

DENOMINATIONAL BUDGET

Statement of the Treasurer, March 31, 1948

Receipts		March	6 months
Balance on hand March 1 \$		28.77	
Adams Center			75.25
Albion	64.00		157.70
Alfred, First	227.70		1,223.58
Alfred, Second			184.50
Andover			15.00
Battle Creek	207.86		1,832.52
Berlin	3.00		68.56
Boulder			187.68
Brookfield, First			86.50
Brookfield, Second	34.75		76.75
Chicago			198.40
Daytona Beach	31.50		152.00
Denver	28.96		246.42
De Ruyter	53.00		88.00
Dodge Center			88.57
Edinburg	5.79		21.79
Farina	15.00		101.00
Fouke	12.45		26.35
Gentry	5.44		24.64
Hammond	10.00		20.00
Healdsburg-Ukiah			15.20
Hebron, First	10.50		37.60
Hebron Center	17.00		27.00
Hopkinton, First			135.00
Hopkinton, Second			26.30
Independence	114.00		241.00
Individuals	40.00		237.52
Little Genesee	122.41		257.48
Little Prairie	10.00		25.00
Los Angeles	85.00		190.00
Los Angeles, Christ's			10.00
Lost Creek	244.73		244.73
Marlboro	200.30		537.80
Middle Island	16.00		31.77
Milton	511.93		2,092.08
Milton Junction	74.35		447.78
New Auburn			135.62
New York	43.15		96.79
North Loup	111.00		419.25
Nortonville	10.00		96.00
Pawcatuck			1,162.66
Piscataway	41.25		115.00
Plainfield	156.68		1,070.41
Richburg			137.50
Ritchie			75.00
Riverside			368.79
Roanoke	6.00		6.00
Rockville	23.93		51.39
Salem			114.04
Salemville			17.23
Shiloh	79.00		692.50
Stone Fort			28.00
Syracuse			12.00
Verona			114.11
Waterford	11.66		89.03
White Cloud	29.59		80.62
Totals		\$2,686.70	\$14,313.41

Disbursements

	Budget	Specials
Missionary Society	\$ 768.24	\$ 121.90
Tract Society	419.10	2.00
Board of Christian Education	419.10	
Women's Society	14.08	90.00
Historical Society	31.46	
Ministerial Retirement	238.48	150.20
S. D. B. Building	45.32	
General Conference	235.18	
World Fellowship and Service	29.04	
Committee on Relief Appeals		64.50
Bank service charge40	
Balance on hand March 31	57.70	
Totals	\$2,258.10	\$ 428.60

Comparative Figures

	1948	1947
Receipts in March:		
Budget	\$2,229.33	\$2,294.52
Specials	428.60	874.06
Receipts in 6 months:		
Budget	10,261.64	10,615.38
Specials	4,051.77	7,623.67

Receipts in six months on the current budget have totaled \$10,261.64, which amounts to 32.5 per cent of the total budget of \$31,500. A year ago \$10,615.38 had been raised in six months, but that amounted to 37.8 per cent of that year's smaller budget of \$28,100.

L. M. Van Horn,
Treasurer.

Milton, Wis.

Tithers All!

The Seventh Day Adventist Church is one of the most generous of American evangelical Churches in its giving for foreign missions. The members now give on the average of sixty cents per week for this cause. In 1948 that giving is to be brought up to seventy cents per week, to meet the year's budget of \$9,000,000.

— W. W. Reid.

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The Sabbath

MAY 3, 1948

Recorder



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE Missions
 WILLIAM L. BURDICK, D.D., Emeritus
 (MRS.) FRANCES DAVIS Woman's Work
 (MRS.) HETTIE W. SKAGGS, Acting
 HARLEY SUTTON Christian Education
 (MRS.) MIZPAH S. GREENE Children's Page

Our Policy

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IN THIS ISSUE

Editorial: Editorial Paragraphs	282
Features: God — The Sabbath — Man	283
Film Evangelism	284
Testimonies for Christ and the Sabbath	287
He Is Ever Faithful	289
A Sabbath Testimony	290
Missions: See Film Evangelism	284
Woman's Work: Let Us Dream of Children	293
Challenge	295
Christian Education: "Y Kingdom Come."—Begin the Day with God	294
Also see Film Evangelism	284
Children's Page: The Good Shepherd	295
Cover Picture: "Prayer-Time." RNS Photo.	

EDITORIAL PARAGRAPHS

Mother's Day

The great artists have never tired of using a mother and child as inspiring subject for a masterpiece. In religion, womanhood has been revered ever since a Hebrew mother placed Moses in an ark of bulrushes, ever since Hannah directed young Samuel to the Temple of God, every since Mary brought forth her first-born Son and wrapped Him in swaddling clothes. In art and religion, and in everyday experience, our hearts are warmed by a mother and a child. That day is never lost when we see a little child cared for by its mother. — Circular Letter, Office of the Chief of Chaplains.

National Family Week

Rev. John E. Wood, writing in "The Christian Leader," has this to say concerning the "Characteristics of the Well-Adjusted Family":

"Creative activity, or togetherness sums them all up. It must be consciously sought. There is a difference between creative activity and 'packaged' affairs that some parents plan with the notion that they are accomplishing this end. Taking a child to a movie, or providing a party, or giving him certain hours in the rumpus room are wholly inadequate. Creative activity is participation by all in one common endeavor."

"By Their Fruits"

Any "ism" that leaves God out is dangerous. When men set out to destroy religion and to rule the world, it is past time for the evangelistic forces of the Christian Church to be on the march. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." —Zechariah 4: 6.

That Our Faith Fail Not

We are reminded of the Apostle Peter's experience. Satan had designs on him. He had designs on the other disciples, too, as is indicated in Luke 22: 31: "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat" (RSV). In this verse Jesus spoke to the other disciples through Peter. He then warns Peter personally, "I have prayed for you that your faith may not fail; (Concluded on page 284)

Sabbath Rally Day - May 15

GOD — THE SABBATH — MAN

By Rev. Victor W. Skaggs

Corresponding Secretary
 American Sabbath Tract Society
 510 Watchung Ave., Plainfield, N. J.

