THE SABBATH RECORDER

one side and there we communed with the Lord, who gave victory over sin.

In closing let me say that from my early birth in Christ my heart has been tender to­ward the Holy Spirit, and he, the third Person of the Blessed Trinity, has finally entered and taken complete control of my life, because I did tarry and wait until! Now the fruits of the Spirit, according to Galatians 5: 22, 23, have a real place in my earthly pilgrimage. Nevertheless, since we lost the fear of the face of clay, we are very bold against scribes and Pharisees, and their leaven, which is hypocrisy. Our last words in this testimony are the words of Paul, the apostle: “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8: 1, 2).

His spiritual awakening and conversion came in 1933, since when he has been a member of the Berlin, N.Y., Seventh Day Baptist Church, and actively connected with the mission in Schenectady, N.Y.

He was united in marriage with Miss Margaret Saunders of Boulder, Colo., in 1938. Accomplished musicians, both he and Mrs. Prati have dedicated their talents and lives wholly to the Lord. Their services are widely sought after in mission and evangelistic work. There is no story he loves better to tell than that of Jesus and his love.

Obituary

Slocum—In New London, Conn., March 16, 1944, John A. Slocum, John Anderson Slocum, son of John and Susan (Frazz) Slocum, was born at Excolseg, R. I., April 1, 1861. He died at the home of his niece, Mrs. J. R. Elderkin, at New London, where he had been a guest the past six weeks. He lacked but a few days of being eighty-three years of age. Mr. Slocum was twice married. His first wife was Miss Alta Langworthy. On May 13, 1915, he was united in marriage with Miss Helen Gabrielson, who died in February, 1935. Mr. Slocum was a member of the Second Hopkinton Seventh Day Baptist Church for many years. For a long time he was a teacher in the Sabbath School. He is survived by a sister, Mrs. Evelyn Slocum Sprague of Ashaway, five nieces, and one nephew.

Mr. Slocum's pastor, Rev. Trevah R. Sutton, and Rev. Harold R. Grundall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated at the funeral service. Interment was in First Hopkinton cemetery.

WANTED
BOOKKEEPER - STENOGRAPHER
An opportunity for a Seventh Day Baptist young woman to render valuable service to the Denomination through the Publishing House. If interested write at once to the
RECORIDER PRESS, PLAINFIELD, N. J.

THE SABBATH WAS MADE BY GOD FOR MAN.
LET US USE IT IN HIS NAME.
WHAT IS THE ANSWER?

"Have you ever" is a simple phrase made up of very ordinary words, but it carries thoughts as deep as any human thoughts can go; it carries thoughts of breadth as broad as all the people and nations upon the earth.

Have you ever had that spiritual glow that enters a soul whose prayers have been wonderfully answered?

Have you ever known the blessed peace of our earthly Sabbath rest?

Have you ever entered into God's house to worship in so reverent a spirit that you were lifted close to the throne of the Father?

Have you ever had, in your life, a sure call of the voice of God to greater duty?

Have you ever heard the Master say to you: "Well done"? Have you ever had, within your heart, the longing to bring a friend to Jesus?

Have you ever! — If you never have, enter into communion with him to whom we send our petitions. Pray for the power of his spirit within you. Characterize the present, and pray for the strength; lift him your heart for cleansing and seek his blessing.

Have you ever? — If you never have, give thanks to God for his wonderful mercies unto you. Give him thanks in prayer and in testimony. Give him thanks in a life lived out in seeking and in finding eternal blessedness, in his kingdom, for other men.

SABBATH RALLY

Sabbath, May 20, as previously announced, has been designated as Sabbath Rally Day. This issue of the Recorder is a Sabbath Rally issue. We believe you will appreciate it.

For more than a quarter of a century the American Sabbath Tract Society has sought to encourage the churches in promoting the Sabbath by observance of Sabbath Rally Day or week. "Dr. Edwin Shaw, while corresponding secretary of the society, was probably inaugurated the wholesome and practical plan. Always the Sabbath Recorder has co-operated. For many years, a Sabbath supplement has been used—usually of eight pages. Two or three times, the incumbent editor and secretary has sought to use pastoral talent in developing the program.

This year Victor W. Skaggs was asked to take over the entire responsibility of the rest of the paper as well as supplement. Though a young man, Mr. Skaggs, the pastor of the Piscataway Church, has Seventh Day Baptist background, good educational training, and experience in young people's activities. His efforts on this issue will in a measure indicate his ability and promise as a rising young leader. We rejoice in him and his consecrated work.

Outside this editorial explanation, and the departments, the editorials are his and the various contributions were selected or solicited by him. The supplement is entirely his.

SABBATH BLESSINGS

Some have said that there is nothing new to be said about Sabbath day. It has been known and kept for so long. There are strong indications, even in secular findings, that there have been Sabbath keepers since long before the dawn of written history. It is an old institution, this Sabbath day. We know pretty well its early history among the Hebrew people. We know of its place among the commandments of God given on Mount Sinai:

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, 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 . . . For in six days the Lord made heaven and earth, the sea, and all that is therein, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Most of us know that the Christian Church, in almost if not complete entirety, kept the Sabbath during and immediately after the life of the apostles. We know, too, that the Sabbath has been kept by small groups of protestant groups ever since Sunday became the day devoted to the larger bodies of Christians. We ought to be able to trace the history of God's day down through the centuries to the founding of the first Seventh Day Baptist Church in London in 1617. But that is not all we know or ought to know. The Sabbath has a modern history. It is kept today by several peoples such as Seventh Day Adventists, the Seventh Day Church of God, Seventh Day Baptists, and Seventh Day Baptists, and innumerable unattached local congregations. No, there is nothing new about the Sabbath.

