

DENOMINATIONAL BUDGET
Statement of Treasurer, October 31, 1948

Receipts		October
Alfred, First		\$ 231.60
Associations and groups		73.10
Battle Creek		151.25
Berlin		21.00
Boulder		52.95
Brookfield, First		15.00
Brookfield, Second		19.50
Daytona Beach		15.00
Denver		48.35
De Ruyter		20.00
Edinburg		4.31
Farina		15.00
Gentry		8.50
Healdsburg-Ukiah		10.00
Hebron, First		56.11
Hopkinton, Second		7.00
Little Genesee		44.28
Marlboro		153.00
Middle Island		7.90
Milton		272.93
Milton Junction		79.82
Nortonville		42.50
Piscataway		26.75
Plainfield		128.70
Roanoke		21.00
Rockville		6.12
Salem		154.70
Salemville		27.00
Shiloh		265.57
Stone Fort		20.00
Washington, People's		10.00
Waterford		12.22
White Cloud		24.96
Total		\$2,046.12

Disbursements		
	Budget	Specials
Missionary Society	\$ 486.88	\$ 60.50
Tract Society	292.16	64.20
Board of Christian Education	289.92	1.00
Women's Society	9.28	
Historical Society	37.76	
Ministerial Retirement	139.20	155.50
Seventh Day Baptist Building	31.84	
General Conference	162.24	
World Fellowship and Service	11.52	
Conference Committee on Relief Appeals		83.53
Debt repayment:		
Missionary Society	51.92	
Tract Society	60.65	
Board of Christian Education	16.19	
Seventh Day Baptist Building	10.44	
Balance on hand October 31	81.39	
Totals	\$1,681.39	\$ 364.73

OBITUARIES

(Continued from page 295)

Meathrell. — California, daughter of Asa and Marvel (Maxson) Fitz Randolph, was born at Meathouse Fork, W. Va., October 21, 1854, and died in her home at Berea, W. Va., October 26, 1948.

On April 10, 1882, she was married to John Edward Meathrell, who preceded her in death on November 9, 1928. To them were born four children: Julia, Rupert, Conza, and Draxie (Mrs. R. M. Brissey) all of Berea, W. Va. Five grandchildren also survive, and four brothers: Alva of Alfred, N. Y., Virgil of Wellsville, N. Y., Preston, of Sutton, W. Va., Delvinus, of California; and one sister, Cleora, of Roulette, Pa.

In early life Mrs. Meathrell was baptized and united with the Ritchie Seventh Day Baptist Church at Berea, W. Va., and remained a faithful member till death. For many long years the Meathrell family have been staunch supporters of the Ritchie Church, and the influence of this Christian home has been felt in the community.

Friends and relatives filled the Ritchie Seventh Day Baptist Church on October 28, 1948, to participate in farewell services conducted by her pastor, Rev. John Fitz Randolph. J. F. R.

Burdick. — Arthur Gardner, son of the late Pardon C. and Mary F. Palmer Burdick, died October 24, 1948, at the Westerly, R. I., Hospital.

He was born in Hopkinton, R. I., December 2, 1884. He was a member of the Rockville Seventh Day Baptist Church, having been baptized by Rev. Alexander McLearn and taken into the Church November 12, 1904.

He was connected for many years with the Electric Boat Company of New London, Conn., as a machinist. Three years ago he retired and came to Westerly to live with his sister, Mrs. Charles L. Palmer.

Besides Mrs. Palmer, he is survived by a sister, Mrs. Ida Mylod of Boston, and three brothers: F. LaVerne of Boston, John E. of Westerly, and Fred J. of Wyoming.

Funeral services were held at Westerly, R. I., October 27, 1948, conducted by Rev. Paul S. Burdick and Rev. Harold R. Crandall, and burial took place at Westerly. P. S. B.

Comparative Figures

	1948	1947
Receipts for October:		
Budget	\$1,681.39	\$1,368.47
Specials	364.73	300.72
Annual budget	34,500.00	31,500.00
Amount raised in October	1,681.39	1,368.47
Per cent raised in October	4.87%	4.34%

L. M. Van Horn,
Treasurer.

Milton, Wis.

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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IN THIS ISSUE

Editorial: God's Dynamic Demonstration	299
Features: The Sabbath Day	298
Moments of Meditation	300
Testimonies for Christ and the Sabbath	301
Bible Study	302
God at the Center.—Down by the Sea	303
Missions: European and Oriental Relief.—	
German Seventh Day Baptists	304
Woman's Work: Preparation for Evangelism	305
Christian Literature in Rural China	306
Your Church Is Their Hope	307
Christian Education: Twin Laws	308
The Second Mile	309
Children's Page: The Boy Who Was Given to God — Part II	310
Worldwide Bible Reading. — Two Christmas Programs	311

Front Cover Picture

"Silent Night; Holy Night"
—RNS Photo.

THE SABBATH DAY

It takes two hundred ninety-six words in our Bible to record the Ten Commandments. Of these, ninety-four words — nearly one-third of the whole — are required to give us the fourth commandment. Evidently God thought the fourth commandment was important. Evidently God meant it when He said, "Remember the sabbath day, to keep it holy."

Holy means set apart. Here is a day which is set apart from other days. It is to have a different atmosphere. It is to be used for other purposes.

Let us see what use Jesus made of the Sabbath.

He devoted the beginning of every day to a season of private meditation and prayer. No man is ready for the Sabbath day — or any other day — unless he has begun the day alone with God.

Jesus found time on the Sabbath for active participation in public worship. "As his custom was, he went into the synagogue on the sabbath day." We may be sure that He was no reluctant or careless worshiper. Singing, praying, listening, it was for Him a time of blessed fellowship with those who loved the Lord.

