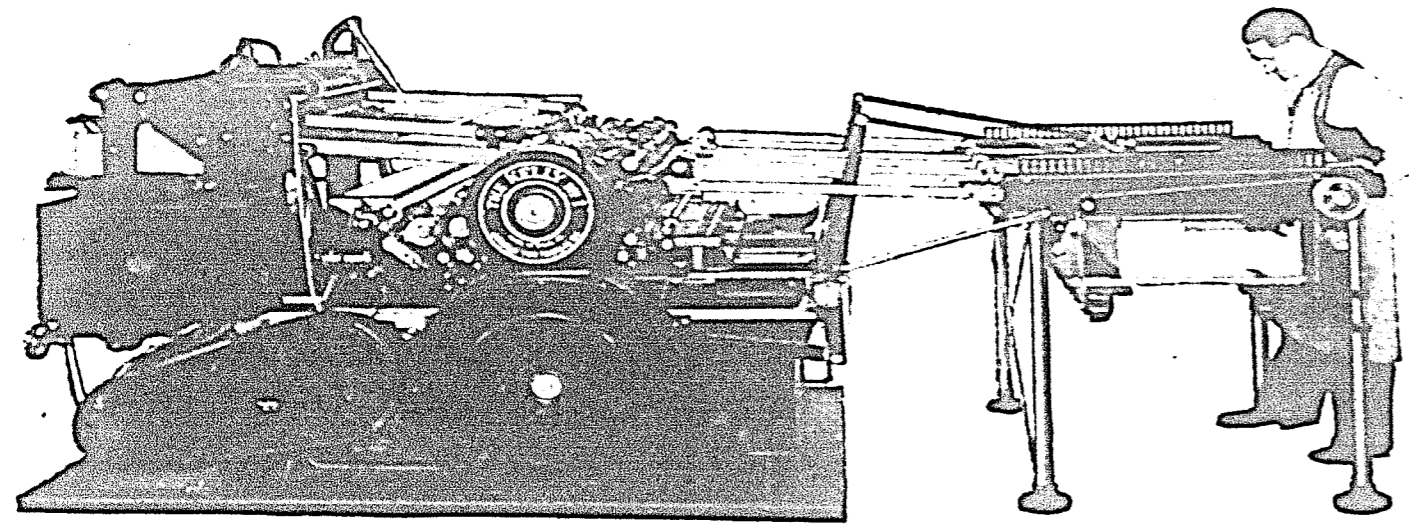


A NEW KELLY PRESS



The publishing house has recently installed a new No. 1 Kelly press, which has been on order for some time. It will print a sheet 22 x 28 inches and makes a valuable addition to the plant since in size it is about midway between the Kelly B (17 x 22) and the Miehle (25 x 38).

It will be especially useful in producing high grade color work and also will be available to print the Sabbath Recorder when the larger presses are busy. With its many labor-saving devices it makes a fine addition to the equipment of the publishing house.

L. H. N.

INDIANAPOLIS REPORTS

By L. L. Wright

1253 Leonard St., Indianapolis, Ind.

The organization of the First Seventh Day Baptist Church of Indianapolis was accomplished on November 1, 1947, as has been previously reported. Since that date, nine new members have been added and three others are ready to come in as soon as arrangements can be made for baptism. In addition to this, there are several persons interested, who are making a study of the Sabbath, and still more interested persons are being contacted regularly.

We are now holding our services in the Central Primitive Baptist Church at 1030 Central Ave., where we have been welcomed most heartily. This is a cement block Church building with classrooms in the rear, above which is a five-room modern apartment, all heated by the same hot air furnace. It is ideal for our needs and we are negotiating to purchase this building, which, if and when acquired, will enable us to function much more efficiently in the vineyard of the Lord and will make our growth assured.

And now it becomes necessary to make a frank confession to the effect that we are seriously handicapped by an insufficient amount of money to do the needful things.

Therefore, I am here and now telling the facts to you, and you, and you, and I have faith to believe that Seventh Day Baptist people throughout the country will contribute to this worthy cause promptly and willingly. In fact, I am certain that a mere statement of the facts together with the name and address of our treasurer, Mrs. Lawton Steele, 965 East Minnesota St., Indianapolis, Ind., is all that is required.

Perhaps I should make it clear to all that the Indianapolis membership is contributing generously and that one of our members will match the first ten contributions from individuals of \$100 each that may be received.

For the purpose of identification, this Church is known as the First Seventh Day Baptist Church of Indianapolis; but in reality it is God's Church and it is to God's people that I am appealing.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at ten cents per line for each insertion, minimum charge 50c. Cash must accompany each advertisement.

FOR SALE — Popular FYR-FYTER brand fire extinguishers of various types and sizes. 10% discount to regular customers and 20% discount to any SDB church or pastor. Send for free information. Allen Bond, Box 742, Alfred, N. Y. 2-23-11

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, New Jersey.

Terms of Subscription

Per Year \$2.50 Six months \$1.25
Student rate \$1.00 per college year
Monthly Special Issues 10 cents per copy
(The first issue of each month)

Regular Issues 5 cents per copy
Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Published weekly by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., MARCH 1, 1948

Vol. 144, No. 9 (Special Issue) Whole No. 5,283

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FOR CHRIST AND THE SABBATH

Our mission as Seventh Day Baptists is to witness for Christ and the Sabbath. This is our privilege, our duty, our responsibility.

One effective means of making known our witness for our Lord and the Sabbath truth is by means of the printed page. For over a century the Sabbath Recorder has been trying to keep before its readers the vital necessity and importance of this witness. From time to time new ideas and fresh ways and means have been employed to make as appealing and attractive as possible the material published. This is proper and necessary within reasonable limits and as long as the ideas and methods emphasize and support the truth and in no way detract from it. It is the truth that we seek to present through the pages of our Church paper.

During the nearly one hundred four years of the Sabbath Recorder's ministry, this stress on the acceptance of Christ and the Sabbath has met with considerable success. Changing conditions demand new and different approaches. With this in view the special issue of the Sabbath Recorder, with its cover in color, made its appearance November 4, 1946. The special issues are designed to present the gospel of Christ and the Sabbath truth in ways that will gain the interest of Christians outside the Seventh Day Baptist denomination, as well as that of folks who have not confessed Christ.

One means of presenting the claims of Christ and the Sabbath is by the personal testimonies of Sabbathkeeping Christians. We were thrilled by the testimonies of members of the First Seventh Day Baptist Church of Indianapolis, Ind., which appeared in the January special issue. For several years we have felt that the witness of Church members coupled with that of the pastors would have a wide and helpful influence for Christ and the Sabbath. To this end we have invited a number of our pastors, and the deacons and deaconesses of the Churches that they are serving, to share their testimonies with our readers. The response to our request has been most gratifying. Obviously, it will take some months to include all our pastors and Churches. Yet, we eagerly anticipate the appeal, the acceptance, and the effectiveness of these personal experiences.

In this issue we present the testimonies of the pastor and deacons and deaconesses

(Concluded on page 145)

THE SABBATH RECORDER

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SEVENTH DAY SABBATHKEEPING — DOES IT MATTER?

