### DENOMINATIONAL BUDGET

**Statement of the Treasurer, August 31, 1948**

<table>
<thead>
<tr>
<th>Receipts</th>
<th>August 11 months</th>
</tr>
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<tbody>
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<td>Balance on hand August 1</td>
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<tr>
<td>Adams Center</td>
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<tr>
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<tr>
<td>Andover</td>
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<tr>
<td>Farnia</td>
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<td>Gentry</td>
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<table>
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<tr>
<th>Disbursements</th>
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<td><strong>Total</strong></td>
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### Comparative Figures

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<tr>
<th>Year</th>
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<tr>
<td>Per cent raised in 11 months</td>
<td>75.99%</td>
<td>75.76%</td>
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</table>

| L. M. Van Horn, Treasurer. |

### SEVENTH DAY BAPTIST PINS

S Seventh Day Baptist pins are available at 75 cents each to individuals, and at 60 cents each, regardless of quantity, to young people's groups for resale at 75 cents each. These pins are of good quality and are the screw-fastener type.

Please send orders to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.
The Sabbath 
Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House
Contribution Editors:
DAVID S. CLARICE, Missionary
WILLIAM L. BURDICK, D.D., Editor
MRS. JANET BURDICK, Automobile Work
MRS. HETTHE H. SIEG, Acting
HARLEY SUTTON, Christian Education
MRS. MIZPAH S. GREENE, Children's Page

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All subscriptions will be discontinued one year after date of expiration when so requested.

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Vol. 145, No. 16 Whole No. 5,310
(Special Issue)

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Woman's Work: Preparation for Evangelism 162
Christian Education: Christlike Sabbath 164
Children's Page: God Loveth a Cheerful Giver 166

Front Cover Pictures: Christian Literature Peddler.
Chinese peddlers of Christian literature take stock before attempting to sell their wares. Thousands of Christian pamphlets are distributed throughout China today by men such as these. — RNS Photo.

Testimonies for Christ and the Sabbath

MILTON SEVENTH DAY BAPTIST CHURCH, MILTON, WIS.

For one who has had such a rich Seventh Day Baptist ancestral heritage as I, it is not surprising that I have grown up with the knowledge that the seventh day of the week is the Sabbath of our Lord, God.

My great-grandfather, Seimone Babcock, and his son, Simon H., were both Seventh Day Baptist ministers. My mother's parents, Albertus and Emma Landphere, were both devoted to the Christian way of life through the same denominational channel, though they were lay leaders. My Grandfather Landphere being a carpenter by trade. My parental home has always been one which was guided by fine, Christ-like people.

In 1923, at the age of twelve, I was baptized by Rev. Henry N. Jordan, accepting Christ as my Saviour and joining the Milton Seventh Day Baptist Church.

Others have averred that they felt the Church to be the most valuable organization in the community to which they belonged, and I agree with them completely.

While I have not felt qualified, and therefore not understood why I was selected, as a deacon of the Milton Church, and as a member of the Commission of the Seventh Day Baptist General Conference, the blessings I have received as a result of these two offices are innumerable.

It is a good thing to testify to the goodness and saving power of Christ, our Lord, and to the righteousness of the seventh day Sabbath — I count it a privilege to do so.

Many people today center their lives in such commonplace expressions — clubs, too numerous to mention, their work, or their hobbies. May I urge a return to the Church of Christ as the very center of our life's experiences — both spiritually and socially.

Kenneth A. Babcock, Deacon.

I was born into a family happily divided in the matter of Sunday and Sabbath. I cannot remember it, but when I was about five years old, Father changed and became a Sabbathkeeper. I remember a queer feeling of resentment I had towards a book, bound in red, that stood on a shelf in a corner of the little log house. I found out later that it was a book which dealt with the Sabbath in a manner that explains my feelings, for doubtless Father and Mother used to discuss the matter in my presence while I was too young to understand, but old enough to feel. Mother says that, at the time, she took delight in hearing me say "Sabbat-day."

