

# Accessions

Milton, Wis.  
October 2, 1948

### Baptism:

Mrs. Nolan Nelson,  
Mrs. Erlo Nelson,  
Mrs. Ivan Fitz Randolph,  
Mrs. Ethel Davis, and  
Miss Roberta Fitz Randolph (baptized by her grandfather, Rev. E. E. Sutton, in Boulder, Colo.)

### Letter:

Mr. Ivan Fitz Randolph,  
Rev. Trevah R. Sutton,  
Mrs. Trevah R. Sutton.  
Elmo Fitz Randolph,  
Minister.

# Marriages

**Hurley - Babcock.** — On Friday afternoon, August 6, 1948, Wilton Lyle Hurley, son of Mr. and Mrs. Frank Hurley of Milton, Wis., and Mary Madelia Babcock, daughter of Mr. and Mrs. Albert H. Babcock of Long Beach, Calif., were united in marriage in a double ring ceremony conducted in the parlor of the Milton Seventh Day Baptist Church. Rev. Elmo Fitz Randolph, minister of the Church, officiated. The Hurleys are at home in Milton Junction, Wis.

**Hiles - Davis.** — Hartley Howard Hiles, son of Mr. and Mrs. Russel Hiles of Woodstown, N. J., and Frances Marie Davis, daughter of Mr. and Mrs. Jonathan B. Davis of Shiloh, N. J., were united in marriage on August 7, 1948, at the home of the bride. The ceremony was performed by the bride's pastor, Rev. Rex Burdick. The couple will reside at R. D. 1, Woodstown, N. J.

**Moncrief - Davis.** — Lorenzo Patton Moncrief of Harrisonville, N. J., and Leanore Ellen Davis, daughter of Mr. and Mrs. Jonathan B. Davis of Shiloh, N. J., were united in marriage at the Marlboro Seventh Day Baptist Church on September 5, 1948. The bride's pastor, Rev. Rex Burdick, performed the double ring ceremony. The new home will be at 72 N. Pearl St., Bridgeton, N. J.

# Obituaries

**Brague.** — Deacon Ernest N. Brague of Alfred Station, N. Y., died September 17, 1948. A more extended obituary will be found elsewhere in this issue.

**Lilly.** — Ella D. Sutton was born in New Milton, W. Va., February 1, 1867, and died in De Land, Fla., August 4, 1948.

She moved from West Union, W. Va., to Daytona Beach, Fla., in 1903, with her husband, the late William J. Lilly, who died five years later. She continued to live in Daytona Beach till two years ago when she moved to De Land in order to have the care of her eldest son, Forrest W. Lilly.

She was a charter member of the Daytona Beach Seventh Day Baptist Church when it was organized in 1932. She continued a loyal member till death, and an active one as long as her health permitted.

In the absence of her pastor, funeral services were conducted by Rev. C. N. Bennett of Calvary Baptist Church and burial was in Cedar Hill Cemetery, Daytona Beach.

Survivors include two other sons, Adrian L. and Jack E. Lilly of Daytona Beach; a daughter, Mrs. Gladys Carmen of Palisades, N. Y.; a brother, George W. Sutton, of Pickens, W. Va.; eight grandchildren, and two great-grandchildren.  
J. W. C.

**Mentzer.** — Mary Certain, daughter of Wilson and Mary Jane Cooper Certain, was born May 22, 1870, in Marion, Iowa, and passed from this life August 29, 1948, at Bethesda Hospital, Hornell, N. Y.

She married Frank Mentzer and they came from Iowa to Almond, N. Y., to live about twenty-five years ago. She was a member of the Seventh Day Church of God of Marion, Iowa.

Surviving, besides her husband, are a daughter, Mrs. Elwood Ormsby, and a granddaughter, Mary Jane Ormsby, of Almond; a sister, Mrs. Ida Michel, and a nephew, Charles Michel, of Marion, Iowa.

Farewell services were held in the Church parlors at Alfred, Rev. E. T. Harris officiating, on August 31. Burial was made at Marion, Iowa, on September 2, 1948.  
E. T. H.

## NEW YORK CITY

Rev. Albert N. Rogers is spending a few weeks with the New York City Church, of which he is a former pastor, renewing old acquaintances, making new ones, preaching on the Sabbath, and visiting members of the congregation through the week.

The Church worships in the Judson Memorial, 55 Washington Square, South, foot of Fifth Avenue.

Sabbath School, 11:00 a.m.; Worship Service, 11:45 a.m. All are cordially welcomed.

Mr. Rogers' temporary address is 58 Maple Drive, Great Neck, N. Y., c/o Mrs. Ralph W. Babcock.

Corliss F. Randolph, Church Clerk.

# 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

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

Our Policy  
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 (except July and August when it is published biweekly) 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., NOVEMBER 1, 1948  
Vol. 145, No. 14 Whole No. 5,314  
(Special Issue)

## IN THIS ISSUE

Editorial: His Redemptive Work .....	219
Features: The Dangers of Commercializing the Sabbath .....	218
Some Problems of Prayer .....	220
Creation's Birthday .....	223
Missions: Snowballing Our Influence .....	225
Christian Education: What the Sabbath Means to Me.—A Lone Sabbath-keeper's Testimony .....	228
Serve to Save.—Loyalty .....	229
Children's Page: The Boy Who Was Given to God — Part I .....	230

## FRONT COVER PICTURE

### The Gospel for All Nations

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

—RNS Photo.

## THE DANGERS OF COMMERCIALIZING THE SABBATH

It is high time to challenge the prevailing indifference to what people do on the Sabbath day. Basic values are at stake for individuals and communities. Pride in what is called broadmindedness may distort our perspective and confuse our judgment.

Commercialization of the Sabbath is to be deplored and opposed as a disregard of the law of God and as a dangerous undermining of the foundations of American community life. It is an aspect of secularism to which many people — some of them in Churches — have yielded out of a misguided inclination to "tolerance." One of the dangers of contemporary secularism is that it seldom attacks religion directly but rather relegates it to the realm of merely personal choice, and rejects it as irrelevant to the normal life of the community.

The individual does have a heavy responsibility in the matter; but so also has the community. Sound democracy cannot be built upon secularism. It requires religious presuppositions with regard to the ground of man's dignity, and religious disciplines for the fulfillment of the responsibilities of citizenship.

Secularism is an inadequate foundation for personal character, and for community life. Therefore, the community itself must maintain those sanctions which are essential to its mores.

To secularize the Sabbath is to deny that religion has an established place in the life of the whole community, and to divorce religion from everyday human affairs. It is not intolerance to insist that the community maintain standards that conserve values essential to its welfare.

