Accessions
Milton, Wis.
October 2, 1948

Baptism:
Mrs. Nolan Nelson.
Mrs. Ethel Davis, and
Miss Roberta Fitz Randolph (baptized by her
grandfather, Rev. E. E. Sutton, in Boulder,
Colo.)

Letter:
Mr. Ivan Fitz Randolph,
Rev. Trevah R. Sutton,
Mrs. Nolan Nelson,
Mrs. Erlo Nelson,
Mrs. Ivan Davis, and
Mrs. Ralph W. Babcock.

The ceremony was performed by the bride's
father, Mr. and Mrs. Frank Hurley of Milton,
Wis., and
\[ \text{Miss Roberta Fitz Randolph (baptized by her grandmother, Rev. E. E. Sutton, in Boulder, Colo.)} \]

Marriages

Hurley - Babcock. — On Friday afternoon, Au-
 gust 6, 1948, Wilton Lyle Hurley, son of
Mrs. Trevah R. Sutton, and
Mrs. Erlo Nelson, and
Miss Roberta Fitz Randolph (baptized by her
grandfather, Rev. E. E. Sutton, in Boulder,
Colo.), were united in marriage on
August 7, 1948, at the home of the bride.

The bride's parents, Mr. and Mrs. Frank Hurley of Milton,
Wis., and
Mary Madelia Babcock, daughter of
Mr. and Mrs. Albert H. Babcock of Long Beach, Calif., were united in mar-
riage in a double ring ceremony conducted in the parlor of the Milton Seventh Day
Baptist Church. Rev. Elmo Fitz Randolph, minister of the Church, officiated. The Hurleys are at home in Milton Junction, Wis.

Hiles - Davis. — Hartley Howard Hiles, son of
Mr. and Mrs. Russel Hiles of Woodstown,
N. J., and Frances Marie Davis, daughter of
Mr. and Mrs. Jonathan B. Davis of Shiloh, N. J., were united in marriage on
August 7, 1948, at the home of the bride. The ceremony was performed by the bride's
parents, Rev. Rex Burdick. The couple will
reside at R. D. 1, Woodstown, N. J.

Moncrief - Davis. — Lorenzo Patton Moncrief
of Harrisonville, N. J., and Leaneor Ellen
Davis, daughter of Mr. and Mrs. Jonathan B.
Davis of Shiloh, N. J., were united in mar-
riage at the Marlboro Seventh Day
Baptist Church on September 5, 1948. The bride's pastor, Rev. Rex Burdick, per-
fomed the double ring ceremony. The new home will be at 72 N. Pearl St., Bridgeport, N. J.

Obituaries

Brague. — Deacon Ernest B. Brague of Alfred
Station, N. Y., died September 17, 1948. A
more extended obituary will be found elsewhere in this issue.

Lilly. — Ella D. Sutton was born in New
Milton, W. Va., February 1, 1863, and died
in De Land, Fla., August 4, 1948. She moved from West Union, W. Va., to
Daytona Beach, Fla., in 1903, with her husband,
the late William J. Lilly, who died five years
later. She continued to live in Daytona Beach
three years ago when she moved to De Land
in order to have the care of her eldest son,
Forrest W. Lilly.

She was a charter member of the Daytona
Beach Seventh Day Baptist Church when it
was organized in 1932. She continued a loyal
member till death, and an active one as long
as her health permitted.

In the absence of her pastor, funeral services
were conducted by Rev. C. N. Bennett of Cal-
vary Baptist Church and burial was in Cedar
Hill Cemetery, Daytona Beach.

Survivors include two other sons, Adrian L
and Jack E. Lilly of Daytona Beach; a daughter,
Mrs. Gladys Carmen of Palmdale, N. Y.; a
brother, George W. Sutton, of Pickens, W. Va.;
eight grandchildren, and two great-grandchil-
dren. J. W. C.

