### DENOMINATIONAL BUDGET

**Statement of Treasurer, June 30, 1949**

<table>
<thead>
<tr>
<th>Receipts</th>
<th>June 9 months</th>
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<tbody>
<tr>
<td>Adams Center</td>
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<td>Alfred, First</td>
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<td>Denver</td>
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<td>De Ruiter</td>
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<td>Des Moines</td>
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<td>Fairport</td>
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<td>Geneva</td>
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<td>Irvington</td>
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<td>Los Angeles</td>
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<td>Lost Creek</td>
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<td>Waterford</td>
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<td><strong>Totals</strong></td>
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<table>
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<tr>
<th>Disbursements</th>
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<th>Specials</th>
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<td>Missionary Society</td>
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<td>Tract Society</td>
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<td>Historical Society</td>
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<tr>
<td><strong>Balance on hand June 30</strong></td>
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| **Totals** | $2,553.19 |

### Comparative Figures

<table>
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<tr>
<th>Receipts in June:</th>
<th>1949</th>
<th>1948</th>
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<td>Receipts in 9 months:</td>
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<td>17,756.79</td>
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<tr>
<td>Budget</td>
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<td>8,828.01</td>
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<tr>
<td>Specials</td>
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<tr>
<td>Annual budget</td>
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<tr>
<td>Amount raised</td>
<td>21,038.83</td>
<td>17,756.79</td>
</tr>
<tr>
<td>Per cent raised</td>
<td>60.98%</td>
<td>56.37%</td>
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</tbody>
</table>

| Revising, Wis. | L. M. Van Horn, Treasurer. |

### CHARTER PLANE SERVICE TO CONFERENCE

Rev. W. Allen Bond of 5010 Edmon-

don Road, Hyattsville, Md., has found

that the National Travel Club, Inc.

offers charter plane service at $79.80 per

person from either New York or Washington to

Los Angeles. From 20 to 28 persons are

required for such charter travel and the

quick transportation may be a solution to

the problem of group travel to Con-

ference. If interested please contact Rev.

W. Allen Bond as soon as possible:

14, D. S. C.

Further, Rev. Mr. Bond writes that the

National Travel Club, Inc., is regu-

lated by the C.A.B. and the C.A.A., be-

ing registered under the former and

certified under the latter. This club is certified

with the U. S. Government and is listed by the

American Society of Travel Agents.

Baggage allowance, forty pounds. Meals

served on plane or at stop en route.
THE SABBATH RECORDER

An Ounce of Prevention

"An ounce of prevention is worth a pound of cure." So goes the well-known adage. For the sake of discussion let us say that it depends upon the point of view. It may also depend upon what is to be prevented and how the ounce is to be applied. Too, some cases and situations are born in the ounce stage and require the pound treatment. Nevertheless, the adage is sound and has warned many folks to avoid unnecessary difficulty and inspired others to remedy situations before they get out of hand.

What an array of witnesses could be called to testify to the effectiveness of this saying! Volumes could be written which would reveal the countless individuals that have benefited from its application. We have not been helped by it?

Group Application

When "an ounce of prevention is worth a pound of cure" is applied to group thought and action the results are astounding. Without doing anything special, there would be no need to bring to the conference the entire denomination, for the entire denomination, representatives, is singing praise to God; the entire denomination is waiting there for His Word, the entire denomination, representatives, is dedicating itself anew to His service. But, like Israel of old, we seem reluctant to live out the words of the Lord: "Bring an offering, and come into His courts." This we do as we bring our tithes and offerings. Even those at home can share in such a united thanksgiving. On Sabbath, August 13, let each church take a special Conference offering and report to the Conference president at Riverside the amount of it before Sabbath, August 20, that it may be reckoned with the love gift of all those who have turned to God in dedication. This will be a truly denominational offering to the Lord we love and serve. Will you have a part in it? Let us make it a worthy thanksgiving.

Loyal F. Hurley, Conference President.

The House of the Lord

Happy were we when your host asked, "Will you join our family at Sabbath services today?" Our answer was not that we did not expect an invitation. Season after season tourists who stopped at this certain farm home had responded to this invitation. We were always given. And almost as often as it was given it was accepted. Apparently there was a feeling of responsibility on the part of the host for making available in a friendly way the privilege of Sabbath worship and Christian fellowship. All of which reminds us of the Parable of the Fig Tree: "... and it came to pass. ... And why wastest thou your land? Why makest thou not thy land to yield its fruit? Why spendest thou thy money for that which is naught? Why spendest thou thy labor in that which profiteth thee not? Say unto me, and I will shew thee what is good. ..." It may be that we have not the answer. But it is hard to shake the feeling that we would be living out the words of the Parable of the Fig Tree if we were to say, "I was glad when they said unto me, Let us go into the house of the Lord."
It made David’s heart glad, and he would have the hearts of his countrymen rejoice, as each encouraged the other to go up to the house of the Lord.

