

What People Say About the Sabbath and _____

ITS SATISFACTIONS

I would like to testify to the real satisfaction and joy and rest which is ours. After a day filled with worship and leading a class in Bible study, and possibly visiting a sick friend, we can enjoy the rest which he alone can give. Isaiah 56: 7, 8; 58: 13, 14 give promise of just such delights and pleasure, which alone is enough compensation for all the effort put forth.

The preparation for the Sabbath and the Sabbath eve prayer meeting sets up a glad anticipation for the receptions and duties of the Sabbath, and we feel that we are riding upon the high places of the earth. We are claiming the promises and receiving the rewards even though what we do is commonplace and often times crude. —R. C. Brewer, Riverside, Calif.

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FARMING

The Sabbath should be dear to the farmer because he is working in partnership with God. He sows the seeds and works the soil, but only God can give the increase. The farmer can plan his work to worship God on his holy Sabbath, and it should be very sacred to him because of his dealings with nature in his everyday tasks. God instituted the Sabbath to bring man into communion with the Creator of the world and the Author of life. The Sabbath is a symbol of God's presence in time and a pledge of eternal Sabbath rest. The world needs God's holy Sabbath. — Jerome Boyd, Woodbury, Pa.

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THE HOME

Because homes and circumstances are never alike, we can only strive to reach a common goal of "love and reverence for God's holy day." No two people can observe the Sabbath in the same manner, but children and parents together can make it a day of joy, peace, and worship—a day different from any other day in the week, a day to be desired and loved, a day set apart. — Maleta Curtis, Riverside, Calif.

LONE SABBATH KEEPING

We put too much stress on rural living; that has been my opinion for some time. It is true there are more temptations in the city than in the country, but many people cannot stand the rigors of farming.

The trades offer much in the way of a livelihood to those who are honest about their Sabbath observance to their customers. Men in high places here have said to me, "I try never to interfere with a man's religious life because I have some definite convictions on that score myself." If it is mutually understood from the start, it will cause no one embarrassment but will tend rather to leave a feeling of trust in each other.

The opportunity for a Sabbath-keeping Christian in the sign painting trade, for example, is excellent. A five-day week is possible; and if one contracts, he can demand any time he wishes. The work is

pleasant and requires only a small investment. A general understanding of advertising and some ability are the essential, initial qualifications. — O. A. Davis, Phoenix, Ariz.

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VOCATIONS

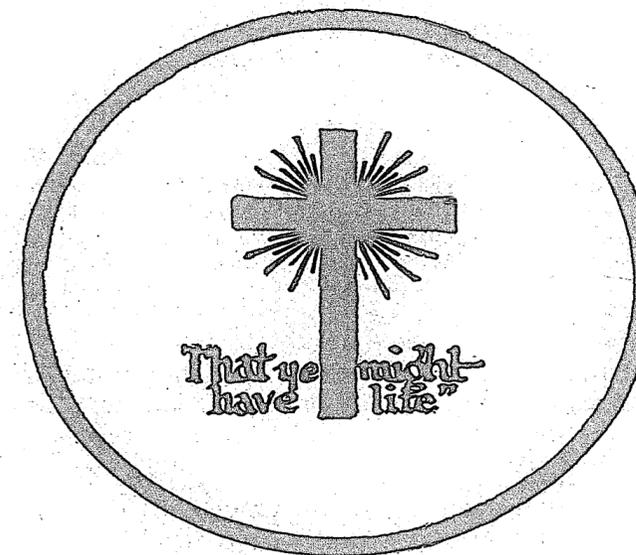
"He that hath my commandments, and keepeth them, he it is that loveth me." John 14: 21.

It gives me joy to testify to the thrill that keeping Sabbath has given me through the years. One of the prime contributing factors to the share of success that has been mine in the business world is to be accredited to Sabbath keeping.

One phase of my experience is illustrated in the story of two friends of mine, Jacob Wright and Lee Abbey. These friends decided to keep Sabbath at about the same time and were both working for the Canadian Pacific Railway as mechanics. Jacob went to his superior and requested that if it were possible, he would like to refrain from work on Saturdays. His lack of con-

(Continued on inside page 319)

The Sabbath Recorder



The Voice of Easter

EASTER is past!

As always, it gave the world a fresh message of hope. The empty tomb cried again, "He is not here, but is risen," and renewed faith echoed from every pulpit, "He is risen from the dead." Choirs anthemed the joyful news, "Hallelujah, Christ is risen from the grave." Once more the voice of the risen Lord comfortingly asserted, "Because I live, ye shall live also." Again, and as it ever shall be, the voice of the ascended Christ gave assurance:

"Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore."

Everywhere was the perennial voice of nature proclaiming

"... through and over everything
A sense of glad awakening."

It seemed to say, Death is defeated, awake to life; sin is sentenced, awake to righteousness; despair is done, awake to hope that "sends a shining ray far down the future's broadening way." Awake! Awake to faith, to hope, to righteousness, to joy, to peace eternal and life everlasting!

Easter has spoken again. The world should be better for it.

"Let the world awake and cry,
'Dark is over, dawn is nigh;
Spring has come and winter fled,
Christ has risen from the dead.'"

—Selected.

The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

ESTABLISHED IN 1844

Editorials

OUR DAILY BREAD. Passion week is past. Vicariously we have gone with the Christ through the agony of Gethsemane, the suffering of the cross, and the darkness of the tomb—and, once again, have come into the full and glorious light of Easter. He lives; and because he lives, we too have life.

During days of special emphasis it is comparatively easy to remember our vows to God and the Church, and to conduct our affairs according to the inspiration of Jesus' example. The days between specific commemorations are the difficult days, but days when Divine help and companionship are no less important.

Virgil A. Kraft has very effectively expressed this human need, emphasizing that:

Everyone needs encouraging companionships, companionships that vitalize and inspire. The personality of Jesus Christ is the most nourishing personality in the world. It is when we make Jesus our companion that we receive our greatest spiritual nourishment. When we are weakened by loneliness, we can be strengthened by his absolute friendliness. When we are shaken by fear, we can be empowered by his poise. When our strength is depleted by sorrow, we can be revived by his faith. When we are poisoned by hatred, we can be cleansed by his love. When we have sinned and feel condemned, we can be refreshed by his forgiveness.

"I am the bread of life," Jesus explained. Let us all partake of that nourishment for our souls, not just during the Easter season, not just at Christmas time, not just during times of evangelistic effort or revival—but daily!

OTHERS' DAILY BREAD. "Easter is the symbol and the celebration of rebirth; it is the annual reminder that Christ's spirit is to set us free from the greed and the fear which haunts our earthly steps. Easter becomes our confident assertion that Life is eternal and not temporal. Every time we assert this to ourselves and to others the stature of all mankind rises. We grow into his likeness."

With these words a recent bulletin on world conditions began a vivid description of the suffering and despair in many places. The greatness of the need is almost beyond belief, giving opportunity for Christians to grow tremendously more like Jesus Christ by ministering materially to destitute mankind.

The need is now, and in order to bring the matter before Seventh Day Baptists while there is yet time, the General Conference Committee on Relief Appeals in the Churches is asking pastors or leaders to devote a Sabbath morning service in May to relief appeals.

AN EXTRA CENT. This week is Second Century Fund Week. All churches should be giving emphasis to this important work in some very special way.

When jotting down notes in the editor's office regarding this missionary enterprise, we have come to use our own inimitable shorthand, thusly: 2nd Cent. Fund. Unwittingly that habit has suggested what seems to be the heart of the matter.