God is linked to man by many links. We are tied to Him by the bond of creation. He is the Creator; we are the created. He is the Giver; we are those who receive. He is the Saviour; if we choose, we may be the saved. God is linked to man by many links. These links are of His own making, created by His desires. They are strong, weakened only by man's perverseness. The links by which God binds man to Him, all have one aim. They are to bring man into, and to keep him in, warm and mutual friendship, blessed fellowship, with his Heavenly Father.

The Sabbath is one of these strong links. It is often overlooked. It is often reviled. Its purpose is often misunderstood. Nevertheless, by the testimony of men who for thousands of years have known and loved God's day, it is a strong link, binding man to God. It qualifies as a link, first, because God gave it. He gave this great gift to man. Years before the Hebrew nation originated, the Sabbath was instituted. Before the law was given at Sinai, the Sabbath was known and observed. God, the Giver of every good and perfect gift, gave this also. He placed all the bounties of earth in the hands of man. He gave him the fruit of the earth. He placed in man's hands the oversight of creation. Then God gave man the Sabbath.

The Sabbath was not a purposeless gift. Even as the fruits of the earth were to supply man's physical needs, so the Sabbath was to bring man to that which would supply the needs of his spirit. Even as the labor of the week was to strengthen and empower man's body, so the Sabbath of rest was to strengthen and empower man's soul. Even as the labor of the week was to tire man's body and might stultify his spirit, so the Sabbath of rest was to renew his vigor in body

and spirit, making him strong and able to meet both physical and moral trials with courage, acknowledging God's presence and power. All of God's gifts to man are made with a purpose. That purpose is constant. In its broadest sense, it is to effect man's good, to bring man to a place and an attitude where he may reach out toward the perfection of God (Matthew 5: 48). The Sabbath is not an exception. It is not, as some have supposed, a ceremonial law inserted amidst the moral laws. It is not, as some have supposed, prominently placed in order that God may thus put our allegiance, our obedience, to the test. It is not a test, but a gift. It is not a stumbling block, but a blessing.

"The sabbath was made for man." It was made because God knew man's needs. He knew that man would need physical rest. He knew that bodies grow tired and minds grow foggy when there is continued physical and mental strain placed upon them. He knew that regular weekly rest and regular weekly opportunity to think on things other than the daily grind was an absolute necessity if man was to be healthy and strong and able to think clearly.

"The sabbath was made for man." God knew man's needs. He knew that man would need a regular reminder of his dependence upon God. He knew that man might well become so involved in the material things of life that he would forget his Creator or relegate his memory of Him to so minor a place that it would not affect his attitudes or life. God knew that such a condition would rob man of his destiny. He knew that such a condition would prevent the development of the soul of a man toward that perfection which we have been shown in Christ Jesus. He knew that if man was to grow into that moral and spiritual perfection which is His goal for him, man must realize his dependence upon his loving Lord.

"The sabbath was made for man." God knew man's needs. He knew that man

would need a regular reminder of God's presence and power. So He created the Sabbath to represent Him in time. Man divides his time into a time to be awake and a time to sleep, a time to work and a time to play, a time to eat and a time to fast, a time to worship and a time to give attention to the things of this life. Whether he follows God's divisions of time is up to him. But God gave man a **time** for rest and service and worship. Its regular recurrence is a sign that God is with us.

"The sabbath was made for man." It offers special opportunity for rest from labor. It offers special opportunity to lose sight of material problems and petty irritations and international crises in the immensity of God. It offers special opportunity for meditation and prayer and praise to the Creator and Sustainer of all. It offers special opportunity for kind deeds done in Christ's name. It offers special opportunity for service for Him. The Sabbath offers opportunity for man to become better acquainted with his Father and to come to understand God's will and way.

"The sabbath was made for man." "God blessed the seventh day and sanctified it." No other day can carry that special blessing. Around no other day hovers the aura of sanctity. The seventh day is the Sabbath of the Lord. It is eternal as God is eternal.

"The sabbath was made" Thank God!

EDITORIAL PARAGRAPHS

(Continued from page 282)

and when you have turned again, strengthen your brethren." — Luke 22: 32 (RSV).

Sifted as Wheat

Christians of all sorts are being sifted as wheat. They have been sifted as wheat in the past, and doubtless will be in the future. Satan is on the job, all right, sifting, sifting, sifting.

Sabbathkeeping Christians especially are being sifted by Satan. Sabbath Rally Day offers an excellent opportunity for shaking Satan's grip and becoming stancher for Christ and the Sabbath.

FILM EVANGELISM

By Theodore Hibbard

Student, School of Theology, Alfred University, Alfred, N. Y., and pastor of the Seventh Day Baptist Church of Independence, N. Y. (A term paper prepared as part of the requirements of a course in "Methods of Evangelism," under Rev. Everett T. Harris.)

We often hear the expression, "the old-time religion," and we like to think how wonderful things were in the "good old days." There are many who say that they want the "old-time religion," but they are really thinking of the old revival meeting with all its emotionalism. When we compare customs of the times, it is doubtful if people as a whole were any more religious then than they are now.

We must remember that what appealed to the public fifty or even twenty-five years ago may not appeal to the public today. Fifty years ago there were no moving pictures. Places of amusement were often too far from the homes of country people for them to attend at all. In those days the Church was the center of the whole community, and the whole social life centered in the Church. Today, the automobile has brought towns and cities much closer, and there is more entertainment than ever before. Where it once was easy to get people to come to Church for special meetings, now it is almost out of the question. What, then, is the answer?

Methods of evangelism that were adequate and acceptable in the horse and buggy days are as outmoded as the horse and buggy are. Since this is true, we must face the problem of soul winning with all the modern methods that the scientific world can produce. In the first place, if people will not go to Church, the Church should be brought to them, even in their homes. Yes, it is true that the radio can do that very thing, but it is too easy for one to turn to another station where the program is more entertaining. We must bring the Church into the home in such a manner that the people will be compelled to listen. In the second place, we must present the gospel in such a way that it will be both appealing and entertaining. This can be done with pic-

tures in color. No one realizes how much a movie or an advertisement influences a person's life. Advertising firms realize the power a colored picture exerts on an individual's thinking, and they capitalize on it.

