and the work of the "underground" in helping runaway slaves.

She attended schools under the late Rev. S. R. Wheeler, was baptized by him in 1869, and he officiated at her wedding to D. E. Hummel in 1882.

Mrs. Hummel with her family moved to Sheridan Lake, Colo., in the spring of 1906, and to Boulder in 1913, where she joined the Boulder Seventh Day Baptist Church. She was a faithful Christian and an active worker in the Church. Even in later years her faithful attendance at Church and Sabbath school was an inspiration. Her sense of humor did much to lighten the burdens of others.

Her husband preceded her in death on November 2, 1931.

Besides her son, Paul Hummel, of Boulder, she is survived by two sisters, Mrs. E. C. Bonwell, Fresno, Calif., and Mrs. F. B. Maris, Nor- tonville, Kan.; a granddaughter, Mary Margaret (Mrs. Willard) Wells, Boulder, and two great-grandchildren, Willard Eugene and Jenny Lou Wells, of Boulder.

Funeral services were held at the Allardce-Hibbard Mortuary with Rev. Erlo E. Sutton and her pastor, Rev. Leland E. Davis, officiating. Interment was in the Green Mountain Cemetery.

Francis Marion, son of Hezekiah and Hannah Jane Hughes Sutton, was born September 6, 1856, and died April 17, 1950. (See extended sketch elsewhere in this issue.)

Clara, daughter of Eli and Mary Batten Bond was born at Lost Creek, W. Va., on October 19, 1865. Baptized by Rev. L. R. Swinney, she joined the Lost Creek Seventh Day Baptist Church in May of 1880.

Surviving her are one sister, Miss Rebecca Bond, and several nephews and nieces. Farewell services were conducted in her home and burial was in the Frame Church Cemetery. Pastor Rex E. Zwiebel officiated.

Effie Conger, was born at Stacey Basin, N. Y., June 6, 1869, and died at the home of her niece, Mrs. Craig Sholtz of Verona Mills, May 8, 1950. She joined the Verona Seventh Day Baptist Church in 1881 and has been a faithful member through the years.

On September 25, 1895, she was married to Ira Newey who passed away April 30, 1945. A son was born to them who died in infancy. Having lost their own child, they found great pleasure in showing the young people a good time when they were able.

Mrs. Newey is survived by one sister, Mertie Williams, with whom she had a double wedding and, who lived in the same home and helped to care for her during her long illness.

Funeral services were conducted in the home and at the Verona Seventh Day Baptist Church by her pastor, Rev. Herbert L. Polan, May 11, 1950. Mrs. Sylvia Carr and Mrs. Iva Davis sang, "Beyond the Sunset" and "Jesus, Rose of Sharon." Burial was made in the New Union Cemetery of Verona Mills.

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Pastor Rex E. Zwiebel officiated. R. E. Z.

Alfred Station, N. Y.

Southwestern Association
Gentry, Ark.
June 29 - July 2, 1950

LEWIS CAMP
Ashaway, R. I.
July 18-27, 1950
Ages 12-18

CAMP MILES
On Irons Fork in the Ouachita Mountains near Mena, Ark.
June 21-27, 1950
The Sabbath Day

It takes two hundred ninety-six words in our Bible to record the Ten Commandments. Of these, nearly one third of the whole—49—are required to give us the fourth commandment. Evidently God thought the fourth commandment was important. Evidently God meant it when He said, "Remember the sabbath day, to keep it holy."

Holy means set apart. Here is a day which is set apart from other days. It is to have a different atmosphere. It is to be used for other purposes.

Let us see what use Jesus made of the Sabbath.

He devoted the beginning of every day to a season of private meditation and prayer. No man required of the Sabbath day—or any other day— unless he has begun the day alone with God.

Jesus found time on the Sabbath for active participation in public worship. "As his custom was, he went into the synagogue on the sabbath day." We may be sure that He was no reluctant or careless worshiper. Singing, praying, listening, he filled the holy time of blessed fellowship with those who loved the Lord.

The Sabbath afforded Jesus a time of quiet fellowship with His friends. After the worship in the synagogue at Capernaum, He went home with Simon Peter to be his guest. The Sabbath was a special opportunity for Jesus to have this opportunity of closer comradeship with those He loved.

Jesus used a part of the Sabbath for His ministry of mercy. How many He healed and helped! Surely we are walking in His steps when we use a part of the Lord's day to carry sunshine and cheer to tired hearts.

I know of no better rule for Sabbath observance than to follow the example of Jesus: Begin the day with prayer; participate in the public worship of God's house; use a part of the day for quiet fellowship with family and friends; and dedicate some of the day to going about doing good.

Ashaway, R. I., Church Bulletin.

PERSONALITY IS POWER

Personality is the channel of power. Some say, "Human personality. This seems redundant except when distinguishing between personality human and personality divine—which distinction should always be made.

Yes, personality is the channel of power. Your personality and mine are channels of power. They are channels for the forces of good or the forces of evil. Our personalities alone become the medium of the power of our Saviour or the power of Satan. The choice is ever before us, and issues are often confused.

To the born-again Christian one course is certain. The choice can be made only as Jesus Christ would have made it. This is not slavery; it is true freedom, it is real liberty.

Yet, if it were a matter of being enslaved to one or the other, we would choose being Christ's slaves rather than Satan's a million times over.

