

than one hundred relatives and friends called to extend their congratulations. Among their guests were Rev. and Mrs. Herbert Polan from Verona.



Mr. and Mrs. Herman J. Cross

The Syracuse church holds its Sabbath school in their home three Sabbaths in every month.

Superintendent.

North Loup, Neb.

Anxious word is awaited from Dr. Hemphill, who is being cared for in a Pawhuska, Okla., hospital, by his son, Dr. George. The North Loup doctor, who has cared for the people here for many years suffered a severe heart attack some weeks ago and has been kept in bed since then. Mrs. Hemphill is with him. She is also missed in her many activities here.

Mr. and Mrs. Daryl White have moved to Boulder, Colo., where they will make their home. Mr. and Mrs. Albert Babcock and daughter, Belva, have moved to California. Both families are missed.

There has been no serious sickness in our community during the past months. Recently there has been a scarlet fever scare, but the cases are light, and up to date there are no new cases. Farmers have been busy getting the bumper corn crop husked, and only scattering rows remain. It is indeed a wonderful sight to see the great piles of yellow corn in yards. We had a lovely fall. At present there has been much snow and fog, but not seriously cold, and little wind.

Correspondent.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16: 15, 16.

Obituary

Coon. — Margaret Fanny Davis, daughter of S. Albino and Ethel Davis, was born in Albion, Wis., September 29, 1909, and died at Riverside, Calif., January 8, 1945.

With her parents she moved to Rhinelander, Wis., in 1914, where she received her schooling. In 1929 the family moved to Riverside where she has since resided. She was baptized and united with the Seventh Day Baptist Church of Riverside in 1930, being a joyful and active worker, especially with younger people. November 18, 1935, she was married to Floyd T. Coon whose interest in nature she shared to the full. They collected many rare specimens of rocks and flowers in their trips to the mountains and deserts.

Surviving are the husband; her parents; a brother, Ben W. Davis; and an aged grandmother, Mrs. Lida Jeffrey. All reside at Riverside.

Rev. E. S. Ballenger assisted in the memorial service with her pastor, Loyal F. Hurley. Burial was in Olivewood.

L. F. H.

Patterson. — Daniel E., son of Miles and Mary Hiscox Patterson, was born in Hopkinton, R. I., July 23, 1862, and died in Mystic, Conn., January 4, 1945.

Mr. Patterson was baptized by Rev. John L. Huffman and united with the Second Hopkinton Seventh Day Baptist Church, May 14, 1881.

Funeral and burial were in Hope Valley, R. I., January 7, conducted by Rev. Burton Connerly of Hope Valley.

T. R. S.

Sanders. — Ada V. Shaw, daughter of Elder and Mrs. J. F. Shaw, was born at Gravelly Springs, Ala., September 26, 1872, and died at Texarkana, Ark., November 17, 1944.

She was the widow of the late J. Y. Sanders, former governor of Louisiana. Her father was the pioneer leader in the Seventh Day Baptist movement in Arkansas and founder of the town of Fouke. In early life she united with the Seventh Day Baptist church (then at Texarkana) and remained a loyal member throughout life.

She is survived by one son, Hon. J. Y. Sanders, Jr.; one brother, Edward G. Shaw; one granddaughter; three nieces; and two nephews.

In the absence of her pastor, the funeral was conducted at the Fouke Seventh Day Baptist church by the pastors of the local Baptist and Methodist churches.

C. A. B.

Skaggs. — Carol Susan, infant daughter of Lt. Leland and Mary Bond Skaggs, was born on January 10, 1945, and died January 11, 1945.

Services were held in Asbury Park, N. J., conducted by Rev. Victor W. Skaggs. Burial was in Monmouth Memorial Park.

V. W. S.

RECORDER WANT ADVERTISEMENTS

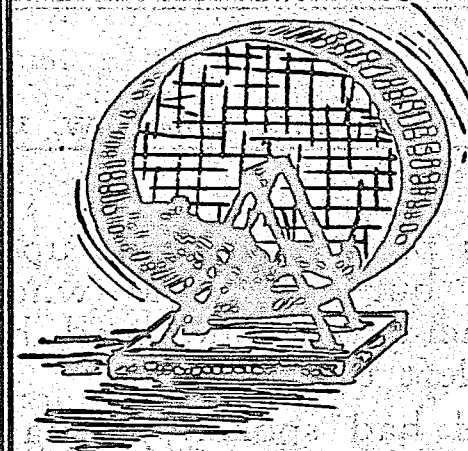
FOR RENT.—March 1. Dairy farm of 59 acres on fifty-fifty basis. Two miles from town on gravel road. Large dwelling, new barn, silo and granary. Hen-houses, hoghouse, brooder house, garage, etc. Write for more information if interested. Mrs. Marguerite Clapper, Box 480, Dodge Center, Minn. 2-12-27

