laymen’s Missionary Movement.

Church Discipline

Church discipline has for its object the restoration of the erring one, not to punish, much less to slander or place him in an unfavorable light before the church or the world. Every step taken in adjusting differences between church members, and ultimately proceedings for exclusion, should be such as to show that the church is adhering to a Christlike love for the sinner. Discipline in any other spirit is to be deplored, and is a disgrace to the church. In our church covenants we pledge ourselves to watch over one another in Christian love; and Paul says, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness considering thyself last thou also be tempted.”—Taken from Seventh Day Baptist Church Manual.
The Greatest Questions Ever Asked
By the Greatest Teacher of Men, Jesus Christ

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? Matt. 5: 13.
For if ye love them which love you, what reward have ye? Matt. 5: 46.
Whom do men say that I the Son of man am? Matt. 16: 13.
What, could ye not watch with me one hour? Matt. 26: 40.
Why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam in thine own eye? Luke 6: 41.
For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke 9: 25.
If a son shall ask bread of any of you that is a father, will ye give him a stone? Luke 13: 11.
Is it lawful to heal on the sabbath day? Luke 14: 3.

There are other questions [ ] in their settings and see He asks, but study these [ ] what Jesus is asking you.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Luke 16: 11.
When the Son of man cometh, shall he find faith on the earth? Luke 18: 8.
What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Luke 20: 17.
If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? John 3: 12.
And if I say the truth, why do you not believe me? John 8: 46.
He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? John 14: 9.

Compiled by Rev. L. O. Greene.

FROM THE EDITOR’S DESK

Personal Comments, Interpretations of Scripture, References to History

SUPREME, ETERNAL INTELLIGENCE

By Samuel H. Davis

Tuning in on the radio one Sabbath morning, I was brought to attention by the cultivated and earnest voice of someone talking about God. Neither the name of the speaker nor that of the city from which he spoke was known to me. Yet two of the illustrations used so impressed me that I wish it possible for me to pass them just as I heard them, not alone to Sabbath keepers, but to all men everywhere.

The speaker said in substance: Many of you have seen towering buildings, commonly known as skyscrapers. If, on a busy corner near the center of New York City you heard a man haranguing the passing crowd, saying, “That skyscraper has stood there for untold centuries. It was not built there but just happened, or grew through the ages till it attained its present size and form, and in modern times came to be known as the Empire State Building,” none of you would take him more seriously than to say he was demented. No great building was ever erected that was not previously visualized by the mind’s eye of its architect or builder. The Empire State Building towering hundreds of feet above its neighbors, was the brain child of a great architect. Before the cornerstone was laid, before the foundations were started or excavations begun, it was seen mentally, was drawn to scale with every detail of interior and exterior, was blue printed and the plans were submitted to owners and contractors.

Infinently greater than the creation of man-made skyscrapers was the creation of the heavenly bodies—sun and planets of our solar system—none of which just happened, any more that did the Empire State Building just happen. They were planned by a great mentality, by an infinite intelligence. And that mentality, that intelligence was God.

Some of you possess timepieces that are almost perfect in construction and performance. They must be wound occasionally or powered by electricity, but properly powered and cared for they may record the passage of time over a period of fifty or a hundred years, or possibly two hundred. How much heed would you give to a man who told you that your timepiece just grew? That a wheel from some undetermined source started turning and by its motion attracted or developed other wheels until it grew into the near perfect timepiece which you now possess?

The fine timepieces of today are the result of patient planning and experimenting by mechanical engineers for centuries, the product of trained intellects. Yet how short they fall of the perfect timing of the immeasurable planets that revolve around fixed stars throughout limitless space.

We have failed to discover or develop methods for producing perpetual motion. Yet the heavenly bodies have been attuned to perpetual motion, with perfect timing, since time had its beginnings. Astronomers estimate with accuracy the return of comets and the recurrence of eclipses, many years in advance, because an intelligence, infinitely greater that than of man, has perfectly timed the movements of myriads of stars which he has set in his firmament.

That master architect of the universe, that engineer with knowledge surpassing the knowledge of all human engineers, that supreme and eternal intelligence is God. Jesus spoke of him as “Our Father,” and said concerning him, “Not a sparrow falls to the ground without his notice.”

