

# Seventh Day Baptist General Conference

RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

## DENOMINATIONAL BUDGET

Statement of the Treasurer, August 31, 1948

Receipts		August	11 months
Balance on hand August 1	\$	83.04	
Adams Center			221.39
Albion	90.46		248.16
Alfred, First	205.85		2,265.53
Alfred, Second	22.20		518.48
Andover			20.00
Associations and groups	638.29		1,000.20
Battle Creek	518.37		3,218.84
Berlin	21.00		129.56
Boulder			300.66
Brookfield, First	9.50		181.00
Brookfield, Second	69.21		186.46
Chicago	126.21		437.11
Daytona Beach	15.50		235.75
Denver	85.19		506.56
De Ruyter	20.00		214.40
Dodge Center			232.92
Edinburg	4.00		46.84
Farina	26.00		212.00
Fouke			65.43
Friendship	10.00		41.00
Gentry	7.23		56.40
Hammond			50.00
Healdsburg-Ukiah			70.43
Hebron, First	19.52		124.08
Hebron Center	14.00		41.00
Hopkinton, First	167.90		644.75
Hopkinton, Second	7.45		41.75
Independence	70.00		365.00
Individuals	515.00		4,235.10
Irvington	26.75		26.75
Jackson Center	45.00		45.00
Little Genesee	41.88		364.86
Little Prairie			25.00
Los Angeles	80.50		368.29
Los Angeles, Christ's			30.00
Lost Creek			376.24
Marlboro	124.27		968.07
Middle Island	10.85		71.32
Milton	356.40		3,878.44
Milton Junction			803.51
New Auburn	12.00		205.62
New York	18.00		430.45
North Loup			490.25
Nortonville	27.35		268.75
Oakdale			25.00
Pawcatuck	299.46		2,880.24
Piscataway			148.25
Plainfield	88.87		1,814.62
Richburg	30.00		255.50
Ritchie	10.00		185.00
Riverside			951.64
Roanoke			62.00
Rockville	12.60		111.68
Salem	74.27		408.41
Salemville	25.06		57.34
Shiloh			1,262.50
Stone Fort	10.00		88.00

Syracuse		12.00
Verona	84.20	377.66
Washington, Evangelical		50.00
Washington, People's		13.00
Waterford	28.45	168.77
White Cloud	41.38	189.39
Totals	\$4,193.21	\$33,324.35

### Disbursements

	Budget	Specials
Missionary Society	\$1,361.88	\$ 109.73
Tract Society	742.95	
Board of Christian Education	742.95	
Women's Society	24.96	50.00
Historical Society	55.77	
Ministerial Retirement	422.76	104.83
Seventh Day Baptist Building	80.34	
General Conference	416.91	
World Fellowship and Service	51.48	
Balance on hand August 31	28.65	
Totals	\$3,928.65	\$ 264.56

### Comparative Figures

	1948	1947
Receipts in August:		
Budget	\$3,845.61	\$2,410.45
Specials	264.56	357.26
Receipts in 11 months:		
Budget	23,935.39	21,289.39
Specials	9,388.96	11,807.30
Annual Budget	31,500.00	28,100.00
Amount raised in 11 months	23,935.39	21,289.39
Per cent raised in 11 months	75.99%	75.76%

L. M. Van Horn,

Treasurer.

Milton, Wis.

### SEVENTH DAY BAPTIST PINS



Seventh Day Baptist pins are available at 75 cents each to individuals, and at 60 cents each, regardless of quantity, to young people's groups for resale at 75 cents each. These pins are of good quality and are the screw-fastener type.

Please send orders to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

# The Sabbath Recorder



# The Sabbath Recorder

First Issue June 13, 1844  
 A Magazine for Christian Enlightenment and Inspiration  
 HURLEY S. WARREN, D.D., Editor  
 L. H. NORTH, Manager of the Publishing House

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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.

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Front Cover Picture:  
 Christian Literature Peddlers.

Chinese peddlers of Christian literature take stock before attempting to sell their wares. Thousands of Christian pamphlets are distributed throughout China today by men such as these. — RNS Photo.

## Editorial Paragraphs

### New Church in New Orleans

There is prospect that a new, Seventh Day Baptist Church will be organized soon in New Orleans, La.

For some time Mr. and Mrs. Gerald Coalwell have been active in Sabbath evangelism in and around Metairie (New Orleans 20), La. Last winter, as many readers of the Sabbath Recorder will recall, considerable interest was awakened by the paid advertisements of the Coalwells and the generous interest and cooperation of Mrs. Maud O'Brien Rolstrom, want ad reporter of the Times Picayune of New Orleans. This paper has a circulation of well above 100,000 copies. At least five people responded to the attempt of the Coalwells to locate other Seventh Day Baptists.

One encouraging phase of the work of the Coalwells in Sabbath evangelism is the discovery of a growing interest among the colored people of that section. Let us hear the Coalwells speak as they tell of this promising field in a recent letter:

"There is to be a meeting of colored people here in New Orleans a week from Thursday night (September 30), for the purpose of the organization of a Seventh Day Baptist Church. Tracts have been ordered for distribution and . . . a dozen special Recorders are to be distributed among them. . . ."

"We feel sure that those dozen copies of the Recorder will get into the hands of many more than the original twelve who receive them. . . ."

Sincerely yours in His service,  
 Mr. and Mrs. Gerald Coalwell.

At the suggestion of Mr. and Mrs. Coalwell, we are happy to make this mention of this new interest in New Orleans and of their request for the prayers of our people on behalf of this prospective Seventh Day Baptist Church.

May all be done to the glory of God and may a Seventh Day Baptist Church among the colored people of New Orleans be born.

(Concluded on page 163)

## Testimonies for Christ and the Sabbath

### MILTON SEVENTH DAY BAPTIST CHURCH, MILTON, WIS.

For one who has had such a rich Seventh Day Baptist ancestral heritage as I, it is not surprising that I have grown up with the knowledge that the seventh day of the week is the Sabbath of our Lord, God.