Rev. Everett T. Harris

Pastor, First Seventh Day Baptist Church,
Alfred, N. Y.

Many Sundaykeeping Christians will acknowledge that Saturday, the seventh day of the week, is the Bible Sabbath but they go on to say it does not matter which day one keeps holy, as long as it is one day in seven.

And so we ask, does seventh day Sabbathkeeping really matter? Does it make a difference to God, to other Christians, and to our own soul's welfare? I believe it does, else I would not keep it and preach it.

If a commanding officer gave a command with specific instructions such as we have regarding the Sabbath, and his men disregarded his instructions, what would happen to those men? Anyone who has been in the army knows the answer. Does it matter to God if His commands are disregarded? But, someone says, it is such a detail, God will overlook it. Does God overlook the details in the physical world all about us? We know He does not. No more will He overlook His spiritual laws even to the so-called details. And the Sabbath of the Bible is not a detail. It is a great truth that has bearing upon our whole attitude toward God and His Word.

Does it make people more reverent toward the Bible when they read its plain message regarding the seventh day and then begin making explanations, reservations, and qualifications? We feel certain it tends to make them less reverent. It is a part of the explanation for the falling away from the reading and cherishing of the Word of God in our day even among Christian people.

Seventh day Sabbathkeeping tends to develop stalwart character and dependable integrity—just because a Christian must be different from the world. Every real Christian must decide sooner or later whether he will go along with this world's standard of conduct or whether he will try to live on a higher plane. The keeping of the seventh day Sabbath may symbolize this break with a too low standard. It is my belief that the will power and determination necessary for us to be different in this regard, are a valuable asset in developing higher standards of clean living in other fields of life. As long as we

are different because of thought-out conviction, based on Bible truth, we may well be proud of it. It is a bit refreshing to find people who are different because of conviction and for a worthy cause.

There was a time when seventh day Sabbathkeeping mattered enough to our forefathers in the faith that they went to prison and death rather than violate their convictions.

Times have changed. It has been made relatively easy for us to keep the Sabbath. There is an economic disadvantage and there is a social pressure to be endured but, outside of that, we are in no danger. No one will put us in jail today if we keep the seventh day holy. That which costs us very little, we tend to value very little. We even forget and disregard the bitter price that was paid that we might have this privilege and freedom. It is a bit refreshing to encounter now and then a sensitive, thoughtful soul who recognizes our heritage as precious and who is happy to be counted worthy to pay some price of suffering or sacrifice that this heritage may be handed on untarnished to those who come after us. Perhaps we cannot do on Friday evening all that other people are doing, because of our belief that the Sabbath begins at sundown. If it is a sacrifice, it is a small enough one considering our precious heritage. Perhaps we must choose a vocation in life which will permit seventh day Sabbathkeeping. If it is a sacrifice, still it is a small enough one to pay considering the blessings that come from our rich heritage of Sabbathkeeping.

It is an understandable thing that young married people want to own their own homes and furnish them with the most modern furniture, plus owning a beautiful car—all this takes money and time. Rather than take the time, some of our people have worked on the Sabbath, thinking perhaps that it was a temporary plan, and later they would return to the faith of their fathers. But they seldom return. It is very possible that when they compromised their Sabbath conviction, they lost something fine from their characters. One day they own a fine house but they lack the character to build a real home. If they were not in such a hurry, they could own

the home and have the joy and satisfaction of keeping the faith, too. There is a strain of sturdiness, a toughness of moral fiber, required of those who keep the seventh day Sabbath these days which carries over into the very character of a man.

I have yet to find a Seventh Day Baptist who has refused to work on the Sabbath, even at some sacrifice of income, who has not found work to do and a sufficient amount of this world's goods to be able to live in comfort. And in addition, these people have a peace of mind and soul and a dependableness of character about them that has held the respect of their neighbors and friends. They have been given positions of high trust in the public welfare just because they lived up to their convictions and were dependable.

A great philosopher, Schleiermacher, taught his students thus: "Do all things from the point of view of eternity." In other words, how will this matter look to me twenty-five or fifty years from now and how will it look when I face the great Judge of life?

The principle can be applied to any tough problem facing us. For instance, young people wonder if they should continue schooling through college or go immediately into a job and earn money which would enable them to marry and have a home. Twenty-five years from now which will matter more, the fact that this man has a college education, or that he has four years extra experience? Most older people look back and say, "I wish I had gone to college when I had the chance and had the ability to learn."

Or, take the question of whether to marry for love or for some other reason. Twenty-five years from now will you be glad you married that rich young widow, even though she has a sharp tongue, or will you wish you had married that girl you loved so dearly when you were young? Twenty-five years is a long time to live with someone you do not love—and the years fly by on wings when you live with one you love, even though your home be ever so humble.

Now you can apply the same rule to seventh day Sabbathkeeping. Twenty-five years from now will you regret the observance of the Bible Sabbath and certain inconveniences it may have caused? It is my careful observance that the older a conscientious Sabbath-keeper grows, the more he loves the Sabbath,

the God of the Sabbath, and the brethren who keep the Sabbath. It grows more meaningful and satisfying as the years go by. It is something that will bless us twenty-five, yes, fifty years from now. It is a matter of which we will not be ashamed when we appear before our Maker who commanded, "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God." We may stand before Him and say, "we have tried to keep Thy commandment."

If only Seventh Day Baptists could raise such a leader as E. Stanley Jones who would see the possibilities that lie in the seventh day Sabbath as a rallying point about which all Protestants could unite! It **could be** the symbol of the complete break with Roman Catholicism which began with Luther and the other reformers but was never quite completed. It **could be** the rallying point for both the Jew and the Christian in that day when the Jew shall accept Christ as Messiah. It seems a very appropriate symbol of the unity running throughout the Old and New Testaments, combining Jew and Christian. Let the seventh day Sabbath be the rallying point for a united Christendom, facing together a world-destroying secularism.

The seventh day Sabbath has a continuity with the past that reaches back and back to the dawn of history. And it holds possibilities for the future that reach on and on, far beyond the horizon of this generation to the consummation of the ages.

Does it matter? As well ask, does the Bible and obedience to God matter? Of course it matters. It matters so much that some of us count it a privilege to undergo some inconvenience, perhaps some privation, for the sake of the Sabbath.

A noble army, men and boys,

The matron and the maid;

Around the Saviour's throne rejoice,

In robes of light arrayed;

They climbed the steep ascent of heaven

Through peril, toil, and pain:

O God, to us may grace be given

To follow in their train.

—Reginald Heber.

As the chain drops its load when one link breaks, so do we break connection with God in violating one of His commands. — Maz-zini G. Stillman.

Testimonies for Christ and the Sabbath

By the deacons and deaconesses of the First Seventh Day Baptist Church, Alfred, N. Y.

I was one of the first group of women chosen as deaconesses of the First Alfred Church. These women were Mrs. Belle (Wardner C.) Titsworth, Mrs. Sarah (J. Lee) Gamble, Mrs. Mary (Russell) Allen, and myself. It gives me a feeling of pleasure that I should have been chosen with such a group of devout and godly women, for I was considerably younger than they.

