**Accessions**

**Little Prairie, Ark.**

**Testimony:**

Mrs. Amanda Froman was received into the Church May 22, 1948.

Marvin Godsey.

Mrs. Marvin Godsey, and Roy Moseley were received into the Church June 26, 1948.

**White Cloud, Mich.**

**Letter:**

Rev. and Mrs. Orville W. Babcock joined the Church by letter from Milton Junction.

**Milton Junction, Wis.**

**Letter:**

Orville Hurley joined by letter from the Welton Church.

**Testimony:**

Mrs. Lucy D. Gray joined the Church by letter from Milton Junction.

**Marshall - Crosley.**

Testimony:

Mrs. Marvin Godsey, and Winnie Johnson, five nieces and a nephew.

**Boothville, Pa. (English)**

**Baptism:**

Mary Jean Robinette, daughter of Mrs. Mildred Dimond Robinette; Melvin Mellott, son of Ellis and Mary Kaga-rise Mellott; Joe Boyd, son of Jerome K. and Eva Stifler Boyd; and Harry Robinette, son of Mrs. Mae Dimond Robinette, were baptized by Rev. Trevah R. Sutton, June 5, 1948, and received into the Church June 12, 1948.

**Marriages**

**Campbell - Newcomb.** — Walter Campbell, son of Mr. and Mrs. Ernest Campbell of Marlboro, N. J., and Cleora Newcomb of Bridgeton, N. J., were united in marriage at the Beracha Chapel, Bridgeton, N. J., October 15, 1947, by the bride's pastor, Rev. Joseph Muggleworth. Pastor Rex Burdick assisted in the ceremony. The home is at 50 New St., Bridgeton, N. J.

**Mouldor - Campbell.** — Charles Mouldor of Philadelphia, Pa., and Irene Campbell, daughter of Mr. and Mrs. Ernest Campbell of Marlboro, N. J., were united in marriage at the Marlboro Seventh Day Baptist Church by Rev. Howard Shoemaker, uncle of the bride, on June 13, 1948. The couple will reside at R. D. 4, Norristown, Pa.

**Marshall - Crosey.** — On June 2, 1948, at the Seventh Day Baptist Church of Farina, Ill., occurred the marriage of Wayne Marshall of La Glede, Ill., and Patricia Ann Crosey, daughter of Mr. and Mrs. Harry Crosey of Farina. Rev. Claude L. Hill officiated.

**Nelson - Bond.** — On June 9, 1948, Miss Beulah Bond of Dodge Center and Richard Nelson of Blooming Prairie were united in marriage at the Seventh Day Baptist Church of Dodge Center, Minn., with Rev. Earl Cruzan officiating. Their new home will be on a farm near Blooming Prairie, Minn.

**Obituaries**

Clarke, — Lucy Mary, daughter of Daniel W. and Irene (Handel) Clarke, was born in Hopkinton, R. I., February 11, 1865, and died in Providence, R. I., June 16, 1948. She had always lived in this vicinity, making her home with her brother at 259 Canal Street, Waterboro, since declining health came upon her. She was a devoted member of the Pawcatuck Seventh Day Baptist Church, never missing a service of the Church as long as she was able to attend. Her pastor, in his boyhood, was a member of the Sabbath school class which she taught in Ashaway. She was a loyal member of the Woman's Christian Temperance Union. Although of a quiet and retiring disposition, she stood firmly for what she believed to be right. She is survived by her brother, Clarence L. Clarke; a stepmother, Mrs. Winnie Johnson; five nieces and a nephew.

Funeral services were held at the Buckter Funeral Home on Sunday afternoon, and interment was in Oak Grove Cemetery, Ashaway. Her pastor, Rev. Harold R. Crandall, officiated.

**H. R. C.**

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**The Sabbath Recorder**

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**1949**

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Little Geneseo, N. Y.
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration

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

Conference Information Section

Entertainment
Private homes: "Ord Hotel," twelve miles from North Loup; "Ward's Rooming House," North Loup; trailer campground accommodations available.

Commissary
The Portis Cafe management will serve meals at the schoolhouse cafeteria beginning Tuesday morning, August 17. Breakfast will be served at 7:30 a.m. to 8:30 a.m. at a cost ranging from 65 cents to $1.15 depending on the meat ordered. Lunch will be served at 12:00 to 1:30 p.m. at a cost ranging from 45 cents to $1.05 depending on the meat ordered.