The Sabbath afforded Jesus a time of quiet fellowship with His friends. After the worship in the synagogue at Capernaum, He went home with Simon Peter to be his guest. He counted it a privilege to have this opportunity of closer comradeship with those He loved.

Jesus used a part of the Sabbath for His ministry of mercy. How many He healed and helped! Surely we are walking in His steps when we use a part of the Lord's day to carry sunshine and cheer to tired hearts.

I know of no better rule for Sabbath observance than to follow the example of Jesus: begin the day with prayer; participate in the public worship of God's house; use a part of the day for quiet fellowship with family and friends; and dedicate some of the day to going about doing good. — First Baptist Church Bulletin, Parkersburg, W. Va.,

"The Lord of the Sabbath"

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

THE SABBATH RECORDER

GOD'S DYNAMIC DEMONSTRATION

More professing Christians should wake up to the fact that there is a God; that He is in charge of His creation; that He ought to be permitted to govern the affairs of this world; that He will guide the lives of all His children if they will only let Him. Those of us who believe in Him, believe this. Yet, are we acting as we profess to believe? Do we behave as though God's governing the affairs of this world and God's guiding our lives, individually and collectively, are all-important — that, after all, nothing else really matters?

Consistency

If we are performing as we profess, then we are in a position to share this performance with others and to win them to the One who makes possible a performance becoming profession.

If we are not performing as we profess, then how can we expect those whom we would reach and win to do so? If the profession of Christ is not genuine, our efforts to win others to Him will be half-hearted, or less. May this not be at the very root of our impotence and ineffectiveness for Christ?

Ah! "Consistency, thou art a jewel!"

Let Us Awake!

Let us awake from our indifference and lethargy. Some of us who profess the Lord Jesus Christ are losing our spiritual lives by degrees and go blissfully on unmindful of the tragical consequences.

One evidence of our being truly converted and wholly committed to Christ's way of life is our effective work in making His way of life known to others by deed and word and thought. If we are truly converted we will be doing that. One evidence that we are not truly converted is that we are busy about other matters than our Master's business. It is high time that we awake from our preoccupation and get busy for our Lord. " . . . Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Ephesians 5: 14.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60: 1.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Colossians 3: 1-4.

Christ Lives in Us

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2: 20.

Can we say from conviction and experience that we are crucified with Christ — that Christ lives in us — that we live "by the faith of the Son of God" who loved us and gave himself for us? Thrice blessed are we, if we can. Thrice shamed are we, if we cannot.

For Him

All of which means that if we are truly Christ's disciples, we are daily, hourly working and witnessing for Him. Nothing else matters so much as this. If this be true, then let us act as though it were true.

Our working and witnessing for Christ takes many forms. In the past, a serious mistake has been made in assuming that work and witness must spring from a certain type of religious experience which has been cast in a definite mold and which finds expression in prescribed forms. Nothing is quite so stultifying and stifling as this. Religious experience is as varied as the types of individuals concerned. Yet, we do need to be careful lest we interpret religious experience merely on the moral plane and count the non-Christlike as altogether Christlike.

God Does Intervene

Now and then we hear someone ask, "Why does not God intervene? Why does He not take matters into His own hands and straighten out the mess into which the world has brought itself? Why does not God stay the hand of the thief and murderer? Why does He not stop the mouth of the slanderer and the profane?"

We know that the answer is simple and sure. God does intervene. He does take matters into His own hands. Yet, He created man in His own image, endowing him with the power of choice. All of which involves choosing between good and evil.

God's Dynamic Demonstration

Man, being by nature sinful, is inclined toward the evil rather than the good. At this point God entered vicariously into the affairs of the world, into the lives of men and women, by "sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." This was God's dynamic demonstration.

God's previous demonstrations support His supreme, dynamic demonstration. God's later demonstrations interpret it.

The earliest Biblical account that we have invests God with the power of demonstration, to wit: "In the beginning God created the heaven and the earth." Genesis 1: 1. The whole of the creation story is a demonstration of God's creative power. All the acts of God are demonstrations of that power. The pinnacle of God's power was reached, as far as our vision goes, in His sending forth His Son into the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 16, 17.

"... God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. . . . 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: 19, 21.

The Cross

God's supreme, dynamic demonstration is the Cross.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

(Concluded on page 301)



Moments of Meditation

GOD'S KEEPING POWER

Read Psalm 91; Ephesians 5: 15-17

Do we know God's keeping power? Are we conscious of His presence day by day and hour by hour?

As we go about our daily occupation — in the home, on the farm, in the shop, in the schoolroom, at the office, at business, wherever we may be and whatever we may be doing — are we aware that God is there?

A few minutes ago we were talking with a colored tailor near our headquarters. It was 7:30 in the morning and he had just turned his radio dial to a devotional program being broadcast from the Pillar of Fire station near Zarephath, N. J. He enjoys these programs immensely. As our tailor friend told of his faith in God's keeping power, his face shone. He talked of his reflection recently upon the heavy traffic of our city streets. He thought of the thousands who daily come and go safely — kept "in the hollow of God's hand." Some are mindful, others unmindful, of God's keeping power.

Several years ago a young girl was visiting in the home of her grandfather and grandmother. At breakfast devotions one morning the grandmother prayed that God would protect the members of her family from the unseen dangers that lurk.

"What do you mean by unseen dangers that lurk?" asked the granddaughter.

The grandmother proceeded to explain.

At about ten o'clock that morning as the young girl's father and younger brother were driving along the country road, they suddenly came upon a small bridge that was out. Instead of going ahead, which meant probable injury to themselves and certain damage to the car, the father turned the car toward the deep ditch at the roadside. By a miracle the

(Concluded on page 307)

Testimonies for Christ and the Sabbath

SEVENTH DAY BAPTIST CHURCH OF RIVERSIDE, CALIF.