Yet there are some things new—old but new. The Sabbath comes to us week by week, new—everlastingly new. It brings with it its own pleasures; its own work; it brings with it its own rest; in it we find strength; during its hours we renew our acquaintance and strengthen our friendship with God. Each week ought to bring us new values, new experiences, a new understanding of what God has in store for those who find delight in keeping his holy day.

How shall we keep it to experience these blessings? The past has been full of, "Thou shalt not." The present is full of, "Do as you please." The future must be made full of, "Thou shalt."

The Sabbath shall worship the Lord thy God and him only shalt thou serve. Thou shalt have rest from labor. Thou shalt keep the Sabbath from even unto eve. Thou shalt spend time in meditation and prayer and study of the Holy Scriptures. Thou shalt visit the sick and the aged and the sorrowing. All in all, thou shalt 'study to thyself approved unto God, a workman that needeth not to be ashamed.' The Sabbath is not a day on which to do the things which have...
been forbidden. It is not a day for planning for the next week, a day of rest of the mind and heart and body—a renewal, an upsurging of the soul, a nearness to God.

Here is the crux! It is not a system of do this and don’t do this—not thou shalt or thou shalt not—not yet is this a system of do as you please. This is a higher and better Sabbath keeping than the conveniences of the Christian to reach as near to God as he can, that God may lift him still closer. It is the system of continual decision for Christ and the Sabbath. It is founded on Christian love.

Its basic idea is expressed in two paragraphs:

"On the Sabbath day, anything that raises the feeling of worship, anything that elevates your mind from the things of God; anything, act or thought or object, that takes your mind to the work of God and the work of the world; anything that raises disturbing thoughts will leave you poorer in spiritual value, will lessen your power, will detract from your ability to serve, will cut you off from the part of the divine blessing that comes from lovingly obeying our heavenly Father."

"On the Sabbath day, anything that raises the feeling of the Sabbath, anything that expresses the welfare of the soul, anything that is definite service in the kingdom is of value in building in your heart a sanctified Sabbath."

Think not that spiritual life is denied to those who do not know the Sabbath. Think not that you have reached nearer to God than they who do not know, or keep the Sabbath, kept holy because of divine love in your heart, will lift you to new levels of life. Know that it can lift them to undreamed of heights. Know that the saints of old might well have reached nearer to the throne of God if they had found it in their hearts to keep the Sabbath they have been made for man's good, and its observance not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity.

They come in sheets of twenty. They may be obtained by writing to Rev. William L. Burdick, 10 Watchung Avenue, Plainfield, N. J. The cost is one cent per sheet.

LET US INVITE PEOPLE

By Rev. Loyal F. Harley

Since Seventh Day Baptists are just like any other religious body, there may be differences among us that the only reason we have for separate existence is the Sabbath. Most of us are aware that we are too hesitant about proclaiming the Sabbath. We are not aggressive enough, either regarding the Sabbath or regarding evangelism. So let us invite people.

I. To keep the Sabbath.
If folks accept the authority of the Bible there is no sacredness about Sunday. One of the leading ministers of Riverside said to me, "Of course, L. F. L., and you to the Bible you folks are right and the rest of us are wrong, but I don't think it makes any difference." But he is one of the group who does not accept the binding authority of God's Word. Unless folks are born-again people who accept Bible authority there is no use talking about the Sabbath to them. But intelligent Bible students just seem to believe we are right, even though they class us as a losing minority. One of the most brilliant professors of Redlands University said to me in his home, "Yes, Brother Harley, I know you are right and the rest of us are wrong. I wish the change had never been made, but since it is made I do not see what we can do about it."

The only thing that can be done about it is to invite men to keep it! And demonstrate its value to a skeptical world. So let us invite people—

II. To keep the Sabbath Positively.
Too often we present Sabbath keeping as a matter of "Thou shalt not." It isn’t enough to say " Folks, don’t do this, and not to do that. Folks, work on the Fourth of July, but that doesn’t make it a Sabbath. It is what we put in, not what we leave out, that gives the Sabbath its sacred meaning; and put into it the Sabbath all the wealth of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity.

"Thou shalt keep the Sabbath holy." Folks, the Sabbath is not anything you left out that makes it taste like this! It is the Sabbath all the wealth of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity.

"So the Lord said to me in his image, in the American Missionary, "Let us invite men to keep it! And demonstrate its value to a skeptical world."

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WEIGHTING THE SABBATH

The American Seventh Day Tract Society has arranged that May 20 be observed as Sabbath Rally Day and has asked all contributing editors to unite in making it such. This means, as the editor of The American Tract said, "The American Tract Society has at least one item bearing on the Sabbath question, 'in the May 8 issue in preparation for publication. This item is a picture of the editor of the Missions Department, as always, is glad to co-operate."

Why our joint weight is raised, if not expressed in words, "Why was the Sabbath instituted?" Christ answers this question when he says, "The Sabbath was made for man." Though the Word declares that "Christ is Lord of the Sabbath," like everything else, it was made for man's good, and its observance not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity. I have enjoyed the she蝗 of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked "Why, it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out, that gives the Sabbath the level of love and service, not merely the absence of labor and activity.

1. The Sabbath was instituted as a memorial of creation. "So God created man in his own image, and he created them male and female created he them" (Genesis 1: 27). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in
Sabbath is a memorial. Nations, far and wide; shall the love that God loved; I came not to call the righteous, but sinners to repentance. It was a world reeling in flux; Jesus reached forth for the loaves and the leper, and it was cleansed. It was a world in cruel rebellion against God; Jesus prayed, 'Father, forgive them, for they know not what they do.' It was to tell, it was such a God who loved the world, and to express the measure of it, he sent his Son to the world, it was to tell, 'Come to me, all ye that labor, and are heavy laden, and I will refresh you.' It is the love of that quality that must move every missionary of the gospel. It is a love that recognizes no barriers of race or color. It is a love that has learned the art of loving the unloved. It will follow in simple obedience the primal command of the Great Leader, 'Love your enemies,' as he loved and prayed for his enemies while they nailed him to the cross. It will emulate the example of the little girl who said, 'I love Hitler a good man.'