By all means, let us hold God to our homes, yet our worship should not end there. It is a Christian privilege and a Christian duty. Can we speak of it as the worship of God thereby “not forsaking the assembling of ourselves together”? With the many houses of worship throughout the land, those who seek to honor God in public worship even though away from home, have little reason for failing to enter His house. And how great is the encouragement as we say one to another, “Come let us go to Church today.”

Are we glad when others say, “Let us go into the house of the Lord, or Would we prefer to be left to our summer designs?”

**A “TALK WITH GOD” TIME**

Do we have a “talk with God” time? This phrase arrested our attention as we were reading recently. It has stuck with us, it has stabled us awake spiritually.

A “talk with God” time is essential to our spiritual health.

How long would it be possible for us to be sound in body if we should fail to take proper nourishment regularly?

How long can we expect to be sound spiritually if we fail to take proper spiritual nourishment regularly?

The health of the child is carefully guarded long before the child is born. And one of the earliest phases of child care is the providing of food that will agree with the child’s yet undeveloped, highly sensitive, digestive system. Failure to provide the right food at the right time will lead to the child’s illness and eventually to the impairment of his health. Just so, from the cradle to the grave, spiritual nourishment is essential to the welfare of the children of men that they may become the children of God.

Long ago we participated in a service of dedicating the products in a sister Church. The father of one of the candidates remarked to us after the service: “He did not talk before he was born.” That early spiritual feeding laid the foundation for stronger spiritual food as the son grew to manhood and eventually made possible his being called to the diaconate by the Church of his boyhood.

The secret of this prenatal dedication, and that of many others, was a regular “talk with God” time. It may be that God looks “out of the blue” into this child’s life as a blank religious experience which responds in faithful service for Him. He is able. Yet, such an occurrence is the exception rather than the rule. Through constant observance of a “talk with God” time, lives become happier, sweeter, and more ready to respond to a special call from God when it comes.

Do we maintain a “talk with God” time? If so, do we get rushed and slight this matchless privilege? No investment of thought, time, and energy will ever pay so large dividends in the coin of the Kingdom.

Any time can be a “talk with God” time — morning, noon, and night. And many times we need to turn to Him at special seasons — those of emergency, of unexpected joy and doubt, discouragement, and seeming defeat, of decision. However, it is well to have and to hold a regular “talk with God” time toward which the spirit turns in trustful assurance and hope and from which the spirit goes in strengthened purpose and power.

What of your “talk with God” time?

**HANDBRITTEN BIBLE**

A handwritten Bible, in which 31,102 people will write the 31,102 verses of the Bible in longhand, is a feature of the 1949 Chicago Railroad Fair. This special exhibit is sponsored by the Chicago Bible House and the Chicago Bible Society, according to Rev. Don Norman, executive secretary.

Friends visiting the fair, in progress on Chicago’s lake front until October 2, are invited to participate in the writing of the Bible which is located in the Illinois Center. Written by the Chicago Bible will be one of the largest in the world, with an estimated weight of more than 10 pounds, and will be exhibited throughout the United States. Chicago Bible Society Release.

About a century ago a young preacher was asked, “How long do you preach for two weeks? For days and days there seemed to be no response to his preaching. The young fellows heard him, but there was no response henceforward so far as the minister could tell.

A little later he had diagnosed the situation. The young men were hiding behind Professor Bushnell, the most popular teacher in Yale. So the young minister sought out Professor Bushnell, and said: “Professor Bushnell, if these things that I am preaching are true, wouldn’t you like to know it? If Christ be praiseworthy, wouldn’t you like to know it? If Christ exhibit change men who trust Him, and forgive them, and put a power superhuman in their lives, wouldn’t you like to know it?”

Bushnell, after a thoughtful pause, said: “Certainly, I would like to know it, if the thing be reliable and praiseworthy.”

Then said the minister: “You can know it, if you will just be candid.”

“How?” asked Professor Bushnell.

Take Christ’s own challenge; reply to the minister’s challenge, “If any man willeth to do the will of God, he shall know of the teaching, whether it is of God.”

“Bur,” said Bushnell, “I do not know how to start. I do not know that there is any God at all. How could | start?”

“Start like this: ‘O God, there be such a being, give me light on this matter of religion. If Thou hast any interest in my getting light, and if Thou wilt give me light, no matter how it comes, I will follow such light wherever it leads.’ Take that clue and you will find God.”

Professor Bushnell declared: “I will take it.”

