

"Father, forgive them; for they know not what they do." Luke 23: 34.



The Legend
of the
Dogwood

There is a legend, that at the time of the Crucifixion the dogwood had been the size of the oak and other forest trees. So firm and strong was the tree that it was chosen as the timber for the cross. To be used thus for such a cruel purpose greatly distressed the tree, and Jesus, nailed upon it, sensed this, and in His gentle pity for all sorrow and suffering, said to it:

"Because of your regret and pity for My suffering, never again shall the dogwood tree grow large enough to be used as a cross. Henceforth it shall be slender and bent and twisted and its blossoms shall be in the form of a cross—two long and two short petals. And in the center of the outer edge of each petal there will be nail prints, brown with rust and stained with red, and in the center of the flower will be a crown of thorns, and all who see it will remember——."

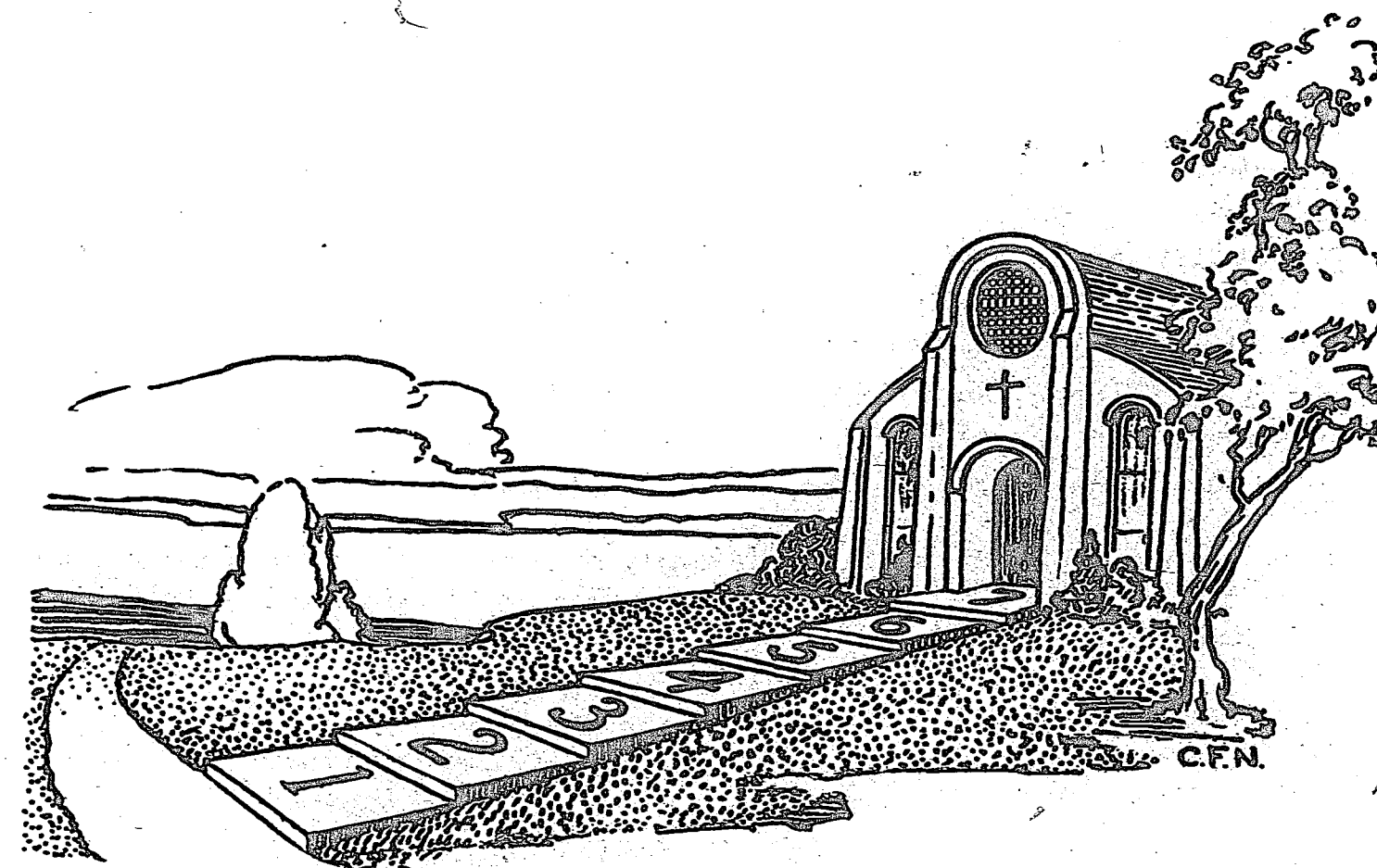


"Today shalt thou
be with me in
paradise."
Luke 23: 43.

"Father, into thy
hands I commend
my spirit."
Luke 23: 46.

The Sabbath Recorder

Sabbath Rally Number



"Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God."

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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Editorials

TAKING THINGS FOR GRANTED

Action without thought or consideration—that is what the major portion of our daily activity seems often to be. We wake up in the morning at a certain hour, because that has become our habit. Breakfast consists of customary items of food, because we have grown used to that particular bill of fare. During the rest of each day we follow essentially the same routine, because that has become the established pattern for our conduct. Come the seventh day, and we vary the pattern by going to church, because—for many of us—that has been our custom, and the custom of our parents before us, and their parents before them. How much we take for granted!

Habit, of necessity, is one important ingredient of living. But life becomes dull and meaningless if we let all of our activities slip into that category. We need to stop occasionally and take time for a consideration of why we do certain things. We may discover that some of our motives are wrong, or inadequate, or incomplete, or not satisfying. Life needs to be enriched with meaningful, purposeful conduct.

Take this matter of church affiliation, for example. Do Sabbath rest and Sabbath worship give us all that they should? Have we been limiting church-going and good-doing on the Sabbath to habit or custom? What does the Sabbath really mean to us? Just how important is it to us individually and as a denomination? It is well that we have a special time—a Sabbath Rally Day—to point up such questions and encourage their careful consideration and answering.

As early as 1912 the American Sabbath Tract Society was aware of the importance of giving special emphasis to Sabbath study. In the minutes of a meeting held in February of that year is found the following report from the Advisory Committee:

There seems to be a general and hearty response to the plan of the committee in reference to the exchange of pastors some time in May in the line of field work for Sabbath evangelism.

Following such a suggestion many pastors did exchange pulpits that year, and a Sabbath Rally has been observed in some way almost every year since then. In 1916, for example, May 27 was rally day; for several weeks the Sabbath Recorder carried a full page display on the back cover calling attention to the special day. "The Sabbath merits our earnest and loyal and best support," one part of the page reads. "Let us emphasize its value and its importance to us and to the world by entering enthusiastically into this united effort."

The call to support an observance could not be more forcefully stated. So, in similar spirit we ask you to take notice that Sabbath Rally Day in 1946 is May 18—but do not take it for granted!

Day of the Lord, as all our days should be!
—Longfellow.

A SINCERE PROPOSAL

Spirituality, the world laments, is becoming a lost attribute. Individuals are lacking in radiant and abundant living without it; the Church no longer possesses a full measure of power; society is in a state of unrest for the lack of it. The need is apparent, but by what means can spirituality again be woven into the texture of life?

Here is a suggestion. Let Christians—all Christians—return to the Sabbath of the Bible. This could be one important means of bringing men into a closer fellowship with Christ, helping them to live more closely according to his example, and assisting them more completely to understand God's laws.

Have all churches recognize and keep the Sabbath! "Impossible," a chorus of voices shouts in deafening unison. "Sabbath keepers are such a minority in modern day society; almost the entire business world is arranged according to another plan; thousands of church organizations would have to reorganize their schedules and re-educate their members."

"Impossible," the chorus reiterates again, after quickly listing these drawbacks and others. "Don't give it a second thought." But, do give it a second thought! Snap judgment is not necessarily sound judgment. Perhaps such a change would work reforms worth all of the struggle involved, and then some. The way of the minority is often the best way.

Reports from many church organizations indicate a grave problem; Sunday, even for many supposedly consecrated members of first-day churches, is rapidly getting to be nothing but a day of recreation. There is very little beyond precedent for going to church on that day, anyway. The temptation to go with the crowd in search of Sunday fun is too strong, and the decrees calling for Sunday worship are too weak. God's sacred plan of re-creation is forgotten. Even strong churches with a long list of members have but slim attendance at many worship services. "What's the matter?" the leaders lament.

One matter might well be that the parishioners do not have any compunctions about "keeping the day holy." And why should they when their day of worship is man made? Through the centuries loyal Sabbath keepers

PIN POINT EDITORIALS

So sang they, and the empyrean rung
With Hallelujahs. Thus was Sabbath kept.
—Milton, "Paradise Lost."

LEAKS IN THE SABBATH

We are told that the Missouri River leaks badly. The government engineers once measured the flow of the Missouri in Montana, and again some hundred miles down the stream. To their surprise they found that the Missouri, instead of growing larger down stream, was very perceptibly smaller at the lower point. Dakota farmers to the south and east of those points of the Missouri, sinking artesian wells, have found immense volumes of water where the geologists said there would not be any. So it is believed that the farmers have tapped the water leaking from that big hole in the Missouri River in Montana, and from these wells they irrigate large tracts of land. I think a "profitable Sabbath" is one whose gracious influences leak out into all the days of the week, making all the other days of hard competition in business life more fertile in brotherly kindness and genuine Christian sympathy. Perhaps where some people think the Sabbath is getting smaller the leakage is of this kind.

—Louis Albert Banks, 1898.

The sabbath was made for man, and not man for the sabbath. — Mark 2: 27.

have born the burden of keeping alive true Sabbath observance. Their loyalty and devotion has been reflected not only in carefully steadfast Christian living but also in more wholehearted attention to the obligations of the church, including attendance at its services. It is not uncommon for a Seventh Day Baptist Church, for example, with a comparatively small membership to have a higher average church attendance than a first-day church with an enrollment of many times the membership. This of course is only one area of church responsibility, but loyalty here is indicative of the attitude in other phases of Christian service. Regular Sabbath worship, too, helps to develop, keep alive, and strengthen convictions of faith and conduct. Sabbath keeping does add to spirituality.

It is not in the realm of pure speculation to suppose that Sabbath worship might be reinstated universally, and without too much difficulty. A growing list of industrial and business establishments are advocating the five-day work week; extensive studies of human nature have shown that leisure time, well regulated, is a boon to mankind. Let Sunday, then, become what it is, for the most

part, already—a day of play. And make the seventh day of the week what it was intended to be—the Lord's holy Sabbath day, hallowed, honored, set-apart as a few devoted, and sometimes persecuted, Christians have set it apart through all the ages after the example of the Christ himself.

An arbitrary decree, of course, changing the world's Holy Day back to the intended Sabbath—the seventh day of the week—will do little good. Any change must take place through the desire of people to do what is right. Sincere consecration must be the motivating force. Such is the present day mission of Seventh Day Baptists—to convince the world by word and deed that real blessing to mankind is possible through reinstatement of the Biblical Sabbath.

GUEST EDITORIAL

GOD'S FINANCIAL PLAN

By J. B. Conyers

Everything connected with God and his plans is orderly and systematic. There is nothing left to chance, for this might bring disorder and chaos. God set certain rules for the furtherance of his kingdom work, which, if carried out, would not only supply his work with funds, but would serve as another means of constantly reminding the created of his Creator.

This financial plan is called tithing, or the setting aside of one-tenth of our increase for God. The first instance we have of it in the Bible is in Genesis 14: 20 when Abraham paid tithes of all he had taken from the enemy, to Melchizedek, king of Salem. This is also mentioned more fully in Hebrews 7: 4-9. The next instance is where Jacob vowed a vow to God that if God would go with him and protect him, he, Jacob, would render one-tenth to God. Genesis 28: 32.

God gave through Moses to the Children of Israel a definite law for a tithe of one-tenth (Leviticus 27: 32); also you will find in Numbers 18: 21 where God definitely set the one-tenth tithe as the part for the Levites, for an inheritance. Then to be sure that some covetous person would not ascribe to himself the credit for getting wealth and increase, we find in Deuteronomy 8: 11,

12, 17, and 18 that God warned them against that very thing of thinking that "my power and the might of mine hand has gotten me this wealth."