My great-grandfather, Simeon Babcock, and his son, Simeon H., were both Seventh Day Baptist ministers. My mother's parents, Albertus and Emma Landphere, were both devoted to the Christian way of life through the same denominational channel, though they were lay leaders, Grandfather Landphere being a carpenter by trade. My parental home has always been one which was guided by fine, Christian people.

In 1923, at the age of twelve, I was baptized by Rev. Henry N. Jordan, accepting Christ as my Saviour and joining the Milton Seventh Day Baptist Church.

Others have stated that they felt the Church to be the most valuable organization in the community to which they belonged, and I agree with them completely.

While I have not felt qualified, and therefore not understood why I was selected, as a deacon of the Milton Church and as a member of the Commission of the Seventh Day Baptist General Conference, the blessings I have received as a result of these two offices are innumerable.

It is a good thing to testify to the goodness and saving power of Christ, our Lord, and to the rightness of the seventh day Sabbath — I count it a privilege to do so.

Many people today center their lives in such commonplace experiences — clubs, too numerous to mention, their work, or their hobbies. May I urge a return to the Church of Christ as the very center of our life's experiences — both spiritually and socially.

Kenneth A. Babcock,  
 Deacon.

I was born into a family happily divided in the matter of Sunday and Sabbath. I cannot remember it, but when I was about five years old, Father changed and became a Sabbathkeeper. I remember a queer feeling of resentment I had towards a book, bound in red, that stood on a shelf in a corner of the little log house. I found out later that it was a book which dealt with the Sabbath question. Perhaps that explains my feelings, for doubtless Father and Mother used to discuss the matter in my presence while I was too young to understand, but old enough to feel. Mother says that, at the time, she took delight in hearing me say "Sabbay-day."

And now, as all my life long, I love the Bible, I love the Sabbath, I love the denomination to which I have tried to be loyal and faithfully to serve; especially do I love the local Church and all its services within and without, and the people connected therewith. I love my own family and kinsfolk, but even more, I love people, in particular here. I know them personally, and, wider yet, I love people in general, just human folks, all God's children.

Edwin Ben Shaw,  
 Minister.

I was brought up in a Christian home, and enjoyed the training one gets in the Bible school classes of a small Church. The community in which we lived was a mixture of Protestant, Catholic, and many who were not affiliated with any religious group.

Rev. L. C. Randolph held a series of meetings at the Welton Seventh Day Baptist Church one winter, and at the close of this series of meetings I was one of about nine who went forward for baptism and Church membership. This is a step I had always intended to take.

I firmly believe in the seventh day of the week as the Sabbath; I always have.

The Sabbath was frequently a subject of conversation in our home when we

had guests, whether the guests were Seventh Day Baptists or of some other faith or non-Christian. I became familiar with the arguments for the Sabbath, as well as arguments others used in an effort to prove Sunday was the Sabbath. I am glad I had the opportunity to listen to these discussions, for I learned a great deal from them. I am greatly indebted to parents, Sabbath school teachers, and to my God.

Archie R. Hurley,  
Deacon.

It has been my privilege to grow up in a Christian home in Seventh Day Baptist communities. I was baptized in Brookfield, N. Y., by our pastor, Rev. Jesse Hutchins. Attendance at Sabbath school and Church was a normal procedure, even when we were forced to go three miles over snowdrifts in a horse-drawn cutter.

On looking back, I realize that many of my most satisfying experiences have occurred while working with others on some project or work connected with the Church. Taking part in evangelistic quartet trips during college days, hearing good sermons and religious music, being inspired by the meetings of General Conference, have deepened my interest in the Church. The Christian leadership of many of our ministers, college professors, and other devout laymen has been influential in showing what the love of Christ can do in community life.

The Sabbath takes on increasing significance. It is easy to recall a time when Sabbathkeeping was relatively unimportant to me. Sometimes it has seemed as though we were a stubborn minority that could just as well keep Sunday and make society a little less complicated. It finally became more clear to me, however, that millions of people who do not work on Sunday do not make that day their **Sabbath**. Surely, the true Sabbath is needed more than ever before as a day set apart from the habitual day for sports. Is it not possible that, because we do make a special effort to keep the Bible Sabbath, it strengthens us to make better choices in other things also? It seems to

me that conscientious Sabbathkeeping in itself promotes better Christian living on every day of the week.

Loyal Todd,  
Deacon.

At twelve years of age I made two momentous decisions: (1) To accept Jesus Christ as my Saviour and join the Seventh Day Baptist Church at Nile, N. Y. (2) To enter the teaching profession, rather than the ministry, after completing my education.

Soon after joining the Church the writer was successful in winning silver and gold medals in the Demorest (temperance) Speaking Contests. Whereupon his grandfather, Rev. James Summerbell — a convert to the Bible Sabbath, set out to make a preacher of his grandson. After considerable verbal pressure had been brought to bear upon the twelve-year-old he replied: "No, Grandfather, I do not feel good enough to be a minister of the gospel and have not felt any 'call'; besides, I think more real good can be done by me if I prepare to become a teacher in the public schools." In the ensuing conversation the lad's final statement was: "A teacher has the boys and girls five days a week when they are their 'natural selves,' where the preacher has them only one day a week when they are on their 'good behavior' and on guard." Times have changed since then and pastors have more opportunities to work with young people than they did back in the "Gay 90's."

Prior to our return to Milton, I have tried to mold Christian character in thousands of the "citizens of tomorrow" while serving in the public schools, and part of those forty-four years brought the opportunity also to teach in Sabbath schools. While principal of Milton High School, it was my privilege to teach the Baraca class, made up of thirty-four college young men. This class was connected with the Sabbath school, but held its meetings at the same hour in the old G.A.R. rooms near the Church. Often, one or more of the young men remained to discuss personal problems. It was a most interesting and pleasing experience. Mrs. Whitford

and I have been active in Church work in all the places it has been my privilege to serve as a school administrator.

Perhaps a mistake was made in the decision relative to my life work, but I think not. The gospel ministry was and is the highest calling in the world. Today, there is a dearth of laborers in God's business. The harvest is approaching and the reapers are few. A sin-sick world is facing crisis after crisis. The war-devastated countries are living in spiritual darkness. The home field needs efficient young ministers. The foreign missions need more consecrated workers. Who will listen for the "call" and say, "Lord, here am I"?