After almost fourteen years of absence from the Church, except for short visits, I still rejoice in my membership there, and though a lone Sabbathkeeper, I try to keep the Sabbath as a day set apart.

Looking back at that period of my life, I feel that I was greatly blessed in the associations of those days, though I fell far short of living up to my opportunities.

As to my early religious experiences, they reach back to my first memories, to the daily devotions, when, before breakfast, my father read from the Scriptures and we all knelt for prayer.

Then came the primary class in Sabbath school where we learned Bible verses. When I was eight years old I received my first Bible. When I was nine years old we moved to Scio, where my father later became the ordained pastor of the Church.

I remember very well when it was impressed upon me that I should be baptized. I was studying the Sabbath school lesson, with my mother sitting near by. I said to her, "I think I ought to be baptized." Sometime later a group of half a dozen young people, myself included, were baptized in the Genesee River by Elder Jared Kenyon, who was for many years pastor of the Independence Church. Perhaps the next milestone in my experience was when I went to school at Alfred in '89. After singing school one day, Professor Wardner Williams, the teacher, asked several of us to remain after class, when he gave us an invitation to join the Christian Endeavor. The pledge to read the Bible every day, while probably superficially kept, resulted in a greater knowledge of the Bible.

In 1895, we came to Alfred to live and here, work in the primary Sabbath school,

attendance at Church and prayer meeting, Dr. Main's Bible class, and the Friendly class, all have kept actively alive my efforts at Christian living—not of my own strength, but by the Spirit which, in spite of innumerable failures, has kept me in His care.
(Miss) R. Arta Place.

Kirkpatrick Home,
Cuba, N. Y.

It is ever a joy and a privilege to testify for the Master.

From earliest childhood the teachings and example of my parents so influenced my life that I always loved Jesus, and when, at eleven years of age, our pastor at Hornell, Dr. Darwin E. Maxson, spoke to me about baptism and Church membership, I was ready without question. With simple trust, I accepted Christ as my Saviour.

I never experienced a violent change of heart. Rather, it has been a gradual growth in knowledge of God and a feeling of His closeness and His love for me.

I feel very thankful that I grew up in a home where the true Sabbath was carefully observed and its importance impressed upon the minds of us children by instruction in the home and in Sabbath school.

Surrounded as we were by non-Sabbath-keepers, it was not always easy to be firm, but I thank God that He gave us strength to follow His teachings.

I cannot see how anyone is truly happy without knowing Christ and the Father. And when we love the Father, we will love to keep His commandments, and do His will.
(Miss) Mary Lee Stillman.

A Chinese gentleman, when asked how long he had been a Christian replied, "Two hundred years," referring, of course, to his family. By the same token I have been a Seventh Day Baptist for over three hundred years and a Christian for several more centuries. At times this has worried me. Would I be a Buddhist if my ancestors had been Chinese? Did I worship on the Sabbath only because I could not break with the customs of my family? On several occasions I have studied this problem seriously. I found

that belief in Christ and the Sabbath stands the test of scholarship. Then I tried the problem in the laboratory of life. Now I know that there is no answer for me but that Christ is my Saviour and that Sabbath-keeping is a blessing and a help to Christian living. I pray that I may keep learning.

(Miss) Miriam Shaw.

I was baptized at the age of sixteen in our little chapel in Haarlem, Holland, by Rev. G. Velthuysen, Sr. To this man I owe a great deal for my Christian education; also to our Deacon Spaan, with whose family I spent many a pleasant hour. We all loved them both very much. Of course, I should not forget my training at home. My father always read at least one chapter a day from the Bible and asked a blessing at mealtime. I was brought up to keep the Sabbath; Father and Mother joined the Haarlem Church before they were married.

When I was nineteen years old, I decided to come to America and to Alfred. I had a few Dutch friends living here and also knew Rev. Lester C. Randolph, who was pastor here at that time and who had visited at my home in Holland. I had heard much about Alfred from friends who had lived here at one time or another.

After about a year and a half, I went to Shiloh, N. J., where I started in the baking business, and after about six months Mrs. Pieters and I were married by the late Rev. D. Burdett Coon, who was pastor of our Church in Shiloh at that time. We have many pleasant memories of the few years we lived in Shiloh. Our three oldest daughters were born there. After six years, we moved back to Alfred, where we have made our permanent home since.

Henry E. Pieters.

Note: Deacon Henry Pieters' father was Herman Pieters, senior deacon of the First Alfred Church at the time of his death. Henry was ordained September 8, 1945.

E. T. H.

I am grateful to have been brought up in a Christian home. Church and Bible school attendance was a custom in our family. As a child I attended a near-by Methodist Church and in my early teens joined that Church after baptism by immersion.

Although my parents observed Sunday, they lived within the rather wide circle of the pastorate of Elder Jared Kenyon at Independence, N. Y. It was he who officiated at the wedding of my mother and father. So, having friends and relatives who were members of the Independence Seventh Day Baptist Church, the question of why they kept Sabbath day and we Sunday arose early. Accepting the explanation given, there must have been reservations in my mind for, although I followed the custom of Sunday-keeping and did not know until long afterwards the real reason that many Christians kept Sunday, at a very early age I had made up my mind that if we follow the Bible we will keep the Sabbath.

In the fall of 1904, while Rev. Lester C. Randolph was pastor, I gave my statement of belief in the First Alfred Seventh Day Baptist Church. My testimony was accepted and I became a member of the Alfred Church. Whether my light has shone into the lives of others as did the light of those friends at Independence is the thought that comes to me now. I pray that always I may keep a warm, friendly light shining and work for the advancement of the kingdom of God.

(Mrs.) Mabel F. Reynolds.

I grew up as a boy in a Christian home, and Sabbath school and Church service on the Sabbath were important weekly events in my early life. I cannot remember when I was not expected to go to Church and sit in the pew with my father and mother. In this way I came to have a deepening interest in worship and in the Christ way of life. It was natural, therefore, when the invitation came from the pastor to become a Christian, that I gladly accepted and was baptized and joined the Church at the age of fourteen. I well remember the thrill that came to me on that occasion. Then followed the happy experiences in the Christian Endeavor and the college prayer meetings. As a student in college it was my privilege to be a member of several student evangelistic quartets in holding meetings. I value greatly these opportunities for Christian service because they deepened my convictions and helped to fix my purpose in life. Later I served as teacher for several years of a Bible class of

college young men. That was an illuminating and most satisfying experience.

The Church with its various activities and services is to me the most important organization in the community. No other organization can compare with it. Its influence permeates the entire community and makes for character and right living because it holds before the people the matchless life and teachings of Jesus, the Friend and Saviour of men. I find great joy in serving Christ in my Church on the Sabbath and throughout the week.

Alfred E. Whitford.

From early childhood the arrival of Friday evening and the approach of the Lord's Sabbath has given me a peace of mind, a serenity of spirit, a steadying calmness from the things that have tended, oftentimes, to fret and worry me during the workaday week.

This state of mind seems to have emanated from the influence of a Christian home with a Christian father and a Christian mother at its head. We six Langworthy children were taken to Church in Andover from babyhood, and on through the years to maturity.