Commercial interests should not be allowed to intimidate Christian people by accusing them of imposing their standards on others. Nor should they be permitted to put the Churches on the defensive by accusing them of inability to meet competition. Christianity is integral in the American tradition. It is neither bigotry nor self-interest that impels us to insist upon the preservation of those standards upon which the health of our democracy has depended. — Federal Council Bulletin, September, 1948.

## His Redemptive Work

Recently it has been called to our attention that the Sabbath Recorder has failed to emphasize the redemptive work of our Lord. This ought not to be. Perhaps the sacrifice of our Saviour on Calvary is so priceless, so precious, and so intimate to us that it is difficult to talk and write about it. We agree that the work of grace should be preached, and practiced. Consequently, it ought to be published regularly and clearly, and with an understanding born of experience.

It is possible that the grace of God as poured out in Christ Jesus and the tremendous price that our Heavenly Father paid on Calvary eludes description somewhat as the love of our earthly mothers and fathers cannot be couched in audible language. Yet we do know what their love means to us and does for us. Although we cannot describe it, we should not be deterred from telling and showing our parents what their love actually means to us.

By the same token, we ought not to take Christ's sacrifice for granted, not telling and showing Him and the Father how much we appreciate what they have done for us.

Now all folks do not know the love and care of godly parents. Our hearts go out to them. In their loss and need we try in some way to make up their lack. The love of our parents prompts us to share the benefits and blessings of parental love and care, in so far as it is possible.

Those of us who have experienced the redemptive love of God in Christ know of a certainty what He has done for us: what His forgiveness and redemption mean to us. We are truly boundlessly blessed. Some people have not had the opportunity of knowing God's grace in Christ Jesus. If this experience means anything at all to us, it means that we will share it with those who do not have this boundless privilege and joy. Just as we would share the benefits and blessings of the sacrificial love and care of our earthly parents, so should we share the benefits and blessings of our Heavenly Father and His Son, Jesus Christ, our Lord.

Although we cannot separate our work for Christ from His redemptive work on the Cross, yet we must be careful lest we stress salvation by works apart from salvation by faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2: 8-10.

Also, as the Apostle Paul wrote to the Corinthians: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him." 2 Corinthians 5: 17-21.

Yes, God in Christ has reconciled us unto Himself. Nevertheless, He "hath committed unto us the word of reconciliation."

The evidence that we have become reconciled to God in Christ is made plain by our thinking, speaking, and acting as though this change has been wrought in our lives. If we have been redeemed in Christ our lives will show it and bear fruit accordingly.

## SUN OF MY SOUL

It is said that Tennyson was walking one day in a beautiful flower garden where many flowers were blooming, and a friend said to him:

"My Tennyson, you speak so often of Jesus. Will you tell me what Christ really means to your life?"

Tennyson stopped, and pointing down to a beautiful yellow flower, said, "What the sun is to the flower, Jesus Christ is to my soul." — The Ashaway Messenger.

## SOME PROBLEMS OF PRAYER

By Rev. Jay W. Crofoot  
Pastor of the Seventh Day Baptist Church  
at Daytona Beach, Fla.

Text: Habakkuk 1: 2.

Perhaps there is no other subject on which more sermons have been preached than on prayer. Many books have been written on it. It is a subject of universal interest for, whether it is admitted or not, it is probably true that everyone prays sometimes.

Today I propose to study the question, "Why don't we get what we ask for?" Of course we shall not find a complete answer. To undertake that we should be as bold as was the poet Milton when in "Paradise Lost" he undertook "to justify the ways of God to men." But I hope I may give some direction to your thought that may be helpful to you.

The question asked so often in the late war, and now when so much fear and uncertainty prevails, "O Lord, how long shall I cry and thou wilt not hear?" is by no means a new question. The prophet Habakkuk asked it 600 years before Christ when the fierce Chaldeans from the North were threatening his nation. And later in the same first chapter of his prophecy he asks, "Thou that art of purer eyes than to behold evil, and canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?"

We shall be bold enough to try to find a partial answer to the questions "How long?" and "Wherefore?"

### Study How to Pray

I. First of all, we do not pray rightly. Consider the familiar passage from the fourth chapter of James. "Ye ask and receive not, because ye ask amiss." We do not study how to pray.

(a) We pray without fitting our lives to the sacred approach to God. Perhaps we forget the verse in the 66th Psalm which says, "If I regard iniquity in my heart, the Lord will not hear me"; or the words in the first chapter of Isaiah, "When ye make many prayers I will not hear . . . wash you make you clean"; or

1 John 3: 22, "Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." One of the New Testament expressions which we perhaps should study more carefully is the expression "in Jesus name." It certainly means more than a mere formula, or charm. I believe it was in S. D. Gordon's book, "Quiet Talks on Prayer," that I read many years ago some words about like these: "If we ask anything of electricity, that is in the nature of electricity to grant it will be done."

Now it is a law of electricity that it will follow copper wire, but it is also true that if the copper wire contains certain impurities the conductivity will be much reduced. I have it from the U. S. Bureau of Standards that two hundredths of one per cent of arsenic in copper cuts down its power to carry electric current by ten per cent. In other words the effect of the impurity is 500 times as much as we should expect, if we depended on mathematics or deduction alone.

It is not only heinous sin that obstructs our connection with God! When the psalmist says, "If I regard iniquity in my heart the Lord will not hear me," we may think that does not mean us. But when John says, "We receive . . . because we do the things that are pleasing in his sight," that cuts deeper. If we are honest with ourselves we admit that there are obstructions to the current between us and God. Small sins, peccadilloes we call them, can prevent our messages reaching God and His from reaching us. We can all think of things that we hardly like to call sins, but which we disapprove, even while we do them . . . things that we can hardly believe to be pleasing in His sight — carelessness about the Sabbath, sins of the tongue, unkind gossip, caustic criticism, sarcasm, over-bluntness in speech, irritability, sensitiveness; sins of omission — failure to say a kind word, to answer that letter from one who needs help or counsel — a hundred things that are not great sins. But I am thinking of that two one-hundredths of one per cent cutting down the current by ten per cent.

I would like to make a brief reference to the best seller "Peace of Mind" by the

late Rabbi Liebman. It is an excellent book in most respects I believe, and in particular in condemning the morbid conscience that dwells on past sins. If Isaiah was right in saying in the song of Hezekiah, "Thou hast cast all my sins behind thy back," surely we should not drag them out again. But I am afraid that some readers of the book may infer that sin is unimportant. That would be a terrible error.

It seems to me that the figure of electricity as a means of communication is an excellent one to represent the means of communication between God and man. I am particularly fond of the lines by Ethel Romig Fuller:

If radio's slim fingers can pluck a melody  
From night—and toss it o'er a continent or sea;  
If the petaled white notes of a violin  
Are blown across the mountains or the city's din;  
If songs, like crimson roses, are culled from  
thin blue air —  
Why should mortals wonder if God hears prayer?