And now, as all my life long, I love the Bible, I love the Sabbath, I love the denomination to which I have tried to be loyal and faithful to serve; especially do I love the local Church and all its services within and without. I love people connected therewith. I love my own family and kinsfolk, but even more, I love people, in particular here. I know them personally, and, wider yet, I love people in general, just human folks, all God's children.

Edwin Ben Shaw, Minister.

I was brought up in a Christian home, and enjoyed the training one gets in the Bible school classes of a small Church. There was nothing strange in the thing. There was a mixture of Protestant, Catholic, and many who were not affiliated with any religious group.

Rev. L. C. Randolph held a series of meetings at the Milton Seventh Day Baptist Church one winter, and at the close of this series of meetings I was one of about nine who went forward for baptism and Church membership. This is a step I had always intended to take.

I firmly believe in the seventh day of the week as the Sabbath; I always have.

The Sabbath was frequently a subject of conversation in our home when we
had guests, whether the guests were Seventh Day Baptists or of some other faith or non-Christian. I became familiar with the arguments others used in an effort to prove Sunday was the Sabbath. I am glad I had the opportunity to listen to these discussions, for I learned a great deal from them. I am greatly indebted to parents, Sabbath school teachers, and to my God.

Archie R. Hurley, Deacon.

It has been my privilege to grow up in a Christian home in Seventh Day Baptist communities. I was baptized in Brookfield, Ill., by our pastor, Rev. Jesse Hutchins. Attendance at Sabbath school and Church was a normal procedure, even when we were forced to go three miles over snowdrifts in a horse-drawn cutter.

On looking back, I realize that many of my most satisfying experiences have occurred while working with young people or some project or work connected with the Church. Taking part in evangelistic quarter trips during college days, hearing good sermons and religious music, being inspired by the meetings of General Conference, have deepened my interest in the Church. The Christian leadership of many of our college teachers and other devout laymen has been influential in showing what the love of Christ can do in community life.

The Sabbath takes on increasing significance. It is easy to recall a time when Sabbathkeeping was relatively unimportant to me. Sometimes it has seemed as though we were a stubborn minority that could not keep Sunday and make society a little less complicated. It finally became more clear to me, however, that millions of people who do not work on Sunday do not make that day their Sabbath. Surely, the true Sabbath is needed more than ever before as a day set apart from the habitual day for sports. It is not possible that, because we do not make a special effort to keep the Bible Sabbath, it strengthens us to make better choices in other things also. It seems to me that conscientious Sabbathkeeping in itself promotes better Christian living on every day of the week.

Loyal Todd, Deacon.

At twelve years of age I made two momentous decisions: (1) To accept Jesus Christ as my Saviour and join the Seventh Day Baptist Church at Nile, N. Y. (2) To enter the teaching profession, rather than the ministry, after completing my education.

Soon after joining the Church the writer was successful in winning silver and gold medals in the Demorest (temperance) Speaking Contests. Whereupon his grand-father, Rev. James Summerbell — a convert to the Bible Sabbath, set out to make a preacher of his grandson. After considerable verbal pressure had been brought to bear upon the youth, he replied: "No, Grandfather, I do not feel good enough to be a minister of the gospel and have not felt any 'call'; be assured, though, that every incident of my life will be used by me if I prepare to become a teacher in the public schools." In the ensuing conversation the lad's final statement was: "A teacher has the boys and girls five days a week and when they are their 'natural selves,' where the preacher has them only one day a week when they are on their 'best行为' go to God on guard. Times have changed since then and pastors have more opportunities to work with young people than they did back in the 'Gay 90's.'"

Prior to our return to Milton, I have tried to mold Christian character in thousands of the "citizens of tomorrow" while serving in the public schools, and part of those forty-four years brought the opportunity also to teach in Sabbath schools. While principal of Milton High School, it was my privilege to teach the Barca class, made up of the college young men. This class was connected with the Sabbath school, but held its meetings at the same time as the G.A.R. room near the Church. Often, one or more of the young men remained to discuss personal problems. It was a most interesting and pleasing experience. Mrs. Whitford

and I have been active in Church work in all the places it has been my privilege to serve as a school administrator.