The conditions under which we made these weekly trips might be considered by many of our present day young people as hardships—boredom, even. A six-mile round trip—sometimes in our three-seated platform wagon over dusty roads that choked our very throats, sometimes through hub-deep mud which froze to the buggy wheels and to the horses' fetlocks and braided tails, sometimes through mountainous snowdrifts when the north wind pierced through the mufflers, the overcoats, the "buffalo robes," and the straw-carpeted "old green sleigh"—is not remembered exactly as a weekend pleasure jaunt.

Nor could it be entirely compensated by the more pleasant trips when the springtime warmth and sunshine, the green of grass and leaves, the buds and blossoms of trees, the songs of birds, the freshness of a warm summer shower, the grandeur of autumn-tinted leaves, or, perchance, the thrill of a stately ride in the new surrey, which, in that day and to my childish mind, was comparable to any modern glistening motorcar!

Has it been these factors that have satisfied the longings of my spirit? No, definitely not.

What was it, then? True religion. The seeking after that which brings peace to the soul. The observance of the Sabbath on that day which I believe our Master intended we should rest and worship and honor Him.

The teachings of my parents, the teachings of my Church and its leaders, and, above all, the teachings of God's written Word are the things which have given me great comfort in trying to be a true Seventh Day Baptist.

Lynn L. Langworthy.

Why I was asked to become a deaconess in the Alfred Church, I do not know. Having been a grade-school teacher before I was married, I still have a keen interest in children and young people and enjoy working with them.

It was in my early teens that I was baptized and joined the Seventh Day Baptist Church in Chicago. I wanted to be a follower of Jesus, but it was not until later, while living at Milton, when Rev. Lester C. Randolph was pastor there, that I realized I was giving no Christian service for others. I was a regular attendant at Church and I became interested in teaching a Sabbath school class and then helping in the Junior Christian Endeavor work.

In the years that have followed, I have come to believe firmly that a true follower of Christ should have no room in his heart for a spirit of retaliation toward anyone, no matter what that person may say or do. I am happy in my effort to achieve tolerance.

I feel that our family has been blessed because we have had the opportunity of living in Seventh Day Baptist communities most of our lives. We have enjoyed Church privileges and fellowship with Seventh Day Baptists. We have friends all over the denomination, and Conference gatherings provide a happy reunion as well as a spiritual inspiration. The Sabbath Recorder seems much like a family letter to us because we are acquainted with most of the folks who contribute to its pages.

Mrs. L. R. Polan.

Week by week as the Sabbath draws on with the setting of the sixth day's sun, we are made conscious of the ever-present God, and of our abiding relationship in Him. —

Ahva J. C. Bond.

SABBATH ANALYSIS

By L. L. Wright

1253 Leonard St., Indianapolis, Ind.

Many unkind words, not at all becoming to a Christian, have been spoken and written at various times, both for and against Sabbath observance. Doubtless a desire to be recognized as the winner in an argument is in the heart of many persons who quarrel over Bible interpretations; whereas a sincere desire to honor and respect God and to help each other in so doing, and to help each other in all other ways, should be the motive back of all discussions regarding Bible interpretations.

It is true that our Lord and Saviour commanded us to teach all nations and all people to observe all things whatsoever He commanded, and we should do just that in accordance with our understanding and as led by the Holy Spirit. However, we should teach and not attempt to dictate, trusting the Holy Spirit to lead and guide those whom we teach, as well as to lead and guide us who do the teaching. If such procedure does not result in a common understanding, we cannot hope to accomplish more by resorting to vicious criticism of beliefs and interpretations and practices that are foreign to our own.

A Prayer

Lord, teach us how to pray. Help us to be at home in the companionship of supplication. Train us to join the harmony of a braver music of life. May we add our voices, perhaps not strong but still in tune, with the chorus the angels sing. Beneath Thy touch all things are changed. In ardent faith we ask that our redeemed lives may become spiritual guides to those who have lost their way. We could not count the slight sacrifices we make for Thy kingdom, but rather we ask that our losses and our sorrows be transmuted into golden crosses on which our hearts may in some divine way be lifted heavenward. Help us to disown "the blotted archives of the past and find the future's pages white as snow." On the deep moving tide of redemptive love, with our compass set on Christ, our Fixed Star, wilt Thou bring us into the haven of our hopes, in the name of Jesus. Amen.

Prepared by Deacon Lloyd R. Watson.

Many truth-seeking persons, who sincerely desire a better understanding regarding the Sabbath, often ask the question: "How do we know that Saturday is the seventh day of the week?" They, who so ask, should be answered kindly and their attention should be called to almanacs and encyclopedias and reference books, which without any exception declare that Saturday is the seventh day of the week. Furthermore, we are not being unkind, nor are we going beyond our commanded duty, as we call attention to the fact that the Jews have kept the seventh day of the week intact and the certainty of the day unquestioned throughout all the past centuries, and that this same seventh day of the week is the day that our Lord observed as the Sabbath when He was on earth, incarnate in the flesh. If such irrefutable evidence is not accepted as a convincing answer to this question, we should neither become provoked nor foolishly attempt to strengthen the evidence by adding bitter words of sarcasm.

Perhaps one of the most controversial phases of the Sabbath is that concerning the day of the week on which our Lord was resurrected following the crucifixion. There is a widespread belief among many Christians to the effect that the resurrection occurred on the first day of the week. This belief is often advanced as a reason for the abandonment of the Sabbath and the acceptance of the first day in lieu thereof. We should neither disregard nor totally discredit this belief and above all we should realize that those persons who hold this belief are usually sincere and that this belief has become firmly fixed in their minds. Our understanding may be that a preponderance of evidence exists in the Holy Bible to dispel such a belief, but we, nevertheless, are obliged to be charitable with those persons who do not so understand. To be sure, we should call attention to Matthew 28: 1, which definitely states that an empty tomb was first discovered "in the end of the sabbath, as it began to dawn ('draw on' as the Greek word 'epiphosko' is translated elsewhere in the Holy Bible) toward the first day of the week." Furthermore, we are not being unkind nor are we going beyond our commanded duty, as we call attention to the fact that the Holy Bible neither states nor infers that one and the same visit to the

empty tomb is described by Matthew, Mark, Luke, and John. Thus, we may come to a common understanding that Matthew describes a visit to the empty tomb that was made on the seventh day of the week, just before the beginning of the first day of the week, which would begin at sunset; whereas the other gospel writers describe a visit or visits to the empty tomb "early in the morning on the first day of the week."

There was a time, perhaps, when we ourselves visualized that the resurrection occurred on the first day of the week, in view of the fact that all of the gospel writers mention the first day of the week in such a manner as to be easily misunderstood by a mere casual reading. Therefore, we should be most charitable toward those persons who believe as we perhaps formerly did.

In the final analysis, all Christendom is united in an understanding that the resurrection of our Lord was an event of the highest importance. Perhaps, in God's own time we may all likewise become united in an understanding that the Sabbath was and is and forever will be the seventh day of the week, regardless of the day on which the resurrection may have occurred and regardless of any other event or incident, barring only a direct repudiation of the Sabbath by God.

