### OUR WORLD MISSION

Statement of the Treasurer, June 30, 1958

<table>
<thead>
<tr>
<th>Treasurer's Boards'</th>
<th>Treasurer's Boards'</th>
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$5,821.73 $65,007.08 $2,815.22

### Treasurer's Disbursements

<table>
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<th>(Designated &amp; Undesignated)</th>
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<tr>
<td>Missionary Society $2,666.08</td>
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<tr>
<td>Board of Christian Education</td>
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<td>Ministerial Training 501.20</td>
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Trustees of General Conference $5,731.04

Balance, June 30 $90.69

### SUMMARY

| Current annual budget $90,000.00 |
| Treas. budget receipts 9 months 63,007.08 |
| Boards' budget receipts 9 months 2,815.22 |
| Remainder required by Conference $65,022.30 |
| Percentage of budget yr. elapsed 75.00% |
| Percentage of budget raised 75.14% |
| Percentage of time before Conference 90.00% |

A SABBATH AFTERNOON STROLL

Forest paths and mirroring stream make peaceful settings for a picnic lunch and a family stroll when church services are over for the day. Such occasional get-togethers of widely separated members of a family can strengthen Sabbath and family ties and turn one's thoughts to the Creator as in an isolated park in New York State.

### SEVENTH DAY BAPTIST GENERAL CONFERENCE

at California Baptist Theological Seminary
Covina, California, August 11 - 16, 1958

**The Sabbath Recorder**

JULY 28, 1958
The Sabbath Recorder

First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration

Contributing Editors:

MISSIONS: Everett T. Harris, N.D.
REV. E. L. Deland, Mrs. LeRoy Deland
WOMEN'S WORK: Rev. Laura W. Marsh
CHRISTIAN EDUCATION: Rev. E. Zwickel, B.A., B.D.

The editor is on vacation from July 24 to August 7. He can be reached at 4350 Strong St., Riverside, Calif., or at the church address prior to Conference.

Preparation for Death

What percentage of Christian people are really prepared to face the event of death in the way that Christ taught us to face it? If the percentage is low, then our churches and our ministers have failed in one of the greatest areas of responsibility. Is it possible that we who have hope, joy, and peace by grace of God have failed to say much about their application to the sudden removal of loved ones? Have we been too polite to talk about a subject which the way of life sought to avoid by some many. At the same time, accidents are on the increase and speed takes its sudden toll. Also there is the universal threat of destruction from the skies which none can avoid thinking about. An example can be cited. Defense is one of the biggest words in national life at the present time. How big it can be guessed at by the fact that some one half of the military chaplains on duty within the United States will be assigned to the scattered defense installations, we are told.

Are we prepared for death? It is not a question which can be lightly or politely dismissed. We can find the answers for ourselves if we take time to study the Scriptures, but we need all the help we can get from the church and its ministers.

EDITORIAL NOTES

Economic and Religious Freedom

A poll of ministers was conducted last fall by Opinion Research Corporation of Princeton, N. J., at the instigation of the editors of Christianity Today. The results of the poll have recently been published in that magazine. Ministers were interviewed personally and asked to express themselves on the proposition: "Economic and religious freedom are linked. If the government owns and operates all industry, religious freedom will disappear. In the main, do you agree or disagree?" Replies were as follows: AGREED, 55 per cent; disagreed 22 per cent; qualified opinion or no opinion, 23 per cent.

It would be interesting to submit the same question to laymen. There seems to be no valid reason why it should be answered only by ministers. It is somewhat significant, however, that the leaders of religious thought, as ministers are, do not have more decided views in this area of thought. Is it that they do not see the religious freedom issue as clearly as could be desired, or that they do not concern themselves with economic freedom? We all ought to do some thinking on the extent of the connection between the two.

The content of the preaching of Harry Emerson Fosdick is controversial, and has been so for many, many years, for he has been known as one who was very liberal in his theology. His method of preaching, according to a recent reviewer of a recent book of Dr. Fosdick's sermons, is something that might well be emulated by others. To deserve the following approval, it indeed should be.