Did you ever watch an electrician trying to find the reason why a complicated piece of mechanism had failed to work? How he looks for a poor connection here and there in several places and perhaps again and again before he finds it. Do we seek with equal patience for the "short" that cuts us off from God?

Let's take an illustration from another science. "Seek and ye shall find," said Jesus. What does seek mean? The planet Uranus was discovered by Sir William Herschel in 1781. As early as 1821 the existence of another planet outside Uranus was suspected. From 1834 on, Sir John Herschel busied himself in seeking that outside planet. In that task he was joined later by the British astronomer, Brown, and the French, Le Verrier. But it took twelve years to find it. Is there anything to be inferred about the meaning of the word "seek" in that? Or in the work of Madame Curie and other searchers after truth that will heal?

(b) Another way to ask amiss is to say prayers without meaning them. In the pulpit once in leading the congregation in the Lord's Prayer I omitted one of the petitions. Was I praying? How often we pray "forgive us our debts," for-

getting that in the same breath that He used to teach us those words, He also said, "If ye forgive not men their trespasses neither will your Father forgive you." Certainly we sometimes only half mean the words we utter. "We pray for humility and send our portraits to the newspapers; we pray for work and refuse the job that offers; a woman prays for her husband's conversion, but is unwilling to have less income; we pray for a revival, but want no more work for ourselves; even a minister prays for the Holy Spirit but does not fully desire a change in his way of life."

(c) A third way of praying amiss is when we ask God to do for us what we should do for ourselves. Read again that part of the fourteenth chapter of Exodus which tells how the people were so terrified that they cried out unto Jehovah and blamed Moses for bringing them away from Egypt. "And Jehovah said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." And they passed safely through the Red Sea.

### On Recognizing the Answer

II. A second answer to the question, "Why don't we get it?" is that we do get the answer but we do not recognize it. When my son was very small and had measles he insisted on turning his head to the foot of his bed. At first I did not know what was the matter but I soon discovered that the light from the open fire was in his eyes. When I put up a screen he was satisfied, and I felt that I had learned something about how our prayers are sometimes answered. In the first Christian century, Monica, a pious woman of North Africa, had a son who she feared was inclined to be wild. He was determined to go to Rome and she prayed all night to God not to let him go. But he went, and in Italy he was converted and became the first and greatest of the Latin fathers of the church, St. Augustine. So her prayer was answered.

One of Henry Ward Beecher's trenchant sayings was, "A woman prays for patience and the Lord sends her a green cook."

### God Says "Wait"

III. A third answer to the question "Why," is that God says "Wait." Of course we say "How long?" as Habakkuk did. But Christ taught us to pray "Thy kingdom come," and we have been doing it for 2,000 years, and it has not come yet. Look about you. Has it? We pray for wars to cease, but with less faith than the prophets had when they spoke of beating swords into plowshares, or than Tennyson had when he wrote a century ago:

For I dipt into the future far as human eye  
could see,  
Saw the vision of the world, and all the wonder  
that would be . . .  
Heard the heavens filled with shouting and  
there rained a ghastly dew  
From the nations' airy navies grappling in the  
central blue . . .  
Till the war drums throbbed no longer, and  
the battle flags were furled  
In the parliament of man, the Federation of  
the world.

For the answer to that prayer we must still wait and pray and hope, not failing to promote the conditions that will make it right for God to grant it.

### God Sometimes Answers "No"

IV. A fourth answer to the "Why" is that God sometimes answers "No." A teacher giving out words to a spelling class made no reply when a pupil asked him to repeat a word. The pupil soon learned that if he wished to know what word was given out he must give full attention. It may be that God teaches us by withholding.

I fear that some teaching about prayer deceives children and dishonors God. Does it honor Him to say that He will give us anything we ask for? Such teaching would reduce God to the status of an errand boy! It would make of prayer a charm or talisman like the "Open Sesame" or Aladdin's lamp of the Arabian Nights. Shall we pray as if we knew better than God what is good for us? Think of the lady who has a pet canary to which she sometimes gives a treat of special food. To the bird it must seem that it should have all it desires, but the lady knows better. Is God's knowledge as much beyond ours as the lady's is beyond that of the bird?

Charles Kingsley once refused to pray for fine weather because he feared it would result in cholera the next year, Elijah and the Apostle Paul had negative answers to prayers. But the supreme example of one who knew how to pray was our Master, and the supreme instance of His prayer was when in the garden He prayed, "If it be possible, let this cup pass from me: nevertheless, not as I will but as thou wilt." And He drank the cup to the bitter dregs. Can we pray "not my will but thine be done"?

If then prayer is so difficult what shall we do? Stop praying? No, by no means! More and better prayers is the answer. Perhaps prayer is subject to just as definite laws as is the passage of electricity. Let us study to learn the laws of prayer. It is a subject worthy of a lifetime of study. I once heard a broadcaster say of certain flyers who had remained in the air for days that "they had been defying the law of gravity." No, they had not been defying that law, but had been depending on other laws, perhaps higher ones.

Dan Poling said once, "Prayer for me has never stopped the sun. Prayer for me has never changed God; but it has done more; it has changed me." But I like the illustration of a man in a skiff pulling on a rope attached to an ocean liner. Of course it is easy to see that the skiff moves, but it is equally true that the liner moves too. I feel confident that as we learn more of prayer we shall become more eager that we move toward God — not that we shall draw Him to us and our wishes.

We shall do well to remember a passage in Isaiah 62 as rendered in the Revised Version: "Ye that are Jehovah's remembrancers, take ye no rest." And to remember too the example of Jesus. If He needed to pray, how much more do we!

Here is a prayer of Joseph Fort Newton: "Before Thee, O God, is our bitter human need; teach us how to pray, asking not for things, but for Thyself; not begging Thee to do something for us, but beseeching Thee to do something in us. Amen."

## CREATION'S BIRTHDAY

By Rev. Lester G. Osborn

Pastor of the Seventh Day Baptist Church  
at Shiloh, N. J.

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

### Introduction

The Bible was written for a religious purpose. It deals with the relation of God and man. It sets forth facts from which we deduce truths. The Book of Genesis, as its name implies, is a book of "beginnings." Someone has called it the "seed-book" of the garden of revelation. The foundations of all truth are here. It is a book of religious bases.

The account of God's chosen people begins at the twelfth chapter of this "seed-book." The story of human history from man's point of view begins at the fourth verse of the second chapter. The thirty-four verses preceding this are cosmic in their scope. They record the origin of the universe, the earth, and life in its various forms. As chapters one to eleven are an introduction to the whole Bible, so chapters 1: 1 to 2: 3 are an introduction to this introduction — or a prologue to the Bible.

