DIRECTORY OF SEVENTH DAY BAPTIST CHURCHES

Indianapolis, 1500 Prospect St., Indianapolis, Ind. Services: Sabbath eve, 7:30; Sabbath day, 2:30 p.m. Pastor, Rev. Lawton Steele, 965 E. Minnesota St. Clerk, Mrs. George Stewart, 1918 East 66th St. Treasurer, Mrs. Lawton Steele, 965 East Minnesota St.

Rockville, three miles west of Hope Valley, on Route 138. Services: Friday evening at 7:45, Sabbath morning at 10:30, followed by Sabbath school. Pastor, Rev. Paul S. Burdick, Phone Hope Valley 5-R-14.

Plainfield, corner of 5th and Central Aves., Plainfield, N. J. Services: Sabbath eve, 8 o'clock; Sabbath morning, 10:30. Pastor, Rev. L. J. Zwiebel, Phone Plainfield 2357-J-1.

Belleville, on Route 22, at Belleville, N. J. Services: Sabbath eve, 8 o'clock; Sabbath morning, 10:30. Pastor, Rev. L. J. Zwiebel, Phone Plainfield 2357-J-1.

New York City. Meetings are held in Judson Memorial, Washington Square, South, foot of Fifth Avenue. Services; Sabbath school, 11 a.m.; Worship service, 11:45 a.m.; Pulpit supply, Rev. Guy T. Stell, 292 Manhattan Ave., Brooklyn, N. Y. Moderator, Dr. Harry W. Prentice. Phone: Yonkers 810, or Lexington 2-6126.

Rockville, three miles west of Hope Valley on Route 3. Services: Sabbath afternoon, 3 p.m.; Worship on Sabbath at 3 p.m.; Sabbath school at 2 p.m.; Church service at 3. Cottage service, 11:45 a.m.; Pulpit supply, Rev. Paul S. Burdick, Phone Hope Valley 5-R-14.

East 68th St. Services: Sabbath eve, 7:30; Sabbath service, 11:45 a.m.; Pulpit supply, Rev. Rex E. Zwiebel, Phone 534-J-1. Deacon, R. T. Seabolt, Phone 301-14.

First Hopkinton, corner Broad and Church Sts., Hopkinton, R. I. Services: Sabbath eve, 8 o'clock; Sabbath morning, 10:30. Pastor, Rev. R. F. Osborn, Phone Bridgeton 2466-J-1.

Not by might nor by power but by my spirit, saith the Lord...
TONS TO TYPHOONED TOKYO

More than 360,000 pounds of American relief supplies have been earmarked for emergency use in the flood areas north of Tokyo by the Licensed Agencies for Relief in Asia, according to a cable received from LARA representatives in Japan.

Contents of the cable were made public by Henry R. Birkel, office manager of World Service, one of the member agencies and principal contributors to the LARA relief program. The cable read:

"Over 158 tons food, 250 bales clothing, nine tons soap going immediately to flood areas.

Mr. Birkel said that the LARA executive committee here called the agencies committee in Japan as soon as news of the typhoon reached this country, inquir­ ing if supplies could be spared for this emergency. He said this was done at the be­ st of Dr. G. Ernest Boll, LARA repre­ sentative in Japan and director of the Church World Service program there, who is cur­ rently in this country on an official mission.

(On-the-scene observers report hundreds of thousands of Japanese families have been displaced by the floods and that the death toll probably will exceed the 1,350 lives lost during last year's earthquake and tidal wave.

The eleven Church welfare and labor agencies of LARA have sent more than 5,000,000 pounds of food, clothing, medi­ cine and other supplies to Japan since receiv­ ing official endorsement for relief activities from the Allied Occupation forces late last year. LARA is the only voluntary relief organization permitted to operate in the former enemy country.

Aid is distributed without regard to re­ ligious or political affiliation. Except in emergencies such as the present flood, most of its supplies are utilized in sustaining pro­ grammes in institutions, churches, orphanages, the handicapped and the sick—where the need is greatest.

Other agencies in LARA besides Church World Service and American Friends Service Committee, Brethren Service Committee, Labor League for Human Rights (A.F. of L.), Lutheran World Relief, Mennonite Central Committee, National CIO Com­ munity Services Committee, Salvation Army, Catholic War Relief Services, Inter­ national Committee of the YMCA, and the National Board of the YWCA.