Look at the structure of the sermons. The opening sentence of each sermon rings true. He starts with an illustration from daily life to make his point. He then leads on to the main theme. He avoids, being carried away by his own strong emotions, being confused or impressed with his learning. The opening sentence of each sermon rings true. He starts with an illustration from daily life to make his point. He then leads on to the main theme. He avoids, being carried away by his own strong emotions, being confused or impressed with his learning.
Executive Secretary
Report on OWM Giving

Seven Seventh Day Baptist churches and one fellowship have already contributed more than their suggested quotas to Our World Mission budget this year. Three churches will exceed their suggested quotas this month if their July contributions do not fall below the average of previous months' giving. Six churches will reach their suggested quotas by September 30 if their giving continues in the next three months as it has during the previous nine months. This accounts for only sixteen of our sixty churches. Do you know whether or not your church is in one of these groups?

Two-thirds of our churches have given more than Our World Mission so far this year than for the same period last year. This seems to indicate that more of our members are taking a vital interest in the work of their denominations.

It will soon be time to adopt a budget for another year's Our World Mission program. Our boards and agencies, we hope, will have carefully considered pro-
grams for our support. It will be neces-
sary to take into consideration our poss-
able resources when a total budget figure is considered. Besides the giving of the churches this year, the Tract Board generously shared its surplus of funds, but we should not expect the board to do this another year.

What has been your method of giving to Our World Mission this year? We know that many have given regularly, some sacrificially, and others generously. Some have given sporadically, possibly just enough to satisfy their consciences, and then some have not given at all. Perhaps each of us should be willing to review individually what we have done and prayerfully consider whether we have really done all that we could and want to.

Our World Mission program, using our money, is spreading the Gospel message, is calling special attention to our belief in the sacredness of the seventh day as the Sabbath, is making it possible for many to grow in the grace and knowledge of our Lord and so is helping many people.

If it were possible to report at Conference that the total $90,000 of this year's Our World Mission budget was raised, we could, with rejoicing, make decisions to undertake work that is waiting to be done by our boards.

There will probably be a special Con-
ference offering taken at our church the Sabbath of August 9. We hope it will be led to make a most generous gift at that time and in the week that follows, if it could be possible for you to do so at Con-
ference, that you will be much in prayer that the Holy Spirit may work among those present that all decisions made may be in accordance with God's will.

Commission Requests Prayers
Charles F. Harris, chairman of Com-
mision, in a letter to the editor asks that Seventh Day Baptists everywhere pray for the Commission of General Conference as that body meets in its pre-Conference ses-
sion at Riverside, Calif., August 4-8. These are, as always, interesting things which must be carefully considered, among which is the budget for the coming year which must be prepared for Con-
ference action from the requests sent in by boards and agencies.

Members of Commission, besides the chairman, are Rev. Earl Cruzan, Wayne N. Crandall, Rev. David S. Clarke, Dr. C. LeRoy DeLand, and Rev. Marion C. Van Horn. The executive secretary, Mrs. Rob-
bert T. Fetherston, acts as secretary for the meeting. The meeting place is at 4415 Lemon St., where letters may be sent by any who have occasion to write to the group or to other Conference delegates who will be in Riverside prior to the beginning of Conference. The telephone number is Overland 6-0545.

Help Wanted. — To raise Our World Mission operating budget of $90,000 be-
fore General Conference. If unable to fulfill requirements entirely yourself, enroll support of others to help with contributions large and small to Conference collection in your local church or in Covina, Calif.

CONFERENCE IN HOLLAND
JUNE 27 - 29, 1958
By Rev. James McGeechy

It was my privilege as pastor of the Mill Yard Church, London, to attend the Conference of our Dutch churches held at "Woudschotzen," Zeist, near Utrecht June 27-29. "Woudschoten" is an inter-denominational Conference center, stand-
ing in its own grounds, with magnificent woodland all around. The building is well equipped for the purpose of such meetings.

Brother Zijlstra, secretary of the Union of Seventh Day Baptist Churches in the Netherlands, brought me and his daughter Els from Rotterdam on Friday evening, and we were happy to find a good number of our Dutch brethren and sisters already there.

On Sabbath morning Elder Visser of Haarlem preached the sermon in the fine, modern chapel on "Coming to God's Sanctuary to the Celebration of Holy Com-
munion." We all partook of the sacred elements immediately after, and several gave their testimonies. Sixty-four were present on this solemn occasion.

After dinner Brother Kramer of Leeu-
warden spoke on "Christ in the Tabernacle Service." This was followed by a discus-
sion of points he had made.

Later I was given the opportunity to give a report of the activities of the Mill Yard Church, much of it being concerned with the visitors who came to London from the U. S. A., such as our missionaries on their way to and from Nysaland, and from other countries. By this means we gave the Dutch brethren and sisters a good view of the world mission of Seventh Day Baptists in the various mission fields.