Since Genesis is a book of religious fundamentals, it is small wonder that this matchless account of creation closes with a religious symbol — the institution of a sign or reminder of God, the Creator. This symbol is the Sabbath, the peak of the creation week.

It must be hard, when talking of the purpose of the Sabbath, its benefits, and man's duties in the matter of its observance, to have to spend one's time in apologizing for and trying to explain the change of the day. We have no apology to offer. We need waste no time. We can go on, immediately, to talk of the manner of the origin of the Sabbath, its purpose, and the benefits accruing to mankind in its observance.

### A. The Origin of the Sabbath

Nearly every people, ancient and modern, divides time into weeks of seven

days. It is an arbitrary division — not natural like that of days and months — for there is no heavenly body which goes around the earth, or to which the earth rotates, in a twenty-four hour cycle — but entirely artificial. Most ancient peoples, too, people who were widely scattered, and who had no means of communication, or any contact with each other, had "days of restriction." Over three-quarters of both ancient and modern nations and tribes call the seventh day of the week by some special name, usually "Sabbath." All these things point to a common, primeval origin for these things. The passage under consideration gives us the origin for which we search. All these weekly special days had their beginning at the time of the creation when God ordained the seventh day of the week as the Sabbath.

The Creator performed three acts in the making of the Sabbath. In the first place, we read that "God rested on the seventh day": not because He was tired, but to lay the foundation for the institution itself. It was the refreshment of contemplating the perfect work which He had just finished. We read in Exodus 20: 8-11 that the Lord rested, "wherefore the Lord blessed the sabbath day, and hallowed it."

God also "blessed the seventh day." To bless is to "bring good fortune or happiness" — to exalt and honor — to communicate some good — to enrich. God put into the seventh day blessings which we get from Him by observing it.

The other act in the making of the Sabbath was the "sanctifying" of the seventh day. To sanctify is to set apart for a special purpose. The Creator set apart His rest day for a particular intent. The same word is used of the cities of refuge and other things publicly proclaimed. There seems to be in this "sanctifying" of the day the idea of proclaiming or announcing. Of no other day is it said that God set it apart. And every later reference is to this earlier sanctification of the seventh day.

So we see that the seventh day was given a particular distinction. On it God, the Creator, rested, and because of that fact He blessed and sanctified it. Notice

that it was the day which was blessed, not the institution. It was the seventh day, not the Sabbath, which was sanctified. It was the blessing and sanctifying of the day that made the institution of the Sabbath. Just as the body of Adam was made of the dust of the earth, so the material of which the Sabbath was made was the seventh day.

### B. The Chief Purpose of the Sabbath

When we come to the consideration of the purpose of the Sabbath, we must realize first that it is the "Sabbath of the Lord thy God." It is the true "Lord's Day," the only day which He calls His own. It is the Creator's rest day, set apart to Himself and His own glory and honor.

The creation was an event so important that we are given a weekly day to commemorate it. The fourth commandment (Exodus 20: 8-11) finds its *raison d'être* in the rest of God at the completion of this great event. No other of the ten commandments tells us who is speaking. This one tells us who is the author, and gives us the facts about Him — His position, power, and distinguishing attribute. It is the God who created the universe. The work of creation is claimed by the Creator as evidence of His deity and power, and as the thing which distinguishes Him from all false gods. In Hebrews 3: 4 we read, "he that built all things is God." Jeremiah 10: 10-12 sets the "gods" over against the God who made heaven and earth. Paul shows His "eternal power and Godhead" from this in Romans 1: 20. So the seventh day is creation's birthday.

But the Sabbath is more than a memorial of creation. It is a continual reminder of God and a symbol of His presence and providence. It is a testimony to the world of the true God, and a weekly rebuke to atheism and idolatry.

So we worship the Creator in whose image we are made, on the day which He Himself set apart for His own honor and glory. Worship is the expression and proof of our love for God and for His will. God is to be served every day, but the seventh is especially dedicated to do Him honor. We honor Him by honoring His day (Isaiah 58: 13).

The Sabbath is the Lord's Day, but it was made for man (Mark 2: 27). Man was created that God might have a being in whom to find fellowship and joy, and to honor and glorify Him. The Sabbath grew out of this proposed relation between God and man. It was made for man. It is just as much a provision for his good as all the rest of creation. It is a reminder to us not only of God's power and glory and deity, but of His love for us and His interest in our welfare.

### C. The Benefits of the Sabbath

The underlying idea of the Sabbath is rest. It was ordained because of the Creator's rest. It was given to man as a time for the re-creation of energies, both physical and mental. The Sabbath is a time for rest from earthly toil and care. How blessed it is, on Sabbath eve, to drop the burdens of life, to shut the door on the duties of the six workdays, doing only that labor which is necessary for preserving our bodies in a fit state for spiritual improvement. Man needs the Sabbath rest — he is so constituted physically and mentally. Six days' labor and one of rest is "the divine rhythm of a healthy life." It has been proved by many experiments that man is more efficient if he rests one day in seven. The "converse of the theorem" is that one cannot observe the Sabbath as he should except as he looks back on six days of labor of which he can say, "It is very good."

But by far the most important benefit of the Sabbath is that it ministers to spiritual growth — nay, is indispensable to it. Dr. A. H. Lewis, in one of his books has said, "When men conceive the Sabbath to be God's day, and come to its observance with glad hearts and loving obedience, finding Him in it and its duties, it will become the most effective means of growth in all spiritual attainments."

It is a day for meditation on God, His wonderful work, His holy law which is His will for our conduct, for contemplation of His goodness to us, of His saving grace, and of our duty to Him. This special consecration to God of a portion of our time is a reminder to us that all our time belongs to Him, which in turn brings to our mind that He is our All-in-

All. Thus we grow in grace and in knowledge of Him.

It is also a time for study and instruction. Were it not for this pause and laying aside of the business of everyday life, we would seldom take time out to look into God's revelation to man, His Holy Word. Then, too, it is a time for services of worship, for we grow through worship, also. One of the finest means of Christian growth is the united lifting of heart and voice in praise and prayer.

These things can be attained best through the day which God ordained — into which He put a definite blessing. How true it is that to leave the day which God singled out, which He blessed and sanctified, is to take a long step down the road to loss of spirituality. For not only is it leaving a principle and compromising, which is deadening to spiritual life, but it is removing oneself from the promised blessing. To leave the true Sabbath, even for a substitute, is in most cases to lose regard for any day, and loss of Sabbath conscience is a sure road to immorality and spiritual ruin.