Travel
R. Clare Clement writes that there has been a change in the bus schedule. Buses now leave Grand Island for North Loup at 9 a.m., 12:30 p.m., and 4:40 p.m., with a Sunday bus at 8:35 p.m. Remember to let Mr. Clement know if you plan to reach Grand Island by bus or plane. If there are as many as fifteen passengers to leave Grand Island at one time, he will arrange for a special bus. Mr. Clement's address is Ord, Neb.; his phone number is Ord 107.

Please refer to the July 19 issue of the Sabbath Recorder for complete Entertainment, Commissary, and Travel Information.

North Loup observes Central Standard Time.

The main sessions of the General Conference will be held in the Seventh Day Baptist Church, North Loup. President Karl G. Stillman will call the one hundred sixty-sixth session of General Conference to order at 10:00 o'clock Tuesday morning, August 17, 1948.

Will you be there? Have you informed the Entertainment Committee?

SOUTHWESTERN ASSOCIATION
August 5-8, Nady, Ark.
The theme chosen for the Southwestern Association is "Being About Our Father's Business," taken from Luke 2:41. We urge all who possibly can to attend, as rich spiritual blessings have always gone home with those who met with us.

Mrs. Gerald Coalwell, Corresponding Secretary

Conference President Karl G. Stillman has expressed much interest among our young people by the new suggestions he has made for our work.

Grace for Sabbathkeepers

By Rev. Loyal F. Hurley
Pastor, Seventh Day Baptist Church, Salem, Nebraska.

Sabbathkeepers need to avoid legalism. They are often accused of being victims of it. But, if they are legalists, they are not alone. One can see the evidences of legalism in religious bodies called Christians. All is way from Roman Catholicism to Pentecostalism. Churches are full of it.

I have never believed that the Sabbath is our principal business. It is our distinctive belief and should be taught and propagated more faithfully, but it is not our chief business. Christ and His grace constitute our principal business. If we are Christian at all we are "not under law, but under grace." That fact determines our chief responsibility.

"For the law was given by Moses, but grace and truth came by Jesus Christ." Here John states a noticeable contrast, greatest aspects of which let us note. 1. Moses was only a servant of the law, but Christ was the originator of grace and truth. 2. The law is a great revelation of the will of God, but grace is a greater revelation of the heart of God.

WHAT LAW is a method of dealing with mankind under a covenant. It promises blessing if men are obedient. Ah, that "if"! That's the rub! Law is called a "ministration of death" because it offers no aid to the moral life, and gives no inner moral change. It only tells men what they should do, and the results if they fail—and men always fail! Law demands righteousness, but cannot produce it, nor assist in producing it.

WHAT LAW DOES. 1. Law gives knowledge of sin, Romans 3:20. One drives along a mountain road and is enthralled with the mountain laurel. He cuts some lovely flowers with mingled feelings of eagerness and uneasiness. A few rods farther along the highway see he sees a sign forbidding men to pick or cut flowers or shrubs. Then he knows! His vague uneasiness and foreboding is no longer vague but crystal-clear. He has broken the law. 2. But law multipy tranges.
CONTRASTS IN LAW AND IN GRACE.

Law blesses the good; grace saves the bad. Law requires that blessing be earned; grace offers blessing as a free gift. Law would make character out of deeds; grace gives character. Law looks at outer action; grace makes humility. Law looks at outer action; grace looks at the inner spirit. When the Pharisee and the publican went into the temple to pray, the Pharisee said, “God, I thank thee that I am not as other men!” The publican said, “God be merciful to me, a sinner.” The Pharisee looked at what he did; the publican looked at what he was. Because Sabbathkeepers obey one of the commandments that others ignore it is easy to say like the rich young ruler, “All these have I kept from my youth up,” and develop pride and self-righteousness.

GRACE AND TRUTH GO TOGETHER.

Some take grace and omit truth; some take truth and omit grace. That is, some think grace is an excuse for error while others think truth is a reason for legalism. Let us keep both grace and truth, for there is no deepest blessing when they are divorced.

If a rich uncle left you a million dollars it would not really be yours when he deeded it to you, but only when you began to use it. So the blessing of grace and truth becomes your own only in so far as you use the value of them both. How much grace are you using? How much truth do you know and value and obey? Grace and truth go together. Keep both; use both.