The **SECOND** Cent. Fund. These are days of multitudinous appeals—appeals to raise the Denominational Budget in full (and before Conference time), to help out in overseas relief, to give to special local projects, and on and on. Our fund for rebuilding Seventh Day Baptist missionary enterprises inevitably becomes another obligation.

Its pre-eminent importance, however, cannot be denied, and our attitude toward it undoubtedly should be tempered with the Christian philosophy of being willing to go the **second** mile, being willing to give the **second** CENT—or more, much more!

GUEST EDITORIAL

HUMAN SYMPATHIES ARE LARGE

The hunger and nakedness and sickness and sorrow, and, in some cases and places, the terror in the world has grown by leaps and bounds since the end of active hostilities. Almost daily we see in the newspapers a report of some new step taken by our government intended to aid in governmental relief efforts abroad. New steps are being taken by church relief agencies also, in order to meet the new situations of our times.

The interdenominational agencies through which we work are soon to be centralized as one agency, thus bringing about a closer correlation of their work and an eventual reduction of overhead expense.

Calls come continually for increase in giving that medicines and vital vitamins may be sent to preserve life, that emergency shelter may be provided, that central halls may be established for community cooking and meetings, that the hungry may be fed. There is continually a need for used clothing, in good condition, ready to wear, and for money to ship it overseas. The followers of Jesus Christ have these human needs upon their hearts and minds. Their human sympathies are large, but their desire to serve their Master by helping their fellow men is even larger. See Matthew 25: 35-40. Seventh Day Baptists have been giving liberally for the needy overseas, but we have been falling short in the past month or two, giving less than we have before provided, and the need is even greater.

We of the relief committee do not want this urgent appeal to interfere with or lessen in any way the appeal for gifts to the Second Century Fund. But while we plan and work to further our own church program, rehabilitating and enlarging our missions, let us not forget the needy, the physically and spiritually needy, of all the lands of earth to whom we are called by our Master to minister. For he said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Victor W. Skaggs, Chairman,
General Conference Committee on
Relief Appeals in the Churches.

PIN POINT EDITORIALS

"God never closes one door without opening another."

* * *

According to recent surveys made by religious education authorities, the "average" Protestant child in the United States receives only about thirty hours of religious training in church schools in the course of a year; while a Roman Catholic child receives 200 hours, and a Jewish child 335 hours of training. This, they say, is part of the reason why chaplains of the armed forces so often report that "Protestant boys do not know what they believe." Also because of this, a number of Protestant communions are engaged in efforts to revitalize the church school and other forms of religious education.

—W. W. Reid.

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To live is Christ, and to die is gain.

—Philippians 1: 21.

EDITORIAL FROM THE PAST

[The following is not technically an editorial, but there are many ideas expressed and implied which merit careful consideration reflected in thoughtful action. Originally written for another comparable period in history, the poem has new significance today. — K. D. H.]

HERBIE HOOVER

By Sophie Kerr

Little Herbie Hoover's come to our house to stay,
To make us scrape the dishes clean, an' keep the
crumbs away,
An' learn us to make war bread, an' save up all
the grease,
For the less we eat of butter, the sooner we'll
have peace.
An' all us other children, when our scanty meal
is done,
We gather up around the fire an' has the mostest
fun
A-listen' to the proteins that Herbie tells about,
An' the calories that git you
Ef
you
don't
watch
out!

An' little Herbie Hoover says, when the fire burns
low,
An' the vitamins are creepin' from the shadows,
sof' and slow,
You better eat the things the food folks says they's
plenty of,
An' cheat the garbage pail, an' give all butcher's
meat a shove,

An' gobble up the corn pone an' veg'tables an' fish,
An' save your drippin' an' yer sweets an' lick clean every dish,
An' don't get fresh a-talkin' of what you won't do without,
Or the calories'll git you

Ef

you
don't
watch
out!

—"Life."

The Sabbath Recorder,
April 1, 1918.

FIRST THINGS FIRST

Prayer

Some weeks ago I asked a layman to take a job on the Conference program. Later I met him and he said, "I cannot tell yet; I am praying about it." Last night he called and we talked. He had visioned possibilities; did they meet the requirement of my desires? Of course they did and much more. He is asking a group of men with whom he is associated to be constantly in prayer with him for the project. Do you think this bit of Conference will be a success?



P. B. Hurley

This young man is in business. His chief business is serving the Lord, but he does a few things on the side to help pay expenses. He may sit in consultation during the morning with officials from some construction company and be in court during the afternoon to help determine if some one has skimped on the job. His firm is never caught up with the work; institutions await their turn for the firm's services. His work takes him to many states; his assistance and advice is sought by men in high position at Washington.

This young man will lead an early morning class at Conference on "Living What You Believe." We desire a large class of young people to sit under his leadership. He plans to attend the young people's pre-Conference retreat. Will you PRAY for the project? While you pray, will you plan to take or send your young folks to Conference and the pre-Conference retreat?

P. B. Hurley,
Conference President.



STUDY to show thyself approved UNTO GOD

CHRIST'S RESURRECTION ASSURES OUR RESURRECTION

By Rev. Harold E. Snide

(Last in a series of Easter Bible Studies)

Christ is risen, Christ the first fruits
Of the holy harvest field,
Which will of its full abundance
At his second coming yield.

—Christopher Wordsworth,
"Christ Is Risen."

When Peter and John "preached through Jesus the resurrection from the dead" (Acts 4: 2), they doubtless remembered the Master's words, "I am the resurrection, and the life" (John 11: 25), and "Because I live, ye shall live also" (John 14: 19). The grave was once thought to be a one-way passage, but Jesus has found the way out. He introduced himself to John on Patmos: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen: and have the keys of hell [hades] and of death." Revelation 1: 18.

Paul said much on this subject: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Corinthians 15: 20-23.

"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." 2 Corinthians 4: 14. It is a strange coincidence that the same chapter and verse (4: 14) in 1 Thessalonians also contains the same thought. This verse in Thessalonians is often misunderstood, and it will pay one to consult a good commentary such as that of Jamieson, Fausset, and Brown, or (if one knows a bit of Greek) that of Charles J. Ellicott. Read also the whole passage, 1 Thessalonians 4: 13-18 and the similar beautiful and dramatic language of 1 Corinthians 15: 51-57.

Not wishing to be called "fool" (1 Corinthians 15: 35, 36) by a man so godly and

so enlightened as the Apostle Paul, I refrain from speculating on the exact nature of the resurrection body. It will be a "spiritual body" (1 Corinthians 15: 44); but that does not remove the mystery—it rather deepens it. Those who have already experienced the mysterious working of Divine power in their lives in ways inexpressible in human language and unintelligible to those who have not had the same experiences, will gladly await any further change that God's loving wisdom provides.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Philippians 3: 20, 21.

SABBATH SCHOOL LESSON

FOR MAY 11, 1946

Learning to Live Together

Basic Scripture—Matthew 18: 15-22; Mark 3: 13, 14; 10: 35-45; Luke 22: 24-30

Memory Selection—John 13: 35

GUIDANCE

LAST IN A SERIES TELLS OF DANGERS, FINAL ARBITER, CERTAINTY

By Rev. Loyal F. Hurley

Dangers Connected with Guidance

1. One common danger is the tendency to follow all the impressions that come to us. But we must remember that impressions, often powerful ones, come from other sources than the Holy Spirit. Our friends leave impressions, our enemies leave impressions, our health, especially ill health, leaves an impression. So beware. Evil and satanic influences beset us, and we ought to test them. "Beloved, believe not every spirit, but try the spirits, whether they are of God." 1 John 4: 1. Even a remarkable "leading" may not always be of God. Beware of fanaticism as you shun the plague.