J. Fred Whitford,  
Deacon.

"And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." Colossians 3: 17.

It is said that Saint Francis of Assisi once approached a young monk, saying, "Brother, let us go down into the town and preach." And so the two went walking together, conversing along the way. They walked about the village, along the busy streets and lowly lanes, and to the market place. Then they returned to the monastery. Whereupon the bewildered young monk inquired of the aged Saint Francis, "Father, when shall we begin to preach?"

"My son," the gentle and aged Saint replied, "We have been preaching; we were preaching while we walked. We have been observed by our fellows, our behavior has been remarked, and thus we have delivered a morning sermon. My child, it is of no use that we walk anywhere to preach unless we preach as we walk."

If we are Christians, if we are Seventh Day Baptists because of real conviction, then our conduct should be a living example of what we believe. It is my sincere hope that my life will speak for Christ each day as I go about fulfilling the tasks of daily living.

Mrs. Arthur Drake,  
Deaconess.

I am indebted to several generations of Seventh Day Baptists as well as a Seventh Day Baptist home for my religious heritage.

Out of this background and environment has grown my own religion which includes the belief that Christ is the Saviour of all; that His life is my pattern for Christian living; that I, as a Seventh Day Baptist, have an obligation to the world to follow what I believe to be the will of God — because of the love of God.

Today, as a wife and mother in a small community, my hope is that my religion is showing itself as a reality.

Mrs. Elston E. Shaw,  
Deaconess.

I was brought up by Sabbathkeeping parents on the prairies in South Dakota. There were few Sabbathkeepers in the neighborhood, and all our nearest neighbors were Sundaykeepers. Some of my schoolmates told me the reason I kept Saturday was because my parents kept that day. I remember that it bothered me considerably.

I was baptized at the age of fifteen by Rev. James H. Hurley. As I commenced studying the Bible more, I read where God began His work of creation on the first day of the week and finished it on the seventh by resting on that day, and He told us in the fourth commandment, one of the ten, to remember to keep holy the Sabbath day. Later, Jesus said the Sabbath was made for man, and that He was Lord also of the Sabbath. I believe that every individual must stand on his own record, "as ye sow, so must ye also reap," and the Bible is our only safe road map and guidebook.

I am a Seventh Day Baptist because I believe it is right.

Charles A. Nelson,  
Deacon.

At the age of twelve years I was baptized and accepted Christ as my Saviour. I did not fully realize at that time what it meant to be a Christian, but the importance of that step has meant more and more to me as the years have gone by.

I had the good fortune of being brought up by Christian parents. My father was chosen to be a deacon in the Seventh Day Baptist Church at Middle Island, W. Va., and upon moving his family to Jackson Center, Ohio, he became one of the deacons of the Seventh Day Baptist Church there. He and his entire family were faithful attendants and workers in that Church.

When I finished my college training at Milton, I returned to Jackson Center to take charge of the public schools of that village. I tried to take my place in the work of the Church, and some time later was asked to serve as deacon. After about twenty years of service there, I moved my family to Milton, Wis., and upon uniting with the Milton Seventh Day Baptist Church, I was asked to serve as one of its deacons.

It has always been a great satisfaction and joy to me to work with Christians who observe the seventh day as the Sabbath. I could not feel that I was a follower of Christ if I did not follow Him in the observance of the Sabbath as well as in other ways. We, as Seventh Day Baptists, believe that the fourth commandment is just as binding as the other nine.

I have, for a long time, been deeply concerned about the way many people observe the Sabbath or keep it holy. My parents did not believe they should go to the post office for the mail. They never would consider doing any shopping on the Sabbath, yet I am sure they enjoyed the Sabbath. They may have been rather strict in some ways, but I fear many of us have gone too far the other way. If we expect to lead others to Christ and the Sabbath, we must show our sincerity by the way we live. Our lives should be a living example of what Christ taught. Peace and happiness are the reward for those who try to follow His teaching and His example.

W. Guy Polan,  
Deacon.

My Seventh Day Baptist ancestry cannot be traced back more than two generations. My grandparents on my father's

side were converts to the Sabbath. On my mother's side my grandparents were Universalists. But all my grandparents and my parents were God-fearing people and were respected in the community. I was brought up in a home where prayer was wont to be made, and where the Sabbath was a day of rest, study, and worship. My father was a farmer, first, and later, a merchant. There were no regular Seventh Day Baptist Church privileges where we lived, for there were only two or three families that observed the Sabbath. Father used to come home at sundown on Friday and remained away from his business on the Sabbath, as well as on the eve of the Sabbath. He was, however, a member of the school board for many years and also served many terms as village treasurer, being greatly respected in the village.

What Sabbath services we had were carried on largely in our home. This home was also the headquarters for any visitors who might come, from time to time, to serve Seventh Day Baptist interests; and I can remember the visits of J. M. Todd, D. B. Coon, S. H. Babcock, E. F. Loofboro, C. S. Sayre, H. C. Van Horn, and others, who came to help the cause of the Sabbath.

I cannot point to any special conversion, as I look back over my life span. I grew up in the atmosphere of a Christian home and I accepted that as the proper way. To me, that seems a very normal development. While my creeds and my interpretations have changed, naturally, I still have a firm belief that salvation will come to the world only through belief in, and practice of, the virtues of Jesus Christ. Christ, alone, has the words of eternal life. The Sermon on the Mount contains, as far as I am concerned, the great ideal for mankind.

D. N. Inglis,  
Deacon.

The home into which I was born and in which I grew up took it for granted that we would attend Church, Sabbath school, and Christian Endeavor. Woven into our farm life were good music and discussions of worth-while and important things. The Bible was held in reverence.

Early in my teens I was baptized by Rev. George B. Shaw and became a member of the North Loup Church, whose congregation has always magnified full-time Christian service and has given many ministers and missionaries to our denomination.