"Truth crushed to earth shall rise again." This leads us to believe that the Christian world will someday restore the Sabbath to its once highly honored and respected position before God and man. Surely, Christendom will not cling forever to a belief that God, the Son, abrogated a specific commandment of God, the Father; and surely God, the Holy Spirit, will lead us into all truth and to a realization that the seventh day of the week as the Sabbath is of as much importance now as in all the ages past, regardless of the day on which the resurrection may have occurred.

Pray God that we may be guided by the Holy Spirit in our study and in our understanding and in our desire to honor and respect Him. May we not willfully elect to disregard facts as they may become known, and may we not willfully elect to resist the leading of the Holy Spirit.

"RECRUITING CHRISTIAN WORKERS FOR ALL VOCATIONS"

The continual responsibility of the local Church is to exemplify Christian living, stimulate Christian decisions in every calling, and challenge every youth with a full-time Christian vocation. Recruiting Christian workers for all vocations is No. 5 of the working goals in our Efficiency for Evangelism Movement. Put this on your prayer list too. Whom can you help enlist in the cause of Christlike living today? What greater need could challenge us when so many have no absolute standards or living examples to go by?

"The last best hope of earth" lies "in the hollow of the hand of the missionary who will be going tomorrow down to the ends of the earth to make all mankind a brotherhood, all the soil of earth holy ground on which man will walk once more in camaraderie with God and in a brotherhood unconquerable," said Frank S. Mead in concluding an interview with the then Vice-President Henry A. Wallace.

The Student Volunteer Movement has outlined some ABC's of the missionary enterprise. We quote:

Reconstruction Looking to Redemption

"Most of the young people who achieve their desire to help reconstruct the world will do so under Church auspices. They will discover that missions is reconstruction. The essential activity of the missionary enterprise is carried on by men and women who enter the service on a life basis, study the language and culture of the country in which they work, join their lives with those of its people. Reconstruction to them is not a temporary but a life challenge. For centuries missionaries have been helping victims of war, famine, and disease, aiding in the reconstruction of individuals and societies, and building bridges of understanding between peoples.

Qualifications for Appointment

"Motive. — The missionary motive is the Christian motive. In the words of the Jerusalem Conference, 'We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His

heart for His brethren is unsatisfied. Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christ-like character in individuals and societies and nations through faith in and fellowship with Christ, the living Saviour, and through corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

"Spiritual Qualifications. — The candidate must have that vital faith in Jesus Christ and the God whom Jesus reveals that compels a worldwide sharing of his experience. He must be a person of spiritual maturity, personally dedicated, disciplined in spiritual habits that are a dependable source of strength for Christian living.

"Educational Qualifications. — Only college graduates, with rare exceptions, are appointed. Postgraduate study in the candidate's specialty may also be required. Each missionary, irrespective of his particular assignment (whether doctor or agriculturist), must share in the religious activities of his field. Bible and religious studies are essential to preparation. Educators should have postgraduate training in education or their special field. Ministerial candidates should have a complete theological course and be ordained. In addition to a record for scholarship, candidates for foreign service should have the benefit of a successful internship at home under conditions similar to those which will be encountered on the field.

"Physical Qualifications. — Missionary candidates are required to pass a thorough physical examination before appointment. Most missionaries are appointed between the ages of twenty-five and thirty-five; older or younger persons may be appointed but never a person with an evident physical weakness. Physical endurance as well as good health is essential. Inability of husband or wife or fiancée to pass the physical test will debar the appointment of both parties. Requirements for national service, somewhat more flexible, are determined with reference to the field to be served and the physical demands of the work.

"Temperamental and Social Qualifications. — Missionaries live in close contact with people, often under trying circumstances.

Tolerance, tact, patience, cheerfulness, and a sense of humor help to relieve otherwise difficult situations. Although the new recruit will be eager to put new methods into operation, he must cultivate a co-operative spirit and a willingness to defer to the judgments of more experienced associates.

"A missionary must win and hold the respect of his associates and be able to work with or under national leadership. This means working 'behind the scenes,' and often letting others take credit for one's own plans and accomplishments.

Foreign Service

"Mission work is conducted by 122 North American agencies in ninety-five foreign areas.

"Missionaries engage in the establishment and maintenance of Churches, schools, hospitals, agricultural projects, leper depots, and special schools for the deaf, blind, and illiterate. In 1938 (when the last reliable statistics were compiled) 10,450 men and women represented the North American Churches in carrying on these activities. Most mission boards provide residence, medical facilities, and pensions. The salary is adequate to meet the costs of living in the country to which one is assigned.

"Greatest in demand are ordained ministers, physicians, nurses, educators. The demand for engineers, agriculturists, business men and women, printers, builders, and other specialists is comparatively small in any one year, although mission boards are constantly signing up technical workers. Regardless of his speciality, active interest and activity in evangelistic work are vital to the missionary's usefulness and success. Marriage is not a requisite for appointment."

Enough to say that our own missions languish for a need of evangelists, doctors, nurses, teachers, pastors, and pastor's clerical assistants. Enough to recall that several of our pastors and workers of today began service through the "Life - Work Recruit Movement" of Seventh Day Baptists. Speak to someone today about service as a Christian.

D. S. C.

True loyalty to God's holy day means loyalty to all the precepts in God's law which reveal man's relation to his Maker and to his fellow man. — Theodore L. Gardiner.

WORLD PEACE

By Miss Clara Loofboro
New Auburn, Wis.

The last few years we have heard these words over and over again: world peace, world government, one world. The whole world, weary from a cruel war, was searching for a way out—a way of peace, and a chance for individuals to live normal lives. Two years ago this spring millions of people waited and listened patiently for the developments at the San Francisco Conference, where finally the U. N. O. charter came forth, containing the following purposes: to save succeeding generations from the scourge of war; to reaffirm faith in the fundamental human rights . . . in the equal rights of men and women, and of nations large and small; to promote social progress and better standards of life; to practice tolerance and live together in peace with one another as good neighbors; to unite our strength to maintain international peace and security.

I think that during the last months of World War II there was a universal longing for peace, for a lasting peace, a just and durable peace. Was this universal heartbeat only the soul's longing for something always out of reach, just beyond the horizon of our power to grasp and claim as a reality? We dreamed of world peace, but after two years we find every nation going through grave internal troubles, and the U. N. bogging down on very important issues, each nation blaming the other for the failures; suspicion and tension growing where there should be faith, good will, and understanding. After a hectic two years it looks as if the peace had fallen to pieces.

I do not think that most of us are pessimists; very few of us are fatalists; but I am afraid that we could be called idle dreamers, hoping and praying for peace but not doing much about it. If we didn't know it before, we should know by now that if we want world peace we must work for it.

1. If we want world peace we must work for it by building up our Churches and missions, and using the principles of Christianity in our national life and international relationships. I put this first because I think it is first. There is no other way to bring peace to a sin-sick, weary, and hungry world than through the redeeming power of Jesus Christ and a good and loving God. The

power of God and the way of love can cure more ills than we ever dreamed of. We must put a greater faith in the basic Christian principles rather than in a larger army and navy and in our possession of the atomic bomb. Owen J. Roberts, former Associate Justice of the U. S. Supreme Court, made this statement about a year and a half ago: "If the United States chooses a policy of military might to preserve law and order, we're going to have to fight again. And if we win, what we win won't be worth having."

