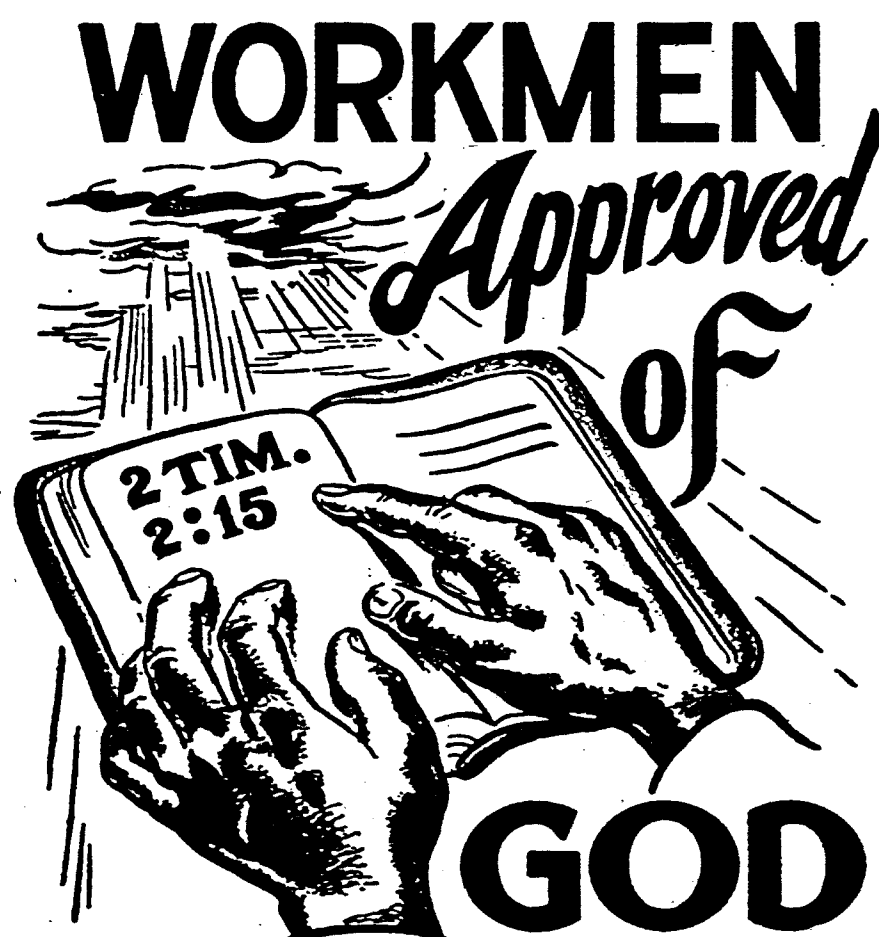


**DENOMINATIONAL BUDGET**  
Statement of Treasurer, March 31, 1949

Receipts		
	March	6 months
Balance on hand Mar. 1	\$ 81.90	
Adams Center	53.00	130.00
Albion		72.00
Alfred, First		1,256.96
Alfred, Second	117.55	259.30
Associations and groups		73.10
Battle Creek	405.90	1,658.38
Berlin		125.09
Boulder	68.81	180.26
Brookfield, First		85.00
Brookfield, Second	83.00	139.03
Chicago		158.00
Daytona Beach		51.50
Denver	40.55	288.71
De Ruyter		20.00
Dodge Center		95.90
Edinburg	4.22	29.41
Farina	51.80	314.30
Fouke	9.60	15.90
Friendship		35.00
Gentry	7.60	35.62
Hammond		55.00
Healdsburg-Ukiah		35.00
Hebron, First	7.70	126.64
Hopkinton, First		317.20
Hopkinton, Second	6.50	13.50
Independence		238.00
Individuals	450.50	700.91
Irvington	75.00	75.00
Little Genesee	123.35	267.73
Little Prairie		20.00
Los Angeles	139.50	178.00
Los Angeles, Christ's		15.00
Lost Creek		126.05
Marlboro		398.50
Middle Island	8.25	47.11
Milton	556.23	2,449.61
Milton Junction	88.72	522.46
New Auburn	8.00	52.00
New York		64.96
North Loup	261.00	523.50
Nortonville		93.35
Oakdale	50.00	50.00
Pawcatuck	450.00	1,625.30
Piscataway	8.50	87.25
Plainfield	178.21	1,062.43
Richburg	7.00	136.50
Ritchie		50.00
Riverside	17.56	616.49
Roanoke		26.00
Rochester	26.50	34.75
Rockville	3.80	83.90
Salem	94.65	429.75
Salemville	5.00	32.00
Shiloh	86.00	883.57
Stone Fort		40.00
Syracuse		40.00
Verona		220.50
Walworth		95.00
Washington, People's		10.00
Waterford	13.39	113.04
White Cloud		95.20
Totals	\$3,589.29	\$17,074.66

Disbursements		
	Budget	Specials
Missionary Society	\$ 973.76	\$ 101.60
Tract Society	584.32	12.50
Board of		
Christian Education	579.84	5.00
Women's Society	18.56	10.00
Historical Society	75.52	
Ministerial Retirement	278.40	133.36
Seventh Day		
Baptist Building	63.68	
General Conference	324.48	
World Fellowship		
and Service	23.04	
Committee on		
Relief Appeals		120.96
Debt repayment:		
Missionary Society	103.84	
Tract Society	121.30	
Board of		
Christian Education	32.38	
Seventh Day		
Baptist Building	20.88	
Balance on hand Mar. 31	5.87	
Totals	\$3,205.87	\$ 383.42

Comparative Figures		
	1949	1948
Receipts in March:		
Budget	\$3,123.97	\$2,229.33
Specials	383.42	428.60
Receipts in 6 months:		
Budget	14,109.74	10,261.64
Specials	2,964.92	4,051.77
Annual Budget	34,500.00	31,500.00
Amount raised		
in 6 months	14,109.74	10,261.64
Per cent raised		
in 6 months	40.90%	32.58%
	L. M. Van Horn, Treasurer.	
	Milton, Wis.	



# The Sabbath Recorder

APRIL 25, 1949

“HOME BUILDERS  
are  
WORLD BUILDERS”

NATIONAL FAMILY WEEK  
April 30 — May 7, 1949

(See “A Family Week Calendar” in the  
Sabbath Recorder for April 18, 1949.)