You may say what you wish, but the old-fashioned methods of evangelism cannot hope to compete with modern Church methods. We must meet the enemy with his own, and even better, weapons.

The first thing that is needed for a more up-to-date method is to have a series of Bible studies with texts on filmstrips, to show in the home. Every thought should be adequately and vividly illustrated by a colored picture. For example, in telling about the new birth, show a picture of Christ and Nicodemus at night. There is no limit to the possibilities.

These studies should be devised in such a way as to give one faith in the Bible so that he can accept it as authority. For Scripture references would have no significance if they were not authoritative. When the Bible is established in the minds of the people as authoritative, it should be easier to explain the way of salvation in Christ, and it should be easier for them to make a decision. However, these lessons should go beyond that point, for it was here that the old revival meetings failed. The convert was given an opportunity to confess his faith and the evangelist prayed with him. Then the new Christian was left to go his own way. Lessons in "The Meaning and Mode of Baptism," "What It Means to Join the Church," "The Lord's Supper," "The Sabbath and Sabbathkeeping," "Tithing and Stewardship," and others, should all be taught after one has made his decision for Christ. Many times I have seen a person go forward at a mass revival meeting, accept Christ as his personal Saviour, and then, soon afterward, he was lost to the Church entirely because the full meaning of conversion was not explained and nothing at all was explained as to the function of a Church member.

In the preparation of these studies, care should be taken that they follow in proper sequence. There should be ten or twelve of these studies, each lasting from thirty

to forty minutes. This would give some time before and after the showing of the films. When these filmstrips are in order and you have the necessary equipment for showing them in homes, you are ready to start your campaign.

To carry this plan through to the best advantage, there should be several teams of two persons each. These teams should be hand-picked and each well able to present the plan of salvation to anyone. All should be well acquainted with the Bible and able to answer questions that may arise. There should be a training period for these workers during which the pastor would show the films, discuss various points about them, and the best way of relating them to the life of the candidate. After each film the workers should discuss with the pastor any problems that they may have. This is very important, for the workers should be very familiar with every frame of the film and the problems that might arise later. (See "A Workable Plan of Evangelism," by Bryan, for training workers.) It should be remembered that the films alone are not enough. The workers should be able to offer words of explanation where they are needed, but not have any written script.

There are many ways that these films can be used. One plan is to have one team go out as soon as it can after supper to show the first film of the series. The door of a house is seldom closed to one wanting to show pictures. The word "pictures" seems to strike a responsive chord. The first thing one thinks of, when he hears it, is amusement. If they are called "colored pictures," then one thinks of something of beauty immediately, and not only that, his curiosity is aroused. Right away you have created a feeling of warmth and interest in what you are going to present. At the first lesson it is best to start immediately by showing the pictures without any visiting beforehand. Your first picture may well be "The Revelation of God to Man," (Mayse Studio has a fine one on this subject, that I have used many times). After the lesson is over, have a period for questions and discussion. **Never let the conversa-**

tion leave the subject of the picture. If the conversation and questions lead to another lesson, tell them that these questions will be answered next time. In that way you create a desire in them to see more lessons. With the assurance that you are expected to come next week with another lesson, go on to the next house, or turn the projector over to another team.

At the end of the first week there should be a moving picture shown at the Church, such as "The God of Creation" (Moody Bible Institute). This picture should be well-advertised and talked about so much in the community that no one would want to miss it. There should be an altar call given at the end of the picture, and any new converts should be visited with the series of pictures as a "follow-up."

Perhaps one word of warning should be given here. **Do not try to have several families see the filmstrip at the same time.** There should not be more than six persons, and these should be related to each other; otherwise there will be uneasiness when it comes to the discussion or to making a decision.

The second week would bring the second filmstrip to those who were visited the first week. The same preparation for the workers should be followed. This lesson could be "How to Understand the Bible" (Mayse Studio). Again the lesson should be followed by some other moving picture, and the same procedure followed as for the first.

The third week is the most important, for this is the week in which we put forth the greatest effort to have the prospects make a decision for Christ. If some of the prospects have made their decision before this, it is a good time to strengthen their faith and to bring them on firmer footing with their new life. The lesson this week should be the best of all. It should be on "Conversion." (Mayse Studio has a fine one called "How Men Are Saved," and another called "Conversion." These two could be procured at a nominal fee and used effectively for this lesson.) This week also should be followed by a moving picture chosen with

great care. The same procedure as the first week then could be followed, except that at the altar call, all persons who have made a decision during the three weeks should make a public confession of their faith. This combines the advantages of the mass meeting with those of home visitation.

Now that these people have made their decisions, do not think that the program is over, for it really is just the beginning of Church membership for these converts. There should be lessons following, carried on in the same manner as the first three, in "The Meaning and Mode of Baptism," "The Lord's Supper," and the others mentioned previously.

After the lesson on baptism, the workers should see how many desire to be baptized, and their names should be turned over to the pastor. The pastor then holds special meetings with them at a time when they do not have the workers at their homes with the other lessons. These classes could meet on Sabbath afternoons.

In summing up this method, we find that three weeks are used to bring an individual to a decision, and seven or more weeks after that for the preparation for baptism and joining the Church. This makes the program rather long, and very slow, but it is my belief that decisions made during this time will last and that new Church members will be better Church members and more faithful than those who were forced to make quick decisions and who joined on the spur of the moment.

This also gives an opportunity for all members of the Church to work and to continue to visit new members of the community as they happen to move in. Thus the work of evangelism is ever going on and the Church will continue to grow.

(Note: I have several films that can be used in this plan. Some of these belong to the Independence Church and some to me personally. It is my hope that we can have a board set up to make more films and make this a denominational project. Filmstrips in color can be made up any way we wish for only 20 cents a frame.)
T. H.