PSYCHOLOGY OF SABBATH KEEPING

By Frederik J. Bakker
Lawyer, Plainfield, N. J.

When we approach the beginning of a new Sabbath, it is important that we prepare our minds to help in keeping the day reverently, as unto the Lord. Worldly tasks, thoughts, and diversions should as much as possible be put aside and only those tasks, thoughts, and diversions should be followed with attention.
which are honestly necessary and in harmony
with the keeping of the Sabbath as Jesus taught us.

When we were children, our mother early taught
us a reverence for the Sabbath by
patent and latent suggestions. We were

thoroughly scrupulous. Our shoes for best
use were put away and worn when they were
worn. Our hair received more than the usual attention.

The toys and playthings of the week were
placed in the drawer near the kitchen
cabinet. We all went to church and Sabbath
school unless detained by illness or extremely
inclement weather. We were taught to be
attentive and to behave in church and Sabbath
school.

We learned much of the Bible at our
mother's knee. On the Sabbath a special dish and a special
dessert graced the table. We played with toys which were not
the ones we used during the week and did not
involve any vigorous activity in their use. When the weather was pleasant,
we took walks together. Any appropriate
reading matter was read and talked about.
No one at home read newspapers or ordinary
publications during the Sabbath hours. It was
assumed that there were sufficient other hours to do that. Business mail was left
unopened. Certainly no one at home ever
took up anything to do on any shopping on the
Sabbath, and no refreshments were bought on
that day.

As one grows to adulthood in such an
atmosphere, this proper attitude—brought about by the
training and exhortation of the Sabbath—probably
purifies and sanctifies the Sabbath of many a
natural desire to engage in a pursuit,
minds a knowledge of a Sabbath as an
institution. For the Sabbath is

remembered and kept to its
own end, and this strictness
will prevent you from
financially profiting by it.

We quote now from the "Convert's Cate-
chism of Catholic Doctrine" by Peter Geier-
man:
Q. What is the Sabbath day?
A. Sabbath is the day of the Lord, the first day of the week.
Q. Why do we observe Sabbath instead of Sat-
urday?
A. We observe Sunday instead of Saturday be-
cause the Catholic Church, in the Council of
Laodicea (A.D. 336), transferred the solemn-
ity from Saturday to Sunday.
Q. Why did the Catholic Church substitute Sun-
day for Saturday?
A. The Church substituted Sunday for Saturday,
because Christ rose from the dead on a Sun-
day. He consecrated the first day of the week
as the Sabbath.
Q. By what authority did the Church substitute
Sunday for Saturday?
A. The Church substituted Sunday for Saturday
by the plenitude of that divine power which
Jesus Christ bestowed upon her.

In 1893 the Protestant Churches put forth
a resolution that "the Sabbath is a holy day of rest for all people, a
symbol of the new covenant."

The Lord revealed to Daniel a line of
prophecy which covers the period of his
time until the return of the Master. Under
this line of prophecy Daniel instructions
ensures that a certain power should arise
that should "wear out the saints of the most
High, and think to change times and laws." Daniel 7: 25.

History unquestionably locates this power.

There is no other power in the world that has
"worn out" so many Christians as has the
Roman Catholic Church. Daniel 7: 25
unquestionably locates this power.

They teach that the authority of the Church is
unquestionable, and that the Catholic Church
does not err. They teach that the Church
is the "Catholic " and that the Catholic
Church is the Church of Jesus Christ.

When we ask for the reason for this, their
answer is, "The Church is the Catholic Church."

We introduce one more quotation from the
"Converte Catechism of Catholic Doc-
trine" (In the Ten Commandments, as taught
by the Catholic Church, the Sabbath is the third commandment):

What to the third commandment?
Remember thou keep holy Sabbath day.
What do the Bible teach concerning
Sabbath?
What day was the Sabbath?
The seventh day, our Saturday.

THE SABBATH RECORDER

Do you keep the Sabbath?
No. We keep the Lord's Day.
What is the Lord's Day?
The first day of the week.
What changed it?
The Catholic Church.

We refuse to accept the authority of
the Catholic Church. We purpose to
be loyal to God's Word. If we should
deide to keep the Sabbath only on the
fourth commandment, we would prefer

to choose any other day than Sunday, bes-
cause of the boastful claims of the Roman Catholic Church.