Mentzer. — Mary Certain, daughter of Wil-
on and Mary Jane Cooper Certain, was born
May 22, 1870, in Marion, Iowa, and passed
from this life August 29, 1948, at Be-
thesa Hospital, Hornell, N. Y.

She married Frank Mentzer and they came
from Iowa to Almond, N. Y., to live about
twenty-five years ago. She was a member of
the Seventh Day Church of God of Marion,
Iowa.

Surviving, besides her husband, are a daugh-
ter, Mrs. Elwood Ormsby, and a granddaughter,
Mary Jane Ormsby, of Almond; a sister, Mrs.
Ida Michel, and a nephew, Charles Michel, of
Marion, Iowa.

Farewell services were held in the Church
parlors at Hornell, Rev. Augustus Harris officiating,
on August 31. Burial was made at Marion,
Iowa, on September 2, 1948. E. T. H.

NEW YORK CITY

Rev. Albert N. Rogers is spending
a few weeks with the New York City
Church, of which he is a former
pastor, renewing old acquaintances,
making new ones, preaching on the
Sabbath, and visiting members of the
congregation throughout the week.

The Church worships in the Jud-
son Memorial, 55 Washington Square,
South, foot of Fifth Avenue,
Sabbath School, 11:00 a.m.; Wor-
ship Service, 11:45 a.m. All are cordially
welcomed.

Mr. Rogers' temporary address is
58 Maple Drive, Great Neck, N. Y.,
c/o Mrs. Ralph W. Babcock.
Corliss F. Randolph, Church Clerk.
The Sabbath Recorder

THE DANGERS OF COMMERCIALIZING THE SABBATH

It is high time to challenge the prevailing indifference to what people do on the Sabbath day. Basic values are at stake for individuals and communities. Pride in what is called broadmindedness may distort our perspective and confuse our judgment.

Commercialization of the Sabbath is to be deplored and opposed as a disregard of the law of God and as a dangerous undermining of the foundations of American community life. It is an aspect of secularism that to many people — some of them in Churches — have yielded out of a misguided inclination to "toleration." One of the dangers of contemporary secularism is that it seldom attacks religion directly but rather expresses itself to the realm of merely personal choice, and rejects it irrelevant to the normal life of the community.

The individual does have a heavy responsibility in the matter; but so also has the community. Sound democracy cannot be sustained. Religious presuppositions with regard to the ground of man's dignity, and religious disciplines for the fulfillment of the responsibilities of citizenship.

Secularism is an inadequate foundation for personal character, and for community life. Therefore, the community itself must maintain those sanctions which are essential to its welfare.

To secularize the Sabbath is to deny that religion has an established place in the life of the whole community, and to divorce religion from everyday human affairs. It is not intolerance to insist that we maintain standards that conserve values essential to its welfare.

Commercial interests should not be allowed to intimidate Christian people by accusing them of imposing their standards on others. Nor should they be permitted to use the Church from the defensive by accusing them of inability to meet competition. Christianity is integral in the American tradition. It is neither a personal nor self-contained; it insists upon the preservation of those standards upon which the health of our democracy has depended.


THE SABBATH RECORDER

His Redemptive Work

Recently it has been called to our attention that the Sabbath Recorder has failed to emphasize the redemptive work of our Lord. This ought not to be. Perhaps the sacrifice of our Saviour on Calvary is so priceless, so precious, and so intimate to us that we do not talk and write about it. We agree that the work of grace should be preached, and practiced. Consequently, it ought to be published regularly and clearly, and with an understanding that is a privilege.

It is possible that the grace of God as poured out in Christ Jesus and the tremendous price that our Heavenly Father paid on Calvary eludes description somewhat; as what the love of our earthly mothers and fathers cannot be couched in audible language. Yet we do know what their love means to us and does for us. Although we cannot describe it we should not be deterred from telling and showing our parents what their love actually means to us.

By the same token, we ought not to take Christ's sacrifice for granted, not telling showing Him and the Father how much we appreciate what they have done for us.