Cover Picture: Courtesy of American Bible Society.
GREATEST STORY SPONSORED ON AIR
Paul W. Litchfield, chairman of the board of Goodyear Tire and Rubber Company, sponsors of the public service religious program, "The Greatest Story Told," will talk about the program in a special broadcast over the ABC network on February 3, 8:00 p.m. EST. George Doak, president of the annual award of the National Association of Public Relations Council for "doing the most, through public relations, during the current year, for the general good."...Heard on the fifteen-minute time with Mr. Litchfield will be Earle Ferris, president of the association, and Mark Woods, president of American Broadcasting Company, over which network "The Greatest Story Ever Told" is heard every Sunday night at 6:30 EST.

The program is just completing its first year on the air, during which time it has received congratulations and honors from all sides, and has definitely established itself as one of the most important programs ever presented on the air.

IN MEMORIAM
Rev. Royal R. Thorngate 217 Stone Street, Oneida, N.Y.
March 5, 1872 — January 17, 1948
A sketch of Rev. Mr. Thorngate's life will appear in a later issue of the Sabbath Recorder.

What need we more? By faith we can look beyond chaos and death and be confident that the future belongs to the children of God.

No faith is the assurance of things hoped for, the conviction of things not seen. 1

1 I know not what the future hath Of marvel or surprise, Assured along that path of life and death His mercy underlies. 2

I know not where His islands lift Their fronded palms in air I only know I cannot drift Beyond His love and care.

2 The Greatleaf; Whitman. (Note: Prose quotations are from "The One Volume Bible Commentary," by Dummelow.)

The Sabbath Recorder

IN THE FULLNESS OF TIME—GRACE
A SERMON
By Rev. Earl Cruzan
Pastor at Dodge Center, Minn.

"When the fulness of the time was come, God sent forth his Son, made of a woman, full of grace and truth; that he might be the propitiation for our sins. As the servant of God, Jesus was employed to carry the message of grace and truth to the world. In the fullness of time, God manifested His grace in the person of His Son, who was born to die in the place of sinners, and who was raised to reign in power and glory as a King.

We find that grace is favor, kindness, mercy, forgiveness. In a divine sense it is unmerited; it is not earned; yet there must be some reason for it. God does not give it for no reason at all, whether it be earned or unearned. There must be a cause, and there is a cause.

The cause of grace is God's love for man which makes grace operative for every man; yet man's receptivity determines whether he will receive it or not. We have a program which comes over the radio. It will come on a wave length that reaches every square inch of a certain area; yet not everyone in that area receives it because they must be receptive to it and their radios must be tuned to that station so that they are receptive to that particular wave length.

Has grace been in operation just since the time of Christ? Did Adam merit God's grace? Did he earn it? When was he justified? Was Noah righteous enough in his own right to deserve to be spared, or was it God's grace that was working in His heart? Enoch walked with God and was not, for God took him. Enoch did not need grace, for his character was such that God took him. Abraham was a man of faith, yet can we say that the work of grace was saved by the grace of God? The Hebrew people were saved by the grace of God, yet we know that God was pleased with them. The Hebrew people had learned to worship in the place where grace might operate. The sacrifice made by Christ is God's favor toward us. It is unmerited and unearned on our part. It is free, yet can it be said that the salvation which is possible through Christ, the Son of God, is a favor? The sacrificial system no longer operates in daily practice, yet operates eternally through Christ. Grace can operate only upon those who seek it. It must be sought for love.

The law was a schoolmaster to bring us to Christ. Up to His time the ceremonial law was a foreshadowing of His life. Through a knowledge and practice of the moral law, we are brought to a place where grace can operate in our lives. Through a desire for justice and mercy, we were brought to the place where grace can operate in our lives. The past mistakes, the continued imperfections of the ceremonial law, have been taken into account as we turn our whole being to Christ and His way of life. His sacrifice is sufficient for us, but it operates for us only as we try to do anything less than the best that we are capable of doing.

"Not under law, but under grace." What does it mean? It means that I am not under the Hebrew sacrificial system for salvation. I don't have to live a perfect life under the law to earn salvation. Perfection cannot be fully attained on earth. The perfection with which the future life is given to me in the transformation that takes place when Christ claims His own. Yet I have salvation. The grace of God (favor) that He sent His Son while I was yet a sinner He died for me. He paid the penalty for my sin, not when I was perfect, but while I was still a sinner.