The Sabbath Recorder

Vol. 138

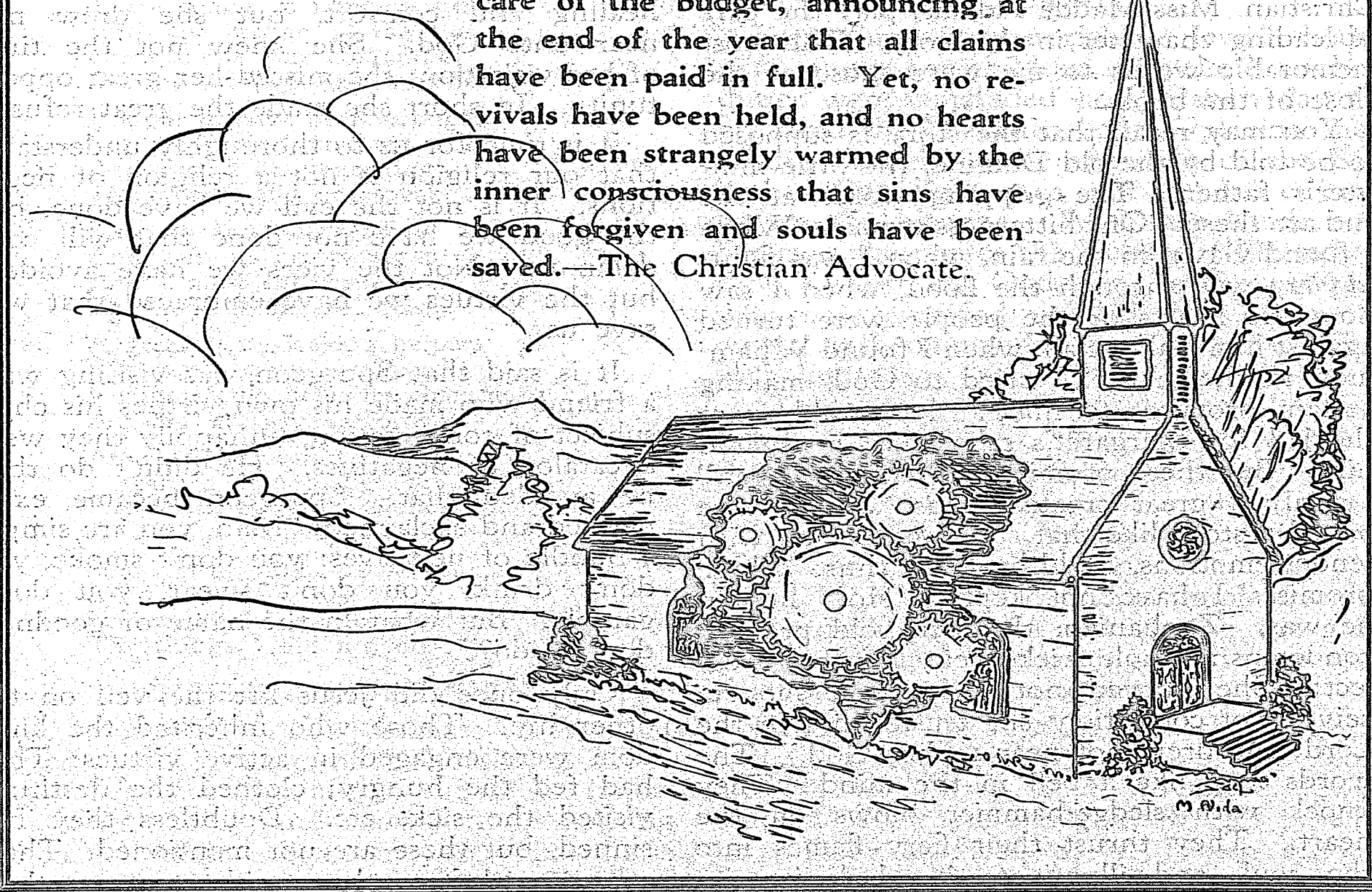
PLAINFIELD, N. J., FEBRUARY 19, 1945

No. 8



A CAGED SQUIRREL

reminds one of many modern churches with their complicated machinery, grinding on year after year. They keep up the organization; they carry out "The program of the Church," often speaking of it with great enthusiasm; they take care of the budget, announcing at the end of the year that all claims have been paid in full. Yet, no revivals have been held, and no hearts have been strangely warmed by the inner consciousness that sins have been forgiven and souls have been saved.—The Christian Advocate.



The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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Editorials

Rev. Alva L. Davis, D.D., Salem, W. Va.

THINGS LEFT UNDONE

In the book, "The Little Minister," by J. M. Barrie, are many good things which we don't easily forget. It was in the opening months of the twentieth century, when teaching in Cleveland, Ohio, that I read the book and saw that outstanding actress and Christian, Miss Maude Adams, play the part of leading character in the story. The most memorable words to me were those at the close of the book.

You may recall that the story is supposed to be told by the old Domine, the little minister's father. The gripping words at the end are these: "One bitterness remains. When I found Gavin in the rain, when I was fighting my way through the flood, when I saw how the hearts of the people were turned against him—above all, when I found Whammon in the manse, I cried to God, making certain promises to him, if he would spare the lad for Margaret's sake—and he spared him. But these promises I have not kept."

Only a great creative artist would have ended a story like that. Only a person with tender emotions, could have felt thus: "These promises I have not kept." How human he was. Zephaniah, the stern old prophet condemns a whole wicked city for their neglect: "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." The words ring like a bell in the mind. They knock with sledge-hammer blows on the heart. They thrust their fiery flames into the soul, and illuminate its dark interior

depths. Judgment is pronounced, not upon the individual soul, but upon the whole wicked city. Judgment is pronounced because of the things left undone.

The voice of God had spoken so many times, but they obeyed not; hands of divine mercy and pardon were outstretched for her healing and comfort, but she drew not near unto God. She knew not the time of her visitation; she missed her great opportunity. In short she made the great refusal.

It is time for us to thoroughly understand that our religion is not a religion of negations. It is not the evil we have done, but the good we have not done that will condemn us. Not the vices we have avoided, but the virtues we have embraced that will save us.

It is said that Spurgeon was visiting with a friend who made his own virtues his chief subject of conversation, unhappily they were a catalog of negatives. He didn't do this; he avoided that. Spurgeon became exasperated and exclaimed: "Man, you are simply a bundle of negatives: you don't smoke, you don't drink, you don't swear, you don't gamble. But what in the name of goodness do you do?"

Only once did Jesus lift the veil on the other life. Those who inherited the kingdom were engaged in active virtues: They had fed the hungry; clothed the destitute; visited the sick; etc. Doubtless they had sinned, but these are not mentioned. Those who were left on the outside were not there

simply because they had done evil, but had failed to do good.

Let us apply this teaching to our daily conduct and see how we fare. Hungry hearts are everywhere; damaged souls, sin-sick souls are all about us. These are Christ's own, needing help and inspiration. It is the neglected duties, lost opportunities, slighted tasks that ring the death knell of the human soul. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." It is very significant in this parable of the last judgment, Christ put the emphasis upon conduct in human life, just where it belongs: upon our conduct touching our fellows on the street, in the market place, in business, in the home.

How much does your religion influence the man with whom you work? To what place of service and sacrifice does your religion exalt and hold you? To test our lives by the things left undone is to apply the simplest, yet the severest test to our religion. The time will come to all of us when we would give the right arm if we could recall the harsh word, the cruel neglect, the cutting manner, the unkind deed.

"There comes an hour of sadness
With the setting of the sun,
For not the sins committed
But the things I have not done.

"I ought to have been stronger,
But the crisis found me weak;
And now I am regretting
The word I did not speak;

"I see an arm outstretched,
And vain its empty grasp;
And I must still remember
The hand I did not clasp.

"A great cause lacking helpers
Was weak because unheard;
I might have been its champion,
But did not say a word.

"Attacked by stupid malice,
I heard a man maligned;
I stood in cowardly silence
And did not speak my mind.

"And so as night is falling
How bitterly I rue,
The words I have not spoken,
The things I did not do."

CHRISTIAN EDUCATION

It is probably a fair estimate to say that 50 per cent, or more, of the freshmen entering college are ignorant of the Bible, ignorant of its history, and know little or nothing of its teachings. Some may say that these young people come from non-Christian

homes; but many of these are from Christian homes. These facts do testify that our homes are failing in training their children, and that many of them have committed their children to other agencies if they are to receive Christian training at all. This great oncoming army of youth, ignorant of the Bible, tell us pretty plainly that the Church is not meeting the needs of youth in these critical days.

This is a fair picture of the program of the average church as it is related to childhood and youth training:

About thirty minutes, once per week in the Bible school; possibly another thirty minutes in the Junior Christian Endeavor. Then a Vacation Bible School from one to three weeks (three hours). There are other groups, such as Intermediate and Senior Endeavor societies, youth councils, etc. For the most part these group meetings are planned for worship and social fellowship. The fact remains that both the home and the Protestant Church are failing in our teaching ministry.

We might well profit by a careful study of Jewish and Catholic methods of childhood and youth training.

Jewish

From times immemorial the Jewish housewife taught her children. As the household duties were concluded on the sixth day she prepared the "Sabbath lights," placing them in the window at the approach of the Sabbath. But light was not to be enjoyed before the blessing. With her hands over her eyes she recites the blessing: "Blessed art thou, O Lord our God, King of the universe, who has sanctified us with thy commandments, and commanded us to kindle the Sabbath lights."

The naming of the children has a deep religious significance. The boy is named at the time of his circumcision; the girl at the service in the synagogue on the Sabbath (or any other day when the Torah is read) after her birth. As soon as a child can speak he is taught to recite simple evening and morning prayers and to sing the great songs (Psalms) concerning God's gracious dealings with them as a people.