The kind of love which we are now thinking suggests another elementary question. The answer is found in Jesus' estimate of a human being. It is that man who was accounted the most insignificant of existences. He saw beyond the external polish of the rich young man what was the value in life. He saw beyond compare. His discerning love knew the need of regeneration as was seen in the soul of the leper. For to every life, without regard to its possessions or social grade, he said, 'What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?'

Untill a missionary gets such an estimate of human worth, he is poorly equipped for service. Such emphasis on Jesus' value of a soul is of special importance at this tragic state of the world; when propagandas of hate is thought necessary in the prosecution of the weighty issues of the conflict; when stories of mass murder confront us and are told so causally. Let it be repeated that Jesus' estimate of life must profoundly stir the heart of a missionary. In no other way can you accept for the work of Livingston, as it did of this keen of Africa. It was that impulse that drove Albert Schweitzer to surrender the prospects of a lucrative and promising career in medicine to devote the offer of teaching in any of the universities of Europe, that he might devote himself to thee the redeme of life in the jungles of Central Africa.

Knowing Jesus' value of a soul moved the heart of that honored list of people who have given their lives for the souls of Chinese men and women, boys and girls. There may be time to call the roll of workers whose names are household words in Seventh Day Baptist homes—Carpenter, Wardner, Randolph, Dal- swimb, Crandall, Inman, Swain, West, Shaw, Davis, Thorn. These names are not sufficient to tell of precious lives saved for eternity.

May the church of the living Christ bestir itself in this tragic hour. God of the nations, hear our call! Crusaders the Father of us all; Show us that we are his children.
Do you believe in the Bible?
Do you believe we should obey God?
Do you believe the Ten Commandments are the word of God?

Would anyone, you or your friends, think it would be all right with God for you to steal once in a while?

"You shall not make unto thee any graven image, commandment of ninety-one words, in which God used ninety-four words to make it very clear we are to remember the seventh day is the Sabbath." Commandment of ninety-one words, in which God used ninety-four words to make it very clear we are to remember the seventh day is, "the Sabbath." With the exception of the "Thou shalt not make unto thee any graven image, commandment of ninety-one words, no other commandment has over thirty-three words in it. God must have intended to have it made clear to us—what the Sabbath day is, when it comes, and how it is to be kept. Surely if you read that commandment carefully, you can find no other way of interpreting it. 

The question I will confess did confuse me a little, but it was beautifully answered today by my pastor. In all the changing of the calendar the numbered days of the month have been changed many times and even the calendar has been changed many times and even the Easter passage which distinctly reads: "In the end of the sabbath as it began to dawn toward the first day," they came and he was gone. He didn't arise on Sunday. He was gone. All four of the gospel writers tell the same story. Surely they could not all be wrong. One first day pastor told a group that he followed the New Testament and Christ's teachings. "We believe in love as Christ taught it, and not the law," he said. But Christ tells us he came from God the Father and, "I am come not to destroy the law . . . but to fulfill." (Matthew 5: 17.) "But if ye believe not his [Moses'] writings, how shall ye believe my words?" (John 5: 47.) Do you suppose that pastor could have, by chance, missed chapter 5 of the Gospel of St. John?

When you have inquiring friends of the first day faith, have you ever heard them, in defending themselves, say, "But the calendar has been changed many times; how do you know you are keeping the seventh day as God meant it, and as Christ kept it?"

The question I will confess did confuse me a little, but it was beautifully answered today by my pastor. In all the changing of the calendar the numbered days of the month have been changed many times and even the calendar has been changed many times and even the Easter passage which distinctly reads: "In the end of the sabbath as it began to dawn toward the first day," they came and he was gone. He didn't arise on Sunday. He was gone. All four of the gospel writers tell the same story. Surely they could not all be wrong.
SABBATH WORSHIP

This program is presented as a suggested form to be adapted for use in Seventh Day Baptist churches and in Seventh Day Baptist homes on Sabbath Day. Let it serve to unite us in thought and in worship.

PRELUDE—(Medley of Sabbath hymns) (Selected)

CALL TO WORSHIP
This is the Sabbath of the Lord thy God. Rejoice and be glad in it. Seek him while he may be found. Call ye upon him while he is near. Exalt him and worship at his footstool, for he is holy.

OPENING HYMN—(Tune—Old Hundredth L. M.)
From all that dwell below the skies, Let the Creator's praises rise. Let the Redeemer's name be sung Thro' every land, by every tongue.

Eternal are thy mercies, Lord; Eternal truth attends thy word; Thy praise shall sound from shore to shore And thy glory fill the world.

Thou wert the light from which the world was made; Thou hast sustained its life, and hast upheld it in the storm. In the hour of deepest need, the hour of temptation, the hour of trial, it is the power of Jesus Christ that sustains us. And this is the day which the Lord hath made; let us rejoice and be glad in it, as the Lord thy God hath commanded thee.

Unison—We will keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. We will not turn our feet from it. We will call the sabbath a delight, and holy, a holy day; and hallow it, as the Lord thy God hath commanded thee.

SABBATH RALLY DAY—MAY 20, 1944

RESPONSIVE READING
Leader—After six days the work of creation was ended. For on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

People—And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which he had made.

Leader—Thou shalt remember the sabbath day, to keep it holy.