Now all folks do not know the love and care of godly parents. Our hearts go out to them. If we could only in some way to make up their lack. The love of our parents prompts us to share the benefits and blessings of parental love and care, in so far as it is possible.

Some of us who have experienced the redemptive love of God in Christ know of a certainty what He has done for us; what His forgiveness and redemption mean to us. We are truly boundlessly blessed. Some people have not had the opportunity of knowing God's grace in Christ Jesus. If this experience means anything at all to us, it means that we will share it with those who do not have the boundless privilege and joy. Just as we would share the benefits and blessings of the sacrificial love and care of our earthly parents, so should we share the benefits and blessings of our Heavenly Father and His Son, Jesus Christ, our Lord.

Although we cannot separate our work for Christ from His redemptive work on the Cross, we yet must be careful lest we stress salvation by works apart from salvation by faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." For we are called to proclaim to the world that Jesus has given us good works, which God hath before ordained that we should walk in them.

Ephesians 2:8-10.

Also the Apostle Paul wrote to the Corinthians: "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us to the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you: we pray you on Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5:17-21.

Yes, God in Christ has reconciled us unto Himself. Nevertheless, He hath committed unto us the word of reconciliation. The evidence that we have become reconciled to God in Christ is made plain by our thinking, speaking, and acting as though this change has been wrought in our lives. If we have been redeemed in Christ our lives will show it and bear fruit accordingly.

SUN OF MY SOUL

It is said that Tennyson was walking one day in a beautiful flower garden where many flowers were blooming, and a friend said to him: "My work, Tennyson, you speak so often of Jesus. Will you tell me what Jesus really means to your life?"

Tennyson stopped, and pointing down to a beautiful yellow flower, said: "Some sun is to the flower, Jesus Christ is to my soul." The Ashaway Messenger.
I. First of all, we do not pray rightly. Consider the familiar passage from the fourth chapter of James. “Ye ask and receive not, because ye ask amiss.” We do not study how to pray.

(a) We pray without fitting our lives to the sacred approach to God. Perhaps we forget the verse in the 66th Psalm, “Let him that cele brates the Sabbath honor it, and regard it. The prophet Habakkuk asked it 600 years before Christ when the fierce Chaldeans from the North were threatening his nation. And later in the same chapter he intercedes for his people when he asks, “Thou art of purer eyes than to behold evil, and cannot look on perverseness, wherefore lookest thou in the same first chapter of his prophecy upon them that deal treacherously, and should holdest thy peace when the wicked are punished.”

(b) We pray without admitting that the Lord is in control. When my prayer was not answered, I prayed all night to God not to let him go. But he went, and in Italy he was converted and became the first and greatest of the Latin fathers of the church, St. Augustine. So her prayer was answered.

One of Henry Ward Beecher’s trenchant sayings was, “A woman prays for patience, and the Lord sends her a green cock.”

II. A second answer to the question, “Why don’t we get it?” is that we do get the answer but we do not recognize it. When my son was very small and had measles, the doctor insisted that he be kept in bed, and when he fell in a fit, the doctor said, “We must do something about his fever.”

(a) In the story of the woman at the well, Jesus recognized the woman’s wholehearted desire to know about the Messiah. She was willing to do anything to becloser to the Messiah. But when Jesus recognized her desire, he asked her “how long?” and “wherefore?”

(b) In the story of the prodigal son, when the son returned, the father saw him and recognized the son’s desire to return to the family. The father recognized the son’s desire and prepared to receive the son back into the family.

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**God Says “Wait”**

III. A third answer to the question “Why,” is that God says “Wait.” Of course we say “How long?” as Habakkuk did. But Christ taught us to pray “Thy kingdom come,” etc., and He was doing it for 2,000 years, and it has not come yet. Look about you. Has it? We pray for wars to cease, but with less faith than the bird prays in the garden. He prayed, “If it be possible, let this cup pass from me: nevertheless, as not I but as thou wilt.” And He drank the cup to the bitter dregs: therefore we pray not “my will but thine be done?”