When Christ came he publicly showed his approval of tithing by telling the Pharisees that they did right in tithing mint and anise and cummin. Matthew 23: 23. From the evidence we have on this question it does not seem possible that anyone could doubt that one-tenth of our increase is the tithe, and that the tithe belongs to God. We do not give it to God, it belongs to him already. That was his law, and surely no one would seriously argue that God would exact any less from us today as a tithe than he set as a tithe for the Children of Israel. If every one of us paid in the tithe, we would never again be worried about where the money was coming from to do God's work; we would only be concerned about how best to utilize the money that was pouring into the treasury of the churches!

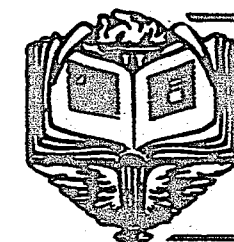
Here lies the crux of the matter. Two of the tests of obedience for a Christian are the Sabbath and the tithe. One dedicates one-seventh of our time to God and constantly reminds us of our Creator, and the other reminds us that God has given us everything, and that we are in partnership with him, and that one-tenth belongs to God, not to us, whether we turn over his part to him or not. To refuse to turn it over to God is taking something that is not ours. To take something that is not ours is robbery. In Malachi 3: 8 God says through his prophet, "Will a man rob God?" Read for yourself verses 8-10 where he says, "Bring ye all the tithes into my storehouse and try me." Then in Malachi 3: 6 we read, "For I am the Lord, I change not." Ask yourself, Am I robbing God? Do I believe God enough to obey him?

"Them that honour me I will honour," saith the Lord. 1 Samuel 2: 30.

Cleveland, Ga.

In the bonds of death he lay
Who for our offence was slain;
But the Lord is risen today,
Christ hath brought us life again,
Wherefore let us all rejoice,
Singing loud, with cheerful voice,
Hallelujah!

—Luther.



STUDY to show thyself approved UNTO GOD

CHRIST'S RESURRECTION POWER ACTIVATES OUR RELIGIOUS EXPERIENCE

(Another Easter Bible Study)

By Rev. Harold E. Snide

The golden gates are lifted up,
The doors are opened wide;
The King of Glory is gone in
Unto his Father's side.

Alexander—"Lift Up Our Hearts."

The same divine power that raised Christ from the dead gives spiritual life and sanctification to the believer. As Peter declared: "God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3: 26. Truly God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1: 3.

This was a favorite topic with the Apostle Paul, who expressed the longing, "That I may know him, and the power of his resurrection." Philippians 3: 10. Elsewhere he describes what the power of Christ's resurrection will do for the believer: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Romans 8: 10, 11.

There is a difference of opinion among Christian scholars whether the promise "shall also quicken your mortal bodies" refers to a spiritual experience in this life or to the bodily change at the resurrection. Perhaps both ideas are included. However, the context strongly emphasizes the present spiritual experience; and when Paul wrote to the Corinthians, he expressed himself with less ambiguity: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Corinthians 4: 10, 11.

Let us with humble boldness grandly experience that mystical identification of the believer with Christ, that, as sharers in his resurrection power, we may fulfill the apostolic admonition: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6: 11. "Yield yourselves unto God, as those that are alive from the dead." Romans 6: 13. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6: 4.

FIRST THINGS FIRST

Consistent Christians

I am glad for the evidence of more time being given to Bible reading and study throughout the denomination. That is the beginning of consistent Christian living.



P. B. Hurley

I am anxious because so many in the world and even in the United States do not read the Word. All they know of Christ is what they hear from us and see or think they see in us. What do they read from the gospel according to you and me?

Since the responsibility is so great, we should be much more careful of word and action—especially in regard to the Sabbath, our special reason for existence as a separate denomination.

I regret carelessness on my part. Too many times in the years past it was easy on Friday afternoon to let some customer talk me into taking a job which was sure to keep me after sundown. On other occasions even though the shop was being closed well on time, some of the good church folks would remember that they needed gas to get to church next day and come just at closing time. And would I please clean the spark plugs, too—"It will take only a few minutes." I am ashamed that often, too, the Sabbath was not spent in rest and worship but in simple loafing or as a holiday according to the usual worldly "Sabbath keeping."

It was our pleasure to go with our acting pastor on a pastoral call one day recently. These good folks, on whom he called, had not always been Seventh Day Baptists. It was

interesting and enlightening to listen to very frank statements of their views about some of our weaknesses and faults. It would do us all good to see ourselves as others see us. We not only have a wonderful past, but we have a too self-satisfied present. Let us sit quietly and try really to consider ourselves, our actions, and practices. Are we living and acting in harmony with Christ's standards? Again—What does the world read from the gospel according to me?

P. B. Hurley,
Conference President.

GUIDANCE

FOURTH ARTICLE OF SERIES EXPLAINS TESTS AND DIFFICULT AREAS

By Rev. Loyal F. Hurley

The Tests of Guidance

1. God's guidance is always right and Biblical. It is self-evident that a righteous God will not lead in paths that are questionable. When we have an urge to do something plainly wrong, or even off-color, then we may be sure the urge is not from God. Again, God does not lead men to violate the word he has given already in the Bible. "For I am the Lord, I change not." Malachi 3: 6. If the Bible is of God, then his other leading will agree with that Book.

2. God's guidance is often "providential," that is, due to something clearly God-given to meet our problem. Suppose I, a minister, am present in a meeting in charge of another and feel strongly led to speak of something related to the message or the occasion. Shall I speak? Only if God leads so that the opportunity is a real one through the invitation of the one leading, but never if I must "butt in" without invitation. If God wants me to speak he will open the way. "Wait on Jehovah."

Two men were crossing Iowa in the early days when the horse thief gang was organized all over the country. These two men had journeyed far and houses were far apart. Late in the evening they sighted a little farm house, and asked to be kept over night. Neither the stern-looking proprietor nor his wife seemed very cordial, but consented to keep them. They were shown to a bed in

the loft reached only by a ladder up the wall. There they began to feel as if they were in a trap.

Were these folks part of the "gang," and would the travelers be murdered before morning and their horses stolen? Such fears filled their minds as they tried to decide whether to remain or make an excuse to leave. But soon the man of the house entered, said something about preparing for bed, and then began to read. The men in the loft recognized that the reading was from the Bible. In a few minutes he stopped, the chairs moved a little on the floor, then the man's voice was heard in prayer. Needless to say, the men in the loft slept peacefully until morning. One of those men was J. D. Van Horn, the father of my first wife. He believed their fears were "providentially" ended.

3. Another test of God's guidance will be a harmony of all methods he may use. God's voices all agree. He will not tell us at one time to do something, and then contradict it at another time. If there is contradiction, the voices are different; and we would better be sure which voice is God's. Read 1 Kings 13: 1-30 for the tragic story of a prophet who was told to do a certain thing, and not to do certain other things. Later a man who claimed to be a prophet of God told him to do what he had been warned not to do. The record says, "He lied to him." Read the tragic ending, and remember that all of God's methods harmonize.

Difficult Areas in Guidance

1. It is not easy to be sure one is guided aright in matters where self-interest enters. To purchase this or that; to invest here or there for profit; to decide about some supposed opportunity that is plausible, promising, and alluring—well, it is very easy to be deceived. Many folks have failed to be sure their eagerness had God's approval, and have suffered loss and disappointment. Read Ezekiel 14: 3-5, for a suggestion along this line. Or remember how the children of Israel longed for this or that in the wilderness. "And he gave them their request; but sent leanness into their soul." Psalm 106: 15. Be sure God approves what you seek.

2. Another area very similar to the one above is where natural interest enters in.

DENOMINATIONAL PLANS FOR RETURNING CHAPLAINS TOLD

A recent issue of the "Chaplain," trade journal for Protestant chaplains, prints a feature entitled, "Your Church's Plans for You." That section of the magazine is devoted to statements regarding plans and provisions being made by the various denominations for those chaplains who soon will be back in the civilian ministry.

In answer to the question "What has your denomination done to assure its returning chaplains that they shall not have to suffer in civilian life for their sacrifice in the chaplaincy?" Congressman Jennings Randolph replied for Seventh Day Baptists with the following statement:

The Seventh Day Baptist General Conference has a special committee whose responsibility it is to aid in the placement of ministers. It appears that several of our churches need pastors, and it is the purpose of our Committee on Ministerial Relations to aid in the placement of returning chaplains who may desire pulpits. It is the purpose of our denomination to assist, in every practical way, those men who have left their churches and given their efforts in the important work of chaplains.

Congressman Randolph represents the second district of West Virginia in the House of Representatives, and is a member of several important committees including the ones on civil service, expenditures in the executive departments, labor, and mines and mining. He is chairman of the District of Columbia committee and the subcommittee on coal (mines and mining).

Chaplain Leon Maltby, now stationed at Rhoads General Hospital at Ithaca, N. Y., reports that a new chaplain patient at the hospital knew Rev. Luther Crichlow well. The chaplain recently had returned from the Philippines, and thinks that Chaplain Crichlow is still at Manila.

Chaplain Hurley S. Warren is now on terminal leave, after serving in the Army Chaplain Corps since July, 1944. He will return to active pastoral work in the Plainfield, N. J., church from which he has been on leave of absence.

The latest report about Chaplain Wayne R. Rood is that he has been returned from Japan for a short leave in this country. He was scheduled as a speaker at the recent Pacific Coast Association meeting.

To secure a position for ourselves or our children; to go where school opportunities are better; to seek healing for some malady; these and related areas are difficult ones to be sure of guidance. Natural interest easily leads us to believe we pray "the prayer of faith" regarding such problems, and our intense interest, plus hope, may deceive us.

3. The most difficult area, probably, in which we seek guidance is where our natural affections are involved. God deals with us through our natural-affections, purifying and possessing them with his own perfect love. We have only one affectional nature, and that is related to, and coupled with, our religious experience.

Young people especially should seek God's guidance in their love affairs. And not alone young people, but older ones also need such direction. We say there is no fool like an old fool. Well, maybe so. Whether old or young, when our affections are involved, it is easy to believe we have the favor of God when all we feel is the flow of our own love. Shall I marry so and so? We pray about it, and may easily think God is pleased because we are pleased. "In this area of life we especially need to be sure of God's will. For he can pick a companion for you more wisely than you can for yourself. He knows both parties better than they know themselves. If you trust God in any area you would better trust him here.

H. Eugene Davis told me about a friend of his who fell in love with a fine woman. Both man and woman were earnest Christian workers; both had talents which would seem to blend nicely in their service; and each deeply loved the other. What could hinder them from living and serving together? Well, they both believed in God's guidance in all things, and were not willing to be married until they were sure the Lord approved. They took time; they prayed for direction; they asked their friends to pray with them lest they miss the clear approval of God. They knew what it takes most of us a long time to learn, that it is a trick of the enemy to hurry us where our affections are involved. Let God decide your love affairs.

"Christ the Lord is risen today,"
Sons of men and angels say.
Raise your joys and triumphs high;
Sing, ye heavens, and earth reply.

—Charles Wesley.

Seventh Day Baptists Have Proud Past

HISTORY SHOULD BE SPRINGBOARD TO FUTURE

By Rev. Herbert C. Van Horn
Corresponding Secretary,
American Sabbath Tract Society

In Washington, D. C., a city of monuments, there is one bearing the inscription, "What Is Past Is Prologue." This statement is interpreted by President Truman, according to "Liberty" magazine, to mean "All history is but an introduction to the future." This does not mean that all history repeats itself, but emphasizes the need to analyze the past and be guided into wise courses by its lessons.

That, I believe, Seventh Day Baptists should do. The inscription quoted, "What Is Past Is Prologue" should ring forth a challenge to us and give encouragement to press forward. Israel had had a great experience under Moses but was challenged to complete its mission under other leadership. "Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" was the assurance spoken to Joshua.

We often applaud our history, and rightly we may take pride in what our forebears have done. But at the most, that should be only the "prologue"; the springboard to the future; the beachhead for an ever-widening and deepening area of Sabbath truth conquest.