Does that give me license to sin? Sin is transgression against the law—moral law as well as the ceremonial law—justice, for man to know that the soul that sinneth shall die and that "all have sinned and come short of the glory of God. Sin does not bring truth, justice, mercy, or peace. These are fruits of God's kingdom.

Can one call one Lord and Master and not seek to do His will? The will of God is revealed in the moral law. The law stands as a reminder for all who call upon the name of the Lord. Grace is supplied by God for those who call upon the name of Jesus Christ. The grace of God is sufficient for us, but it does not apply to deliberate transgression. One who deliberately transgresses the will of God is a wilful sinner. He who beareth who does not know the will of God.

The law governs right relationships between man and man and man and God. Without grace one must never transgress one iota of the law if he is to inherit eternal life. The law is written upon the hearts of all people. Grace is the cross equals salvation. God's grace enables one to inherit eternal life in spite of human weaknesses and the temptations of the world if we accept Christ as Lord and Saviour. This places the law within our hearts and results in right relationships.

THE SABBATH RECORDER
The word "Protestant" is a denominational term that was coined A.D. 1529, as it was made to apply to the Lutherans, who pro-
test the Roman Catholic Church as the Church day of rest and worship, in lieu of the Sabbath, the seventh day of the week. This belief may or may not be correct, but the facts are somewhat hidden in the mists of history. However, it is a fact beyond dispute, that the Roman Catholic Church followed the Hebrew practice of observing the Sabbath, as recorded in the Old Testament, and that the name of the Sabbath of Jehovah, as the day of rest and worship.*

Quite likely the Catholic world, with its 330,000,000 membership and its many historical and theological arguments in favor of the Sunday as the Christian Sabbath, would be unani-
mously comply with the edict of the Pope. However, in regard to the Sabbath, there is a subtle and a cry from the Protestant membership to their leaders demanding the restoration of the true Sabbath. This has been the business world, composed of Catholics and Protestants and unbelievers, quickly make a united demand for a uniform day of rest and worship in such a contingency, in order that all money-making enterprises might be carried on as before?

Then comes the question with a punch: Are Protestants, who now observe Sunday, doing as the Lord intended? Or is the Sabbath, the first day of the week, the venerable day of rest and worship of some half dozen "faiths" other than my own open to me. In every instance they have known that I am a Seventh Day Baptist, and sooner or later ask me why I keep the seventh day of the week. Let me relate a few of the conversations I have had with their pastors.

One of my congregational minister asked me if I kept the Jewish Sabbath from sundown Friday until sundown Saturday night. I replied that I used the Sabbath, and tried to observe it in the way Christ did, that is, in spirit rather than in the letter of the Sabbath.

A little later a lady in his Church asked me to perform a special service on the Sabbath, and she told me I must not be asked to do anything on my Sabbath. I replied that I would be glad to play in any Church on the Sabbath as long as it did not interfere with my Sabbath service. He liked my attitude, and said he believed I was keeping a Christian Sabbath.

Then another time he complained to me that I was not doing God's work the way he was doing it in his Church, and I sincerely told him that I was doing it just the way I wanted to do it. He said that my attitude was not good and he didn't like me. He then said, "I am a Seventh Day Baptist and I want you to do what I want you to do."

May the Holy Spirit of God lead us into all truth.

THE SABBATH LIGHT SHINES

We must advertise the Sabbath truth, tested by the Roman Catholic Church, and adhered to throughout all of these years, which has demonstrated its power to dominate all Christendom, in so far as the Sunday has been willingly accepted as the day of rest and worship, as a denomination.

But a company of strangers, who always continue to test the Bible, as they may have inherited and unite with us, a minority group, because they feel that it is important to keep God's holy Sabbath rather than one ordained by man.

Because Church organists are always in demand, the Roman Catholic Church, during the day of rest and worship of some of half dozen "faiths" other than my own open to me. In every instance they have known that I am a Seventh Day Baptist, and sooner or later ask me why I keep the seventh day of the week. Let me relate a few of the conversations I have had with their pastors.

Our congregational minister asked me if I kept the Jewish Sabbath from sundown Friday until sundown Saturday night. I replied that I used the Sabbath, and tried to observe it in the way Christ did, that is, in spirit rather than in the letter of the Sabbath.