If then prayer is so difficult what shall we do? Stop praying? No, by no means. More and better prayers is the answer. Perhaps prayer is making no difference just as definite laws as is the passage of electricity. Let us study to learn the laws of prayer. It is a subject worthy of a lifetime of study. I heard a speaker say of certain flyers who had remained in the air for days that “they had been defying the law of gravity.” No, they had not been defying that law, but had been depending on other laws, perhaps higher ones.

Dan Poling said once, “Prayer for me has never stopped the sun. Prayer for me never changed God; but it has done more; it has changed me.” But I like the illustration of a man in a skiff pulling on a rope attached to an ocean liner. Of course it is easy to see that the skiff moves, but it is equally true that the liner moved too. I feel confident that as we learn more of prayer we shall become more eager that we move toward God — not that we shall draw Him to us and our wishes.

We shall do well to remember a passage in Isaiah 62: 11 as rendered in the Revised Version: “Ye that are Jehovah’s remembrancers, take ye no rest.” And to remember too the example of Jesus. If He needed to pray, how much more do we!

Here is a prayer of Joseph Fort Newton: “Before Thee, O God, is our bitter human need; teach us how to pray, asking not for things, but for Thyself; not begging Thee to do something for us, but beseeching Thee to do something in us.”

Charles Kingsley once refused to pray for fine weather because he feared it would result in cholera the next year, Elijah and the Prophet Paul had negative answers to prayers. But the supreme example of a man who knew how to pray was our Master, and the supreme instance of His prayer was when in the garden He prayed, “If it be possible, let this cup pass from me: nevertheless, as not as I will but as thou wilt.”

**God Sometimes Answers “No”**

IV. A fourth answer to the question “Why” is that God sometimes answers “No.” A teacher gave out words to a spelling class to repeat a word. The pupil soon learned that if he wished to know what word was given out he must give full attention. It may be that God teaches us by errand. We have all it desires, but the lady knows of the bird? For the answer to that prayer we must wait. “How long?” Of course we ask, but as Habakkuk had defied the seventh day, we have been doing it for 2,000 years, and it has not come yet. Open Sesame.

No... No... Not now. “Wait.” Of course we say, but as Habakkuk had defied the seventh day, we have been doing it for 2,000 years, and it has not come yet. Open Sesame.

**Creation’s Birthday**

By Rev. Lester G. Osborn
Pastor of the Seventh Day Baptist Church at Shiloh, N. J.

“For in six days the Lord made heaven and earth, the sea, and all that is therein, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.” Exodus 20: 11

**Introduction**

The Bible was written for a religious purpose. It deals with the relation of God and man. It sets forth facts from which we deduce truths. The Book of Genesis, as its name implies, is a book of “beginnings.” It described the “seed-book” of the garden of revelation. The foundations of all truth are here. It is a book of religious bases.

The account of God’s chosen people begins at the twelfth chapter of “seed-book.” The story of human history from man’s point of view begins at the fourth verse of the second chapter. The thirty-four verses preceding this are cosmic in their scope. They record the origin of the universe, the earth, and life in its various forms. As chapters one to eleven are an introduction to the whole Bible, so chapters 1: 1 to 2: 3 are an introduction to this introduction — or a prologue to the Bible.

Since Genesis is a book of religious fundamentals, it is small wonder that this matterless account of creation closes with a religious symbol — the institution of a day or reminder of God, the Creator. This symbol is the Sabbath, the peak of the creation week.

It must be hard, when talking of the purpose of the Sabbath, its benefits, and the duties in the matter of observing it, to have an acquaintance with one’s time in apologizing for and trying to explain the change of the day. We have no apology to offer. We can go on, immediately, to talk of the manner of the origin of the Sabbath, its purpose, and the benefits accruing to mankind in its observance.