“Where does obedience come in? you may ask. In my early days as a teacher in a country school there was one little girl who was ‘retarded.’ She was just really dull. And she was not an attractive child in looks, either. Worst of all, the other children disliked her and didn’t bother with her in the games. So I took an especial interest in her and tried to be kind in all the ways I could think of. I joined in the games and would ‘catch’ her so she would be ‘it.’ In other ways I tried to express my interest. Before long I noticed an improvement in her work, and spoke to her older sister about the girl. The sister reminded me that the younger girl took her books home every night, and said that she studied till her mother drove her to bed. One night the mother said, ‘why do you study so much?’ And the little girl replied, ‘Oh, mother, he is so good to us!’ You see, that was only the response of an appreciative heart. That had been touched by kindness. An intense effort to please me was her response to my love.

This is the love of God that we keep his commandments,” says John. And there is no other way to show the Father that we appreciate the grace He has poured upon us in Christ Jesus our Lord. We do not keep Sabbath or obey any other command in order to earn our salvation, but we strive to honor all His will to show how much we appreciate the love He showers upon us. “If a man love me, he will keep my words.”

Two Paying Passengers to Pre-Conference Retreat

Anyone traveling by auto to Pre-Conference Retreat who would care to stop over in Alfred and then carry two (2) paying passengers will please contact Rev. Everett T. Harris, Alfred, N. Y., by August 6.
The Sabbath Recorder

and as Seventh Day Baptists determines
the fruits of tomorrow.

I became a deacon of the Salem Church
upon the invitation of Rev. George B. Shaw, M. Warden Davis, L. D. Lowther, and others. Although I felt unworthy of
such an office, I felt that it would provide
a better opportunity for service.

After having served as deacon for the past
fourteen years, I have found that it has
deepened my own Christian experience.

I believe that my life has been more
richer and happier through my efforts
in the service of Christ through serving others and
in my desire to keep the Sabbath.

R. P. Seager,
Deacon.

My earliest religious memories in a
Christian home are of my mother telling
me about God, and of my father asking
a blessing at the table.

We attended the Greenbrier Church
where, many times, members of different
denominations worshiped together.

We moved into a community too far
away for us to attend our Church regu-
larly. Here we attended another Church
and a Sunday school where one class was
taught by an aunt who loved children
and who taught them to study the Bible
and to love the Creator and His Son Jesus.

We later moved to Salem where we
could have both Church and educational
privileges.

While Rev. Judson G. Burdick was
holding evangelistic services, my older
brother led the way, and my parents
helped me in making my decision to
become a Christian. Along with many others
we were baptized and joined the Church.

From that time until the present, God
and Jesus have become more real and
necessary in my life. I have often failed,
but they have never failed, and the Spirit,
which Jesus promised His followers, has
always brought comfort and strength.

Partly because many of my nearest
relatives are of different religious beliefs,
and partly because my work as a teacher
has helped bring me close to the lives of
so many of His children who worship
Him in different ways, I have learned to
appreciate better the nearness and like-
ness of all mankind, whatever their faith.

I believe in the seventh day as the
Sabbath because I believe the Bible is
God's word.

I believe the Bible teaches that He gave
the seventh day as the Sabbath to all His
children to be a perpetual blessing to
every person.

I believe the Bible teaches that Jesus
kept the seventh day Sabbath and taught
us, by His word and examples, many
ways to make it a blessing to all.

I believe the Bible teaches that the
Father and His Son meant for the Sabbath
to be kept always or Jesus would have
told us that His Father was changing the
Sabbath commandment.

Orla A. Davis,
Deacon.

My Christian life has been one of the
quiet type—just a growth into a Christian
experience. My mother and father both
are of long line of Seventh Day Baptists
gone back to the original settlers of
Salem the majority of whom were Sev-
enth Day Baptists.

The Bible has always been in my home
and I have read and studied it from early
childhood. It was through the teaching
of my parents and the Sabbath school,
and under the preaching of Rev. A. J. Bond,
that I accepted Christ as my Saviour at
the age of ten, and was baptized and joined
the Church.

While I was in Salem College, the lives
of President S. O. Bond, Dean M. H. Van
Horn, and Professor H. O. Burdick had
a lot of influence on my life.