We mentioned specially the encourage-
ment received from our Jamaican brethren and sisters who have come to England to find work, and who now worship with the Mill Yard Church.

A young people's meeting was held in the evening when Brother Geurt Dijk of Amsterdam told the story of Peter's escape from prison, and Miss Wietse de Jong of Leeuwarden gave the life story of Guido Gazelle (1830-1899), a Flemish poet and Roman Catholic priest. Examples of his poetry were given. All joined in singing a hymn written by him.

Miss Annie Kramer held a Bible quiz for young and old, little prizes being given to those who answered correctly. Sister Dijk then read a story for the little ones.

After the Sabbath a song service was held in the chapel, and the young boys and girls sang from the organ gallery "Safe in the Arms of Jesus." Other well-
known hymns were sung in Dutch.

I was greatly indebted to Brother Zijlstra who acted as my interpreter, and to Els for helping me to understand much that was said.

An early morning prayer meeting was held in the chapel on both Sabbath and Sunday. Elder Van Dijk of Utrecht preached a special sermon for the young people on Sunday morning, based on

The SABBATH RECORDER

Delegates at the Netherlands Conference

JULY 28, 1958
Psalm 27 and 1 John 5: 11-13. He spoke of the Way, the Truth and the Life, exhorting the young people to give hearts to Him. The children then sang from the organ gallery again.

After this service the red collection boxes for foreign missions were handed in. Later when the contents were counted, the sum amounted to 865 gulden or about $244.

Later there was a sale of toys made by the Vink Thorngate, Gary Cox, Justin Camenga. We have nothing but the highest tribute for the Rev. Loyal F. Hurley and an evangelistic quartet of young men are exciting place in which to be a Seventh Day Baptist.

The Rev. Loyal F. Hurley reports that the lay visitation program of the Denver Church was enthusiastically supported. "Our program ends tomorrow night and we have had some real success despite blistering hot weather. Will send report later. The young men are hopeful. I am sure that the visitors have had some real success despite blistering hot weather. Will send report later. The young men are hopeful. I am sure that the visitors have"

Later there was a sale of toys made by Brother Vink of the Hague. He had been ill for 15 years, and the proceeds of the sales were to be added to the foreign mission fund. Most of the toys were in the form of animals, and were neatly made. This realized 77 gulden or $22.

A business session was held late in the afternoon, and after all the friends departed to their homes, it was indeed an inspiring time to meet with those of like precious faith.

What is the final judgment? A noted Missouri Lutheran theology professor, Dr. J. T. Mueller, says that it is not a long-protracted process but "a momentary act of God when time will have been replaced by eternity."

J. T. Mueller, says that it is not a long-protracted process but "a momentary act of God when time will have been replaced by eternity."

Several Seventh Day Baptists were rediscovered in the city who were totally unknown. We have great confidence that they will join with us in the near future. Several very hopeful contacts were made and promises were given that they would attend our church whenever possible. It was helpful, too, to know that some of our more distant contacts had changed their addresses and we could bring our files up to date. In summary, our visitation teams did a splendid job and we were sometimes surprised to find a person more than ready to fellowship with us. The old saying is still true that you have to ring doorbells as well as church bells. We have every reason to believe that this is but the beginning of a regular program of lay evangelism in Denver. With the growing congregation and the development of a new church this is a very exciting place in which to be a Seventh Day Baptist.

As one of my deacons said to me, "We ought to do this every year. Well, why not?"

Home Field News
Evangelist and Quartet at Denver
Pastor Kenneth Smith writes of the special services at Denver where Evangliest Loyal Hurley and an evangelistic quartet of young men are assisting. "Our program ends tomorrow night and we have had some real success despite blistering hot weather. Will send report later. The young men are hopeful. I am sure that the visitors have"

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Shepherding Pastor Reports
The Rev. Marion Van Horn reported, "Our Bible Schools are doing fine in Fouke and Texarkana. Ark. Pearl Hibbard is directing and teaching a class here in Fouke, assisted by four and sometimes five teachers. I am directing the school at Texarkana with Erma and Janet helping along with two other teachers. We have had some real success despite blistering hot weather. Will send report later. The young men are hopeful. I am sure that the visitors have"

Pastor Van Horn hopes to contact several nonresident church members and to meet with all the Sabbath school faculty on a field trip to an Evangelistic Conference at Covina in August. He was planning to visit the Stillman and Pierce families at Houston en route to the southwestern Association meetings at Edinburg, Texas, July 10-13. He had previously counseled with Moderator James Mitchell on the possibility of an evangelistic program.