Three days afterward, Bushnell came back and stood on the rostrum of the old chapel and said to the students: “My dear students, I have a wonderful thing to tell you. I laughed to scorn all that this man preached, and all the rest of them, until the Church of Scotland told me that I was in the darkness and they were in the light.” Oh, said Bushnell to his students, “I have put God to the test, and I know that He is the Saviour, and I am henceforth His disciple and friend forever.”

I have quoted almost verbatim this story of Professor Bushnell as told by Dr. George W. Truett because it contains the theme and text of this message.

When the leaders of Israel criticized Jesus’ teaching He said, “If any man would to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7: 17. Let us think of what happens “If Any Man Willet.”

First of all it is

1. A Step into Conversion

For too long a time sin has been described as though it were always crime. It is too often made the same as murder or adultery or robbery. Of course, such criminal acts are sin, but sin is not always crime. Sin is self-will! “All we like sheep have gone astray; we have turned every one to his own way.” Isaiah 53: 6. There it is — “to his own way!”

Independence of God is sin, whether it is in the form of rebellion or in the form of self-will. A child is born that way. Did you ever see one that didn’t want his own way? Of course, if we make sin to mean only those things no child is born in sin. But if sin is self-will, then every child is born in it.

Now in too many cases self-will leads into the mire of evil and crime. And when one is converted from that it makes a sense of violent contrast. Most of the great conversions usually described are from the depths of crime to righteousness.

Professor Bushnell, however, was not criminal, but he needed conversion just the same.

For you see, self-will may also lead into the heights of intellectualism, pride,
And that requires a decision. There has...
time of its occurrence stated, only the fact of the discovery of the empty tomb.

B. Supposed Traces of First Day Observance.


This is the first appearance of Jesus to His disciples who were behind locked doors for fear of the Jews. It was not to celebrate the Resurrection, for they did not believe that He had risen.

There is no significance in the day, for it was the earliest opportunity He had to go and prove to the group that their leader was not dead, but living.


"After eight days" may possibly mean the following Sunday, but this is doubtful. (Cf. Matthew 17: 1 with Luke 9: 28.) Even if it did, there is no significance to their meeting that, for they were abiding together every day "for fear of the Jews." There is no significance to their appearing to them at that time, for it was only to prove to Thomas, who was not present before, that He was risen. It was not a meeting for worship.


May or not may have been the first day of the week. Even if it were, there is no significance for the sacredness of the first day of the week, but of the day of Pentecost. The gift of the Holy Spirit had nothing to do with the day of the week. They were met for the first time.


This was not a weekly worship service, but an incidental farewell service for Paul on "Saturday night." "Break bread" may or may not have been the Lord's Supper. Even if it were, we see in Acts 2: 46 that they did it every day, so this instance has no significance. What claim has the first day to the Lord's Supper? It was not instituted on the first day; commemorates nothing that happened on that day, and there is no command to hold it on that day.

5. 1 Corinthians 16: 2.

This refers to bookkeeping and the "laying aside at home" of their contributions, with no hint of any meeting of any kind, or any sacredness—rather business.

C. The Lord's Day

1. Revelation 1: 10.

Not Sunday, but "day of the Lord"—the judgment period.


Not a specific day of the week, but the period of the gospel and of salvation—the age of grace. (Cf. 2 Corinthians 6: 2.)


The only day of the week which can lay claim to the title "Lord's Day" is the seventh, which belongs to the Lord, which He calls His own, and of which Jesus Christ declared Himself Lord.

Conclusion

"First day of the week" occurs just eight times—six referring to the same day, that on which the Resurrection was discovered. Only one other specific "first day" is mentioned, and the meeting then was on "Saturday night." In the latter passage, first days in general are referred to, not as days for assembling in Church, but of bookkeeping at home. Nowhere is there any reference to sacredness or significance of the first day. Sunday was one of the six working days, the seventh being the Sabbath, the true "Lord's Day," when they worshiped.

"We believe that the Bible is the inspired record of God's will for man, of which Jesus at the time of the Resurrection was the supreme interpreter; and that it is our final authority in matters of faith and conduct." — Seventh Day Baptist Beliefs, page 27.

This statement covers the historical position of Seventh Day Baptists in regard to the Bible. We find it falling into three rather distinct divisions. The Bible is inspired; Jesus Christ is its supreme interpreter; and the Bible is the Christian's authority in faith and conduct.

The Meaning of Inspiration

What do we mean when we say that the Bible is inspired? Perhaps this point has caused confusion in the minds of many people. As we look at the Bible and as we compare the Old Testament with the New Testament and the teachings of Jesus, we find many things recorded in the history of the chosen people which are far below the standard set by Christ in the New Testament. We find things which seem to be out of keeping with the thought and person of God. These differences need not confuse us if we see the Bible as it is and for what it is. Then, the seeming differences are readily understood.