People—Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath day of the Lord: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any thing that is thy neighbor's.

GLORIA PATRI

Hymn—"Just as I am (Tune—Old Hundreth)

THE SABBATH RECORDER SUPPLEMENT

SCRIPTURE LESSON—Matthew 5: 13-20

PRAYER HYMN—"Just For Thy Blessing

WORSHIP IN GIVING
**The Sabbath Recorder Supplement**

**Offertory**

(Selected)

**Prayer of Gratitude—Master of Life**

Master of life, Master of all, thou art

Master of us and of ours, we bring thee thanks

for the great mercies. We bring thee thanks

for the blessings with which we are surrounded.

We bring thee gifts from our small store to

show to thee our love.

O Father,

May the kingdom come on earth;

May thy will be done;

Be glorified in what we do and say and give

for thee. Amen.

---

**Children's Message**

**The Sabbath — The Tie Day**

By Rev. Charles H. Bond

Text: The Sabbath was made for man.—

Mark 2: 27.

This children's sermon is written mainly for use by

pastors to be given from the pulpit and not for children

to read, although any child can read it and get the

meaning. It is an object talk. The pastor's tie is the

object. He unties his tie and explains that one part

represents the Sabbath and the other part represents

the rest of the week (see Fig. 1). The children and

all can see that he does look sloppy and not well

dressed. Then he ties his tie and the Sabbath portion

covers the week and thus the Sabbath should cover

all our days (see Fig. 2). Then the next paragraph

presents marked contrast of Sabbath with God, and the story pictures

what it is all about.

One of Jesus' greatest teachings is that of

showing us that the Sabbath is a "tie day." A

necktie is sloppy looking if it is just thrown

around the neck and left to hang there with

loose ends dangling. And so are days long

and dreary and meaningless if they are left

hanging without a purpose. (Fig. 1.)

---

**Sabbath Rest**

*Clara S. Burdick*

**Voce**

*Text: The Sabbath was made for man.*

There is quiet in market and garden, for the

eve of the Sabbath day. And a flood of silvery moonlight

beeth the kind and the

this is the Sabbath day. And the bell in the church is called. The children of

the children of the Sabbath day. And the people are biding at fireside. In h"mil-

ity

pere.

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**The Sabbath Recorder Supplement**

But the tie that is tied—how neat and how

pleasant to wear and to look upon. This same

beauty can be seen in the life that has Sunday,

Monday, Tuesday, Wednesday, Thursday, and

Friday covered with the influence of a Christ-

like Sabbath. (Fig. 2.)

The Sabbath in the true sense of the word

is a "tie day." The day spent with God ties

him into our thinking and our actions, and we

say to ourselves, "Now before I do this thing
A certain parable tells of seven brothers who lived together. Six of them worked, and the seventh cared for the house and the meals ready and the house bright for his brothers in the evening. But the six brothers thought the seventh must work, too. So he went out and worked with his brothers, and in the evening when they returned home, they found the house all dark and no supper ready. Then the six saw how foolish they had been, and quickly told the seventh brother that he must continue to work and care for the house.

The Sabbath is the day among the seven which provides light, comfort, and good for the other six. If it is driven out and becomes like the others, all days will miss God’s blessing.

The Sabbath was made to be a blessing, meaning to God. Therefore, let the Sabbath cover all your days.

HYMN—“Majestic Sweetness Sits Enthroned”
(Samuel Stennett)

SEVENTH DAY BAPTISTS AS A MEMBER OF THE FAMILY OF BAPTISTS

The purpose of the following address will be to present a brief review of the origin, history, and contributions of the Baptist Family of Churches with special reference to one branch of that family—the Seventh Day Baptists.

To present this in a few minutes poses a tremendous problem of what material to select and what to omit. The sources from which much of the material has been taken are Nichols’ “Growth of the Christian Church”; Stüber’s “How We Got Our Denominations”; Hau’s “What Religion Is and Does.”

In the stirring days of Martin Luther there were three distinct reforming movements: the Lutheran, the Reformed, and the Anabaptist. History generally associates the total reform movement with Luther, but a powerful ground swell represented by contemporary, independent dissenting groups classified as the Anabaptist. These groups and their followers were in the groups of dissenters who long preceded Martin Luther. They were usually numerous during the late twelfth and the thirteenth centuries.

The name “Brethren” were small scattered groups of Christian folk who would have nothing to do with the Roman Catholic Church for its growths of worship and religious services in the vulgar tongue. They were great Bible readers and possessed many written copies of the Bible or portions of it.

These groups or “cells” were scattered all over Europe and were in constant correspondence with each other, working secretly on account of constant persecution by the Established Churches. Their strongest hold was among the workingmen or common people of the towns, especially in Germany and the Netherlands. There was a strong spirit of protest among them against the wrongs suffered by the poor, but they were not a revolutionary people, their usual attitude toward wrong being one of quiet resistance.

The name Anabaptists was given to them by their enemies. The word means “those who baptize again.” This term came from a belief that infant baptism was not efficacious. For, they argued, the church is composed of “Brethren” and called the “Brethren.” They were quite numerous during the late twelfth and the thirteenth centuries.

Persecution far worse than those endured by any of their contemporaries came upon them, for other Protestants as well as Roman Catholics were hostile to them. Some of the Anabaptists met death at the hands of Lutherans and Zwinglians. Roman Catholic rulers disturbed their fiercest attacks at them, especially in the Netherlands.

One of their great leaders was Menno Simons (1492-1559) who purified them of fanaticism. They castigated them in their sufferings, and won large additions to their numbers by his fervent, evangelical preaching. The Anabaptist group in Germany took the name of their leader and became known as Mennonites. Later, during the emigration of Germans to America, they founded the Mennonite churches here. As early as 1622 they were invited into Russia, and a strong church grew up in the Russian Anabaptist groups or “Brethren” groups and are closely related to the Baptists.