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May the Holy Spirit of God lead us into all truth.

The fourth commandment is a commentary on the mercy and kindness in the heart of the Creator, who made the Sabbath for all the people and their cattle. —Boothe C. Davis.

—from THE SABBATH RECORDER

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—from THE SABBATH RECORDER
Promising Seventh Day Baptist Leaders

By Rev. Elizabeth F. Randolph

The large group of Seventh Day Baptist young people from "Rhody" to California, including the residue of Salem who are students at Salem College, showed such keen interest in evangelism as to cause us all to rejoice and thank God for the initiative shown by the young people for Christian homes and Christian colleges.

I am informed that the young people of Milton and Alfred are equally enthusiastic in their work and are receiving excellent training under the instruction of the College. The close of their work each Tuesday evening, of course, is a beautiful reality for many of them. Their homes are the scene of much of the spiritual training which is necessary in order to be prepared for the work of the Lord. These future leaders of our denomination are our hope in the salvation of our lost people. They are to be supplied by these young evangelists from the other denominations who are students at Salem College.

One of the Salem homes from which its own young people have gone out into the Seventh Day Baptist ministry and other Christian service, three or four copies of various editions of the Bible are found on the walls and in the living room. On the mantel over the fireplace in the living room, on the wall above hangs a picture named "The Gem of the Rockies," by Zulu Kenyon, also W. E. Sallman's "Head of the Christ." In the children's bedroom, Truly Christ is the light of the world, the way, the truth, and the life, whether one is traveling on rough or calm waters, or over the rugged mountains, or through the green valleys.

The Sabbath is a beautiful reality for Seventh Day Baptists in Salem. It is ushered in with deep thanksgiving, and the reading of the open Bible lying on the center of a stand in the dining room or living room with a tall white candle standing on each side of it and the picture of the Christ hanging on the wall just above the Bible. As the family sits at the dining table the Bible is laid at each place, and then the members of the family join in offering thanks or they unite in the prayer which follows the meal. The Bible is laid aside at the moment of the appetizing food. Following the meal, the Bible is again opened and laid in its place under the picture of the Christ. It was during the pastorate of Rev. Harley that this custom was adopted of having the altar with the open Bible on it in the homes. Thus they recall his consecrated service in their midst and look forward to his frequent return to West Virginia for the summer camps for youth and adults. His course on parent education is especially appreciated.

With young people coming out of homes like these we may look forward with high hopes for the future of God's work. While the Church of Lost Creek is without a pastor, it is to be supplied by these young evangelists from their own and other Seventh Day Baptist communities who are students in Salem College.

In one of the Salem homes from which its own young people have gone out into the Seventh Day Baptist ministry and other Christian service, three or four copies of various editions of the Bible are found on the mantel over the fireplace in the living room. On the wall above hangs a picture named "The Gem of the Rockies," by Zulu Kenyon, also W. E. Sallman's "Head of the Christ." In the children's bedroom, Truly Christ is the light of the world, the way, the truth, and the life, whether one is traveling on rough or calm waters, or over the rugged mountains, or through the green valleys.

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DEEPENING THE SPIRITUAL LIFE OF THE PASTOR

By Dr. Everett T. Harris

Alfred, N. Y.

(A message given at chapel in the Gothic to students and faculty of the Alfred School of Theology, January 14, 1948.)

Scripture reading: Matthew 7: 15-29

Some pastors make a good start and then "run dry." They have no continuing message. They need to move about every three years. Other pastors grow in deepened spiritual life and in spiritual leadership of their Churches. They do not need to move about quite so often, to say the least. Churches grow strong under their leadership, and when they move, another man can catch up the threads of their pastorate and continue to carry on in his stead, with the power of our Lord in bringing His kingdom to earth.

There are certain qualities of mind and soul that make for better pastors and growing Churches under the leadership of such pastors. Let us think of five of these factors that enter into this matter of whether or not a pastor will "run dry." They are: briefly stated, knowledge, or the mastery of certain facts; vision, or the ability to look ahead and plant a future; knowledge of the ability to carry out plans with the right techniques; power, which is the result of tapping the spiritual resources in God; and character, which is the result of enterprise put together into an individual being, the total of what we really are.

Leadership is divine flame of genius. It is the climax of study, prayer, growth in living, the reward of patient development and persistent endeavor. Let us think further of the five factors that may govern growth in leadership.