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor  
L. H. NORTH, Manager of the Publishing House

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HARLEY SUTTON ..... Christian Education  
(MRS.) MIZPAH S. GREENE ..... Children's Page

Our Policy

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PLAINFIELD, N. J., APRIL 25, 1949  
Vol. 146, No. 17 Whole No. 5,339

## IN THIS ISSUE

Editorial: A Great Day at Washington	279
Features: A Year of Prayer	281
Statement of Christian Experience and Belief	282
Sabbath Rally Day	287
Missions: Home Mission Project!	288
Woman's Work: Worship Program.—Homekeeping Hearts	289
Christian Education: Ministers' Conference.—Youth News.—Sabbath School News	290
Second Half of Enrollment Campaign	291
Children's Page: Our Letter Exchange	Back Cover
News in the World of Religion	278
Obituary.—Tribute.—In Memoriam	291

## ORDINATION PICTURES

The pictures which appear with "A Great Day at Washington" were made available to the Sabbath Recorder by Mrs. Terry L. Young, 9515 Baltimore Boulevard, Berwyn, Md.

## NEWS IN THE WORLD OF RELIGION

By W. W. Reid

The Hymn Society of America, of which Rev. Deane Edwards, 297 Fourth Avenue, New York City, is the president, has made an Easter gift to the Lambeth Mission, London, Eng., a Church which was badly damaged by bombing during World War II. The gift is a pulpit Bible, a large cross, and two candlesticks for the altar. The gift is made in honor of the pastor, Rev. Thomas Tiplady, former chaplain, who is one of England's best-known living hymn writers. A number of his hymns have been given large place in American hymnals as well as in British hymnals. The best-known in America is perhaps "Above the Hills of Time the Cross Is Gleaming," written to be sung to the old Irish melody, "Londonderry."

Statistics recently furnished the International Council of Religious Education as to the growth in parochial schools of elementary and high school grade in the United States show the following: Roman Catholics have 10,188 schools with 2,606,000 pupils; Lutherans, 1,296 schools and 96,000 pupils; Seventh Day Adventists, 970 schools and 35,000 pupils; Reformed Churches, 120 schools and 21,000 pupils; Mennonites, 35 schools and 2,000 pupils. Other Churches have fewer schools and smaller enrollments.

The American Mission to Lepers, 156 Fifth Avenue, New York City, has been asked by its counterpart organization in Japan (Kozensha) to aid it in furnishing funds for the erection of five Christian chapels for government leper colonies in Japan. It is reported that there are five Christian groups, aggregating 1,250 persons, among the ten leproseria in Japan.

It is expected that 20,000 Protestants from the metropolitan area of New York City will fill Madison Square Garden, Manhattan, on the evening of May 10 when the "Christian World Mission Advance," begun in Columbus, Ohio, last October, will hold its final mass meeting. Dr. John Sutherland Bonnell, minister of the Fifth Avenue Presbyterian Church, New York City, is chairman of a committee of sixty pastors of sixteen Protestant denominations, working with the Foreign Missions Conference of North America, in holding the rally. Bishop Charles K. Gilbert, of the New York Diocese of the Protestant Episcopal Church, will preside. The list of speakers includes Congressman Walter H. Judd, of Minnesota, and Principal Sarah Chakko,

(Continued on page 288)

## THE SABBATH RECORDER

279

## A GREAT DAY AT WASHINGTON

Sabbath, March 26, was a great day at the Evangelical Seventh Day Baptist Church of Washington, D. C. The occasion was the ordination of Pastor W. Allen Bond to the gospel ministry.

At the morning service Grover S. Brissey, chairman of the ordination committee of the Washington Church, called the council to order. Upon vote of the council, Rev. Lester G. Osborn, Shiloh, N. J., was chosen chairman and the clerk of the Washington Church, Mrs. Julia Dixon, was elected to serve as clerk of the council.

Seventh Day Baptist Churches represented at the service of ordination were: The Evangelical and People's Churches of Washington, D. C., the Salem, Ritchie, Lost Creek, and Middle Island Churches of West Virginia, Shiloh, Marlboro, and Plainfield Churches of New Jersey, also Churches of Nortonville, Kan., Alfred, N. Y., and Milton, Wis.

Pastor W. Allen Bond conducted the morning worship and at the appointed time presented his Statement of Christian Experience and Statement of Belief. We are happy to present these statements in this issue of the Sabbath Recorder.

During the examination by the ordination council, comments were encouraged and offered. The chairman called on Pastor Bond's mother, Mrs. Alena Bond, "Aunt Alena," of Nortonville, Kan., for a few words. Mrs. Bond gave a most stirring testimony of her faith in God years back when she came to the realization that her sons were passing through a real spiritual struggle. We shall long remember her relating that in her agony the Lord assured her: "Fear not, . . . lo, God hath given thee all them that sail with thee." Her prayers have been wonderfully answered and her faith gloriously vindicated.

We would like to make one deduction and observation here. Parents, pastors, and other leaders of young people do not always know the struggles through which some young folks pass. It behooves us to be spiritually alert for any opportunity to be helpfully used of God's spirit.

Upon satisfactory examination of the candidate, the council voted to proceed to ordination.

Plans for dinner were announced and the congregation was dismissed with the singing of the doxology.

The "Church Dinner" was in charge of a committee consisting of Miss Madge Conyers, Mrs. Coley Parkins, and Mrs. H. W. Francis, and was served in the basement of the Pythian Temple. If anyone went away hungry from the tables laden with food to satisfy every appetite and diet, it was his own fault. The dinner was served cafeteria fashion — Virginia style fried chicken, a variety of other meat dishes, sandwiches, salads, relishes, desserts, pie and cakes in abundance, tea and coffee — and good fellowship prevailed around the tables.

Promptly at 2:30 o'clock the congregation assembled for the service of ordination which opened with the singing of "Wonderful Grace of Jesus."



Left to right: Woodrow Wilson, a Seventh Day Adventist ministerial student, Rev. and Mrs. W. Allen Bond.

The program then proceeded as follows:

Scripture Reading — Ezekiel 3: 17-21; 1 Peter 5: 1-11 — Rev. Luther W. Crichlow, People's Church, Washington, D. C.  
Prayer — Dean Ahva J. C. Bond, School of Theology, Alfred University, Alfred, N. Y.

The ordination sermon was preached by Rev. Loyal F. Hurley, Conference president and pastor of the Salem, W. Va., Church.

His theme was, "What Should Characterize a Man of God?"



He based his message in large part upon the testimony of John and directed much of its teaching to the candidate for ordination.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." John 1: 6, 7.

When an ambassador goes out to represent a nation, he bears the authority of that nation. John came with the sense of divine authority yet he came with humility, for "when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? He confessed, I am not the Christ." In his preaching, the great forerunner of the Master, disclaimed being the Christ before witnesses, and declared, "He must increase, but I must decrease."