On the campus at Milton College the influence of professors and fellow students, as well as membership in Christian organizations, were important in my decision to enter the ministry. A memorable day spent in Milwaukee with understanding professors and friends, hearing John R. Mott in three addresses, was an important factor. The Milton Church, under the leadership of Rev. Henry N. Jordan and Rev. James L. Skaggs, gave me encouragement. The entrance of my father into the ministry influenced me greatly.

In the Church, the choir, the Sabbath school, Young People's societies, and quartet work have meant much to me. It has been a joy to teach and work with young people.

Through twenty-three years of service, the loyal and sympathetic help of my wife has been an inspiration. The years at Alfred and at Waterford and Yale were challenging and stimulating. A host of friends from New England to the West have helped to make Christian work most satisfying. I have long felt that I have received much more than I have given, and would not have been able to give that little except for the many helpful friends and influences all along the way.

Carroll L. Hill,  
Minister.

I am a Seventh Day Baptist by conviction, and because of my ancestry. I had a grandmother who was a member of the Newport Church, and one of my grandfathers was clerk of the Church which moved from New Jersey to West Virginia and founded the Salem Church.

By profession I am a dentist, and as such have found it not difficult to keep the Sabbath.

I believe that giving materially to the Church is an essential part of being a Church member, and tithing is my solution to that problem. I had a dearly beloved uncle, a minister in the Seventh Day Baptist

denomination, who once said to me that when a person went into the water to be baptized he should take his pocket-book in with him.

L. M. Babcock,  
Deacon.

My parents were conscientious and loyal Seventh Day Baptists, and as such wisely brought up their children. During the winter of 1876-77, we attended revival meetings held in schoolhouses near our home in southern Minnesota. I became deeply concerned about my spiritual condition, and called upon God to save me. The following spring, my brother, and cousins, Edwin and George Shaw, and I were baptized and united with the Trenton Seventh Day Baptist Church.

I have always believed that God has many ways of revealing Himself to us, but that the Bible is the clearest and most complete way that He uses to teach us how we can realize our possibilities. Although, when I joined the Church I had not received special instruction in the fundamental Christian doctrines, I sincerely believed that I was truly converted and that I was doing right in being baptized and joining the Seventh Day Baptist Church.

During the seventy years since I made the decision, I have made careful study of these distinguishing beliefs, and have no question about their being Biblical. To spend these years with the approval of the Bible has been a pleasant experience, and I have been led into Church and denominational work in which I have found a large company of choice people who have been good company here on earth.

With Paul, I can say, "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Read in full Philippians 3: 12-14.)

Willard D. Burdick,  
Minister.

Early taught to believe that God is all-wise, all-powerful, and has an infinite capacity for loving the human beings He creates, I believe nothing is impossible with Him.

The resurrection and miracles are accepted as facts not to be questioned even though the finite mind of man, assuming to know all about material law and its Creator, may deny them.

The mind of God toward His children is expressed in the ten commands plus the later one given by His Son, "Love One Another."

The Baptist Church — Seventh Day — for me most nearly satisfies the concept of a Christian brotherhood, seeking to know and to do the will of the Father, Son, and Holy Spirit.

Each individual is primarily responsible for his own acts and cannot use the acts of others as justification for his own faults, but he is responsible for his influence on others.

The individual must use his own eyes, ears, heart, and mind; no one else can use his, neither can he use those of another.

He is, and must be, an individualist, physically, mentally, and spiritually. I am an individualist — a simple-minded one.

George E. Crosley,  
Deacon.

### INTEREST IN MISSIONS

"I can't get interested in missions," said Sam Skimp as he walked out of Church with Farmer Frank. "The minister preached a mighty fine sermon about it, but I'm just not interested."

"No, Skimp, it isn't to be expected that you should," said Farmer Frank.

"What do you mean?" asked Mr. Skimp. "Didn't the minister say we should all give for missions?"

"Sure, but getting interested in missions is just like getting interest in a bank. You have to put in a little something first. The more you put in the more interest you get. Time, or money, or praying, it doesn't matter which—but put in something yourself or you will never have any interest. Try it, Skimp, my friend. Just put in a little something, and you're sure of the interest."

—Ashaway Church Bulletin.

### WE MEAN "GO WORK TODAY"

The month of August is a self-starting month for Seventh Day Baptists. That is the time when our brand of Sabbath-keepers congregate for general conferring on vital matters of co-operative effort and over-all aim. That's the time when the past year is reviewed by boards and by clear-thinking pastors and laymen. That's the month in which new Conference officers are chosen and in which the past year's officers make their strongest pleas for the aims and policies they have chosen. That's the time when old and young, ordained and lay leaders, eloquent and not-so-eloquent thinkers (and active workers usually) get their biggest inspirations regarding the cause of Christ's kingdom, including the Sabbath.

For this missionary secretary, the month of August began with a trip by auto to Nady, Ark., where the Southwestern Association was to be held, August 5-8. A high school graduate of this past June showed his interest and endurance by helping with driving and accounting, participating in association meetings, Conference committee work, and Conference reporting on the way home and at home in Westerly. Besides this, he joined in the youth activities planned for Pre-Conference and Conference weeks.

The Nady Church, known officially by the same name as the riceland area surrounding Nady, "Little Prairie," is a powerful illustration of the working of the Holy Spirit, over and above, or far beyond the efforts and work of men. A revival has occurred in that Church which has brought into the worship and service activities of the Church many men and their families who were unreached by the direct contacts of men. Prayer has become an even more vital part of daily life than ever before, and truly had a part in the revival coming to that congregation. The revival has been an illustration that prayer is a tool, but not a power in itself. Prayer was, for the Nady people, a tool by which they laid hold of God's power. Prayer will continue to be a tool by which God works in their lives His cleansing and redemption through

the loving work of Jesus Christ, the Son, and the guiding power of the Holy Ghost.

At Hutchinson, Kan., we visited old friends who had, in my college days, helped me to decide upon the ministry as a lifework. They now helped me to refresh old determinations, and to more clearly focus God's purpose for my life.