We find that the Old Testament is the work of many years, beginning with the time of Moses and continuing until a few hundred years before the time of Christ. Its accounts go back beyond the time of Moses, but it was in his time that some of these events were written for God's people.

The Old Testament books fall into several groups. The Jewish people grouped them according to the Law and the Prophets, and the poetical literature. These are the Psalms; the first of which was written by him and his people down through the centuries. And we see by these very records that the people had fallen to very low depths at times, that they were far from God and a true knowledge of Him. Yet God's dealings were with people better than the average; still a people very ignorant and superstitious, very weak and undependable. But it is a progressive work, calling out Abraham, a man of faith with the promise that he should be a great nation. The purpose in making Abraham a great nation was that through this people God might reveal Himself and His will to mankind as a whole.

The Scriptures are inspired by God and by the Holy Spirit. For the authors of these books which compose our Bible are men called by God for special tasks, and being called for special tasks they were filled with the Holy Spirit. Without the Holy Spirit they would have been unable to do the work which they did. Many of these books are the history of the chosen people. As any history which tells the story of a people, they have recorded many things which the people did which when compared with the standards of Christ make a very poor comparison. They do not say that God upheld things which do not reach the standard of Christ, but God was working through an imperfect people and leading them on to the perfect revelation of God which Christ in the New Testament makes a very poor comparison. They do not say that God upheld things which do not reach the standard of Christ, but God was working through an imperfect people and leading them on to the perfect revelation of God which Christ in the New Testament makes a very poor comparison.

Who can question the inspiration of Moses who followed God's bidding to lead His people out of Egypt? He listened to God on Mt. Sinai and there received the laws for this people. There he received the moral law which has come down to all people, and he died. This law is the foundation for the laws of all just nations. There also Moses received the ceremonial and civil laws which were necessary for the people of that time—necessary to insure them the ability to live peaceably together and to bring them closer to God. Those records which came from his hand were either written by him or taken down by some scribe to be preserved so that even we may know them. Certain that these are inspired, and a part of the record of God's dealings with His people.
As God called forth judges to lead his people in the time of crisis, these men and women were inspired by the Holy Spirit. For as the world turned from its proper path, God could not have done the things which they did for God and for their people. David, though weak in some respects, was a man who loved God and knew God. The writings which we have from his pen, when thoughtfully read, cannot help but inspire the heart and soul of the reader. As when the corrupt, God touched the hearts of men from various walks of life; He drew them from the life of the times and inspired them to call down denunciations upon the corrupt walks of life. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, throughly furnished unto all good works. 2 Timothy 3:16-17.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1:21.

And that the New Testament is inspired let us look at the words of Jesus: "But the things which proceed out of the mouth of God, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

The Holy Spirit worked through the authors of these books inspiring them with a record of Christ's teachings. These were inspired and set aside as the New Testament as the writings which were authentic, we can be thankful. They are inspired and a record of God's will for man. Is any special translation inspired more than others? I am afraid that we cannot say that they have been translated into all languages — the Greek and the Hebrew, for all other translations are the honest efforts of godly men to put these Scriptures into the language of the people of their time. We become familiar with certain translations and often become prejudiced against others when in reality the more recent translations might agree with the Scripture truths clearer as they use the language of the present day rather than that used several centuries ago.

Jesus Christ, the Supreme Interpreter

Jesus Christ is the supreme interpreter of God's will for man. The Bible is a record of God's dealings with His people and will for them. The supreme revelation of God for man comes through His Son, our Lord and Saviour. God revealed His will as man was capable of comprehending it. All through the Scriptures, we find indications that God would in due time send one who would completely exemplify His will. This was to be one who would completely overcome evil and set forth the good.

That prophecy has come to pass in the life of Jesus Christ who was born of a virgin, raised from the dead, grew to manhood under the guidance of God, performed miracles, healed the sick, and finally was crucified, rising from the dead, and sitting at the right hand of the Father. He died that men might live eternally.

He is the supreme interpreter of God's will. He revealed to us that the greatest desire that God has for man is that he may live peaceably with his fellow men and that he learn to know and reverence God. These two must go hand in hand. It is impossible for man to know and love God while he is unable to live peaceably with his fellow men. It is utterly foreign for one to think that he loves God while he yet scorcs his fellow man. It is false thinking if one tries to set himself up above all others, believing that he is thus closer to God. To be close to God, to be identified with Him, no man can be in any other position in the world except to reach the height of religious living. The supreme interpreter of God, then, is Jesus Christ who was born of a woman, yet is the Son of God. He grew old time by the grace of God while He yet scorns his fellow man. He is the supreme interpreter of God's will for man.

THE SABBATH RECORDER

THE CHRISTIAN'S AUTHORITY

The Bible is the Christian's authority in faith and conduct. A Christian is one who has accepted Christ and who tries to follow Him in life — one who looks to Him as the author and finisher of his faith.