I was a Sabbathkeeper primarily because my parents were. Later, after reaching years of some discernment and understanding, I found myself a Sabbathkeeper from conviction and choice. There appeared to be no uncertainty as to God's will in the matter. God set apart the day and consecrated it; and no one but God Himself can remove that sanctification. There is no evidence that He ever removed it; hence it is still His will that we observe it.

I am a Seventh Day Baptist by choice. When I went to college my parents, though active workers in the Chicago Seventh Day Baptist Church, were then members of no Church. At Milton College I met with an experience new to me. Though reared in a Christian, Sabbathkeeping home, I had never personally yielded to God's call. But in college I found others of my own age, open in Christian profession and active in Christian work. This made a deep impression on me. I attended the first prayer meeting of the fall term, a meeting for young men only. No one there asked me whether I was a Christian. No doubt they took it for granted that I was. So I was, as far as coming from a Christian home and conforming outwardly could make me one. But I was not a Christian at heart. No one there asked me to become one. But the influence of the meeting was such that I got up and spoke out, making a sincere profession of belief in the Lord Jesus Christ and definitely taking Him as my Saviour. I think that Rev. E. D. Van Horn and Rev. H. C. Van Horn will recall that meeting, as both were present.

Following this it was natural for me to accept baptism and join the local Church. I was baptized in Clear Lake, near Milton, Wis., by Rev. L. A. Platts, in September, 1897, and received into Church membership immediately thereafter. My membership since then has been with the

Plainfield, N. J., and Riverside, Calif., Churches.

I have never had any serious difficulty in Sabbathkeeping as far as employment and earning a living are concerned. I eventually became a teacher in the Riverside High School, serving there for twenty-eight years. In that time it often happened that teachers' meetings and other school functions were held on the Sabbath. I never attended any of them and did not apologize for not doing so. The school authorities treated me with utmost courtesy in respecting my views, and the principal once apologized to me for inadvertently scheduling a school affair on Friday night. The city superintendent finally said to me, "There are several of you Seventh Day people in the system, and I believe I will change the general teachers' meetings from Saturday morning to Friday, and then there will be no embarrassment to any of you."

Looking back along the way I can see how much I have to thank God for — for Christian home and influence; for a Christian atmosphere at college; for blessings too many to enumerate all along the years; and for the faith and hope that I find in old age which is the only satisfying thing to tie to in this life, and rest on for the future.

N. O. Moore (2nd),
Deacon.

GOD'S DYNAMIC DEMONSTRATION (Continued from page 300)

Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts, 1707.

BIBLE STUDY OF 1 JOHN, "THE GOSPEL OF CERTAINTIES"

By REV. ALTON L. WHEELER, Pastor
Seventh Day Baptist Church, Battle Creek, Mich.

INTRODUCTION

Writer: The Apostle John.

Place and date uncertain: Probably written from Ephesus near the end of the first century.

To whom addressed: Apparently to the Church at large, as it has no greetings, farewells, or other personal allusions; hence, it belongs to the "general Epistles."

Purposes of the book:

- To add to their joy. (1: 4)
- To warn them against sin. (2: 1)
- To warn them against false teachers. (2: 26)
- To strengthen their faith in Christ and to assure them of eternal life. (5: 13)

Key words: "Fellowship," "Know," "Love."

Central theme: "God is life, light, and righteous love. His character calls for holy living and brotherly love on the part of believers."

Distinctive characteristics: It is an "Epistle of Certainties":

- It opens with a positive statement of experimental knowledge of Christ. (1: 1-3)
- It lays great stress upon the spiritual knowledge obtainable by believers.
- Seven important instances where the words "we know" appear are:
 - That a righteous life indicates regeneration. (2: 29; 5: 18)
 - That we shall be like Christ at His coming. (3: 2)
 - That Christ came to take away our sins. (3: 5)
 - That brotherly love indicates that we have passed from death unto life. (3: 14)
 - That He abideth in us by the witness of the Spirit. (3: 24)
 - That we have eternal life. (5: 13)
 - That our prayers are answered. (5: 15)

—Thompson's Chain Reference Bible.

CHAPTER I GOD IS LIGHT

The author writes as a witness — as a personal companion of Christ Jesus.

- "We have heard,"
- "We have seen with our eyes,"
- "Our hands have handled." (1: 1)

Message of the witness:

a. "LIFE HAS BEEN REVEALED" — (We have been told how we may have Eternal Life, how we may become Christians)

- God has power over Eternal Life. (1: 2a)
- He has revealed it (and offered it) to us. (1: 2b)
- All believers have fellowship with each other and with God and His Son Jesus Christ. (1: 3)

b. GOD IS LIGHT and IN HIM IS NO DARKNESS AT ALL. (1: 5)

- Light stands for God's realm of Truth, Righteousness, Purity, Joy, Ineffable Glory.
- Darkness stands for this world of Error, Evil, Doubt, Gloom, Ignorance, and Wickedness. (Halley)
- God is Light (See 1 Tim. 6: 16; Ps. 104: 2; Jas. 1: 17; Mark 9: 3; 28: 3; Acts 1: 10; Rev. 1: 14-16; 3: 4; Ps. 27: 1; 84: 11; Isa. 60: 20; Mic. 7: 8; Hab. 3: 4; Rev. 22: 5.)
- Jesus Christ is Light (See Isa. 9: 2; 42: 6; Matt. 4: 16; Luke 1: 79; John 1: 4; 8: 12; 12: 35, 46; 2 Cor. 4: 6; Eph. 5: 14; Rev. 21: 23.)
- Believers "reflect" that light: (See Judg. 5: 31; Isa. 60: 3; Matt. 5: 14-16; Acts 13: 45; Eph. 5: 8; Phil. 2: 15; 1 Thess. 5: 5.)

c. EVERY BELIEVER IS A CHILD OF LIGHT.