"How beautiful is the story of Jeremiah, of the impression that came to him respecting the purchase of the field of Anathoth. But Jeremiah did not act upon this impression until after the following day, when his uncle's son came to him and brought him external evidence by making a proposal for the purchase. Then Jeremiah said, 'I knew this was the word of the Lord.'" This quotation from Doctor Simpson shows the value of checking the impressions that come to be sure they are from God.

2. Another danger in guidance is to allow ourselves to be led by the flesh. When Jesus asked the disciples who they thought he was, Peter spoke for them and said that Jesus was the Christ, the Son of the living God. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Matthew 16: 17. "Flesh and blood" could not reveal the Christ to Peter, neither can they reveal the things of Christ to us. And that means either our own flesh and blood or some other's flesh and blood. Our very best friends may not be able to see what God sees for us. They may help at times, and they may hinder at other times. God may lead counter to all your friends think is wise and best. One law for guidance is found in Luke 14: 26-33. Read it and see how it fits what we have just said.

3. Still another danger in seeking guidance is in following isolated Bible texts. Isaiah wrote that in teaching the Bible it must be "precept upon precept, line upon line, here a little, and there a little." Isaiah 28: 10. The Bible must be interpreted by itself. It is a book of eternal principles. One verse torn from its connection, and ignoring the basic foundations of the Bible, may seem very impressive. But such treatment of the Bible is the basis of most of the religious fanaticism in the world. Test Bible texts by the Bible.

4. Probably the greatest danger in seeking guidance is the desire to take a short cut. I have read of a company of tourists climbing a glacier in Switzerland. At one point in the climb the guide took a wide detour. One man, instead of following the guide, continued straight ahead. But the guide sprang after him and jerked him back. He

was ready to step on a thin crust of snow over a great crevasse down which he would have plunged to his certain death. Our Guide seems slow at times, and we sometimes fear he is taking a detour. Haste of spirit drives us on. We are eager for results and are tempted to take a short cut to our goal. "But it pays us far better to make detours with him than to take short cuts without him."

The Final Arbiter in Guidance

If there were only one sure check on the impressions that come, how fortunate and glad we would be! I believe there is just such a check. "And let the peace of Christ be arbitrating in your hearts." Colossians 3: 15 (Concordant Version). "And let the peace which Christ gives settle all questionings in your heart." Colossians 3: 15 (Weymouth). Often when two nations have a dispute they choose some other nation or authority to arbitrate the matter. That is, after all the argument is finished on both sides a decision is reached through the arbitrator. Now the verse quoted in two ways above picks out the arbitrator. The "peace of Christ" is to "arbitrate" or "settle all questionings" in our hearts. Higher than the intellect, more sensitive than the conscience, is the peace of Christ. Whatever may seem to disturb the tranquil peace of Christ in the human heart would better be left alone. Let his peace settle and decide all perplexing problems. Whatever disturbs that peace is surely contrary to the Lord's will.

Certainty of Guidance

If only we could be sure! If only there were never any uncertainty! Can we be utterly confident that the guidance we long for will surely come? I have read a couple of paragraphs by James H. McConkey that are so good I want to quote them entirely.

Sometimes our perplexity seems so great that it seems no guidance will ever come. For such times the Psalmist has a precious message in his word about the night watchers. "My soul waiteth for the Lord, more than they that watch for the morning." Psalm 130: 6. How do men who wait in the night hours for the dawn, watch for the morning? The answer is fourfold. They watch in **darkness**. They watch for that which **comes slowly**. They watch for that which is **sure to come**. They watch for that which when it does come brings the **light of day**.

So it is with us who wait for guidance. Often our perplexity is so extreme that we seem to be waiting in total darkness. Often too as we wait, even as those who wait for the day, the first faint streaks of dawn seem to come, oh, so slowly! Then too as there never yet has been a night which was not sure to end in the dawn, so our night of uncertainty is sure to end in the dawning light of God's guidance. Lastly, as the slow-coming dawn when it does arrive brings light and blessing without measure, so when our God-given guidance at last breaks upon us it will so rejoice our waiting souls and so illumine our beclouded path we shall almost forget the long days when we waited in darkness—waited for that which was so slow in coming, yet waited for that which was as sure to come as the tender radiance of the dawn was sure to those who watched and waited for the morning.

Yes, God's guidance is sure to those who are surrendered in will and eager in heart to know and to follow the will of God. I can only bear glad testimony to the wonder and gladness and joy with which my own heart swells when I remember all the way the Lord has guided my life. And may all who read these simple words find the same blessing and peace as they seek and follow God's perfect and blessed will.

NOT AS THE WORLD DOES

By Charles E. Packard

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. — Mark 15: 24.

His crosses hang the chancel 'round,
His garments, parted, there are found.
A thronging crowd of people goes
To cast, in lots, for Jesus' clothes.

With hands clasped at the altar rail,
An aching soul cries, "Not for sale,"
Striving to keep from taint and scorn
Those few last garments by Jesus worn.

Divided raiment! Shabby, gray
With wearing in the dusty clay,
Idly bought for, idle selling,
What stories of his crosses telling!

Worn hands, in prayer, beaten, forlorn;
Torn hands, yet clinging bravely on,
Some shred of self-respect to keep,
A loving treasure buried deep.

Above the chancel, steadfast, true,
His crosses pierce the darkness through.
The rabble, noisy, fades from sight,
Below, a heart cries out for light.

Alfred, N. Y.

© "Brotherhood is now the spiritual imperative of survival."

Churches and World Order Is Vital Subject

— PEOPLE OF EARTH NOW HAVE NEW OPPORTUNITY

By Rev. A. J. C. Bond

Dean, Alfred School of Theology

One section of the Columbus, Ohio, meeting of the Federal Council of the Churches of Christ in America considered the very vital and timely subject of the churches and world order. The Commission on a Just and Durable Peace met on Monday, March 4, and during two full sessions gave serious attention to a statement on this subject which had been prepared by the secretary of the Commission. The revised statement became the basis for the discussion in the sectional meeting. The report from this section was made to the plenary session of the Council, from which finally came the official statement of the latter body.

This total process, extending through four days, the present writer followed with interest and concern, and some small participation. It is with more than passive compliance that he undertakes to respond to the request of the editor of the Sabbath Recorder for some report of the results of the deliberations of the section. This report will be made up largely of excerpts from the statement adopted by the council.

Some General Statements

The people of the earth now have a new opportunity, under the providence of God, to bring in an order of brotherhood, freedom, and justice. Such an order is the moral essential to enduring peace. To the creation of this order, the Churches of Christ are committed by their origin, their history and practice, and by the very nature of their faith. Through the centuries the Christian Church has met the test of desperate times. It has turned them to victorious account through the power of God, in Jesus Christ. It is for the Churches of Christ to make this power decisive for the regeneration of mankind. As Christians, we base our view of life upon belief in the dignity and worth of man as a child of God. To this conviction we must hold fast. However, in the effort to relieve

tensions which arise from differing convictions, we must persistently seek sympathetic understanding, encourage every friendly negotiation, and undertake constructive tasks of common concern.

Some Specific Suggestions

Our government was called upon to choose competent delegates to the UNO, and to make its appointments known in sufficient time to permit adequate preparation for effective leadership.

The representatives of the United States in the UNO should immediately seek agreement on a comprehensive plan for the progressive reduction of military establishments throughout the world, for the universal abolition of peacetime conscription, and for the outlawry and effective control of weapons of mass destruction.

In order that the United States may conform its own conduct to what it has urged upon others, the council called upon our government to commit itself at an early date to apply the principles of trusteeship to such areas as may be detached from Japan, including the areas heretofore held by Japan under the League of Nations.