I heard a talk by Kirby Page in which he summed up the whole affair as a matter of faith—two kinds of faith. Our faith may destroy us or it may save us. If we put our faith in might, it will destroy us. He quoted General MacArthur as saying, "Our child-like faith in military warfare may destroy us." But if we put our faith in the principles of right and justice for all nations and then trust in God for the outcome, our faith may save us. "According to your faith be it done unto you."

In his book, "Now to Live," Dr. Ralph Sockman very ably states his ideas on the importance of Christianity. "We cannot make flowers grow merely by hating weeds. Nor can we make goodness thrive merely by hating evil. We must see men, not as gangsters to be curbed but as sons of God to be saved. Men need primarily not a super policeman to keep them straight, but a super-human Saviour to lift them up. The only big stick adequate for our world is the Cross."

Christian people could make this old world over if they would only do things God's way, and realize the importance of putting Christian principles to work. Let us work and pray for the spread of Christianity in every way it can be spread, of course beginning with a rededication of ourselves. We know the failures of all Churches, but let us not make them an excuse for not working with the Church. Elton Trueblood in his book, "Foundations for Reconstruction," published by Harper & Brothers, says: "We shall never have the Church as it ought to be without working with the Churches as they are." World peace is a phantom dream unless we apply our Christian beliefs to all of life. It can only be a dream unless we are willing to get back of all missions and Christian movements to evangelize the world.

2. If we want world peace we must work for it by upholding the efforts of the U.N.O. and its ideals as set forth in its charter. We heard plenty of criticism and pessimism about the U.N.O. right at the start, and we are hearing more now. I have heard people say that the U.N.O. will never succeed because it does not open its meetings with prayer. I believe it ought to open with prayer. But which is more important, the formal opening of the assembly with prayer, or the private prayers of the few consecrated members? A few dedicated men in the U.N.O. might turn it from defeat to success. Some complain that the organization of the U.N.O. is poor. It may be true, but which is more important, the organization or the spirit of the people in the organization? A school, however well-equipped, but with poorly trained teachers and indifferent pupils will not succeed. Surely some of the organizations within the U.N.O. can bring forth some good if the nations will put even a little faith in them. My feelings are expressed in this statement: "When people ask me whether I think the U.N. will work, I am tempted to ask them in reply whether they think that a spade will work. A spade works only when somebody works it." (William G. Carr in Reader's Digest.)

3. If we want world peace we must work for it by believing in brotherhood and good will between nations and acting accordingly. Wars start with suspicion and fear, greed and selfishness. We have wars because individual people make wrong decisions and choices which affect the nations internally and the world internationally. If only the nations would learn to spend money to build up friendly relationships between each other rather than for battleships and bombs! For forty years prior to the outbreak of war in 1914 the nations of Europe spent on armaments an average of a billion dollars a year. We all know what that billion dollars a year for forty years resulted in. I wonder how much the nations spent in that time for fostering friendly relations, ironing out economic difficulties, building centers of education, etc. I'm sure we will all agree that it was a "measly" sum indeed that was spent for "the things that make for peace." It was a series of wrong choices and the world still suffers from it!

If we believe in brotherhood we will not tolerate the superior race idea and will do our best to curb race prejudice. Congressman Walter Judd in the Sabbath Recorder of April 7 made this statement: "All people around the world are essentially the same, . . . oh yes, there are differences in color, language, and custom; but the loves and the hates, the likes and dislikes, the passions and the desires, the hungers and the aspirations, the sorrows and the disappointments—they are universally the same." We must learn to look at a man's heart and not at his color to judge him. If we could judge as God judges, the people of all races would look like brothers to us.

4. If we want world peace we must work for it, realizing the importance of continued united reconstructive work after a war, both at home and abroad. Mabel Head, official delegate of the United Council of Church Women to the U.N.O., says that there was a moral slump after the war. The Red Cross laid down on the job as did other relief organizations. Everybody was tired and there was a general "now-we-can-rest" attitude. During the war it was said, "We will win the war, but will we win the peace?" There is always a constructive war to fight after the military war is won. We still have the war to fight against starvation and fear and for economic readjustment and constructive methods of keeping the peace. Just passing out temporary aid to needy countries will not solve their problems. This is necessary but not enough. The "liberated" countries need a long-range reconstruction program. Our aid should be the kind that will help them to help themselves. The "Heifers for Relief" program and the sending of seeds will do that, and restore self-respect and hope, and how badly the world needs just that! Half-starving countries need tractors, plows, and grain far worse than they need guns and ammunition. If we want to fight communism let us begin with the source of communism — discontent, unemployment, starvation, and social injustices. After a war our attitude toward the conquered nations should be the same as toward the liberated countries. In other words, we must bury the hatchet and be friendly to all nations again. If we hate our former enemies and hold a domineering attitude toward them, we are sowing the seeds of a future war. All of

Europe is suffering today because Germany has fallen into decay. We cannot have a healthy Europe with a sore spot in the middle of it. Nations are so dependent upon each other that they stand or fall together. Herbert Hoover, after his recent return to the United States from Europe, made this statement: "The dismemberment of the German state and the attempt to reduce the German people to the level of perpetual poverty will some day break into another world explosion." Back in the thirties Hoover stated that Germany's troubles were chiefly economic. Germany had one of the worst depressions the world had ever known. Hitler came along and found a wonderful setting for his program. Desperate people are apt to follow anyone who promises them food and security. Kirby Page, in his book "Now Is the Time to Prevent a Third World War," discusses at length the conditions in Germany after the First World War, and then makes this statement: "There is an abundance of evidence to show that enduring prosperity could have been established in Germany (under the new German Republic) if the allies had been wise enough and determined enough to help lift Germany to her feet. It was possible to follow this procedure: remove the blockade, provide substantial relief, extend German long-term credits, provide favorable access for Germans to raw materials and to markets, and stabilize international exchange. The total immediate cost of this program would have been substantial, but the long-term gains for everybody on earth would have been incalculable."

5. If we want world peace we must work for it by becoming more world minded and less national minded. Extreme nationalism is a threat to world peace. The "my country right or wrong" attitude is a handicap to any nation. Just as we can be good citizens of the United States and of our state at the same time, so our world citizenship need not interfere with our national citizenship. An article in the Reader's Digest on "The Anatomy of Peace" says that the answer is not in armaments or even in disarmament of individual nations, but an international government with legislative, executive, and judicial bodies. If we are going to be world minded as a nation we must help other nations in their problems. As I said above, we will all rise or fall together. We must

work for better trade relations and better understanding of each other's needs. We must work for full production, agricultural and industrial, and for better distribution to points of need. There has never yet been too much food in the world. Let's supply the world's needs, but let's be careful that we do it not in the spirit of pride and superiority. If we help other nations in order to get out of them what we want, we are headed for a fall. Leadership will be a by-product of our service. If we serve the world in humility, other nations will rise up to praise and respect us, believing in our sincerity. Only then will they follow our leadership willingly. In that spirit we can win other nations to our democratic way. Democracy is an outgrowth of Christianity, and if we want to save democracy we must recover and apply forgotten Christian principles. We have come to a point in the path of civilization where we are afraid that our own scientific knowledge may destroy us. If there is any hope for the world, it lies in our ability to match our scientific advancement with an equal spiritual advancement, and do it quickly.