"WOULD JESUS DO THIS?"

How then, can we as Christians be sure that our choices are those that Christ would have made?

First, let us ask ourselves, "Would Jesus do this?"

Some years ago in a Christian Endeavor meeting a young lady applied this question to a certain form of recreation for the Sabbath day which was being discussed. The majority of those present apparently did not agree with her. Nevertheless, she was right.

In selecting our Sabbath day recreation, let us ask ourselves, "Would Jesus do this?"

SABBATH DAY ACTIVITY

It goes without saying among Sabbathkeepers, it needs to be said, that the Sabbath is peculiarly God's. All days belong to Him. The skies are His also. But the Sabbath is distinctly the Lord's. Observance of the Sabbath in harmony with theLord's plan for the spiritual growth of His people will commend the Sabbath to an ever-enlarging circle of Christians. Indifference toward or desecration of the sacred Sabbath hours will undermine and destroy regard for this God-given institution.

Again, enters a searching question: "What would Jesus do on the Sabbath?"

It goes without saying among Sabbathkeepers, yet it needs to be stated, that Jesus would attend Church on Sabbath. Certainly, He was faithful to synagogue services as long as age in places where the rulers of the synagogue would allow Him to be. Jesus' entire ministry was devoted to doing His Father's will. The Sabbath afforded a special opportunity for Him to teach and preach and heal. When He was excluded from the synagogue, He continued His ministry in the homes of friends and out of doors.

Jesus chose to do His Father's will at any cost, even to that of the Cross. Especially did He use the Sabbath hours in showing men and what God expected of them. His high regard for and use of the Sabbath strongly commended it to His hearers.

To Jesus the Sabbath was not a hedged-in, restricted observance. The religious leaders of His day had placed so many restrictions upon Sabbath observance that it had become a matter of the letter of the law rather than an uplifting spiritual experience, a burden rather than a joy, the following of man-made instructions rather than obedience to the commandment of God.

Jesus forever redeemed the keeping of the Sabbath day. In the New Testament, Jesus did not agree with her. Nevertheless, she was right.

In selecting our Sabbath day recreation, let us ask ourselves, "Would Jesus do this?"

SABBATH DAY ACTIVITY

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WHAT ABOUT THE OTHER NINE?

There were ten lepers cleansed. When one returned to praise God, Jesus asked: "Were not ten cleansed? Where are the nine?"

Luke 17:17 (RSV)

To some people the emphasis that certain Sabbathkeepers place upon the fourth commandment causes them to wonder if Sabbathkeepers accept the other nine commandments. If an emphasis on the truth of the Sabbath and on its vital importance today is not made by those who observe it, who will make it?

Not less emphasis on the Sabbath, but more emphasis on the other nine commandments is needed. Jesus is our teacher and example in this matter, also.

When asked, "Which commandment is the first of all?" He answered, "The first is, 'Hear, O Israel; The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

Mark 12:29-31 (RSV)

Therefore, let all of us Sabbathkeepers recognize that the Son of God summarized the Ten Commandments in two commandments, complete love toward God and full love toward our neighbor. He declared: "Therefore I say to you, Do not be anxious about your life, what you shall eat; nor about your body, what you shall put on.

For the life is more than food, and the body is more than clothing. Consider the raven, for it neither sows nor reaps; yet God feeds it. Of how much more value are you than the fowl!"

Matthew 6:25-32 (RSV)

What about the other nine commandments?

THE TRINITY

(Guest Editorial)

Among many Christians there seems to be some confusion regarding the doctrine of the Trinity. I have had a good deal of this same dizziness of spiritual vision until I read not long ago of the experience of a Sabbath school teacher in trying to teach the subject to her class of boys.

She was trying her best to make the subject clear to them, when she noticed one of the boys apparently paying no attention and devoting himself to the use of paper and pencil. A little annoyed at such seeming inattention she went to him, glanced over his shoulder and saw that he was trying to illustrate his impression of the Trinity by drawing a triangle, an inverted triangle. The upper line to him represented God, the Father; the other two, Christ, our Saviour, from sin and death; and the Holy Spirit, our Comforter and Guide. The inverted triangle represented the working together of Christ and the Holy Spirit among the peoples of the earth.

To the writer there has always seemed to be a need for the mother element in the doctrine of the Trinity. Perhaps that feeling is underneath the deification of the Trinitarian feeling is a need for the mother element in the doctrine of the Trinity. The need of a strong belief in the Holy Spirit, whereby we are sealed until the day of redemption, is this, 'The first day of the week to keep it holy,' thus annulling the 'Sabbath,' and creating the 'Christian Sabbath.' Many Christians declined to obey this edict, and another consecration of bishops convened at Laodicea in A.D. 364 to confirm the edict of Constantine and threaten with excommunication those who would dare to disobey. (See Wm. James' Sacraments and Sabbath, pp. 122, 123.)

Nevertheless the feeling is there, and to me it is only satisfied in the thought of the Holy Spirit in the motherly attributes of Comforter and Guide.

The need of a strong belief in the Holy Spirit in the Christian Church is in many cases necessary, even urgent, in promoting their vitality. The work of the Spirit was mentioned occasionally in the Old Testament, and also promised by Jesus, but not until He had ascended was it bestowed in full power to those who believed.