- If we claim to have fellowship "in him," and yet live in darkness, we lie. (1: 6)
- If we say we have no sin, we deceive ourselves. (1: 8)
- If we say we have not sinned, we make God a liar. (1: 10) (See Isa. 53: 6; Mic. 7: 2; Rom. 3: 23.)

GOD AT THE CENTER

By Cora June Sheppard

Some of the things in most common use are hardest to understand.

Few of us can explain electricity. To the untutored mind, knowing nothing but candle or oil light, it would seem incredible that with but the touch of a finger on a button in the wall we could flood the room with brilliant light. We can enjoy it even though we cannot understand it.

The radio is another marvel we do not fully understand, yet we accept it and get much pleasure and satisfaction from our daily programs.

Why should we hesitate to believe in God, the Creator of all things, who every day surrounds us with blessings, sending His "rain, alike upon the just and the unjust."

The idea of the Holy Spirit, it is true, is hard for many minds to grasp — He has been likened to the mysterious wind that we feel but cannot see; yet even a child may be helped to understand if it is remembered that many things are the same thing, in a different form. Rain, ice, steam are all H₂O. As it is with the physical, may it not be with the spiritual — Father, Son, and Holy Spirit, the same.

The person who says he will not believe in anything he cannot understand gladly breathes in the air about him, reveling in the light and enjoying all the marvels of science.

As we breathe the air and utilize these forces in nature, with their manifold uses in living our lives each day, why not enjoy the added blessing that comes from accepting God who is the source of all things, the Supreme Power?

Only as we obey His commandments and live according to His laws in nature are we truly living.

We do not need to understand how the earth was created nor how it revolves around the sun, if God be the center of our lives and we daily "practice His presence."

- If we walk in the light . . . with each other . . . and the blood of Christ cleanses us . . . (1: 7)
- If we confess our sins, the Lord is faithful to forgive. (1: 9)

DOWN BY THE SEA

By Irene Post Hulett

The sun is shining today, I said;
'Twill be lovely down by the sea;
So I hastened away, with footsteps swift
And joy in the heart of me.

The sea was fair in the sunshine,
A-shimmer with rippling light.
The waves rolled in with an even rhythm
All crested with snowy white.

The ocean reflected the azure hue
Of the overarching sky
Aster with life, as birds and men
With speedy wings passed by.

White sea gulls soared and drifted,
Awaiting the incoming tide
To bring them morsels from the sea
Their hunger to satisfy.

A fishing boat and a distant sail
On the dim horizon line
Gave to the picture an added touch,
Which gladdened these eyes of mine.

I sat me down by the ocean's shore,
Breathing the salty air,
Awaiting the power of the sunshine
With its gift of healing rare.

And as I quietly waited
For its rays to heal and bless,
My senses were encompassed
By a restful drowsiness.

I know not why such drowsiness
Invariably overcomes
The one who seeks for healing
From the life-giving sun.

Or, morbid thoughts are lessened
And gradually flee
When yielding to the influence
Of the mysterious sea.

I roused myself from the lethargy
And mused of the Maker who wrought
Such wonders of the heavens and earth—
Far, far, beyond man's thought.

How great is His creation!
How perfect it still could be
If mankind were harmonious
With God's infinity.

And I thought of Jesus of Galilee,
Of how He loved the sea,
And how it always rested Him
The same as it rested me.

As my homeward way I wended
Up from the shining sea,
I thought, how good God is to all!
How good God is to me!

Daytona Beach, Fla.

EUROPEAN AND ORIENTAL RELIEF

One Bundle of Christian Missions

While visiting recently in the home of Pastor John G. Schmid, 27 Otsego Road, Verona, N. J., I was asked by our German Seventh Day Baptist pastor if there were a way to send relief supplies to our missionaries and members in Shanghai and Liuho, China.

Nothing provincial in the mind or heart of compassion of this great helper in receiving, packaging, and expressing relief to his fellow Germans in all sectors of partitioned Deutschland! Nothing small in the attitude of the one who personally (by example and exhortation) led his Church to spend literally hundreds of dollars and hundreds of hours to buy food and repair and package clothing for German relief — in Christ's name.

Vividly aware of oncoming winter's trials in Germany's cold latitude, he foresaw the need of our people in China with increasing civil strife, curtailed liberties, inflation, and confusion. And he spoke to offer his services!

We have, along with other mission boards, informed you of the latest news we have from China. The position of our missionaries is not enviable, but they alone can decide the merits of staying on to serve under "hazardous conditions" or evacuating to avoid certain violence and possible termination of kingdom service through death. Civil war is not yet within range of our missions at Liuho or Shanghai, but martial law and food shortage will increasingly hamper our workers.

Perhaps the best way for us to help is through continued support of Church World Service and similar agencies which have proved so valuable (see testimony of Dr. George Thorngate in 106th Annual Report of this society). Then, we owe it to God and our country to keep abreast of the moral issues involved in our foreign policy upon which hinges the fate of the United Nations and the solution of East-West differences. Keeping abreast of foreign policy, we need to share views with neighbors and inform our elected representatives. Withal, our missionaries and foreign Seventh Day Baptist friends

GERMAN SEVENTH DAY BAPTISTS

On October 9-10, 1948, German Seventh Day Baptists from most of our Churches (except in the Eastern or Russian Zone) met in the "Burgersalen" in Hamburg, Germany, for a covenant — conference. Herr Heinrich Bruhn sends a full report revealing a high spirit of hope and of duty to "rightly represent the merry message" of salvation in Christ. Space does not here permit the full report. We give the conclusions arrived at unanimously on Sunday afternoon, October 10. Later we'll tell of devotions led by the various leaders — Bock, Bahlke, Lutz, Kohler, Columbus, Hennig, and Schlutig.