(Continued from page 134)

of the First Seventh Day Baptist Church, Alfred, N. Y. Hundreds of these copies should find their way into the hands and homes of non-Christians and non-Sabbath-keepers. How many extra copies will you order for distribution? How many will your Church, Sabbath school, class, group, and society use?

Please order promptly before the reserve supply is gone. H. S. W.

PRAYER

Help us to keep our ears alert,
To catch each lovely sound;
But deafen them, O Lord, we pray,
When gossip is around.

—Ida M. Pardue, in the
Christian Advocate.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

Single copy10 cents
Per year\$1.00

Postage to Canada and foreign countries 20 cents per year additional. Other information about subscription rates, either for the monthly or weekly issues, will be given upon request.

NOTES ON INTERSEMINARY CONFERENCE

By S. A. Thompson
(Student in the School of Theology, Alfred, N. Y.)

On December 4, I had the opportunity of attending a conference of the ecumenical movement at the Morrow Memorial Methodist Church in Maplewood, N. J.

The first service for the evening was worship, led by Mr. Ralph Spoor, followed by an address of welcome by Mr. Miller of the Morrow Memorial Church.

The address for the evening was given by Rev. Mr. Ferre, Professor of Christian Theology, Andover Newton Theological School.

The topic was, "Bible, History, and Theology — the Foundation for the Church." Mr. Ferre's text was from the Church Fathers, "The Church which is His body . . . the Church is the body of God; the pillar and ground of the truth," used by Cyprian, and referred to by Luther and Calvin. He then pointed out that in the absence of Christ there can be no Church, because the Christian Church is the only revelation of Christ on earth. He said, the only place where the Holy Spirit is, is in the Church. The Church is God's kingdom on earth. God's kingdom is wherever His will is done. He pointed out that there is the Roman Catholic Church, and there is also the catholic Church, and that he was not concerned about which of these it may be, while it is where God's will is done. "Where Christ is, there is His Church also. Without the doctrine of the incarnation, there can be no Church." — Ignatius. The Church, he said, is God's work. God pitched it. Not man. This is the conception of the New Testament of the Church of Christ. The Church is not a historical institution. It is God's working institution. There is one group—those who do the will of Jesus Christ. "Outside the Church there is no salvation, and no forgiveness of sins."—Cyprian. He said, no one can be saved outside of fellowship. The Church divine brings salvation. Worship is the central function of the Church. The Church is not a means to an end of the kingdom of God, but the end of the means.

The Holy Spirit and the Church of God

"He who does not have the Church for his mother, has not God for his Father." (Said by Cyprian, quoted by Calvin.)

The Church, he said, is the extension of the incarnation and justification. The Church that is not under the cross of the day of the Lord is not a Christian Church.

At the end of this sermon, there was a panel discussion in which Dr. Ferre made clear many things which seemed puzzling to the minds of many of those present.

The panel was followed by Bible study groups. In my group, the topic for discussion was, "The Authority for the Church." Several questions arose at this point, but we finally decided that the Bible is the only authority that the Church can produce. Since the foundation of her faith and practice is the Bible, therefore it is her authority, not in the sense that the law of a land is the authority of the land against transgressors, but as the only authentic source. It is therefore the basis of the life of the Church.

Friday was spent on the business of the conference, devotion, fellowship, and meals. At 7:30 p.m. we had the pleasure of listening to Dr. Elmer Homrighausen, Professor of Christian Education, Princeton Theological Seminary. He spoke on the subject, "The Church and Society."

Speaking from Acts 2, and Matthew 16, he pointed out that Jesus used the word "Church" only two times in all His life on earth. Many, he said, think of the Church as the fruit of the day of Pentecost, but they are mistaken. He said that the Church is not an extension of the resurrection. None of the prophets formed a new Church. The Church is the only body on earth which represents the Messiah. The word Messiah is not a word which represents an individual, but specially refers to "One Sent." The Communion is an inward symbol of the presence of Christ. "The Christianization of the western world is the Christianization of the world." — Chalimer.

Christianity, he said, is a community movement. The whole creation of Roman autonomy cannot bring God's kingdom in the present state of affairs. "Race hatred and the general state of affairs are standing in the way, and until the Church comes to the place where she faces the issue that all men are brothers, and until she sees to cleaning up the present conditions in the world, God's kingdom will not come, and we need

not pray the Lord's prayer, 'Thy kingdom come.'

The intolerance of Jesus showed itself in His words, "Whosoever heareth these sayings of mine." Jesus is the only one on whom we can build a Church. We can never build a Church on John Calvin, or on John Wesley. Only Jesus Christ builds the Church. Men do not make the Church. It is a gift to man. Jesus Christ is the center of the Church. Wherever you find two or three confessing Christ, there is the Church. The Church is unique. There is nothing on earth like it. It is holy. The Church is the body of Christ, therefore it ought to do everything He did. The Church exists like a candle. It is a burning candle, therefore it must witness. The state has become the head of society, and the ruler of man's heart. The Church must proclaim the moral law and the teaching of Jesus Christ. The Church must seek to establish the authority of the moral law. . . .

The world will never be reached until the community of Christ be preached. Bread can become a sacrament, and we can never preach Christ until we learn to handle bread. Let us all try to make the Church the one thing which Christ had in mind when He gave Himself for it.

This was followed by another short panel discussion, and then we adjourned.

As the only Seventh Day Baptist in the whole conference, I became conspicuous, and had the chance of exchanging ideas with a theological professor, who was glad to hear the things we stand for as a people, and that we are as different from Seventh Day Adventists as they are. This was my gateway to the distribution of many of our tracts, which I might not have had the opportunity of doing otherwise.

Sabbath morning after conference, I went on a visit to the Plainfield Church. Though I was late for the service of the morning, I was on time for Sabbath school, and had an enjoyable time. I attended a class taught by Mrs. H. C. Van Horn. She did a very good job of teaching, too.

After a fine dinner with the pastor and family, Rev. Victor W. Skaggs took me to the New Market Church. Though there was no one there at that time of the day, it

"GOD IS LOVE"

Dear Recorder Children:

Once upon a time a young girl, while visiting in her old home town, listened on the Sabbath to a sermon preached by her own pastor on the text, "God Is Love." The next Sabbath in a Church some miles away he preached the very same sermon. The following Sabbath he gave from his own pulpit the same wonderful sermon, "God Is Love," a sermon which made a lasting impression on that young girl's life and has influenced her daily living.

One of the greatest ways in which God has shown His love for His children, young or old, is by sending our dear Saviour, Jesus, into our lives. And you, dear Recorder children, should have that blessed thought ever with you.