We are told in the Bible to "grieve not the holy Spirit of God, whereby we are sealed until the day of redemption." Ephesians 4:30. We can grieve by neglect.

In the story of creation God does not speak only in the first person singular but also of "we" and "us." This to my mind, means the Trinity.

These views may not be in accord with modern, theological teaching, but I believe they are Biblical, therefore I dare to pass them on for others to read.

Irene P. Hulett

Milton, Wis.

Front Cover Picture

Christ Blessing Little Children

Artist: B. Plocek

Photographer: Gramstorff Bros., Inc.
Malden, Mass.

THE SABBATH RECORDER

The Change of the Sabbath

By MOSES IMMANNUEL BEN-MAABIR

of Haifa, Israel.

In A.D. 325, the Nican Council, consisting of 318 bishops, was convened by order of Constantine, the first "Christian" emperor, who in A.D. 321 had assumed divine prerogatives and changed the fourth commandment to read: "Remember the first day of the week to keep it holy," thus annulling the "Jewish Sabbath" and creating the "Christian Sabbath." Many Christians declined to obey this edict, but not until He had ascended was it bestowed in full power to those who believed.

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THE SABBATH RECORDER
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lone (Mark 16: 9), (b) to the two on the way to Emmaus (Luke 24: 13), (c) to the disciples (John 20: 19).

Possibly the feast of Pentecost, when the Holy Spirit came upon the believers, fell on the first day of the week.

3. The first day of the week is mentioned in connection with a gathering of the disciples at Troas to break bread and give Paul, who was then on a visit to their locality, the opportunity to preach a farewell sermon to them. Acts 20: 7.

4. Another reference to the first day of the week is in connection with contributions to a fund for the relief of the persecuted saints in Jerusalem. 1 Corinthians 16: 1-2.

Many true and earnest Christians see in these references an indication that the primitive Christians honored the first day of the week, coming together for worship, breaking of bread, preaching of the Word, and fellowship. From the appearances of the Lord to His disciples, and the outpouring of the Holy Spirit, on the first day of their faith, they infer that after the resurrection of the Saviour the first day of the week was sanctioned by God Himself.

Another argument is popular, that the Saviour rose from the dead on the first day of the week. And as the seventh day is in memory of a finished creation, the first day is in memory of the Saviour's resurrection. To this it may be replied: If God had desired us to keep the first day of the week honoring the resurrection of His Son, He would have made it clear by a definite "Thus saith the Lord." That the Church could have ordained the 16th or the 17th of Nisan as an annual holy day in memory of the resurrection of our Redeemer, without infringing the commandments concerning the seventh day. After their victory over Haman and his mobs the elders of the Jews of Shushan ordained the fast of Purim in memory of the event. The Church did ordain Easter as an annual feast of the Resurrection. It should have been satisfied with that.

We may also ask, Did our Lord rise on the first day of the week? The four Evangelists tell us of events that began to take place as it began to dawn towards the first day of the week after the crucifixion and burial of our Master. (1) The Lord Marys came to see the tomb, bringing with them spices to anoint the body of Jesus. Matthew 28: 1; Luke 24: 1. (2) An angel of Jehovah came down from heaven, rolled the stone from the mouth of the grave, and sat upon it. Matthew 28: 2. (3) There was an earthquake. The guards trembled and fled for their lives. Matthew 28: 3, 4. (4) The women entered the open sepulcher and found not the body of Jesus. Luke 24: 3. (5) They met angels who spoke to them outside and inside the grave. Matthew 28: 5; Mark 16: 5; Luke 24: 4; John 20: 12. (6) They met the risen Lord Himself. Matthew 28: 14. (7) The Lord Jesus in the evening of the same day appeared to the inner circle of the disciples. John 20: 19.

We are told of almost everything that took place on that memorable day. But there is not a word about worship. In the true Resurrection Christ might have risen at the moment the angel rolled the stone away or on the first day of the week, but because He had risen in the evening of that day is in memory of the resurrection of the Saviour the first day of the Lord to His disciples, and the outpouring of the Holy Spirit, on the first day of their faith, they infer that after the resurrection of the Saviour the first day of the week was sanctioned by God Himself.

Those references to the first day of the week are more prominent which tended to build a dogma. The outstanding point in the coming of the Holy Spirit is not the fact that it was the first day of the week but that it was the day of Pentecost. Had the feast happened to fall on a Wednesday the Holy Spirit would have come then.

The disciples at Troas met to break bread and hear Paul, not because it was the first day of the week, but because Paul was on a visit to their locality, and this was their last opportunity to meet with him. He was on a seven-day visit. He may have worked during the week to earn his living. The whole of the Sabbath he would have given to worship and proclaiming the gospel in the synagogue. And now on the Sabbath night or as we call it in Hebrew, "Shabat Shabbat" (Saturday night), which is the beginning of the first day of the week, the believers were able to have him to themselves. On that Sabbath Shabbat was the first day of the week (evening and morning), see Genesis 1), he was going away elsewhere.

Satan is a grand old quoter of Scriptures. He quoted Scriptures when tempting the Master to avoid the Cross. And these references are used by him to draw away the followers of God's Sabbath to a papal-made Lord's day. Satan is a master fisherman. He has bait for all sorts and conditions of men. No religious system can be caught by him without using a bait from the Scriptures. So he uses these texts as baits to draw away good earnest Christians from the Sabbath day.