When a child reaches the school age he is taught the Hebrew language, the Bible, and as he grows older, advanced Jewish studies. Instruction is given by his parents, or private teachers, or in Jewish schools, known as Talmud Torah (place to study

the law). In America, children are given weekly instruction from three to five hours (sometimes even seven to ten hours) after the regular secular school hours on week days, and on Sunday morning.

On Sabbath morning following his thirteenth birthday, the boy participates in the formal reading of the Torah at the synagogue service. The girl becomes a daughter of the law at the age of twelve. This is a great event in the life of a Jewish youth.

Catholic

The moulding of a Catholic begins practically at birth. As soon as his eyes can distinguish objects he is looking on religious emblems; a cross or medal on a chain is hung around the child's neck. On the walls of the room will be placed the crucifix, pictures of the saints, statues of Christ, the Virgin Mary, et al.

The first words he learns will be Jesus, Mary, Joseph; then the Lord's Prayer and "Hail Mary" will be taught him. These he will recite morning and evening. When he is seven years old he becomes subject to the law of Friday abstinence. As soon as he can distinguish between moral right and wrong he makes his first confession. Usually at the time of his first confession he partakes of the Communion in the presence of "that little Infant" he has seen represented in the crib.

This is not written in defense of either Judaism or Catholicism; but it is written to reveal the admirable educational methods by which they train their youth for membership in their churches. And, be it said, it works. It is hoped, their methods may reveal our own weaknesses.

In most of our churches, thirty minutes is about the time allotted for the Sabbath school, while from sixty to ninety minutes are given over to the church service. To attempt to lengthen materially the time given to the Sabbath school—the study period—usually meets with a chorus of opposition: We have dinner at such and such a time, or we have company, or social engagements, etc., etc. The average home has turned the task over to the secular school, and the school ignores the claim of religion, and the Church takes it lightly. If we are to win our youth to loyalty to Christ, the Church, and the Sabbath, we cannot play at the task.

Dr. Albert W. Beaven says: "When the day school is given a day for instruction,

it claims from six to eight hours of the pupil's time; why should the church, when it has a day for instruction, cut down its contact to the lowest limit? We need more and better instruction, not less."—The Local Church.

FIRST THINGS FIRST

The First White Christmas in Years

Before I left home December 20, 1944, nearly every radio program gave us that song at sometime. This month has been a continuous white Christmas for me. I am now crossing Kansas on my way home—in a near blizzard. The ground is white; trees and posts are decorated with the most cotton-like snow I have ever seen. Small icicles hang from the telegraph wires. This trip of more than a month has been always in "the beautiful."

How I have enjoyed it from the car windows and through the windows of your furnace heated homes. Yes, I enjoyed the cutter ride with the sleigh bells and everything—including zero weather. A view of ice skaters in a city park last night made me wish I might have had that one more winter experience.

The reason for this trip was to attend our own Commission meeting and then the Conference on a Just and Durable Peace. Both sessions were filled with much hard work, but again I enjoyed every minute. On the five Sabbaths included in time away from home I have had the privilege of attending some service in seven churches: preaching, Bible school, prayer meeting, Christian Endeavor, one week of prayer session, business meetings, and annual dinner. The revelation of these meetings is that we are much the same kind of people whether east or west, north or south.

My first request is now as it was at the beginning of the Conference year, make more of Bible study and prayer. I was privileged to "sit in" at a ministers' meeting at Hornell, N. Y. The chairman of that group questioned, at the beginning of the Week of Prayer, if we did not talk too much about prayer while we did too little praying. I question too if we do not study too much about the Bible and study the Bible too little. We should be more diligent in first things.

P. B. Hurley,

Conference President.

Riverside, Calif.

Mission

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Wootery, R. I.

HOME MISSION ITEMS

(Gleaned from the quarterly reports of our missionary pastors for the quarter ending December 31, 1944.)

Berea, W. Va.

The church finances its debt on the church building by the Lord's Acre plan. At a meeting for that purpose on November 5 reports were made and additional contributions received to more than meet the amount usually paid annually.

Rev. L. O. Greene was with us November 18 and 19; he presented his plan of personal evangelism and made some calls with the pastor. Eighteen signatures were received for personal work. Literature for study is being furnished to these. Occasional meetings are planned for study and discussion.

Weeks of work, 13; average congregation, 20; sermons, 11; calls, 30; pages of literature distributed, 380.

John Fitz Randolph.

New Auburn, Wis.

Personal work has been emphasized, and five people have signed the cards provided by L. O. Greene. Several have signed the Tract-a-Month Club cards. Morning devotions have been conducted over WJMC, Rice Lake, five times.

Weeks of work, 13; Christian Endeavor prayer meetings, 4; conversions, 1; average congregation, 23; sermons and addresses, 27; calls, 45; baptisms, 5; added to churches, 5; pages of literature distributed—Secret Place, 25; and other tracts, 20.

Neal D. Mills.

Boulder, Colo.

We had a church rally on December 10 beginning with a fellowship supper and followed by the slides of the Passion play of Oberammergau. Following this there was the presentation of suggested work for the coming year. A good attendance was had at this meeting, a discussion at a subsequent meeting of the advisory committee. We hope to see a new surge of spiritual life in the church.

Weeks of work, 13; prayer meetings, 12; average congregation, 53; sermons and ad-

dresses, 14; calls, 30; pages of literature distributed, 40-50 tracts.

Earl Cruzan.

Nortonville, Kan.

The budget has been presented and emphasized.

This quarter has been a very successful one. There has been one convert to the Sabbath who also united with the church. For this we feel very grateful.

On October 7 we observed World Communion with a goodly attendance. On October 14 the newly proposed calendar was presented with the result of an action being taken by the church to petition Congress not to pass any laws in regard to the change of the calendar which would conflict with the seven day week cycle. The Sabbath school presented a beautiful service on Sabbath School Rally Day, October 21. A Thanksgiving service was conducted on November 25. A Christmas program was presented by the church Christmas Eve to an interested audience.

In our Friday evening prayer meeting a series of topics has been taken up with several individuals leading. It has been quite interesting and helpful. An outline of the series follows: WHY I BELIEVE IN—God, the Bible, Christianity, Prayer, the Church, the Sabbath, Baptism, and Heaven.

Weeks of work, 13; prayer meetings, 13; Sabbath converts, 1; average congregation, 46; sermons and addresses, 15; calls, 30; added to church, 1; pages of literature distributed, 50.

Verney A. Wilson.

Fouke and Little Prairie, Ark.

The church at Fouke has continued regular contributions to the denomination paying in somewhat more than for the corresponding period last year. Partly as a result of our special meetings in September, our prayer meetings have kept up fairly regularly; and four members have been added to the Fouke Church, three by baptism and one by reinstatement.

At Little Prairie prayer meetings and singing have been kept up at the church in charge of the Searcy family, and occasional meetings

have been held at the home of Mr. George Reynolds (across the lake). I have spent one week at Little Prairie. I also spent a Sabbath at Gentry and will try to go again occasionally, at least until another worker is on the field. I will have to be at Fouke, Gentry, and Little Prairie for the Lord's Supper at Passover time.