It was at the age of thirty-one that I
was ordained deacon during the pastorate
of Rev. George B. Shaw.

In my humble way I try to live the
Christian life as I go about my work. I
hope that those with whom I come in
contact can see Jesus in me. I pray that
I can help others to find Jesus, too, so
that they also will have the joy of living
the Christian life.

Warren Randolph,
Deacon.

SEVENTH DAY BAPTIST CHURCH
OF BATTLE CREEK, MICH.

I am glad to give my testimony for
Christian and the Sabbath. God has been
kind to me. His love and care are
manifested to us in countless ways through
time. It seems to me that the Lord was
always keeping me on the path of life.

I was very fortunate to be raised in
a Christian home by devout parents, where
family worship, both morning and eve-
nings, were observed; also, the Sabbath,
and where the Sabbath was faithfully and
consistently kept. When, as lone Sabbath-
keepers, we could not attend public wor-
ship on the Sabbath, there was always a
time set aside for meditation, prayer, Bible
study, and for our personal good inspira-
tional reading. It was a day apart from the
busy work week and I always looked forward
to it. With this childhood training I was
given convictions that have guided me
through many years.

At the age of thirteen years, through
the preaching of an evangelist in the small
town of Farnam, Neb., I was led to accept
Christian faith as my personal Saviour.

It was during the time that we were lone
Sabbathkeepers, and so it was arranged
that Rev. A. L. Davis, then pastor of the
Sabbath Baptist Church at North L'oup,
Neb., should come and baptize my broth-
er and me. Two years later our family
moved to North L'oup where we found a
Church home and fellowship with other
Seventh Day Baptists. My father, R. Jay
Davis, who has been called to his
reward, served faithfully as deacon of this
Church for a number of years, and my broth-
er now also serves the same Church
as deacon.

Keeping the Sabbath has never been a
burden to me but rather a privilege and
joy. I believe in Sabbath observance not
because many others kept it but because
the Bible says that God set the day apart
as a memorial, He rested from the work of
Creation on the seventh day, and we
should honor God by keeping it holy.

At the age of thirteen years, through
the preaching of an evangelist in the small
town of Farnam, Neb. I was led to accept
Christian faith as my personal Saviour.

At the age of thirteen years, through
the preaching of an evangelist in the small
town of Farnam, Neb. I was led to accept
Christian faith as my personal Saviour.
Professing authority to bind the

World Suicide or the Ten Commandments—What? Mr. George A. Main Writes to the Palatka, Fla., Daily News

Mr. A. Bev Baker, Editor, Palatka Daily News, Palatka, Fla.

Dear Mr. Baker:
The following manuscript might be considered by some as primarily a religious article. It is, however, even more a moral expositions, pertaining solely to the documents known as the "Moral Law." There is probably not a religious sect or denomination, however, that does not claim some members who completely subscribe to the Ten Commandments. In the facts presented here, it is believed that the article would be of interest to a large number of your readers and it is submitted with that thought in mind.

World Suicide, or the Only Conceivable Alternative—The Ten Commandments. Which Will We Choose?

The civilized world is experiencing an unprecedented feeling of unrest, of suspense. Mankind faces the imminent threat of destruction of civilization, and perhaps of all global life—through the steady progress of means for atomic warfare, and of other destructive forces, even yet unknown. The magnitude of the impending possibilities and the comprehension of ordinary man, yet, from unimpeachable sources, we learn that complete world destruction is entirely possible with the existing, and the increasingly terrifying, death-dealing forces now being developed.

Defense against these instruments of death, however impossible, the only conceivable insurance against world suicide, and the total loss of all the progress that mankind has gained in the past, is to build into the soul and hearts of thoughtful and loving individuals, a firm determination to employ these amazing discoveries of modern science, not to the mass destruction of life and property, but solely to constructive beneficial services to mankind. Is not this, the outstanding problem of the age, sufficiently serious to justify the most vigorous concerted action, looking to its ideal solution?

The Ten Commandments of the Scriptures, wholly apart from their religious setting or significance, are universally known as the "moral law"—the one perfect guide to moral conduct. These Ten Commandments, referred to in the Scriptures as the "Law of God," furnished one of the most popular topics for Biblical writers, being exalted as the Scriptures as God's perfect guide for mankind as is no other single subject—particularly in the New Testament.