Perhaps the most important mistake was made in the decision relative to my life work, but I think not. The gospel ministry was and is the highest calling in the world. Today, though, I find that the Church is God's business.

The harvest is approaching and the reapers are few. A sin-sick world is facing crisis after crisis. The war-devastated countries are living in spiritual darkness. The home field needs efficient young ministers.

The foreign missions need more consecrated workers. Who will listen for the "call" and say, "Lord, here I am"?

J. Fred Whitford, Deacon.

"And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." Colossians 3: 17.

It is said that Saint Francis of Assisi once approached a young monk, saying, "Brother, let us go down into the town and preach." And so the two went walking together, conversing along the way. They walked about the village, along the busy streets and lonely lanes, and to the market place. Then they returned to the monastery. Whereupon the bewildered young monk inquired of the aged Saint Francis: "Father, when shall we begin to preach?"

"My son," the gentle and aged Saint replied, "We have been preaching; we were preaching while we walked. We have been teaching by our being, and we have been doing it all this while we have delivered a morning sermon. My child, it is of no use that we walk anywhere to preach unless we preach as we walk."

If we are Christians, if we are Seventh Day Baptists because of real conviction, then our conduct should be a living example of what we believe. It is my sincere hope that my life will speak for Christ each day as I go about fulfilling the tasks of daily living.

Mrs. Arthur Drake, Deaconess.

I am indebted to several generations of Seventh Day Baptists as well as a Seventh Day Baptist home for my religious heritage.

Out of this background and environment has grown my own religion which includes the belief that Christ is the Saviour of all; that His life is my pattern for Christian living; that I, as a Seventh Day Baptist, have an obligation to the world to follow what I believe to be the will of God — because of the love of God today, as a wife and mother in a small community, my hope is that my religion is showing itself as a reality.

Mrs. Elston E. Shaw, Deaconess.

I was brought up by Sabbathkeeping parents on the prairies in South Dakota. There were few Sabbathkeepers in the neighborhood, and all our nearest neighbors were Sundaykeepers. Some of my schoolmates told me the reason I kept Saturday was because my parents kept that day. I remember that it bothered me considerably.

I was baptized at the age of fifteen by Rev. James H. Hurley. As I commenced studying the Bible more, I read where God began His work of creation on the first day of the week and finished it on the seventh by resting on that day, and He told us in the fourth commandment, one of the ten, to remember to keep holy the Sabbath day. Later, Jesus said the Sabbath was made for man, and not man for the Sabbath. I believe that everyone individual must stand on his own account. "as ye sow, so must ye also reap," and the Bible is our only safe road map and guidebook.

I am a Seventh Day Baptist because I believe it is right.

Charles A. Nelson, Deacon.

At the age of twelve years I was baptized and accepted Christ as my Saviour. I have been fully reared in the faith so it meant to be a Christian, but the importance of that step has meant more and more to me as the years have gone by.
I had the great fortune of being brought up by Christian parents. My father was chosen to be a deacon in the Seventh Day Baptist Church at Middle Island, W. Va., and upon moving his family to Jackson Center, Ohio, he became one of the deacons of the Seventh Day Baptist Church. He and his entire family were faithful attendants and workers in that Church.

When I finished my college training at Milton, I returned to Jackson Center to take charge of the public schools of that village, and I was asked to serve as minister. After about twenty years of service there, I moved my family to Milton, Wis., and upon uniting with the Milton Seventh Day Baptist Church, I was asked to serve as one of its deacons.

It has always been a great satisfaction and joy to me to work with Christians who observe the seventh day as the Sabbath. I could not feel that I was a follower of Christ if I did not follow Him in the observance of the Sabbath as well as in other ways. We, as Seventh Day Baptists, believe that the fourth commandment is just as binding as the other nine.