In 1608, many of the Puritans who had fled from England, came in contact with the Netherlands Mennonites or Anabaptists. About 1611 some of them, returning to England, established the first English Baptist churches. Many persecuted Anabaptists had fled from the continent to England as much as fifty years before this and had been doing their quiet work there. But around 1611 many Congregationalists as well as Baptist churches were being formed.

The first Seventh Day Baptist Church was organized about six years after this time or about 1617 in London. Many persecuted Anabaptists found refuge here in the “Brethren” and later Anabaptists had worshiped on the seventh day of the week, taking lip, seeing that the worship was done. Not only did some of them bring this particular tenet of their faith with them to England but many others in returning back in its origin to the days of the earliest missionaries to England (probably the good Saint Patrick himself was a seventh day keeper).

The larger part of these English Baptist groups, however, were greatly influenced by the well- organized and spirit-filled Spanish and Portuguese Anabaptists (so called) which, according to one Nicholas Bound, transferred the spirit of the Sabbath to the first day of the week. However, the two groups got along pretty well together, and the first group of Seventh Day Baptists in this country—Protestant Baptist church at Newport, R. I., for many years (1671). The Baptists as a family have been very tolerant toward others—and have made their greatest contributions to the field of religious freedom and liberty of the individual to choose his religious preference. Roger Williams has been called the “Apostle of Religious Liberty,” and it was he who established or founded the first Baptist Church in America at Providence, R. I., in 1639—under John Clarke.

There are many divisions in the Baptist family of churches such as the Primitive Calvinistic, General, the Free Will, the Hard Shelled, the Six Principle, the Two Seed in the Spirit Baptists, and about twenty other different groups, all of which have grown up in this country. The divisions have generally come from theological differences, although the Civil War also caused a division between the Southern and Northern Baptists. They are all loyal, however, in the World Baptist Alliance (Seventh Day Baptists included). They are listed with Methodists as the two largest Protestant Church Families in America. Do not know just why they have broken up into so many divisions unless it is that particular tenet which they hold of the autonomy of their church. This seems to be the case with Methodists as well as Baptists.

Another outstanding contribution has been in the field of missions. William Carey, an English Baptist, started modern missions in 1792; Adoniram Judson, an American Baptist Missionary to Burma, inaugurated the missionary enterprise in 1812; and Dr. Kenneth Latourette, one of the leading Bap- tists of today, points out that the two above named were the first to start a new religion—Christianity. And so they did. It seemed sometimes as though he spoke the truth. And still it is generally conceded that the Baptists, in writing into the Constitution of the United States in 1789, the amendment granting religious freedom, Baptists is that it should be considered another contribution of Baptists.

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churches have been under attack by governmental leaders like Hitler and Stalin. Being a Baptist at heart, I never felt that it was right and fair to witness the government to subside the church. Rather the church's support should come from voluntary gifts of its members and friends instead of taxes on all. Baptists, generally, have felt that the way to influence the policies of government was to put Christ-like, spirit-filled men into office exercising the influence of the leaven that lightens the whole lump, and they have supplied such people as Charles E. Hughes, David Lloyd George, John D. Rockefeller, and many others. Seventh Day Baptists have furnished several governors for Rhode Island and Connecticut among them have exerted the influence of the poor and downtrodden, especially George, John D. Rockefeller, and many others. Seventh Day Baptists have furnished several leaders for the Light of the world and Darkness and error Thou canst sweep away.

For this reason and others, the Baptists are exerting the influence of the poor and downtrodden, especially George, John D. Rockefeller, and many others. Seventh Day Baptists have furnished several governors for Rhode Island and Connecticut among them have exerted the influence of the poor and downtrodden, especially George, John D. Rockefeller, and many others. Seventh Day Baptists have furnished several leaders for the Light of the world and Darkness and error Thou canst sweep away.

Number of months, but never the weekly cycle of first day, second day, third and so on to the seventh—the days which we have now learned to call after the pagan names of Sun's day, moon's day, etc.

Information wanted, please! Now can anybody tell me why I should keep the first day of the week, the seventh day, the Sabbath of the Lord our God; of Jesus Christ, his Son; the Sabbath from the beginning of the world?

The Home Missions Council of North America announces that the 1944 radio series on home missions by Dr. Mark A. Dawber which began on April 3 will continue each Monday through May and June at 12:00 noon, Eastern Time, over WJZ and stations of the Blue network. Remaining topics are as follows:

May 15, Alaska
May 22, Puerto Rico
May 29, The Portuguese
June 5, Rural America
June 12, The American City
June 19, America's Disadvantaged People
June 26, Home Missions and the New America.

Mary A. Stillman

SABBATH HYMN

William C. Daland

1. God of the Sabbath, unto Thee we raise Our grateful hearts in songs of love and praise,

(Sung softly)

Malter-Preacher, all to Thee we owe: Smile on Thy children, waking here below.

Christ, Thou art Lord e’en of the Sabbath day; Darkness and error Thou canst sweep away.

From sordid bonds bring us sweet release, Light of the world and glorious Prince of Peace.

Finally, as to the distinctive tenet of Seventh Day Baptists—the seventh day as Sabbath. We have felt that such an emphasis undergirds faith in the Bible as the inspired Word of God, that it has special merits in that it begins at sunset on Friday and is adaptable to a beautiful and meaningful time of preparation for the holy day. It may be connected with a hilarious Saturday night with Sunday coming at midnight (which time shifts every time the government decides to change it!). Also, we feel that it has continuity with the Sabbath that Jesus himself kept holy, who “as his custom was went into the synagogue on the sabbath.”