L. O. Greene and wife are here at present, on the way to Edinburg, and will have some special meetings this weekend.

Due to the fact that I have had no car most of the time, it has been impossible to keep up the Texarkana meetings this summer and fall. As I have a car again now, perhaps we can start up again.

One of the outstanding special events has been the ordination of Deacon W. T. Fitz Randolph to the ministry.

Weeks of work, 13; prayer meetings, 16; conversions, at least 3; average congregation at Fouke, 20, Little Prairie, 12, Gentry, 8; sermons and addresses, 13; calls, 42; baptisms, 3; added to churches, 4; no record has been kept of literature distributed.

Clifford A. Beebe.

Jackson Center, Ohio

We were glad to accept Harley Sutton's offer to come here. The International series courses he taught did not reach all the needy ones, but were very helpful to ones who took them. We hope the others were stimulated. The Methodists and Lutherans co-operated in the institute. The Nationwide Bible Reading Crusade was observed here. Space on the bulletin was provided for home comment on passages suggested, and prayer meetings were centered about the readings.

The church voted to endeavor to increase my salary next year by \$100. They also voted to pay the 4 per cent for ministerial retirement.

We are now negotiating for the holding of Sabbath services in Sidney, where several families reside. Interest is shown; such a move would be begun as a temporary one—a "duration" proposition. However, the Lord willing, a new field might open there.

My wife and I are finding new joy in serving Jesus Christ every day, and pray that our denominational agencies may, with all their details of reports and business, see through it all the joy of the Christian missionary enterprise. Continue to pray for us. We need your prayers, and have known on

many occasions recently the fulfillment of them. We pray for you.

Weeks of work, 17; prayer meetings, 17; Sabbath converts, 1; average congregation, 25; sermons, 17, 4 outside our church; calls, 172; added to church, 1; weekly bulletins have been distributed and Christmas greetings to 55 nonresidents and Army and Navy sent out.

David S. Clarke.

THE GOAL WE SEEK

By William Pierson Merrill

"All thy children shall be taught of the Lord." Isaiah 54: 13, 14.

Search the literature of the ages, and you will not find a better statement of the ideal for a nation, or a world, than in this great passage. It fits the need of our age.

What are the dangers we dread? Oppression and terror. Despotism and anarchy; the rule of a tyrant, or the terror of a mob.

How can we be secure against them? Only by finding a peace based on righteousness. "In righteousness shalt thou be established," and "great shall be the peace of thy children." Only when that order is firmly established can we be free from the dread of oppression or of terror.

But how can we ever have an order based on righteousness and so secure in peace? Only as all our children are "taught of the Lord." That sets an ideal for our homes, our schools, our churches—the ideal of a true religious education essential to a democratic society.

We must be untiring, eager, appealing, in teaching our children the glory of honor, of truth, of love, of sympathy, of goodwill, of the great principles and ideals of the prophets and Jesus and the heroes of the Christian faith. For only as all our children are thus taught of the Lord can the peace of our children be great, and our nation be established in righteousness. And then, and then only, shall we be far from the things we dread—far from oppression and terror, secure in the family and kingdom of God.

—A Lenten Journey.

SABBATH SCHOOL LESSON

FOR MARCH 3, 1945

Jesus Teaches Forgiveness

Scripture—Matthew 18; 20; 22: 1-33

Memory Selection—Matthew 6: 14, 15

EVANGELISM AND ITS METHODS

By Rev. Herbert C. Van Horn

V

The Place of Education

I believe in education, but not that you can educate an unsaved soul into salvation. That's the work of Christ's redeeming love under the ministration of the Holy Spirit. Even though the new birth is mystical and unexplainable, we have Christ's own word for "Ye must be born again." Nothing less can take its place. It requires no special time or place; nor may one always be conscious of when it occurs. However, like Dan Poling's reply to his son's inquiry about God: "I don't know much about God, but what I do know has changed all my life,"—our lives are changed. The new birth changes one's life. One is a new creature. The rest is a process of growth, of development: "first the blade, then the ear, then the full corn in the ear." Home influence, prayer, Bible reading and study, church, Sabbath school, Christian Endeavor, Vacation Bible School, and Religious day school all have their part. This is Christian nurture, Christian education.

Home and Visitation Evangelism

Because of its many merits, much is being urged for this method of evangelism. Jesus, one time at least, sent out his disciples two by two; at least on one other occasion he sent out seventy, two by two. This differs little, however, from personal work such as we have already discussed, and when used in connection with some form of special meetings is a powerful force under the Holy Spirit. Like other methods it will not work itself. It demands careful leadership and not a little careful training. I believe our seminaries should give a thorough course in evangelism, devoting as serious study and demanding requirements as rigid as they do in the field of church history, Old Testament theology, or hermeneutics. Our pastors should be given such training as will qualify them to train in their own church classes people to do effective personal work. For this a better, more thorough knowledge and use of the Bible is needed than our colleges and seminary have been giving. How many of us have ourselves been able, as good workmen "rightly dividing the word of truth," to show an inquirer effectively the way to a

personal experience with God? The Word is our sword; if we do not know how skillfully to use it, we not only are put to confusion, but sadly lose the battle. I am made glad as I notice some evidences of improvement in such lines of Biblical, Christian education.

Whatever methods we use, we must not forget that methods are not ends in themselves. We must not deteriorate here, nor let down and be satisfied with thinking or feeling that we have had our Vacation Bible School, our weekend mission, or our revival. The work must be constantly carried on. New born babes need the milk of the Word; others need more meat. Often enough the new born creatures in Christ are left to perish or survive on the church's doorstep. The man, untutored, but alive with a new and glorious experience in sins forgiven and conscious relationship with the Divine, sometimes finds his enthusiasm waning as his prayers are looked frigidly upon by conservatives, because they do not follow the usual formulae. No church or pastor has done its full duty to the church or to Christ who is not making a serious study and effort to instruct, encourage, and train these recent converts. No, our methods are not ends in themselves; our methods are for results for Christ and the Church.

Conclusion

Whatever our methods, we must have the evangelistic heart if we are to win men for God. Let us remember that winning men and women to the Lord Jesus Christ is the biggest and best business in the world. In my college days, a roommate asked me, "Why do you not invite me to join with you in your evening worship?" He had noticed my habit of Bible reading and bowing in prayer at my desk before bedtime. He continued, "I am not a Christian, but I want to be." He soon gave his heart to the Lord and was baptized and joined the church. But what a shame to me, that he had to make the approach.

In several of the churches served in my ministry I have practiced holding a series of evangelistic meetings early in the pastorates—doing the preaching each night myself, and seeking to enlist others to do personal work. Gratifying results usually followed, and I found the way opened into warmed hearts, and encouragement for continued service in the field of personal evangelism.

Some years ago, in co-operating with my brethren in several different fields, we practiced the two-by-two method, entering every home in the communities with the previously announced purpose of spiritual conversation, Bible reading, and prayer. One door only, so far as I know, was closed to us (with an apology afterward), and in each of the series satisfactory results followed.

In other fields of special meetings where evangelistic services resulted in revivals, the personal work of faithful pastors with well directed personal efforts of others and prayers of many combined to bring souls into the kingdom of God and to the building up of the church.