But a Christian must live in the world the same as any other person must live in the world. As he lives in the world, he is going to be offered with a multitude of temptations and trials. He is going to be faced with many decisions. He must decide what he will do and how he will do that which God has told him He must be certain that he cannot do anything which God will not have him do even when he is acting in his private capacity. He must not do anything which will guide his conduct. He must have authority for those things which make up his belief in God. Where is he to turn for this guidance?

Men through the centuries have advanced codes of living, have developed philosophies of life, and even go so far as to exalt some bad — but none wholly satisfying. The Christian has that authority. It is not a man-made authority, but a God-given one. It is revealed in the Bible, the inspired record of God's will for man and in Christ Jesus, his supreme interpreter. Any conduct other than that of Christ is unchristian. If a study of his life we find certain of our habits and our behavior contrary to His example, these should be stricken from our conduct. Following Him and His life as we find in the Bible will establish a code for which no man can despise us. Therefore, it is essential that each and every Christian make a thorough study of the life of Christ that he may be constantly reaffirming this through renewed study.

It seems that it is also necessary for man to have those things which make up his faith — you may call it a creed, a code of faith. These essentials need to hold a place of prominence in the mind of man if he is to reach the height of religious living, of which he is capable.

There have been many attempts to set forth creeds and articles of faith. Many of them are fine and noble. But too much dependence should not be placed upon man-made creeds. They must stand the test of the Scriptures if they are to be of value to the life of man. One danger of dependence upon creeds is that these may be studied and the Scriptures neglected. The Scriptures must be the basis of these creeds if they are worth while.

And so it is again that we need a constant study of the Holy Scriptures as authority for faith and belief. There is one rule which if followed can never lead us astray, and that is if we believe what we read that is that which we believe.
and what we practice can stand the test of Scripture it is safe to follow. That for which we can find no authority from the Scripture has better be dropped from our life and our faith.

This is true whether it involve our belief in God and His mode of existence, or of Christ and His mission in the world, the work of the Holy Spirit, those things which we practice in our daily life or the worship, and the manner in which we worship.

The authority of the Bible cannot be questioned. It is a safe guide for life.

Sabbathkeeping on a Round Earth
By DR. CARLYLE B. HAYNES

Discussions on calendar reform are seldom concluded without consideration of the shape of the earth and the international date line.

The earth is round: Because the period of the day is determined by the time it takes the earth to rotate on its axis, and because for convenience the reckoning of the day must start somewhere, men have agreed to the establishment of an international date line.

This is an imaginary line running between the poles and around the equator. It follows roughly the course of the 180th meridian, being adjusted eastward of the meridian in one area so that all of Siberia may be east of it, and adjusted westward in another area in order to place the Aleutian Islands all on the east, and adjusted eastward again farther south.

This international date line is the place where navigators change their dates when crossing the Pacific Ocean. It is the place where the day begins, so to speak. It is one day on one side and another day on the other side. It is the place where those traveling westward "lose" a day, and where those traveling eastward "gain" a day. Similarly, those sailing westward on the United States come to places where they pass from one time zone to another and so "lose" an hour, and those traveling eastward at the same zone "gain" an hour.

And the question that always arises, and the argument that must always be met, is: If a day is lost or gained every time the international date line is crossed, how can any fixed Sabbath be kept on a round earth, and what difference does it make whether a day is lost or gained by the introduction of a blank-day calendar?

Time Not Actually Lost
The answer is that no day is actually lost or gained at the international date line. We use the terms "lost" and "gained" in this connection in order to express a theory of reckoning, not a fact of time. The certain truth that no time is actually lost may be easily demonstrated.

Suppose, for the purpose of the demonstration, that there are twin brothers, both of whom choose a seafaring vocation. One sails around the world westward and so "loses" a day; the other sails eastward and "gains" a day. If the theory of lost time were anything but a theory, when the brothers meet, one would be two days older than the other. As a matter of fact, they are still twins, and the same age. One has not lived two days longer than the other. Precisely the same amount of time has elapsed since their birth.

As a matter of fact, we use a single term to mean two things. When we say we "lose" a day, we do not mean that a twenty-four-hour period has been destroyed. The actual time, or duration, has elapsed. There has been a complete rotation of the earth on its axis. There has been an actual day. But our travel day is something else. That is the time during which the earth makes one revolution, plus or minus the difference in hours of our journey on the earth's surface eastward or westward of any given point.

If a traveler goes westward, he may have a day of twenty-six or twenty-eight hours in length, not twenty-four, depending on whether he loses or gains a day.