As we traveled from Hutchinson toward North Loup over Kansas prairies in the cool of the rain-freshened night, the sun's glow in the east gave us an ever-changing and glorious sight. The expanse of the horizon and the unspeakable beauty of the sunrise renewed our confidence in the wide frontiers of God's kingdom work and in the opportunity for everyone to find some place in that kingdom's advance. A rainbow, later in the day, assured us once more of God's ever-fresh promise of forgiveness and love, and of His constant willingness to use very imperfect instruments for His great and perfect design.

The tour through the whole drainage area of the Mississippi basin—down the Ohio, and the Mississippi, through the Arkansas and White River basins, into the Platte and Missouri watersheds—gave us a vast over-all view of the tremendous land of opportunity and resources in the mid-continent area. Industrialists and exporters, farmers and educators, social workers and utility men are combining forces to make the "Middle South" (technically Arkansas, Mississippi, Louisiana) a "land of opportunity" for Americans. Population and industrial statistics prove the trend is already upon us for development of the region. A challenge goes out to Seventh Day Baptists along with other evangelical forces to be about our Father's business, bringing these new communities and groupings of families into the Church of Jesus Christ. (See article on page 17 of September Reader's Digest.)

When the Conference slogan for the past year — "Go Work Today" — was put to the test of the Conference session, the missionary-minded Christian could not be better satisfied. Seldom has a slogan been used in so many ways as was that slogan during the worship and meditation periods. Seldom have more definite plans been laid for future work and more en-

couraging results of the past year's efforts been given. "Go Work Today," the father's request of his son in one of Jesus' parables, was put to the test and found to be of Seventh Day Baptist temperament.

The return trip to Westerly brought us to Salemville, Pa., where we have two Churches, one of them known as the "German" Seventh Day Baptist Church, and the other as the "English" Seventh Day Baptist Church. Here in the midst of Pennsylvania's rugged hills and mountains was a "cove" of land — rolling hills and fertile fields filled with green pastures and good crops. One cannot help but catch the simile of the Church's relation to the world at large. Amid the rugged problems of our time, the Church of Christ stands as the source of creative force and redemptive activity. In its fellowship, men find love and grace for their successes and their defeats; in its friendship, men find power and guidance and daily poise for any and every kind of activity.

The month of August is a self-starting month for Seventh Day Baptists. Places like Nady, Ark., Salemville, Pa., North Loup, Neb., Indianapolis, Ind., Providence, R. I., Shanghai, China, Buffalo, N. Y., New Orleans, La., Schenectady, N. Y., Auckland, N. Z., Philadelphia, Pa., and Washington, D. C., are only a few — and that is not to exaggerate, even for Seventh Day Baptists — of the situations in which we could make a free, spiritual Sabbath emphasis and contribution. Can you gear into Missionary Society plans for advance (see Annual Report)? Will you search your life to find your place in the kingdom of God, particularly among Seventh Day Baptists?

This is the first of a series on our opportunities in world missions.

David S. Clarke

### TITHING INFORMATION

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## PREPARATION FOR EVANGELISM

By Rev. Elizabeth F. Randolph

(Substance of message delivered at the Seventh Day Baptist General Conference August 19, 1948, at North Loup, Neb.)

In the broadest sense of the term, the work of evangelism is making known the "good news," and it comprises the total work of the Christian Church. This work of evangelism can be done by any and every one who has heard the message and understands something of its application to everyday life, and to man's hope for the future. Therefore, the first essential for the evangelist is to know the good news, the message.

John the Baptist came preaching, "Repent ye: for the kingdom of heaven is at hand." Matthew 3: 2. Jesus "began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matthew 4: 17. Jesus sent out the twelve to "preach, saying, The kingdom of heaven is at hand." Matthew 10: 7. And the seventy were sent to say first, "Peace be to this house" and then to "heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10: 5, 9.

This is the great message, The kingdom of heaven, or the kingdom of God is at hand. That is, the time has come when God's will is to be done here on earth. We are anxiously wondering who will be the next President of the United States. Just suppose it were the Wednesday following the second Tuesday of November, 1948, and someone announced over the radio that "God's representative is to be President of the United States. God's administration is at hand." Would it create a sensation? Could we grasp its significance? Would we call the announcer crazy? Would there be a rush for appointments in the government? Or would we just recall that other ages and countries believed in the divine right of kings? Or would we think of Hitler who set himself up as a god, and then accept the fact that we were in for a reign of terror? Or do we believe that the majority vote will honestly choose God's representative?

Such were the hopes and fears and confusion that stirred the hearts of the people in Jesus' day as they heard John proclaim, "the kingdom of heaven is at hand," and "preach the baptism of repentance for the remission of sins," and say, "there cometh one mightier than I . . . he shall baptize you with the Holy Ghost." "Behold the Lamb of God."

But Jesus came to make known the God of love according to John 3: 16, as our Father full of wisdom, power, and mercy.

This gives us a glimpse of the great message, "The kingdom of God is at hand." For a fuller conception we must go to God's Word. Read and reread it, and not only be hearers of the Word but be doers of the Word, walking daily with Jesus and His followers.

It was for this cause that Jesus called His disciples one by one and said to them, "Follow me," that they too might get a fuller conception of the great message, and be prepared for the work of evangelism.

The call, the instruction, and the commands of Jesus are all further vital steps in preparation for evangelism. We must hear Jesus call us as He called His disciples one by one, "Follow me." Like the disciples gathered around Jesus out on the mountain, we need to hear Him preach and say, "Let the little children come unto me." We need to observe His skill in seeking and saving the lost, in healing the sick, in giving sight to the blind, in setting at liberty the bruised, and in preaching the acceptable year of the Lord. Like Mary we need to sit at the feet of Jesus and learn of Him. We need to watch and pray that we enter not into temptation. Like Mary Magdalene, we need to know the joy of sins forgiven and the joy of loving service. We need to hear the risen Saviour say, "go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17. Like Peter we need to hear Jesus say, "Lovest thou me more than these? . . . Feed my lambs. . . . Lovest thou me? . . . Feed my sheep. . . . Follow me." When we, like Peter, say, "And what shall this man do?", we need to hear Jesus say,

"What is that to thee? Follow thou me."