GROWING MORAL PRECEPT

By George A. Main

Director, Bible Sabbath Association

It is sometimes asserted that the Sabbath is not a moral issue.

Webster, means, "Characterized by practical excellence,
or springing from or pertaining to man's natural sense of what is right and
good.

If the question were raised as to why one
refrains from falsehoods, theft, murder, and the
like, the man who would be, in
stance, "because they are inherently
wrong. Few indeed would base their
proper behavior on the Ten Commandments,
or would they even think of them, of
Christ's perfect example, or of any other
Biblical grounds. One could, however, if
asked, tell why these crimes are intrinsically
or morally wrong, at least one good reason
being that we do not desire, for ourselves
or for others, the crimes of
falsehoods, theft, murder, or other wro-
gs. When we are asked for our reasons
for Sabbath keeping, however, we generally rely
solely on Spiritual support, on the Ten
Commandments, God's will for us, on the
teachings and customs of Christ and the
apostles, etc.

Sabbath in Moral Realm

Unanswerable though these grounds are,

they leave open the possible inference that there are no recognized moral
grounds for Sabbath keeping. The assertion
which establishes the perfection and perpetuity of the
other nine commandments.

A fact, however, proves that the Sabbath is within
the moral realm, if indeed it is not at the
top of all issues conforming to "man's nat-

THE SABBATH RECORDER
URAL SENSE OF WHAT IS RIGHT AND PROPER.” IT IS TO BE EARNESTLY HOPE That ALL SABBATH observers WOULD LONG ACQUIRE THE HABIT OF OPENLY SUPPORTING THEIR SABBATH KEEPING ON MORAL AND RELATIONAL GROUNDS, AS WELL AS ON THE PLAIN TEACHINGS AND PRACTICES OF SCRIPTURES.

1. IS IT NOT IN ACCORDANCE WITH OUR SENSE OF RIGHT AND REASON THAT AN ALL-WISE CREATOR, WHO IS GOD IN HIS REPRESENTATIVE AMONG MEN AND GAVE US HIS WORD AS HIS REPRESENTATIVE AMONG BOOKS, SHOULD HAVE ESTABLISHED A SPECIFIC DAY AS HIS REPRESENTATIVE IN TIME?

2. IF IT IS PROPER TO COMMEMORATE, AS WE DO, THE ACCOMPLISHMENTS OF MEN BY SETTING ASIDE SUITABLE TIMES THEREFOR, HOW MUCH MORE PROPER IS IT THAT WE REMEMBER EACH SABBATH THE ACCOMPLISHMENTS OF THE CREATOR, FOR THE COMMEMORATION OF WHICH THE WEEKLY SEVENTH DAY SABBATH, THE ONLY FITTING TIME THEREFOR, WAS INSTITUTED.

3. IF IT IS PROPER TO USE A PORTION OF OUR TIME FOR FURTHERING OUR OWN DESIRES, HOW MUCH MORE PROPER IS IT THAT WE SHOULD SET APART A FREQUENT AND UNIFORM DAY FOR STUDY, TO ENSURE THAT WE COMPLY WITH THE DIVINE DESIRES FOR OUR GOOD AS REVEALED IN HIS WORD.

4. IF MEDITATION ON GOD’S WILL WAS ESSENTIAL IN BIBLICAL DAYS, HOW MUCH MORE IMPORTANT IS MEDITATION THEREON IN TIMES OF STRONGER SENSE OF RIGHT AND PROPER?

5. IF IT IS RIGHT TO FIT OURSELVES FOR OUR NEXT DAY’S WORK BY SUITABLE REST, HOW MUCH MORE PROPER IS IT THAT WE SHOULD BE IN THE BEST PHYSICAL CONDITION FOR THE CHIEF DAY OF THE WEEK, IN ORDER TO GET THE MAXIMUM OF GOOD THEREFROM.

6. IS IT NOT IN ACCORDANCE WITH OUR SENSE OF RIGHT AND PROPRIETY THAT WE SHOULD SENSE THE SABBATH AT SUNSET AND SPEND THE EVENING BEFORE THE DAYLIGHT HOURS OF THE SABBATH IN QUIET AND REST, RATHER THAN IN DISTRACTING OR TIRING SECULAR ACTIVITIES?