I have, for a long time, been deeply concerned about the way many people observe the Sabbath or keep it holy. My parents did not believe they should go to the post office for the mail. They never went into the store during the Sabbath, yet I am sure they enjoyed the Sabbath. They may have been rather strict in some ways, but I fear many of us have gone too far the other way. If we expect to lead others to Christ and the Sabbath, we must show our sincerity by the way we live. Our lives should be a living example of what Christ taught. Peace and happiness are the reward for those who try to follow His teaching and His example.

W. Guy Polan,
Deacon.

My Seventh Day Baptist ancestry can not be traced back more than two generations. My grandparents on my father's side were converts to the Sabbath. On my mother's side my grandparents were Universalists. But all my grandparents and my parents were God-fearing people and were respected in the community. I was brought up in a home where prayer was wont to be made, and where the Sabbath was a day of rest, study, and worship. My father was clerk of the Church, and remained away from his business on the Sabbath, as well as on the eve of the Sabbath. He was, however, a member of the school board for many years and also served many terms as village treasurer. He was greatly respected in the village.

What Sabbath services we had were carried on largely in our home. This home was also the headquarters for any visitors who might come, from time to time, to serve Seventh Day Baptist interests; and I can remember the visits of J. M. Todd, D. B. and C. S. Sayre, E. H. Babcock, C. S. Sayre, H. C. Van Horn, and others, who came to help the cause of the Sabbath.

I cannot point to any special conversion, as I look back over my life span. I grew up in the atmosphere of a Christian home and I accepted that as the proper way. To me, that seems a very normal development. While my creed and my interpretations have changed, naturally, I still have a firm belief that salvation will come to the world only through belief in, and practice of, the virtue of the Sabbath, instead of the words of eternal life. The Sermon on the Mount contains, as far as I am concerned, the great ideal for mankind.

D. N. Inglis,
Deacon.

The home into which I was born and in which I grew up took it for granted that we would attend Church, Sabbath school, and Christian Endeavor. Woven into our farm life were good music and discussions of worth-while and important things. The Bible was held in reverence.

Early in my teens I was baptized by Rev. George B. Shaw and became a member of the North Loup Church, whose congregation has always maintained full-time Christian service and has given many ministers and missionaries to our denomination.

On the campus at Milton College the influence of professors and fellow students, as well as membership in Christian organizations, were important in my decision to enter the ministry. A memorable day spent in Milwaukee with understanding professors and friends, hearing John R. Mott in three addresses, was an important factor. The Milton Church, under the leadership of Rev. Henry N. Jordan and Rev. James L. Skaggs, gave me encouragement. The entrance of my father into the ministry influenced me greatly.

In the Church, the choir, the Sabbath school, Young People's societies, and quartet work have meant much to me. It has been a joy to teach and work with young people.

Through twenty-three years of service, the Church has been a day of rest, study, and worship. My parents were God-fearing people and my grandparents were from New England to the West, and because of my ancestry, I had become deeply concerned about my spiritual condition, and called upon God to save me. The following spring, my brother, and cousins, Edison and George Shaw, and I were baptized and united with the Trenton Seventh Day Baptist Church.

I have always believed that God has many ways of revealing Himself to us, but that the Bible is the clearest and most complete way that He uses to teach us how we can realize our possibilities. Although, when I joined the Church I had not received special instruction in the fundamentals of Christianity, I sincerely believed that I was truly converted and that I was doing right in being baptized and joining the Seventh Day Baptist Church.

During the seventy years since I made the decision, I have made careful study of these distinguishing beliefs, and have no question about their being Biblical. To spend these years with the approval of the Bible has been a pleasant experience, and I have been led into Church and denominational work in which I have found a large company of choice people who have been good company here on earth.

With Paul, I can say, "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Read in full Philippians 3: 12-14.)

William D. Burdick,
Minister.

Early taught to believe that God is all-wise, all-powerful, and has an infinite capacity for loving the human beings He creates, I believe nothing is impossible with Him.