Today, these same Ten Commandments—still impossible of improvement—are seemingly one of the most unpopular subjects of religious or lay discussion. Why is it that man is so reluctant to recognize and to apply God's recorded will to the solution of world problems, particularly at a moment when the entire world is in grave danger of actual annihilation?

The Roman Church takes pride in acknowledging responsibility for this situation, pointing to the consciences of man, the erroneously claims to have authoritatively changed one of these Ten Commandments. Although a modern church agency has the power or authority to change any part of God's recorded will, the specific day of rest God's Law seems to have been set aside from the first day of the week to the seventh. This assumed authoritative act of Rome was unfortunately accepted by Protestantism—in spite of the fact that Protestants profess to rely solely on the Bible as their authority, and in spite of the fact that the Scriptures furnish absolutely no support for either the abrogation of the Sabbath of the Ten Commandments, or for the introduction of first day worship.

No code of morals can be truly respected while the plain provisions of one of them is not only widely disobeyed, but actually repudiated, as is the "rest-day" commandment:

It is, indeed, little wonder that all the other commandments, also, upon obedience to which hinges all civilization, are being increasingly disregarded. It is, indeed, little wonder that the Protestant world is so reluctant to exalt, or even to discuss, these Ten Commandments, while they are openly rejecting one of them. Neither is it any wonder that, unable to find even the remotest Biblical support for first day observance, attempts to defend first day observance are so varied and so conflicting.

Some opponents of the scriptural Sabbath tell us that the whole law has been done away—yet their acceptance of the other nine commandments proves that they do not mean what they say. Others tell us that we are supposed to follow the precise wording of the fourth commandment—but they profess to accept the exact wording of the other nine. Still others, to the contrary, tell us that the observance of a specific day of each recurring week is essential, but that the resurrection furnished the grounds for changing the Sabbath commandment from the seventh day to the first day of the week—this, in spite of repeated Biblical statements that God's will is everlasting and unchangeable.

In this extremely critical period of history, when there is unmistakable danger of utter destruction of all that man's efforts have accomplished in the past, along with destruction of all life, should we not lay aside the erroneous teachings both of Rome and of misguided Protestantism, which are so clearly interfering with both the study and application of the Ten Commandments to human relations, and humbly return to acceptance of the entire Law of God as observed and taught by Christ—the one perfect moral law—wholeheartedly of religion, creed, sect, or denomination?

No plausible reason has ever been proposed for rejecting the fourth or Sabbath commandment to worship on the few Saturday-observing sects have no more right to a monopoly than they have to exclusive obedience to the other nine. Once the Sabbath of the Decalogue is generally accepted, then, and not until then, will mankind feel free to study the entire Ten Commandments, to unfold their inner and deeper meanings, and to apply them to every problem of modern life. All will then be free from the very inconsistent position of pretending to believe in the Ten Commandments, while openly disobeying and repudiating one of them. Then, and then only, will the first step have been taken toward world-wide peace, prosperity, and happiness.

Wholly apart from all religious, sectarian, or denominational differences, then, let us humbly acknowledge all of the Ten Commandments as God's recorded will for mankind, and study to apply His will to every human problem, as the only possible means of preserving present civilization and of securing for ourselves and our posterity the blessings of life, liberty, and the pursuit of happiness.

Geo. A. Main.

Pomona Park, Fla.,
June 22, 1948.

DID YOU KNOW THAT—

The Commission of the Seventh Day Baptist General Conference will convene in the Seventh Day Baptist Church in Denver, Colo., at 11 a.m. on Wednesday, August 11?

ANY BOOK REVIEWED OR ADVERTISED in this or other religious journals, or recommended by your local pastor for spiritual enrichment, can be secured quickly and conveniently from us. Large stock of unrepeatable religious books, only located. We pay postage on orders for $1 or more when cash accompanies order.

THE SOWER BOOKSTORE
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Gerald C. Bond, Proprietor
While driving home, after a pastoral visit to a blind member of the Church, I was wondering a remark he made about the Sabbath being true, when I suddenly said to myself, “The Sabbath couldn’t be true.