Testimonies for Christ and the Sabbath

SECOND HOPKINTON
SEVENTH DAY BAPTIST CHURCH
(Sabbath Loyalty Day, March 6)

Sabbath day, March 6, the Second Hopkinton Church observed a Sabbath Loyalty Day, at which our deacons brought messages regarding their personal experience in Christian living and Sabbathkeeping. The pastor brought a message concerning our faith, and the possibilities of co-operating with those of other faiths. The hymn, "Faith of Our Fathers," was sung by the congregation. A solo was sung by Miss Shirley Kenyon, accompanied at the piano by her sister, Miss Phyllis Kenyon. The service closed with the observance of the Lord's Supper.

As I read the statements by these three men, I ask myself, "Can anything of absorbing interest be said about the life of one who is reared in a Christian home, remains in the faith of his parents and grandparents, and seems never to have experienced any abrupt change in that mode of life?"

Oh! but their lives are interesting. Here are men of unusual capabilities. They could have followed the advice and example of others, who sought their fortunes in larger towns and cities, threw off the handicap, as they thought, of a weekly Sabbath, and gave up the support of the local Church. So the faithfulness of these three and others like them was not merely from force of habit, but the result of decision after decision, not to choose what seemed the easier way, but rather to be guided by well-thought-out conviction, based on truth and right. There is a question in my mind as to whether those who left the Sabbath, for reasons suggested above, have really made, or can make, such a contribution to Christ's kingdom as is made by such as these.

Here are three men, one a hard-working farmer, one a district representative of a business firm, and the other a day laborer. Yet, measured in terms of sons and daughters who have gone out from these homes, and of young lives trained through Church and Church school, and of the impact of

Christian example upon the neighboring community, they could not often be equaled, nor surpassed.

If one is looking for exciting romance or melodrama, he may not find it as he reads these pages. But deep and absorbing interest there is, especially if one could read between the lines. Here are tears, shed when cherished plans had to be given up for God's larger plan. Here glows the spirit of faith and trust in God's guiding hand; the spirit of humility when measuring human limitations beside God's infinite wisdom. Here are the qualities that make America, or any nation, great, and that are greatly needed in these times of trial.

Paul S. Burdick, Pastor.
Rockville, R. I.

I was brought up in the Seventh Day Baptist faith. My conversion was in my twelfth year. I was baptized as a lone candidate, in the spring of that year. It was a hard struggle to give testimony to my faith, but at last by the help of the Master, I did just that. Only through service to the Master do I find victory in the Christian walk.

God's personality—His perfect personality—is the most beautiful, wonderful thing in all the universe. I praise Him for the glimpses He has given me of Himself. The way I keep His holy Sabbath shows to me how deep my adoration and love to Him go.

I would say with Paul, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

John S. C. Kenyon,
Deacon.

R. F. D. 1, Westerly, R. I.

In response to the request of Pastor Paul S. Burdick that I give my testimony for Christ and the Sabbath, I will say

that my parents were Sabbathkeepers and taught me from my early childhood that the seventh day of the week is the true Sabbath and that in it we should not do any work, but should rest and worship God, beginning Friday night at sunset and ending at sunset after the Sabbath.

After God created the heavens and the earth He "blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Because I believe the fourth commandment is just as binding as the other nine, I keep the seventh day.

I wish to give credit to my Sabbath school teachers for their influence in my accepting Christ and joining the Church in my early youth.

My ancestors were Seventh Day Baptists, and were members of the Church as far back as I remember; my grandfather, Gardiner S. Kenyon, served the Second Hopkinton Church as deacon for many years.

I was called to serve the Seventh Day Baptist Church as deacon when I was a young man, and have served to the best of my ability until the present time.

Walter D. Kenyon,
Deacon.

Ashaway, R. I.

I am writing this in response to the appeal from Editor Hurley S. Warren, inviting the deacons from various Churches to share their testimonies for Christ and the Sabbath.

It was during the winter of 1898, when Rev. Earl B. Saunders was holding revival meetings at Second Hopkinton, that I gave my heart to Christ and His work. On Sabbath morning, February 19, 1898, along with eight others, I was baptized by my father in the baptistry of the First Hopkinton Church at Ashaway. To date, all of us baptized that day are living. As memory recalls, it was the Sabbath following baptism that all united with the Second Hopkinton Church. In looking back upon my Christian life, I must pause to pay the highest tribute to a most devoted Christian father and mother, who taught me the way that Jesus would have

me live and to serve Him and His Church. All that I am and ever hope to be, can be traced to those who constantly kept a watchful eye over me and guided me during my childhood years.

Only God knows the real inner desire of my heart to serve Him in every way that He leads me. For fifty years I have been endeavoring, to the best of my ability, to be of service to my Church through the various offices that have been given me. It has been, and continues to be, a source of joy and satisfaction to be "In the Service of the King," and it is my sincere desire always to stand ready to be used by my Lord and Master.

Father was pastor of this Church for thirty years, and in 1926 I was selected to serve as one of the deacons. At first I refused, feeling that I was not the right one for this office. But finally, after my pastor, Rev. Paul S. Burdick, and other deacons talked with me, I felt differently and accepted.

In recent years the young people of this Church have been an incentive to me for greater Christian activity. Many changes have taken place since I joined the Church. Only a very few of our older members are left to tell the story of past years. Every generation has had its work and its experiences, and passed them on down to others who follow after. I earnestly appeal to the boys and girls and young people, members of this Church and those who will be, to be prepared and willing to take up the work, that our Church may be a blessing. Will you do it? Our hope is in our consecrated young people, and the Christian life brings a joy deeper than any earthly joy. Please listen to that Macedonian cry, "Come over and help us." Join the ranks on the front line and then put into practice the spirit of Timothy Dwight in his beautiful hymn:

I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

For her my tears shall fall;
For her my pray'rs ascend;
To her my cares and toils be giv'n,
Till toils and cares shall end.

HE IS EVER FAITHFUL

(Testimonies of Acting Pastor and Mrs. Kenneth A. Stickney at the Seventh Day Baptist Church of Piscataway, when they united with the Church on Sabbath afternoon, April 10, 1948, with the Plainfield congregation as guests.)