The life of a minister is one of responsibility. John had certain responsibility in his personal life, his preaching life, his promotional life, and his pastoral life. Your responsibility will be covered chiefly in these four areas.

Brother Hurley stressed some characteristics of the personal life of a minister of the gospel as a born again experience, plain common sense — the ability to get along with people, the ability to understand life, developing one's own promptness, observing one's own financial honor, keeping one's own life free from scandal, maintaining and increasing one's own religious life and experience, keeping close to Christ. He continued, "You cannot preach cream and live on skim milk." To the Church he said, "If you expect your minister to be a strong preacher, give him opportunity to grow strong in his personal life."

In discussing the preaching life of a minister, Pastor Hurley advised avoiding the semblance of professionalism, preaching the Word in its simplicity and beauty and power, keeping to the big themes.

As the Conference president dealt with the minister's promotional life he stated that none of us knows all about running a Church. The secret of success resides in no small part in getting all the folks that you can to work.

"Guide and help people," he counseled as he referred to the pastoral life of a

minister. Get acquainted with the folks you serve where they live.

Your success as an ambassador of Jesus Christ will depend much upon your regard for your Authority, your exercise of Humility, your discharge of Responsibility, and your Bravery.

John faced all comers. Whatever he was, he was not a coward. God's great servants were all brave people.

Have we ever thought of the bravery of some of our Seventh Day Baptists? Dr. Rosa W. Palmberg was mentioned as one who went all alone with only the Lord behind her.

Further, the speaker pointed to the courage of the prophets, the apostles, and the reformers. He recalled the courage of John who was a man sent, and who would go to prison and death but not as a coward. He then turned our thoughts to Jesus who was "called crazy by His family, a traitor by His nation, a heretic by His Church. But, thank God, He was not a coward."

Jesus' courage was exemplified in His declaration, "I must work the works of him that sent me."

"God sent not his Son into the world to condemn the world; but that the world through him might be saved."

"The word which ye hear is not mine, but the Father's which sent me."



Left to right, names available: Woodrow Wilson, Coley G. Parkins, Sabbath School Superintendent; Mrs. W. Allen Bond, Dean Ahva J. C. Bond, Rev. Loyal F. Hurley, Rev. Lester G. Osborn, at edge of picture.

## A YEAR OF PRAYER

April 10 will always be a significant date for me. It was on that day one year ago that prayer in my behalf was made in the homes and Churches throughout the denomination.

I would like to thank all of you for your prayers throughout the year. This concern on your part has been a great help to me in overcoming fears and discouragement. I appreciate very much the many gifts of money, the many cards, personal calls, and two long-distance telephone calls, all of which have been an encouragement to me.

My physical condition is much worse than it was a year ago. It is impossible for me to dress myself, and it is very difficult for me to feed myself. I can take short walks and short rides in the car. It is possible for me to attend Church and occasional social functions. Much of my time is spent in reading which is possible with the use of a reading stand. I am very thankful that I have very little pain. It is my belief that for every trial God will supply strength. I hope that you will continue to pray that my faith may be strong.

It is difficult to give up a lifework which you love, but I have worked with young people and know that they are capable of carrying on.

It is difficult to give up the ability to speak clearly and distinctly but, when I realize that many hundreds of people have never been able to speak at all, I realize that I have been richly blessed. By making adjustments we can always bear testimony to our Christian faith even though the manner of expression has changed.

Harley Sutton.

(Editor's Note: Every Christian who has been touched by the matchless spirit of the Master working in and through Rev. and Mrs. Harley Sutton and family has become more like his Master. The living faith of this family is a glorious witness to the power and compassion of God in Christ. Thank God for the Christ-like faith of the Sutton family!)

Sabbath, March 26, was truly a great day at Washington, D. C., with the Evangelical Seventh Day Baptist Church which meets regularly for Sabbath school and worship in the Pythian Temple, third floor rear, at 1012 Ninth Street, N.W.



Left to right, facing camera: Rev. and Mrs. W. Allen Bond, Dean Ahva J. C. Bond, Rev. Loyal F. Hurley, Rev. Luther W. Crichlow, Rev. Lester G. Osborn.

Sent — we are sent. "Behold, I send you forth as sheep in the midst of wolves."

The Great Commission comes to us with increasing significance, "All power is given unto me in heaven and in earth." Matthew 28: 18.

Are we ready absolutely to obey the command, "Go ye"?

"As thou hast sent me into the world, even so have I also sent them into the world."

We are called to bravery in Christ's name because we have been sent! sent! sent!

The charge to the candidate was delivered by Rev. James L. Skaggs.

The charge to the Church was given by Rev. Lester G. Osborn, the Washington Church standing at the first by request.

The dedicatory prayer was offered by Rev. John Fitz Randolph, the ordained Seventh Day Baptists ministers present participating in the laying on of hands.

The welcome to the gospel ministry was extended by Rev. C. Rex Burdick, Mrs. W. Allen Bond standing with the newly ordained minister.

The closing hymn, "Saviour, Again to Thy Dear Name We Raise," was followed by the benediction which was pronounced by Rev. W. Allen Bond.

The ordination committee was: Grover S. Brissey, chairman, Mrs. Julia Dixon, and Mrs. Nellie Weaning.



## Statement of Christian Experience and Belief

By Rev. W. Allen Bond

Pastor, The Evangelical Seventh Day Baptist Church of Washington, D. C.

(Given March 26, 1949, at his ordination to the gospel ministry.)

### Statement of Christian Experience

I was raised in an atmosphere which gave me many opportunities for Christian experience, for attendance at Church and family worship was the natural thing. While still quite young, I made a profession of faith, was baptized by immersion, and joined the Nortonville Seventh



Rev. W. Allen Bond

Day Baptist Church. For some time I displayed a veneer of goodness which soon wore thin in spots, and then fell off completely. Then the truth was known that I was really a lost sinner, outside of Christ. My interest in the Church waned, and my personal life was given more and more to evil habits, thoughts, and companions. I even reached the place where I admitted that I was going to hell, but without any concern for my soul. My interest in schoolwork vanished, so I dropped out of high school completely during my sophomore year.

Then, in the fall of 1936, I had an opportunity to work for Mr. Luther Davis on his farm near Shiloh, N. J. Knowing

I would be in a Christian home where Christian conduct was expected, I decided to clean up my life on the outside at least. So I threw away my tobacco, strove to curb my profanity, and attended Church services as any Christian might be expected to do. Probably no one there in New Jersey knew that I was not a genuine Christian, but I knew and God knew. As time went on, I had the strange inner conviction that something was taking place in my life — that I was approaching a crisis, and that God was laying His hand on my life. So, in December when Rev. Erlo Sutton was holding some evangelistic meetings in Shiloh, I attended with the determination to go forward at the invitation and become a Christian. But I never did, for I made the mistake so many make even yet — I kept looking for some feeling, and so the services ended with no decision being made on my part at the Church.