Change Your Mind!

By REV. LESTER G. OSBORN
Pastor, Seventh Day Baptist Church, Shiloh, N. J.

Change Your Mind About Yourself!

You think you are a pretty fine person. You are square in your dealings with others, honest, pay your debts. Your religion is the golden rule. In the eyes of your friends you are a splendid specimen of an upright individual. You agree with them! But listen: "There is none righteous, no, not one; all have sinned, and come short of the glory of God." Romans 3: 10, 23. That is God's opinion of you. He is the only accurate interpretor. You say you love your neighbors, but how about the "first and great commandment? Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22: 37, 38. Honestly now, do you love God with your whole being? Well, then, you have broken the first commandment. That makes you the greatest king of a sinner! And that soul that sinneth, it shall die.

Change Your Mind About Sin!

Sin is not just vice and crime. It is "falling short of the glory of God." God has set up a standard of conduct, the Ten Commandments. These were exemplified in the life of that giant character, Christ Jesus. God expects us to live up to this high standard. Failure to obey these rules is sin. "We have turned every one to his own way." That is sin! Doing our way, not God's — thinking our thoughts, not God's — doing our will, not God's. You are not God's child if you act as if you were. God's opinion of you is that you are anyone in cold blood. But sin goes deeper than the overt act. You have hatred in your heart; you have unkind thoughts; you have an unforgiving spirit. That is a violation of the sixth commandment as Jesus interpreted it and lived it. You are an adulterer in your heart, and a violator of the seventh commandment as Jesus was.

You may wonder about the use of these references to the Ten Commandments. By using a well-worn bait to draw away the believers, Satan has set up a standard of conduct, the Ten Commandments. These were exemplified in the life of that giant character, Christ Jesus. God expects us to live up to this high standard. Failure to obey these rules is sin. "We have turned every one to his own way." That is sin! Doing our way, not God's — thinking our thoughts, not God's — doing our will, not God's. You are not God's child if you act as if you were. God's opinion of you is that you are anyone in cold blood. But sin goes deeper than the overt act. You have hatred in your heart; you have unkind thoughts; you have an unforgiving spirit. That is a violation of the sixth commandment as Jesus interpreted it and lived it. You are an adulterer in your heart, and a violator of the seventh commandment as Jesus was.

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Together, We Discovered

In Thomas Mann's great novel, "The Magic Mountain," an Italian political liberal and a Jesuit priest matched their wits and arguments, symbolically the soul and their faith to capture the soul of one of the greatest Christian institutions in the world. They thought about God, who condemns—man condemns himself. Since sin had to be punished, God sent His only begotten Son to die on Calvary and pay the penalty of sin, so that you and I may go free. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 17, 18. You see, God loved mankind so much that He provided a way of escape from sin and its guilt. If a man refuses to accept that way, he condemns himself.

Yes, You Must Change Your Mind!

You must repent Christ Jesus says, "Except ye repent, ye shall all likewise perish." Will you do it? Will you admit your sinfulness and need of a Saviour? Will you accept the fact that "the Lord hath laid on him" (Christ Jesus) your iniquity? Your decision determines your destiny. Changing your mind makes the difference between eternal death and eternal life. Which will it be for you?

Change your mind! Repent! Do it now!

THE SABBATH RECORDER

The tuberculosis sanitarium at Davos and Leysin on "magic mountains" in the Swiss Alps, have received European pastors, about twenty a time, for treatment lasting usually three to six months. At Casa Locarno, near the Italian border on Lake Maggiore, twenty-four pastors at a time can spend six weeks in a rest cure treatment of which many overwork the body. They only dream—plenty of food, sleep, sunshine, plenty of time to read, to think, and to have their shattered bodies healed.

The Ford Hospital and the Alcoholic

On October 27, 1949, Dr. Daniel D. Hurst lectured at the Ford Hospital, Detroit, in "Preview of Antabuse—Therapy for Alcoholism." Antabuse is coming to the attention of students of the alcohol problem through the work of Dr. Jacobson and his co-workers in Copenhagen, Denmark, in 1948. The remedy is dangerous and can be used only under careful oversight of a physician who has been trained in its use. It is dangerous for unrained workers to try to handle it.

Dr. Leo Donnelly of Detroit expresses his admiration for what the Ford Hospital is doing: "The Ford Hospital is one of the greatest Christian institutions in the world. Among its staff are to be found men who express the Christian way of life. The hospital is not only the medical and surgical center, but the philosophy of Jesus Christ. These men are doing truly Christian and scientific work in the cure of alcoholism because they believe in the spiritual motivation to do it."—Clipshet.

Neptune Forwarding, Inc.

John Johnson, president of Neptune Forwarding, Inc., of New York, announces that the company moved its offices from 1000 State Street to 6 State Street, New York 4, N. Y.

This firm has been handling an increasingly heavy volume of air and steamship transportation and baggage and freight shipments for missionaries and for individual missionaries going out to foreign fields. To this service they have added a central purchasing service. The full list may be had upon request, also a folder giving detailed information regarding the shipping service.
PRO and CON

The Sabbath Question in a Nutshell

FACTS ABOUT THE SABBATH

God made the Sabbath at creation for all men, and not for Jews only.—Gen. 2: 2, 3; Ex. 20: 11; Mark 2: 28.