7. IF IT IS A MORAL OBLIGATION TO HONOR OUR PARENTS, HOW MUCH MORE IN HARMONY WITH OUR SENSE OF RIGHT AND PROPRIETY IS IT THAT WE HONOR THE CREATOR BY CONFORMING TO THE MORAL OBLIGATIONS AND PRIVILEGES PERTAINING TO HIS DAY.

While the Scriptures leave no doubt that Sabbath observance plus Sabbath promotion are essential elements of God’s will for us (Matt. 5: 19), and Matt. 2: 20 records Christ’s significant pronouncement that only those who do God’s will shall enter the heavenly kingdom, we should never forget that the seventh day Sabbath was established on the soundest form of reason as well, and represents definite moral obligations, in addition to that support by religious injunctions and customs.

Clear and unmistakable as are the religious grounds for obedience to each of the Ten Commandments, including the honoring of Jehovah by observing the Sabbath from sunset to sunset of the seventh day of the week, the moral grounds for these considerations are as obvious and as many as those upon which any of the other divine injunctions rest. Should we not make it plain to those who wish to know why we keep the Sabbath; that it is in recognition and commemoration of the wonders of Creation and nature and the infinite wisdom of the Creator, and that our beliefs do not rest on any uncertain or unreasonable commandments of Jehovah?

SPECIFIC TIME FOR STUDY

The Sabbath commandment, as truly as do the other nine commandments, stands on its moral merits alone. Does it not, in fact, stand at the head of all moral issues, since in the Divine Plan the seventh day Sabbath establishes the specific time for studying the entire moral law, upon understanding and application of which rests the welfare of all mankind?

When these profound truths are recognized and acted upon, and not until then, will permanent happiness, peace, and prosperity prevail.

“Moses got cozy and see, “Must we bring water out of this hard rock for you bums,” when he wasn’t nothing but a stick whacker—The Lord gave the water. Read Numbers 20: 10-12, Moses got punished for it, too. He was a good stick whacker for the Lord and His work.”

“OLD-TIMER SEZ . . . “

Take a piece of pork, Stick it on a fork, And give to a Jew, Jew! Jew! Jew!

They called after me one Sabbath afternoon as I started for Auntie’s home to attend church with her. Of course I was rather excited and almost out of breath as the next day would be the first Sabbath since I came to the city. I was great for the change for I loved the home where I was born and shed many tears when I had to leave it. Worst of all I hated to go so far away from the dear grandmother who seemed to me to be my very dearest friend; I called myself “Grandma’s little girl.”

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When these profound truths are recognized and acted upon, and not until then, will permanent happiness, peace, and prosperity prevail.

“Keep faithfully the true Sabbath, the seventh day of the week, the day Jesus kept and taught.”

truth was given first of all to the Jews. You say you want to be as much like Jesus as you can, and one of the sure ways is to keep faithfully the true Sabbath. If the seventh day of the week, the day Jesus kept and taught. Remember how he said about the Sabbath that you cannot come to destroy, but to fulfill.”

From that day the children’s taunts no longer bothered me, and I was happy to tell them that one way I was trying to be like Jesus was by faithfully keeping the Sabbath day he kept and taught, the seventh day of the week.

Dear Recorder children, never forget that the seventh day of the week is the only true Sabbath, proclaimed and commanded by God, sanctioned and honored by Jesus Christ, and his faithful disciples as well as by Paul, that great teacher and leader.

And through the centuries men brave and true, Seeking His laws to keep, His will to do; Have kept the Sabbath faithful unto God. And through a thoughtless world would change, and claim, “Through love the law has passed away.”

We’ll follow in the path that Jesus trod.

Oh, holy Sabbath, bless God of old, Unchanging as the speeding years unfold, Of words of death and deeds of blood. Not as a rod to drive us to His will, But as a cord of love to bind us tied.

We pledge ourselves to keep it faithfully.

Yours in Christian love, Mizpah S. Greene.

THE SABBATH RECORDER
Or-der, without try.1
To disregard this fact is to lower 306
The efficiency broken bodies, premature 1
early.