### Conclusion

God ceased from His work on the seventh day. One commentary says this is "an example equivalent to a command." The command itself is given, with the reason, in the Decalogue. Thus the law of God and the needs of man combine to make the observance of the Sabbath an absolute necessity. Remember, too, that the Sabbath was instituted before sin entered the world. If it was necessary in a state of primeval innocency, how much more so now when it seems that everything tends to make us forget God, and to allow the things of the spirit to be submerged in the struggle to make a living and to have a "good time."

God made the seventh day holy; we must keep it so. Honoring the Sabbath is a debt we owe to God our Creator, our Lord, who sanctified it.

Love never asks how much must I do, but how much can I do. A man may give without loving, but he cannot love without giving. — Riverside Church Bulletin.

## SNOWBALLING OUR INFLUENCE

### What You're Going to Read About:

- The Church's right to your active membership therein.
- The Church's Lord and what He'll do through an aggressive Church.
- Specific situations in America where a brand of Christians are in large enough numbers to think seriously about organizing fellowships on the offensive for Christ and the Sabbath.
- The need for leadership — lay or ordained — fully consecrated, fully skilled in "loving people into the kingdom" by becoming one with saints and publicans and sinners, fully adept at foreseeing (prophesying) community problems and advances, fully aware of God's leadership and their own fallibility.

### What You're Reading:

Richard Baker, in his book, "Let's Act Now," summarizing the Church's advance program in missions as of 1948, suggests that personal virtue needs organization in order not to be lost virtue. He does ask his readers to be "choosy" about the organizations they give themselves to. They must find "an organization that comprehends the problem of man in depth and attacks it on every front in the world. When you find that organization, sign up. Throw yourself into it."

Then he says: "There is only one organization in the world today that fits these specifications. It is the Church of God." And into many good Christians he sticks this needle: "We have been content to leave the Church's working to the professionals, to sit on the sidelines, to bemoan the demoralization of our culture without lifting a finger for the one organization that works around the clock and around the globe to whet the moral conscience of man to its finest edge."

"Sure," he whispers to the less active Christian and to many outsiders (if you'll lend a hand in getting his book spread around), "we've been glad the Church was hereabouts. It has nurtured the children well. It has given the community a sense of moral order that insures respect for ourselves and our property — these have been good things. Not infrequently

our orators have lifted paeans of praise for the 'Christian America' in which we are supposed to be living. The Church has baptized our children and buried our dead. It has done well in commanding our respect and we confess our gratitude. But there the matter stops. And that kind of gratitude is not enough. To soak up all the benefits of living in a society that has its spiritual basis secured by the organized Church, and never to move into real membership with it and accept its disciplines — that's the basest kind of ingratitude.

"The Church asks more of you than gratitude. It solicits your belonging, heart, mind, soul, and hands. It asks you to join up in the full strength of your talents. It offers you fulfillment of your deepest desires. It confronts you with the presence of God — this ultimate, single authority that gives life unity. It makes Him real and personal to you in the figure of Jesus. It offers you fellowship with a family of millions who are your co-believers and co-workers. It opens the way for you to take action with them toward the good, life-fulfilling goals that make for a decent world order. That's the program of the Church of God, and it's yours if you want it.

"The Church is not a perfect organization. But it has a perfect Lord. The perfection that was His at the beginning and that He promises for the end puts the Church of His apostles in the mainstream of creative life somewhere between the memory and the promise of perfection. It is this good memory and this good promise that give the Church its greatest claim as an agency for creative goodness in the earth.

"Here's something more. If you are sometimes inclined to be alarmed at the expansionist, at the aggressive tendencies of some of the powerful ideologies in the world today, just remember that the Church plays second fiddle to nobody when it comes to aggressiveness. . . . Maybe the Church hasn't been as alert and resourceful as it ought to have been. . . . If so, we ought to be more alarmed at ourselves than at anybody else."

Seventh Day Baptists cannot be expected to confine themselves to the villages

and few cities where Seventh Day Baptist Churches are located. Youth can be encouraged to cast their lot in with the communities where our already organized Churches are seeking to meet the needs of people, families, and enterprises. But we cannot confine our people just because a Church has been established in Salem or Shiloh or Chicago. In fact, we haven't. In fact, Seventh Day Baptists are not immune to the greatest migration in American history brought about by World War II and subsequent decentralization of industry. In fact, the National Security Resources Board has only pushed ahead a movement in industrial decentralization which is already well underway in many key fields. To illustrate, General Electric has tripled the number of its plants since the war and these are almost all decentralized. Smaller working units in smaller towns more westerly than our office in Westerly, R. I., are encouraged by the NSR Board. Higher loyalty in daily work, fewer strikes, better living, more frequent promotions are only a few of the reasons for industry's interest in decentralization.

In fact, there are ten or more Seventh Day Baptists in the following cities where no Seventh Day Baptist Church is located: Bolivar, Rochester, Rome, Wellsville, Oneida, N. Y.; Bradford, Hope Valley, R. I.; Clarksburg, W. Va.; Fontana, Hollywood, Loma Linda, Long Beach, Pasadena, Calif.; Janesville, Madison, Milwaukee, Wis.; Salem, N. J.; Rockford, Ill.; Shinglehouse, Pa.; Texarkana, Ark.

And further, there are five to ten Seventh Day Baptists located in these towns where no organized fellowship of Christians with our peculiar practice and message is serving man: Akron, Sidney, Ohio; Alexandria, Va.; Almond, Buffalo, Canisio, Center Berlin, Cortland, Cuba, Durhamville, Elmira, Homer, Hornell, Ithaca, Niagara Falls, Portville, Schenectady, Scio, Stephentown, Syracuse, Tonawanda, Wauertown, N. Y.; Arlington, Compton, Glendale, Montibello, Redlands, Yucaipa, Calif.; Atchison, Kan.; Athens, La.; Baltimore, Lanham, Laurel, Md.; Belleview, Detroit, Fremont, Union City, Mich.; Buckhannon, Harrisville, Jane Lew, Park-

ersburg, Weston, W. Va.; Chippewa Falls, Edgerton, Wis.; Clarkston, Seattle, Wash.; Elmer, Lambertville, Newark, New Brunswick, North Plainfield, N. J.; Garwin, Iowa; Kansas City, Rogersville, Mo.; La Grange, Ill.; Lincoln, Neb.; Littleton, Montrose, Wheatridge, Colo.; Lonsdale, Ark.; Miami, Fla.; Minneapolis, St. Paul, Minn.; Mystic, New Britain, Stonington, Conn.; Phoenix, Ariz.; Potter Hill, Providence, R. I. (We recognize some of the above listed post offices may well be included in the actual "community life" of Seventh Day Baptist parishes.)