It was observed before the law was given on Sinai.—Ex. 16: 23-30.

The command to observe it is associated with nine moral precepts, placed in the bosom of the unchangeable law.—Ex. 20: 8-11.

It is a sign between God and his people.—Ex. 31: 17; Ezek. 20: 20.

Wrath came upon ancient Israel for breaking the Sabbath.

Neh. 13: 15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed.—Jer. 17: 24, 25.

Christ observed the Sabbath.—Mark 1: 21.

He called himself its Lord.—Mark 2: 28.

It was his "custom" to preach on that day.—Luke 4: 16.

The disciples "rested" on the Sabbath while Christ was lying in the grave.—Luke 23: 56.


It was Paul's "manner" to make the Sabbath a preaching day.—Acts 13: 14.

The "Jewish" believers also observed the Sabbath.—Acts 13: 42, 44.

Paul preached by a "river side," where there was no synagogue, on the Sabbath.—Acts 16: 13.

He reasoned in the synagogue at Corinth "every Sabbath."—Acts 18: 4.

He continued there a year and six months (78 Sabbaths) "teaching the word of God."—Acts 18: 11.

If Rev. 1: 10 refers to any day of the week, it must be that day of which the Savior spake in Mark 2: 28.

FACTS ABOUT THE FIRST DAY OF THE WEEK, OR SUNDAY

As the beginning of that day approached, the women first came to the tomb. Matt. 28: 1.

On it our Lord's resurrection was discovered. Mark 16: 2, 9; John 20: 1. But the Bible does not say that it was therefore the Sabbath, nor that he rose that day.

The women brought spices to the empty grave on that day (Luke 24: 1), something which they would not do on the Sabbath. See Luke 23: 56.

Christ appeared to his disciples, the doors being shut for fear of the Jews. John 20: 19. They were not assembled to celebrate Christ's resurrection, for they did not believe it had occurred. He came to prove it to them.

Paul once preached on the evening of the first day (Acts 20: 7) (our "Saturday night"). But the next morning he continued his journey toward Jerusalem.

The Corinthians were commanded to lay by gifts for the poor saints on the first day. 1 Cor. 16: 2. This was not a public collection, but a private business transaction at each one's home.

The foregoing, dear readers, are all the texts which speak of "the first day of the week." There are just eight of them. What do they prove? Nothing at all, in favor of Sunday. Carefully examined, they prove the reverse.

The Bible declares that "sin is the transgression of the law." 1 John 3: 4. But what law do we "transgress" when we work on Sunday? If the reader will find a text which says, "Thou shalt do no work on the first day of the week," or "Remember Sunday to keep it holy," then will his observance of Sunday in place of God's Sabbath, stand the test of the Judgment; otherwise it will not.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. But where is the commandment that speaks about Sunday? It is in the Roman Catholic catechism. Sunday observance is of Pagan-Papal origin. It was retained by early Protestants and has been handed down until now.

These are the facts concerning the Sabbath and Sunday. It is hoped that the reader will search the Bible to see whether these things are so. See Acts 17: 11.

MAN'S EXCUSES AND GOD'S ANSWERS

It is not convenient to keep the seventh day.

Matt. 16: 24.

I have a family to support; it will interfere with my business.

Matt. 16: 25, 26; also 6: 26; 1 Tim. 4: 8; Ps. 37: 3; Isa. 58: 13, 14.

It causes trouble and division.

John 15: 19; 17: 14; Matt. 10: 34-37; 1 Kings 18: 17, 18.

Everybody keeps the first day.

Matt. 7: 13, 14; Ex. 23: 2; John 21: 22.

Great men teach that it is right.

Hosea 10: 13; 1 Cor. 1: 25-27; Prob. 19: 27.

Civil law demands it.


The Sabbath can not be restored.

Jer. 32: 17, 27; Matt. 5: 17-19.

I shall be reproached.


It makes no difference what day I keep if I keep it right.

Ex. 20: 9, 10; Matt. 15: 3, 9. To keep any day right is to keep it as God's law directs; otherwise his law is not right.

I do not think those old laws are binding.

Jer. 6: 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths." Chap. 2: 11; 18: 15. Matt. 5: 17, 18. "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

I am afraid of new doctrines.

Gen. 2: 2, 3; Ex. 20: 11.

The apostle teaches that old things are passed away.

2 Cor. 5: 17. "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." The man becomes new—not the law. Rom. 3: 31.

AUTHORITIES CONTRASTED

God commands us to keep the Sabbath.

Popular custom commands us to trample on it.

God sanctified the Sabbath, and Christ the Savior of men kept it.

Pagan philosophy and Roman Catholic tradition have pushed God's sanctified day aside and exalted a human holiday in its place.
Yes. Hath God Said?

By M. E. J. ARMSTRONG
Kewanee, Ill.

FOREWORD

"Ye shall know the truth, and the truth shall make you free."

Can the truth free us from war, floods, and drought? Why not try it and see?

Jesus says that God's Word is truth. God says, "The seventh day is the sabbath of the Lord thy God." So if we love truth, why not put it on all of our calendars by naming the seventh day Sabbath, instead of Saturday, without changing the sequence of days?

To my knowledge this idea is not shared by any religious group existing today nor by any individual, except Sallie Smith who tells about the origin of the idea and something of her experience with it. All names and places are fictitious.