It was further urged that our government accept compulsory jurisdiction in the International Court of Justice, and in this way to give tangible evidence of our confidence in the United Nations and of our conviction that just settlement of differences between nations can be reached by processes of law.

Resources for the Task

Until there is a moral transformation in the hearts of men and nations the threat remains that the world again will choose the road to war. This is the warning which the Churches of Christ must utter. Superficial changes will not suffice. Brotherhood is now the spiritual imperative of survival. It is an inescapable obligation upon those who have heard the call to Christian discipleship to witness to their faith in their daily lives;

G.I.'S HOLD GOSPEL HOUR IN TOKYO

Working Christians Carry Testimonies to Japanese Churches

By Donald Hargis

A burst of song, an impromptu testimony, a stirring sermon, and a heart of happiness are the ingredients of the G.I. Gospel Hour, a group of Christian young people that are

to live it in their own parishes as well as in the world community. This is no new obligation. It was laid upon Christians nineteen centuries ago. But now there is new urgency to meet it.

Christians are not bound by their own limitations. Through repentance and God's grace, we can find spiritual resources beyond ourselves for the fulfillment of Christian duty. In our blindness we can find new vision in the boundless resources of the gospel. In our weakness we can turn to God, the never-failing source of spiritual strength. In our great need we can break the chains of the past failure and become new persons in Christ.

Alfred, N. Y.

REST

By Irene Post Hulett

"True rest is only found in me."
These words came clearly unto me
Once, when distressed, as wearily
I sought my Lord on bended knee,
Sought him in faith, entreatingly.

He said, "This message go and tell.
Some sin-sick soul may be made well,
Some heart awearied in the strife
Be led to seek the better life—
The soul-refreshing, restful life."

Seek ye the Lord from day to day.
Seek him in faith—believingly.
There will he answer to thy plea,
"True rest, my child, is found in me."
And 'twill be verified in thee.

Milton, Wis.

Come, ye saints, look here and wonder,
See the place where Jesus lay;
He has burst his bands asunder;
He has borne our sins away;
Joyful tidings,
Yes, the Lord has risen today.

—Thomas Kelly.

doing a great work for the Lord in downtown Tokyo today.

About two years ago, in the Philippine Islands, a group of Wheaton College graduates in Manila, who felt the need of Christian worship, got together and started the program which is now widely known as the G.I. Gospel Team. They were a blessing in the Philippines, and when they moved with the occupation forces to Tokyo, they brought along the program and started it in Tokyo.

The meetings are led by different young people every week and are well attended. They are on Sabbath evenings from 7:00 to 8:30 and never fail to bless any who attend. The program is started by the singing of several peppy choruses, and the song leader gradually changes the trend of songs into hymns of consecration. Following this is a period when three servicemen or women, having been picked beforehand, are given time to make a testimony. Different chaplains are chosen from week to week to bring the message of the evening, and many soul-stirring sermons have been heard there.

There are also groups of working Christians that meet during the week and carry their testimony to many of the Christian Japanese Churches through joint youth services. This organization is leading the way to a better Japanese understanding of Christianity. Many who are merely passing through mention the fact that they have heard from their Japanese kin in Tokyo of the G.I. Gospel Teams and the work they are doing, and servicemen in all branches of the services are attending. We have also had participating in our services men in the armed forces of Australia, England, and Canada. The meetings are held in a church in Tokyo that has a beacon tower which is kept lighted at all times.

Remember the G.I. Gospel Hour in your prayers, that it may grow and be an even greater power in Tokyo and Japan as it works for the Lord and the furthering of his kingdom.

Camp Drake, Tokyo,
March 22, 1946.

Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

PROJECTOR PURCHASED FOR EDUCATION WORK

EQUIPMENT TO BE AVAILABLE FOR USE BY LOCAL CHURCHES

Secretary Sutton Makes Trip to Ohio for
Conferences, to Interview Editorial Candidate

By Albert N. Rogers

President, Board of Christian Education

A 2 x 2 slide and film strip projector will be purchased with an appropriation made by the Board of Christian Education at its regular April meeting, increasing the board's service to the churches in two ways. The projector will be used by Rev. Harley Sutton, executive secretary, on his field trips and will also be loaned to local churches upon request.



Albert N. Rogers

Secretary Sutton is making a trip to Ohio this month to attend two conferences, to interview a candidate for the editorial post on the children's publication which the board is considering, and to visit the Jackson Center church. Other plans for field work during the summer were approved by the board at the meeting or referred to its executive committee. Mr. Sutton's report showed a number of speaking engagements kept in western New York during the winter months and Standard Leadership Training courses taught in Little Genesee and Alfred Station.

The pre-Conference youth camp came up for discussion and upon recommendation of the committee on young people's work it was voted to hold a weekend retreat August 16-19 restricting it for older young people. Rex Zwiebel, chairman of the committee, will announce staff appointments at an early date.

Because the publication of the "Beacon" has been a heavy load for the Alfred group this year, it was voted to propose to the young people of Milton and Salem that they might share in the responsibility of this project for three month periods next year. For a number of years the "Beacon" has been

"farmed out" in the summer months to local church groups and this policy will be continued. Miss Wilma White, present "Beacon" editor, and her staff were given a unanimous vote of appreciation for their service. A formal report of the Rural Fellowship was not at hand, apparently having been delayed in the mails, but Secretary Sutton reported on his correspondence with Rev. Marion C. Van Horn, chairman of the fellowship. He stated that the central committee has held two meetings and aroused considerable enthusiasm for the aims of the fellowship.

In calling the meeting to order the president, Rev. Albert N. Rogers, welcomed three directors on behalf of the board: Prof. H. O. Burdick who has recently returned from overseas service with the American Red Cross; Alfred L. Davis of Rochester, N. Y., a new director this year; and Don Sanford who is enrolled at Milton College but able to attend the meeting because he was home for spring vacation.

PASTORS' CONFERENCE SCHEDULED FOR JUNE 17-19

Plans to hold a conference for Seventh Day Baptist pastors in Alfred June 17-19 were approved by the Board of Christian Education at its meeting April 14 in response to an invitation from President J. E. Walters of Alfred University to make use of dormitory facilities at that time.

The board took responsibility for the pastors' conference at the request of the Commission of General Conference and referred the drafting of plans to its committee on higher education of which Dean A. J. C. Bond is chairman. The School of Theology sponsored a number of similar conferences before the wartime restrictions made travel difficult.

A share-the-cost-of-travel plan was proposed in the preliminary announcement of the conference sent out this week, and by this means it is hoped to encourage the widest possible attendance. It has been

estimated that if most of the pastors east of the Rocky Mountains attend and pool expenses the cost will be less than \$18 per man for travel.

The board considered the advisability of holding the pastors' conference at Milton, Wis., preceding the General Conference session, but in view of the fact that President Walters, who is not a Seventh Day Baptist, has expressed his desire that it should be held here this year, it was decided to postpone trial of a pre-Conference session.

FAMILY WEEK

A TIME FOR STRESSING IMPORTANCE OF CHRISTIAN HOME

May 5-12 is Family Week. During this time we will all take time out to recall what our homes have meant to us and to do something for our parents to show our appreciation.

In and through the Church this will be a time for stressing the importance of the Christian home, the need of worship for the maintaining of the Christian home, and the need for parents to be trained as teachers of the Christian religion.

Material has been sent to the pastors from the board to help them in getting materials for use during this week.

"Pages of Power for the Christian Family—Let's Follow the Bible" is the best leaflet for the family. It has suggested family worship around the following, Let's Follow the Bible when—

The Family Goes to Church Together
The Family Eats Together
The Family Works Together
The Family Reads Together
The Family Listens Together
The Family Plans Together
The Family Plays Together
The Family Worships Together

Lone Sabbath-keeping Families or those who do not have these leaflets in their church may get them from my office at six cents each.