Then will we be ready for the great commission of Jesus in Matthew 28: 17-20 and His instructions in Acts 1: 2, 8.

We go in person to all around us; and we may go by prayer and by our gifts of "service true and money, too" unto "the uttermost part of the earth."

To be effective in our mission we need to understand people, to know their desires as well as their needs, and to enter their homes as the perfect guest. In so doing we have access to homes of wealth, refinement, and spiritual maturity as well as to homes of poverty. There will be opened up before us doors revealing great resources as well as hunger and opportunity. But we must be prepared to go out into the wilderness alone to seek and save the lost and show to them the love of God, to enter prisons and set people free from their bondage to sin, to enter hospitals with a smile and a word of comfort and healing power, yes, to carry to one and all the great love of God.

This work of love is open to everyone. It may be beautifully illustrated by the love of the little child for his father and mother, his brothers, sisters, and friends. It is expressed in many sweet and tender ways, by a smile, a handclasp, or a "bear hug." But as the child grows into the fullness of manhood, or womanhood, and is trained for efficient service, he has many more effective ways of demonstrating his love to his parents, to God, and to his fellow men, reaching out far beyond his own home.

The very highest and best training a man can receive physically, intellectually, and spiritually is vitally important in order that he may help make known to all the world, in every area of life, the glorious gospel news that the kingdom of God is at hand. The more one can know of every phase of human experience, the better he can hope to understand those with whom he comes in contact, and to minister to them in loving, Christlike service. He needs to live among them as one of them. Yet he may need much specific training for specific fields of service. But any and every one who has found Christ has a message to share, and

he is prepared to go and find his brother as Andrew went and found Peter, and Philip went and found Nathanael.

Another important step in the preparation for evangelism is "to tarry . . . until ye be endued with power from on high." Walk and talk with God in the cool of the Sabbath eve, assemble yourselves together in one spirit, with one accord, on his Holy Sabbath day, the seventh day of the week, so often known to the world only by the name of Saturday. Yes, wait I say on the Lord. Go off alone to pray whenever strength seems insufficient for the task, that you may face the public with a smile and a joyous, expectant spirit.

As the two disciples were overtaken by Jesus on their way to Emmaus, even so, as you go about your work, Jesus will overtake you; then invite Him to sup with you, and as He blesses the bread and breaks it and passes it to you, your eyes will be opened. Even though He again vanishes from sight, He will leave you filled with hope. And again when fears arise you may hear Him say, "Peace be unto you: as my Father hath sent me, even so send I you . . . Receive ye the Holy Ghost." John 20: 19-22.

Then will the evangelist be prepared to go out to carry the gospel message. "Repent ye, for the kingdom of God is at hand." He will be ready to "go work today," and to watch and wait and pray, knowing that one soweth, another reapeth, but God giveth the increase.

## EDITORIAL PARAGRAPHS

(Continued from page 154)

### "Christian Literature Peddlers"

Appropriate indeed is the front cover picture of this issue in the early stages of our One Hundred Sabbaths of Service Program.

If some Chinese can peddle Christian literature, cannot more Seventh Day Baptists muster the courage to distribute it free of charge?

No man has ever served God by doing things tomorrow. If we honor Christ, and are blessed, it is by the things which we do today. — The Bible Advocate.

## CHRISTLIKE SABBATH CONSCIOUSNESS

By Rev. Harley Sutton

Text—Mark 2: 28.

To be conscious is to be inwardly aware, and consciousness is the knowledge of what passes in the mind. Someone has used the expression, God conscious, which of course would mean being inwardly aware of God. The mind and the soul are certainly closely related; the mark of distinction between the two is hard to make. Therefore the knowledge of what passes in the soul life can surely come under the definition of consciousness. We can only have this inward awareness, or this knowledge of certain things, because there are too many demands being made for our conscious attention at the same time. That is, we are either aware of the good or the bad, of that which will build up personality or of that which will tear it down.

Do you think with me that we need a Sabbath consciousness? Do you think we need to be inwardly aware of the Sabbath? Do we need a knowledge of what passes in our soul concerning it, and that in most cases there should be something higher and better entering our experiences in regard to the Sabbath? I wonder if there are not many people who have kept the Sabbath all their lives and are not really inwardly aware of it. I wonder if we young people who have received this valuable inheritance from our parents, Church, and denomination are inwardly aware of the true meaning and value of the Sabbath. Yes, I believe many of us need this Sabbath consciousness. Many who have been converted to the Sabbath are more zealous in its promotion than we who have always kept it, because they have had an inward or soul revelation which gives them this awareness. We who have always kept the Sabbath have profited greatly by this early training. I consider my early training of priceless value, but I feel the need of coming to terms with this great truth in my own experience so that I may be more aware in my soul life of its meaning and value.

We face, then, the serious problem of finding better ways to bring more inward awareness of the Sabbath truth to the people of this practical age. This is an age, as all ages, when there are many calls and influences which work against the development of the inward or soul life. It seems time that we need more than just a belief that the seventh day is the Sabbath. I have known people who thought that just this belief was all that is necessary. What, then, besides belief is necessary? We need strong personal religion in everyday life. Dr. A. E. Main in his pamphlet, "A Sacred Day, How Can We Have It?" used this quotation, "Spiritual values must be sought in spiritual ways. Moral ideals cannot be forced upon the world any more than you can make a child love you by beating it. If we really believe in the supremacy of Christian ideals, we must rely upon Christian methods to make them universal. That was the method of Jesus. . . . We are not thoroughly the disciples of Jesus until we believe that the world can be made Christian in Christ's way." This idea is like a double-action pump. We need a religious life to cultivate and develop growth of the inward nature so this awareness can be felt, and the right belief and observance of the Sabbath will help develop the soul life.

Because of our need of more Sabbath consciousness we need Christlike Sabbath consciousness.