And then, there are these towns where the Church of Jesus Christ ought to be mediating the will and purpose of God (including a holy day given for man's benefit — all twenty-four hours of it, sleeping and waking time, once a seven-day week at the same God-given time) to men who aren't as self-sufficient as they'd like to think sometimes: Aberdeen, Wash.; Aberdeen, S. D.; Abilene, Kan.; Abilene, Tex.; Abington, Mass.; Ada, Okla. No! Wait a minute — that would be endless work for me and hard on your eyes. You get our idea — Christ needs His organized friends in every town to turn all men to God's way.

You see, we have many isolated family units of those who have known something of the power of Christ in weekly work and rest. Too often these have not been families with a Church organized "in their house" — and often these have not had the stimulation of ideas or fellowship to become "lights" and "salt" for Christ and the Sabbath.

Now that you've read this, you know you're at point 4 in what you're going to read. Go back and review. Can we say any more than to suggest you may be a "leader" whom God can use in helping to make one of these towns the focus for an evangelistic program of vital need in these days?

#### What Have You Read?

An appeal to:

1. Learn all you can about the Church's work all over the world.
2. Give your whole self — including as many of those in family and neighbor-

hood who have become "a part of you" in furthering God's work through an organized body of believers — your money, time, hopes, and fears.

3. Allow your activities in and out of "the Church" to begin with God's will and purpose and not just wind up with His correction and judgment so much of the time. Organized Bible study, family prayer and councils, Sabbathkeeping (what that implies!), service in Christ's name and spirit, all help.

4. Help our denominational leaders know about groups of Sabbathkeepers, about unchurched areas not served by active Churches, about openings for Sabbath evangelism in our "Christian" land, about persons who feel the inadequacy of Sundaykeeping.

The Seventh Day Baptist Missionary Society is committed to a policy of using the best leadership wherever it may come from — maybe you're the layman we want; maybe you have a suggestion on a pastor to do a campaign; maybe you know of a layman who is devoted and trained in evangelism.

D. S. C.

#### WASHINGTON, D. C.

Beginning the first Sabbath in November, the Evangelical Seventh Day Baptist Church of Washington, D. C., will be meeting in a larger and nicer hall at 2600 16th St., N.W., with services as usual — Sabbath School at 10:30 a.m., and Worship Service at 11:30 a.m.

The address of the pastor, W. Allen Bond, continues to be 5010 Edmonston Road, Hyattsville, Md., phone WARfield 2713.

W. Allen Bond, Pastor.

#### 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 copy	10 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.

**WHAT THE SABBATH MEANS TO ME**

By Francis S. Johnson  
Editor of the Gospel Messenger,  
Christchurch, N. Z.

The Sabbath to me means rest — rest from the toils and cares of a week of labor; rest, not only physical, but a calm and heavenly rest, a foretaste of that sweet communion with God in the earth made new; an emblem of eternity in our measured portion called time. The Sabbath to me means worship — the assembling together into the presence of God, the quiet hour, the singing of praise, the sweet joy of fellowship with those of like precious faith, the warm handshake, the friendly greeting, the talk on spiritual things — which all go to make up the happy fellowship of Seventh Day Baptists. Yet, more even than all this, the Sabbath to me means that God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life. It means to me that this same Jesus, who with the Father in the creation of the world, made the Sabbath, died for me on Calvary; and one day He will come again that I may inherit a land where there is no sickness, sorrow, or pain, where "from one new moon to another, and from one sabbath to another, shall all flesh come up to worship before me, saith the Lord."

The Sabbath means to me, that as the sun sinks in the western sky on Friday, we are ushered into holy time — time that is not ours, but that we might rest and delight ourselves in our Lord.

The Sabbath to me means not one day in seven, but the seventh day — blest and sanctified by God himself, taught by Christ, kept by the apostles. It is an eternal emblem of God's presence in time, not just for a moment. In every weekly cycle comes the Sabbath, a delight to those redeemed by His blood.

The Sabbath means to me more than Sunday, the first day, ever could. Our Seventh Day Baptist forefathers bore witness to its blessing. May grace be given us to follow in their train. Yes, the Sabbath means to me, I am a child of God, a doer of the Word, not just a hearer.

It means that God is my Creator, my Father; that Christ is my Saviour; that the

**A LONE SABBATHKEEPER'S TESTIMONY**

By Mrs. Aura K. Tillman  
Weston, W. Va.

(Nonresident member of the Roanoke Church)

To the word, "lone," in lone Sabbathkeepers might be added the letters, "ly." When one is busy on week days, he does not experience that feeling so much or when he has a loving friend to talk to and to read to on Sabbath days.

Yet one does have more time for reading and study than when attending the many Sabbath services, and perhaps one appreciates the services more when an opportunity comes to attend Church, than if he were privileged to attend regularly.

Be that as it may, one has to be constantly on guard against outside influences, and firm in dealing with his neighbors. They soon understand and respect his stand for what he thinks is right, whatever their belief.

We may be tempted (by whom?) to reason with ourselves thus, "Many of our neighbors are good, happy Christians keeping the first day of the week, some even calling it Sabbath, and why can't we?"

The only reason I know is, that God's Word says so plainly that the seventh day is the Sabbath and commands us to keep it. We are also commanded to work six days a week. One command seems about as binding as the other — though many folks see just the one day.

All Christian denominations claim the Bible as the Word of God, and why all cannot see the plain teaching of the Sabbath and the example set by Christ is something of a mystery.

They are honest and sincere in their belief and may enjoy the blessings of this life and of heaven more than I, yet while it is not for us to judge another's belief and practice, yet, we realize that we would not be following Christ's example in respect to the Sabbath, and without His Sabbath we could not be Christians.

Holy Spirit is my guide; that the Sabbath is my wedding ring that binds me as a child of the King to my eternal home.

My dear brothers and sisters in Christ, what does it mean to you?

**SERVE TO SAVE**

By Ruth Collings  
Ashaway, R. I.

Recently our Christian Endeavor topic was, "Witnessing for Christ in Our Daily Living." This, I think, is the best way for young people to serve. John 8: 29 says, "And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him." If we are doing only those things which please the Heavenly Father, He certainly will not leave us alone.

One of the hardest places for young people to witness, sometimes, is in their own homes. Sometimes parents are not in sympathy with young people and their effort to be Christian. One boy in our C. E. has recently been the means of influencing his father and mother to join the Church. There are often younger brothers or sisters in the family, and these are watching to see what big brother and sister are doing. If they see us following Christ in our daily lives, they will be apt to copy after us.

The public schools today include almost nothing about religion. Many of the teachers are not Christian. Here by our lives we can influence others. In the field of sports we can follow the Christian code, and, of course, we must always be honest in our school work.