Seen in such light we should not be afraid to analyze our past, discover if possible the reasons for its successes, and apply its principles to our present efforts in building for the future.

Reason for Early Growth

What made for our early and sturdy growth, the development of Seventh Day Baptist Churches in America?

1. Early Seventh Day Baptists held a strong and abiding conviction of the validity of the Sabbath. The Scriptures were searched, as inerrant guide: for the position of dissenters must be established and the grounds must be Scriptural—nothing else or less would do. The result was a people of conviction with a thorough working knowl-

edge of the Bible, and a fearless readiness to give an answer to every man for the hope within him. See 1 Peter 3: 15.

Moreover, whithersoever they went they were living witnesses and exponents of the truth which made them different from their neighbors. Like early Christians in the Church, they talked of their beliefs and were ready to discuss their faith in the Sabbath.

2. A strong missionary spirit and zeal to carry the news of salvation and of the Sabbath into other parts, beginning at home, marked these early Seventh Day Baptists. As they pushed across the bay from Newport, they spread out into various parts of the mainland of Rhode Island and Connecticut; thence into eastern, central, and western New York. Another missionary movement spread through Pennsylvania, western Virginia, Ohio, and westward. Early missionaries and evangelists sent out by the eastern churches traveled on foot or on horseback through wilderness and over mountains and plains to make known God's love, his unchanging laws, and to win men to Christ and the Sabbath.

3. Group worship and organization helped in spiritual development. Wherever two or three, individuals or families, could get together, they did so and prayed, studied the Bible together, exchanged experiences, and worshiped, believing that where two or three were gathered together in the name of Jesus, he would be in their midst even as he had promised.

It was but a step then to organize such a group into a church and perhaps call one of its members "to exercise his gifts" to preach and act as pastor. It apparently did not occur to them that a pastor from elsewhere should be supplied, though they always welcomed the minister or missionary who might come to help for a season of evangelism and revival. This responsibility of raising up its own pastor seems to be lost in our present church polity or economy.

4. The pastors of these pioneer churches largely supported themselves, devoting as

much time to pastoral labor as possible. Although we have come to believe that this is not too good a system, we must admit that these were fruitful years marked by denominational growth.

Late Nineteenth Century Growth

In the last quarter of the nineteenth century and early years of the twentieth century we see increased development and the high



C. M. Lewis

mark of denominational membership. What were the reasons for growth?

1. They were the days of strong evangelistic effort and successful outpost missionary work. There were strong men in the evangelistic field — Charles M. Lewis, Samuel D. Davis, John L. Huffman, Edward B. Saunders, Lester Randolph, and M. B. Kelley — men of pulpit power, spirit-filled men with evangelistic zeal and fervor. And it was a strong evangelistic age, an age marked by Dwight L. Moody.

But in addition to such men, there were men of equal zeal and missionary enterprise though cast in less spectacular mold. S. R. Wheeler, Judson Burdick, S. H. Babcock, James H. Hurley, George J. Crandall, and E. H. Sockwell were a few who might be named. Such men were much in demand for evangelistic campaigns in various parts of the denomination. They were men of prayer who believed in the Bible and preached the truth without fear or favor.

2. Also in those years there were strong stirrings in our societies and boards. The Missionary Society not only vigorously promoted foreign work but looked zealously after the home field by supporting missionaries in the East, South, and West. The Tract Society put out thousands of pages of tracts, supported tract depositories in the North, South, and West. Sabbath Vindicators, Sabbath Outlooks, and kindred literature were published. In the Sabbath Recorder a strong Sabbath reform department was maintained and the paper itself was a stirring propaganda home paper and Sabbath evangelistic influence. Dr. A. E. Main in the Missionary Board and Dr. A. H. Lewis of the Tract Board were outstanding factors in those days of denominational growth.

3. Seventh Day Baptist colleges, too, were centers of development. Under President Allen and his co-workers of Alfred University a strong line of ministerial leadership was encouraged and developed ministers who went out to do some of the work already mentioned and much other, also strong pastors, missionaries, and evangelists, teachers, and community leaders.

Milton College for many years was, shall we say, a hotbed for sprouting and establishing ministerial plants as well as Christian teachers and lay leaders.

The student evangelistic movement started back there and spread throughout our other colleges. The Morgan Park boys—Burdick, Van Horn, Shaw, Peterson, Randolph, and Coon—were the first, followed by many male quartets who labored in vacation fields and by their songs, messages, and winsome ways brought people to Christ as sheaves of harvest.

All these factors made for Christian converts, Sabbath believers, and Seventh Day Baptist Churches.

What Next?

But the accomplishments of yesterday must not lead to smugness or complacency. History, if worth more than for record, must be an introduction to a better present and a larger future. Today the fields are wide and needy as ever. The men today who were in part co-workers and successors to those mentioned are retired or gone. They, too, did heroic work, though because of the times, with diminishing returns. I think of the Shaws, the Burdicks, D. B. Coon, and



S. R. Wheeler

T. J. Van Horn. They too have bestowed upon us a priceless heritage. They, too, are our prologue. So what of tomorrow? "Watchman, what of the night?" "The day breaketh."

We still have strong, consecrated leaders. We have fine young men in our ministry. We have good homes, earnest parents, and church people. Our schools were never better supported, our societies in better financial condition. Never did our publishing house have more business. We have a streamlined Recorder; we have attractive tracts; we have some fieldworkers. But, we have churches and people too indifferent and complacent—Christian anemics.

Seventh Day Baptists—let us wake up to our great possibilities, be sensitive to our responsibilities.

For one thing, our churches should be alert to possible leadership material among their young people and give them every encouragement possible for development in Christian life and service. Young men of promise should be encouraged to dedicate themselves to the ministry. We are encouraged by the recent action of Little Genesee and Lost Creek churches granting licenses to preach to a couple of our young men. This should be far more general than it is. Every church should man its own ministry—furnish at least one minister of the gospel in every decade. Other young people should be di-

rected toward preparation for mission fields or other important Christian service.

Home atmosphere should be more conducive to dedication of its youth to special service for Christ. Our schools afford excellent opportunity to assist in this work. Salem College in recent years has made its valuable contribution.

We need more Barnabases to search out souls for strenuous labor. Our boards, too, should be alert in guiding young life toward consecrated missionary and other service goals.

We need to be a people of prayer; a people who know and love their Bible; a people who are daily witnessing for Christ; a people who have convictions and are ready to live or die for them. We must be a Sabbath keeping people who will not sour the Sabbath milk their children drink. We need to be a missionary and evangelistic people, revived and zealous for God and his truth.

Let us be a people who really believe something for which we are willing to sacrifice even to the uttermost.

Then, I feel assured, we shall see more evidences of growth without and within, and the Sabbath cause move forward. Then will heaven-pointed Sabbath spires be multiplied and church rolls show increases in large number. Then shall we be worthy of those who have made our history and give evidence of our love for Christ who died that we might have life and have it more abundantly.



Judson Burdick

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

SECOND CENTURY OF MISSIONARY WORK STARTED LONG AGO

By George B. Utter

Recording Secretary,

Seventh Day Baptist Missionary Society

The missionary effort of the Seventh Day Baptist denomination long ago started on its second century. In fact, the church entered upon the second century soon after 1800 had turned the mark. As Sabbatharians, Connecticut and Rhode Island people, and the churches of New Jersey, sent out preachers and lay workers to follow up and help establish churches in the communities where people had traveled through the wilderness by the blazed trails.

These men, strong in the faith, went to see that the other generations were carrying the work of the Master with them. It was because of their efforts that the Sabbath emphasis went across the country from one state to another, as the frontiers moved westward.

There are fourteen churches in the United States today being helped by the home missionaries. Here churches clinging to the Sabbath are encouraged, carried over bad times until they are self-sustaining again. Many a church today cares for itself after this lift by the denomination through the Missionary Society. There are churches where lights have gone out through the shifts in population.

We have in the past heard the call from foreign lands. While thinking about this paper, I found a letter from Rev. W. C. Daland dated 1897. He had left his pastorate in Westerly to go to England. Doctor Daland, then in his thirties, was a linguist. He learned easily other languages, and I was amused as he told of learning Dutch so he could correspond and speak with the churches of Holland.

The letter I hold in my hand is one which was mailed from Berlin. He was speaking there on the Sabbath, and attending churches on the first day of the week. An invitation had come to him to speak at the University of Berlin, and he writes, "I tremble to think of addressing the sages of the university in

their own lingo." He told them of the Sabbath of Christ.

He is one of many who have been sent at intervals over the world. The influence of Doctor Daland was felt wherever he went. Milton was fortunate in having him settle there as president and teacher at the college. Milton has had a way of following his example. Her sons and daughters have been particularly generous in offering their lives and services to the missionary efforts.

Dr. Grace Crandall, who has been through the eight years of war in China and is still there, hails from Milton. The Wests, Mrs. Nettie West and her daughters, Mabel L. and Anna, were members of the Milton Church. Dr. George Thorngate and his wife, Helen Shaw, and the latter's sister Miriam are of Milton. Anna died in the service and her place has never been filled at the China Mission School.

The Thorngates and Miss Shaw, it is understood, stand ready to return to China when it is possible to do so. Doctor Thorngate is still in the navy. The others are at Alfred at the present time.

Rev. Eugene Davis and his wife gave the best years of their lives to the China mission. They returned home after suffering for months in a Shanghai Japanese concentration camp.

Dr. Rosa Palmberg, who was retired early in the Chinese war days, is now in California. She is watching the situation in the Orient, hoping that in the near future rebuilding there may be undertaken. The Jay W. Crofts, back in the States these many years, now at Brookfield, N. Y., are still active in the Master's work, and with their advice encourage those who are responsible.

These people who have given years of their lives have faith that the younger generation will carry on. The work they left must be taken up by others, and the demand for our support was never louder. We will respond as the opportunity arrives.

The time is at hand when young people must volunteer for service in that field to

help as Sabbath keepers in spreading the gospel. The work has been largely supported there by Chinese friends and members of the Shanghai Church. But guidance must still come from America. A greater work is opening in the Orient, and Seventh Day Baptists along with other denominations will find the way to build again in a bigger way, with China going Christian as the way to better life.

New Fields Opening

But in the century to come, other fields are opening. In Jamaica the door is wide open, and the society expects to do more than a guiding and supervising service there through our lone missionary. The society has recently purchased property not only for the use of the mission and pastor of the Kingston church, but now plans to open a Seventh Day Baptist school, where the young people of the more than two dozen churches in that field may be educated and taught to be loyal to their church and made an influence for leadership in their own communities.

We believe the work furthered by the Coons, the Hargises, and the Crichlows is being strengthened by the Fitz Randolphins.

The Sabbath keepers in Germany have not been heard from. We know nothing about the situation there, except that Rev. Walter Losch, a captain in the German army, who was expected to take the place of Dr. R. R. Conradi as a leader, was killed in battle.

The problems of the denomination are many as the countries abroad begin to come back to normal. Greater opportunities are opened. Seventh Day Baptists must be prepared to make sacrifices through greater giving to the greatest of all calls, the spread of the gospel and the Sabbath. We must be aroused so that we will know the joy of giving as never before—all of us.

OUR COVER

The cover picture for this issue is the illustration from one of two Sabbath songs recently published for children. Mrs. Luther Davis is the author; Charles F. Nagle, the artist. Copies of the one bearing the cover picture will soon be available printed on attractive cards.

Rally Day Material

While pages 318 to 332 contain songs, responsive reading, and material for talks especially designed for Sabbath Rally Day, much of immediate interest and help will also be found in the various regular departments.

WITNESSING TO TRUTH OF CHRISTIAN GOSPEL IS CHIEF MISSION OF CHURCH TODAY

Every Church Member Should Be
Encouraged to Be Evangelist

By S. A. Morrison

If the primary purpose of the Church is to witness to the truth of the Christian gospel, then evangelism by word and deed should be in the very forefront of all activities of every church and every mission. No burden of administrative responsibility, and no quest for higher technical standards in our institutions, should be allowed to crowd this out. Our objective should be nothing less than the encouragement and training of every church member to be, in his own way, a voluntary evangelist.