Paint Rock Church
Pastor Ralph Soper tells of conducting weekly broadcasts over radio station WNOS at Scottsboro, Alabama, every Wednesday at 1:30 p.m. This radio ministry has been carried on since March, 1936. Pastor Soper writes, "These broadcasts have brought us many contacts and there is now a call for me to hold a series of special services here near Scottsboro, the county seat where the broadcasts are made." He adds, "We need a young couple to help with special music and singing or two young men who are good at leading singing and playing some musical instrument to help in the special series of meetings which we are planning."

Jackson Center
Pastor Montie Slusher's quarterly report shows an active quarter of leading Sabbath school services at the church, assisting in the Sabbath School, conducting prayer meetings, calling in the homes and in the hospital, gaining new contacts, and rendering other pastoral services. He tells of plans to contact the owner of the Airfloat Airstream Trailer Factory located in Jackson Center as to the possibility of placing a Bible in every trailer that leaves the plant.

Salemville
Pastor Edgar Wheeler reports, in addition to regular services, a series of "Spiritual renewal services" with the pastor leading the services and speaking each evening. He writes: "There were no great results visibly apparent but we realized that spiritual things cannot be so measured." His sermon topics were: "Grounds of Our Faith Restated," "Living in Hope," "Managing Our Money," "Expanded Horizons," and "After All Is Said and Done."

New Auburn
Pastor Don Sanford reports, "Directed community Bible School with about 65 in"
Does Sabbath-keeping Interfere?  
Paul B. Osborn

Does the Sabbath help us or does it hinder us in our Christian life? There are three different things which the Sabbath should do for us: it should show us God; it should show us Christ; and it should show us the Holy Spirit.

In Exodus 20, the eighth verse, the fourth commandment, and I am sure you are all familiar with it: "Remember the Sabbath day to keep it holy." And you remember as we go on through the four verses of this commandment that it refers us back to creation "for in six days God made the heaven and earth and all that was in them and he rested the seventh day, wherefore he blessed and sanctified the seventh day."

So we find that the Sabbath is instituted at creation but, more than that, it is an indication of what creation means to us. You might say that the Sabbath puts a purpose in the universe. The pantheist says, "God is everything, the grass, the flowers, the sun, the whole universe is God." But the Sabbath tells us that God is more than matter. The Sabbath tells us that the world was created and after everything was made God drew aside and he rested. He is apart from his creation and we understand the fullness of God. The Sabbath tells us that the world was created in three days and there was a weekly reminder of long, long before the world was created.

The evolutionist would try to get us to believe that the universe just happened, and the Sabbath tells us that God created this and then he stepped back and he continued to be God, but it tells us that there is a purpose in the universe, that creation from God is great, the world is great, and we can see indications of God. The Sabbath tells us that this same God who created the universe is still interested in us and He is still interested enough to set aside this weekly time when He wants to have our undivided attention.

The Sabbath then is a weekly reminder of God. The Sabbath is the sign of a covenant between God and man.

In Exodus 31: 16, 17, we read that the Sabbath, with the opportunity for meditation and communion, shows us God's personality. God's personality is what makes the Sabbath important — not the fact that we are abstaining from work, but the fact that we have time when we don't work to be able to commune with God. Suppose some of us are not interested in a designer in the universe but I can't believe he is a designer because in which case I could possibly understand the fullness of his personality. And so they call themselves skeptics because they don't say, 'I don't believe in God'; they just say, 'I can't know for sure there is a God. I can't know that He loves me, or any of these things.' This is what the skeptics say, but I am glad that the Sabbath comes to us week after week and tells us that God is interested in us. Surely if God is interested enough in us to provide the Sabbath we must know more about His personality than the skeptic who is divorcing himself from the revelation of God.

The evolutionist would try to get us to believe that the universe just happened, but the Sabbath tells us that God created this and then He stepped back and He contemplated the work and He called us and we know that there is a purpose in the universe, that creation from God is great, the world is great, and we can see indications of God. The Sabbath tells us that this same God who created the universe is still interested in us and He is still interested enough to set aside this weekly time when He wants to have our undivided attention.

The Sabbath is the sign of a covenant between God and man.
bath after Sabbath people are too busy to spend time in fellowship with Him. "Six days," God has said, "a man shall labor." God has given us this time. He knew that we would have to work. He knew that we needed to have these material needs provided for but He also knew that we would overemphasize material things. He said that the Sabbath day was to be the Sabbath day to keep it holy. When I see the Sabbath I think of creation, and of God, and the greatness of His majesty. The One who created the universe is brought down and made to be a person who walks beside me and loves me.