While I was all alone during the day, working on the farm, I felt my need for forgiveness and, at two different times out in the cornfield I knelt and asked God to forgive me. Each time I got up and tried to feel forgiven, but I knew inside that I was still defiled with the guilt of my sins. It takes more than psychology to give the sinner peace with God! Then on Thursday, December 10, 1936, as I was in the barn doing chores, the burden of my sins became so oppressively great that I knelt right there by a sack of feed, and poured out my heart to God without any reservation. I don't know what I said, and I know I didn't have much understanding of the way of salvation, but I do know that I realized I was a poor, lost sinner, deserving nought but punishment. Yet, somehow I knew there was mercy with God for those who come to Him completely, somehow trusting in Jesus. So I came, ignorant but earnest, and as I poured out my heart to God, He answered my prayer in a wonderful way. Something happened inside. I felt release, joy, and peace. It was God Himself flooding my soul. Then, as I went up into the silo to throw down feed, it seemed that I floated up, rather than climbed, for my heart was light and singing, and I sang aloud from memory,

somehow, all three verses of that grand old hymn, "Beneath the Cross of Jesus." For that was where I had at last taken my stand.

With this forgiveness, of course, came a new principle of life, and my plans were changed, and my desires were new. The very next day I bought a Bible, and began reading it straight through. After a few months, I decided to return to Kansas to finish my high school work. Within a year from my acceptance of Christ, I began to think about the gospel ministry. After some time to think, pray, and talk it through, I felt certain it was God's call to me, and toward that goal I planned. After finishing high school, I went to Wheaton College, Wheaton, Ill., for two years, during which time I preached some for the Chicago and Walworth Churches. The year following, I lived and worked in Chicago, while serving the Walworth Church as pastor. In the fall of 1943, I went to Salem College for my last two years of work, graduating in June, 1945. A few days later I married Kathryn Kinder, of Milton, W. Va., who had just graduated from Alderson-Broadus College not far from Salem, W. Va. She was a first day Baptist, but then became a loyal Sabbathkeeper and personal helpmeet.

After our marriage, we went to Northern Baptist Theological Seminary in Chicago, where we spent two happy and profitable years. I shall ever be grateful to that school for the wonderful training I received there. In the spring of 1947 we accepted the call of the Church at Dinuba, Calif., and served them for three and one half months before going to Alfred for my last year of schooling. While at Alfred I found many opportunities to preach, and averaged nearly two sermons a week all the time we were there, as for some time I was the regular pulpit supply for two Presbyterian Churches, besides preaching in some of our own near-by Churches.

In the spring of 1948 we accepted the call of the Board of Christian Education to serve on the field during the summer, and then we accepted the call to the pastorate of the Washington Evangelical Seventh Day Baptist Church. The board

released us during June, to serve in the Washington Church. During July and August we worked in the Arkansas field, teaching a Daily Vacation Bible School, conducting evangelistic services, and helping with the youth camp and the Southwestern Association. Then after some more activity at Conference, we returned to Washington to take up pastoral duties here.

My Christian experience in the past has been blessed. My Christian experience now is sweet to my soul. But the best Christian experience of all is that to which I look forward — soul winning activity here in this life, and then eternity with Christ who alone can make eternity heaven instead of hell.

### Statement of Belief

In making my statement of belief, it is my desire to give as fully and as clearly as possible my present interpretation of the Bible. If I do not always preface my statements with, "I believe," it is to be understood that such is meant. I do not say that my beliefs will remain unchanged. I hope not. In the last few years they have changed to a noticeable extent, and I am sure there is still room for advancement.

Let it also be understood that I am making a statement of what I believe, rather than why I believe it. I am not defending my views now, but stating them.

**The Bible.** I believe that the Bible as we know it is for us today the supreme revelation of God to man, for our knowledge of Christ comes chiefly through its pages. The men who wrote the sixty-six books of the Bible were so guided and guarded by the Holy Spirit that the original manuscripts were verbally inspired and free from error in religious, scientific, and historic matters, while retaining the personal style of each writer. Alleged errors in the Bible are usually due to faulty interpretation, and at times due to a poor translation, though in general our modern translations are quite reliable.

I believe that the Bible is our final authority in matters of faith and conduct, and need not bow to reason. Rather, reason must bow to the Bible. The Bible is not contrary to reason, but is often



above reason. Therefore, the basis for my belief is my interpretation of the Bible, and not reason, for it is not reasonable to put reason above the Bible.

I believe in the unity of the Godhead — three persons but only one God.

**God the Father.** I believe that the Father is eternal, changeless, timeless, self-existent, all-wise, all-loving, all-holy, all-powerful, all-knowing, and all-present. He is personal, but spiritual rather than material, and we are not to conceive of the Creator as being like unto anything created. He is supreme, and not under any superior set of laws. Neither is He over law. Rather, He is law, and what we call law is but an expression of Himself.

**God the Son.** I believe that the Son is true deity from all eternity. There never was a time when He was not. He is a spirit, though He now has a body. He is equal with the Father in personal attributes, though He is spoken of as proceeding from the Father.

**God the Holy Spirit.** I believe that the Holy Spirit is the third person of the Trinity — that He is a person and not a mere influence or power. He is spoken of as proceeding from the Father and from the Son, but is equal with the Father and Son in the possession of the divine attributes. He has always been in the world, to convict, to inspire, to teach, and to comfort men, though He did not come in His fullness until after Calvary.

**Creation.** Only the three persons in the Godhead are eternal and uncreated. All matter and all beings were created by God in accordance with His eternal plan, by which He has rendered certain all the events of the universe, past, present, and future. Man's free will is utilized, not invalidated, in God's sovereignty.

All of God's creation is upheld constantly by God's power. Nothing is automatic or independent of God's preserving power, and God is with His creation as well as above it.

**Angels.** The angels are a created company of personal, spiritual beings, not a race, and capable of moral choice. They possess superhuman powers and intelligence. They were once all sinless, but now some are fallen or evil angels.

**Satan.** He is at the head of these fallen angels, having led them in rebellion against God. He fell through self-seeking pride and ambition. He is in the world today, and is real and personal, and seeks to keep men from doing God's will. His power is great but limited, and his defeat is certain.

**The Law of God.** Law is the expression of the nature of God, and therefore it is the expression of God's will for man's conduct. Since there is a God, there must be law and, therefore, law is eternal as an expression of God's nature. Law, to be law, must carry with it penalty for failure to obey. This brings us to the subject of sin.