Twenty-two years ago, at the age of twelve, I gave my heart to Jesus Christ as my Lord and Saviour. Two years before this my father went forward in an Evangelical Church in Rochester, N. Y., to accept Christ. From that time my father was a changed man, and I saw the difference that the Lord had made in my father's life. Mother no longer had to beg him to go to Church. There was no more cursing coming from his lips, and smoking was no longer an enjoyment for him. For twenty-four years my father has not touched tobacco in any form, after smoking incessantly for twelve years.

After seeing the change in my father's life and his complete devotion to Christ, I came to realize that I, too, needed the Saviour, so one day I went to the parsonage to talk to the minister about my soul's deep need. He showed me what

Beyond my highest joy
I prize her heav'nly ways;
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as Thy truth shall last,
To Zion shall be giv'n
The brightest glories earth can yield,
And brighter bliss of heav'n.

Regarding the Sabbath—this covers a large area and is food for real thought for the Christian, and Church member. I refer you to Exodus 20: 8, "Remember the sabbath day to keep it holy." To me the Sabbath has always been a source of joy and strength, and I believe God gave it to us because He knew our need, and wanted us to have a special time to worship Him, to receive inspiration and strength for our busy, everyday lives. The Apostle Paul tells us in Philippians 4: 8, to "think on these things."

Dear readers, this is my testimony for Christ and the Sabbath.

Lewis F. Randolph,
Deacon.

Ashaway, R. I.

Christ had done for me in going to the Cross and paying the penalty for my sin, and there in the parsonage I gave my heart to Christ.

I can truthfully say that He has proved Himself to me in many ways, and that He has always proved faithful to me, even though many times I have failed Him. He has gone with me all the way, becoming more precious as the years have passed. It is my earnest desire to live for Him completely, being in the center of His will at all times.

In regard to the Sabbath, I wish to give testimony, also. Over a year ago the New Brunswick Theological Seminary began sending me out as a pulpit supply to this Church, and of course I considered it just another opportunity to preach Christ, not having any particular interest in the Sabbath that the Church observed. However, I am thankful that the New Market Church has a tract rack, for I took a few of the tracts home with me, with the idea that I was, some day, going to break down all their arguments with Scripture, proving that they were putting themselves under law and not living under grace. It was my purpose to tactfully present my reason for Sunday observance, based on Scripture, at a Sabbath eve prayer service.

I earnestly began to search the Scripture for first day passages, but in order to do so I had to read the Sabbath passages also. In reading Genesis 1, and other Old Testament passages on the Sabbath, I discovered a truth that I had never noticed before, even though I had read these passages many times. I found out that the Sabbath was from sunset to sunset. From here I went to the New Testament passages, and discovered that all my theories in regard to the first day passages were broken down in the light of the true Sabbath. Such passages as Mary Magdalene coming on the first day at the close of the Sabbath, the bringing of tithes and offerings on the first day of the week, the portion of Scripture telling of John's being in the spirit on the Lord's day, just had no real meaning since the Sabbath is from sunset to sunset. John's being in the spirit on the Lord's day had

A SABBATH TESTIMONY

By L. L. Wright

1253 Leonard St., Indianapolis, Ind.

When called upon as witnesses to testify in court, to establish facts, we testify to that which we know.

I know that the law of gravitation exists and that it was established by God and that man cannot change or void this law. I know that if I disregard that law of God and step off a high cliff, it will entail physical disaster and react upon me to my detriment.

I know that the Holy Bible is the recorded Word of God and that it contains recorded laws of God that apply to spiritual life in much the same manner as the law of gravitation applies to physical life, and that man cannot change or void these laws. I know that I can no more disregard

always been a strong point, but to my surprise in reading a commentary put out by a first day man, I noted that he underscored the Sabbath for Lord's day, so that fell by the wayside. There was nothing else for me to do but to accept the true Bible Sabbath, since Sunday observance was not to be found in the New Testament. So, I came here to the New Market Church to one of the prayer services, speaking for the Sabbath instead of against it.

It has not been easy for my wife and me to make this decision to unite with these people. Many difficulties have presented themselves, but we have seen the Lord overcome every obstacle in a wonderful way; we see that it is God's most perfect will for us, and we choose to obey God rather than man.

Kenneth A. Stickney.

I was lost in sin, but Jesus found me. Thirteen years ago I accepted Christ as my Saviour, and He has given me a peace and joy that pass all understanding.

I am also glad to say that I have accepted the Sabbath through the study of His Word. It is our prayer that the Lord will make us a rich blessing while we are serving in the New Market Church.

Marie Stickney.

spiritual laws than I can disregard physical laws, without its entailing spiritual disaster and reacting upon me to my detriment. Furthermore, I know that such disaster and reaction will verily befall me regardless of how I may reason as to whether or not I am living in the old dispensation and under law, or in the new dispensation and under grace.

I know that the recorded Word of God contains a spiritual law that deals with respect and honor and reverence to God that specifically says: "**Thou shalt not take the name of the Lord thy God in vain,**" and another such spiritual law that specifically says: "**Remember the sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God.**" I know by EXPERIENCE that when I disregard either of these spiritual laws, or when I disregard any other spiritual law or laws, it reacts upon me to my detriment in my spiritual life regardless of any reasoning that may be advanced concerning the old dispensation and under law, or concerning the new dispensation and under grace. I do know, however, that I am living on this side of the Cross and in the new dispensation and under grace, but I do not understand that this permits me to do or not to do a single thing that might estrange or alienate me from God, or retard or prevent my spiritual growth.

I know that God, the Father, established the seventh day of the week as the Sabbath, and I also know that God, the Son, declared: "**The sabbath was made for man.**" Now, "man" includes me, and therein I know that the Sabbath was not made for the Jew only, and that it was not made for man on the other side of the Cross only, but rather that it was MADE FOR MAN throughout all his generations. With this understanding I can appreciate that God, the Father, and God, the Son, were in perfect accord in the matter of the Sabbath as in all other matters, both physical and spiritual, and that God, the Son, did not repudiate, nor annul, nor supplant, any law of God, the Father, in any way.