L. M. Babcock,
Deacon.
WE MEAN "GO WORK TODAY"

The month of August is a self-starting month for Seventh Day Baptists. That is the time when our band of Sabbathkeepers congregate for general conference, with vital and cooperative effort and over-all aim. That's the time when the past year is reviewed by boards and by-clear-thinking pastors and laymen. That's the month in which new Conference officers are chosen and in which the past year's officers make their strongest plea for the aims and policies they have chosen. That's the time that will affirm the wise, discerning and lay leaders, eloquent and not-so-eloquent thinkers (and active workers usually) get their biggest inspirations regarding the cause of Christ's kingdom, including his Church.

For this missionary secretary, the month of August began with a trip by auto to Nady, Ark., where the Southwestern Association was to be held, August 3-5. A high school graduate of this past June showed his interest and endurance by helping with driving and accounting, participating in association meetings, Conference committee work, and Conference re-forming efforts. A portion of the tremendous tour through the Southwestern states and must be, an individualist, physically, mentally, and spiritually. I am an individualist — a simple-minded one.

George E. Croley, Deacon.

INTEREST IN MISSIONS

"I can't get interested in missions," said Sam Skimp as he walked out of Church with Farmer Frank. "The minister preached a mighty fine sermon about it, but I just don't get interested."

"No, Skimp, it isn't to be expected that you would," said Farmer Frank.

"What do you mean?" asked Mr. Skimp.

"Didn't the minister say we should all give for missions?"

"Sure, but getting interested in missions is just like getting interested in a bank. You have to put in a little something first. The more you put in the more interested you get. Time, or money, or praying, it doesn't matter which—but put in something you or will never have any interest. Try it, Skimp, my friend. Just put in a little something, and you're sure of the interest." —Ashway Church Bulletin.
PREPARATION FOR EVANGELISM

By Rev. Elizabeth F. Randolph

(Substance of message delivered at the Seventh Day Baptist General Conference August 19, 1948, at North Loops, Neb. kingdom)

In the broadest sense of the term, the work of evangelism is making known the "good news," and it comprises the total work of the Christian Church. This work of evangelism can be done by any and every one who has heard the message and understands something of its application to everyday life, and to man's hope for the future. Therefore, the first essential for the evangelist is to know the good news, the message.

John the Baptist came preaching, "Repent ye: for the kingdom of heaven is at hand." Matthew 3: 2. Jesus "began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matthew 4: 17. Jesus sent out the twelve to "preach, saying, The kingdom of heaven is at hand." Matthew 10: 7. And the seventy were sent to say first, "Peace be to this house." Luke 10: 5. The kingdom of God is the one and all the great love of God.

Such were the hopes and fears and confusion that stirred the hearts of the people in Jesus' day as they heard John proclaim, "The kingdom of heaven is at hand," and "preach the baptism of repentance for the remission of sins," and say, "there cometh one mightier than I . . . he shall baptize you with the Holy Ghost." "Be hold the Lamb of God." John 1: 20.

But Jesus came to make known the God of love according to John 3: 16, as our Father full of wisdom, power, and mercy.

This gives us a glimpse of the great message, "The kingdom of God is at hand." For a fuller conception we must go to God's Word. Read and re-read and not only be hearers of the Word but doers of the Word, walking daily with Jesus and His followers.

It was for this cause that Jesus called His disciples one by one and said to them, "Follow me," that they too might get a fuller conception of the great message, and be prepared for the work of evangelism.

The call, the instruction, and the commands of Jesus are all further vital steps in preparation for evangelism. We must hear Jesus call us as He called His disciples one by one, "Follow me." Like the disciple Philip who went to Jesus out of the mountain, we need to hear Him preach and say, "Let the little children come unto me." We need to observe His skill in seeking the sick, in giving sight to the blind, in setting at liberty the bruised, and in preaching the acceptable year of the Lord. Like Mary we need to sit at the feet of Jesus and learn of Him. Like Peter we need to hear the risen Saviour say, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17.

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THE SABBATH RECORDER

"What is that to thee? Follow thou me." Then will we be ready for the great commission of Jesus in Matthew 28: 17-20 and His instructions in Acts 1: 2, 8.