There is an ever-increasing emphasis on Jesus the Christ as Saviour, guide, and ideal for all of us. Young people when attending conferences of youth are asked to learn more about Jesus, and they discuss Jesus' way of life. When they read such books as "Christ or Christianity," "Christ of the Indian Road," "In His Steps," and many others, they are learning of Jesus. We hear great leaders in the religious world say that we must get back to the religion of Jesus. As I study the New Testament, Jesus becomes more real, and means much more to me. As I study the Old Testament I see that it points to Jesus, saying when He shall come and redeem the world, and urges that men follow Him. That is why we go to Him for help in solving this problem.

There is a reason why we should go to Jesus, because He is the Son of the living God and is one with the Father. John 10: 30, "I and my Father are one." John 14: 10, "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." That is why Jesus, as interpreted to me by the Holy Spirit is my final authority in the realm of religion and morals. It is God saying, "If ye love me, keep my commandments," when Jesus says that, and also when Jesus says for us to keep His words and His teachings. It is God speaking when Jesus says, "This is my commandment that ye love one another." Because of this relationship to God, Jesus has been given power as He says, "All power is given unto me in heaven and in earth." Jesus also said, "The Son of man is Lord also of the sabbath." That is, He is the protector, preserver, and master of it, and now that He has left His work here to be carried on by His followers, we, under His grace, are in a sense the preservers and protectors of the Sabbath. In fulfilling this duty, let us remember that He has left us an example of how it is to be done.

It seems to me that to have a Christlike Sabbath consciousness means to believe in and observe the same day that Jesus did. Jesus said, "I am not come to destroy, but to fulfil," so He did much to fill the Sabbath full of His love and glory. The Sabbath for the Jews, because of their many restrictions, had become burdensome, and Jesus did much to make the Sabbath a delight. But because Jesus rid the day of these burdens, should anyone think that another day for the Sabbath could be established—since Jesus did not say so? Jesus said that He was Lord of the Sabbath; therefore we know that He is God's commandment for us written into human life, because Jesus, although divine, lived on earth in the flesh. Thus it was within His power to fulfill the fourth commandment. Some say that Jesus was a Jew. He was a Jew because His physical side of life came from the only people on earth worthy of such a privilege; but He said, "The sabbath

was made for man," and that means all mankind.

Christlike Sabbath consciousness may be developed by Christlike Sabbath observance. Jesus did not say as much about Sabbath observance as He revealed by the things He did. There was no need then to talk about which day to keep, because that had been established; but there was much need of action to remove burdensome laws. We need, today, this help which Jesus can give in finding out how best to observe the Sabbath. I think many times our questions about what to do on the Sabbath arise because of our lack of the spirit of Jesus and our desire to please ourselves instead of God. We do not have the spiritual courage to do the things we know are for our good, and we want some excuse to do that which will be pleasing to us. The spirit of Jesus should be our final authority and the Holy Spirit will interpret this spirit to us. Jesus went about doing good every day in the week and He expects His followers to do the same. Let us follow His example as we go to work, to school, or to play. We find Jesus, as His custom was, on the Sabbath doing acts of goodness in the house of God. He read the Scripture to the assembled congregation and explained how He was the fulfillment of the Scriptures. He taught them by His own words and principles, and in many cases He healed those who were sick or lame.

We cannot close this discussion without thinking for a moment of the blessings which come to those who have found this Christlike Sabbath consciousness. It brings a peace, joy, and satisfaction which can never come to those who, as Isaiah says, turn their feet away from the Sabbath and do their own pleasure on His holy day. Blessing always comes to those who call the Sabbath a delight, the holy of the Lord, and shall honor Him, not doing their own ways, nor own pleasures.

When we rest our body and mind there is a rest of the soul which, as the writer of Hebrews says, is symbolic of that eternal rest in God. We have more opportunity on this day to learn of God and we need so much to know Him better so

## Children's Page

### GOD LOVETH A CHEERFUL GIVER

It was Sabbath morning and little Ada Harris was hurrying to get to Sabbath school on time. She had been a little late in starting. Daddy had given her ten bright new pennies saying, "Give as many of them as your kind heart dictates for the good work of the Sabbath school."

Ada had counted the pennies over and over which had caused her tardiness in starting. As a usual thing she could hardly wait to get to Sabbath school and the teacher and classmates whom she loved dearly. And yet she hadn't decided how many of her precious pennies she ought to place on the collection plate when it was passed.

As she hurried along, she repeated over and over her memory verse for the day, "God loveth a cheerful giver." Still she hadn't applied it to her ten pennies. She was just in time for the opening exercises and sang lustily with the other children. Just before the offering was taken the children sang —

#### GOD BLESS OUR OFFERING (From Children's Praise)

Lord Jesus, bless our offering,  
We give it all to Thee;  
For tho' we are but children,  
Thy helpers we would be.

Chorus:

Bless, O bless our offering,  
Use it Lord, we pray;  
Gladly do we bring it,  
Unto Thee today.

we can serve Him more faithfully. We have a better opportunity than on other days to worship our God, which is a great aid to soul development, and the world so needs to "Be still, and know that I am God."

In all our Sabbaths may the spirit of Christ reign supreme so that we may be inwardly aware of the true meaning and value of Sabbath and that His example may be followed by us in right observance of the day. "Thus may all our Sabbaths prove till we join the Church above."

We know that Thou hast suffered,  
To save our souls from sin;  
And now to show we love Thee,  
Our offering do we bring.

Lord, as we give our offering,  
Help us our hearts to give;  
That ev'ry child before Thee,  
For Thee may ever live.

When the collection plate was passed, Ada gave five of her treasured bright pennies as her share and put back carefully the other five into her little red purse.

The subject of the Sabbath school lesson was "The Widow's Mite." It told how Jesus sat in the court of the temple where the chests, or boxes, were placed. Into these the people cast the money that they gave with which to buy sacrifices. And many persons who were rich gave much. But there came a poor widow who gave only two mites. This was less than a penny but all that she had.

Then Jesus called His disciples to Him and told them that the small sum of money that the poor widow had put into the box seemed more to God than all that the rich men had given. For they, Jesus said, had much left for themselves because they gave only a very small part of the riches that they had. But the poor widow had nothing left for herself because she lovingly and happily gave all that she had.