When a sufficient number of these days have accumulated, it becomes necessary to adjust his reckoning of time to the actual lapse of time, the actual motion of the earth, and he does so by dropping a day or adding a day as the case requires. But the actual lapse of time is the same in both cases. The earth has turned over the same number of times for the westbound traveler as it has for the one who is eastbound. The travelers have merely shifted positions on the earth as it turns in its own way. There is no real, but only an apparent, loss or gain of time.

Adjusting Time in Travel
Many of those who read this have motored from the East Coast of America to the West Coast, and have set their watches back three times, an hour each time, on the way west. Why? In order to make their reckoning of time correspond with the position of the earth in relation to the sun during the journey. If they failed to adjust their watches, they would find themselves on the West Coast with their timepieces saying three o'clock when the sun was directly overhead at twelve o'clock noon. No time has been actually lost. Nevertheless, they are three hours out of order the precise moment, which is the matter of fact, they are still twins, and the same age. One has not lived two days longer than the other. Precisely the same amount of time has elapsed since their birth.

No Lost Day
The international date line and the days "lost" or "gained" there require no change in the days of the week. These remain the same, and the week never is broken.

No time is actually lost or gained. Friday, December 29, 1950, remains both Friday and December 29 in the weeks ahead. If a traveler crossing the date line is crossed, and will be followed by Saturday, December 30, and that by Sunday, December 31. That is the only difference between the date day, or remove a day from the week.

The proposed World Calendar both tears the day from its date and breaks the week. It would have Friday, December 29, followed by Saturday, December 30, and this in turn followed by "no day." Then it would call Monday, January 1, 1951, Sunday, when, as a matter of fact, it is not Sunday at all. It throws away a day. It removes the first day from the end of the week. It breaks the continuity of the week.

It is a delusion, and a fraud. There is no similarity between it and the international date line.

The World Calendar breaks the continuity of the week; the international date line does not. The World Calendar throws out of order the precise reckoning of time, so that the days of the week will vary by one whole day from the order God established. A year later another
eight-day week occurs and then the days of the week will be two days out of true reckoning.

There are opponents of Sabbathkeeping who argue that the seventh day, or any definite day, could be observed only in a single time zone, in Palestine, for illustration, a small country. The Sabbath could not be observed at exactly the same time in an adjoining time zone, for the people there would be observing another twenty-four-hour period, varying by one hour from that in Palestine. The variation would be two hours in the next time zone, then three hours. On an opposite side of the earth, people would be observing as a holy time which had ceased to be holy on the other side. The argument arrives at the conclusion that a definite twenty-four-hour day cannot be observed on a round earth.

This is not a sound argument nor a true one. The all-wise God made both the round earth and the seventh day Sabbath. He marked the beginning and ending of that seventh day by the setting of the sun. He told men to keep this Sabbath, not when it came to others elsewhere on the earth, but when it came to them. They would have no difficulty determining when the Sabbath was with them. The seventh day is different, all twenty-four of its hours, from the other days. It is holy, and holy time begins when the sun sets on the sixth. That is the end of secular, ordinary, working time. Then God's holy day, the Sabbath begins. From sunset Friday night to sunset Saturday, all the hours are holy.

And this day is to be kept by every follower of God where he is when it comes to him, and while it remains with him. He does not need to be concerned about keeping it when it comes to others elsewhere on earth. When the sun sets Friday night where he is, the Sabbath has begun. When the sun sets Saturday night where he is, the Sabbath ends. There is no difficulty in locating it. There is no confusion about it. If a man can count seven and know when the sun sets, he can locate the seventh day. He does not even require a calendar.

So the argument that the round earth is a barrier to Sabbathkeeping is wholly fallacious. God's Sabbathkeeping children, no matter where they are, keep the Sabbath when it reaches them. In England they begin its observance several hours earlier than in New York; in Hawaii, several hours later. The seventh day travels about the earth, and it can be kept by men anywhere on earth when it arrives where they are. — From "World Calendar Versus World Religion," Southern Publishing Association, publishers, used by permission.

PRIDE GOES BEFORE A FALL

By Elaine P. Boehler

She was too proud to go to Church
In a wrinkled dress—
So she plugged her flatiron in,
The rumpled gown to press.

Across a chair upon the couch
The board in dress arrayed,
She turned away and failed to watch
Her active little maid.

The child sat down upon the couch,  
And tipped the ironing board.  
The mother heard the awful shriek  
As Day and flatiron scored.

The little back and arm were burned!  
Mom'll think twice I guess,  
Before she waits till Sabbath morn  
To iron her Sabbath dress.

The child must suffer for the sin  
Her mother planned—that's all.  
It only serves to prove to us,  
Pride goes before a fall.

Edinburg, Tex.