So far-reaching an aim can never be attained without a long process of missionary education, and for this the time is ripe. Here, again, there rests an opening for the pioneer, not merely in starting missionary work in untouched areas, but in experimentation in new and more effective methods of presenting the gospel to the non-Christians of the Near East. In deciding which institutions the Church can afford to retain in the near future, one basic criterion for estimating their real value is the extent to which they are serving, in their special circumstances, as actual or potential centers of evangelism.

—"World Dominion."

SOUTHERN WISCONSIN, CHICAGO CHURCHES TO MEET APRIL 26 AND 27

The quarterly meeting of the southern Wisconsin and Chicago Churches will be held with the Milton Junction Church on Friday night and Sabbath day, April 26 and 27. It is planned that a religious motion picture be shown on Sabbath eve and the sermon Sabbath morning will be delivered by Rev. Elmo F. Randolph. The young people's hour is being arranged by Edwin Shaw, and a symposium on Evangelism, planned by Rev. Loyal F. Hurley, will be presented in the afternoon. A fellowship supper and social hour will be held in the evening for the young people of the churches sponsored by the Milton Junction group.

Mabel B. Babcock,
Secretary.

Woman's Work

Frances Davis, Salem, W. Va.

THE GLORY OF AN AGE

By William Ellery Channing

The glory of an age is often hidden from itself. Perhaps some word has been spoken in our day which we have not deigned to hear, but which is to grow clearer and louder through all ages. Perhaps some silent thinker among us is at work in his closet whose name is to fill the earth. Perhaps there sleeps in his cradle some reformer who is to move the Church and the world, who is to open a new era in history, who is to fire the human soul with new hope and new daring.

—"Good Housekeeping."

GOD'S HOLY DAY

By Marian Madison

Remember the sabbath day, to keep it holy.
—Exodus 20: 8.

Every child has a body that must be cared for, a mind that must learn, and a soul that was made for God.

The body grows and is made healthy by exercise, food, and sleep. The mind learns during the long years spent in school, and by reading, and studying after school days are over. The soul must have certain times when it comes near to God and talks to him. That is why God gave us a Sabbath day.

The fourth commandment is the only one that begins with the word remember. We are not likely to forget that we must never swear, or lie, or steal, or kill. But it is very easy to forget to make God's day a holy day. That is why God tells us, "Remember the sabbath day, to keep it holy."

God made the world in six days; and then, he took the seventh day to rest from his work. He did that to teach us a lesson. We too are to do all our work in six days of the week; but on the seventh, God tells us to rest.

A little girl had been to Sabbath school and learned the memory verse, "Remember the sabbath day, to keep it holy." She skipped home thinking joyfully, "I'm so glad! Teacher said, 'Don't work on Sabbath,' so

now I won't have to do one single thing all afternoon."

After dinner Mother said, "Come, Judy, rock the baby to sleep, will you, dear?"

"O Mother," pouted Judy, "Teacher told me I mustn't work today; so I was going to take my book out in the garden swing, and just rest all afternoon."

Daddy looked up from his book. "Come and sit down beside me, Judy," he said. "I want to have a little talk with you. Will you excuse her for just a few minutes, Mother? Then I'm sure she'll come."

Judy saw their eyes smile at each other, as she sat down by Daddy.

"I'm glad," began Daddy, "that you listened to the teacher so well today, Judy. What was the memory verse—can you tell that?"

"Oh, yes," said Judy proudly. "Remember the sabbath day, to keep it holy."

"To keep it holy," repeated Daddy thoughtfully. "Let me see. What does that mean? Would it be keeping the Sabbath day holy to sit in the garden swing all afternoon with a book?"

Judy flushed. "I—I don't see why not," she stammered.

"And leave Mother," continued Daddy, "to take care of a baby that's cutting teeth—when she was up the most of the night with him?"

"Oh!" gulped Judy. "I didn't think of that, Daddy. Then what does my verse mean?"

"I should think," said Daddy slowly, "that it would be a holy thing to do a kind deed

A PROFOUND REAL DEALING

And when he was come into the house his disciples asked him in private, "Why could not we cast it out?" That is the question that humbled Christendom is everywhere putting to the Master today.

If we prayed, Master tell us what is the trouble?, nine cases out of ten, if our ears were sensitive, we should hear the reply, "This kind goeth not out but by prayer . . ."

If by prayer Jesus meant a profound real dealing with God in which the thought of God saturates our thinking, the heart of God permeates our emotions, and the purpose of God reinforces our wills. — The Union Signal.

GOLDEN DAYS OF OPPORTUNITY

VOCATIONAL COMMITTEE LISTS IMMEDIATE CHANCES FOR SEVENTH DAY BAPTISTS TO BECOME ESTABLISHED IN BUSINESS

- Desirable Grocery Store (meat market and hardware department)
- First-class Bakery (machinery, equipment, and building)
- Printing Establishment (newspaper and property)

Golden days of opportunity for Seventh Day Baptists who wish to establish themselves in business—that is the way the Vocational Committee describes the immediate future. Several well-established and profitable business concerns in Sabbath-keeping communities have recently been offered for sale, and Seventh Day Baptists are to be given first chance at buying.

A desirable grocery store is up for immediate sale. The building and business is owned by a Seventh Day Baptist who is anxious to sell to a person of like faith. The store, including a meat department and some hardware supplies, has been established since 1910 and last year did a forty thousand dollar business.

for a tired mother—on God's own holy day. What do you think about it, Daughter?"

Judy's cheeks were as red as apples now. She sat very still for a long while. Daddy said no more. He turned back to his book, and Judy did not guess that he was watching her closely.

"Daddy," at last said a very small voice, "may I go now?"

"Of course," smiled Daddy. Judy slipped out to the porch and said softly, "Give me the baby, Mother."

Mother had a long, restful afternoon, and that night her eyes were bright and merry.

"And now," said Daddy, "we'll remember God all together. We'll ask him to bless us at the close of his own good day. It has been a happy day, hasn't it, Daughter?"

"Yes," said Judy brightly. "It's made me think of the story teacher told us. About the ox that fell into the hole, you know—and God said they could help him out, even if it was Sabbath."

"And my little girl has been worshipping God on his day, even while she was pulling out the ox," said Daddy, stroking her curls.

"And I'm the ox," laughed Mother.

—"The Burning Bush."

A first-class bakery and trade is also on the immediate sale list. All machinery and equipment are up-to-date; the building is nicely furnished, including living quarters on the second floor. The entire property is to be sold at a very reasonable price and will afford someone a going business as well as a comfortable home—which is something in these days!

Also to be sold in the near future is a first-class printing establishment, which is described as being "a very profitable concern which has to turn away business much of the time." As part of the transaction, a highly-respected and widely-read weekly newspaper will come under the editorship and management of the new owner. This property also includes a fine apartment above the office and shop. Considering the building, equipment, and favorable circumstances, the asking price is exceedingly moderate.

For specific information about any of these propositions write to the chairman of the Vocational Committee, Ben R. Crandall, Alfred, N. Y. Mr. Crandall is emphatic in stating that the need for immediate action regarding these properties is imperative. The selling price in each case is considered especially reasonable; if Seventh Day Baptist buyers are not soon found, the businesses will undoubtedly be disposed of outside denominational interests. A loan might be arranged for a buyer without sufficient immediate cash.

Other possible business and vocational opportunities are being listed continually, not only for returning service personnel but also for other Seventh Day Baptists interested in establishing homes in Sabbath-keeping communities.

"If you are job hunting," the Vocational Committee chairman reminds, "the Vocational Committee is anxious to be of service to you. We need to work together in keeping Seventh Day Baptist businesses and jobs in the hands of Seventh Day Baptists."

Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

CONTACTS WITH HOMES HELP INCREASE BIBLE SCHOOL ROLL

Teachers and Superintendents Should Help Pastor with Visitation

Pastor Trevah Sutton writes that after he had sent out a letter to parents explaining the topics being studied in the Sabbath school classes, one mother who was not attending Sabbath school wrote asking that Sabbath school material be sent to her home. Pastor and Mrs. Sutton made a call at the home to take the material. They talked to this mother as they had on other occasions about the need for her boys to attend the Sabbath school. Since then the three older boys of the family have been attending regularly. Two of these boys are among the six who on a recent Sabbath came forward to accept Christ when the invitation was given.

This experience should encourage all of our Sabbath schools to get into the homes where families are not attending church and Sabbath school. Materials should be presented that will bring home the need and be followed up with that personal touch—the visit to the home. This visiting should be done by Sabbath school teachers and superintendents, as well as the pastor.

What better way is there to start evangelistic efforts than to visit such homes. Using our influence and total church program to bring people to the place of commitment to Christ and his Church is the combined work of Christian education and evangelism.

Alfred Station Sends Letter

There are other Sabbath schools doing various things to interest the parents in the Sabbath school work of their children. Will you all send a report of something you have done?

Pastor Albert N. Rogers of Alfred Station just sent out a letter to all parents introducing this quarter's Sabbath school lessons and urging parents to co-operate in getting across the aims and goals of the lessons.

He started this letter with reference to a church school in Albany, N. Y., where children will not be enrolled until the parents agree to do many things to help. This

SABBATH CONVICTIONS ARE TAUGHT AND CAUGHT

Individual Sabbath faith comes first from the Sabbath practices and convictions of the home, second from the church, then the community.

It is four miles from my father's home to the church. There were times when as a boy I thought I did not want to go to church.



Harley Sutton

How I would wish that it would only rain or something else would happen so we wouldn't go! Father and mother went on with preparations to go no matter what happened. We used the horses and surrey, or sled in winter, as our means of transportation. Some stormy days the four miles seemed

quite long. This consistent attendance made a lasting impression for good. Surely this matter of church was a very important one to my parents. Therefore since I had such a high regard for them, it must mean something to me.

As I think back over boyhood days I don't remember my parents talking much about the importance of the Sabbath. The Sabbath spirit of the home was that kind which is contagious. We children were being taught the Sabbath truth from the textbook of family experiences, and we caught the spirit from the family practices and the strong convictions of our parents.

Our family holds a special worship service on Friday night. This recognition of the Sabbath becomes a lesson in the course of Sabbath study. Plans are made for participation of every member of the family from age four to the oldest. There are many valuable Sabbath materials for use in such services; for example, hymns and biographies of Seventh Day Baptists.

H. S.

school has a long waiting list of children whose parents are willing to work too in this all important part of training for Christian character.

SABBATH SCHOOL HAS VISITORS' DAY

Children Make Invitations to Take Home to Parents

By Mrs. Perry H. Jacob

Superintendent, Primary Department,
Alfred Seventh Day Baptist Sabbath School

The mother of a little tot in our Sabbath school received an invitation from her youngster. It was gayly colored on the outside and inscribed in big crayon letters, "TO MY MOTH." On the inside was pasted a typewritten sheet that read: "You are cordially invited to attend a visitors' day service in the primary department next Sabbath day."

All the children in the department made the gay covers for the invitations, using colored paper and bright flowers cut from wall paper samples. As a result of these being taken home by the children, eleven relatives were present at our worship-sharing service.

The service was the same as usually followed at our regular sessions, with the exception of the story hour. First, the nursery class took part, each member holding up a large block letter to spell the word Welcome. Then the kindergarten and the grades recited Bible verses, told picture stories, and showed some of the work done in previous class periods. One class had a village of Palestine made of paper on a table at the front of the room and explained its construction. Another class had memory verse booklets, and a chart that showed, graphically, mission study in a far country.

This visitors' day was planned at the suggestion of our Sabbath school superintendent, Dr. Ben R. Crandall. He got the older boys to put a row of large chairs in the back of the room for the visitors. We found that not only do the parents co-operate but they volunteer to help.

Increased enrollment, and punctuality have been two good results. One mother sent us a lot of colored construction paper which she had on hand, an item hard to get in the stores. One child on the program forgot his piece, and we were pleased to hear the father's voice prompting him from the visitors' row.

Parents are interested in their children and their children's Sabbath worship or they would not have sent them in the first place.