A. The Origin of the Sabbath

Nearly every people, ancient and modern, divides time into weeks of seven days. It is an arbitrary division, not natural like that of days and months, for there is no heavenly body which goes around the earth, or to which the earth rotates, in a twenty-four hour cycle — but entirely artificial. Most ancient peoples, to spare days had the tendency, and who had no means of communication, or any contact with each other, had “days of restriction.” Other three-quarters of both ancient and modern nations and tribes call the seventh day of the week by some special name, usually “Sabbath.” All these things point to a common, primeval origin for these things. The passage under consideration gives us the origin for which we search. All those people who have had the vision of the world, and all the wonder and fear that some teaching about prayer has never changed, but it is equally true that the liner moves for days that air for days that

In the parliment of man, the Federation of the world.

For the answer to that prayer we must still wait and pray and hope, not failing to promote the conditions that will make it right for God to grant it.

For I dipped into the future far as human eye could see,

Saw the vision of the world, and all the wonder

Of nations' airy navies grappling in the

Till the war drums throbbed no longer, and

the battle flags were furled

In the parliment of man, the Federation of the world.

For the answer to that prayer we must still wait and pray and hope, not failing to promote the conditions that will make it right for God to grant it.

**God Sometimes Answers “No”**

IV. A fourth answer to the question “Why” is that God sometimes answers “No.” A teacher giving out words to a spelling class made no reply when a pupil asked him to repeat a word. The pupil soon learned that if he wished to know what word was given out he must give full attention. It may be that God teaches us by withholding.

I fear that some teaching about prayer deceives children and dishonors God. Does it not seem strange that He will give us anything we ask for? Such teaching would reduce God to the status of an errant boy. We would make of prayer a charm or talisman like the “Open Sesame” or Aladdin’s lamp of the Arabian Nights. Shall we pray as if we knew better than God what is good for us? Think of the lady who has a pet canary to which she sometimes gives a treat of special food. To the bird it must seem that it should have all it gets. But the lady knew better. Is God’s knowledge as much beyond ours as the lady’s is beyond that of the bird?

Charles Kingsley once refused to pray for fine weather because he feared it would result in cholera the next year, Elijah and the Prophet Paul had negative answers to prayers. But the supreme example of a man who knew how to pray was our Master, and the supreme instance of His prayer was when in the garden He prayed, “If it be possible, let this cup pass from me: nevertheless, as not as I will but as thou wilt.” And He drank the cup to the bitter dreg...
that it was the day which was blessed, not the institution. It was the seventh day, not the Sabbath, which was sanctified. It was the blessing and sanctifying of the day that made it the institution of the Sabbath. Just as the body of Adam was made of the dust of the earth, so the material of which the Sabbath was made was the seventh day.

B. The Chief Purpose of the Sabbath
When we come to the consideration of the purpose of the Sabbath, we must realize first that it is the "Sabbath of the Lord thy God." It is the true "Lord's Day," the only day which He calls His own. It is the Creator's rest day, set apart to Himself and His own glory and honor.

The creation was an event so important that we are given a weekly day to commemorate it. The fourth commandment (Exodus 20: 8-11) finds its raison d'être in the rest of God at the completion of this great event. No other of the ten commandments tells us who is speaking. This one tells us who is the author, and gives us the facts about Him - His position, power, and being. It is a law that is binding on all false gods. In Hebrews 3: 4 we read, "He that built all things is God." Jeremiah 10: 10-12 sets the "gods" over against the God of heaven and earth. Paul shows His "eternal power and Godhead" from this in Romans 1: 20. So the seventh day is creation's birthday.

But the Sabbath is more than a memorial of the day on which God finished the work of creation. It is a day set apart to Him and His own. It is the Creator's "day of rest." It was given to man as a time for the re-creation of energies, both physical and mental. The Sabbath is a time for rest from earthly toil and care. How blessed it is, on Sabbath eve, to drop the burdens of life, to shut the door on the duties of the six workdays, doing only that labor which is necessary for preserving our bodies in a fit state for re-creation of energies, both physical and mental.