**Sin** is the transgression of the law. It is any lack of conformity to God's will or God's holiness. It is falling short of His glory. Basically, sin is an attitude of self-centered independence. The attitude determines the actions, and these outward manifestations thus produced are called sins. The result of sin is death — physical death, which is bad; suffering in body and soul, which is worse; and spiritual death, which is separation from God.

**Man.** I believe that all mankind descended from Adam and Eve. Therefore, all race prejudice is unscriptural, as well as contrary to the spirit of Christ. I believe that God made man in His own image — not in regard to the body, but in regard to the nature of man whereby he is a moral agent, with the ability to appreciate spiritual things and to commune with his Maker. Thus he is distinct from the animals. In his original state man was sinless and holy, but not perfected — there was room for progress. Man had great wisdom and power, and had dominion over all animals. Even more important, he walked with God in close communion. But man did not long keep this blessed state. Through disobedience Adam and Eve fell, and caused the whole human race to fall. Adam's guilt is imputed to all his descendants, so all are counted as deserving punishment. The fall also resulted in man's depravity — an evil heart inclined to turn from God to sin. Men aren't as bad as they might be but all have this

evil tendency, even from birth and, as such, come under the wrath of God.

**The Incarnation.** In accordance with God's plan for man's salvation, God the Son took the form of man, giving up for the time the full exercise of His divine attributes, and was miraculously born of the Virgin Mary. As the God-man, both deity and humanity, He lived a sinless life of identification with the human race. Then, thus identified, He purposely died on Calvary, that by His physical death and spiritual death — separation from communion with God momentarily — He might die for all men as the effective substitute and representative for all who would ever personally trust in Him as their Saviour. He was buried but rose after three days and three nights in the tomb, and in His resurrection body He ascended from the earth and returned to the Father.

**Salvation.** I believe that when, and only when, the guilty sinner believes the good news of salvation through the death of Christ, and receives Christ into his own heart and life, God reckons him to have died already for his sin. Man considers himself forgiven. By the Holy Spirit, the believer is born again — a new principle of life is imparted. Salvation is a present possession, a certain possession, and a secure possession. Since it is not of works, it cannot be lost. The overcoming life of the believer is the evidence and sure accompaniment of salvation.

**The Sabbath.** The relation of the Christian to law is illustrated in the case of the fourth commandment. We do not keep the commandments to be saved or to keep ourselves saved but rather we would do so out of love for God, and because of a new God-given nature that delights to do God's will. This is true in all matters of obedience to the expressed will of God as it is revealed to the individual.

So, as a Christian, I believe that the seventh day of the week has been hallowed and set apart by God Himself for all mankind, not alone for the Jews. I believe that Jesus and the Apostles kept the Sabbath and that there is no Bible authority for any change as to the day to

be observed. I believe that the observance of the Sabbath is in itself a blessing, and as a matter of obedience it is a test of our love to God.

**State of the Dead.** I believe that when either an unbeliever or a believer dies, the enemy death reigns until the time for the resurrection of the body. I believe that in the state of death there is no consciousness. Our only hope for any future existence is in the resurrection. As to the experience of death, however, it will seem like immediate transition to the resurrection day, as that will be the next moment of conscious experience.

**Second Coming of Christ.** I believe in the personal and premillennial return of Jesus Christ, in the same glorified body which rose from the tomb and ascended into heaven. I believe that His coming is close at hand, though the exact time is not known. His coming again is the ground for Christian hope and righteous living.

**The Resurrection and Millennium.** — I believe that the bodies of all men will be resurrected — the Christians being raised at Christ's Second Coming and the rest of the dead being raised after the millennium. Christians will be given new, glorified bodies like unto Christ's body. We will be rewarded according to our works and will live and reign over the nations on the earth 1000 years with Christ, while Satan is bound. At the end of the millennium, all the unsaved dead will be raised to be judged by God.

**Fate of the Wicked.** I believe that those who are outside of Christ are unfitted for the place Christ went to prepare for His own. They are guilty and deserving of punishment. I believe that all who reject Christ will be punished. I do not believe this punishment to be a literal fire, which is a symbol of a more severe torment. This torment may be partially physical, but will largely be an inner suffering of the soul separated from God and His blessings by self rebellion. I believe there will be degrees of punishment according to individual guilt.

I believe that this suffering lasts for an undetermined length of time, and that the



amount of suffering the lost will endure is beyond human comprehension.

**Final Reconciliation.** I believe that God's eternal plan will not and cannot fail. I believe that the Bible teaches that the consummation of all things will be the complete victory of God's will over the wills of His creatures, and that this victory cannot be God's as long as even one will is rebellious against Him. I believe, however, that this reconciliation must come through each individual's acceptance of Christ as Saviour, so that no one will ever be saved apart from the work of atonement wrought by Christ on Calvary. I believe that in the ages to come we will be used by God to lead these rebellious wills to full submission to God, that He may be all in all.

**The Church, Baptism, and the Lord's Supper.** I believe that all born again believers are members of the universal Church which is the body of Christ. I believe that baptism is the immersion of a believer as an act of obedience to Christ's example and command, and as a symbol of union with Christ in His death, burial, and resurrection.

I believe that Christ instituted the Lord's Supper as a memorial of His atoning death, to be observed reverently by the local Church and all born again believers who may be visiting the local Church.

I believe that the local Church, to conform to the example of the Apostolic Church, should be a democratic and independent society, granting soul liberty to its membership. I believe that the Church should promote high standards of Christian conduct, but in a spirit of love and humility. I believe that membership in a Church should be open to all Christians who give evidence of regeneration and who have a desire to grow in grace and in the knowledge and service of God; who observe the seventh day of the week as the Sabbath; and who have been baptized. I believe that such membership