Young people today find many problems in their social life. It is not only a question of keeping away from the wrong places, but of finding good places. Our Christian Endeavorers have a responsibility here. Good socials will attract other young people, and eventually they may come into the Church when they feel that someone cares about them. After the basketball teams where I attended high school had won the state championship, the largest saloon in town gave them a banquet, and what a banquet, with long write-ups in the papers. How can these same boys later be opposed to this business? Why did not some Church invite the team instead?

I am fortunate to be employed by a Seventh Day Baptist office, but others are not so well situated. Here is an oppor-

**LOYALTY**

When a person is loyal to a great and worthy cause it is sometimes difficult to tell whether the person who is loyal receives the most good or whether it is the cause which profits the most.

Mrs. Tillman, who wrote the above article, was a real inspiration to me while I was pastor of the Lost Creek and Roanoke Churches. Her husband, although not a Seventh Day Baptist, is very considerate of her and is a very good friend of our denomination. The unselfish service rendered by these people in the care of Mrs. Tillman's mother, who was an invalid for many years, is evidence of their loyalty to the higher things of life.

It was a real pleasure to visit in this home. Mrs. Tillman maintained a keen interest in the work of the Roanoke Church although she could not attend, and also a deep interest in the denomination as a whole. Loyalty to her faith has brought joy to her life, and her testimony has been a good influence in her community. H. S.

**GRANDMOTHER'S ADVICE**

If playmates quarrel and fuss at you,  
Remember it pays to smile.  
If they take your apple and candy, too,  
Remember it pays to smile.  
No matter how much trouble you're in,  
Meet each trial with a pleasant grin,  
Kind words are always sure to win,  
Remember it pays to smile.

—Alice E. Everett.

tunity for young people to witness for the Sabbath. We do not need to preach, but just make our lives speak for the right. Sometimes we think that only adults set examples for youth, but many times this is in reverse. This is an age for youth, and we can influence those around us, whether parents, teachers, or employers.

We must, of course, be loyal to Christ ourselves before we can help others. If we take Colossians 3: 17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father," as our motto, we cannot help but witness for Christ to others, and we shall then be serving to save.

## Children's Page

### THE BOY WHO WAS GIVEN TO GOD

By Mizpah S. Greene

#### Part I

When I was a little girl one of my favorite characters in the Bible was Hannah, the mother of Samuel. When the children of Israel escaped from Egypt and went to the land of Canaan, they were ruled by men called judges. Samuel was the last of these judges.

For a long time after Hannah married Elkanah, whom she loved very much, she did not have even one child, and oh, how she longed for a son.

Year after year Elkanah went to Shiloh to attend a great Jewish feast. One time his wife, Hannah, went with him. There she saw many happy mothers come to the tabernacle with their little boys. She said sadly to herself that she would be very happy if she had even one son of her own. Why didn't she have children like the other women? Was it because God was displeased with her? You see, in those days it was thought to be a disgrace not to have children. God would surely help her she thought, if she prayed to Him earnestly.

So, she prayed that the Lord would give her a son. She had real faith that her prayer would be answered. She promised that if the Lord gave her a son, she would train him and give him to His service for all his life.

After a time her son was born. She named him Samuel which means "Asked of God." It was a custom among the Jews to name their children after something which happened before they were born. The name was also often used as a description of the character of the child.

As soon as Samuel was old enough to understand, his mother told him that he belonged to God. She made God's service so pleasant and so beautiful for him that he could hardly wait to give all his service for Him. She showed him how God loved him and all mankind. She taught him about how great and wise God was in

all His works. So, Samuel learned to love and reverence his heavenly Father, and to look forward to serving Him all his life.

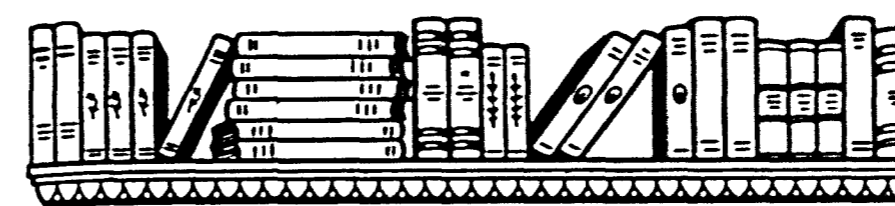
When he was still a young boy, his mother took him to the tabernacle to give him to the Lord. How lonely she was to go home without the son she loved so dearly. She could not see him for a whole year when she would come to bring him a new coat. How she must have loved God to be willing to leave her dear son, her only child, and go away, never to have him for her own again.

Samuel was left in the care of Eli who was the high priest as well as the judge of Israel. Eli's sons served in the holy place of the tabernacle. He was very happy to have Samuel come there to stay and soon gave him many duties to do about the tabernacle. The little boy was so good and true, and did all his work so faithfully, that the old man learned to love and trust him more than he did his own sons.

No matter how unpleasant or hard any task was, Samuel did it willingly since he knew it was God's work. And the Lord blessed and prospered him in all that he did. Remember, dear Recorder children, that our loving Father always sees and remembers all we do for Him.

Although as a usual thing priests did not serve in the tabernacle until they were thirty years old, Samuel was so good, and did the work of the Lord so faithfully, that the priestly robe was placed upon him while he was just a child. This made his mother very happy when she came once a year to attend the Passover and could see her son. She always brought him the new coat or robe. She rejoiced to see how good Samuel was, and how God was blessing him. The Bible says, "The child Samuel grew on, and was in favour both with the Lord, and also with men."

Although Samuel was a true servant of God and did all his work faithfully, Eli's sons were not good men. Of course Eli was sorry to know how bad his sons were



LET YOUR LIGHT SHINE  
FOR CHRIST AND HIS SABBATH

DISPLAY THE TEN COMMANDMENTS • in Public Meeting Places  
• in Your Home

COMMANDMENT CARDS—attractively lettered, representing the two tablets. Printed on heavy stone-colored cardboard, 8½ x 9 inches in size.

WALL CHARTS—plainly printed in black on heavy white paper, approximately 3 x 4 feet in size. Easily read from a distance in any large room.

Both of these Ten Commandment displays will be supplied free to those who can use them. Cost of printing has been defrayed by a consecrated layman who is anxious to have God's laws kept in mind. Order as many as you wish; a small contribution to help meet costs of handling and mailing would be appreciated.

— Order from —

THE AMERICAN SABBATH TRACT SOCIETY  
510 Watchung Avenue Plainfield, N. J.

**ANY BOOK** REVIEWED OR advertised in this or other religious journals, or recommended by your local pastor for spiritual enrichment, can be secured quickly and conveniently from us. Large stock of up-to-the-minute religious books, centrally located. We pay postage on orders for \$1 or more when cash accompanies order.