Sams may win the war but ideas will write the peace. We hope that it will be a lasting peace. But can we expect a lasting peace unless we include God's Peace Plan?

The Author

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat thereof, neither shall ye touch it. lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then shall ye be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat." Genesis 3: 1-6.

"That was the first great tragedy on record," I said to Sam as he paused in his reading for family worship one night. Sam is an elder in the Church and was beginning to read the Bible through for the third time since we were married thirty-five years ago. Usually we read the books that we like the best — a chapter every night in the Psalms, or the Proverbs, or the Gospels, or Paul's letters.

"Yes, Sallie, Eve was a helpmate all right — a help to disobey God."

"Sam Smite," I said, "you don't notice that Adam made any objection do you? Don't blame it all on Eve. If Adam had told her to leave it alone — well read on."

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked. And I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

"There," I said, "he blamed the woman and he even blamed God for giving him the woman."

"Yes," Sam said, "and she blamed the serpent. Even Hitler didn't think that he caused the war, but if they were winning he'd take all the credit."

"Well," I said, "nobody sees his own faults. You didn't notice either Adam or Eve saying that they were sorry, did you? But Sam, I think that it was curiosity in Eve. Maybe women are naturally curious. Perhaps that's why I'd like to see all Christians at least trying to live by every Word of God."

"I wondered when you'd begin on that," he said.

"Well, how else can we ever get out of the mess, yes, this terrible mess that we are all in? Nahon but school teachers once said that she thought that it was a good thing for Adam and Eve to eat the forbidden fruit so they could know good and evil. I, for one, wouldn't touch it. I don't know evil and I am sorry that they ate it."

"Yes, it would have prevented a lot of suffering, but God must have intended for them to eat it or they wouldn't have done it," Sam said.

"I don't think so. Probably He knew that they would, but God is good. You just read the other night that He made man in His own image and that God saw every thing that he had made, and beheld it was very good.'" So I believe that they had the freedom of choice. They believed Satan, who was too many to make that choice. I don't see any advantage in being wise like that. Jesus thanked the Father for hiding some things from the wise and prudent and revealing them to babes."

"Well," Sam said, "maybe God wants man to be responsible for the good instead of through ignorance, as it would in dust and hardship?"

"Yes, maybe you are right," I said, "but man is certainly taking a lot of beating. I would rather learn by other people's experience. We have an open Bible. We know what happened to Adam and Eve to Noah's neighbors, to Pharaoh, to King Saul, and to all of the other Bible characters who rejected God's Word. Yet here we are learning the hard way, by experience, just as they did, because our leaders are too wise and prudent to live by every Word of God as Jesus said to do."

"Well, you heard what the preacher said last Sunday night about the first eleven chapters of Genesis being only tradition, and that science doesn't accept any of Genesis before Abraham, so maybe the garden of Eden scene never happened."

"Yes, I remember, but I think that he said that science accepts the first four words, 'In the beginning God'"

"Maybe he did," Sam said.

"Well, let's see what Webster says about tradition. I looked up in my big 1938 Funk and Wagnalls. "Here it is — The knowledge, etc., transmitted from generation to generation by word of mouth and never recorded, but an example, though afterwards embodied in literature, etc., and here is a note — 'Tradition...hands down the practical arts with more sobriety and fidelity than they can be transmitted by books' — Webster in 'Private Correspondence' Vol. 2, p. 408."

"But that doesn't prove anything," Sam said. "If it is a fact, tradition, or fiction that man is still minus one rib?"

"I don't know, fiction probably. The dictionary says that man has twelve ribs on each side. But that doesn't prove anything either. God could grow another rib as easily as He created the first one. But it seems to me that that sermon was a good illustration of the sort of wisdom acquired by eating the forbidden fruit, a wisdom which is certainly not a desirable excuse for disobeying God's Word."

"Nothing was said in that sermon about obedience," Sam said.

"The radio broadcast said this noon that the Potomac River and other rivers are overflowing, driving many people out of their homes. More than anything else today there was talk of the bad weather and peace in the land, all of which God promises to send if. 'Let's not blame it all again tonight. You can't make the world over. It's bed-time.' So Sam closed the discussion and went upstairs."

I sat there wondering. Samuel Smithie was considered the best 'etch' in the little country Church years ago when he came driving his fine horse and buggy over all kinds of dirt roads. There was no pavement oil, or gravel, but we had variations. They were dry dusty, soft spongy, wet slippery, or hard frozen and wiggly, according to the weather.

I remember the first time I saw him. My family belonged to a neighboring Church, but we visited his Church sometimes. On the way home one Sunday, driving along the dusty road in an ex-
THE SABBATH RECORDER

Children's Page

GOD ANSWERS PRAYER

By MIZPAH S. GREENE

Many years ago, people traveled over this free country of ours in large wagons. The wagon was covered with white canvas. In them were all the belongings that the people were able to take with them.

Soon they built rude homes in this new country where the only inhabitants they found were tribes of Indians. They began to raise grain, vegetables, and other products necessary to maintain life in this new country.

But lo, huge swarms of grasshoppers began greedily to devour their grain and vegetables. Despite all their efforts they could not kill many of this destructive hand. All the people were threatened with hardship and starvation.

Fervently they prayed to God for help, confident that He would listen and bring them relief from their great affliction.