Remember the Sabbath day to keep it holy. 3
By Riley G. Davis
Exodus 20: 8, 9, 10, 11
As all men have ventured 1
To boldly disobey 1
God's law, his Ten Commandments.
Proclaim his Sabbath day.
This precept all should honor
While here on earth they stay,
To reverence its Founder,
And what he has to say.
The Sabbath for all kindreds—
Was by its Author blessed,
As hallowed at creation—
Serves an important test.
And when the saints are gathered
On that Celestial Shore,
God's Sabbath will be honored,
And then profaned no more.
Des Moines, Iowa.

It is to be a day that offers an opportunity to worship. "Be still and know that I am God." To remember the Sabbath day to keep it holy is a call to remember. It is, therefore, a recognition of our proneness to forget. Some forget, feeling that the Sabbath stands in their way, that it is a weight rather than wings, a barrier rather than an open door to a finer freedom. Others forget it because life for them is so hurried and so hectic. Some feel that they must work on that day. For others it is hectic because they are so strenuously in pursuit either of gold or of pleasure. But be the cause what they may, this day is for many a forgotten day. Therefore we need this urgent call: "Remember the Sabbath day to keep it holy."

We ought to remember that the Sabbath is God's gift to man, that it was given not for the benefit of God, but for the benefit of ourselves. It fits into human need. In this it is like every other of the Ten Commandments. Not one of them is for God's benefit; all are for ours. The Sabbath is a gift. We can receive it or reject it. Some turn from it, counting it a hindrance rather than a help. "The sabbath," said Jesus, "was made for man. It is to be unique. To refuse to treat it so is to reject this precious gift. Some accept this gift only to misuse it. There are those who make it a day of repression rather than expression, making it a day of gloom instead of a day of joy. We remember the "blue" laws of early days—repression. Jesus was and is against any use of the Sabbath that fails to make human need of supreme importance. The tendency today is for people to make the day a bit scarlet, using it for pleasure.

It should be a day of rest. Man needs one day in seven upon which to rest. Man can do more in six days than he can in seven. To disregard this fact is to lower vitality and efficiency. It is to bring on frayed nerves, broken bodies, and premature death.

For the Scrapbook

Remember the Sabbath Day to Keep It Holy

Guidance

By Pearle Halladay

Out from the Throne Room through the falling rain,
A shaft of light came piercing through the gloom
And shone with brightness on a roadside sign,
"Remember the Sabbath day to keep it holy.
"O may we keep our vision ever clear!
What matter if the way be long or lone?
And when it is dark, may we then hear
A voice that calls: 'This is the way to Home.'"
S. Stevens Point, Wis.

Remember the Ten Commandments

By Clovis G. Chappell

As all men have ventured 1
To boldly disobey
God's law, his Ten Commandments.
Proclaim his Sabbath day.
This precept all should honor
While here on earth they stay,
To reverence its Founder,
And what he has to say.
The Sabbath for all kindreds—
Was by its Author blessed,
As hallowed at creation—
Serves an important test.
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Des Moines, Iowa.

Display the Ten Commandments

By Rev. J. H. Davis

Remember the Sabbath day to keep it holy.
Exodus 20: 8, 9, 10, 11
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Des Moines, Iowa.

Let Your Light Shine for Christ and His Sabbath

By Rev. J. H. Davis

Display the Ten Commandments

BY PEARLE HALLADAY

Guidance

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A shaft of light came piercing through the gloom And shone with brightness on a roadside sign,
"Remember the Sabbath day to keep it holy.
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Another Six Days Work

Is Done

Another six days work is done,
Another Sabbath is begun;
Return my soul! Enjoy thy rest,
Improve the day thy God hath blest.

O that our thoughts and thanks may rise,
As Grateful incense to the skies
And draw from heav'n that sweet repose,
Which none but he who feels it knows.

This heav'nly calm, within the breast,
Which for the church of God remains,
Is the dear pledge of glorious rest,
The end of cares, the end of pains.

In holy duties let the day,
In holy pleasures pass away.
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end.

J. Stennett, 1712.

"The people are doing extensive remodeling to the edifice, adding greatly to the church's possibilities for service to the community." (See page 314.)