Importance of Home Life

Dr. T. T. Swearingen, director of adult work and family life of the International Council of Religious Education, laments the fact that family activity is no longer home-

centered and sees Family Week as an opportunity to stress the importance of home life.

Pointing out that men, women, and children need the strength and emotional support which come from good homes, Dr. Swearingen stated that "in family life which draws upon the values of true religion is to be found the only enduring basis for a better world. The home is the primary unit of life. It becomes the primary unit in a constructive society only as religious values become the heart of family relations and the basis of individual attitudes and conduct. Churches are built on sound family life, and the family is never truly sound without the spiritual resources of the religion which the churches teach."

In National Family Week the three major faiths seek to strengthen the spiritual foundations of the home, Dr. Swearingen continued. This special week helps the home, the church, and the community to work together more effectively in building character and rebuilding civilization. Each church and synagogue is urged to feature the significance of religion in the family through sermons, worship, classes, and other groups, and also to review its whole program in the interest of a more effective program of good family living.

DENVER REPORTS MISSIONARY SABBATH PROGRAM SUCCESSFUL

Luther J. Hansen, superintendent of the Denver Sabbath school, writes that the newly inaugurated Missionary Sabbath program the last Sabbath in each quarter is coming along fine. March 30 was the second such program, and the offering was a little over \$25. An informal dialogue which dealt with the Jamaica mission was written for and presented by the junior class at this service.

Mr. Hansen says that he wishes other Sabbath schools would begin such a program, for if all of over sixty schools would make a determined effort for this worthy cause once each quarter, he feels sure that between six and seven thousand dollars could be raised by the Sabbath schools alone.

Mr. Hansen continues, "Now let us use our imagination to look into our missionary future! You get your Sabbath school to

METHODS OUTLINED FOR CO-OPERATION BETWEEN BIBLE SCHOOL TEACHERS AND PARENTS OF STUDENTS

Very Seldom Is Time Taken to Discuss Aims

By Mrs. W. B. Lewis

(Mrs. Lewis of Battle Creek, Mich., wrote, at my request, a message for parents. This message has been sent to the churches. It is included in this issue of the Recorder because of the direct connection it has with Family Week. Appreciation is here expressed to Mrs. Lewis for this fine contribution to the emphasis which is being made this year on the co-operation of parents with the church and Sabbath school. — H. S.)

As a teacher of children for many years, it seems to me that very few parents ever took the time to discuss with the teachers their aims and goals and how they as parents could help to guide their children along the highway of Christian development.

If every parent would make use of one or more of the following methods of co-operation, both teacher and pupil could make great achievements:

1. **Attend parent-teacher meetings.** This is a recognized means of mutual helpfulness.
2. **Invite your child's teacher into the home;** it makes for better understanding.
3. **A "Message to Parents."** These are published by several denominations and any parent could help immeasurably by studying the brief lesson outlines and putting into practice the applications of the lessons they suggest.
4. **Books and magazine articles.** Share helpful ones with the teachers. You may have a different source to draw from than the teacher.
5. **Individual traits.** Acquaint the teacher with these. Had I known one child would snicker at a certain Bible passage, I could have used a different approach.
6. **Become a teacher in Sabbath school.** It is better to take a class or department in which there are none of your children. You will become more efficient in Christian training by teaching. I never had a parent as teacher whose children did not show more interest and give evidence of more instruction at home.
7. **Time required.**
 - a. In round numbers a child receives one thousand hours of instruction in the public school in a year. We cannot leave the religious training of the child to the possible fifty-two hours in church school.
 - b. Home is a place of learning, and parents are teachers whether they are aware of it or not. If we do not teach the things of God, we are teaching the opposite by our neglect.
 - c. Parents may need to give time in Sabbath school as well as at home. Some children are

become missionary minded and your church will also become imbued with missionary fervor. Then with the church and Sabbath school working together to raise the necessary funds, and praying for the success of our missionaries wherever they may be, we, the Seventh Day Baptist denomination, will march forward under God's banner and will meet the goal set by the Second Century Fund for the spreading of Christianity throughout the world."

Surely the zeal of Mr. Hansen will spread and there will be others who will try the Denver plan or one that is original with their own group and in this way stimulate all of the churches to greater efforts to support the Second Century Fund. — H. S.

SALEMVILLE PEOPLE RECEIVE CREDIT FOR MISSIONARY CLASS

"The Missionary Character of Christianity" is a first series course given recently at Salemville, Pa., by Rev. David Clarke of the Missionary Board. The following persons received credit for the course: Rev. Trevah Sutton, Mrs. Mary B. Sutton, Jerome Boyd, Mrs. Jerome Boyd, Shirley Boyd, and Mrs. John Kagarise.

Mr. Clarke says that the course proved to be more than satisfactory. He said further that although it produced no astonishing results he does feel that the group learned something together.

Included in the course was a study of definitions of missionary terms, the Bible's imperative — missions, Protestant missions, and modern manifestations of the missionary urge, and of Seventh Day Baptist missions.

The teaching work of the Church is the point where work of all denominational boards comes together. It is very important that all of the churches have missionary and Sabbath education as well as definite courses for teachers of the Sabbath school.

The class at Salemville taught by Rev. Mr. Clarke is an example of co-ordination of board work. The Board of Christian Education appreciates very much his contribution. H. S.

too timid to remain with others at first. Parents may need to stay by, especially in the cradle roll.

8. **Acquaint your child with the Bible.** There is no reason a child should enter the cradle roll not knowing what a Bible is. From there on he should be increasingly familiar with it.

9. **Music.** Include in your singing at home the songs of Sabbath school. Many are found in the lesson leaflets.

10. **Prayer.** Even a baby recognizes and catches our reverence. Think of the lack in the home of the officer of the air corps who said, "Oh, God, if I had only learned to pray when I was a little boy, what a difference it would have made in my life."

CONCLUSION: We, teachers and parents, are laborers together with God.



DEDICATION WEEK

Second Century Dedication Week is upon us!

Many of us have given through Sabbath school collections, special offerings in our worship services, or through a vote for a contribution from our church auxiliary treasury. Such contributions have been generous and are very much appreciated. They are essential to the raising of the fund if we meet the purposes before us: reconstruction, visitation of foreign fields, visitation by natives to America, and expansion and re-staffing. These collections are fine examples of the spirit of service working co-operatively through organized bodies. In many cases, the spirit of sacrifice is exemplified. Keep it up!

However, don't forget that you may need to do more personally to take your part acceptably in our world mission. One could easily feel that he had done his part by putting into a missionary collection plate time and again. But when the final check up was made, that individual might find that he had not contributed even a respectable proportion of his livelihood. (On the whole, Americans contribute but 1 per cent of their salary to the church and missions.)

The pledge cards which every Seventh Day Baptist has received provide an opportunity for you to dedicate your rightful share

in this work. Determine your pledge for the two years, and start paying as soon as possible, keeping track of payments with the end tab on the pledge card. On top of this, you'll want to make those gifts through special collections—a tangible way which means so much to the life of a church or Sabbath school. Especially are the children benefited by learning to share in this way.

Dad, you may be able to ennoble Junior's or Sue's life by enlarging his or her allowance in order that a part may be pledged to the Second Century Fund. Both Dad and Mom, have you looked over Carol Crandall's suggestions, "What's One Hour — When Giving Time to the Second Century Fund?" in the March 25 Recorder? They are on page 236. Can you adopt some such plan?