The Sabbath Teaches Redemption

We find also that the Sabbath teaches us something else—it teaches us of redemption, and of Jesus Christ. The fifth chapter of Deuteronomy is the second rendering of the Ten Commandments. The children of Israel had received the Ten Commandments at Sinai and for about 40 years they had wandered through the wilderness. But the wilderness was not the land God wanted them to enter after their first failure. The wilderness was to be a trap and the webs of sin around you begin to draw them tight, you are like a fly in the web and the harder you struggle the more you are enmeshed. In the web we find the children of Israel were this way, having gone into Egypt, departing from the promised land. They were free from the bondage of Egypt but they were enslaved, entrapped. So we find that the Lord had to redeem them.

The story of their redemption from Egypt is a wonderful story. First there was the trumpet which Moses sounded, "Let's go into the promised land." Moses, knowing that he cannot go in with them because of his own personal sin, a matter of his own conscience, a matter of his own sin, and yet he was going to let his people go. Finally God had to bring judgment upon the iniquity of the people. The first-born were to be slain but the Israelites were to slay a lamb and paint the blood over their doorpost and on the lintels of the door and the angel of judgment would pass over them. That night they were redeemed from Egypt. They were free through the instrumentality of God's working. The people were delivered. So we find that we today are delivered not through anything that we can do. We are delivered from our sin through the power of Christ and what He has done for us. We are delivered because in sin cannot escape and cannot do anything to free ourselves. God hears our cries and sends the undergirding of the strength of sin and new life, new life through the power of His Holy Spirit.

In Deuteronomy 15: 15 we find a similar thought, "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this thing to day."

Here we find the law tied to the fact that they had been redeemed from Egypt. There they were bondslaves. Of course they went in there free and willing but they were trapped when the other Pharaoh rose who knew not Joseph. How many times today people are fooled into entering into the different things of this world that are against the free will. They walk in thinking that they can come out any time they want to. But once the devil gets you in the trap and the webs of sin around you begin to draw them tight, you are like a fly in the web and the harder you struggle the more you are enmeshed.

The Children of Israel had received the redemption, and of Jesus Christ. The fifth commandment is the way that He tells them of the law that God has done for us. We who are bound by the webs of sin around you begin to draw them tight, you are like a fly in the web and the harder you struggle the more you are enmeshed. The first-born were to be slain but the Israelites were to slay a lamb and paint the blood over their doorpost and on the lintels of the door and the angel of judgment would pass over them. That night they were redeemed from Egypt. They were free through the instrumentality of God's working. The people were delivered. So we find that we today are delivered not through anything that we can do. We are delivered from our sin through the power of Christ and what He has done for us. We are delivered because in sin cannot escape and cannot do anything to free ourselves. God hears our cries and sends the undergirding of the strength of sin and new life, new life through the power of His Holy Spirit.

In Hebrews 4: 10 we read: "For He that is entered once into His rest, he also hath ceased from his own works, as God did for us, that He had no more to do from his." We rest from our labors. Here we find how the Sabbath is a picture of redemption because the Lord Jesus (Continued on page 13)
**Teen Talk**

**Robot with a Brain**

How long will it be before men with big brains will be able to develop robots with little brains? They are on the way to such a development already, according to an announcement recently made by the Navy.

What will they call this brainless brain when it is completely developed? You might as well add the name to your list of new words. The Navy proposes to call the giant electronic machine a "perceptron," because it will be able to perceive a few of the things that God made possible for the first man, Adam, to perceive on the day of his creation. No machine can do that.

Electronic computers, such as the International Business Machines (IBM), can do wonders at sorting out and putting together information that has first been fed into it on punched cards. This new robot when perfected will not have to be fed any information; it is expected to be able to read the words in a book or to identify instantly musical compositions. It may be able to go through library books with great speed. It will work something like the brain. The brain is capable of distinguishing between right and left when objects are placed in front of it. If the scientists can improve it and make it small enough to fit inside an airplane, there is a possibility that it could become a new type automatic pilot. Perhaps it does not seem very exciting to you, but it is to the biggest brains in the Navy.

Here is a machine that can tell right from left. How about telling right from wrong? Probably no machine will ever be invented that can do that. More judgment is that thing which exists only in the mind of man, placed there by God Himself. I'm sure you sometimes wish that you had more of it.