The work of creation is claimed by the Creator as His day (Isaiah 58: 13). It is the true Sabbath - He is so constituted physically and mentally. Six days' labor and one of rest is "the divine rhythm of a holy life." It has been proved by many experiments that man is more efficient if he rests one day in seven. The "converse of the theorem" - that one cannot observe the Sabbath as he should except as he looks back on six days of labor of which he can say, "It is very good." But the most important benefit of the Sabbath is that it ministers to spiritual growth - nay, is indispensable to it. Dr. A. H. Lewis, in one of his books has said, "When men conceive the Sabbath to be a God-imposed day of rest, of observance with glad hearts and loving obedience, finding Him in it and its duties, it will become the most effective means of growth in God and in duties." It is a day for meditation on God, His wonderful work, His holy law which is His will for our conduct, for contemplation of His goodness to us, of His saving grace, and of our duty to Him. This special consecration to God of a portion of our time is a reminder to us that all our time belongs to Him, which in turn brings to our mind that He is our All-in-All.

Love never asks how much must I do, but how much can I do. A man may give without loving, but he cannot love without giving. — Riverside Church BulLen.
our orators have lifted panes of praise for the 'Christian America' in which we are supposed to be living. The Church has baptized our children and buried our dead. It has done well in commanding our respect and we confess our gratitude. But there the matter stops. And that kind of gratitude is not enough. To soak up an income by Organizing into a society that has its spiritual basis secured by the organized Church, and never to move into real membership with it and accept its disciplines—that's the base kind of gratitude.

"The Church asks more of you than gratitude. It solicits your belonging, heart, mind, soul, and hands. It asks you to join up in the full strength of your talents. It offers you fulfillment of your deepest family of millions who are your co-believers. Here's something more. If you are leader, as the Bible study, family prayer and councils, Sabbathkeeping (what that implies!), service in Christ's name and spirit, all help."

3. Allow your activities in and out of the Church to begin with God's will and purpose and not just wind up with His correction and judgment. Be much of the organized body of believers—not your money, time, hopes, and fears.

4. Help our denominational leaders know about groups of Sabbathkeepers, about unchurched areas not served by active Churches, about openings for Sabbath evangelism in our 'Christian' land.

The Seventh Day Baptist Missionary Society is committed to a policy of using the best leadership wherever it may come from—maybe you're the layman we want; maybe you have a suggestion on a pastor to do a campaign; maybe you're a layman who's devoted to trained in evangelism.

D. S. C.

WASHINGTON, D. C.

Beginning the first Sabbath in November, the Evangelical Seventh Day Baptist Church of Washington, D. C., will be meeting in a larger and nicer hall at 2600 16th St. N.W., at the Seventh Day Baptist School at 10:30 a.m., and Worship Service at 11:30 a.m.

The address of the pastor, W. Allen Bond, continues to be 3010 Edmund St. N.W., Hyattsville, Md., phone WArtfield 2713.

W. Allen Bond, Pastor.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve issues and this year and the same may be subscribed for independently of the regular numbers. Postage 10 cents per year additional. Other information, subscriptions, etc., monthly or weekly issues, will be given upon request.

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THE SABBATH RECORDER

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WHAT THE SABBATH MEANS TO ME
By Francis S. Johnson
Editor of the Gospel Messenger,
Christchurch, N. Z.

The Sabbath to me means rest—rest from the toils and cares of a week of labor; rest, not only physical, but a calm and heavenly rest, a foretaste of that sweet communion with God in the earth made new; an emblem of eternity in our measured portion called time. The Sabbath to me means worship—the assembling together into the presence of God, the quiet hour, the singing of praise, the sweet joy of fellowship with those of like precious faith, the warm handshake, the friendly greeting, the talk on spiritual things—which all go to make up the happy fellowship of Seventh Day Baptists. Yet, more even than all this, the Sabbath to me means that God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life. It means to me that this same Jesus, who with the Father in the creation of the world, made the heavens and earth, who stood in the valley and one day He will come again that may inherit a land where there is no sickness, sorrow, or pain, where "from one new moon to another, and from one Sabbath to another, shall all flesh come up to worship before me, saith the Lord." The Sabbath means to me, that as the sun sinks in the western sky on Friday, we are ushered into the holy time—that time that is not ours, but that we might rest and delight ourselves in His Lord.