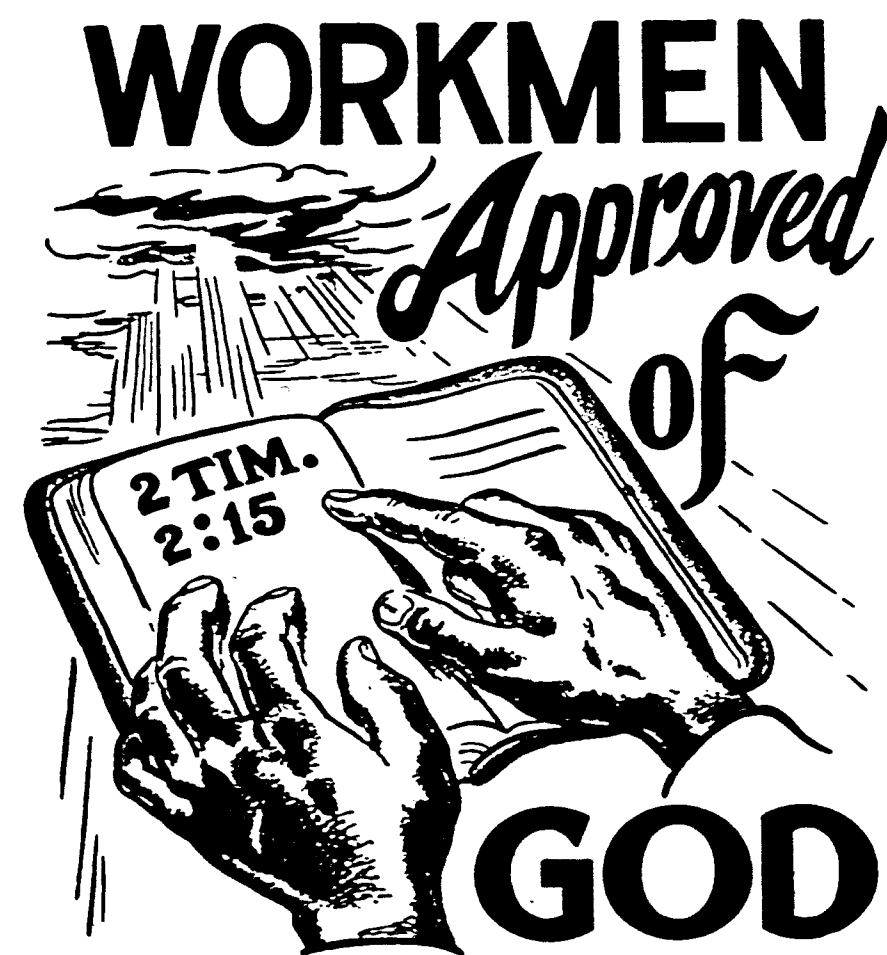
is a call to service and a means of growth, rather than a reward for achievement or recognition of righteousness.

I believe in co-operation with other evangelical Christians, as individuals and as organizations, as long as they do not deny or minimize the infallibility of the Bible or its basic truths regarding the sinfulness of man, the deity of Christ, and the necessity for salvation, which is only through personal acceptance of the blood atonement of Christ on Calvary. For this reason, I favor co-operation with such organizations as the National Association of Evangelicals, but not with the Federal Council of Churches.

I believe that, as Christians, we have the sobering responsibility of carrying the message of salvation to a sin-sick and spiritually dead world and, that in love for Christ and the souls He died to redeem, we dare not neglect so great a salvation.

The partisan is usually the first one to accuse you of partisanship. . . .

—Selected.



Slogan chosen by Rev. Loyal F. Hurley, President, Seventh Day Baptist General Conference, Salem, W. Va. Art work by Stanley Burdick, junior at Salem College, Salem, W. Va.

**Seventh Day Baptist General Conference**  
RIVERSIDE, CALIF., AUGUST 16-21, 1949

## Sabbath Rally Day

By Rev. Victor W. Skaggs  
Corresponding Secretary,  
American Sabbath Tract Society

**SABBATH RALLY DAY**  
**MAY 21, 1949**

As we look forward to that day and think in terms of a special Sabbath emphasis in all our Churches and groups, we may well turn our minds to the values of Sabbathkeeping.

In years past, a Sabbath Rally Church program has been arranged in all its details, and the Sabbath Recorder has published it for use in our Churches. This year we are presenting a suggested theme, and materials which may be used in the formulation of the programs of our individual Churches or lone Sabbathkeeping families. As you read and study the prepared materials we trust that you will adapt and arrange them to suit your situation.

We trust, also, that you will be led of God to share in this united effort to bring to the attention of Seventh Day Baptists and of all people the great truth and the wonderful blessing of God's holy day.

Theme (and sermon topic):

"The Values of Sabbathkeeping," or  
"God's Promise to You."

(See the May, 1949, special issue of the Sabbath Recorder for one development of the theme.)

Scripture Lesson: Isaiah 58.

Hymns: The hymns listed below are to be found in the Seventh Day Baptist book of hymns and songs, "We Glorify Thy Name," obtainable from the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J., at twenty-five cents per copy.

"Another Six Days Work Is Done"

"We Glorify Thy Name"

"Sabbath Worship"

"God of the Sabbath"

"The Holy Sabbath Day"

Responsive Reading

Exodus 20: 1-17

**Leader:** And God spake all these words, saying,

**Unison:** I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

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

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

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.  
Thou shalt not commit adultery.  
Thou shalt not steal.  
Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.



## Jeremiah 31: 31-34

**Minister:** Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

**Congregation:** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; . . .

**Minister:** But this shall be the covenant that I will make with the house of Israel;

**Congregation:** After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

**Minister:** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord:

**Congregation:** For they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

## Matthew 5: 17, 18

**Minister:** And Jesus said: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

**Congregation:** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

## John 14: 21

**Unison:** He that hath my commandments, and keepeth them, he it is that loveth me.

(Further materials will appear in the May special issue.)

## MINISTERS — NOTICE

If you are planning to attend the Ministers' Meeting on May 16 to 19 and do not have a wire recorder at any other locality, will you please prepare your message and be available to record it at Alfred? A wire recorder and a technician to operate it will be available at that time.

E. Keith Davis.

3937 Tennyson Street,  
Denver 12, Colo.

## HOME MISSION PROJECT!

Although the suggested charter movement (bus or train) to Riverside, Calif., for the 1949 General Conference and pre-Conference Retreat is not sponsored by the Seventh Day Baptist Missionary Society, yet the plan nourished in many individual minds has found friendly soil for publication in the summer promotion of the Missionary Society Secretary. No credit is due the secretary — he only expresses the hopes of others.

But the secretary does want to grab a chance to promote this group endeavor as a **home mission project**. The bus company has opened the doors wide for arranging the trip in almost any way we like. We can see as many Seventh Day Baptist interests as time and normal travel routes will allow. We can visit as many scenic spots as our strength will permit, or hurry along and "see America first" from over 6,000 miles of highway. We can travel very little on the Sabbath or stop long enough for worship and fellowship in a Seventh Day Baptist Church, enjoying God's beauty from the vantage point of a moving bus window.

You see, when enough have indicated interest in this one charter movement, we poll the 30-37 persons to choose chief points of interest. Then we'll consult the bus company again and map out an itinerary — a course in "Appreciation of American Church Opportunities" in "one easy lesson" — the coast to coast 1949 Conference trip.