Sin is in the world and problems facing us sometimes have us all mixed up. We need help. We can ask for it. That is another way in which we are different from animals, for we invented one way or living. God is happy to answer our calls for help. Because our need for help was so very great He sent His Son into the world to give us the help that we need in conquering sin. "He was tempted in all points like as we are, yet without sin." Yes, Jesus can help us if we call upon Him.

When you get mixed up you don't want a mechanic as a machine does. You can't get along with just human help; you need what Jesus can give you through prayer.

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**Deaconess Sallie Appel**

Sarah Minerva Lewis, oldest daughter of Deacon Howell Lewis and Emmaline Johnson Lewis, was born near Stonefort, Ill., June 8, 1885, and departed this life suddenly at her farm home near Stonefort, July 6, 1958, at the age of 73 years.

She attended public school, accompanying her father who was a grade-school teacher. Her high school and college education was obtained in the Stonefort and Walworth, Wis., high schools and Milton College. She taught school before she was married.

On March 21, 1912, Sallie was united in marriage with Albert Andrew Appel. To this union were born three children: One, William Howard, died in infancy.

She has been a loyal member of the Old Stone Fort Seventh Day Baptist Church, being a very active member in the选秀, undertaking any task that was needed. She was a member of the organ, organist, choir, treasurer, deaconess, and Sabbath School teacher. She played the organ and taught her Sabbath School class the day before her death.

She is survived by her husband, Albert; two sons, Edward of Stonefort and Rev. Albert Addison, now of Leonardville, N. Y.; seven great-grandchildren; a sister, Mrs. Ray C. (Mabel) Purcell, of Johnston City; a brother, Ralph Lewis, of Stonefort, and a number of nieces and nephews, and a host of friends.

The funeral service was conducted in the Old Stone Fort Seventh Day Baptist Church on July 9 with Pastor Carlos McSparrin officiating. Burial was in the Joycey Cemetery. — Rev. A. A. Appel.

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**August RECORDERS**

The Sabbath Recorder is always published on alternate weeks only during the month of August (30 issues per year). Readers are hereby reminded that the dates of publication will be August 11 (special 24-page issue) and August 25. There will be no Recorder there (August 4) or August 18.

It is hoped that adequate plans have been made by individuals and churches for distribution of the special issue. An attempt will be made to have some copies available for purchase at Conference. The Sabbath will be emphasized more in this issue than in the first two specials.

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**Does Sabbathkeeping Interfere?**

(Continued from page 10)

Christ has accomplished our salvation. There is no work. We are not saved by works, but by grace alone (By grace are ye saved through faith, and not of works, lest any man should boast). Salvation is in Christ who was accomplished our salvation as He died on the cross for us.

In the Sunday comic strip "Dondi" recently, Dondi and his friend accidentally burned a barn. Thinking they are going to be expelled from school because of their deed, and not knowing of their own in ability to pay, they have gone to the dean of the school and told him that they are willing to pay for this barn. The dean asks, "Do you know how much it would cost?"

"Why, yes," Dondi says, "about a million dollars; but we are willing to give our allowance even next year to pay for it."

Poor Dondi does not realize that he can't pay for that barn out of his own money. So it is with us today. Many men do not realize that they can't pay the penalty for their sins because there would be nothing left at all if we were forced to pay. Only Christ can pay. God rested on the Sabbath and we rest on the Sabbath. We rest not just because we remember God in creation but we rest because we remember Christ's work on the cross as He died for us to accomplish our redemption.

The Sabbath Shows Us Service

The Sabbath shows us God the Father, Christ our Redeemer, and the Holy Spirit. The Spirit shows the service of the Sabbath. There are two kinds of service: There is the service that God does for us. In Mark 2: 3-6 we find the strength of the legalistic trappings of the Sabbath in the world that saved me; it was when I realized that Christ died for me. Although I was hard put to serve the Sabbath in the way which I knew to be right. It also shows that these trappings, these observances, which man has set up to keep the Sabbath, interfered with God's plan, and with God's service for mankind. In the heart of this passage Christ is telling the Pharisees that these legalistic things are not as essential as the Sabbath is. He is telling them that it is lawful to do good on the Sabbath. "The Sabbath," He says, "was made for man." If the Sabbath was made for man then it has a special purpose and it should be used for the purpose for which it is intended.

Every day at camp we have what we call the "Alone Hour." We have attempts to have some specials. It is hoped that readers are hereby reminded that the fifth special will be emphasized more in this issue than in the first two specials. It is hoped that readers are hereby reminded that the fifth special will be emphasized more in this issue than in the first two specials.