We go in person to all around us, and we may go by our own gifts of "service true and money, too" unto "the uttermost part of the earth."

To be effective in our mission we need to understand people, to know their desires as well as their need and to enter their homes as the perfect guest. In so doing we have access to homes of wealth, refinement, and spiritual maturity as well as to homes of poverty, and will be opened up before us doors revealing great resources as well as hunger and opportunity. But we must be prepared to go out into the wilderness alone to seek and save the lost and show to them the love of God, to enter prisons and set people free from their bondage to sin, to enter hospitals with a smile and a hug, "to carry to one and all the great love of God."

This work of love is open to everyone. It may be beautifully illustrated by the love of the little child for his father and mother, his brothers, sisters, and friends. It is expressed in the tender and loving ways, by a smile, a handshake, or a "bear hug." But as the child grows into the fullness of manhood, or womanhood, and is trained for efficient service, he has many more effective ways of demonstrating his love to his parents, to God, and to his fellow men, reaching out far beyond his own home.

The very highest and best training a man can receive physically, intellectually, and spiritually is vitally important in order that he may help make known to all the world, in every area of life, the glorious gospel news that the kingdom of God is at hand. The man, knowing of every phase of human experience, the better he can hope to understand those with whom he comes in contact, and to make efficient service to the Lord and His Church. He needs to live among them as one of them. Yet he may need much specific training for specific fields of service. But any and every one who has found Christ has a message to share, and he is prepared to go and find his brother as Andrew went and found Peter, and Philip went and found Nathaniel.

Another important step in the preparation for evangelism is "to tarry until ye be endued with power from on high." Walk and talk with God in the cool of the Sabbath eve, assemble yourselves together in one spirit, with one accord, on the Holy Sabbath day, the seventh day of the week, so often known to the world only by the name of Saturday. Yes, wait I say on the Lord. Go off alone to pray whenever strength costs you something. For the task, that you may face the public with a smile and a joyous, expectant spirit.

As the two disciples were overtaken by Jesus on their way to Emmaus, even so, as you go about your work Jesus will overtake you; then invite Him to sup with you, and as He blesses the bread and breaks it and passes it to you, your eyes will be opened. Even though He vanishes from sight, He will leave you filled with hope. And again when fears arise you may hear Him say, "Peace be unto you: as my Father hath sent me, even so send I you." Luke 24: 19-22.

Then will the evangelist be prepared to go out to carry the gospel message. "Repent ye, for the kingdom of God is at hand." He will be ready to "go work today," and to watch and wait and pray, knowing that one soul, another, another, but God giveth the increase.

EDITORIAL PARAGRAPHS (Continued from page 144)

"Chinese Literature and Peddlers"

Appropriate indication of the front cover picture of this issue in the early stages of our One Hundred Sabbaths of Service Program.

If some Chinese can peddle Christian literature, cannot more Seventh Day Baptists muster the courage to distribute it free of charge?

No man has ever served God by doing things tomorrow. If we honor Christ, and are blessed, it is by the things which we do today. — The Bible Advocate.
Christlike Sabbath Consciencc

By Rev. Harley Sutton

Text—Mark 2: 28.

To be conscious is to be inwardly aware and consciousness is the knowledge of what passes in the mind. Someone has used the expression, God conscious, which of course would mean being inwardly aware of God. The mind and the soul are certainly closely related; the mark of distinction between the two is hard to make. Therefore the knowledge of what passes in the soul life can surely come under the definition of consciousness. We can only have this inward awareness, or this knowledge of certain things, because there are too many demands being made for our conscious attention at the same time. That is, we are either aware of the good or the bad, of that which will build up personality or of that which will tear it down.

Do you think with me that we need a Sabbath consciousness? Do you think we need to be inwardly aware of the Sabbath? Do we need a knowledge of what passes in our soul concerning it, and that in most cases there should be something higher and better entering our experiences in regard to the Sabbath? I wonder if there are not many people who have kept the Sabbath all their lives and are not really inwardly aware of its value. Many of us have received this valuable inheritance from our parents. Church, and denomination are inwardly aware of the true meaning and value of this day, but because of the many of us need this Sabbath consciousness.