Seventh Day Baptist General Conference  
RIVERSIDE, CALIF., AUGUST 16-21, 1949
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merely based entirely on Lord and out it our religious thinking would be various heavenly bodies are like depended so, purely unstable. With it we have the solid rock of revelation which assures us that the very gospel which Jesus, Peter, and Paul preached is in our hands today to Paul preached is in our hands today to

own native tongue. To be sure there are great discoveries in the world, by taking trouble to do so, that would not be seen at the middle of all that universal hatred and jealousy, said a German prisoner of war recently returned from Russia, as reported in the June issue of "Kirche und Mann," of Gutersloh.

They all used to meet for worship and prayer, whether they were Catholics or Lutherans or Free Church or Reformed. This oneness in the faith overcame me completely. And now all of them have managed it. But because he was a brotherhood among themselves in the middle of all that universal hatred of war... Thus continued the discussion reported by a pastor who has spoken at meetings of the repatriates on the Amsterdam Assembly of the World Council.

"Yes, now what do you really mean by your Church," one repatriate asked him. "Don't you remember the way we four used to sit by the barbed wire? Then we all of them were running up against one another. Does it have to be like that, or is it not just human argumentativeness?" Thus continued the discussion reported by a pastor who has spoken at meetings of the repatriates on the Amsterdam Assembly of the World Council.

There was one Evangelical pastor who would have gone home to his six children if he had been underweight... If he had starved like the others he would have managed it. But because he was needed, he went on eating, and so he did not come home." Few though the Christrians were, "you felt them plainly everywhere. One Russian commandant "surprisingly presses a prisoner's hand saying, 'Me too be with Christ.'"

-Ecumenical Press Service.

There is nothing in God's holy law for human hands to change; Yet Sunday rest is freely taught. Mere fiction, simply strange; No Bible proof that a rest can saint or sinner find; But God proclaims the seventh day The Sabbath He designed.

The day He honored should be kept; Made easy to explain; We marvel that so great a gift Should be considered a tax. The day reserved by His decree Was duly set apart; To supply a rest from toil, And cheer the human heart.

Still, thousands keep the Sabbath day God blessed and made secure; To honor and abide with men, Admonished to endure; The day in which God takes delight Is still their joy and pride. The one for worship and for rest, It pleased Him to provide.

Our Lord and Master freely kept The Ten Commandments; And there the Sabbath truth remains Without a single flaw; The Sabbath of abounding grace Rejected far and wide. Should still be faithfully observed And never once denied.

Twas made for man as Jesus said, Though not to disobey; And He was faithful to observe God's Holy Sabbath. Thus may His children ever strive From error to refrain, Unhindered by the fables taught. When love begins to wane.

Des Moines, Iowa.

Doing the will of God gives wings to the soul whereon we soar into new realms of truth and grace. — Baptists Bulletin.
**Children's Page**

**SHARING WITH OTHERS**

By Mizpah S. Greene
Contributing Editor, Children's Page

"Oh! Oh! Where did those beautiful flowers come from?" cried Elsie Williams, as she entered the dining room one rainy morning, for there on the table was a large bouquet of flowers.

"Mr. Ellis picked them from his garden, the very choicest ones he had," replied her mother. "When his little girl was sick so long last summer, you went in and read to her almost every day, and told her stories making her almost forget how ill she was. That's why he sent you these beautiful flowers to share with you the richness of his garden.

"Why, I enjoyed the time I spent with little Mary ever and ever so much, so I didn't earn such lovely thanks. But these flowers will make Mrs. Smith very happy. I'm glad my little girl wishes to share her joy with another. I'll take half of your flowers to our dear friend, Mrs. Smith. Flowers are God's gift to the world, as are all our blessings in His 'Great, wide, beautiful, wonderful world.'"

And as Mrs. Smith feasted her eyes on the beautiful blossoms and learned of how Grace had unselfishly divided her flowers with her, she said softly, "God bless little Grace. May she always realize that all gifts are from Him, and the more we give unto others in love and unselfishness the closer we will come to Him and feel His blessings in our hearts.

Only the gift of flowers, but they are true messengers of love and kindness. They caused these children to see their beauty and to look for chances of making others happy with them.

This is indeed a beautiful, wonderful world that God has given to us, dear children. He means for us to enjoy it and, also, to do whatever bringing enjoyment to others — to our father and mother, to our brothers and sisters, to our schoolmates, to those we meet in church, Sabbath school, and Christian Endeavor — in fact to all with whom we come in contact.

Yes, all we have are gifts from God, and in our work and in our play, let's look for ways to share these gifts He gives to us from day to day.

We thank Thee, God, for all Thy love, And help us Thy wonders to enjoy,

Thy beauties for each girl and boy.

For Jesus' sake. Amen.

Andover, N. Y.