When we sing:

“O Sabbath rest by Galilee, O calm of hills above, Where Jesus knelt to share with thee The silence of eternity, Interpreted by love!”

we know that Jesus knelt on the seventh day Sabbath, and we feel a sense of continuity with him.

HYMN—“God of the Sabbath”

(William C. Daland)

(Below for words and music)

Benediction

May the spirit of peace, that comes from holy Sabbath’s glory, fill our souls now and throughout eternity. Amen.

SILENT PRAYER (a silent moment when all worshipers stand in renewed expectation.)

POSTLUDE

(Selected)
George—I am glad that this subject has come up for I am often asked why I keep the Sabbath, and while I know for myself, sometimes I am unable to answer to the full satisfaction of the one asking. Pastor—Geraldine, you were in the class in camp last summer that made a special study of Sabbath keeping. Can you tell us of the origin of the Sabbath? Geraldine—To begin with, we must go back to the very beginning of the Bible. In Genesis, the first two chapters, we have the record of the creation by God and we find that the Sabbath was given by God on the seventh day after he had finished his work. We find this in Genesis 2: 2, 3.

John—Yes, I see the origin of the Sabbath and I have studied that in Sunday school. But was not the Sabbath given to the Jewish people and to them alone? That is the impression I have gained as I studied those passages. Charles—I was quite interested when we discussed that question in camp last summer. We found that it was at least two thousand years after creation, and perhaps many more years before the Jewish people came into existence.

Donna—And we also find in many languages, existing before the Jewish people came into existence, words very similar to the word “Sabbath.” Many of them mean in their language the seventh day of the week and at the same time designate a day of rest.

Pastor—Will someone look up Acts 17: 2, and see what Paul’s custom was? He went to the gentiles and they would have given up the Sabbath if he would have expressed a commandment for them to do so?

John—Yes, I suppose so. He did for the Lord’s Supper.

Betty—And if such a command had been given, wouldn’t there be some record of the commandment church observance? Let’s look up some references in Acts and see what their custom was.

Muriel—Some look up Acts 17: 2, and see what Paul’s custom was? He went to the gentiles and they would have given up the Sabbath if he would have expressed a commandment for them to do so.

Geraldine—Here it is, “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.”

Charles—I recall somewhere that it says that the gentile converts worshiped on the Sabbath. Is it true that also is in Acts?

Geraldine—Here it is in Acts 13: 42-44. (Reads it.)

Pastor—You will also find in Acts 18: 4 and 11 that Paul was in the synagogue at Corinth every Sabbath and that he was there a year and a half.

Ann—I have it here; shall I read those verses?

Pastor—If you will, please.

Ann—(Reads passage of Acts 18: 4 and 11 aloud.)

John—I never realized that before. I thought the disciples started keeping Sunday immediately after Christ’s resurrection. When did the Christian people start keeping Sunday for the Sabbath?

Geraldine—Here we have the same problem that we have when we try to find special emphasis again being made in regard to the Sabbath. We must realize that we do not find a great deal about it until God gave the Ten Commandments to the Israelites on Mount Sinai; although from various indications the Sabbath was observed between these two periods of time.

Jean—And I was impressed to learn that the penalty for the violation of the Sabbath was increased or decreased in proportion to their observance of the Sabbath and as they served God or wandered away.

John—I can easily see where the Sabbath was binding upon the children of Israel, but didn’t Christ change things when he was here upon the earth? I thought he established a new dispensation so that we are no longer bound by the laws of the Hebrew people.

Pastor—Who can tell us what Christ’s custom was in regard to the Sabbath while he was on the earth?

Donna—We read in Luke 4: 16 that “Jesus entered into the synagogue as his custom was and stood up to read.”

Betty—Yes, and he went into the temple on the Sabbath and worshiped there. He healed the man with the withered hand one Sabbath while he was in the synagogue, and again he healed the man by the pool of Beth-shean.

Charles—Didn’t he say, “It is lawful to do good on the Sabbath”?

John—But I have always heard that the Sabbath was transferred from the seventh day of the week to the first at the death or the resurrection of Christ. Is that so?

Pastor—The resurrection of Christ was discussed very early in the gospels do we find mention of the time or the day that Christ arose. Does it not seem reasonable that if he wanted his disciples to worship on Sunday he would have expressed a commandment for them to do so?

John—Yes, I suppose so. He did for the Lord’s Supper.

Betty—And if such a command had been given, wouldn’t there be some record of the commandment church observance? Let’s look up some references in Acts and see what their custom was.

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Pastor—If you will, please.

Ann—(Reads passage of Acts 18: 4 and 11 aloud.)

John—I never realized that before. I thought the disciples started keeping Sunday immediately after Christ’s resurrection. When did the Christian people start keeping Sunday for the Sabbath?

George—We are not certain as to the exact date. Some say Sunday was made a day of worship from the time the sun was rising. Others say it was Sunday that was to be observed as a day of worship with the compromise with the pagan religions of Rome. And we find an early church custom to keep the Sabbath in 321. However, some continued to observe the Sabbath for many years and a remnant has observed it down through all history.

Pastor—Is it the authority of the Christian Church to decide Sunday as a day of worship?

Pastor—The only authority they have is the authority of the Roman Catholic Church, whose authority the Protestant churches repudiate. Consequently, I would like to read a portion of the Proceedings of the Council of Trent, Augustus Commenius, page 321. “If they do truly hold the Scripture alone as the standard they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath as enjoined in the written word, but they have adopted, and do practicewhat the Catholic Church, whose authority Protestant Reformers have repudiated, do in the case of the Jewish Sabbath, they have only the tradition of the church. Consequently, the claim of Scripture alone as the standard fails and the doctrine of Scripture and tradition as essential is fully established—the Protestants themselves being judicially.”