David S. Clarke, Secretary,
Second Century Fund Committee.

21 Greenman Ave.,
Westerly, R. I.

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists; for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

Public Life

A Seventh Day Baptist presided over England's House of Commons, in the days of her Commonwealth.

Seventh Day Baptists have occupied the governor's chair in colony and state in the new world; and there have been Seventh Day Baptists in Congress—in the Continental Congress and in the Congress of the Constitution.

The legislatures of many of our states have welcomed Seventh Day Baptists to their numbers.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

I am the resurrection, and the life.

—John 11: 25.

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

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, Westerly, R. I.

INDIFFERENCE RUINOUS

Among the attitudes different people may assume towards any cause, three are prominent—namely, earnest support, open opposition, and indifference. Indifference is most to be dreaded. We condemn in severe terms opposition to a good cause, but in many instances indifference is more deadly. This is why God said to the church of the Laodiceans, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The tendency of opposition is to stir the friends of any cause to renewed diligence, create new supporters, and bring out all the resources available. Not so with indifference. It discourages and palsies all activities.



W. L. Burdick

Indifference is never more harmful than in its relations to missions. The ones who are fighting missions, whether they are Buddhists, Mohammedans, atheists, or worldlings, are not the ones who are doing the most damage to world-wide evangelization. Those who are producing the most deadly results regarding the spread of Christianity are the lukewarm among Christ's professed followers. The indifference may come from a lack of knowledge, offenses, discouragement, or worldliness, but whatever the cause the results are about the same.

As one views the situation, one cannot help asking, How much does indifference have to do in the present lack of men and means for mission fields? Doubtless it is a large factor, though not the only one. The resources of the Church of our Redeemer are greater by far than ever before, and new fields are constantly sending out the Macedonian call; and yet these calls are being turned down and only a fraction of what is needed is being done on the fields already occupied. The reason for this state of affairs is not a lack of resources, financial or intellectual; it is not because of the opposition of Christ's open

JAMAICAN CHURCHES SHOW AWAKENING INTEREST FOR EVANGELISM

Men Available to Carry on Work
(Taken from the quarterly report of Pastor Randolph)

Today among Seventh Day Baptist churches in Jamaica, there is an awakening concerning evangelism, and a quickening of interest in things spiritual, as well as things educational. And right now we have here the men to carry on the work of promoting this spiritual awakening.

During the year I have been here, two men have been brought into the Kingston Church, who, I feel, could do great things for Christ if they were given the opportunity. One is R. Henriques—single, a student from the Seventh Day Adventist school at Mandeville (not a graduate), and filled with zeal you seldom see. He went to the Tydixon Church and for nearly nine months has labored there without pay toward a living or even expense money. The church has been wonderfully strengthened. There has been baptism and numbers added to the church. The other is Vernon Burke, married a year, and graduate of Mandeville. He has never belonged to the Adventists, although his family are of that church. He became converted and was baptized by me and united with the Kingston Church. He is an earnest and sincere Christian worker, a straight thinker, an eloquent speaker, and a gentleman. He has the stuff of which leaders are made. His coming to us has caused some consternation among the Adventists. He has been called by some "another Mignott." It is in men like these that the future of Seventh Day Baptists in Jamaica rests, and they should be assisted in some way. If Henriques could be helped with \$15 per month and Burke with \$25, I feel that we could use them in evangelistic

enemies; it is because of the deadly stupor of indifference.

The Master's call in this hour is to enthusiastic endeavor in the field of missions.

W. L. B.

work that would accelerate the growth of the work.

Deacon Hamilton of the Kingston Church is a good helper in the church. He "supplies" most of the time while I am away. He is well read, a student of the Bible and thinks like American Seventh Day Baptists. He has sound views on Seventh Day Baptist doctrine and polity. He is church moderator and is well versed in parliamentary law. He is sound in every way. He and his wife would like to come to America for theological training.

Socrates Thompson has spent a year at Lincoln College preparing for theological work and waiting for the time when he can go to America for ministerial training. He is also earnest and persevering. He has stuck to his studies and gone quietly on his way amid discouragements and attacks which would have driven many people from the denomination.

I believe that God is opening the way for great progress for Seventh Day Baptists in Jamaica not only in the field of education but in evangelism, if we are willing to put the necessary money and effort and prayers into the work.

W. T. Fitz Randolph.

Kingston, Jamaica.

CLAYTON ORMSBY VISITS MISSION IN SHANGHAI

(Through the kindness of Rev. Albert N. Rogers, Alfred Station, N. Y., we are able to give the readers of the Sabbath Recorder an account of Clayton Ormsby's visit to our mission in Shanghai. He is a Seventh Day Baptist boy who is serving in the United States Navy. Pastor Rogers writes that Clayton visited our Shanghai mission on March 20 and that he is one of the church's finest boys. Clayton's letter to Pastor Rogers follows.—W. L. B.)

For some time I've been trying to locate the American mission but was unsuccessful until yesterday. I tried the telephone directories and the Red Cross and went on a few trips to different churches but always ended up at the wrong one. Last Sunday I received a note from Dr. George Thorngate stating that he and Stephen were here in Shanghai. I met them last night and we made the trip out to the mission in Doctor Thorngate's personal jeep. He is one of the "big shots" on the U.S.S. San Clemente, the senior ship here. Steve is on the U. S. Navy

hospital ship *Repose*. It sure seemed good to see them. It was the first time I'd seen anyone from home since last July.

At the mission I met Miss Mabel West, Mrs. Nettie West, and Doctor Crandall. We enjoyed supper there and afterward had a good time visiting and relating our experiences. I intend to go there to church the first Sabbath I have free.

THE LAYMAN'S DUTY

By Robert E. Speer, D.D.

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. There is no proxy religion. Each man has his own. If he hasn't, he has none. No other man can have it for him. And if he has his own, then he must propagate it, if it is true, or repudiate it, if it is false. . . .

The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do the fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is, that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any downright, manly effort on the part of the whole regiment to do anything against the enemy. — "The Church League."

NEAL MILLS REPRESENTS ALFRED

Rev. Neal D. Mills of New Auburn, Wis., was the official representative of Alfred University at the inauguration of James Lewis Morrill as eighth president of the University of Minnesota, April 23-25. Mr. Mills holds the Master of Arts degree (1925) and the Bachelor of Divinity degree (1931) from Alfred University. On April 23 Bishop G. Bromley Oxnam, chairman of the Federal Council of the Churches of Christ in America, gave an address on "The Urgencies of One World," which was one of a series of addresses scheduled in the educational conference celebrating the inauguration.

Woman's Work

Frances Davis, Salem, W. Va.

WORSHIP PROGRAM

By Alberta D. Batson

Hymn: "Our Best."

Scripture reading: Psalm 8.

A poem from the pen of Edwin Markham entitled "The Day and the Work" emphasizes the importance of everyone's job and place in the world. We become discouraged sometimes and feel that what we do or can do is so nonessential to this world that we really amount to very little. The poem by Markham helps us to realize how important a part we play, regardless of how small; and just how, when we fail in our part, we definitely let down those around us. No one can do our job for us. We each have our own place to fill. Edwin Markham says:

There is waiting a work where only his hands can
avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour
in the sun;
But he dare not go hence till the labor appointed
is done.

To each man is given a marble to carve for the
wall:
A stone that is needed to heighten the beauty
of all:
And only his soul has the magic to give it a grace:
And only his hands have the cunning to put it
in place.

It was Thomas Carlyle who showed us in his poem "Today" just how important each

PERSONAL RELIGION — "To Keep Oneself Unspotted"

By Mabelle Rae Le Grand

Pure religion and undefiled before God and the
Father is this, To visit the fatherless and widows
in their affliction, and to keep himself unspotted
from the world. — James 1: 27.