The Sabbath to me means not one day in seven, but every day of the week is holy and sanctified by God himself, taught by Christ, kept by the apostles. It is an eternal emblem of God's presence in time, not just for a moment. In every weekly cycle comes the Sabbath, a delight to those redeemed by His blood.

The Sabbath means to me more than Sunday, the first day, ever could. Our Seventh Day Baptist forefathers bore witness to its blessing. May grace be given us to follow in their train. Yes, the Sabbath means to me, I am a child of God, a doer of the Word, not just a hearer.

A LONE SABBATHKEEPER'S TESTIMONY
By Mrs. Aura K. Tillman
Weston, W. V.
(Note: Nonresident member of the Roanoke Church)

To the word, "lone," in lone Sabbathkeepers might be added the letters, "ly.

When one is busy on weekdays, he does not experience that feeling so much as when he has a loving friend to talk to and read to on Sabbath days.

Yet one does have more time for reading and study than when attending the many schools and places of worship. In that one appreciates the services more when an opportunity comes to attend Church, than if he were privileged to attend regularly.

Be that as it may, one has to be constantly on guard against outside influence, and firm in dealing with his neighbors. They soon understand and respect his stand for what he thinks is right, whatever their belief.

We may be tempted (by whom?) to reason with ourselves thus, "Many of our neighbors are good, happy Christians keeping the first day of the week; some even call it Sabbath, and why can't we?"

The only reason I know is, that God's Word says so plainly that the seventh day is the Sabbath and commands us to keep it. We are also commanded to work six days a week. One command seems about as binding as the other—though many folks see it differently.

All Christian denominations claim the Bible as the Word of God, and why all cannot see the plain teaching of the Sabbath, I know not. The Seventh Day keeps a mystery.

They are honest and sincere in their belief and may enjoy the blessings of this life and of heaven more than I, yet while it is not for us to judge another's belief and practice, yet, we realize that we would not be following Christ's example in respect to the Sabbath, and without His Sabbath we could not be Christians.

Holy Spirit is my guide; that the Sabbath is my wedding ring that binds me as a child of the King to my eternal home. My dear brother and sisters in Christ, what does it mean to you?

SERVE TO SAVE
By Ruth Collings
Ashaway, R. I.

Recently our Christian Endeavor topic was, "Witnessing for Christ in Our Daily Living." This, I think, is the best way for young people to witness for Christ. John 8: 29 says, "And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him."

If we are doing only those things which please the Heavenly Father, He certainly will not leave us alone.

One of the hardest places for young people to witness, sometimes, is in their own homes. Sometimes parents are not sympathetic with young people and their effort to be Christian. One boy in our C. E. U. has recently been the means of influencing his father and mother to join the Church. There are often younger brothers or sisters in the family, and these are watching to see what big brother and sister are doing. If they see us following Christ in our daily lives, they will be apt to copy any good example we show.

The public schools today include almost nothing about religion. Many of the teachers are not Christian. Here by our lives, we can influence others. In the field of sports we can follow the Christian code, and, of course, we must always be honest in our school work.

Young people today find many problems in their social life. It is not only a question of keeping away from the wrong places, but of finding good places. Our Christian Endeavorers have a responsibility here. Good socials will attract other people. The public schools today include almost nothing about religion.

GRANDMOTHER'S ADVICE
By Mrs. Aura K. Tillman
Weston, W. V.

If you want the teachers to like you, remember it pays to smile. If they see us follow the Christian code, and, of course, we must always be honest in our school work.

Young people today find many problems in their social life. It is not only a question of keeping away from the wrong places, but of finding good places.