These conclusions speak for themselves, coming from men and women necessarily involved in a struggle to survive cold and starvation to say nothing of exhibiting Christian brotherhood. D. S. C.

Conclusions

1. With all our hearts we are thankful to our Heavenly Father that He has borne us again on His arms of charity and grace during the past conference year, that He has given us the strength through His Holy Ghost to walk in His commandments in spite of the heaviness of time. We covenant for the year to come to live more and more seriously and faithfully after the axioms of His Word.

Altogether we thank our Master and Saviour for His having given our brethren and sisters in America the spirit of brotherly union in our communion of faith all over the world, and for His having made them willing in the charity of Jesus to assist us German brethren and sisters in our great economic want by their gifts so abundantly sent. We beg the

depend on our prayerful interest in the advancement of Christ's kingdom throughout the world.

John Schmid: we thank you for your Christlike vision of men's need whether in the Orient or Continental Europe. We accept the challenge of your example and will do all we can, through available channels, to extend Christ's hands of relief to China's needy thousands.

David S. Clarke.

Lord of the Church to bless our brethren and sisters in America and to help all of us to sing the song of the Lamb commonly at God's throne one day.

2. The covenant-committee sees quite clearly that the further building up and growing of the communion within and without can only be reached when there are, besides the proclamation of the Word, good and sufficient books at disposal. Therefore, the covenant-committee is planning the re-edition of a continual periodical and the printing of other writings. Preparatory steps shall be taken so that the realization of the plan may immediately be started after the loosening of the legal regulations, which is to be expected soon, has become effective, and that the financial means may be available.

3. In Hamburg, and in other towns as well, public speeches shall be made and the common work of our mission taken up again.

4. In order to guarantee a stronger collaboration between the guidance of the covenant and the elders of the congregations, they are to meet more often in the future, to exchange experiences, to discuss points of teaching, and for maintaining the uniformity of faith for the congregations in the spirit of peace.

5. Since, according to the rules of the covenant, the largest congregations — as far as possible — are to be represented in the covenant-committee, Brother Bock (of Gelsenkirchen) was elected into the covenant-committee instead of Brother Schuster.

H. Bruhn.

Heard at Amsterdam:

We must begin at our place of self-revelation, and for us that place is the Cross. It was there that we saw God's inexhaustible resources — His love poured out without being emptied — and it was there that we lost the illusion about ourselves. We began there the life that we live today; there we were shattered and stabilized; there we died and were born again; and still it is as we return there that we see ourselves most clearly. — D. T. Niles, India.

PREPARATION FOR EVANGELISM

By Rev. Elizabeth F. Randolph

Each new day's experiences, the triumphs and the failures, mean still further preparation for more effective service, as the evangelist and the people together climb the gospel ladder, "pressing on the upward way." As they think of their old life, they realize that they themselves like all others "have sinned and come short of the glory of God." Romans 3: 23. Too many people have their eyes blinded to this fact. They do not know the agony of Judas who betrayed his Master. They think they are safe and secure in their own self-seeking, materialistic manner of life. The most startling achievement of such materialists thus far is the production of the atomic bomb. But it has backfired and threatens the lives of the very ones who produced it. If it were not for the love of God revealed in Christ, our Redeemer, no one would have anything to which he could look forward, except this terrible destruction. But faith in God gives us ground to hope that even atomic energy may be used for the "healing of the nations." The boundless love, and "power, and riches, and wisdom, and strength, and glory, and blessing" of God are revealed in the shed blood of Jesus Christ which cleanseth us from all sin and saves us from everlasting destruction. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. Oh, that men everywhere would walk in this light! How sweet would be the fellowship!

Let us take our stand with those who according to Revelation 7: 14 "come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They followed Jesus, knowing He is "the way, the truth, and the life." Thus they have on the beautiful white robes of righteousness.

As the evangelist presses forward, he comes to know as Peter and Paul learned that "even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 21. And "If we suffer,

we shall also reign with him: if we deny him, he also will deny us." 2 Timothy 2: 12. Are we willing to go all the way with Christ, as Peter and Paul did?

For those who do go all the way with Jesus, His prayer, recorded in John 17: 3, becomes a reality — "And this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." Also the words of Paul found in Romans 8: 14-17 will become precious and real to them. "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God. And if children then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Thus will we enter into all His joys as well as His sufferings. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

Such a heritage prompts us to press forward, triumphantly shouting, "thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 Corinthians 15: 57, 58. And remember the words of Jesus, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely." Revelation 22: 17.

It was Jesus' custom to attend Sabbath worship not only during His early years, but after His baptism, and when He was speaking for the world to hear, and living His life as the acknowledged Messiah. — Sabbath Motto.

CHRISTIAN LITERATURE ADVANCE IN RURAL CHINA

By H. Y. Chang
Editor, The Christian Farmer

Before the war and during it thirteen to fifteen people read each copy of "The Christian Farmer"; each edition was probably read by some million people. Our edition is now one of 10,000 but our geographical distribution is probably greater than before. We know it has reached Tibet, Outer Mongolia, Hainan, Formosa, and Ceylon.

Literature is going to play the important part in the remolding of China. There is a mixed feeling of pessimism, defeatism, and at the same time optimism in China today; these are the characteristics of the renaissance:

1. If we would study carefully, we would not be pessimistic. In this chaotic situation a new society is in the process of emerging. We should serve as the nurses and doctors for the birth of a new child — democracy. This child is the link between old China and the new one. The greatness of the time is the challenge, the awakening of the general masses of people. The long-oppressed peasants are beginning to take an interest in bettering their lives. There is a great challenge for service and action. There is a wonderful opportunity to bear the cross of Christ today.

2. There is a new battle: This is a battle between a new and an old culture.

People are tired of the old way of life, after years of civil war and world war. The true nature of the battle is the people against a reactionary ruling group. It is democracy against despotism.