But, he seemed to be so sincere, and many of the ideas he presented in our discussion proved that he had keen insight, though without sight. “Well, he must be wrong about this Sabbath business,” I said again as I stopped in front of the house after a busy day of visitation. “Why, almost everybody believes in Sunday. All my relations do; the college professors did; and the Bible Institute teachers said Sunday was right; all these first day Churches and preachers couldn’t be wrong.”

Finally, supper was ready and though the meal was delicious, I just could not forget the thought of the Sabbath “notion.” “Guess I’ll go over to the Church study tonight for a while,” I said to my wife: and off in a hurry I went to read some Sunday literature that would settle this Sabbath question forever.

Soon the desk in the study was heaped with books, pamphlets, concordances, and commentaries. “Here is proof,” I said to my family, “we keep Sunday in honor of the resurrection of the Lord.” But I searched my Bible in vain for a statement by a patriarch, prophet, apostle, or the Lord Himself, where any individual was ever commanded to do so. Quickly, I opened Strong’s Concordance and checked all the “first day” references to find some positive proof on which to stand. Nowhere could I find anything was where I was told to keep the first day of the week.

“Well,” I said with a puzzled voice, “we keep the Lord’s day as John the apostle did on the Isle of Patmos. How?” in Acts 2:131 I could find no reference to the first day of the week; and all I could think of was the statement of Jesus in Mark 2:27, 28, that He is Lord of the Sabbath.

Hours later, I turned out the light in the study, and as I strolled home, I felt the sand of Sundaykeeping slowly washing out of the sea.

That night I rolled and tossed in an ocean of thought but by morning I had hit something solid in this conclusion: There is nowhere to be found in the entire Bible that Dr. Crandall said that any of God’s people are to keep Sunday.

Now, I had to recheck the teaching on the Sabbath; but I still felt that all the material against the Sabbath that I had in my mind would prove the Sabbath couldn’t be true.

“Here is a good argument,” I said, “the Sabbath was made for the Jew.” But I found Jesus said that it was made for man. Man was made on the sixth day of Creation, and the next day God set the example by showing man the seventh day rest.

But, did not one of my college professors say that there was no Sabbath before the law at Sinai? It was in Exodus 16, before the children of Israel reached Sinai or had the law given them, that they were told to leave their dwellings for manna on the Sabbath.

“Jesus changed the day,” was a statement I found in a famous evangelist’s book against the Sabbath. Now, how could Jesus change the day when He Himself said that He is Lord of the Sabbath? Another famous Bible teacher wrote that Paul brought the light about Sunday; but, I never did find it in the Book of Acts or any of his epistles. I did observe that Paul faithfully kept the Sabbath among both Jews and Gentiles.

It was such a difficult matter with me, as a minister, to admit the facts, that it took me more than a year finally to say “yes” to God, Christ, the Holy Spirit, and the Bible. After reading everything I could get about the Sabbath, talking to ministers, checking and rechecking the Bible, there was only one conclusion: the Sabbath is true.

What would my wife do when I told her of my decision? I would lose my Church. Two of my brothers are also preachers. What would they say? There never was a Sabbathkeeper in my family ever since the records of the Church were kept.

“I would rather face the music now,” I said, “than have to tell God about my Sundaykeeping in the end.” Well, my dear wife understood the Lord’s Day Sabbath to be true; so did twenty-five of the members of the Church. My preacher-brothers are half-convinced. My relatives love me just as much; and I have a full gospel message to preach that I have never had before.

So, on we go as a Sabbathkeeping family, singing: “Footprints of Jesus Satan: That make the pathway glow: We wish that we had not gone Of Jesus, where’er they go.”

It is of special interest and very noteworthy of mention that everything herein stated was unanimously decided.

The findings were as follows:

We will not be called by any other name save that of Seventh Day Baptist, even though, through lack of government recognition, it may mean that in cases of marriage we may be forced to marry apart from our Church. Nevertheless, if such be the case, we shall have our marriage solemnized at our Church by our minister after the legal rites are performed.

We will no more have any deacons controlling our work in places where there is not a resident minister, save and except that they are examined and approved by a council, formed of members of our own Church for that purpose. After being approved, these shall be called leaders or licensitates.

We desire respectfully to submit a report to the Missionary Society so that our ministers and leaders may be considered as elders and may be thus fostered and helped. We will regard the Seventh Day Baptist Missionary Society alone as headquarters, and consider the Evangelical Sababatian Mission of London, England, a branch of our Church, no longer the mother and supervisor of our work here in British Guiana.