THE  
SOWER BOOKSTORE

25 East Main Street  
MADISON 3, WISCONSIN  
Gerald C. Bond, Proprietor

Sentence Sermon: "The turtle never gets anywhere till he puts out his neck."

—Nortonville News.

Yet, he did not compel them to do right, nor did he punish them for their wrongdoing. He only said, "Why do ye such things? . . . It is no good report that I hear." Why did he allow them to serve in the office of the priesthood, if they would not do right? But he let them stay in the tabernacle. They pretended to do the work of the Lord. Then, the people began to despise the service of God. They would not go to the tabernacle to worship. It was a terrible thing that Eli did not to control his sons.

(To be concluded next month.)

— 1949 —

BEAUTIFUL CALENDARS  
"SABBATHS IN RED"

Singles: 25¢ Each  
Lots of 10: \$2.00  
All Over 10: 15¢ Each

ORDER NOW FOR DELIVERY  
EARLY IN DECEMBER

THE BIBLE SABBATH ASSOCIATION  
(Non-sectarian)  
Pomona Park Florida

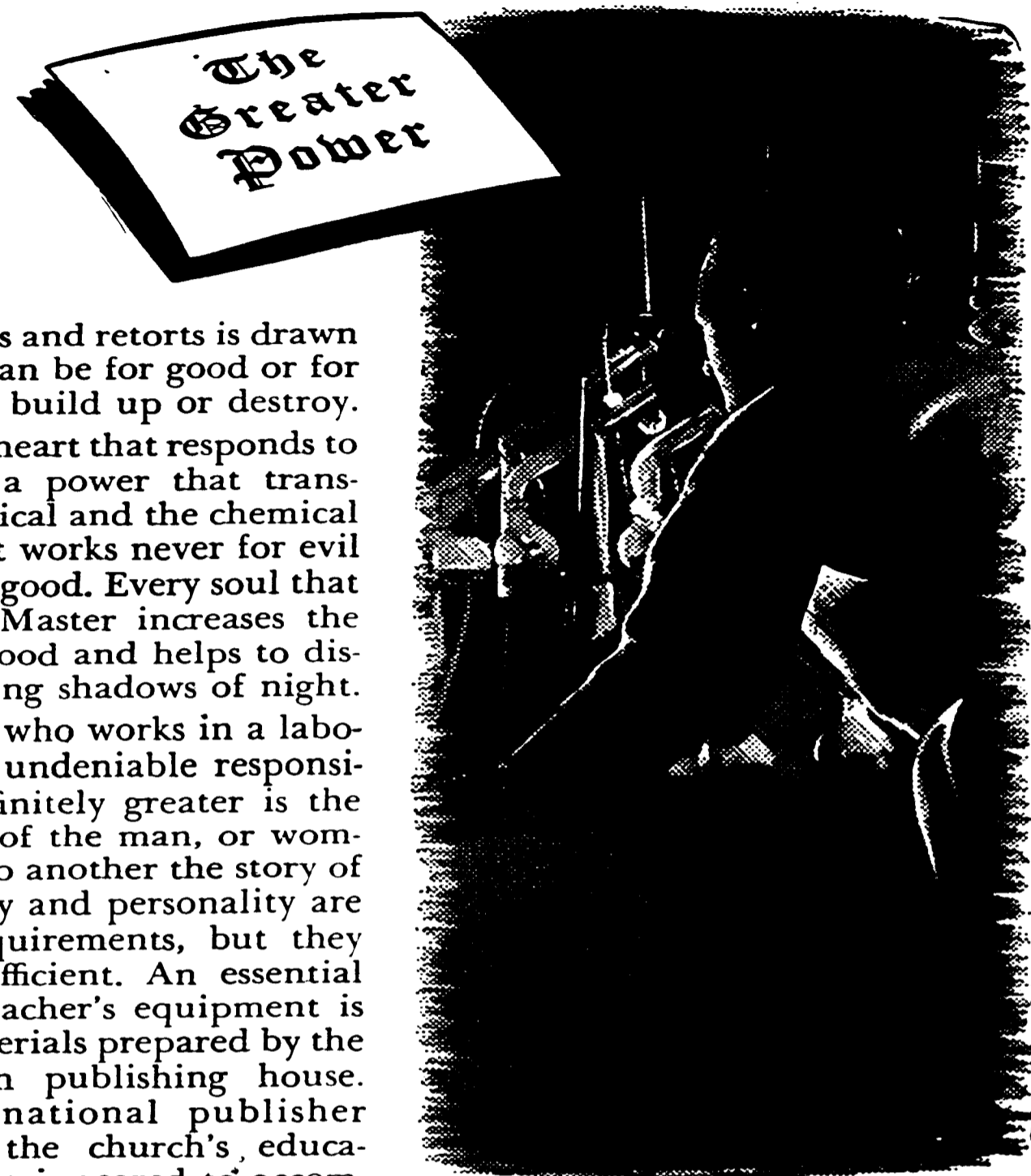
EDINBURG, TEX.

Seventh Day Baptists, if you are planning to spend the winter in the South, why not come to Edinburg, Tex. Edinburg is known as the gateway to the Lower Rio Grande Valley, a garden spot rich in citrus fruit and vegetables. There are many warm, sunny, winter days with the temperature seldom dropping below freezing.

Sabbath morning worship services at eleven o'clock in the Christian Church Educational Building at 8th and W. Harriman.

Rev. C. B. Loofbourrow,  
Pastor.





From test tubes and retorts is drawn a power that can be for good or for evil—that can build up or destroy.

From the heart that responds to Christ comes a power that transcends the physical and the chemical—a power that works never for evil but always for good. Every soul that is led to the Master increases the sum total of good and helps to dispel the lingering shadows of night.

The man who works in a laboratory has an undeniable responsibility, but infinitely greater is the responsibility of the man, or woman, who tells to another the story of Jesus. Sincerity and personality are important requirements, but they are not all-sufficient. An essential part of the teacher's equipment is the lesson materials prepared by the official church publishing house. The denominational publisher knows what the church's educational program is geared to accomplish, and, with a certainty bred of long experience, he guides the Christian educator to their common goal.

A seasoned crusader for truth, your church publisher is your best ally in quickening the heart of the world to the Eternal.

A joint message  
of the  
Official Protestant  
Publishing Houses  
Box 67, Chicago 90  
Illinois

**PROGRESS through COOPERATION**

You need your publishing house: your publishing house needs you.

SEVENTH DAY BAPTIST PUBLISHING HOUSE  
510 WATCHUNG AVENUE  
PLAINFIELD, N. J.

145-15  
NOVEMBER 8, 1948

The Sabbath

# Recorder

*American Education Week*

NOVEMBER 7-13, 1948



If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.

—Thomas Jefferson.