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**THE SABBATH RECORDER**

JULY 28, 1958

13
The Sabbath was made for man and it has a purpose.

He has said, “Six days shalt thou labor and do all the work” (Exod. 20:9; 35:2). Sometimes the Sabbath might be your workday, but for the pure worshiper of God it should be a fulfillment of our daily witness. Our Sabbath is a day of rest, a day of worship, not a day to put off our work. Sometimes, when we do not observe the Sabbath, we are divorcing ourselves from the worship — the fellowship — of God. If we come to the church and sit around while our Sunday School teachers are active, in our day many of us think that because we keep the Sabbath we are just a little better than some other people. If that is what we think then the Sabbath is for us wrong because it is not giving us a wrong thought of ourselves.

I wonder if our Sabbath observance keeps us from serving God at other times during the week. We say, “I come to church and I keep the Sabbath. That’s all the time God needs from me.” But that is not true. If the Sabbath keeps us from living seven days a week for Him then the Sabbath is wrong for us. Sometimes we are so busy in keeping the details of the Sabbath — marking down on the calendar the exact second the sun sets so we can work right to that time and not be on the Sabbath day — that we forget the purpose of the Sabbath. If the Sabbath may make us curious, if I do not believe the Sabbath is a blessing, but a curse and a burden, and it is interfering with our Christianity. What should the Sabbath day do for us?

It should keep us in touch with God; it should keep us humble in Christ, knowing that only in Him is redemption; and it should keep us active in service so that the Holy Spirit has a chance to work in us and through us. Now the Sabbath may be instituted for God, and that is wrong. The Sabbath may be against us, and that is wrong. The Sabbath may keep us from service, and that is wrong. The Sabbath was made for man, but man made for God.

“So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven” (Matt. 10:32, 33, RSV).

THE SABBATH RECORDER

NEWS FROM THE CHURCHES


The Sabbath sermon, “Contending for the Faith,” May 31st, centered about the spiritual encounters incident to the pastor’s trip. Mrs. Golden Roney sang “He Hideth My Soul.”

Children’s Day, June 7, brought special blessing. The sermon, the anthem, and the program directed by Mrs. Starlin Ross, in which children from primary and kindergarten agencies gave a sunny demonstration of the creation, brought out “treasures old and new.”

On June 14 an excursion to Colony Hospital, Mrs. E. E. and sponsores. While sitting under some of the selfsame trees which once shaded buildings of the original Seventh Day Baptist settlement, we listened to vivid reminiscences by Mrs. Elbert Copeland and her brother Ward Davis, Mrs. Joseph Allen, Miss Lillian Babcock (celebrating her birthday), and her sister Bess Babcock.

Graduation week followed with these coming to confessorment: Joan Lewis and Rolanda Wheeler from elementary; Mary Lea Van Noty, Elaine Boatman, and Carl Sloan from junior high school; Marjorie Longfellow and Glen Harlow from high school; and your correspondent, Florence Ritz, from junior college. Her daughter, Lois, was graduated from Bishop Johnson School of Nursing, Los Angeles, May 24. Ironically, at the close of his school year, Principal Ted Stillman, of Montebello, came to his final commencement June 22.

At the quarterly business meeting of the church it was decided to call a summer assistant to the pastor next year.

JULY 28, 1958

THE LARGE TURNOUT on the last work Sunday before camp rounded out the job on that building. We gave the Lord God for the many willing hearts and hands.

Concurrent with the opening of the Pacific Pines camping season, our broadcast of the Wayside Chapel Hour was discontinued for the summer. There was no indebtedness.

Camps began for primary boys and girls under the direction of Rev. Francis Saunders of Los Angeles, with a registration of Terry Chapman, registered nurse, Dorotha Brewer, Hilda Caffrose, Dorothy Whitlock, and Pastor Wheeler, teachers, Eileen Henry and Jane Frazier, cooks, with Gleason and Maleta Curtis, general managers, formed the working force. Paul Crandall had charge of transportation. Correspondent.

MILTON, WIS. — The church enjoyed having our Conference president and her family with us for the morning service on the beautiful Sabbath of July 12. He brought us into the spirit of the coming Conference through his message to us in the sermon.

The Walsworth group and some other visitors joined the way to make our audience over 290. However, it is not the number, but the quality of worship that really counts in this cause of our Lord and Lord's Kingdom.