John—There is another question that has bothered me somewhat. Why do you observe the Sabbath, in regard to the trial of Luther? What time the time is reckoned from midnight to midnight?

George—We go back to the Old Testament and the Jewish custom of reckoning time so that we find in the creation story that the evening and the morning were the first day and the Sabbath day was given when the sun went down from sunset to sunset; so we observe the Sabbath in that way because we believe that it is the original division of time and is according to God’s will.

John—Don’t you find it quite difficult to keep your Sabbath and find good positions for yourselves in the business world?

George—We face that problem also and we try to take into consideration when we prepare ourselves for the work we are to do. However, if we face that problem early enough we can train ourselves for work that will enable us to keep the Sabbath.

Charles—Sometimes we don’t make as much money as we would if we worked on Sabbath, but we know that money is a means of sacrifice and a way to do a type of work from what we had planned to do, but it can be done if we really believe in the Sabbath work. However, I am unable to answer to the full satisfaction of the one asking. The grace of Christ is sufficient for us. We are not under the penalty of the law if we have accepted it, but if we have accepted grace, will not still act according to those rules even though we knew I was not checking on you to see that you observed them. Ann—if we did, camp would soon lose all its value for us and those that were camping with us.

Pastor—The same is true with Christ. The grace of Christ is sufficient for us. We are not under the penalty of the law if we have accepted it, but if we have accepted grace, will not still act according to those rules even though we knew I was not checking on you to see that you observed them. Ann—if we did, camp would soon lose all its value for us and those that were camping with us.

Pastor—That would be very convenient in the camp, but alas, people say, “I can’t be very confusing. I doubt if we would keep any time very faithfully, and again we have no Scripture to support such a theory.”

Pastor’s wife (entering the room)—If two of you girls will come out to the kitchen we will soon have some refreshments ready. (Betty and Donna go into the kitchen as it is getting late.)

Donna—Let’s sing a few more choruses while they are preparing refreshments. (They sing for a while.)

John—They are singing the Seventh Day Baptist Hymn.

Betty—(entering) — We are now ready for you. We are going to sing the hymns that are sung in the Seventh Day Baptist Church.

Ann—(singing along) — We are going along with you. George—Let’s form our fellowship circle and sing our Young People’s Rally song first.

Betty—(singing along) — We are going along with you. (They sing for a while.)

George—Let’s form our fellowship circle and sing our Young People’s Rally song first.

Betty—(singing along) — We are going along with you. (They sing for a while.)

Ann—(singing along) — We are going along with you. (They sing for a while.)

John—Everyone appears to be enjoying the singing. George—Let’s form our fellowship circle and sing our Young People’s Rally song first.

Betty—(singing along) — We are going along with you. (They sing for a while.)

Ann—(singing along) — We are going along with you. (They sing for a while.)

John—Everyone appears to be enjoying the singing.
In these days when the average person is heavily burdened with excessive demands on him, it is no wonder that the Sabbath is often lost among the other days of the week. It with its blessings of rest and worship should be very dear. In Exodus 35:2, we read, “Six days shall work be done, but the seventh day shall be a Sabbath to the Lord.” The Sabbath is a day of temporary suspension. It is in a peculiar sense the Lord’s time — ordered, blessed, hallowed, and sanctified by God for man. God has commanded us to recognize that hallowed sanctity of His Holy Day.

As Sabbath keepers, in general, there are three tenacious attitudes of mind. We believe in the seventh Sabbath. We may not serve it to the letter but make it a burden or obligation. Or, we may make Sabbath observance a delight.

Surely we cannot willfully or consciously desecrate the Sabbath. There are some who do, and some who always have disregarded the holiness of the day. Back two thousand years before the time of Christ, God, working through the Israelites out of Egypt, giving them water when they were thirsty, and giving them manna when they were hungry. Moses explicitly taught the people to use the sixth day as a preparation day, gathering a double supply of food in anticipation of the Sabbath. Others went out some way on the seventh day for to gather, and they found none.” They deliberately desecrated the Sabbath. There are many today who have seen the Sabbath for what it truly is, the Christian truth, an end in itself, and who are deliberately desecrating it. They are seeking to gather manna working on the Sabbath, having quarreled with the rationalization that it can’t be helped, or that after all it doesn’t matter much anyway. Among other innovations, healing days in which we may desecrate the Sabbath, we may observe it only when it is convenient; we may leave unsaid the words of the day; and we may over-exert during the week, anticipating the Sabbath merely as a day of physical recuperation. The whole concept is selfish as well as sinful. In any walk of life the Christian soon learns through experience that he must be on guard constantly, both with himself and with self. Remember, desecration leads to disintegration.

Again, we may not willfully desecrate the Sabbath, but may make Sabbath observance a burden or obligation. That was the fault which Jesus found with the Pharisees. They were devout and moral people. They kept the Sabbath holy; but in their way, they made it a burden. None of God’s laws or plans for man is ever meant to be a burden. If they appear so, then we had better check up on ourselves, rather than on God. Not long ago a man went to see a Rabbi with a friend who asked him if it wasn’t a burden and inconvenience to keep the Sabbath. His reply was to the effect that on the contrary it was a privilege, pleasure, and blessing. After all, every step a Christian takes in living the Christlike life might be considered an inconvenience in the reasoning of the world. It isn’t always convenient to testify of Christ, to stand against evil, to be honest, or to tell the truth in the world’s way of thinking. But through the constraining power of the guidance and inspiration of the Holy Spirit, anyone who has surrendered his life to the will of the Lord finds the Lord’s way a joyful and fruitful one. He finds his heart filled with “a peace that passeth understanding.” We should never consider Sabbath keeping a burden.