If the public schools today include almost nothing about religion, the teachers are not Christian. Here by our lives, we can influence others. In the field of sports we can follow the Christian code, and, of course, we must always be honest in our school work.

LOYALTY
When a person is loyal to a great and worthy cause it is sometimes difficult to tell whether the person who is loyal receives the most good or whether it is the cause which profits the most.

Mrs. Tillman, who wrote the above article, was a real inspiration to me while I was pastor of the Lost Creek and Roanoke Churches. Her husband, although not a Seventh Day Baptist, is very considerate of her and is a very good friend of our denomination. The unselfish service rendered by these people in the care of Mrs. Tillman's mother, who was an invalid for many years, is evidence of their loyalty to the higher things of life.

It was a real pleasure to visit in this home. Mrs. Tillman and her family showed through interest in the work of the Roanoke Church although she could not attend, and also a deep interest in the denomination as a whole. Loyalty to her faith brought joy to her life, and her testimony has been a good influence in her community.

H. S.
I did not have even one child, and oh, how she understood, his mother told him that he belonged to God. God was displeased with her? You see, grace not to have children. God would have the Lord give her a son. She prayed that the Lord would give her a son. She was a custom among the women? Was it because she longed for a son. The name was also often used as Samuel was born. The name was also often used as Samuel was named him Samuel which means like the other women? Was it because we make that if the Lord gave her a son, her heart was sorry to know how bad his sons were. His father took him to the tabernacle to bring him a new coat. How she rejoiced to see how good Samuel was. Samuel was a true servant of God and did all his work faithfully. Eli's sons served in the holy place of the tabernacle. He was very happy if she had even one son of her own. Why didn't she have children like the other women? Was it because she was a woman. The little boy was so good and true, and did all his work faithfully, that the old man learned to love and trust him more than he did his own sons.

No matter how unpleasant or hard task was, Samuel did it willingly since he knew it was God's work. And the Lord blessed him and prospered him in all that he did. Remember, dear Recorder children, that our loving Father always sees and knows all His works. So, Samuel learned to love and reverence his heavenly Father and to look forward to serving Him all his life.

When he was still a young boy, his mother took him to the tabernacle to give him to the Lord. How lonely she was to go home with her son to the tabernacle she loved dearly. She could not see him for a whole year when she would come to bring him a new coat. How she must have loved the tabernacle. The little boy was so good and true, and did all his work so faithfully, that the old man learned to love and trust him more than he did his own sons.

Although as a usual thing priests did not serve in the tabernacle until they were thirty years old, Samuel was so good, and did the work of the Lord so faithfully that the priestly robe was placed upon him while he was but a child. He made his mother very happy when she came once a year to attend the Passover and could see her son. She always brought him the new coat or robe. She rejoiced to see how good Samuel was and how God was blessing him. The Bible says, "The child Samuel grew on and was in favor both with the Lord and with all the people.

Although Samuel was a true servant of God and did all his work faithfully. Eli's sons were not good men. Of course Eli was sorry to know how bad his sons were. So Samuel learned to love and reverence his heavenly Father and to look forward to serving Him all his life.

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From test tubes and retorts is drawn a power that can be for good or for evil—that can build up or destroy.

From the heart that responds to Christ comes a power that transcends the physical and the chemical—a power that works never for evil but always for good. Every soul that is led to the Master increases the sum total of good and helps to dispel the lingering shadows of night.

The man who works in a laboratory has an undeniable responsibility, but infinitely greater is the responsibility of the man, or woman, who tells to another the story of Jesus. Sincerity and personality are important requirements, but they are not all-sufficient. An essential part of the teacher’s equipment is the lesson materials prepared by the official church publishing house. The denominational publisher knows what the church’s educational program is geared to accomplish, and, with a certainty bred of long experience, he guides the Christian educator to their common goal.

A seasoned crusader for truth, your church publisher is your best ally in quickening the heart of the world to the Eternal.

If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.

—Thomas Jefferson.