Outstanding encouragement in revivals has been experienced by those of us who have been in touch with some of the preaching missions sponsored in recent years by the Federal Council. New vision, courage, and consecration came to many at Madison Square Garden, New York City. More than fifteen thousand, it was reported, were in attendance. At the close of Dr. E. Stanley Jones' clear-cut message the audience was formally

dismissed—but more than eight thousand remained for the “after meeting,” because of a desire to know Christ, or more about him and the way of life eternal. In that meeting, closing an eight-day mission, were evidenced results of many methods of evangelism: individual work with individuals; two-by-two home visitation; home training; Bible school association; radio messages; group meetings in schools, factories, and business places; cottage prayer services; mass meetings; and sane, fervent gospel preaching. Under-girding it, withal, as must be in every successful evangelistic endeavor, was a faith in God and a passion for souls.

Soldiers of Christ, arise,
And put your armour on,
Strong in the strength which God supplies
Through his eternal Son;

From strength to strength go on,
Wrestle and fight and pray;
Tread all the powers of darkness down,
And win the well-fought day.

—Charles Wesley.

Plainfield, N. J.

Mrs. Oroy W. Davis, Salem, W. Va.

Woman's Work

CHRISTIAN ENDEAVOR DAY TALKS, SALEM CHURCH

Faith in Your Fellow Man

By Margaret Bond

Salem College, Class of '48

Faith is the vision of reality.

Reality alone is of no account.

I must seek to understand it, to approach it humbly, reverently, inquiringly, always with readiness to be transformed and renewed by it.

My faith concerns not only myself but the world of which I am a part. I know of no protection from corruption excepting religious faith.

Churches are devoting much time and thought to the veteran who will be returning from war soon. Commissions have been set up to discover how religious bodies may do necessary things for and with the returned soldier. The Federal Council of the Churches of Christ in America has been holding conferences trying to offer some solution to this

problem and to lend a helping hand. There are some, mostly those given to critical observation, who are inclined to think the churches; as a whole, show too little understanding of what the serviceman's attitude is toward Christianity as a way of life. It seems an indisputable fact, that, with the exception of a small minority, those in the armed forces — officers and men alike — neither know nor care much about Christianity.

The Protestant chaplains complain that only a very few of the men in service have heard of the Federal Council's Commission on a Just and Durable Peace, of which John Foster Dulles is chairman. This ought to bring the churches and homes to a realization of the inadequate job they have done in training these men and women when they were younger. Churches and homes may well ask themselves these questions: “Did they have the training and the religious precepts to hold them steadfast while they were away?” “Could the loyalty to their teaching survive the strain of life in an utterly new environment?” “When they are home

again, will they be interested in church activities as in prewar times?”

We must realize that many went into the armed service from that large section of the American people which never had any connection with a religious body, either in school, or in church, and very rarely in the home. They are good valiant soldiers on the battlefield, but they never think of a higher power and the kind care of a heavenly Father until they are aroused by the danger of death which threatens them; then is there a longing for supernatural protection. It is far from easy for the churches to persuade such folk that Christianity is essential to the best in life. Many have been educated to believe that material satisfactions of this world are pursued and attained without any thought of the need for the Church. It would seem that the only possible chance the churches have to win and hold the respect of the American veterans is to make a determined attack upon the philosophy of life now current in America. These men and women need churches which make it clear that they care about them, are grateful to them, and admire their courage and unselfishness.

Religion must of necessity proclaim the truth that things seen are temporal, secondary; and that it is the unseen which is eternal. The Christian message for wartime as for peacetime is still, “The kingdom of God is at hand; repent ye, and believe the gospel.”

Salem, W. Va.

Faith in God

By Ruth Bird

Salem College, Class of '48

“Faith is the substance of things hoped for, the evidence of things not seen.” Old Testament saints were saved by faith. In countless ways each day we exercise faith in work, in play, in fact, in all life's relations.

The Christian life is a life of growth, of progress. It is a real journey which we must travel; we cannot be saved by what we have done, but we must go forth to the next horizon, traveling onward by faith.

Faith and trust in God grow with trial and affliction. There are many despairing souls who have lost all earthly possessions, who are friendless and unloved, but through their implicit trust and undying faith in Christ the Deliverer they have come from

darkness into the marvelous light of his love. By faith we can look beyond our present surroundings and see the wonderful home we shall inherit in the Lord Jesus Christ.

In the sixth chapter of Matthew we find the Master teaching his disciples a lesson in faith. He called their attention to the fact that they had but little faith. He called their attention to the lilies, the grass, and how they were clothed.

We find in Matthew 9: 22 that a certain woman was healed of her ailment by faith. The faith this woman possessed was the true faith, not a doubting kind. This miracle of healing shows Jesus is ready to save to the utmost.

It seems as if the apostles were of a doubting nature for a long period of time, as Christ rebuked them with these words, “O ye of little faith.” Matthew 8: 23-26.

In Matthew 14: 31 we find the apostle Peter lost faith as he walked on the water. As Jesus stretched forth his hand to save Peter, so we should lend a hand to our fellow men.

Apostle Paul in Acts 20: 21 is testifying to the Jews and Greeks, “repentance toward God, and faith toward our Lord Jesus Christ.” We find by reading Romans 3: 22 that the benefits of Christ's obedience and death are not obtained by human works, but by receiving him as a personal Saviour and trusting him for salvation.

1 Corinthians 2: 5 tells plainly not to place faith in the wisdom of men, but in the power of God. 1 Corinthians 15: 14 says if Christ is not risen, then our faith is in vain. It rests with us to believe that Christ was on earth, that he was sacrificed, and that he rose again. 1 Corinthians 16: 13 says, “Watch ye, stand fast in the faith, quit ye like men, be strong.” We must not doubt; there is no middle ground on which to stand.

We must firmly believe that the faith we place in God is not in vain, but a reality. Galatians 3: 22 reads, “The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”

Paul, in his epistle to the Ephesians continues: “In whom we have boldness and access with confidence by the faith of him,” and, “that Christ may dwell in your hearts by faith.” Ephesians 4: 5 says there is “One Lord, one faith, one baptism.” Our faith must be centered on one Lord, and him only. Ephesians 6: 16 says, “Above all, taking the

shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

According to Paul's first letter to Timothy, our faith must be "unfeigned." Paul also writes in the first chapter, "From which some having swerved have turned aside unto vain jangling." . . . "Which some having put away concerning faith have made shipwreck."

Man cannot live the Christian way without faith in God. Without it result shipwreck of our Christian experience, jangling, bicker-

ing, and backsliding, divisions, envy, and strife. Let each of us strive to fight onward to the judgment seat of God and say, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Dodge Center, Minn.

Christian Education

Rev. Harlow Sutton, Alford Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

HERE'S NEWS

Mrs. Marguerite B. Kuehn a member of the Westerly, R. I., Church, and superintendent of the Primary department of the Sabbath school reports on their Christmas program. The children were served a delicious and bountiful supper of sandwiches, cocoa, cupcakes, and ice cream. There were carols by the congregation, a number of piano solos, Christmas greetings given by four children, and a piano trio. "Christmas Visions" was the name of the pageant in which fifteen children took part. One of the boys read the Scripture lesson. Presentation of white gifts was introduced by an appropriate reading by one of the girls. Fifty-three gifts of toys for the Rhode Island State Home and School were presented at the manger by the children. They all knelt at the manger while Pastor Crandall led in prayer. It was very effective. Even though the toys were both old and new, they were all in good condition and were very gratefully received by the home. After the program Santa Claus arrived and distributed gifts and candy and oranges to the children. Thank you, Mrs. Kuehn, for this contribution to our news of work done in Sabbath school.