I know that God, the Son, our Lord Jesus Christ, declared: "**Think not that I am come to destroy the law, or the**

prophets: I am not come to destroy, but to fulfil." From these words of Christ, I know that the law was not destroyed by His coming into the world and that He did not thereby make a full end of the law. I do know that He did fulfill the law in that He paid the penalty (physical death) demanded by the law for our transgressions, which transgressions He took upon Himself that we might be free from the penalty of the law which was paid by Him. However, His own words tell me that He did not come to destroy the law, which, if He had destroyed, would have placed Himself, God, the Son, at variance with God, the Father, who established the law.

I know that the will of God, the desire of God for the conduct of all born-again children of God, includes any and all measures that show respect and honor and reverence to Him. However, I know that He is not pleased with any act, no matter how commendable it may appear to be, that stems from the mere keeping of a law rather than from a heart of love, and therein I know that righteousness cannot be attained on this side of the Cross by merely keeping the law. Thus, I know that the coming of Christ did free me from the law and that He was the end of the law FOR RIGHTEOUSNESS to every one that believeth; and from all of this I come to know that I am, in a certain sense, free from the law, but BOUND BY THE TIES OF LOVE. Consequently, I know that the will of God, the desire of God, the law of God, on this side of the Cross, must be found written in my heart, which, when so found, is far more demanding upon me than when merely found on tables of stone.

Among other things, I find in my heart, as I seek to know the will of God for my conduct on this side of the Cross, a desire to rest and to worship Him on the seventh day of the week in humble and reverent obedience, as did our Lord and Saviour. I learned from what was once a fast and fixed law of God—"the law was our schoolmaster (teacher) to bring us unto Christ"—that the Sabbath was the seventh day of the week, and now out

of a desire of my heart I want to show respect and honor and reverence to Him by keeping that self-same day as the Sabbath, especially so when I consider how very precise God was about the particular seventh day as the Sabbath during the forty long years when the Children of Israel were wandering through the wilderness, especially so when I consider how marvelously exact God has preserved the weekly cycle throughout all the ages, making it possible for me to know what day is the seventh day of the week.

Now, I know, to my sorrow, that I often fall far short of the high calling in my efforts to live unto righteousness, through temptation and a slackening of faith, "**for the good that I would I do not: but the evil which I would not, that I do.**" Nevertheless, I press forward, knowing that "**we have an advocate with the Father, Jesus Christ the righteous**" — "**who is even at the right hand of God, who also maketh intercession for us.**"

Again, I repeat that I know that "**Christ is the end of the law for righteousness to every one that believeth.**" Therein, I know that keeping the law in a legalistic and formal manner only, TO THEREBY ATTAIN RIGHTEOUSNESS, ended with the coming of Christ, whose teachings disclosed that God desires that our conduct as Christians be out of love for God and out of love for our brother man, after we have learned from the law—revealing that in instances where legalistically I might be required to go a mile, I should go two miles out of the love of my heart; revealing that in instances where legalistically I might be required to surrender my coat, I should surrender my cloak also out of the love of my heart; revealing that in instances where legalistically I might be required to love them which love me, I should love them also which despise and persecute me out of the love of my heart; revealing that in instances where legalistically I might be required not to kill, I should not even be angry with my brother man without cause out of the love of my heart; revealing that in instances where legalistically I might be required to permit an enemy to strike me on my right cheek, I should turn to

him the other also out of the love of my heart—all of which convinces me to a certainty that my relationship with God and my association with my brother man should be far over and above and beyond any mere stipulation of the law.

Christ condensed these teachings into the Two Great Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind Thou shalt love thy neighbour as thyself." Thus, I come to know that I should do all things out of love, to attain righteousness, and, thus, I come to know that love demands far more than law, and certainly not less than law. Now, I do not wish to stint my love for God in the least, but rather I wish to show all respect and honor and reverence to Him. Consequently, among other things, I desire out of the love of my heart to "Remember the sabbath day to keep it holy," and in so doing I know that I am not doing less than demanded by the law and I strive to do even more, taking into proper consideration the teaching of Christ wherein He explained that He was Lord of the Sabbath also and that He would have mercy and not mere sacrifice even on the Sabbath day, although labor on the Sabbath day might be required, as it was in the instance when the disciples plucked corn on the Sabbath to care for their physical needs—this not being permitted under the law, but fully permitted over and above and beyond the law, wherein mercy was involved.

In summary, I do know that Christ fulfilled the law by performance and that He is the end of the law FOR RIGHTEOUSNESS to every one that believeth, and that righteousness cannot be attained on this side of the Cross by the mere keeping of the law, but that all acts must stem from a desire of the heart. However, I equally well know that Christ did not destroy the law and that, if my heart is right with God, I will desire out of the love of my heart to do anything and everything that will show respect and honor and reverence to God, not merely equal to the demands of the law, but far over and above and beyond such demands. In this, I am reminded of the words of

Paul, who wrote: "Do we then make void the law through faith? God forbid: yea, we establish the law."

In addition to the testimony already given regarding the law and the will of God, I desire to add to this my testimony regarding the resurrection, which event is often used to qualify Sunday, the first day of the week, as a holy day and to justify the abandonment of the Sabbath. I do know, without any stretch of my imagination, that Christ arose from the tomb at the expiration of three days and three nights, three periods of light and three periods of darkness, in exact accordance with His own prophecy, as recorded in Matthew 12: 39, 40. I do know that an empty tomb wherein the body of Jesus had lain was first discovered "in the end of the sabbath" as recorded by Matthew 28: 1. I do know that the visit to the empty tomb that was described by Matthew as being made "in the end of the sabbath" was not a description of a visit that was made on the first day of the week. I do know that "in the end of the sabbath" is in the end of the seventh day of the week, just prior to the dawn or approach or beginning of the first day of the week—the seventh day ending at sunset and the first day beginning at sunset. All of this knowledge and understanding precludes the acceptance by me of an understanding that the resurrection occurred on the first day of the week. It is absolutely impossible for me to have an understanding that an event occurred late on the seventh day of the week and at the same time have an understanding that the one and same event occurred early on the first day of the week. I can and do, however, have an understanding, without any stretch of my imagination whatsoever, that the resurrection occurred late on the seventh day of the week—at least, that an empty tomb was first discovered at that time—and that a visit was made to the empty tomb late on the seventh day of the week and that other visits were made to the empty tomb early on the first day of the week. Thus, I cannot accept Sunday, the first day of the week, as a holy day, based upon the day on which the resurrection occurred. Even