Suddenly great eagles descended upon the grasshoppers and devoured them. Much of the settlers' grain and vegetables was saved. Then a grateful people knelt and thanked their Heavenly Father for His "wonderful goodness to them when they were in such great need of it."

God in the same way will answer the prayers of every one of us if we come to Him with trust and confidence. Each one of us may be sure, that God answers prayer. Every boy and girl as well as those of older years should put their trust in Him with trust and confidence. Each one of us may be sure, that God answers prayer.

There is an old Norse lullaby which I read years ago. It shows that God is ever ready to answer fervent, earnest prayer. It is entitled:

He Cares for Me

How strong and sweet my Father's care,
That 'round about me, like the air,$
Is with me always, everywhere:
He cares for me.

O keep me ever in thy love,
Dear Father, watching from above,
And let me still Thy mercy prove,
And care for me.

How RUTH GAVE HER BEST

Over and over again Ruth's aunt had asked her to give herself to Jesus Christ and His service. Over and over again Ruth had said, "Yes, I will when I am older." But I want to have a good time now. Later on when I am old I'll give myself and my time to serving Jesus."

There came a time when Ruth's mother was ill. Ruth beautifully arranged the flowers at the florist's and had them sent home. When she returned she went to her mother's room to see the flowers, but they were not there.

" Didn't the florist send the flowers I ordered?" she asked her aunt.

"Yes," her aunt replied, "they are down in the kitchen. As soon as they begin to be withered and dry I'll bring them up to your mother's room."

Ruth's eyes flashed as she said, "I want my mother to have those flowers while they are fresh and beautiful. I love her too well to give her what is wilted and faded."

"Oh," said her aunt in surprise, "you told me that you intended to give to Jesus Christ your entire life and you did not wilt and wither. So I supposed that was how you would feel about your gift to your mother."

"You are right, Aunt Jean," said Ruth. "I have not been fair to Jesus Christ. I will give Him the best of my life, now, while I am young and strong and able to serve Him. I will give myself today and always."

(Selected.)

Each girl and boy should prayerfully make this same earnest pledge to give themselves to the service of Jesus Christ now, and strive earnestly to serve Him all their lives. We never think of waiting to serve Him only when we are "old and withered." We surely owe Him our service during the best years of our lives.

Ecclesiastes 12: 12 tells us very plainly what God requires of us. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

Seventh Day Baptist General Conference

SALEM, W. VA., AUGUST 22-27, 1950
THE SABBATH RECORDER

An Answer

The Sabbath Recorder of May 1, 1950, carried an article entitled, "The Church," and at the conclusion of the article there appeared the Editor's query: Does this thesis preclude local and denominational Church organizations for more effective witness to and work for Jesus Christ, and, for mutual encouragement and strengthening of Church members in Him?

An answer to this query is offered as follows: The understanding that is outlined in the thesis in question does not preclude the organization of God's children into a local organization, or into a national organization, or into world organizations, provided all of God's children are sought after and are welcomed into such an organization and provided none of God's children are excluded from such an organization. In fact, the intent and purpose of the thesis is to promote just such an organization on earth as it is in heaven, wherein all of God's children are included and wherein none of God's children are excluded.

God's children are His through spiritual birth, through belief that "Thou art the Christ, the Son of the living God," upon which belief Jesus declared that He would build His assembly, or His Church. Please refer to and carefully read Matthew 16:18. God's children are not His through any other belief, through any additional belief, even though such other belief, or such additional belief, is 100 per cent true and pure.

Jesus specified the belief, the foundation belief, upon which the Church organization on earth should be built and that belief is the only belief upon which the Church organization on earth should be built.

Beliefs, other than the one and only foundation belief, have been used as foundation beliefs in the years gone by, upon which attempts have been made to build Church organizations and as a result there are now as many Church organizations (so-called) on earth as there are beliefs and children. If we desire to witness more effectively to Jesus Christ, and, if we desire to work more effectively for Jesus Christ, and, if we desire to encourage and strengthen each other in Him, we should seek out all of God's children, all who believe that "Thou art the Christ, the Son of the living God," and we should strive to encourage them and strengthen them and bring them into the Church organization on earth, or into the Church organization on earth. God recognizes everyone that believes that Jesus is the Christ as being born of Him, and as being a member of His assembly and of His Church. Who, then, could be so presumptuous as not to do likewise?

If the Church organization on earth was actually built upon the one and only foundation belief that was specified by Jesus, then foundation belief, upon nothing more, it would be the most powerful organization on earth in numbers and in influence and it could forestall all the forces of evil, including the atomic bomb and the ruthless slaughter of war.

Think It Over — Think It Through.

Concluded.

Tract Society Reprints Booklet Helpful to All Christian Workers

One of the most searching and helpful messages ever addressed to those who would be used in bringing people to Christ, Words to Winners of Souls, has been reprinted in modern format by the American Tract Society, 21 West 46th Street, New York 19, N. Y., as the second in a series of helpful booklets.

The booklet would make an excellent gift for a pastor, a Church school teacher, or a young person in Bible school. The new edition contains 48 pages, has a brightly colored paper cover, and retails for 30 cents. It contains a preface by Dr. Samuel M. Zwemer, veteran missionary to the Near East, and is printed in large, clear type for the sake of readability. — Release.