The difference between a non-sight-seeing trip and the one suggested in the Sabbath Recorder is about \$25. The regular round-trip fare without hotel and charter movement accommodations is \$103. If enough passengers desire to hurry through, that can be decided when we have enough passengers to charter a bus (or train). We must know not later than July 5.

D. S. C.

(Continued from page 278)

of the famous **Isabella Thoburn College, Lucknow, India**. There will be a massed choir of more than one thousand voices. Altogether, Church leaders say it will be the largest gathering of New York Protestants in several decades.

## WORSHIP PROGRAM

By Mrs. John Hudson  
Battle Creek, Mich.

## CHRIST IS MY PEACE

**Aim.** — To lead to a greater desire to find peace and harmony within oneself through fellowship with Christ.

"Of the increase of his government and peace there shall be no end." Isaiah 9: 7.

My life is peaceful henceforth, for the Christ that dwells in me is perfect peace. I am tranquil in heart and mind. I claim the divine promise recorded by the prophet Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah 26: 3.

Because Christ in me is peace, I am undisturbed by the clamor of outer voices that seek to distract my attention from Him. I keep my thought directed continually to Christ, the perfect idea of God in me.

I place myself and all my affairs under the dominion of Christ. Thus I become established in the peace that passes understanding, the peace that Jesus the Christ spoke of when He said: "Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." John 14: 27 (RSV). "Lo, I am with you always." Matthew 28: 20.

I am consecrated to Christ and I am at peace. — Selected.

**Hymn:** Dear Lord, and Father of Mankind. (Sing as a prayer — 1st and 4th verses.)

**Scripture Reading:** Colossians 3: 12-16.

**Prayer:** Father, God, who puttest into our hearts such deep desires that we cannot be at peace until we rest in Thee; mercifully grant that the longings of our souls may not go unsatisfied because of any unrighteousness of life that may separate us from Thee. We read in Thy Holy Word that "as a man thinketh in his heart so is he." May we think the thoughts that have been given in this worship program until we have engrafted them into our lives and we can truly confess the beauty of Thy peace. Amen.

## HOMEKEEPING HEARTS

By Grace Noll Crowell

Homekeeping hearts, you who are constantly giving

Out of your own life's hidden springs,  
Be glad for the blessed everydayness of living

That each new morning brings.

All the small tasks, the dear, inevitable needing

Of you, the toils for LOVE'S sweet sake,

The care of little children, the clothing and feeding of them,

The steps you take.

Count them over as some count beads in their praying:

Each bead a prayer for the heart to lift,  
With one held close in your hands pray

God to be staying

The years that are so swift;

So swiftly they go, and carry so much in their going!

Today, with a thousand tasks to do,  
You, of the busy hands — oh, are you knowing

How God is blessing you?

— From "This Golden Summit,"  
used by permission of

Harper and Brothers, publishers.

## IN MEMORIAM

Dr. and Mrs. Leslie B. Moss

The Christian world was shocked to hear of the death of Dr. and Mrs. Leslie B. Moss at Gibbon, Neb. Mrs. Moss died on March 30 and Dr. Moss on April 2.

They were on the way to the West Coast where Dr. Moss was to have established a Western Area office for Church World Service. It was thought that the milder climate of Southern California might improve the very frail health of Mrs. Moss.

## SABBATH RALLY DAY

PLAN TO OBSERVE

SABBATH RALLY DAY, MAY 21, 1949



**ANNUAL MINISTERS' CONFERENCE**

At a meeting of the Executive Committee of the Board of Christian Education held recently, it was voted to hold the Annual Ministers' Conference at Alfred and Alfred Station. The program will begin Monday evening, May 16, and close Thursday noon, May 19. It was voted to ask the New England ministers to serve as the program committee with Rev. C. Harmon Dickinson as chairman.

Pastor Albert N. Rogers, with the help of laymen, is planning to entertain the ministers in the community house at Alfred Station. Plans are being made for special meals to be served at Alfred and Alfred Station. Meetings will be held in the Gothic at Alfred.

The board urges all Churches to help financially with expenses of their pastors in attending the conference. Will you all pray for the blessing of God upon this conference?

**YOUTH NEWS**

**Southwestern Association.** — Mr. and Mrs. Gerald Coalwell are already busily at work on plans for next summer's camp, which will probably be held on the shores of Lake Ponchartrain or elsewhere in that vicinity. The camp staff and all the details are yet to be worked out; but the dates have been set as July 25 to 30.

—From Southwestern News Letter.

**Alfred.** — The young people of Alfred are living up to the tradition of sending a large delegation to the New York State Youth Conference. Willard Sutton, Stanley Harris, Judy Burdick, Roberta Gover, Philip Saunders, Cameron Hitchcock, and Donald Armstrong were accompanied by Wayne Crandall and Gerald Burdick. Reports of the conference were given at a Sabbath morning Church service. Wayne Crandall gave a talk about the conference at a Friday night youth meeting.

Donald Armstrong has been selected by the American Legion to attend Boys' State at Colgate University, Hamilton, N. Y.

**Alfred Station.** — The Youth Fellowship planned and conducted a "sacrificial meal" which was served at noon Sabbath day, March 19. The meal consisted

of vegetable soup, crackers, plain brown bread, and black coffee. The people took their places at the tables quietly, and while they were eating, a service of worship was conducted by the young people. After the meal the people went out quietly. About \$30, contributed for the meal, was sent to overseas relief.

Miss Lola Sutton has been selected by the American Legion Auxiliary to attend Girls' State. This will be held at Skidmore College, Saratoga Springs, N. Y.

**Milton.** — The Youth Fellowship has paid in full its pledge of \$95 for support of the Denominational Budget for one day of Youth Week.

**Salem.** — Lewis May was on the winning debating team at Salem College this year.

With the publication of the March issue, the Salem young people completed their work of publishing the Beacon for this school year. The board appreciates very much the work done by this group in putting out the Beacon for three months.

**SABBATH SCHOOL NEWS**

**North Loup.** — George Clement wrote a letter in March telling about some of the difficulties of attending Sabbath school during the heavy snowstorms. The average for the quarter ending March 1 was 54, as compared with 62 in the previous quarter. This shows the effect of the hard winter.

**Milton.** — The secretary sent the following report as of March 5, 1949: The cradle roll with Mrs. Russell Maxson, superintendent, has an enrollment of 51; the main school with J. Fred Whitford, superintendent, enrollment 258; home department, Mrs. D. Nelson Inglis, superintendent, enrollment 42; which makes a total enrollment of 351, less duplicates on the cradle roll leaves a net total enrollment of 341.

**Washington Evangelical.**—Pastor Allen Bond reports that the enrollment has reached 47 which is an increase of 80% over the 1948 Year Book figures. Congratulations to this Sabbath school. C. G. Parkins is now serving as superintendent.