A letter was sent to pastors January 18. There were seven points of emphasis on the program of Christian Education in the local church. More replies would be very welcome such as the one from the Verona, N. Y., Church. High lights of this report are: 1. Sabbath school "Worker's Conferences" are held on an average of once every three months, and a lot of work is done at these meetings; 2. In co-operation with the Town-

ship Council a Leadership Training school will be held; 3. Literature on personal evangelism has been ordered at the suggestion of Rev. L. O. Greene; 4. Bible reading as outlined by the Bible Society is checked each Sabbath and a looking up Bible references contest is under way—there will be awards for the winners. Thank you, Polans, of Verona. H. S.

SOUTH JERSEY

It was my first visit to the Marlboro church. It is impossible to know the people of a church without living with them at least for a few days, and worshiping with them Sabbath morning, and praying with them at Friday night meeting, and discussing with them their problems, hopes, and aims. A number of members at Marlboro testify to the power of prayer which has brought relief to them in time of sickness. All the members have been lifted by these experiences. This church is strong because of the number of families which come as families and sit together at church. This means that men have work that makes them independent and free from the call to work Sabbath day. There are children and young people who will carry on in the years to come.

At a meeting of Sabbath school teachers, workers, and parents, there was an outstanding number of parents. Plans for closer co-operation of parents and Sabbath school were discussed. For example, the suggestion of one of the teachers was stressed—namely, that the parents help the children use the memory verses learned at Sabbath school at mealtime and at bedtime. As they use these verses often they will remember them longer.

It was also stressed that parents should visit the Sabbath school and know what is being taught; so they can help the children apply these lessons to everyday life. It was suggested that before a new quarter of lessons is to start that the parents and teacher of a class meet to discuss the whole quarter's lessons and plan what can be done in the home, what will be done in Sabbath school, and how home and class can combine in plans of service projects which will bring the lessons into real living experiences.

Young people of Shiloh came to Marlboro on Sabbath afternoon for a joint Christian Endeavor meeting. It was an inspiration to see such a large number of young folks from the two churches and to tell them about the board's plans for young people's work. Pastor Saunders and his wife, Lila, entertained the Marlboro young people at the parsonage Sabbath night. It gave me a chance to become better acquainted with the young folks as games were played and the social came to a close with appropriate worship moments.

It was a pleasure to become better acquainted with Mrs. Luther Davis, of Marlboro, who is the author of "We Young Folks Are Seventh Day Baptists." She was also the first teacher to answer the call of Rev. G. H. F. Randolph for help at Fouke, Ark., in starting the school which later was called Fouke Academy. Mr. Davis went there to help with the school after he and Mrs. Davis were married. Mr. Davis was in charge of the school. Mrs. Davis is now working on a song for children which will stress the Sabbath.

About the coldest and with most wind for many years was the night when the Marlboro and Shiloh folks met at Shiloh for the message by your secretary on board work and Christian education. The number present was not large, but the interest was splendid.

Pastor and Mrs. Osborn entertained the meeting of Sabbath school teachers, workers, and parents at the parsonage. A number of local problems were discussed—especially the importance of a regular worker's conference and of organizing a parent teacher group.

Sabbath day at Shiloh is a busy day, as I can testify after being given the opportunity of filling the appointments followed by Pastor Osborn. This was the order of the day: giving the sermon Sabbath morning, observing Sabbath school classes, speak-

ing to the Senior and Intermediate Christian Endeavor in joint session, speaking briefly to the Junior society, speaking on the radio hour over the Bridgeton broadcasting system, and attending the all-church social that evening. It was truly an inspiration to visit all these groups at work in the Shiloh church. The church auditorium was almost filled for church Sabbath morning. There were about forty young people at Christian Endeavor and about twenty at the Junior group.

At the Sabbath school hour there were fourteen classes in session, each class absorbed in its own work. Emphasis is placed on every member of the church bringing his own Bible. These are used for the responsive reading in church, and by each individual in class work. I read in a book by one who had had years of experience in helping children with the Bible that children in the second grade should be using their own Bibles to look up references. This is being practiced at Shiloh.

The Shiloh church pays six dollars and fifty cents for fifteen minutes of radio time each Sabbath. Pastor Osborn calls the program "The Bible Gold Miner" hour; this consists of music by lay workers and a message by Pastor Osborn. It was generous of him to give me his time for this Sabbath program.

I enjoyed the opportunity to visit the homes of Pastors Saunders and Osborn. The wholesome fun and fellowship plus the discussion of our work and our faith was of great value to me. Co-operation between pastors and laymen made the meetings of much help to me, and I feel sure the folks there would say that ideas that I presented were of help to them as they took time to check over their local programs.

It was a real inspiration to me to discover first hand the knowledge that these Seventh Day Baptist churches of South Jersey are very strong churches and that they are supporting the program of the denomination. Just look up in the Recorder their record in support of the Denominational Budget.

Further evidence of outstanding leadership of our Seventh Day Baptist laymen was seen in the fact that Charles Swing of the Shiloh Church is president of the West District Council of Churches. It was my privilege to attend an executive committee meeting over which he presided; his ability to lead was very much in evidence. Plans were started for a Leadership Training School next year.

H. S.

MY TESTIMONY

By Isabel Prati

Italian by birth, christened a Roman Catholic, I began my adventure into life. I remember distinctly the visits we made to shrines where old religious relics are cased away so that interested people may see them.

With my mother I used to go to Sunday school and to the morning mass in the cathedral. We would always carry rosary beads.

For the first years of my schooling I attended the Sisters Parochial School, but disliked it greatly.

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

My mother reads the Children's Page to me and I enjoy it very much.

We feed the birds, too. We have pheasants that come right down to our back door. They are real big and so pretty.

My daddy surprised me last week. He brought me a little black puppy. We named him Pepper. We have a black kitty, too. His name is Impie. They do not get along so well.

I am six years old and in first grade. I go to Amherst School, 14.

My sister Patricia is going to write to you some day soon.

Sincerely,

Paul Vincent.

113 Buckeye Road,
Egbertsville 21, N. Y.

Dear Paul:

I am sure you will enjoy your little black puppy as much as Joyce and Gretchen do theirs. They call him Blackie; only he is no longer a puppy but a full-grown dog. He is still not very big. He is a rat terrier. What kind of a dog is yours?

You surprised me, too, by writing me this nice letter. A very pleasant surprise it was, too. I hope you'll surprise me the same way often, and I'll be looking forward to hearing from Patricia.

My typewriter is beside the front dining room window, and as I write I also watch the birds enjoying their meal of crumbs and

I know that God had his hand on me, for as I look back I can see plainly his wonderful direction.

In junior high I started to think seriously, and with God directing my thoughts, I came to know Jesus, accepted him, and was baptized a Seventh Day Baptist.

I am so glad that in the darkness I saw light, and can proudly say that by spiritual birth I belong now to my Saviour Jesus Christ.

Shiloh, N. J.