Ada grew very thoughtful during the lesson period as their dear teacher talked about the brave widow and how she showed her great love for her Lord. She gave all that she had cheerfully and happily.

"Am I like those rich men?" Ada said to herself. "I wonder if Jesus would say that I am, when I save my five bright pennies for my own pleasure. Of course, I wouldn't keep them but would spend them for something that I want. How much better it would be to give them to help in God's work. I'll do it, and I do believe it will make me happy."

When the Sabbath school was dismissed, the little girl slipped the pennies into her teacher's hand, saying softly, "Please put these into the collection. I just love to give them for God's work."

(Concluded at bottom of next page)

### SPECIAL

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Position as janitor at Salem College, Salem, W. Va., open. If interested, write or see Prof. Harley D. Bond, Salem College, Salem, W. Va.

#### Farm Openings

Two farm openings in the area of Salem, W. Va. Interested parties should contact Prof. Harley D. Bond, Salem, W. Va.

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### PACIFIC COAST ASSOCIATION Los Angeles, Calif.

Sabbath and Sunday, October 9, 10, 1948 — Fall Meeting of the Pacific Coast Association at Los Angeles. Nonresidents especially take notice.

—Riverside Church Bulletin.

Her teacher understood and took the pennies in the spirit in which they were given.

When Ada reached home, she told her daddy what she had done with the pennies. He kissed her and said, "I knew just what my little girl would do with my gift." M. S. G.

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### NORTH CENTRAL ASSOCIATION Farina, Ill.

The North Central Association of Seventh Day Baptist Churches will meet on October 7, 8, and 9 with the Church at Farina, Ill. Earl Cruzan, Secretary.

### NORTHERN ASSOCIATION Jackson Center, Ohio

The Semiannual Meeting of the Michigan, Ohio, and Indiana Seventh Day Baptist Churches will meet with the Jackson Center Church, beginning Friday evening through Sabbath day, October 15, 16, 1948.

Mrs. Alta Hahn,  
Secretary

### YEARLY MEETING Plainfield, N. J.

The Yearly Meeting of the New Jersey and Eastern New York Seventh Day Baptist Churches will be held with the Church at Plainfield, N. J., on October 22, 23, 1948. Theme: God's Work and Ours.

Courtland V. Davis,  
Secretary

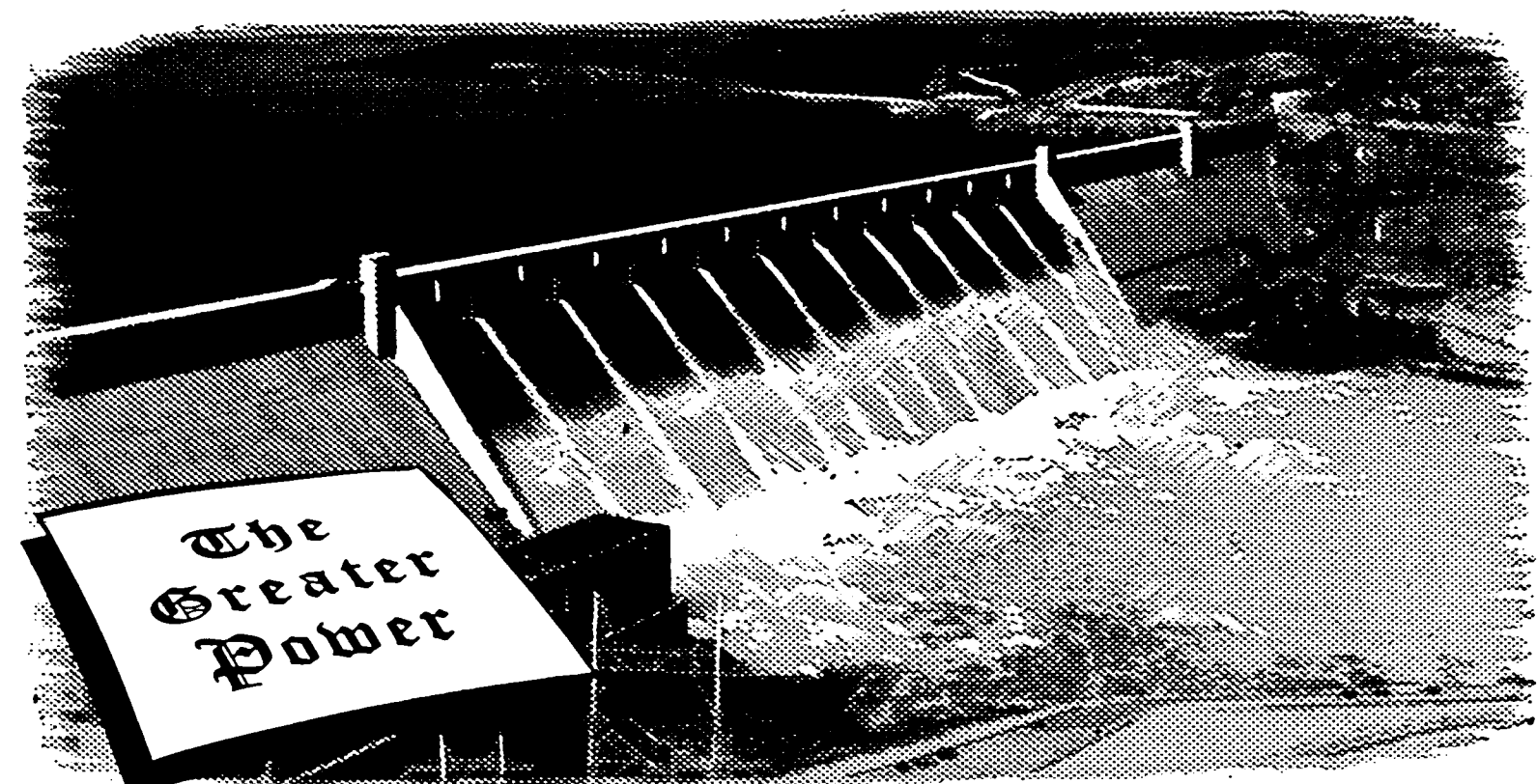
### SPECIAL ISSUE

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