What is the part that literature can play? One characteristic of literature is that it isn't limited by space or time. The renaissance is the revival movement in the re-interpretation of the old and modern terminology, re-evaluation of the old in terms of the new. Literature can be the nutrition of thought and of spiritual needs, it can be a telescope, bringing distant views and pictures nearer with farsight and magnifying power, which empowers us to broaden our viewpoint. The immediate

YOUR CHURCH IS THEIR HOPE

By Dr. Leslie Bates Moss
CWS Executive

An outstanding heritage of Americans is a consciousness of individual worth. This fundamental teaching of the Christian religion is nevertheless denied to millions of our fellow humans in other lands today. War and its aftermath have unloosed forces which choke this priceless possession or prevent its realization.

It is to help recapture this and other spiritual treasures for all men that the Churches are engaged in their overseas program of relief and recovery. The Churches aim at human recovery. We do not dissect our program into material and spiritual relief. Rather we stress the fact that all that is done has consequences in the ministry of the Churches to such human recovery. In view of the present world situation, it becomes of ever greater importance that those who call themselves Christians should bend every effort toward an unfolding of friendliness and constructive purpose in our international relations.

It will be repeatedly pointed out that our crops are the highest on record, or nearly so. It will be declared that our annual income is reaching such astronomical heights as we can hardly conceive it. The cost of living places burdens on most of the humble people of this country. But we are free — our activities are untrammelled — our enjoyments have no limits placed on them.

How then shall we keep from losing our sympathy and understanding for those millions in Asia and Europe who are bereft of any such recognition of their kinship to God with its strengthening sense of personal worth and dignity? Can we so mobilize our convictions that righteousness

task of literature today is the acceleration of this new world, combining our skills of literacy, creation of new ideas, a new outlook, a new relationship. There is no room for hatred in the new generation. As the new child grows up, literature is the answer to spiritual and physical needs.

should rule in human relations, in such ways as to help materially toward that end?

Through your Churches bring your gifts of money to implement a carefully planned world-wide program of recovery based on Christian truth. Give an extra thank offering at this season to re-emphasize your yearning that men, women, and children may be set forward on the path toward full realization of their divine call to Christlikeness.

Let your Church realize your purpose to help build a new society of free men who shall love God and their fellows and shall prove it by their self-sacrificing deeds of mercy. Hunger and thirst are of the spirit, too. Only a program which proclaims the power of God to change attitudes and conditions will be adequate for so desperate a condition as we face today. Help release men from the bondage of fear and give them the fresh stimulus of living Christian fellowship.

Who will feed the hunger in their hearts? Your Church is their chief hope. — Church World Service News, Adapted.

MOMENTS OF MEDITATION

(Continued from page 300)

father and son escaped injury and the car was slightly damaged.

The grandmother took this occasion to point out to her granddaughter "the unseen danger" and how her prayer had been answered.

Not long ago we heard a radiant Christian lady testify to God's keeping power in time of severe temptation.

How necessary it is for all of us to keep in close touch with God who grants keeping power in time of danger and overcoming power in time of temptation.

Do you want to know God's keeping and overcoming power?

Then yield to the Spirit's urging to come to Him, even as Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6: 37.

Prayer: O God, grant unto us Thy keeping and overcoming power, now and evermore. Through Jesus Christ our Lord. Amen.

TWIN LAWS

THE LAW OF THE SABBATH AND THE LAW OF THE TITHE

The two laws mentioned above might be called **twin laws** because in the life of man they are so much interrelated. We use material things in the use we make of time. Our attitude toward the sacredness of time greatly influences our attitude toward material possessions. These two laws are God's plan for helping man to master time, which is a part of eternity, and material things, of which man's body is a part. Man can most truly fit into God's plan by following His laws for the use of time and material possessions. It is my feeling that we should give more thought to the relationship of these two laws of God. All of the laws of God have been established for man's good.

The Sabbath

Practically all of the peoples of the world recognize the need for a sabbath. For man's physical well-being, one day each week is necessary for rest.

Blessing comes to people everywhere who recognize a sabbath as the time for rest and worship. These people have proved that keeping a sabbath makes all time more sacred.

Seventh Day Baptists believe that an essential part of the Sabbath law as stated in the Scripture is that "The seventh day is the sabbath of the Lord thy God." When God set apart the **seventh day**, He gave a definiteness to this law which is very essential to man's recognition and adherence to the law. Just as the chosen people of God, the Israelites, gave to the world the Scripture according to the inspiration of God, they also gave to the world the definite day for the Sabbath law also according to direction from God. Seventh Day Baptists believe that the Sabbath would mean more to the Christian world if the Bible Sabbath, the seventh day of the week, were universally accepted.

The Tithe

Just as keeping the Sabbath day holy makes all time more sacred, so bringing the first tenth of all our income to God makes all of our material possessions more sacred. God has designed all material things for man's use in the building of

spiritual values. If man fits into this design, he must recognize that God is the owner of all things.

It is my personal belief that God has established the tithe as the basic part of the law of giving. The principle of the tithe has been laid in the very nature of human life. Life itself cannot be carried on without the practice of sharing.

Holy Scripture teaches very clearly the law of the tithe. A certain tree in the Garden of Eden was set apart by God to teach man that He is the owner of all things. The bringing of a tenth to God was practiced by the Hebrews very early in their history. When Christ was criticizing the Pharisees for tithing even the smallest of seeds and leaving out the weightier matters, such as love and justice, He said, "These things you ought to have done and not to have left the other undone."

Thousands of Christians have proved that tithing brings rich spiritual blessings and no one who has practiced it has suffered from lack of material things. When the family puts the first tenth of its income at the top of the budget as belonging to God, it helps the whole family to put God first in all things. Thus time and possessions are both recognized as the gifts of God.