Increasing knowledge or mastery of facts may come as we read and think. The young minister's testing time comes at the close of his schooling years. Will he sink back into an self-satisfied person or will he continue to read and evaluate, and think for himself?

The above message was given at chapel in the Gothic to students and faculty of the Alfred School of Theology this year. H. S.

THE SABBATH RECORDER

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TRUST, THE KEY TO TRUE EVANGELISM
By Rev. Rex E. Zwiebel
Pastor, First and Second Hebron Churches

We talk of fear, lack of faith, laziness, non-co-operation, and many other obstacles that "stymie" true evangelism. Perhaps most of these would be summed up in the word, "mistrust." Old methods are mistrusted because someone has had a bad experience. New methods are mistrusted because there is no experience to back them up. So it goes.

When a group, i.e., denomination, agency, Church, or class, finally decides on a method and starts to use it, mistrust of self enters in the form of, "I don’t know what to say." In due course of time the worker can be taught words to use, but if he thinks at all, he mistrusts the application of some of the terms used, such as, redemption, heaven, hell, salvation, conversion, ransom, sacrifice, etc. This mistrust is not only felt by the laymen but by many of the ministry, whether admitted or not. Moreover, the persons being sought are mistrust words or choose to use different definitions. For instance, in the Sabbath school lesson for November 29, 1947, in the Helping Hand, we have an analysis of the term, “Christian.” It really means something different to different people, going all the way from an honest, conscientious, Christ-like character, down to "loosely, one of a nation where Christianity prevails; a civilized person.

Mistrust of words does not stop the work, but it makes his efforts seem feeble, and the resulting numbers of converts pitifully few.

Highly lamentable is the fact that workers lack faith in each other. It is not new. It seems Paul and Barnabas had some differences of opinion to the extent that each went his own way. Too many Christians do the same.

Possibly we could partially solve this problem if we remember that Jesus trusted Peter with the ministry of the 7th church. We know that Peter would fail part of the time. We might be more trustful if reminded that Judas had the same chance as the rest—even to Gethsemane. Perfect trust in Christ’s example will overshadow any mistrust of words or lack of faith in others.

Brethren, trust in God begets trust in Him and directly opposite is true. Beyond that, exhaustive effort to understand words and our neighbor’s use of them with some desire to get a genuine will build a “Christian” community—according to my definition. —The Missionary Reporter, January, 1948.

EFFICIENCY FOR EVANGELISM - ENROLL

"There used to be a Religious Life Committee that conducted the evangelistic work of our Church and I think they are a good group to promote this movement.”

So ran part of the discussion at the First Hopkinton Seventh Day Baptist Church annual business meeting (January 4) as the members considered recommendations to enroll in the Efficiency for Evangelism movement among Seventh Day Baptists.

This Church adopted a motion to use this committee to promote the working goals of the Efficiency for Evangelism movement in the local Church and the suggestion of the Missionary was the subject of considerable discussion of the need for conducting evangelism with efficiency and for turning a major portion of the Church’s effort to spreading the good news. The Ashaway Religious Life Committee is just the group to accomplish a concerted evangelism, for it consists of the Church’s officers and those of the auxiliaries, and it is aware of the religious life of members which is essential to carry evangelistic moves.

The revival of concern for taking the good news to men through such groups...

THE SABBATH RECORDER

FROM THE TRACT RACK

THE BIRTH FROM ABOVE

Sobered words were never spoken than those of Jesus to Nicodemus, “Ye must be born from above”;

which reads in the King James Version; “Ye shall be born again,” and in the Revised Version, “Ye must be born anew.”

Every life of human beings has its beginning in God, just as the one of a nation where Christianity prevails; a civilized person.

As necessary as soberer words were never spoken than those of Jesus to Nicodemus, “Ye must be born from above,” is the need for conducting evangelism, stripped of hesitating sins to serve Christ better.

No Church can afford to be indifferent in these days— to the world just outside its own door. No Church can afford not to be efficient for evangelism. Let’s all enroll to work unitedly.

D. S. C.
THE CHILD LIFE OF JESUS
Dear Recorder Children:

Above my dressing table hangs the picture representing Jesus talking with the teachers in the temple, and as I looked at it this morning, I began to think of what the child life of Jesus must have been.