if I could find in the recorded Word of God conclusive evidence to substantiate an understanding that the resurrection did occur on the first day of the week, it would not in any way cause me to desire to abandon the seventh day of the week as the Sabbath, which day God sanctified and held apart as so very precious and holy throughout all the ages and even to this day.

I know that God desires that I be governed in my efforts to please Him and live unto righteousness by my own understanding of the recorded Word of God and under the inspiration and guidance of the Holy Spirit. Consequently, I cannot do less than observe the seventh day of the week as the Sabbath, along with any and all other efforts that I may put forth to respect and honor and reverence Him, although I well know that this action may bring contempt and criticism upon me on this side of the grave.

Finally, my faith and trust are in the Lord Jesus Christ and in what He did, and I fully realize that my reconciliation and redemption and regeneration were not accomplished by any good works of mine. "It is the gift of God: Not of works, lest any man should boast." My Christian living, my effort to please God and to walk after the spirit and not after the flesh, following my reconciliation and redemption and regeneration that were accomplished by Christ, includes, among other things, the observance of the seventh day of the week as the Sabbath out of the desire of my heart.

When I meet my Saviour face to face, I know that I will not be troubled in my mind about my Sabbathkeeping practice, and I know that I will not be required to conjure up an excuse to stammer out to Him something about not knowing whether Saturday was or was not the seventh day of the week, or about my understanding that the Sabbath was made for the Jew only, or about my conception of law and grace, or about the day on which the resurrection occurred making the Sabbath day void, or about any other pretext for Sabbath desecration.

(Continued on page 295)

LET US DREAM OF CHILDREN

By Lillian Smith

Here, in the child, our world begins and ends. Here, in the child, is the seed of sanity; here is the core of what is real in religion, the center of what is real in the home, the strength of a real world, the only real foundation of morality, and the final dimensions of your soul and mine.

Today, we are so beset with the need to decide many things that sometimes we feel as if the human mind can no longer bear the weight of decision. And in our agony of spirit we tear off our strength and become as nothing. We talk of Man's Fate, we speak of Destiny, we tell ourselves of the Imperatives of History as if history were an inexorable machine flattening the human spirit into its own pattern. We cry out against powers that do not exist except in our own mind, and we grow small in our helplessness.

It is because we are walking backward. We are looking at the results and not the causes of our trouble. We have forgotten what it is that we love; what it is that we believe in; we have forgotten that we are human, that we make our own fate, that destiny is a walking from today into tomorrow — we take the step, we choose the direction; and that history is no more than an imperfect record of men's errors and men's dreams.

If we could only remember that the human being towers above events and theories, then we would know that it is not what we do with atomic bombs that will decide the fate of this earth; nor what we do about communism or fascism, Marxism or capitalism, nor what we do about money or national sovereignty. It is what we do about children. All the rest will pass away, will become things that no longer matter. A match that is struck and blown out!

But the child matters. As long as there is a world, the child will not be out-of-date. There is nothing else really important. — Excerpt from *The Church Woman*, February, 1948.

"Y KINGDOM COME"

By H. L. Williams

Once I was seeking a teacher for a class in the Church school. My hostess was reluctant to accept the responsibility, but her five-year-old daughter did not share the reluctance. She sat with big eyes during the conversation. Finally, she turned to me and said,

"Mr. Williams, I would like to teach a class."

"That's fine Marjorie," I said. "But, just what would you teach them?"

"I'd teach them 'Y kingdom come,'" she told me.

The mother and I laughed at the reply. But when everything is said and done, it would be hard to find the sum total of all Christian teaching better expressed than in the three words of the Lord's Prayer, "Thy kingdom come." It means all that is vital in Christianity.

First, it means that you want your home to be just the kind of home that it would be if it were the home of Jesus. The language which you would use would be the kind He would want you to use. You would be as patient as He was patient. There would be no bitterness. There would be no falsehoods told. There would be no hatreds.

Second, it would mean that when you went to school you would have that same spirit in your heart. You would be honest, kind, helpful, loyal. You know Jesus tried to be helpful to all. He did not choose for His associates and friends only those whom He thought would be able to do something for Him. If He were a little boy in your school, He would not be snobbish and look down on some other boy or girl because he or she was born of parents of different nationality and race. If you teach "'Y kingdom come," it means all this.

Then, it means that the whole world will be the kind of world that Jesus would like it to be. The kingdom of Jesus does not mean one where He sits on a throne and determines what taxes people shall pay. It means a kingdom in which people are Jesus' kind of people. They

BEGIN THE DAY WITH GOD

This is Family Week. I would like to pass on a suggestion for the family from Dr. Dumont Clarke of Asheville, N. C. Dr. Clarke reminds us that in Bible years each day was begun with prayer by the repeating of Deuteronomy 6: 4-9. This daily prayerful use of Scripture was a fundamental practice in Israel's united religious life. Dr. Clarke has arranged and printed a card with the heading "Begin the Day with God," which may be fastened on a door casing or wall for family use. It gives an appropriate verse of Scripture and a thought for each month of the year. We have one of these cards near the table and are using the verse of Scripture before our meal-time prayer at breakfast. We also have occasional comments about the meaning of this verse. We feel that it does help to begin the day with God.

If you would like to have one of these cards write to Rev. Dumont Clarke, Asheville, N. C., and I am sure he will send you one. There may be a small charge. It seems to me that this might be a good idea for families to accept during Family Week.