The tithe gives a definiteness to the law of giving which makes it easier to practice. When people are left to decide for themselves, giving will vary with moods and impulses rather than with the increase or decrease of income. It gives man a plan for giving which is in accord with the will of God.

The tithe is God's plan for financing the work of His kingdom. It is my feeling that God must be disappointed when so many Churches use other methods, such as suppers and rummage sales, for raising money when as the Prophet Malachi said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Malachi 3: 10. The kingdom of God could become much more of a reality in our time if man would follow God's plan for giving, which is the tithe.

If man is to be master of time and material possessions, he must follow the laws

THE SECOND MILE

When Jesus of Nazareth gathered His disciples around Him in a mountain retreat and preached the sermon to them that is recorded in the Gospel according to Matthew, chapters 5, 6, and 7, He planted the seed of a new way of life in the hearts of men. The Christian principle of the Second Mile is a vital teaching from that Sermon on the Mount. Jesus said, "And whosoever shall compel thee to go a mile, go with him twain."

The people who heard the Great Teacher speak those words needed no interpretation of their meaning. They knew all too well the bitterness of the first mile, for doubtless some of them had been forced to travel it against their wills. Jesus was preaching to the multitudes in a day when the Romans ruled with an iron hand and the sight of a Roman soldier struck fear and hot resentment in the minds of the common people of Palestine. The tyrants of Rome were not satisfied to take the freedom of the Jewish people from them and to demand the payment of taxes beyond reason or justice. They must even crush the spirits of the people by compelling them to serve as burden bearers for the legionnaires of Rome. It was the law of Caesar in that day that a Roman soldier traveling in Palestine could force a citizen to carry his pack for one mile of his journey.

And now Jesus, who comes preaching GOOD NEWS to God's people, tells them that if a man compels you to go a mile, go two. What a confusion of thoughts, ideas, memories, and hopes that Galilean's words must have set astir for the disciples on the mountain that day. Could the teaching of the Second Mile be the way to the ABUNDANT LIFE their Lord had promised them? How is the "kingdom of God" to come by submission to an enemy whom we fear and hate?

of God. Let us remember that the law of the Sabbath gives a definite day, the seventh, and that the law of giving sets forth a definite portion, which is a tenth. In the keeping of these laws there is great reward.

Harley Sutton.

It is doubtful if the teaching of the Second Mile would have impressed the disciples beyond their first questions had Jesus done nothing more about it. The most eloquent words of the greatest preachers and teachers fall hollow upon their hearers unless they are translated into life purpose and practice.

The genius of Jesus, however, was to practice the truth that He dared to speak. The Gospels record shining examples of His matchless life, guided in every purpose and action by the rule of love and co-operation, brotherhood, and service. Even to the point of carrying a cross up Golgotha, and dying upon it, Jesus Christ led the way for His disciples, and all seekers after the Abundant Life, to follow.

We Americans have no fear of being compelled to carry the burden of a Roman soldier in this day, but the life-principle of the Second Mile is none the less vital to us than it was to the people of Jesus' day. At every turn of our lives, every day, we are compelled to activity that we might not choose of our own free wills. If we face the compulsions of life with resentment and bitterness, we shall live resentful, bitter lives within the narrow boundaries of the "mile of necessity." But if we dare to meet every demand of time and circumstance in our lives with an attitude and spirit that makes the Second Mile a high privilege to be enjoyed, then we shall have found the "truth that makes us free" — the truly abundant life.

The Roman Legions no longer march with heavy boot across the world, but the spirit of the Man of Nazareth still burns like a bright fire in the hearts of men. May the celebration of the birth of Christ be a call to follow the way of the Second Mile in the coming year. — The Beacon, December, 1947.

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.

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Children's Page

THE BOY WHO WAS GIVEN TO GOD

By Mizpah S. Greene

Part II

Little Samuel slept near Eli so that Eli could call him at any time. One night he heard a voice calling, "Samuel, Samuel!" Thinking it was Eli, he answered, "Here am I," and hurried to Eli's bedside. But Eli said that he had not called him. Samuel went back to bed and was nearly asleep when he heard again, "Samuel, Samuel!" He hurried again to Eli, saying, "Here am I; for thou didst call me." But Eli said that he had not called him. Puzzled, Samuel went back to his bed, when again he heard the call, "Samuel, Samuel!" When he went again to Eli, Eli told him that God must be calling him and said, "If you hear the voice again, answer, 'Speak, Lord; for thy servant heareth.'"

In surprise and awe Samuel returned to his bed. The voice came again, "Samuel, Samuel!" He answered as Eli had told him to do, "Speak, Lord; for thy servant heareth." Then God told him that because Eli and his sons had not obeyed Him and had sinned over and over again, they must be punished. He had warned Eli before that if they did not repent and turn from their sinful ways, the sons would be slain in battle and the priest's office would be taken away from Eli and given to one who would obey God.

Samuel felt very sad the next morning as he went about his daily work. Eli had always been very kind to him and he hated to tell him what God's message had been. Eli soon called the child to him and asked, "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me." Then Samuel had to tell Eli what the Lord had said. Eli answered in sorrow and shame for he loved his sons and knew that he was a good deal to blame for their sinful ways and the evil they had caused in the office of the priesthood. He had not tried hard enough to get them to do right or punished them for doing wrong. Since he was the judge of Israel, he should have

taken them out of the office of the priesthood because of their evil ways. Sorrowfully Eli said, "It is the Lord; let Him do what seemeth Him good."

God gives us all every chance to do right. He gave Eli another chance to do His will; but things grew from bad to worse. At last the wicked sons, and the father who had not taught them to do right, brought punishment upon themselves, as all who sin are sure to do. The sons were slain in battle with the Philistines, and the father who had not made them do right died of grief and shame. The Israelites were beaten and the ark of God, which had been taken to the battlefield, was captured by the enemy.