Many who have been converted to the Sabbath are more zealous in its promotion than we who have always kept it, because they have had an inward or soul revelation which gives them this awareness. We who have always kept the Sabbath have profited greatly by this early training. I consider my early training of priceless value, but I feel the need of coming to terms with this great truth in my own experience so that I may be more aware in my soul life of its meaning and value.

Face, then, the serious problem of finding better ways to bring more inward awareness of the Sabbath truth to the people of this present age. This is an age, as all ages, when there are many calls and influences which work against the development of the inward or soul life. It seems time that we need more than just a last week of preparation for the Sabbath. I have known people who thought that just this belief was all that is necessary. What, then, besides belief is necessary to our conception of the Sabbath—this religion in everyday life. Dr. A. E. Man in his pamphlet, "A Sacred Day, How Can We Have It?" used this quotation, "Spiritual values must be sought in spiritual ways. Moral ideals cannot be forced upon the world any more than you can make a child love you by beating it. If we really believe in the supremacy of Christian ideals, then the religious methods to make them universal. That was the method of Jesus.

We are not thoroughly the disciples of Jesus until we believe that the world can be made Christian in its moral values. This idea is like a double-action pump. We need a religious life to cultivate and develop growth of the inward nature so this awareness can be felt, and the spirit and observance of the Sabbath will help develop the soul life.

Because of our need of more Sabbath consciousness we need Christlike Sabbath consciousness.

There is an ever-increasing emphasis on Jesus the Christ as Saviour, guide, and ideal for all of us. Young people when attending conferences of youth are asked to learn more about Jesus, and they discuss Jesus' way of life. When they read such books as "Christ or Christianity," "Christ of the Indian Road," "In His Steps," and many others, they are learning of Jesus. We hear great leaders in the religious world say that we must get back to the religion of Jesus. As I study the New Testament, Jesus becomes more real, and many leaders who have known the religious world say that we must get back to the religion of Jesus. As I study the New Testament, Jesus becomes more real, and many leaders who have known the religious world say that we must get back to the religion of Jesus.

There is a reason why we should go to Jesus, because He is the Son of the living God and is one with the Father. John 14: 10, "Believest thou not that I am in the Father and the Father is in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works." That is why Jesus, as interpreted to me by the Holy Spirit is my final authority in the realm of religion and morals. It is God speaking when Jesus says, "This is my commandment that ye love one another." Because of this relationship to God, Jesus has given power as He says, "All power is given unto me in heaven and in earth." In fulfilling this duty, let us remember that Jesus did. Jesus said, "I have power to lay on hands and heal."

It seems to me that to have a Christlike Sabbath consciousness means to believe in and observe the same day that Jesus did. Jesus said, "I am not come to destroy but to fulfill." He did much to fulfill the Sabbath full of the love and glory. The Sabbath for the Jews, because of their many restrictions, had become burdensome, and Jesus did much to make the Sabbath day a true rest for the soul. Jesus rid the day of these burdens, should anyone think that another day for the Sabbath could be established—since Jesus did not say so? Jesus said that He was Lord of the Sabbath; therefore I believe that He is God's commandment for us written into human life, because Jesus, although divine, lived on earth in the flesh. Thus it was within His power to fulfill the fourth commandment. Some say that Jesus was a Jew. He was a Jew because His physical side of life came from the only people on earth worthy of such a privilege; but He said, "The Sabbath was made for man," and that means all mankind.