Many stayed to the covered-dish Meal of Sharing, after which President Cruzan talked to us and answered questions about the coming Conference. Proceeds from the offering taken at the meal go toward our project, the roof of the school at the Makapwa Mission.

— Marjorie J. Burdock.

LOST CREEK, W. VA. — At the June quarterly business meeting a Building Committee was authorized to begin making plans for a Christian Education Building to be added to our church edifice. The committee, which will be appointed by the moderator, will also embody the need for proceeds from the offering and to promote a fund-raising campaign.

The church also voted to encourage visitation on behalf of the church of interested friends of the church. Those who visit are urged to make monthly reports to the Pastor's Advisory Council.

— Sabbatarian Echoes.
**SABBATH SCHOOL LESSON**

for August 9, 1958

Justice in Government


for August 16, 1958

Justice to Minorities


for August 23, 1958

Justice Among Nations


for August 30, 1958

Temperance and Social Justice


**Obituaries**

Appel. — Sarah M. Lewis, daughter of Howell and Emmaline Johnson Lewis, was born at Stonetown, Ill., June 6, 1885, and died at her home near that place July 6, 1958. (See her life story on another page.)

Babcock. — Samuel Grant, son of Bethuel and Phoebe Moyer Babcock, was born near Garwin, Iowa, Feb. 1, 1866, and died near Marshalltown, Iowa, June 25, 1928.

Mr. Babcock in young manhood assisted his parents in farming at Grand Junction, Ia., On November 27, 1890, he was married to Lottie Mallory of Albion, Wis., by the Rev. E. H. Socwell. They returned to Garwin in 1909. For many years prior to 1940 he worked in a blacksmith shop there. He was a member of the Seventh Day Baptist Church from boyhood.

He is survived by his wife; his only daughter, Mrs. Lowell Shrader of Encampment, Wyo.; and a sister, Mrs. Hattie Saunders, of Edgerton, Wis.

Farewell services were conducted by Rev. W. Allen Bond at Garwin, Iowa, and interment was in the Garwin Union Cemetery. — W.A.B.

Burdick. — Jennie E., daughter of Henry David and Cornelia Armstrong Burdick, was born in Cazenovia, N.Y., May 7, 1871, and died May 6, 1958.

Survivors are: a brother, Luke Burdick, of De Ruyter, N.Y.; a sister-in-law, Mrs. Leon Burdick, of Cortland; and several nieces and nephews. Funeral services were conducted by her pastor, Charles D. Swing, and interment was in Hillcrest Cemetery. — C. D. S.

Schule. — Flora Randolph, was born in Nortonville, Kan., July 22, 1884, and died in De Ruyter, N.Y., June 5, 1958.

She was a graduate of Kansas State Teachers College and taught for several years. She was a faithful member of the De Ruyter Church.

Surviving besides her husband Frederick are: two sons, Fred, Jr., Rutherford, N.J., and Paul, of Poughkeepsie, N.Y.; two sisters, Mrs. Lucy Wells, El Monte, Calif., and Mrs. Emma Jeffrey of Los Angeles, Calif.; five grandchildren, and several nieces and nephews.

Funeral services were conducted by Pastor Charles D. Swing and burial was made in Hillcrest Cemetery. — C. D. S.

**Births**

McAllister — A son, Bruce D., to Frank and Eleanor (Dickinson) McAllister, R.D. 3, Bridgeton, N.J., on June 8, 1958.

Fitz Randolph. — A daughter, Jill Annette, to Mr. and Mrs. Ivan Fitz Randolph of Milton Junction, Wis., on May 29, 1958.

Pederson. — A son, Scott Arden, was born June 13, 1958, to Mr. and Mrs. Arden Pederson of New Auburn, Wis.

Loofboro. — A son, Randall Eugene, was born May 21, 1958, to Mr. and Mrs. Rodger Loofboro of New Auburn, Wis.

Wanted. — Companion: Middle-aged couple or woman to act as companion to elderly Seventh Day Baptist widow. Location extremely convienient to stores, post office, S D B Church, etc. Contact Mrs. Luther (Elizabeth Fisher) Davis, Shiloh, N.J.

**Personal.** — Seventh Day Baptists everywhere have a personal responsibility of raising more money for our Lord's work through OUR WORLD MISSION. Give generously to the Conference collection through your church treasurer or, during Conference week, mail your personal gift directly to Olin C. Davis, Treas., S.D.B. Conference, c/o California Baptist Theological Seminary, Covina, California.