We think that many worth-while things have been achieved. Bringing the parents, teachers, and children together in this way results in better understanding and interest for all concerned. The feeling of unity it brings far outweighs the little extra time and effort it takes to put on such a program.

We are planning to have the mothers and fathers come again, this time, to our special Easter service, and the children are looking forward to their coming. Again, if the letters are crooked or misspelled on the invitations, we feel that the Moth's and Fath's will be happy to receive them.

YOUNG PEOPLE SHOW LOYALTY
TO SABBATH

"Well, Dad, the others are doing it" is the common answer to the question, "Why?" It is easy for adults to remember the pull of social pressure. Sometimes there was a yielding which was followed with that feeling of being sorry. Many times there was that loyal standing by, which brought thrills of real pleasure.

Recently I heard of a college girl who stood by her Sabbath convictions when some of her Seventh Day Baptist friends did not remain loyal. We all know it was not easy for her. There is always in such experiences a real conflict of desires.

All of us who have gone through such experiences successfully know the inner peace and satisfaction which comes from being loyal. Even after we have decided to be true, Satan tries tremendously hard to make us feel that it was not really worth the effort, and that no one appreciates our loyalty. When we have overcome this last temptation we really do feel happy all over.

We congratulate this young woman and all who like her have stood their ground! They will be none the less popular on the campus, because they have been loyal to the spirit which guided and inspired the founders of the school. This spirit has been somewhat betrayed by those who do not stand by these high truths. Let this student remember that she is not alone in her loyal stand. There are many such in the Seventh Day Baptist youth fellowship.

THE POET'S CORNER

By Rev. Riley G. Davis

GOD'S HOLY SABBATH DAY

Exodus 20: 8-11

The Sabbath precept love designed,
No evil can betide;
In vain perverted minds have thought
To cast its claims aside.

God who provides for all our needs
A bountiful supply,
Gave us his Sabbath day to keep,
And even tells us why.

Found still embodied in his law,
The Sabbath stands secure;
Established—we are clearly taught—
To evermore endure.

Without a substitute in time
That mortal man has known;
God's holy day should be observed
As truth hath clearly shown.

This hallowed precept he designed,
A rest for all mankind;
Beyond a doubt should be observed
As God at first designed.

And those who hope at last to gain
That future blissful rest,
Should not neglect while toiling here,
To keep the day he blest.

THE SABBATH DAY

The Sabbath day is clothed with cheer,
Its claims are true and tried;
And not with all its strength opposed,
Can evil here betide.

The God who gives us all we have,
To treasure and enjoy,
Provides for us a day of rest,
No vandal can destroy.

For in the bosom of the law
The Sabbath stands secure;
Inscribed upon the sacred page,
Forever to endure.

Without a parallel in time,
That mortals here have known,
The day presents a rich design,
Of splendor all its own.

And so among the precious things
Conferred upon mankind,
The Sabbath day should be observed,
As God in love designed.

Des Moines, Iowa.

Young people, you cannot expect to render valuable service to your world if you do not prove first of all that you cannot be moved by the world from your convictions. Those who look for real workmen will select those of you who will first of all remain true to the Sabbath and to the ideals of Christ which apply to all phases of life!

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists; for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

How and Whence They Sprang

Seventh Day Baptists, though one of the minor denominations, occupy no mean place in history. They sprang directly from the Baptists in the time of the English Reformation, and organized their first known church in England in 1617. That church is still in existence.

Persecution

Seventh Day Baptists contributed their full share to the multitude of those who suffered cruel imprisonment in the time of this Reformation; and even to the number of those who ascended the scaffold.

Religious Liberty

From the English Reformation to the present day, Seventh Day Baptists have been staunch, unyielding supporters of religious freedom. They have never wavered as its protagonists, wherever it beckoned, or whatever its needs.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

EXTRA COPIES

This Sabbath rally issue is prepared to serve two purposes: to be useful to pastors and laymen in preparing programs and talks, and to be helpful in acquainting interested people with the work and mission of Seventh Day Baptists.

A limited number of extra copies are being printed to fill orders that have already come in and to have a few available for other churches or individuals who can use them profitably. Address your request to American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. Copies are free, but those wishing to help defray expenses may.

o "He gave up the study of medicine and entered the ministry."

Our Generation Makes a "Long-Ago"

A Little Red Morocco Book Inspires a Look Back and Ahead

By Evalois St. John

DO YOU EVER go back in thoughts to the "long-ago" and find suddenly that the "long-ago" seems very near to you? Sometimes I find myself going back and the thought is impressed upon me very forcibly how near the "long-ago" is and how very important it is. I see our generation making a "long-ago" for still another generation to discover and ponder upon; a "long-ago" from which to receive help and from which to take warning.

It was a small red morocco-bound volume which recently carried me back and then brought me on down to the present. The title: "Burnside on the Sabbath." Robert Burnside, the author, was pastor of the Pinner's Hall Church, London, England—the church which Francis Bampfield formed in the reign of Charles II. Burnside was an old man in 1825, the year this book was published. He was almost totally blind and deaf. He, too, found himself going back to the "long-ago," and he set down in words that others might read what the fathers have said concerning the Bible Sabbath. It proved to be a sort of last message for posterity, for the volume was published in London in 1825, and Burnside died in 1826. "Prove all things; hold fast that which is good." "Speaking the truth in love." He quotes these verses on the title page, and it was in this spirit he wrote his message.

We had no Tract Society in 1825. There were those among our people, however, who realized the importance of the printed page in the promulgation of the Sabbath truth. One such man was Joseph Stillman, of Schenectady, N. Y. This volume of Burnside's came to him. Impressed with its worth, he sought permission to reprint the book in the United States, for the London edition was too expensive to have a wide circulation here. "Impressed with a desire to disseminate truth and promote the doctrine of the Bible Sabbath," says Mr. Stillman, "the publisher has taken upon himself the responsibility of reprinting." He also states that he has been animated with a sense of duty to do this rather than with a prospect of gain. The American edition of "Burnside on the Sabbath" came off the press in 1827.

Two years after this book was published in America (1829), a young man—nineteen years of age—was graduated from Columbian College, Washington, D. C. He was the son of a Baptist minister. Following graduation he decided to take up the study of medicine and put himself under the tutelage of a Doctor Sewall, a professor in Columbian College.

Whether the death of his father in 1831 caused him to take the step or not, we do not know; nevertheless the young man made a public profession of religion at this time. He gave up the study of medicine and entered the ministry. He was ordained and became an active and promising minister among the Baptists. Now among the books which came to him after his father's death was a copy of "Burnside on the Sabbath." He read it. He endeavored to refute its arguments but could not. We learn from others that he read everything he could find for and against the Bible Sabbath.

About this time, another Seventh Day Baptist—Elder William Bliss Maxson—entered into a discussion with one Doctor Parkinson, pastor of the First Baptist Church of New York City. Some of these letters were published. The young man read these. He had trained himself to accept the truth no matter what the cost. Here was his test. Yes, the young man became a Seventh Day Baptist and an active worker in our denomination.

Who was the young man? He was Thomas B. Brown, the first pastor of the New York Seventh Day Baptist Church, the first presi-

The Sabbath
A BIT OF HISTORY

THE SABBATH AND —

(Continued from back cover)

dent of the Seventh Day Baptist Missionary Society, and an early editor of the Sabbath Recorder. Rev. N. V. Hull says of him: "Quiet, unobtrusive, and affable, he was not a sectarian in the offensive sense of that term. Sectarianism is offensive in one of its phases, when it is simply denominational, when one is only a Seventh Day Baptist, or otherwise, as the case may be. When one is only denominational in his heart and life, he has fallen almost infinitely below the true standpoint of the Christian. . . . Brother Brown was no sectarian, but his ability to defend himself and this Sabbath doctrine was conceded by every man." It was Thomas B. Brown who wrote "The Appeal to the Baptists for the Restoration of the Bible Sabbath"—an appeal sent out by our General Conference in 1843.

Rev. Mr. Hull also states that it was largely through the efforts of Thomas B. Brown that our China Mission was started in 1846. His was a missionary faith and he was committed to foreign missionary work with his whole heart. He went from church to church stirring up the people. He continued to do this until the mission was established and the missionaries were on the field. To the last it was the burden of his prayers.

A set of beliefs and doctrines does not make a denomination. It is the people—the individuals—who stand for and live up to these beliefs and doctrines who make the denomination. There have been creative Seventh Day Baptists in the past—Bampfield, Burnside, Stillman, Maxson, Brown—the red morocco-bound volume brought these men to my mind. There have been others.

Let us not pass lightly by what has been and say: "That is old. Why bring up the past? Let us be concerned about today." I repeat—the "long-ago" is very near to us. Let us rather keep ever in mind that we are creating a "long-ago" for another generation to discover and to ponder upon: a "long-ago" from which to receive help, and from which to take warning. The old is ever new. You and I are the builders.

Plainfield, N. J.

SABBATH SCHOOL LESSON FOR MAY 4, 1946

Two Brothers Learn Tolerance

Basic Scripture—Mark 3: 14-17; Luke 9: 49-56;
1 John 4: 7, 8

Memory Selection—1 John 4: 21

confidence and lack of determination to live what he claimed to believe caused him soon to be without a job. Lee also went to his superior and told him about his religious experience and beliefs and ended by stating that in the future he would not be at work on Saturdays. His forthright sincerity impressed the foreman and he was soon promoted. Today he is chief master mechanic in that district. — Albyn Mackintosh, Los Angeles, Calif.

* * *

MISSIONS

First generation Christians are striving to build an indigenous church on Christ's teachings. They ask for Bibles but have no desire to inherit our mistakes or those creeds and forms that are the outgrowth of our peculiar histories, quarrels, and compromises. They haven't the slightest interest in being Roman Catholics, Scotch Presbyterians, or Southern Methodists. It is the unique privilege of Seventh Day Baptists to point out to these new churches the spiritual value of the Bible Sabbath and its observance as a principle of Christian living. The challenge calls for immediate and decisive action. — Miriam Shaw, Alfred, N. Y.

* * *

SOCIAL SERVICE

I am keenly aware of the advantages of living in this country with socially conscious Christians. In some countries comparatively little has been done by native religious sects to correct the evils of ignorance, pestilence, and starvation. These conditions should be the immediate concern of Seventh Day Baptists. Seldom will we have such an opportunity to demonstrate the social teachings of Jesus. — H. O. Burdick, Alfred, N. Y.

* * *

THE MINISTRY

The Sabbath was instituted for man's good. Its occurrence every week is a reminder to man of God. Jesus honored it and used it for worship, and to proclaim the good tidings of the kingdom. Paul preached both to Jews and Gentiles on the Sabbath. It still affords opportunity for worship and the spread of the gospel of Christ. — Verney A. Wilson, Nortonville, Kan.

The Sabbath
PERSONAL TESTIMONY

KEEPING THE SABBATH DAY HOLY

ON THE JOB

HOW DIFFICULT IS POSTWAR READJUSTMENT?

By Gene Van Horn

An Ex-GI Employed in Westerly, R. I.

Only vaguely do I remember a night in 1918 when I was just past three years of age. I was awakened in the middle of the night from a sound sleep; I heard the church bells clanging madly, people running in the streets and calling joyfully to each other the good news: "The war is over." How different it was this time as I review it, still so fresh in my memory. Will it ever have to happen again? I know your desire agrees with mine on that point, at least.

Many of us young people have either just recently left the service or are still in, awaiting processing to return to civilian life. I have just recently been released after fifty-three months in the air forces, twenty-eight of which were spent in Central and South America, India, China, and the Central Pacific.

The readjustment after such a period of time is, in many cases, difficult. Life is not the same as when we left our earlier fields of endeavor. We looked forward all the time we were in the service to returning to our own free and easy way of living. In our mind's eye we falsely pictured the situation, completely forgetting that life was still going on at home even though we weren't there. In fact, life moved abnormally fast during the war. As a result, upon returning, we don't find things just as we expected. We have to ask many questions in order to re-live years spent away.

The seven-day week of hard work, and in some cases fighting for our lives, may have made some of us neglectful of our religious duties. On the other hand, it may have worked a silent prayer for a safe return from a dangerous patrol or a hard flight. Many weeks the only time I could find an opportunity to go to chapel was just before a bombing mission took off and just after it returned before we turned in for some "sack time."