Realizing the need for better understanding and a more harmonious and efficient working of the General Council of the Churches of the Colony, at the suggestion of Dr. Crandall, a General Council was formed, consisting of two representatives of each Church or assembly. Elder A. B. Trotman, by virtue of his office, was made chairman, Deacon Frank Lyttle, secretary, and James Beckles, assistant secretary. It was also further agreed that two thirds of the members of the General Council be regarded as a quorum.

In view of our unity and willingness to have all things corporately conducted and the work carried on progressively, we solicit help for the erection of two church buildings, one for Uwitug, Demerara, and the other for the Essequibo Coast. We do also emphasize the pressing need for traveling facilities for workers of the coastal and river districts, the inconvenient
ACT NOW -- MOBILIZE FOR PEACE

(Note: The following statement refers to the Confirmers' Cards described on page 235, Sabbath Recorder, April 19, 1948. Blank cards will again be placed on the tables at our coming Conference. — F. D.)

The United Council of Church Women is the body that unites the Protestant and evangelical Church women of the country, and more than any other one group is the voice of the women. It is interdenominational and interracial. There are six thousand organized local groups representing a membership of about four million scattered in all types of communities. It promotes a program of Christian Social and Christian World Relations and carries on community activities.

Many hundreds of these councils of Church women have been studying the work of the United Nations. They supported the San Francisco Conference; they were vocal in demanding United States membership in the United Nations; and they have followed its work with deepening interest and concern.

When it became apparent some six or eight months ago that there was increasing fear, intolerance, despair, and disaffection of war, women from the grass roots of our country began asking what they could do to offset this discouragement, and to give expression to hope and faith. After much discussion and consultation if the Church leaders, it seemed that some concrete expression might help and that the leadership of the people of the United Nations must be strengthened by a large and enthusiastic public campaign.

The United Council of Church Women was the organization to open the way. This little yellow card with its six items of commitment was prepared and one million of them sent out. This card does not represent a demand merely for the absence of war, but rather a dedication to certain essentials for peace and a determination to work for them in one's own community. The plan is to go to no particular platform or method or legislation. It is in clear in support of the United Nations and implies a faith that its leaders will go forward to make it effective.

This plan is but the first step in a continuing program. World Community Day, observed annually in early November by most of these groups, will suggest ways to carry out constructive efforts for peace. Other programs and study courses will continue throughout the year. In our National Assembly in Milwaukee in November two thousand and more women will be discussing it. In the program we have drawn constantly upon splendid material from the United Nations Public Information Service and earnestly worked with its appropriate use.

A million of these commitment cards are in the hands of Church women all over the country. One-third of a million have been signed and returned since the middle of April. They are coming in at the rate of several thousand a day. More cards are being ordered at the rate of fifteen hundred to two thousand a day. The signatures covering all denominations as well as big cities—farm women, miners' wives, nationality groups, and colored groups from other countries have signed and have paid for cards that they might consider something similar for their own women — Argentina, Canada, England, India, Mexico, Norway, Turkey. Some Catholic and some Jewish women have signed. All told, this represents a great spontaneous upsurge of deep concern for a new world order and the determination to help build it.

As many of the United Nations meet critical problems and seek to develop unity amid diversity, always remember that there are supporting forces which you may not see nor hear. If sometimes you are tempted to be discouraged and a bit doubtful about this great country, we would have you recall this deep concern of a great body of Christian praying women.

This crusade for peace under the caption ACT NOW—MOBILIZE FOR PEACE, has not been undertaken lightly. Women are campaigning, ringing doorbells, trying to stir the whole Church and in so doing, their own communities. They are saying that war is not the answer and that succeeding generations must be saved from this disastrous Europe.

The plan of action by the United Nations must go on to success. This is the voice of women from all over our country speaking to you as it will speak to the leaders of the United States.

The cause is right — we will march forward.

Presented by Mrs. Harper Sibley, President, to Mr. Andrew W. Cordier, Executive Assistant to the Secretary-General, representing the United Nations, and Mr. Joseph Dickinson, Public Liaison Officer, representing the State Department, and others.

June 24, 1948.

GRADUATES OF SEVENTH DAY BAPTIST COLLEGES

It is not too late to congratulate the young people who were graduated this year from our colleges. They may have been living and working in whatever they take up for their life work.