... IT IS ALL HERE! There is only one way to keep oneself unspotted from the world and that is to walk in the continual presence of Jesus Christ. The concern for those in need comes from the effect of this "presence" upon us.

Consider carefully in the attitude of prayer and see if your concern does not develop for the need of such things as race clinics, a

day is—how we should make each day one of worth and meaning. No one has ever seen the day before nor will he ever see it again, and while it is here he should make the most of it. This is the way the poet expresses it:

So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born
Into eternity
At night, will return.

Behold it aforeside
No eye ever did:
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

Hymn: "Am I a Soldier of the Cross?"

Prayer: Father of us all, help us to find our place in this world of ours and to fill this place to the best of our ability. Help us to do our tasks with a will and determination. We thank thee for work to do and for the knowledge that thou art always at our side to guide and direct us if we but put our hand in thine. Amen.

Hymn: "To the Work."

study of the labor conditions of children, foreign students in our communities—and even the beauty of gardens about the church of our choice. You will have other concerns too.

Test your religion often and see if and how it works. Stanley Jones in "The Christ of the American Road" says, "Our chief business is to make it possible for man to live with God, to live with himself, and to live with his fellows. These three hang together; if you will not live with God, then you cannot live with yourself, and you cannot live with others."

—"The Church Woman."

Will YOU Share in
MAY FELLOWSHIP DAY

May 3, 1946

The United Council of Church Women
urges all church women everywhere
to share in a program about

OUR FAMILIES

FOUR CHALLENGES

TO THE CHURCH Rediscover the Home
TO THE HOME Rediscover the Family
TO FAMILIES Rediscover God
TO THE COMMUNITY Rediscover Unity

PRAY DISCUSS GIVE

May Fellowship Day — May 3, 1946

National Family Week — May 5-12, 1946

THE UNITED COUNCIL OF CHURCH WOMEN

156 Fifth Ave., New York 10, N. Y.

PURPOSE: The purpose shall be to unite church women in their allegiance to their Lord and Saviour, Jesus Christ, through a program looking to their integration in the total life and work of the Church and to the building of a world Christian community.

President, Mrs. Harper Sibley

Executive Secretary, Ruth Mougey Worrell

Our Pulpit

THE CHRISTIAN MISSION

By Rev. Victor W. Skaggs

Recently elected to become Corresponding
Secretary, American Sabbath Tract Society

The Hebrews were God's chosen people, and they realized that they had been chosen by him. They thought that God had chosen them for special care. They thought that he had chosen them for special rights. They thought that he had chosen them for eventual rule over all others. They thought that he had chosen them for companionship with himself. But the Hebrew people erred in their interpretation of the imagery of God's revelation. They had been chosen for companionship with God. They had been chosen, in a way, for special care. They had not been chosen to rule over others, but to bring others into subjection to their God by evangelistic endeavor. They had not been chosen for special, carefully guarded rights for themselves, but to teach all men

of the possibility of obtaining such rights and privileges.

The mass of the Hebrew people never came to realize the purpose for which they had been chosen God's people. A few inspired souls saw what their message to the world should be, saw that they should be singing the praises of their God to all men and inviting them to share his blessings; but most of the Hebrew people never caught a vision of their task.

It was left to the early Christian Church with its tremendous missionary zeal and its evangelistic spirit to carry the message of God to men. The early Christian Church, empowered by God, went forward in the midst of terrorism and persecution—in spite of it, the Church grew in numbers and in faith. Wherever Christians went, they told the story of the Christ and the wonderful things he had done and was doing for them.

DOGWOOD IMMORTAL

By Eva Grant Marshall

(Legend tells us that the cross was formed from a dogwood tree.)

Oh, tree of loveliness, you stand apart
From other trees; seed of the wood contained
Within the dear Lord's Cross, your blossom
stained

With blood and rust, still holds within its heart
The thorns which formed the crown about his brow.
Your waxen petals, four, still bear the mark
Of nails which pierced his hands and feet, that
dark

Sad day; slender you are, your body now
Will form no cross; his symbol through the years,
Again each spring, you tell us of his death;
How he forgave us with his failing breath;
Your beauty floods our hearts with poignant tears;
And in the fall your berries glisten red,
Like drops of blood our dying Saviour shed.

—"The Clarksburg Baptist."

Each man was a missionary in his own community or in his travels. The men they touched and brought under the guiding hand of God in Christ were welcomed as brethren regardless of their former lives.

Not long ago I talked with a minister of another denomination. He spoke of having reached, in the course of his work for Christ, some men who have been in jail. He told of having a part in saving their family life. He said, "Now I can't bring them into my church."

Why? His people were not stuck up, but such a happening was simply outside their experience. They would accept them, but leave them out. They would welcome them at a worship service with a "Good morning," and perhaps add a remark on the weather, *and that would be all. Where would that land men with a new belief and a trembling faith?*

As I heard him say these things I wondered: Have we—today's Church—reached the same state as had the Jews before Christ?

First, have we reached the state when form means more than spirit?

Sabbath Keeping

Think, just for example, of our Sabbath keeping. Has it become form? How much of your Sabbath keeping has become your own? How much of it is mere habit? Many of us may find ourselves the preservers of the dying faith of a dead generation unless we have or find and incorporate within our lives the holiness involved in a spiritual Sabbath observance.

Second, are we prejudiced against men of other races? If we follow the trends of the times, we are. If we follow the attitudes of generations past, we are. Do we find it difficult to entertain our Negro brethren in our homes, or to fellowship with them in our churches? Do we find it difficult to welcome a Japanese into our congregation? Such are the beginnings of more serious results of racial prejudice.

Third, do we find that clothes and economic status make a man fit or unfit for our church fellowship and our personal friendship? We dress up in our best clothes for Sabbath day, and it is a good thing to come to God's house honoring him by care for our appearance. But if clothes be-

come so important that we might bar a man in overalls from our churches or even feel incensed against him, they have assumed too much importance.

Fourth, do we find ourselves unable to speak to those who are at the bottom of the religious and social and moral scale, who are looking up for light? In regard to this I ask you to remember the minister who felt that he would lose two souls if he brought them to his church.

Feeling of Security

Fifth, does the need of the world simply heighten our feeling of security? Americans, particularly, need this question asked of them. We are citizens of a great and bountifully well-to-do land. We are well off and scarcely injured by this last world war when we compare ourselves with the other great nations of the world. *We are called upon to help feed and clothe and shelter the needy. But we have clamored for the end of rationing, for "feed America first" without regard for the appalling need and actual starvation overseas.*

Sixth, do we sit in our church pews and give to the words of praise and prayer and promises of service only lip service and not sincere consecration of life? *Jesus said that we might know dedicated lives by the fruits they bear. If we, as individuals and as organizations called churches, find ourselves sterile in regard to the fruits of Christian living, we may be sure that where there is no fruit there is no life.*

Effective Witnessing

Seventh, must someone organize us if we are to witness effectively for Christ? Other groups witness effectively to the power of their ideas. The Communists, while we may not agree with them, without question have conducted an effective witnessing campaign throughout the earth. In the social sphere there is an organization called Alcoholics Anonymous. Occasionally we see short references to it in the public press. Recently I heard a description of one of its meetings given by an eyewitness.

The chairman called the meeting to order and spoke briefly of the purpose of the organization. Then, in succession, he called on several of the members there present to tell in their own words what A.A. had

done for them. Those at the place of meeting included confirmed alcoholics so that this witnessing was not wholly for the strengthening of those already touched by the organization. These men and women who had been alcoholics were witnessing to the power of the A.A.'s plan for ridding men and women of the curse of alcohol by simply telling what that plan and association had done for them. We ought to be able to witness in the same way for Jesus Christ if he has done anything for us.