If we were the ones who became neglectful of our duties to God, and to the Church as his agent, let's stop and see what

the outcome may be if we don't remedy the situation.

After World War I, even though conscientious men attempted to execute the peace treaties, it is quite commonly thought they were "pretty much of a mess." In the case of World War II, we must apply more of the ideals of Christ in the execution of the treaties to avoid another miserable failure. You and I are responsible for the application of Christian ideals as well as the men chosen to sit at the conference tables. The place to keep refreshing our attitudes along this particular line is in our churches.

Most of us were born and brought up in Seventh Day Baptist families. For how many generations mine has been Seventh Day Baptist, I'm not quite sure, but I know it goes back a long time. If I have sons and daughters, my careful observance of our Sabbath as a tradition in the family will make it much easier to instill in them the same principles. In so doing, I hope they will be taught the ideals of democracy that are so necessary in our international economic and diplomatic relations.

From a purely selfish standpoint, we receive enjoyment and peace of mind from attendance at church. The music, the hymns, and the worship service are a very definite aid in alleviating the feeling of frustration that comes to those of us who are trying now to settle down to a slower tempo of life.

Religion, like philosophy, is individualistic; every man has his own. It may not agree in every respect with that of someone else, yet religion is a definite and vital part of every man's life. Personally, I'm glad I found employment where I can keep the Sabbath.

IN UNIFORM

CAN SABBATH BE KEPT IN THE ARMY?

Rev. Leon M. Maltby

Chaplain, Rhoads General Hospital

To attempt to answer this question with a categorical "yes" or "no" is difficult. I certainly would not list it as one of the

The Sabbath
THOUGHTFUL ANALYSIS

careers open to Sabbath keepers. To say that the Sabbath cannot be kept in the army is to give the lie to my own experience and to overlook the rather large sacrifices that hundreds and perhaps thousands of others have made to keep the day holy all through the war. But to say that a soldier can keep the day reasonably well is dangerous. I might well expect some indignant replies from the parents and friends of Seventh Day Baptists who were in the service and did not keep the day. They will be saying that it was not possible in the case of their boy. In spite of this expected barrage of criticism I must take my stand with those who did keep the Sabbath and are still keeping it—those who will go back to their homes and churches unhurt by the war in their religious life.

Sad Experiences

As I understand it, the Jews have laws allowing them to more or less disregard the Sabbath in time of war. I believe they had some sad experiences just prior to the Christian era. Their enemies capitalized on their Sabbath keeping by attacking them on the Sabbath when they could not bear arms. They learned their lesson. We could follow the example of the Jews and make excuses—but do we want to follow their example in Sabbath keeping either as soldiers or civilians? However, we can draw this conclusion: the army or the navy as a whole cannot keep the Sabbath. Neither could a nation of Sabbath keepers hold to their convictions in military service. But the fact that we are a minority in a democratic country makes certain privileges possible. Of course, the democratic freedom of civilian life is not so apparent in the army.

A number of tracts have been written on "Can a Soldier Be a Christian?" My answer to that question is: Yes, but it may be pretty difficult. There lies the secret of the other question in large measure. How much difficulty can you stand? How badly do you want to keep the Sabbath? Are you willing to be called queer? Will you risk the displeasure of hard-boiled sergeants and officers? And if you are given the Sabbath off, will you use it in such a way as to show that you want to worship God whether there is a service or not?

I would say that with the exception of medical officers and chaplains it is much

more difficult for an officer to keep the Sabbath than an enlisted man. Draftees of another Sabbath-keeping denomination consistently registered as noncombatants with a double purpose. First, as noncombatants they could expect to be placed in the medical corps where under battle conditions they could follow the example of our Lord in ministering to sick and wounded on the Sabbath with a clear conscience. Second, as noncombatants they entered the service with reservations. Those reservations made it easier to insist on Sabbath privileges. There were cases where as chaplain I could get the other Sabbath keepers off from duty to go to church when it would not have been possible to do the same for Seventh Day Baptists.

If I may speak from experience, I might say that I have almost without exception had my Sabbaths free during my twenty-eight months of army service. As a chaplain having to be on duty every Sunday morning, I was not able to make the lengthy weekend trips to churches as some of our enlisted men could do.

On the other hand, while in California with access to military air service I traveled some four to five hundred miles to attend church at least twice a month. It was my privilege to worship with Sabbath keepers in Gainesville, Tex., Louisville, Ky., and Sacramento, Calif. Overseas I visited near Hollandia, New Guinea, a chapel erected by Sabbath-keeping soldiers. The Sabbatharians at Biak Island, N.E.I., met for church and Sabbath school every week. Their leader was Sgt. Jauor of the Replacement Depot. In Manila there was a church full of American servicemen and women every week. Among them were one or two Seventh Day Baptists. In Japan it was the same way. The congregation in Tokyo was about equally divided between Japanese and Americans with the service in both languages.

In view of the fact that I have talked with hundreds of soldiers who did keep the Sabbath, I cannot say that it is impossible for a soldier to keep the day. However, the big problem now is not soldiers but civilians. Whatever we as soldiers have done in the past may affect what we will do in the future. There is needed a big reconversion effort for peacetime production of and by Seventh Day Baptists.

Ithaca, N. Y.

EARLY SABBATH KEEPER SUFFERED BITTER PERSECUTION

The Plain Hand of Providence Appeared in His Behalf

(Rev. Edward Stennett, a convert to the Sabbath, lived in England during the seventeenth century. "Seventh Day Baptists in Europe and America," published by the Tract Society, contains an interesting account of his life and contributions to the cause of Christ and the Sabbath. We are reprinting part of this story here because of its special interest and encouragement for loyal Sabbath keepers today.)

When Rev. Edward Stennett embraced the Sabbath, we cannot say, but we find him in charge of a Seventh Day Baptist congregation in Wallingford at the time of, or soon after, the Restoration. At the request of his son, Rev. Joseph Stennett, he undertook the pastorate of Pinner's Hall Church and came to London at intervals, but continued to make Wallingford his home.

He suffered much of the persecution to which the Dissenters were exposed at that time, and more especially for his faithful adherence to the cause of the Sabbath. For this truth he experienced tribulation, not only from those in power, by whom he was a long time kept in prison, but also much distress from unfriendly dissenting brethren who strove to destroy his influence and ruin his cause.

RECENT CONVERSATION REVEALS LONG-TERM VALUE OF STANDING FIRMLY FOR BELIEFS

By Charles J. Backman

(A friend of another denomination)

Not long ago I was on my way through Pennsylvania with a business associate, and for want of conversation we went through a thorough discussion of our religions. My companion, a Mr. Benjamin Sacks, knowing that I was a Sabbath keeper, asked many questions regarding how we as a people observed our Sabbath day.

Being of the Jewish faith, my companion felt very conscious of the neglect of his people regarding this great privilege of worshiping God and receiving his blessing on the Sabbath day. There was one time in his life when he felt very ashamed of not only himself, but of his people in general; and this was the story.

About the year 1900 he and his family arrived in New York. There were many

Wallingford Castle, in which he resided, possessed, among other privileges, exemption from search warrants issued by any under the rank of Lord Chief Justice. He was thus enabled to defy the local magistrates. In this castle he fitted up a room for worship, and took great care to admit no strangers.

The squire and parson were his chief enemies, who, failing to trouble him by law, hired false witnesses against him. Knowing the justness of his cause he decided to appear at the trial which was fixed for the assizes at Newbury.

Just as the time for the trial approached, the son of the judge who was to have been a witness against him absconded with some strolling players, the rector of Wallingford was seized with illness, another witness broke his leg; and in one way or another all were prevented from appearing against him—except one man, a gardener, whose conscience smote him so that he refused to appear.

And so the servant of the Lord was delivered from the hands of his enemies; there were also other instances in which the plain hand of Providence appeared in his behalf.

brothers and sisters. Since the father could not support them all in New York, each one set out for himself, choosing some particular town away from New York in which to work.

Ben chose to go to the state of Ohio. The business he chose was that of buying junk. Any kind of junk: old papers, boots, or metal goods. His travels were over what were then country roads and on a wagon pulled by an old tired horse.

One day he entered what to him was "the next town." The object was business, and the day was to him Saturday. To the citizens of the town it was Sabbath; the town was Jackson Center. Approaching one of the houses, he was met by a man who quickly informed him that this was the

The Sabbath EXPERIENCES

Sabbath of the Lord, and that no business was transacted on this day, and that he, a Jew, of all people, should have to be told by a Gentile that this was the Sabbath.

Mr. Sacks felt this as a brand new experience in his life. Here in America were Gentiles who kept the Sabbath, a day that he himself should be keeping. It has lived with him till today, and the memory of this incident will never leave him. His recollections of the Seventh Day Baptist people of Jackson Center are of the highest. He recalls them as a very kind people, very conscientious in their religion and full of rectitude.

In fact, Mr. Sacks asked me if I wouldn't enjoy going out to Ohio with him on a visit and go over the grounds where he received his first education of American ideals. He recalls the names of those in Jackson Center whom he knew, parents and children. Some day he plans to spend some time there visiting them.

I have never met anyone from Jackson Center. But the way I have heard about them impressed me that here were people who bore a living testimony of their faith. It left me with the thought on my mind: Are we Sabbath keepers of this generation doing our share to bear witness of the truth of God? Words may fail and be forgotten; but the life that is lived in truth will never be forgotten.

CLINKERS

A Way to Create New Christian Fires

By Rev. Orville W. Babcock

Anyone who has ever tended a coal fire knows about clinkers. Often the ashes from the spent coal remaining on the grates are fused into a lump. While it is in the fire it looks almost like burning coal but really only absorbs heat from the live coals and impedes the draft.

Many church members are about like clinkers. They appear to be alive and useful but the spiritual warmth and goodness that appears in them is but absorbed from their association with others or is an inheritance from the faith of those who have gone on before. Of themselves they possess no heat and can accomplish little good.

A fire is most effective when the coal is close together so that each particle helps the rest to burn freely and create heat. Occasionally new fires may be started by moving a live coal to another place where it kindles other fuel. But did you ever try to start a fire with a clinker? Scarcely does it leave the fire before it begins to cool and in a few minutes would not even kindle paper.

The same is true with Christians; usually lives are lived on a higher plane and more religious enthusiasm is generated when they work together in a church. Occasionally there is an individual or a family which goes to live in a community away from others of a like faith, and by their spiritual warmth are able to create new Christian fires. But often this is not true, for like the clinker taken from the fire they quickly cool and fall away from their Christian faith.

Which does your faith most closely resemble, the clinker or the live coal?

Milton Junction, Wis.

SABBATH LAND

A Journey Into a Province of the Soul

Robert Louis Stevenson (in "Travels with a Donkey"), as related a few years ago in the "Methodist Protestant-Recorder," has a lovely passage about a Sabbath in French mountain fields. He tells of a church there with people kneeling on the steps and the sound of chanting from its dim interior. "It gave me," he wrote, "a home feeling, for I am a countryman of the Sabbath."

It is good to be just that, comments the "Protestant-Recorder." For Sabbath-land is a province of the soul. It is rest and peace, worship and friendship, memory and hope, and a purged desire. Its bells call us to prayer and praise; its healings cure us of spiritual sickness. It rebukes the restlessness of city streets; it slows a little the grinding wheels of toil. It makes all worshipers fellow countrymen, and renews for us our too dim sense of the unseen and enduring. The Sabbath of God was made for man, for such purposes as the experiences enumerated, and to be a delight, a religious and socializing factor and sign between God and his people.

H. C. V. H.

"With growth in holiness grows the sense of sin."