H. S.

"The Lord of the Sabbath"

"And he said to them, 'The sabbath was made for man, not man for the sabbath; so the Son of man is lord even of the sabbath.'" Mark 2: 27, 28 (RSV).

act as He would act. Jesus talked a lot about that kind of kingdom.

He said, "I am going away. But I am coming again. The years will go by and people will wonder when I am coming. But gradually people will begin to think as I think. They will stop disliking one another. Wars will stop. Fighting will cease. People will try to help others instead of trying to get all they can from others."

Some people will say, "When is Jesus coming?" or "Where is His kingdom?"

Then another will interpret the truth to them. He will say, "Why, He has been here all the time. His kingdom has come."

THE GOOD SHEPHERD

Jesus said to His disciples, "I am the good shepherd and know my sheep." He meant that He was like a shepherd to His disciples, and they were like His flock of sheep. In that country the shepherds went before their flocks, and the sheep followed them. Each sheep had its name, and knew the shepherd's voice, and came when he called it. The shepherd stayed with his sheep by night as well as by day, to keep them from being lost, and to guard them from wild beasts. So Jesus is always with His disciples, to guard them from Satan, and to show them the way to heaven.

As He walked in the temple, in Solomon's porch, the Jews came round about Him, and said, "If thou art the Son of God, who, the prophets said, should come into the world, tell us so plainly." Jesus answered, "I have told you already, but you would not believe because you are not of my sheep. My sheep listen to my voice and follow me, and I will give them eternal life; they shall never be lost, neither shall any man take them away from me. My Father gave them to me, and no man can take them out of His hand. I and my Father are one."

—Selected.

Dear Recorder Children:

As Jesus is our Good Shepherd, we must prayerfully try to follow Him as sheep do their shepherds, but in a different way, for we should follow Him as closely as we can in thought, in word, and in deed. That is, we should try to be as much like Him as we can, with God's help. If we do this, He has promised us eternal life. He said that His Father gave us to Him and that no one can take us out of His hand. He said, "I and my Father are one." He meant that He was God—yet not God the Father, but God the Son—as good and as great as God the Father, and to be loved and worshiped as much.

Let us think of the ways in which we can do as Jesus did. We must be honest with ourselves and with all people we meet; we must strive to be sweet tempered in all our dealings with others and ever

A SABBATH TESTIMONY

(Continued from page 293)

Pray God that Christians, everywhere, may come to know and realize the Sabbath truth, and that they may diligently strive to restore the abandoned Sabbath with all its potential blessings to all Christendom. The Sabbath belongs to all of God's people, everywhere, regardless of denominationalism or Church affiliation, and, mark you well, all of God's people, everywhere, must become united in true Sabbath observance before God's blessings can be fully realized and made to become realities.

CHALLENGE

By Helen Bayley Davis

Women of America, mothers, wives,
Descendants of intrepid pioneers
Who trekked in covered wagons, stifling fears,
Enduring endless hardships, giving their lives
To build this great free country—wives and
mothers,
Give us again the homes founded on faith,
Stripped of this mad speed, pursuit that smothers
All serenity. Only the wraith
Of the settler's pious home remains today
To shame our weaknesses. Give us back
Real homes where parents and their children pray
Together, where there is never found the lack
Of tolerance, of peace; where there is grace
At meals and in the evening's quiet hours
Companionship—a well-loved song in place
Of raucous dissonance; beauty that flowers
In tranquil soil. Women of this nation,
You who build and fashion as you will
A doorway straight and strong, or a sagging sill,
Build our homes on a godly, sound foundation.

—White Ribbon, 1947.

kind to all; we must honor our fathers and our mothers; we must do our best to make the world better for those with whom we come in contact; we must constantly pray that we may grow more and more like Jesus; we must be faithful in our attendance at all Church services when possible; we must read the Bible daily, and keep faithfully the Sabbath, the seventh day of the week, as God commanded and as Jesus kept it and showed us how to keep it in the very best way. In all these ways, dear Recorder boys and girls, we may follow Jesus, the Good Shepherd.

Yours in Christian love,
Mizpah S. Greene.

The Sabbath

Recorder

^I
Thou shalt have no other gods
before me.

^{II}
Thou shalt not make unto thee
any graven image or any likeness
of any thing that is in heaven above
or that is in the earth beneath, or
that is in the water under the earth:
thou shalt not bow down thyself to
them nor serve them: for I the Lord
thy God am a jealous God, visit-
ing the iniquity of the fathers upon
the children unto the third and
fourth generation of them that hate
me: and showing mercy unto thous-
ands of them that love me and keep
my commandments.

^{III}
Thou shalt not take the name of
the Lord thy God in vain: for the
Lord will not hold him guiltless
that taketh his name in vain.

^{IV}
Remember the sabbath day to
keep it holy. Six days shalt thou la-
bour and do all thy work: but the
seventh day is the sabbath of the
Lord thy God: in it thou shalt not
do any work, thou, nor thy son, nor

thy daughter, thy man-servant, nor
thy maid-servant, nor thy cattle,
nor thy stranger that is within thy
gates: for in six days the Lord made
heaven and earth, the sea, and all
that in them is, and rested the sev-
enth day: wherefore the Lord bles-
sed the sabbath day and hallowed it.

^V
Honor thy father and thy mother;
that thy days may be long upon the
land which the Lord thy God giveth
thee.

^{VI}
Thou shalt not kill.

^{VII}
Thou shalt not commit adultery.

^{VIII}
Thou shalt not steal.

^{IX}
Thou shalt not bear false wit-
ness against thy neighbour.

^X
Thou shalt not covet thy neigh-
bour's house, thou shalt not covet
thy neighbour's wife, nor his man-
servant, nor his maid-servant, nor
his ox, nor his ass, nor any thing
that is thy neighbour's.

SABBATH RALLY DAY

May 15

O Sabbath rest by Galilee!

O calm of hills above,

Where Jesus knelt to share with thee

The silence of eternity,

Interpreted by love!

— JOHN GREENLEAF WHITTIER, 1872

If ye love me, keep my commandments