Those finishing at Alfred University are: Donald Polan, Clayton Ormsby, Lois Sutton, Norma Jacob, Jean Martin, (Mrs.) Lewis, Joseph Roland, and Robert P. Sibley, President; (Mrs.) Margaret Bond Allen, Richard Randolph Bond, Eugene H. Brissie, (Mrs.) June Siens Barnett, all of Alfred; Robert Burdick of Rockville, R. I.; and Mervin Roberts of Brooklyn, N. Y.

The Milton College graduates are: Beverly Burdick and Thelma Pierce of Milton, C. Irwin Fits Randolph, Milton Junction; and Norman L. Whitford, Albion, Wis.

Those of Salem College are: Anna L. Doctors and Joseph Holman, United Nations, and Mr. and Mrs. Arthur Yerington, Secretary-General.

The Campbell College graduates are:นาง (Mrs.) Robert R. Clements, State Department, and others.

LAYMEN IN ACTION

By Dr. Ben R. Crandall

(Given at Western Association, Niles, N. Y., June 19, 1948).

THE SABBATH SCHOOL

Abraham Lincoln said, "Please pardon this long letter. I did not have time to write a short one." I know what he meant. I put a lot of time on condensing and here is this eighteen million words, to be read—"to keep within the 5 minutes allowed, without a detour.

According to Secretary Harley Sutton, "The Sabbath School Increased Enrollment Campaign is not a new program. It is an emphasis on becoming more conscious of the need to have better Sabbath schools, and to get people in the Church to attend Sabbath school more faithfully, to win new people to Christ and the Church, and to enroll them in Sabbath school classes.

The goal for the denomination is an increase of 30 per cent in Sabbath school enrollment by October 1, 1948.

Next to the pastor and deacons stand the Sabbath school superintendent and teachers in the great service of the Christian Church. Their task makes it the layman's great opportunity and obligation. Consecrated, well-trained teachers, whose lives bear witness of effective Christian living, and who reflect the enthusiasm of a growing faith and development in character, are a vital constituent in every Church.

With some 87 per cent of the members of Churches coming by way of the Church school, and fifteen million boys and girls in America who are waiting for someone to tell them of their Saviour—what an opportunity and responsibility! Teachers and Church school officers need not hesitate to invite and urge boys and girls to attend their classes and learn the way of eternal life. Too many undesirable institutions are extending enthusiastic invitations to these young and inquiring minds. A kindly invitation and sincere interest on the part of the Church school teacher make the turning point in many a young life.

One of our great leaders in Christian service to youth said, "The great day of my life was that day on the city street,
THE SABBATH RECORDER

CHILDREN'S PAGE

WHERE IS GOD?

Where is God? Everywhere!
God is in the rising sun,
Bringing us light and joy and peace.
To warm and comfort everyone.

Where is God? With us still,
God is in the setting sun,
He brings sweet rest at close of day.
And comforts our work is done.

Where is God? He's in the trees,
The flowers and birds and cooling breeze.
God's in the fields of growing crops;
He's in the rain that waters these.

Where is God? He's in our hearts,
Adorning us with a still small voice:
If we listen and obey His will,
We will forevermore rejoice.

Where is God? Everywhere!
Wherever we go, wherever we do,
Our one great friend still stands by us.
What'er befall us, He'll see us through.

Ardmore, Okla.

Alice E. Everett.

Rev. David Clarke, secretary of the Missionary Society, will bring a message on missions each day.
Teachers and counselors are Rev. Kenneth Van Horn, Rev. Francis Saunders, Mr. and Mrs. Carl Maxson, Mr. and Mrs. Allen Bond, and Rev. Clifford Beebe.
The age limit is: those who have completed the fifth grade in public school and included those of college age.
The cost is $7 per person. Please send your name and designate the interest group in which you wish to enroll to Rev. Rex Zwiebel, Route 2, Coudersport, Pa., if you wish to register for Kutztown. Besides the Christian fellowship, there is much to be gained by way of instruction and worship. A profitable time is planned for all who attend. May God bless the 1948 Pre-Conference Retreat.

H. S.

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SEVENTH DAY BAPTISTS
are a self-appointed committee
for the propagation
of the SABBATH truth.

—Dr. Corliss F. Randolph.