After Eli was gone, Samuel took up his work in the tabernacle. He was so faithful and good in the service of God that the people began to love and honor him more as the days went by. The Lord spoke through him as He had done through the other prophets, and the people knew that Samuel was to be a prophet of God. He led them once more to serve God, and the whole nation of Israel prospered as they had not done for many years. He opened schools for the education of young men, called Schools of the Prophets. He also went about the country to teach the people the Word of God.

I'm sure that you know, dear Recorder girls and boys, how Samuel became such a good man and kept from wrongdoing. I'm sure that it was because he did not depend upon himself alone, to make himself good, so he told God he wanted to do right in all things. He asked Him every day to keep him from doing wrong. When we choose, in this way, to do right, the Lord will help us, so that we do not need to do wrong at all. Every grown person and every child can be truly good, if he will only let God keep and help him, but no one can ever do it alone.

"Even a child is known by his doings, whether his work be pure, and whether it be right."

Let us one and all, depending upon God to help us, strive to do right in all that we attempt to do.

The End.



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WORLDWIDE BIBLE READING THANKSGIVING TO CHRISTMAS November 25 - December 25, 1948

Theme: "The Book of All Nations"

Sabbath, Dec. 4	Psalm 27
Sunday	Acts 17
Monday	John 15
Tuesday	Hebrews 11
Wednesday	Romans 12
Thursday	John 3
Friday	Romans 8
Bible Sabbath, Dec. 11	John 14
Sunday	Matthew 13
Monday	Luke 14
Tuesday	Luke 15
Wednesday	Luke 16
Thursday	1 Corinthians 13
Friday	Isaiah 55
Sabbath, Dec. 18	John 1
Sunday	Mark 4
Monday	Matthew 5
Tuesday	Matthew 6
Wednesday	Matthew 7
Thursday	Isaiah 2: 1-5; 9: 1-7
Friday	Isaiah 11: 1-9; 40: 1-11
Christmas, Sabbath, Dec. 25	Matthew 2

—American Bible Society, Adapted.

TWO CHRISTMAS PROGRAMS ON "THE GREATEST STORY"

Two programs, on Sunday, December 19, and Sunday, December 26, will mark the dramatization of Christmas on "The Greatest Story Ever Told," heard Sundays at 6:30 p.m., EST. The December 19th program will be the story of the Nativity, "Unto You This Day," from Luke 2: 1-17.

It is the story of Joseph and Mary's arrival in Bethlehem, their search for a place at the inn, and Christ's birth.

On the following Sunday, the program will be "Star of Peace," based on Isaiah 9: 6, the story of the Three Wise Men searching for the Christ child, finding Him, and then being told in a vision to go back to their homes by other routes so that Herod might not find the Saviour.

The December 26th broadcast is especially applicable to the problems of the world today. The search for peace which Balthasar begins, takes him by devious ways to the Prince of Peace. The obstacles he meets on the way; the people who deal with him, and the companions who go along with him, portray a lesson that the world needs badly today. — ABC News Release.

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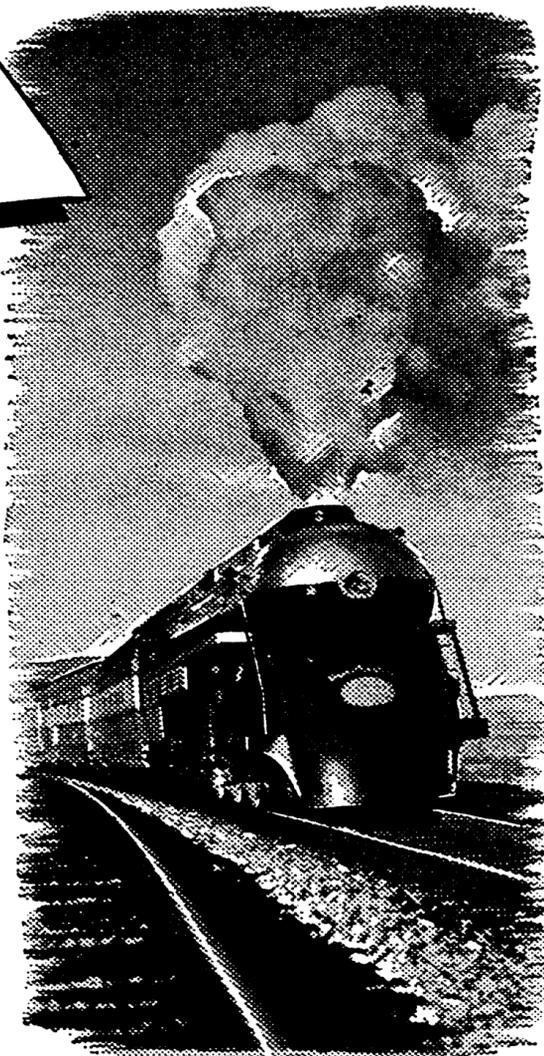
As a streamlined, modern train speeds over the rails, it seems to personify effortless, irresistible power.

In the still, small voice—in the inner light—there is a power even more intense. Harnessed as thoroughly as mechanical or electrical forces—and resorted to as often—it could give us a glimpse of Heaven while we are still on earth.

A good deed done . . . a kind word spoken . . . a practical application of the golden rule—all of these can bring amazing results.

The churches of God have the principal obligation in bringing the world to the understanding and practice of spiritual powers. Your denomination can be a mighty instrument in this direction if it uses its resources to the best advantage.

As a Christian educator this is largely up to you. Use the lesson materials of your official church publishing house, which fit your teaching program exactly. You will get better immediate results in your local church. More than that, you will be helping to keep your publishing agency in sound condition and enabling it to support your world witness.



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The Sabbath

DECEMBER 13, 1948

Recorder