The wholesome, Christlike attitude is to make Sabbath observance a delight. That is the inspiration of Isaiah 58:13, &c., “If thou turn away thy foot from thy holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not thyself; nor findst thine own pleasure, nor speaketh thine own words; then shalt thou delight thyself in the day thereof, and thy pleasantness shall be in the midst of thee.” There is a certain throbbing of joy in our hearts when we know we are pleasing the Lord. Life is a walk with the Lord; and more we seek to please the Lord, the closer we walk in blessed fellowship with him. Whether Jesus was worshiping on the Sabbath, preaching in the synagogues, healing the sick and lame, visiting those who needed him, or walking through the fields with his disciples — in every walk he was in his perfect example. Jesus taught attitude, not act; therefore, it is only as we take delight in observing the Sabbath that we shall keep it. “If thou turn away thy foot from doing thy pleasure on my holy day . . . and call the sabbath a delight, holy . . . honorable . . . then shalt thou delight thyself in the Lord.”

Nile, N. Y.
THE SABBATH RECORDER

THE PROPER OBSERVANCE OF THE SABBATH

This article is taken from a Sabbath Recorder dated October 16, 1844.

"The Sabbath was made for man," it is an appointment of the benevolent Creator. In his infinite wisdom, he saw that it was necessary for the race of man, in every age, and through every successive religious dispensation, to the end of time. The blessings resulting from a proper observance of the Sabbath are many and great. The sacred day was given to man as a season of rest, in which he is to lay aside the common avocations of life, and the cares connected therewith, and attend to his spiritual interests. To the Christian it is a joyful season, a foretaste of that "rest which remains for the people of God." The "speaking of the cross" on the Sabbath, enforced by the holy lives of Christians is God's appointed means for the upbuilding of his cause, and the salvation of sinners.

Although the Sabbath is an appointment of heaven for man's benefit, yet if it be not kept according to the commandments, the blessings connected with its proper observance will not be enjoyed. And efforts put forth to convert men to God's salvation, for the most part, be in vain, however conclusive our arguments may be, unless we ourselves strictly observe this sacred day.

The first thing necessary to a proper keeping of the Sabbath, is a right spirit in regard to it. We are to "call it a delight." (Isaiah 58:13.) It is truly delightful to the child of God, to dismiss worldly business and worldly cares, and to fix his thoughts without interruption on heavenly and divine things. Both the public and private duties of the Sabbath are to him pleasing and profitable. His heart is gladdened by every returning Sabbath. It is to him the best day of the week, emblem of the saint's everlasting rest.

The appropriate duties of the Sabbath:

Spiritual meditation is one of these duties. We may think on the character, perfections, and works of God, and have his "comforts delight our souls." We may meditate on the works of creation, and behold in them the wisdom, power, and goodness of God. It is appropriate also to the sacred season to meditate upon his providences, his wondrous grace in devising a way to save the world, and that rest which he has "prepared for them that love him."

Self-examination is another duty appropriate to the Sabbath. We are commanded to "examine ourselves whether we be in the faith," and while the heart is deceitful, and we are in danger of being led away from the right path by slow degrees, it is highly important to attend to this duty.

Much time should be appropriated to secret and family prayer, and reading the Scriptures, on this day. But especially should we attend public worship on it. The seventh day is the Sabbath of rest, a holy convocation. (Lev. 23:3.) The Apostle Paul exhorts us not to "forsake the assembling of yourselves together, as the manner of some." The Psalmist expresses his feelings on this subject in the following language: "Heaven and earth are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord. A day in thy courts is better than a thousand. I had rather sit at the threshold of the house of my God, than to dwell in the tents of wickedness." We should go to the place of worship with a devotional frame of mind, praying for a blessing to attend the services, both to ourselves and others. We should join heartily in the songs of praise, and in the petitions offered to the throne of grace. We should be as for eternity, with deep interest, with prayer, self-application, and determination to be "doers of the word."

Thus attending to the duties of the Sabbath, "calling it a delight, the holy of the Lord, and honoring him, not doing our own ways, nor finding our own pleasures, nor speaking our own words," we shall enjoy the love of God shed abroad in our hearts, shall be successful in promoting the Sabbath cause, shall be abundantly useful in life, and finally spend an eternal Sabbath with the general assembly and church of the first born in heaven. Neglecting thus to keep the Sabbath holy, we shall be a disgrace to the cause of God, stumbling blocks in the way of others, and finally, if we do not repent, inhabitants of that dark region to which Sabbath-breakers and all other impenitent persons will be eventually consigned.

C. A. O.

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JUST FOR THY BLESSING NOW WE PRAY

Lillian Babcock Ethelyn Davis

To the world all the stairways are unknown, The earth, the sky, and the un¬used—long space, We lift the praise of glad and thankful hearts To ask Thy mercies and Thy saving grace.

Just for Thy blessing now we groan, Give us Thy warming grace and love

The man who willingly—so say The principles taught us—may have a future.

Tributes to Mother

Most all the other beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets, and rainbows, brothers and sisters, aunts and cousins, but only one Mother in all the wide world.—Kate Douglas Wiggin.

I think it must be written somewhere that the virtues of the mothers shall be visited on their children as well as the sins of the fathers!—Charles Dickens.

Men are what their mothers make them.—Emerson.

I have not been able to find a single and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one.—Roger Babson.

All that I am, or hope to be, I owe to my angel mother.—Lincoln.

In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and goodness lavished upon you, which none but a mother can bestow.—Macaulay.

A man never sees all that his mother has been to him till it's too late to let her know that he sees it.—W. D. Howells.