Social Pressures and Campus Drinking

Each year the Intercollegiate Association conducts a Guest Editorial Contest among college students. The topic for 1949 was "Social Pressures and Campus Drinking.

In writing about these guest editorials, Dr. Harry S. Warner says, "In their discussion these student writers include influences, and off the campus, that tend to initiate, increase, and decrease the use of alcoholic beverages among students and young people generally. They face a basic source of these pressures and threats today. The writers have expressed their own opinions, after some degree of observation and study. Most of them have done so objectively. These keenly-written articles are not mere emotion, nor hasty generalizations — much less propaganda. They are too diverse in point of view and opinion expressed; they are too seriously realistic to be taken lightly."

From the winning editorials printed in the November, 1949, International Student, we have taken the following statements to indicate what some college students think about drinking. There has been no attempt to organize this material, for the writers have printed their work in the order in which they were discovered in the texts of these editorials.

1. A man will stop drinking only for those reasons which seem intimately relevant to his heart, says Dr. Horatius Bonar, Scottish preacher and hymn writer, this impassioned appeal to Christian workers is as timely today as it was when it first appeared. Addressed to ministers, its pungent paragraphs apply with equal force to other personal workers.

2. College administrations cannot tell their students to stop drinking, and expect to succeed, but student organizations, assisted by the administration, can show them that drinking has no necessary function in their lives.

3. Incoming freshmen should be indoctrinated with the point that, after all, drinking is not the only form of entertainment, and certainly not the wisest.

4. Let's make documentary films in medical hospitals and in hospitals for the insane showing actual case histories of alcoholic patients, with the idea that "one little drink won't hurt me."

5. Let's take our classes in psychology and social science to an Alcoholics Anonymous meeting and to a hospital where they can view the real results of drinking.

6. We, who should realize first of all that a loyalty to the cocktail party is really a betrayal of what he stands for. He should know that to be dull-witted, inefficient, and unfueined in a high-tension world is to invite an appalling future.

7. It is time that the strident exhortations of the minority of campus alcoholics were answered by the majority. Until the rational thinkers emphasize the enjoyments and values of life which are positive in their societies, the loud minority will hold weak characters hypnotized.

8. Those who morally consider drinking a sin, and who do not touch it even for a "social drink," have less pressure on them as long as they maintain their beliefs. Those who believe that drinking does not involve a moral question, but is merely a question of diet, or which one, or the group — these are the students that are vitally affected by the leaders in the school.

9. Education in the right direction is just as simple as printing and distributing among the students of young minds to the idea of how to drink.

10. If the influential five per cent of the students exert a pressure for abstinence, then most of the students will follow their example.

11. In analyzing these pressures it is important to note that those pushing away from drinking primarily originate from the opposite side the student body; those pushing a student toward drinking originate from within the student body.

12. Professor Herbert A. Bloch of St. Lawrence University writing in "The American Scholar," believes that most American students will have their drinking habits altered only by changing their idea of how to enjoy time.
Ten Steps to Happiness

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6: 5. And, "Thou shalt love thy neighbour as thyself." Matthew 22: 39.

The biggest issue of life is not how much or how little you possess, for without happiness life is wasted. Yet we find so few people who are really interested in taking definite steps that lead to real happiness.

True love for the God of creation expressed by seeking first the kingdom of God and His righteousness is the beginning and foremost move toward the best in life. Begin with God, walk with God throughout the day, close your weary eyelids at night, near to the heart of God.

Allow nothing of this world to come between you and your God, for anything of earth is considered an idol if it stands between you and the Father in heaven.

Both in your works of righteousness and in your words of truth, take not the name of God in vain. For the deeds you do speak more loudly than the words you say.

Rest with God on the day selected by Him as the holy Lord's day of rest for mankind. The end of the day is spent in rest, the end of the week is spent in rest, and may God grant that the end of your life is spent in rest.
Did You Know That the Sabbath Is As Old As the Creation?

The Sabbath had its origin in a distinct creative act. Mark 2: 27. God made it at the time of the creation, using the seventh day as the material from which to build it. Because of His resting from the work of creation, God “blessed” and “sanctified” the seventh day. To sanctify is to set apart for a special purpose. It includes the idea of announcing or proclaiming. The same word is used of the cities of refuge and other things publicly proclaimed. Genesis 2: 2, 3, then, refers to a public announcement of the setting apart of the seventh day as the Sabbath, and amounts to the promulgation of a law for the Sabbath at that time.

God never did for any other day what He did for the seventh, and never undid it for the seventh. What God does is done for all time, and God does not change.

Nowhere else in the Bible is there any suggestion of a later sanctification, proclaiming, or announcing. Every later reference is always to this earlier (at creation) sanctification. The fourth commandment itself is in keeping with this thought in its wording.

The week is an arbitrary division of time. There is no heavenly body whose movements in relation to the earth are in cycles of seven days. The institution of the Sabbath is the background for this mode of reckoning time.

Since God instituted the Sabbath and gave the commandment, and since Christ Jesus obeyed the commandment and observed the seventh day, who, then, has any authority to change it?

No, the Sabbath is not a new thing, but one of the universal, imperishable moral principles which are as old as the creation.

To disregard the Sabbath is to disregard God. “Will a man disregard God? Yet we have disregarded Him,” saith a present-day prophet.

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Write to the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J., for further information.