WORDS OF ENCOURAGEMENT

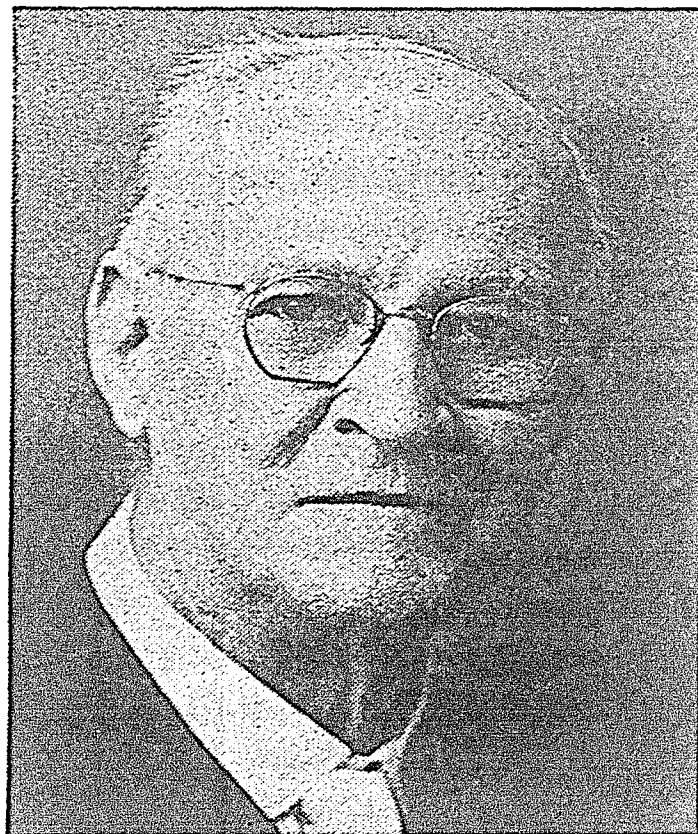
(from our oldest minister)

OPEN DOORS OF OPPORTUNITY

By Rev. E. A. Witter

Lift up your eyes, and look on the fields; for they are white already to harvest. — John 4: 35.

That scene at Jacob's well, recorded in John 4, was a most interesting scene possessed of an unexplored truth. The disciples were faced with a discouraging condition concerning the work of Christ, and the establishing of his teaching. You and I would



E. A. Witter

find great difficulty in getting a just appreciation of the feeling of the disciples as they found Christ talking with the woman of Samaria.

Jesus did not fail to see here an open door of opportunity to open the eyes of the disciples to a glorious work all ready for their hands and hearts.

The people of today have been passing through a long period of anxiety, if not of doubtful concern with respect to the outcome of war between the nations. Distress and discouragement have been manifest.

From many parts of the world there comes a cry of distress for the want of help from a hand gloved with spiritual love and fellowship. In the witnessing of the Samaritan woman is seen an example for every one

who has found Christ to be the Way, the Truth, and the Life to work in the opening fields of opportunity. Awake ye! Put on the whole armor of the Lord, and with the sword of the Spirit, say, Here am I, Lord, send me among the reapers. Then prepare thyself with joy for the work to which he calls.

"They that sow in tears shall reap in joy. He that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him."

A MESSAGE FOR THE WORLD

A letter was recently received from a young woman whom I met some ten years ago. During these years she has passed through Salem College and graduated with high honors, has spent two and one-half years in the army as a WAC and is now in the State University of Georgia working for her M.A. After speaking of her experience as a lone Seventh Day Baptist, she says, "Why is it our denomination does not awake to greater activity in evangelism? We have a great message for the world; why not push it on the attention of all men." This is the cry of one who came to the Sabbath from the Sunday world. She has a live interest in China, India, and the various opening and inquiring fields.

There are two articles in recent Recorders that seem in a measure to point an answer to this inquiry. One article is on evangelism, written by Raymond Prati. The other is "Junior Partners in the Lord's Work" by Frederik J. Bakker. A first need of today is to kindle anew the spirit of evangelism, look after the training of the children in Sabbath truth, and encourage growth of interest in mission work and in spiritual education with respect to growth and development for the future.

Seventh Day Baptists have a wonderful heritage. Are we personally ready to do all we can to carry that heritage into the future of the world's history? Ye are my witnesses, saith the Lord. "Let your light shine." God help us to pray, Father, we ask not that the way may be made easy; but, God, make us brave and keep us true.

E. A. Witter.

The Sabbath
A CHALLENGE

MUSIC IS IMPORTANT PART OF SPIRITUAL WORSHIP

HELPS TO CREATE ATMOSPHERE OF SINCERITY

By Ruth Sarah Rogers

Graduate of Westminster Choir College

FOR MANY CENTURIES music has held an honored place in spiritual worship. The Old Testament Psalmist wrote of using lute, trumpet, harp, and other instruments to aid the worshiper in the praise of God. Christ and his disciples experienced musical worship in the upper room when they sang hymns. Leaders in the Reformation contributed much to bring the individual to a consciousness of his personal relationship to his God. The untutored spirituals of the plantation slaves contributed much spiritually to the slave and made his burdens easier for him to bear.

Music in worship services helps to create an atmosphere of sincerity which aids the listening worshiper to put from his mind conflicting thoughts and to meditate and to pray to his God in calmness and sincerity. Organ and other instruments, when well played, give such help to individuals. The choir also sings for the pleasure of the assembled congregation; but the most important function of the choir is to lead the worshipers to inspired congregational singing.

Congregational singing is the most important form of music used in worship. In ideal worship the Christian passes through a series of emotional experiences which find a ready outlet through the singing of hymns. Above all, hymns must be sung spiritually with the desire in the heart of the worshiper to praise God in the best way he knows. To accomplish spiritual singing the individual must not be carried away with sound, but he must sing with understanding and a continuing consciousness of the presence of God.

With Seventh Day Baptists good congregational singing is traditional. A generation or two ago the singing school was an institution in many communities where members learned to read music and to sing new hymns. Today the young people of our churches have almost unlimited opportunity to learn music at public expense. These factors make us a singing denomination.

Our objective as a denomination should be to see that the hymns we use in our worship are the great hymns we want present and future generations to learn and to love. Because people absorb a great deal of Christian truth from the hymns which they sing, persons choosing music for use in our worship services should pay special attention to poetic content of the hymns, sometimes read-

ing portions aloud before singing is begun by the congregation. Music used with poetry should subordinate itself in melody and harmony to the mood of the stanzas to be sung.

"Our Hymnody" by McCutchan and "Lyric Religion" by Smith are sources for inspiring introductory material that encourages good congregational singing. Organist, choir director, and layman will find much pleasure in learning new hymns with the use of source material to make hymns vital to all those who sing them.

The Hymn Society of America is doing much to promote good congregational singing in this country. The society has valuable materials to offer to those interested in improving the music in their individual congregational worship services. Address: Hymn Society of America, 156 Fifth Ave., New York 10, N. Y.

On the following pages are reproduced three selections from a book of Seventh Day Baptist hymns and songs, now in preparation for publication by the American Sabbath Tract Society. Representing composers of three generations, these numbers will be useful in Sabbath rally services, along with others found in regular hymn books.

JOSEPH STENNETT, D.D.

1663 - 1713

Joseph Stennett was born in Berks County, England. He was a noted scholar and a faithful member and pastor of the Pinner's Hall Seventh Day Baptist Church in London, and was asked to bring messages to many Sunday Baptist churches. As a preacher he was evangelical and effective, never reading his sermons, and taking few notes into the pulpit. (Continued on page 329)

The Sabbath
MUSIC

9 Another Six Days Work Is Done

J. STENNETT, 1712.
Moderately

ANVERN. L. M.

L. MASON, arr.

1. An - oth - er six days work is done, An - oth - er
 2. O that our thoughts and thanks may rise, As grate - ful
 3. This heav'n - ly calm, with - in the breast, Is the dear
 4. In ho - ly du - ties let the day, In ho - ly

Sab - bath is be - gun; Re - turn my soul! en - joy thy
 in - cense to the skies And draw from heav'n that sweet re -
 pledge of glo - rious rest, Which for the church of God re -
 pleas - ures pass a - way How sweet a Sab - bath thus to

rest, Im - prove the day Thy God hath blest.
 pose, Which none but he who feels it knows.
 mains, The end of cares, the end of pains.
 spend In hope of one that ne'er shall end.

Im - prove the day thy God hath blest.
 Which none but he who feels it knows.
 The end of cares the end of pains.
 In hope of one that ne'er shall end. A - men.

8 More Like Jesus

J. M. S.
Joyously

J. M. STILLMAN.

1. I want to be more like Je - sus, And
 2. I want to be kind and gen - tle, To
 3. I want to be meek and low - ly, Like
 4. I want to be pure and ho - ly, As

fol - low Him day by day; I want to be true and
 those who are in dis - tress; To com - fort the bro - ken
 Je - sus, our Friend and King; I want to be strong and
 pure as the crys - tal snow; I want to love Je - sus

faith - ful, And ev - 'ry com - mand o - bey.
 heart - ed, With sweet words of ten - der - ness.
 ear - nest, And souls to the Sav - ior bring.
 dear - ly, For Je - sus loves me I know.

REFRAIN

More and more like Je - sus, I would ev - er be;
 I would ev - er be

More and more like Je - sus, My Sav - ior Who died for me.

6

He's Always There

M. S. P.
Flowing rhythm

MARGARET S. PRATI.



1. I have a Friend, There's no oth-er be-side, He nev-er fails me, what-
 2. When I was wan-d'ring a-way from the fold, Far from the Sav-ior, for-
 3. Friend, have you burdens too heav-y to bear? Have you a sor-row that



er may be-tide, He is my Sav-ior, He an-swears my prayer, and
 sak-en and cold, I cried to Je-sus, He an-swered my prayer, and
 no one can bear? Take them to Je-sus, He'll an-swer your prayer, and



REFRAIN



just when I need Him He's al-ways there.
 just when I sought Him, I found Him there. Je-sus is there to an-swer my prayer
 just when you need Him, you'll find Him there. (was) (your)



Je-sus is there ev-'ry bur-den to bear, In joy or sor-row, to



day and to-mor-row, Just when I need Him, He's al-ways there.
 (you)



He wrote and published many books, but first and always he was a poet. He composed many notable hymns on the Lord's Supper, baptism, and the Sabbath. Perhaps he is best known for his hymn which appears here: "Another Six Days Work Is Done." This hymn was written for God's holy Sabbath day—though used by multitudes applied to Sunday, the first day of the week.

JAIKUS MAXSON STILLMAN

1834 - 1917

Thousands of people have been blessed by the musical ministry of Professor Jaiurus Maxson Stillman who was born at Alfred, N. Y., and died at Milton, Wis. His was a remarkable career as a composer of music, a leader of choruses, and teacher. Many Sabbath communities and others benefited from his musical conventions and institutions held in nearly all the northern states from Rhode Island to the Dakotas.

For many years he was professor of music at Hopkinton Academy, R. I.; Alfred University, N. Y.; and Milton College, Wis. Besides his teaching and chorus work, he composed many hymns and anthems. He collaborated with Doctors

T. Martin Towne and S. W. Straub in producing and publishing hymn and anthem books that had wide usage half a century ago.

"More Like Jesus" appearing in the early nineties, has been widely sung in Bible schools, young people's meetings, and evangelistic services. This song reveals a deeply spiritual nature expressing itself in song.

MARGARET SAUNDERS PRATI

The composer of "He's Always There," Margaret Saunders Prati, is in line of direct descent from William Davis of Wales, among whose descendants have been and are so many Seventh Day Baptist ministers, teachers, and other leaders. Throughout the generations there have been singers, musicians, and composers of considerable ability. Mrs. Prati is the author of fine musical compositions of spiritual nature.

Prior to her marriage, Mrs. Prati was the official piano accompanist of the University of Colorado. She and her husband are now devoting their musical and other Christian talents to gospel services, working in evangelistic meetings wherever and whenever opportunity affords. Their home is in Schenectady, N. Y. — H. C. V. H.

THE SABBATH IN SCRIPTURE

Who made the Sabbath?

All things were made by him (Jesus); and without him was not any thing made that was made. (John 1: 3.)

When was the Sabbath made?

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it. (Genesis 2: 2, 3.)

Why did God bless and sanctify the seventh day?

Because that in it he had rested from all his work. (Genesis 2: 3.)

Did God say from Mount Sinai that he made the Sabbath at the close of Creation?

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

What is the fourth of the Ten Commandments?