Mrs. Walter L. Groono, Andover, N. Y.

suet. Sometimes I witness regular bird battles between the snowbirds and the starlings. Two or three starlings will often drive away a flock of snowbirds. They are certainly greedy little fellows, and I don't like that greedy spirit, do you? We do not often see pheasants except in summer. One day in July Claire was taking me to Home Bureau Camp when the car in front of us stopped suddenly. Our car was so close that Claire had to drive almost into a ditch before he could stop the car. What do you suppose stopped the other car? Why, a whole family of pheasants had decided to cross the road and were certainly taking their time about it.

Remember I am expecting to have many more letters from you.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene and the Children:

Today I will tell you about Primus, Secundus, and Tertius, who are three greedy gray squirrels that sometimes visit us as we sit on the porch in Daytona Beach, Fla. I say sometimes they visit us, for that is usually when Mr. Cortez Clawson or Mr. Wardner Randolph is there and whistles in a certain way, which none of the rest of us can do. If the squirrels do come when we make our imperfect tries at whistling, we think we are favored.

Do you guess why these squirrels have these names? If you have a big brother or sister in high school, you ask them what Primus, Secundus, and Tertius mean.

I named the largest one Primus, because he is the first to come up the steps and on the porch to get a nut. He will snatch it so quickly the eye can hardly follow him over the tree where he clings head down to bite away the shell and eat the nut meat. That is a gift we do not have—to stand head down to eat nuts, so that our suits are not littered with shells or bits of the oily meats. There is no need of a bib or a napkin to keep this squirrel's gray suit clean! I do not recall seeing squirrels in the North eat their nuts head down, and only this one here seems to do it.

After Primus has had several nuts, Secundus, and Tertius appear, coming through the tree tops. They run from limb to limb, then down the trunk of our tree to see what Primus is having for a good time. They seem afraid to come to the steps or porch, but we thought it fair that they share the fun; so threw them a few nuts, too.

But it is queer. After Primus has had his share, he doesn't want Secundus and Tertius to have what we throw out for them. He darts out after them so fiercely that none of them find the nuts we throw.

Selfish Primus—to get his share and not let the others have any! He stops all the

Our Pulpit

THE BLESSED HOPE

By Rev. Everett T. Harris

Text: Titus 2: 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Those who speak of the second coming of Christ have been looked upon by some as being a bit queer.

But any reader of the Bible will certainly find a great deal said about this subject. Silence on the matter is sometimes interpreted as an indication that we either have no convictions on it or that we are afraid to discuss it openly. Since neither of these conclusions is true, why not think of this matter for a while? We may profit thereby.

Those who have read Douglas' "The Robe" will remember the clear way in which he expressed the belief of the early followers of Christ that he would come again in clouds of glory. They expected Christ to establish an earthly kingdom in their generation. Only

fun, acting like that with the nuts we have for them. We do not enjoy seeing them quarrel that way, and some good nuts get lost.

People act like these squirrels sometimes—little people and sometimes big people, when they haven't learned the kind way to act about nice things.

I used to know one good mother who taught her children that if they were selfish and quarreled about a thing, none of them could have it; and she would take it away till they were ready to play kindly with it.

Maybe that is the way our heavenly Father feels about both little people and big people who are selfish with his good gifts, and he decides to take them away for awhile. I think most of you who read this are wiser than these three squirrels and like the kind way best.

None of us are sitting on the porch today. It is cold! How cold? Forty (above) at sunrise. I wonder how many of you readers are having forty below. Won't you write and tell about it?

Lois Fay Powell.

147 First Ave.,
Daytona Beach, Fla.

gradually did they realize that they were mistaken in their ideas. Many of the disciples had "gone to sleep," as they said, and those who remained began to adjust their ideas. Perhaps Christ's kingdom was a spiritual kingdom; perhaps the "generation" was a "dispensation"; perhaps Christ meant the consummation of the ages.

Through all the ages since then, there have been those who have read Jesus' words and the words of Peter, John, and Paul, and have wondered if they should be taken literally; and if they were to be taken literally, still—what did they mean?

One of the last things Jesus said to his disciples was: "And if I go and prepare a place for you, I will come again, and receive you unto myself." "I will come again," he said. How did he mean that?

During the days of loneliness and hardships following the separation of the disciples and the Master, these disciples found courage and strength in this promise. It was the

star of hope shining over the early church during the persecutions of Roman Caesars. Christ was coming again, and would receive his own unto himself.

The angels at his ascension had said: "This same Jesus which is taken up from you in heaven shall so come in like manner, as ye have seen him go into heaven." And so our minds begin to speculate: "Where did he go?" "To heaven." But where is heaven? We say "up"; but where is up? Does a spiritual world need a physical world for its framework?

Many of us doubt it. We do not think heaven is situated on a distant planet. We think heaven is here and all around us, something like a fifth dimension. Just as God is imminent yet transcendent; so heaven may be both here and there.

All this is speculation, but we have just as good a right to speculate as some other groups who, though they may sound "cocksure" about it all, actually do not know any more about it than we do.

Just preceding the words of the text Paul encouraged Titus and the church that he served to live a godly, sober life in this world, as a preparation for the wonders and glory in store for those who are faithful until the coming of Jesus. Then he encouraged them to look for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

The word "hope" denotes the thing hoped for—that is, the coming of Jesus and the beginning of his glorious reign. It is a "blessed" hope, meaning a "happy" hope. Christ's followers are not meant to be made apprehensive and morose by this teaching, but happy and eager. It is a hope that is intended to comfort and sustain the one who holds it.

We may also observe as part of the significance of this text that it is a common and blessed hope for all true Christians in the world. It was not meant for a select few. It was not meant as a means of separating the sheep from the goats on the basis that those who passionately proclaimed this belief were acceptable, and those who were silent were to be rejected. No; as a matter of fact that separation, according to Jesus' own words, will be on the basis of whether or not we have given expression to our faith in him by serving the least of these, his children. See Matthew 25: 31-46. It was Paul's thought to stir up all men to a godly

life by this blessed hope of meeting Christ again, face to face. He did not mean to frighten them, but to encourage them to live practical, useful lives. "In all things showing thyself a pattern of good works."

Peter also says: "What manner of person ought ye to be in all holy conversation and godliness, looking for and hastening to the coming of the day of God?"

The anticipation of the appearing of the Christ is to be—for all true Christians—a check on riotous living, an urge to honesty and industry, and a source of joy and happiness.

His divinity, which has been veiled on earth, will shine forth in that day; and all the world will acknowledge him the Lord, even his enemies. What a joy this will be for his followers who have longed for the triumph of his kingdom! Those who have followed him by faith will be justified, and the disbelieving will be put to shame. What a day of triumph and joy this will be for all who truly love Jesus Christ!

Now there are those who have decided that the answer to all this is that at death we shall see Jesus—that physical death will be the end of this world for each individual. Well, suppose for a moment that this answer is correct. Then, figuring that three score and ten is the average age at death and that the average age of those present is forty-five, we may figure that within twenty-five years the world is coming to an end for us that are present. A little more, a little less—but there it is for all who want a definite date; in twenty-five years our world is coming to an end and we are going to see Jesus face to face.

Does the idea fill you with dread, or can you think of it as Paul did, as a blessed hope and expectation? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

When Paul tried to describe the state of that blessed hope he just couldn't find an analogy in this world by which to describe it!

To those who love the Christ it is something to look forward to with joy. The limitations of this life will be gone, reunion with loved ones will be ours; for God has promised, "no good thing will he withhold from them that walk uprightly."