**Riverside.** — A Sabbath school workers' conference was held March 21 at which problems were discussed and plans made. One question discussed was the matter of joining the city film library. The basement has been equipped with dark shades to facilitate the showing of pictures in the daytime. The ladies' class is paying part of this bill.

**Brookfield.** — In Brookfield again this year the Churches are planning a Vacation Bible School to be held July 11 to 22. The officers of the school and most of the teachers are already making plans.

**SECOND HALF OF THE ENROLLMENT CAMPAIGN BEGINS**

April first was the beginning of the second half of the second year of the four-year Enrollment Campaign. Please, all Sabbath schools send at once a report of gains made in enrollment since October 1, 1948, to Rev. Harley Sutton, Alfred Station, N. Y.

H. S.

**THE CHURCH AT WORK**  
Seventh Day Baptist  
Ministers' Conference  
Alfred Station, N. Y.  
May 16-19, 1949

**Obituaries**

**Justice.** — Ida Adaline F. Randolph, daughter of Judson F. and Mary Morris Randolph, was born on Greenbrier near Salem, W. Va., April 27, 1876, and died at Lima, Ohio, November 30, 1948.

She was married to John W. Costilow, December 14, 1895, who preceded her in death, to which union there were five children, four of whom survive her: Burdette, Lawrence, Fay, and Irene. In 1918 she was married to William Justice. She is also survived by her husband, and, out of a family of eight children, by two sisters: Mrs. Etta M. Bailey, Detroit, Mich., and Mrs. Erlo E. (Blanche R.) Sutton, Boulder, Colo.

Mrs. Justice was a member of the former Greenbrier Seventh Day Baptist Church. Funeral services were held at Lima, Ohio, December 2, conducted by Rev. R. W. Chatfield. Burial was made at Memorial Park Cemetery, Lima.  
T. R. S.

**A TRIBUTE**

**In Memory of a Dear Friend**  
**ADELINE S. POLAN**

(Passed away March 19, 1949)

On memory's wall is a picture,  
A picture that never will fade;  
Of unselfish love and devotion,  
The handclasp and smile, that she gave.

She has gone to the Home Everlasting,  
To the Father, whom she loved so well;  
But the influence she left behind her,  
Words of mine can never tell.

She guided children's footsteps  
In a tender loving way;  
And taught them of the Bible,  
That they might never stray

Her undying faith and devotion,  
Not only to those she loved best;  
Her hand was outstretched to the needy,  
To bring help and comfort and rest.

Her memory will linger ever,  
Her wonderful faith in prayer,  
The loved ones who went before her  
Are waiting to welcome her There.

Marguerite S. Whitford  
(Mrs. Edwin C.)

Brookfield, N. Y.

**In Memory of**  
**MRS. DORA WILLIAMS**

Again a member of the Adams Center Ladies' Aid Society has been called home.

For many years she was a faithful member of the Church choir and although she had resided elsewhere for the past few years, her interest was still here where she came as a bride.

We extend to the daughter and each of the four sons our sincere sympathy in their bereavement.

"Like a ship that's left its moorings  
And sails bravely out to sea,  
So someone dear has sailed away  
In calm serenity;  
But there's promise of a greater joy  
Than Earth could have in store,  
For God has planned a richer life  
Beyond the Unseen Shore."

Mrs. Hanna Greene,  
Mrs. Louise Trowbridge,  
Mrs. Margaret Stoodley.



## Our Children's Letter Exchange

Dear Mrs. Greene and the Children:

You might be interested in a true story which I think has never been printed. It is about a young man in Georgia, nicknamed Bud Tom, whom my husband knew years ago when he was teaching school there.

Tom was a great lover of horses, was skillful in their management, and could control mules, too. One afternoon about three o'clock my husband passed by a field where Bud was with a mule which kicked when harnessed for work.

"It is my brother's mule," said Bud. "He is a kicker and I have undertaken to break him."

Then my husband saw that the mule was in a comical position. His hind feet were tied to his mouth with a strong bridle and small but strong ropes. This annoyed the mule of course. Every time he sought to relieve himself by kicking, his head would be jerked quite violently downward.

"I tied him like that early this morning," explained Bud, "and he has kept up his kicking ever since. My opinion is that he is about tired out now and convinced that he has hurt no one but himself. He will be willing to go to work soon."

Sure enough! In a short time Bud called to a man near by who was waiting to do some plowing. He said, "Put the mule to work now, he has lost his bad temper."

They watched, and the experiment was a genuine success.

"He plows as well as a steady horse," said Bud, speaking to the onlookers.

My husband carried the thought of that scheme through life. He often made use of the plan of letting bad-tempered people be held in their own society till they found that they hurt themselves worse than anyone else. Then they were glad to work more quietly in that long word we call co-operation.

Lois Fay Powell.

Box 56, Princeton, Mass.

Dear Mrs. Powell:

Thank you for the amusing true story. Bud Tom was certainly wise in his treatment of the stubborn mule, and your hus-

band was wise in applying this treatment to stubborn, hot-tempered people.

Your story makes me think of experiences in the treatment of a certain little girl who was apt to throw herself down, and kick, and scream, and bump her head on the floor if she could not have her own way.

One day when she was having one of these temper tantrums her mother picked her up and shut her in the bedroom, saying, "You must stay there until you stop kicking and screaming."

For some time she kept up her kicking and screaming until, like the mule, she found she was only punishing herself. Then she quietly opened the door and came out. The house was very quiet and she found that she was the only one in it. After quite a search she found the rest of the family enjoying a picnic dinner in the orchard. It was a lesson she never forgot and was a help in controlling her naturally quick temper. But a greater help still were the words of her dear grandma, "Remember, you are Jesus' little girl. Pray that every day you may grow to be more like Him."

Sincerely yours,

Mizpah S. Greene.

Dear Recorder Children:

'Tis spring and the bright sun is shining.

The grass is bright green on the lawn:

Bright daffodils budding and blooming

Cheer my eyes at the break of the dawn.

Soon I hear the clear voices of children.

As they hasten to run on to school

O'er the path on the edge of our garden

They all follow as straight as a rule.

They gaze on the bright golden blossoms.

And smile as they hurry along.

In their hearts is the gladness of spring-time

As they break into laughter and song.

Oh, dear happy children, I wonder,

Do you know it is God blessing you?

So your song should be one of thanksgiving.

And your hearts full of gratitude, too.

Mizpah S. Greene.

P. S. — Please write often. I am always happy to get your letters; so, please keep them coming.

M. S. G.

# The Sabbath Recorder