You know, of course, that Jesus was a Jew, and in that far away time Jewish children were taught in the temple, for their parents kept their little ones always with them and were their faithful teachers. So in His early childhood Jesus must have been taught in the home by Mary, His mother, and the father, Joseph. One of the first things He was taught was to keep faithfully the commandments of God and the Father in heaven. Like all Jewish parents, as the Lord had told them, they wrote these commandments on their houses and on their gates and taught them diligently to Jesus and all their children, talking about them when they were sitting in the house or walking out, lying down, or rising up.

Even before the age when children of today are kindergarten and first grade pupils Jesus was being taught about God and heavenly things. As He was with His mother Mary in the home and garden, we may be sure that she taught Him about nature, and that the beauty around Him was given by the great Creator. She must have taught Him to love God, as He surrounded them with birds and animals and who gave us all the fruits and grains and the many beautiful flowers. We know that Joseph was a carpenter, and as Jesus grew up He showed that all this beauty was needed for birds and animals and who gave us all the fruits and grains and the many beautiful flowers.

A SABBATH STICKER

The picture below is being used by Deacon Mark Wiley, 6334 South May St., Chicago, Ill., on his mailing list.

The seventh day is the Sabbath of the Lord thy God. You remember the seventh day to keep it holy. Gen. 2: 3; Exodus 20: 7-11; 31: 13-18.

A PERPETUAL COVENANT

1 2 3 4 5 6 7

THE WORLD'S GREAT NEED.

This is a special issue of the Sabbath Recorder. This number, the first regular issue of the month indicated. Twelve special issues are published each year and may be ordered for independent of the regular numbers.

Special topics:
1. Sunday in Canada and foreign countries 20 cents per year additional.

As soon as they can talk, all they were taught Bible verses. And Jesus was taught to love and respect his parents and always to be kind to other people, an example which I hope all my Recorder children follow, rather than the example shown by some young people of today who fail to show care and respect for elders. The respect for which the aged was very rarely shown by young people during the childhood and youth of Jesus. But I believe that wise parents of today as well as of those of olden times learn and practice this Bible verse, "train up a child in the way he should go; and when he is old, he will not depart from it.

Since we know how faithful Jesus, our Saviour, was in keeping the true Sabbath, the Sab sath, we are taught by this to His disciples and others to "Remember the sabbath day to keep it holy;" we can be sure that He kept it faithfully when He was a child; and since we know that "He entered into the synagogue on the sabbath day and taught the great truths of God as they were written in the Bible, would He not have been faithful in attending the synagogue, or as we would say, the Church, on the Sabbath?" The picture shows Him talking with them of holy things when He was only twelve years old.

So we as Christians should be faithful in our Church attendance on the Sabbath, as one of the ways of remembering 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." I heard a commentator on the radio say, "We all make mistakes and do wrong somehow at times and never make a mistake, and that was Jesus." So, dear Recorder children, you have only to try to live as Jesus did as a child, and later as a man, to live the very best kind of a Christian life.

Yours in Christian love,
Mizpah S. Greene.

The Sabbath is woven so inseparably into the Bible that it is impossible to tear it out without causing some weakening of the strength of appeal of the entire Book, James L. Skaggs.
THE BIBLE BUSINESS

"The Bible business is a big business," stated Secretary Frederick W. Cropp at a luncheon meeting of the American Bible Society recently.

The American Bible Society, Bible House, 450 Park Avenue, New York 22, N. Y., needs funds with which to publish and distribute copies of the Scriptures or portions.

Treasurer Gilbert Darlington declared, "We can now publish all the Bibles and portions for which we have the funds."

All who have been waiting for an opportune time to contribute to the ever-expanding program of the American Bible Society can do so now without hesitation. The Bible Society desperately needs money with which to provide Bibles and portions to more nearly meet the growing and insistent demands upon it.

Bibles are needed for Japan, Russia, Germany, China, and the Philippines.

A Bible will cost about $1. A New Testament will cost between 25 cents and 50 cents. How many Bibles and how many New Testaments will you cover by cash so that they may be sent to the countries needing them?

Please send money in any negotiable form direct to the American Bible Society, using coupon below if you wish.

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Bible House, 450 Park Avenue
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Enclosed you will find $________ as a contribution to your "Bibles Now" Fund.

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Man of the People

"That this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth." — Gettysburg Address, November 19, 1863.