. . . All this, and the heaven of being with Jesus, is not this a blessed hope indeed?

It will come to us, or we shall go to it, within twenty-five years. There is urgency here. It is imperative that we make certain that we are entitled to this hope.

The foregoing was not meant to beg the question of Christ's second coming. Though there is truth in this point of view, it is not all the truth. The Bible definitely teaches of another coming of Christ to this earth, of the resurrection of the dead and of a final judgment of the quick and the dead.

Our own articles of faith mention this as follows: "We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory." There is very little amplification of this statement in the subsequent article. This may have been done, or left undone, purposely, because there are so many varying points of view among our people on this subject and it was thought better to let each one fill in the details for himself.

Without being dogmatic in this matter, the pastor would fill in some of the details as he understands them.

Christ will come at the consummation of the ages. There are signs that this may not be far away, and yet it may be a long time. He will come as the triumphant Christ, to judge the peoples of all ages. We look forward to that time with joy and not with dread, for we have come to love and trust Jesus, our Lord, and we look forward to meeting him as friend with friend.

Why should not such a meeting be a matter of joy and anticipation? Following is an example to illustrate the point: "It is now more than eighty years since the emancipation of the slaves of the British West Indies colonies. Historians tell a beautiful story of this momentous event. The day set for their emancipation was the first day of August. The night before, many of them, it is said, never slept at all. Their hearts were so eager with expectation they could not close their eyes. Thousands of them gathered in their places of worship for prayer and praise to God for bringing them this freedom. Some of their brethren were sent to the nearby hilltops to view the first gleams of the coming dawn. These reported by signal to the waiting ones below when the dawn of the fateful and jubilant day was breaking. Day of all days was it to them, when they should pass from the thralldom of human ownership to the liberty and independence of the new life. Who can

picture the hope that thrilled their innermost hearts as they watched for the dawn of that day!

Likewise a great emancipation day is coming for the children of God. The enthrallment of sin is to be forever broken; infirmities are to give place to infinities; corruption is to be changed to incorruption; mortality is to clothe itself with immortality; feeble and changeable fellowship is to be transmuted into endless and unbroken communion with our Lord; limitation and imperfection of service is to give way to boundlessness and perfectness of ministry throughout all eternity."

All this is to come with the coming of the Lord Jesus Christ. Is it any wonder that Paul speaks of it as that blessed hope? Is it any wonder that through the years, when unscrupulous men claimed they had a knowledge of the exact time of Christ's coming, people have been caught up by the thrill and joy of it and have sold their homes and have gone out on high hilltops to meet the Lord at his coming?

There is nothing in my heart but pity for such people—pity that grows out of understanding. I know how they feel; as I dwell on it I can feel that way, too.

There is a deep distrust, suspicion—yes, contempt—in my heart for those leaders who dared to set the time, even when Jesus himself has said: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

These leaders have deliberately dared to oppose the Scripture and have led people astray. They have made their people a laughing stock and have cast infamy upon that blessed hope. An acquaintance once said to me: "If you want to fill your church, just preach the second coming of Christ. It has a great attracting power for people. You can scare some people right into the kingdom."

Well, that is just one reason why Seventh Day Baptists as a rule have not preached this doctrine. They refuse to speculate on matters of which there is so little definite knowledge; they realize thinking on these things is apt to run to excess and evils; and they will not take advantage of their people.

Another evil that is apt to grow out of a continual stressing of this doctrine is illustrated by the following false reasoning. "If Christ is coming again soon and will set all

the evils of the world right, why then should I labor to set right any of the social evils of this present world? Why be concerned with labor laws to protect the working man, why concern myself with the sale of narcotics that degrade body and soul, why bother with prohibition, child labor, efforts to prevent war, or any other social injustice? Christ will be setting all this right anyway. Endure the evil. Save their souls; it matters not about their bodies."

This type of reasoning has tended toward divorcing religious faith from social service done in Christ's name. There should be no such division, but faith and works go hand in hand, mutually enriching each other.

Which would you rather have working for you—the man who is forever watching the clock or the man who so labors that he forgets what time it is?

I remember one time as a boy, my father set certain work for my brothers and me to do; then he went away to the grist mill. We had several hours in which to do our work, so we played. Presently one boy said: "We had better do that work. Dad will be coming home." "A plenty of time," said another boy. So we played some more. Every once in a while we would watch the road, to see if he was coming. Apprehension grew, but we played on. Presently there he was in the yard; we hadn't seen him coming and the work wasn't done! Needless to say, we were justly punished.

I can remember other times when I have been absorbed in my work and my Dad has come unexpectedly and has said, "Nice work, son. But don't you know what time it is? Time to quit and come to the house for supper!" What a different feeling these words excite!

Now that is what Jesus wants us to do: love his work and the fellowship of his people; get so absorbed in it, that when he comes he will find us faithful in his work—not clock watchers but laborers who love their work and love their God and Lord for whom they labor.

That a final consummation of the ages is coming, there can be little doubt. It is taught in the Word and nature itself points to such a time. The sun is burning out and the earth is cooling; so that in the natural course of time this physical world, as we know it, is coming to an end. Some one says, "Yes, in several million years."

But it is a fact that some cosmic accident might happen which would end it tonight.

So, then, to believe that the end of the world is coming some time is just as reasonable as to believe it had a beginning. It is both according to Christian faith and common sense.

To think unduly of these things is like drinking strong wine: it goes to the head and is not conducive to clear thinking. Furthermore, it makes no contribution to the ongoing program of Christ in the world, or to the growth of his kingdom in our souls. The best thing to do about it all is to push it back in our minds among things of secondary importance, and give our attention to those things that really matter: the establishment of Christ's kingdom in the hearts of all men and in the world of human relationships. Then, whether he comes tonight or in twenty-five years or in ten thousand years, he will find his people faithful and eager to meet him.

There is something very appealing about an old song we sang as children:

"When he cometh, when he cometh
To make up his jewels,
All his jewels, precious jewels,
His loved and his own:
Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown."

We, too, are looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, but not as "clock watchers," rather as "co-workers," workers together with Christ; so that we look forward with joy to meeting him some day face to face. "Even so come, Lord Jesus."

Alfred, N. Y.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

THE LESSON FOR TOMORROW by Chaplain Wayne R. Rood, 150-page booklet giving the story of education among Seventh Day Baptists, will be mailed to any address for fifty cents. Send request to W. R. Rood, 4006 Mulberry, Riverside, Calif. 1-29-5t

FOR RENT—March 1. Dairy farm of 59 acres on fifty-fifty basis. Two miles from town on gravel road. Large dwelling, new barn, silo and granary. Hen-houses, hoghouse, brooder house, garage, etc. Write for more information if interested. Mrs. Marguerite Clapper, Box 480, Dodge Center, Minn. 2-12-2t

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Jesus Christ — and We

By ANNIE JOHNSON FLINT

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

We are the only Bible

The careless world will read;

We are the sinner's gospel,

We are the scoffer's creed;

We are the Lord's last message

Given in deed and word—

What if the line is crooked?

What if the type is blurred?

What if our hands are busy

With other work than his?

What if our feet are walking

Where sin's allurements is?

What if our tongues are speaking

Of things his lips would spurn?

How can we hope to help him

Unless from him we learn?

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