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God. (Exodus 20: 8-10.)

Did God ever change the Sabbath day from the seventh day?

I am the Lord, I change not. (Malachi 3: 6.)

Did wrath come upon ancient Israel for profaning the Sabbath?

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath. (Nehemiah 13: 17, 18.)

If the Sabbath had been kept, would Jerusalem have been destroyed?

If ye diligently harken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes . . . , and this city shall remain for ever. (Jeremiah 17: 24, 25.)

The Sabbath
RESPONSIVE READING

Was the Sabbath made for the Jews only, or for all men?

The sabbath was made for man. (Mark 2: 27.)

Whose day is the Sabbath?

The seventh day is the sabbath of the Lord thy God. (Exodus 20: 10.) If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day. (Isaiah 58: 13.) The Son of man is Lord also of the sabbath. (Mark 2: 28.)

What may and may not be done on the Sabbath day?

In it thou shalt not do any work. (Exodus 20: 10.) It is lawful to do well on the sabbath days. (Matthew 12: 1-13, Luke 14: 1-5.)

Was it Jesus' custom to observe the Sabbath?

And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. (Luke 4: 16; Mark 1: 21.)

Did Christ instruct his disciples to regard the Sabbath when Jerusalem should be destroyed about forty years after his death?

Pray ye that your flight be not in the winter, neither on the sabbath day. (Matthew 24: 20.)

Did the disciples continue to keep the Sabbath as usual after the crucifixion?

And they returned (from the sepulchre) and prepared spices and ointments; and rested the sabbath day according to the commandment. (Luke 23: 56.)

Was it Paul's custom also to keep the Sabbath?

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead. (Acts 17: 2, 3.)

Some say Paul preached only to the Jews on the Sabbath, and to the Gentiles on the first day of the week; is this true?

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. . . . And the next sabbath day came almost the whole city together to hear the word of God. (Acts 13: 42-44.) And he reasoned in the synagogue every sabbath,

and persuaded the Jews and the Greeks. (Acts 18: 4.)

What does Christ say to those who claim that because of him we need not keep the Ten Commandments today?

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matthew: 5: 17, 18.)

By what measuring rod does Christ determine whether we love him?

If ye love me, keep my commandments. (John 14: 15.)

Children's Page

Dear Recorder Children:

Since this is our Sabbath Rally number, our story this week will center around our Sabbath; the Sabbath of the Bible; of Jesus and all those who reverence the Seventh day as the Sabbath.

The Day God Blessed and Hallowed

There was once a little girl who is a very much grown-up girl now who spent her early days in the country on a farm. She remembers best her grandmother whom she believed was the most wonderful woman in the world. Her happiest hours were spent in that dear grandma's room, especially during her daily story hour, which often proved to be hours.

Grandma's stories were of many kinds, all interesting to the story-loving little girl, but the last story each day, a Bible story, was in her opinion the very best of all. On the Sabbath all the stories were from the Bible. Each week, too, Grandma taught her Bible verses, and one of the first Bible passages she learned was a part of the fourth commandment of God: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the



Mizpah Greene

The Sabbath

A CHILDREN'S STORY

Seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." The part that came next she was apt to forget, but she always ended with "The Lord blessed the sabbath day, and sanctified it."

So from her early years, the seventh day, the day which God blessed and hallowed, has seemed very precious to the little girl, now very much grown-up.

When she was older and ready for high school, she went to a near-by city to make her home with an aunt whom she loved dearly and thought of as her second grandma. Auntie, too, was a faithful Sabbath keeper and the little niece was baptized and joined the Seventh Day Baptist Church of that city, and ever since has been a member of some Seventh Day Baptist Church.

One afternoon her aunt had a visitor, the pastor of a near-by Methodist Church. Bridget, a pleasant little woman who did the family washing and ironing, had just come upstairs to collect her day's wages. She and the niece were in the back parlor with the door into the front parlor only partly closed; they could hear every word of the conversation taking place there.

The minister was trying to persuade her aunt to join his church, telling her that the seventh day was only the Jewish Sabbath, and that Sunday was the Christian Sabbath under the special dispensation of God. But no argument he brought up could change her belief in the Bible Sabbath and their conversation made the niece's belief that the Seventh day was the true Christian Sabbath stronger than ever. Her aunt's voice was firm but pleasant as she summed up her belief as follows: "The seventh day was given us as the Sabbath by the command and blessing of God; it was faithfully kept and taught by Jesus and his disciples and has been revered by others throughout the years." With a defeated look the minister departed and never called there again.

During this conversation Bridget had been very much excited. As soon as the door closed behind the minister, she rushed into the hall and cried, "Oh, Mrs. C—, why didn't you tell him that Sunday is the church day of the Roman Catholic Church?" Her Irish accent made her words very expressive. She would have agreed with a certain Catholic priest who remarked to a Protestant lady

who introduced a friend, saying, "She is a Seventh Day Baptist? Oh, she follows Jesus while you follow us."

Many years have passed and though that little girl, now grown to womanhood, has heard many arguments to discredit the true Christian Sabbath, the seventh day of the week, she still believes with all her heart that it is the only true Sabbath, "given by the command and blessing of God, kept and taught by Jesus and his disciples and by other faithful ones throughout the years." She has found it

A day of respite from all stress and strain,
Of constant seeking after earthly gain;
A day of sweet communion with our King.
A day of gathering before the throne
Of him who claims each suppliant as his own,
And fervently to praise and pray and sing.

Oh, holy Sabbath, blessed by God of old,
Unchanging as the speeding years unfold,
Of word and deed it claims our loyalty—
Not as a rod to drive us to his will,
But as a cord of love to bind us till
We pledge ourselves to keep it faithfully.

Yours in Christian love,

Mizpah S. Greene.

Andover, N. Y.

THIS IS MY BODY

He was the Word that spake it,
He took the bread and brake it;
And what the Word did make it,
I do believe and take it.

—John Donne.

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What People Say About the Sabbath and _____

ITS SATISFACTIONS

I would like to testify to the real satisfaction and joy and rest which is ours. After a day filled with worship and leading a class in Bible study, and possibly visiting a sick friend, we can enjoy the rest which he alone can give. Isaiah 56: 7, 8; 58: 13, 14 give promise of just such delights and pleasure, which alone is enough compensation for all the effort put forth.

The preparation for the Sabbath and the Sabbath eve prayer meeting sets up a glad anticipation for the receptions and duties of the Sabbath, and we feel that we are riding upon the high places of the earth. We are claiming the promises and receiving the rewards even though what we do is commonplace and often times crude. —R. C. Brewer, Riverside, Calif.

* * *

FARMING

The Sabbath should be dear to the farmer because he is working in partnership with God. He sows the seeds and works the soil, but only God can give the increase. The farmer can plan his work to worship God on his holy Sabbath, and it should be very sacred to him because of his dealings with nature in his everyday tasks. God instituted the Sabbath to bring man into communion with the Creator of the world and the Author of life. The Sabbath is a symbol of God's presence in time and a pledge of eternal Sabbath rest. The world needs God's holy Sabbath. — Jerome Boyd, Woodbury, Pa.

* * *

THE HOME

Because homes and circumstances are never alike, we can only strive to reach a common goal of "love and reverence for God's holy day." No two people can observe the Sabbath in the same manner, but children and parents together can make it a day of joy, peace, and worship—a day different from any other day in the week, a day to be desired and loved, a day set apart. — Maleta Curtis, Riverside, Calif.

LONE SABBATH KEEPING

We put too much stress on rural living; that has been my opinion for some time. It is true there are more temptations in the city than in the country, but many people cannot stand the rigors of farming.

The trades offer much in the way of a livelihood to those who are honest about their Sabbath observance to their customers. Men in high places here have said to me, "I try never to interfere with a man's religious life because I have some definite convictions on that score myself." If it is mutually understood from the start, it will cause no one embarrassment but will tend rather to leave a feeling of trust in each other.

The opportunity for a Sabbath-keeping Christian in the sign painting trade, for example, is excellent. A five-day week is possible; and if one contracts, he can demand any time he wishes. The work is

pleasant and requires only a small investment. A general understanding of advertising and some ability are the essential, initial qualifications. — O. A. Davis, Phoenix, Ariz.

* * *

VOCATIONS

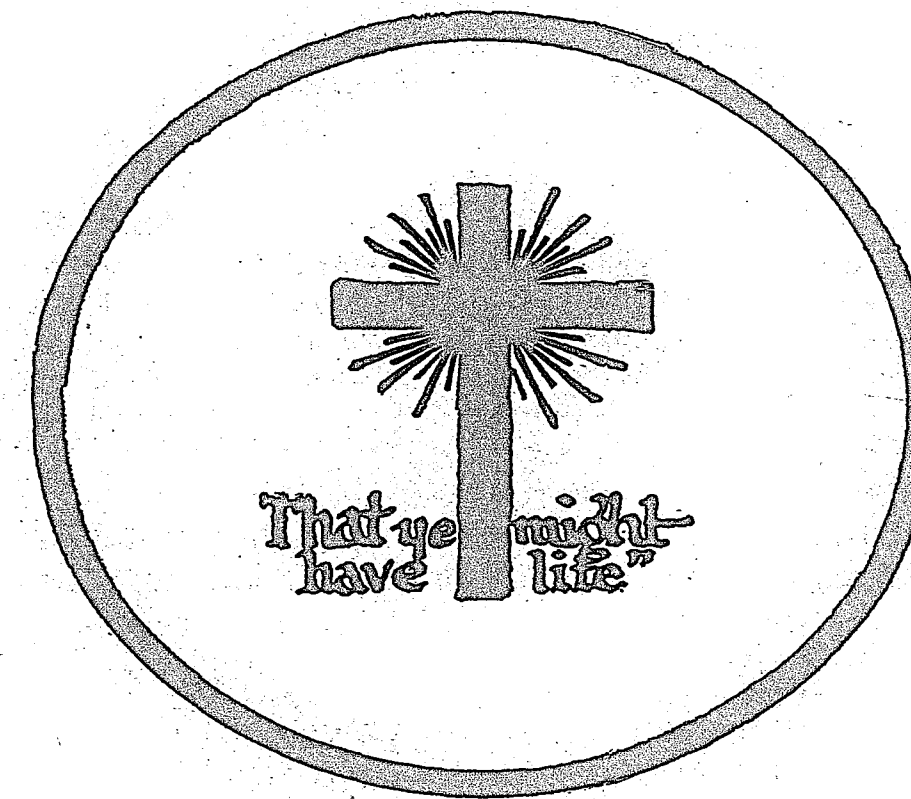
"He that hath my commandments, and keepeth them, he it is that loveth me." John 14: 21.

It gives me joy to testify to the thrill that keeping Sabbath has given me through the years. One of the prime contributing factors to the share of success that has been mine in the business world is to be accredited to Sabbath keeping.

One phase of my experience is illustrated in the story of two friends of mine, Jacob Wright and Lee Abbey. These friends decided to keep Sabbath at about the same time and were both working for the Canadian Pacific Railway as mechanics. Jacob went to his superior and requested that if it were possible, he would like to refrain from work on Saturdays. His lack of con-

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The Sabbath Recorder



The Voice of Easter

EASTER is past!

As always, it gave the world a fresh message of hope. The empty tomb cried again, "He is not here, but is risen," and renewed faith echoed from every pulpit, "He is risen from the dead." Choirs anthemed the joyful news, "Hallelujah, Christ is risen from the grave." Once more the voice of the risen Lord comfortingly asserted, "Because I live, ye shall live also." Again, and as it ever shall be, the voice of the ascended Christ gave assurance:

"Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore."

Everywhere was the perennial voice of nature proclaiming

"... through and over everything
A sense of glad awakening."

It seemed to say, Death is defeated, awake to life; sin is sentenced, awake to righteousness; despair is done, awake to hope that "sends a shining ray far down the future's broadening way." Awake! Awake to faith, to hope, to righteousness, to joy, to peace eternal and life everlasting!

Easter has spoken again. The world should be better for it.

"Let the world awake and cry,
'Dark is over, dawn is nigh;
Spring has come and winter fled,
Christ has risen from the dead.'"

—Selected.