Jesus' great love for children was shown all through His earthly life. His tender, loving thoughtfulness won for Him the loving confidence of mothers who brought their little ones to Him for His blessing and loving care. We are sure He must have told them stories of heaven, His own beautiful home. Their hearts were filled with joy as He told them that that beautiful home might some time be theirs if they would strive to be good and true while they lived here on this earth. A kindly heart and a loving face are sure to attract and bring an answering love from children the world over. No one had a more loving heart than Jesus.

Jesus never turned away from children in need, any more than He did from those who were older grown. Their little trials and

More Moisture, Please

"Humor" is a Latin word meaning "moisture." That explains some things. We now understand what it means when a sermon is pronounced "dry." It lacks moisture. Nothing can grow in dry soil, not even the seeds of truth. — Christian Education, December, 1947.

was an inspiration for me to go inside that Church and see its layout.

My visit to Plainfield was inspiring to me, and so was my stay at Maplewood.

The Sabbath Recorder



Christ and the Children

worries were as much to Him as were those of the great. He was always ready to help them and heal them in sickness. He often took them in His arms and blessed them, and we know of many miracles He performed for children.

Have you not read in our Bible study of how some mothers came to Him, asking Him to bless their little ones, and the disciples were displeased and wanted to send them away, and how Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God"?

And do you not remember how another time He took a little child and, setting him in the midst of His disciples, said, "Except . . . ye become as little children, ye shall not enter into the kingdom of heaven"?

We know, too, that in His triumphal journey to Jerusalem, and as He stood in the great temple healing and comforting the suffering and the sorrowful, how the children shouted, "Hosanna to the Son of David!"

These shouts of praise and thanksgiving did not please the priests and rulers. So they wanted Jesus to ask the children to stop their shouting; but Jesus answered, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

But, never forget, dear Recorder children, that not only did Jesus love and befriend children when He was here on earth, but He loves and is the friend of children today.

He loves all little children and is just as ready to bless them and make them good and happy, to comfort and heal them, as He was then. The only difference is that we cannot see Him as the children could then. Now it is by faith that we know that He has the same loving heart, the same tender smile. He surely deserves our love and service in return. So let us strive to please Him in all that we do and say, and thus prepare ourselves for a happy home in the city of God which Jesus is preparing for us.

JESUS LOVES ME

"Jesus loves me! this I know,
For the Bible tells me so:
Little ones to Him belong;
They are weak but He is strong.

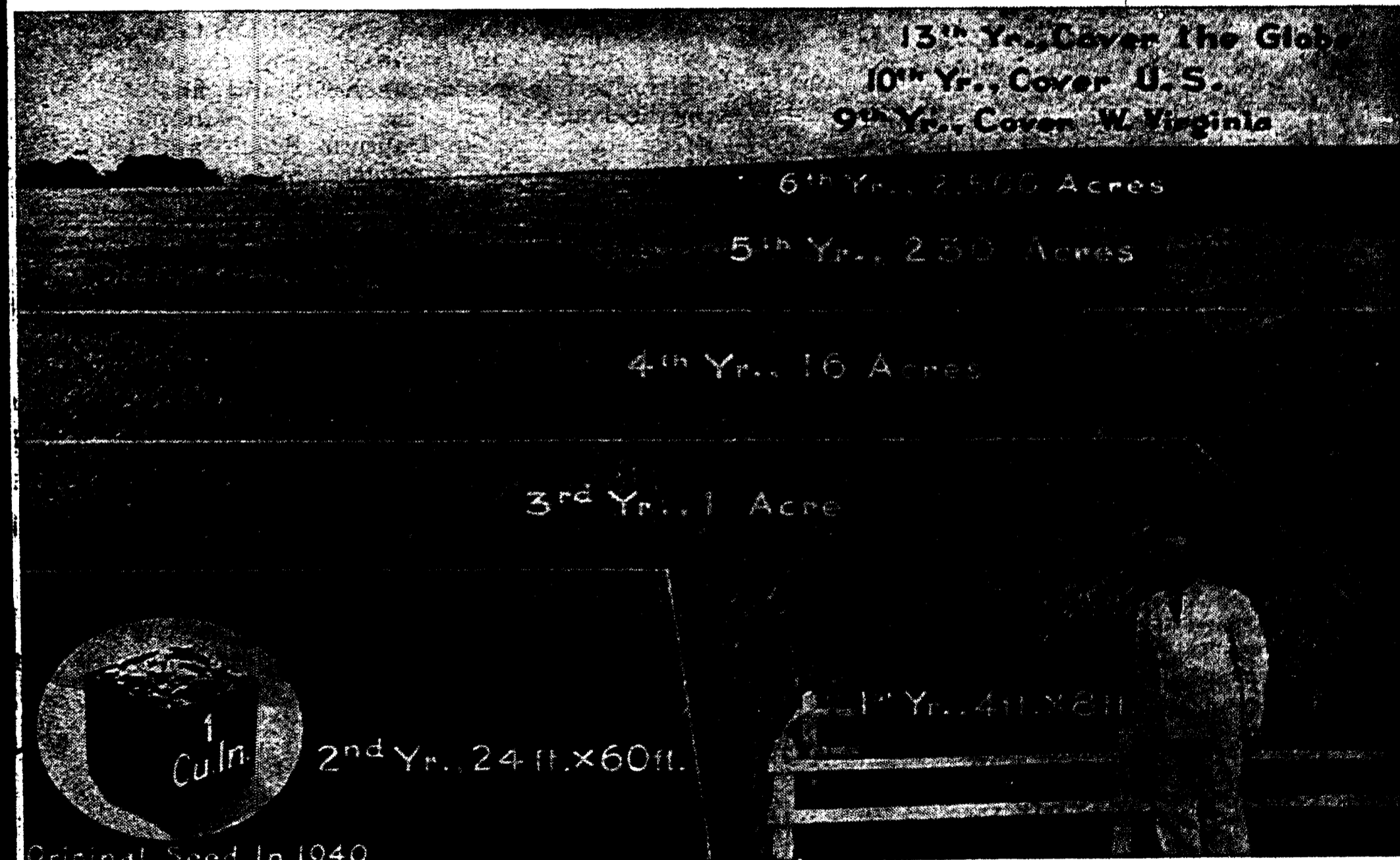
"Jesus from His throne on high,
Came into this world to die;
That I might from sin be free,
Bled and died upon the tree.

"Jesus loves me! He who died
Heaven's gate to open wide!
He will wash away my sin,
Let His little child come in.

"Jesus, take this heart of mine:
Make it pure and wholly Thine:
Thou hast bled and died for me;
I will henceforth live for Thee."

And as we sing this beautiful song, may we never forget that "God Is Love."

Yours in Christian love,
Mizpah S. Greene.



Perry Hayden's world-famous Biblical "Tithing" Wheat Demonstration conducted at Tecumseh, Mich. "God Is My Landlord," written by Raymond J. Jeffreys of the Jeffreys Lecture Bureau, and published by the Van Kampen Press, Chicago, Ill., tells the story of this demonstration which was greatly helped by the late Henry Ford. — Photo: Courtesy of Jeffreys Lecture Bureau, Columbus, Ohio.