Christlike Sabbath consciousness may be developed by Christlike Sabbath observance. Jesus did not say as much about Sabbath observance as He said about some other things He did. There was no need then to talk about which day to keep, because that had been established, but there was need for an increased knowledge of Sabbath observance. It should be noted that Jesus did not say, "I will have none of this work," but He took the seven days of work and rest as a God's plan. We need, today, the help which Jesus can give in finding out how best to observe the Sabbath. I think many of us have questions about what to do on the Sabbath. I see this because of our lack of the spirit of Jesus and our desire to please ourselves instead of God. We do not have the spiritual courage to do the things we know are from the Lord, and we want some excuse to do that which will be pleasing to us. The spirit of Jesus should be our final authority and the Holy Spirit will interpret this spirit to us. Jesus went about doing good every day in the week and He expects His followers to do the same. Let us follow His example and not go to work, school, or to play. We need to follow Jesus as He went about doing good on the Sabbath doing acts of goodness in the house of God. He read the Scripture to the assembled congregation and explained how He was the fulfillment of the Scriptures. He taught them by His own words and principles, and in many cases He healed those who were sick or lame.

We cannot close this discussion without thinking for a moment of those who have found this Christlike Sabbath consciousness. It brings a peace, joy, and satisfaction which can never come to those who, as Isaiah says, turn their feet away from the Sabbath and do their own pleasure on His holy day. Blessing always comes to those who call the Sabbath a delight, the holy of the Lord, and study of the Lord, not doing their own ways, nor own pleasure.

When we rest our body and mind there is a rest of the soul which, as the writer of Hebrews says, is symbolic of that eternal rest in God. We have more opportunity on this day to learn of God and we need so much to know Him better so
**Children's Page**

**GOD LOVETH A CHEERFUL GIVER**

It was Sabbath morning and little Ada Harris was hurrying to get to Sabbath school on time. She had been a little late in starting. Daddy had given her ten bright new pennies saying, "Give as many of them as your kind heart dictates for the good work of the Sabbath school."

Ada had counted the pennies over and over which had caused her tardiness in starting. As a usual thing she could not find them. As she hurried along, she repeated over and over, "Daddy had given her ten bright new pennies."

When the collection plate was passed, Ada gave five of her treasured bright pennies as her share and put back carefully the other five into her little red purse.

The subject of the Sabbath school lesson was "The Widow's Mite." It told how Jesus sat in the court of the temple where the chests, or boxes, were placed. Into these the people cast the money that they gave with which to buy sacrifices. Many persons who were rich gave much but there came a poor widow who gave only two mites. This was less than a penny but it pleased God.

Then Jesus called His disciples to Him and told them that the small sum of money that the poor widow had put into the box seemed more to God than all the rich men had given. For they, Jesus said, had much left for themselves because they gave only a very small pan of the riches that they had. But the poor widow had nothing left for herself because she lovingly and happily gave all that she had.

Ada grew very thoughtful during the lesson period as their dear teacher talked about the brave widow and the way she had given all that she had. She knew that her precious pennies she ought to place on the collection plate when it was passed.

As she hurried along, she repeated over and over her memory verse for the day, "God loveth a cheerful giver." Still she hadn't applied it to her ten pennies. She was just in time for the opening exercises and sang with the other children. Just before the offering was taken the children sang —

**GOD BLESS OUR OFFERING**

(From Children's Praise)

Lord Jesus, bless our offering. We give it all to Thee. For tho we are but children, Thy helpers we would be.

Chorus:
Bless, O bless our offering, Unter thee we place them, Gladly do we bring it, Unto Thee today.

We can serve Him more faithfully. We have a better opportunity than on other days to worship our God, which is a great aid to soul development, and the world so needs to "be still, and know that I am God."

In all our Sabbaths may the spirit of Christ reign supreme so that we may be inwardly aware of the true meaning and value of the Sabbath, and that His example may be followed by us in right observance of the day. "Thus may all our Sabbaths prove till we join the Church above."

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**THE SABBATH RECORDER**

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Frederick J. Bakker, Plainfield Church Representative

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<th>Fall Meeting of the Pacific Coast Association at Los Angeles. Nonresidents especially take notice. —Riverside Church Bulletin</th>
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Her teacher understood and took the pennies in the spirit in which they were given. When Ada reached home, she told her daddy what she had done with the pennies. "He kissed her and said, "I knew just what my little girl would do with my gift." M. S. G.

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Courtland V. Davis, Secretary

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This is a special issue of the Sabbath Recorder taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

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