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**THE SABBATH RECORDER**

**Pre-Conference Retreat**

By K. DUANE HURLEY, Director

Pre-Conference Retreat has become one of the outstanding yearly activities of Seventh Day Baptist young people, and many of them wouldn't miss it! This year's retreat is unusual, being held for the first time at Pacific Pines Camp in California. Those in charge hope to make it unusually profitable, also, not just because most of the young people will have to travel unusually far to get to pre-Conference but because they feel that Seventh Day Baptist young folks have unusual opportunity and obligation to witness for Christ in the days to come. Here is a chance for leadership training.

Are you among those who expect to be able to attend? If so, you will be asking yourself certain questions:

- **Is it necessary to register in advance?** It is not absolutely necessary, but very advisable.
- **The camp management needs to know pretty definitely how many will be present in order to provide adequate food and accommodations. So send your name immediately to camp director, K. D. Hurley, P. O. Box 47, El Monte, Calif. However, if you discover the last minute you can come, by all means come ahead even if you haven't sent in a pre-registration form.
- **Is it necessary for me to pay in advance?** Not unless you want to do so. The total cost, including insurance, is $6. You may send a check or money order with your registration, or pay in advance if you wish.

**The SABBATH RECORDER**

When does the retreat officially begin? The first scheduled activity is the evening meal at 6 o'clock Thursday, August 11 — and who wants to miss a meal? It would be advisable to arrive sometime that afternoon, in order to get settled and get your "bunk" made up before the program begins.

May I come for just a part of the camping period? By all means, if you arrive in Riverside any time during the retreat, come on up to camp. Your fee will be prorated to cover just the time you are present, and you're bound to receive the maximum profit from whatever time you are able to attend. To be sure, the classes and activities are so planned that you will receive maximum results only from full attendance, but don't miss any of it, unless it is unavoidable.

How will I get to the camp from Riverside? Go to the Church at 14th and Lemon Streets when you arrive — preferably Thursday afternoon. Transportation will be provided from there, or someone will give you instructions on how to get there if you have your own car. Incidentally, if you are coming by train, bus, or plane, let the local entertainment committee know when and where you will arrive. Someone will meet you and see that you get to Pacific Pines.

What should I bring with me? Bring your Bible, a notebook, and pencil; bring appropriate clothing for fun in the mountains, including your "swim suit"; bring bedding and enough clothes for chilly nights (if you find this impossible to do, some bedding can be furnished at the camp); bring toilet articles, washcloth, and towel; and, most important of all, bring a Christian will!

What are the so-called Interest Groups I have heard about? Each day at camp four or more classes will be in session, with in-depth study and consideration of certain aspects of Christian life and service. Each camper
will select one of these phases for his special consideration: Group I — Youth Work in the Local Church; Group II — The Christian Citizen; Group III — Christian Stewardship; Group IV — The Bible Speaks. When you send in your pre-registration, please indicate your preference. Then stay with that group unless unusual circumstances arise to change your mind.

Who are some of the camp counselors this year? Taking an active part will be the following Church pastors: Rev. A. N. Rogers, Rev. M. C. Van Horn, Rev. Carl Maxson, and Rev. Earl Cruzan. Dr. Wayne Rood of Alfred School of Theology will be one of the teachers. Representatives of the boards, Rev. Victor Skaggs and Rev. David Clarke, will have special responsibilities. D. T. Stillman will be in charge of recreation; Lois Wells will handle the music. Bernice Brewer Chapman is to organize the campfire programs. Missionary Sarah Becker will be camp nurse and special counselor, and Mrs. Earl Cruzan will be “barracks mother” for the girls.

Will mail reach me during retreat? Yes, if you have your friends address their letters to you at Pacific Pines Camp, Valley of Enchantment, Crestline, Calif.

When will the retreat end? In order that everyone will have plenty of time to get back to Riverside and be ready for Conference, retreat will break up Monday afternoon after the last music hour. Crestline is about 25 miles from Riverside, and return transportation will be furnished those who need it.

Junior Conference at Riverside

By REV. C. REX BURDICK, Supervisor

Perhaps the people of our Churches would like to know that plans have been made for a Junior Conference to be held in Riverside, Calif., August 16-21. It might encourage some parents to go to Conference and take their children if they knew that such a program were planned. We hope that every boy and girl from age four through junior high school will want to attend every session of Junior Conference.

There will be classes, an assembly hour, and recreation every morning. In the afternoon, plans have been made for an hour of crafts and interest programs and an hour of directed recreation.


On Sabbath morning the boys and girls will attend the Church services with their parents, but there will be a junior Church service for them Sabbath afternoon. The service will be planned and conducted by the junior high school group. The message will be brought by one of our pastors. After the junior Church service there will be Sabbath school with classes taught by the regular teachers of Junior Conference.

R. D. 1, Bridgeton, N. J.

REMEMBER

THE ONE HUNDRED SABBATHS OF SERVICE PROGRAM

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