There we are, in part at least, in the same boat in attitude as that in which the pre-Messianic Jews found themselves. And Seventh Day Baptists are not exempt. We have churches that are pastorless, mission fields (even in comparatively peaceful zones) that are deserted or understaffed. Our missionaries are aging. Are we purposely preparing new workers? We have churches that are dying for lack of leadership. We have churches that are dying for lack of an aroused laity. Too little and too late has been our failing as a people. Yet, by God's mercy, we are sometimes in time if not on time. Years ago our now flourishing China mission carried on with only seven members and no American missionaries. Today, our South American and African fields have only native workers. We have one missionary for all the island of Jamaica. In this country we have one missionary and one pastor in all the Southwest. This is not the fault of our Missionary Board. They and we as a people are held back continually by a lack of men and women and a lack of money. But the fundamental lack is lack of the missionary spirit among us. When have you given a witness of Christ to an unsaved soul? Think about that and answer it for yourself.

Founding the Church

There are two purposes that were behind the founding of the Church, and they are all that justify its existence today. One is the building up of Christian people in faith and fellowship. The other, perhaps we should say the first, is to spread the gospel of God in Christ to men everywhere, here and on the other side of the earth. If that desire, that urge, to tell men of Jesus Christ, to let them know that Christ is Lord, is not basic in your faith, then pray God that he may

give it to you; for that zeal is the chief mark of the followers of the Lamb.

There are three ways of missionary service. All three are available to each Christian, and each Christian needs to participate to some degree in all three if he is to have a fully developed spiritual life.

Ways of Service

First, he must pray. Given the basic urge to save the souls of men, a Christian will pray, and pray fervently, for special individuals and for the success of individual missions and for the success of all true missionary endeavor. Fervent prayer is open to all as a means of missionary endeavor.

Second come gifts of money for the support of full-time laborers on home and foreign mission fields. Here we need to remember our regular Denominational Budget and our Second Century Fund. But there is no need to urge missionary giving on those who fervently pray for the success of missions. This too—giving gifts of money—is open, in varying degrees, to all Christians.

Third is dedication to service. Before men and women are sent to a home or foreign mission field, there is a service of dedication. We expect it. It is suitable. It is suitable also that each Christian conduct for himself in God's presence, a service of dedication to the missionary task. Our motto ought to be: Every man and woman a missionary.

Each man or woman should have all three—fervent prayer, gifts of money, dedication to service—within the scope of his life, each to the degree that his talents allow. But all three belong in each Christian life. If fervent prayer for missions and for souls, if gifts of money for missions, if dedicated service in missionary endeavor are not forthcoming from every Seventh Day Baptist, then it is almost in vain for the women of our churches to send out a promoter of evangelism. If these three ways of service are not in every Seventh Day Baptist, then our foreign mission workers are severely hampered in their work; for they will lack financial and spiritual support and will have an inadequate staff. If these three ways of service are not to be found in every Seventh Day Baptist life, it is of little use to send out missionary pastors to home mission fields;

for their work is partially destroyed at its inception. It is like saying, Go, and good luck, but we don't expect any results.

The Christian mission, so Christ said, is, "Go . . . teach . . . baptize . . . and I will be with you alway." He did not say those words to trained preachers. He said them to his Church. He says them to you. Dedicate your life to service of the Father. Let Christ build a fire in your heart and within our church that shall reach out everywhere; for there is little use in asking sin-sick men and women to come and warm their hearts and hands here with us until we have a fire, a holy flame, God-given, within our hearts and within our fellowship where they may warm themselves.

Let Christ build that flame in you!

DENOMINATIONAL "HOOK-UP"

Farina, Ill.

Following our annual dinner the first Sunday in the year, our business meeting was called to order and officers for the year were elected. Most of our official body succeeded themselves. The pastor was given a unanimous call to remain for another year.

We joined with the other churches of the town in Week of Prayer meeting, the services being held from night to night in the various church buildings.

March 3, 1946, under the direction of the social committee of the church, with the help of the Crosley children and grandchildren, the fiftieth anniversary of the marriage of Mr. and Mrs. Edmond Crosley was celebrated at the parish house. One hundred forty-five guests called to congratulate them and to wish them well. Many of them left gifts of appreciation and remembrance. Ice cream, cake, and coffee were served. During the afternoon a program of songs suitable to the occasion was held.

Farina has five couples that have celebrated fifty years as man and wife together. Of the five, one couple has 63 years to their record; another, 61; another, 55; and two others, past the 50 year mark. We think it is a record.

Our Sabbath school recently sent \$75 to be applied on the Second Century Fund, and Sabbath day, April 13 (the anniversary date of the church), we will receive a free-will offering for this fund. A letter has been

sent to all our absent members asking them to participate in this offering.

We are expecting the return of Mr. and Mrs. Persels to Farina from Fort Myers where they have spent the winter. We shall rejoice when they are again present at our church service.

We are looking forward to Conference with pleasure and are hoping and praying that it may be a time of real consecration for Seventh Day Baptists.

Correspondent.

North Loup, Neb.

The deacons and the pastor have decided to have weekly prayer meetings during the month of April. These will be held on Saturday evenings, beginning April 6.

The choir meets for rehearsal on Monday evenings and also on Sabbath afternoons to work on the Easter cantata, "The Living Lord."

The Black museum of many curios as well as historic mementos was presented some time ago to the church by members of his family. These have been arranged into cabinets made by Bert Sayre. The museum has many articles of great value as well as possessing large interest. The cabinets are placed in the small room opening off of the large room in the basement and beneath the stairs. In the collection are shells, woods and shell formations, as well as many other things. Merrill Wellman assisted with the articles.

At the regular quarterly church meeting held Sunday afternoon, the moderator, Deacon Arthur Stillman, presided. The treasurer reported that the church finances were in fair condition. It was voted to send the pastor to conference which will be held in Milton, Wis., in August. Deacon Severance offered to be responsible for sending eggs to the Nebraska Children's Home. It was voted to have a committee appointed to write letters to old members.

Correspondent.

Verona, N. Y.

Warren Stone has returned after spending a short time in Daytona Beach, Fla.

Mrs. Alva Warner, who has been visiting her parents, Mr. and Mrs. Elvan Clarke, in Daytona Beach, has returned.

Correspondent.

Death hath no more dominion over him.

—Romans 6: 9.

Children's Page

Mizpah S. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I hope you are feeling well. We are all feeling quite well.

Yesterday we had Communion in our mission. Next Sabbath, April 13, we are having Children's Day, and all the children will take part in the program. We sure wish that you could be with us because we know you would enjoy it very much.

Pastor Maxson is our Sabbath school teacher and we have a lot of fun with him. Every once in a while he stops over at our house after church. We get near the piano; my sister Anna plays and we sing.

My brother Ralph, who is in the medical corps in Korea, has been promoted from sergeant to staff sergeant. He has written to us and told us that he expects to be back in the States around Christmas time, and after a few months he expects to be discharged. We will be glad to have him back with us so we can have him play his guitar in our mission again.

This will be all for now, and may God bless you and all your loved ones.

Your Sabbath Recorder friend,

Esther Naomi Fatato.

550 Manhattan St.,
Schenectady 8, N. Y.

Dear Esther:

The very day you wrote your letter Pastor Greene and I were on the road, driving toward our son's home in Bridgeton, N. J. He got his discharge from the army January 18. We had a very pleasant visit with him and his fine family. How I did enjoy our dear little grandchildren and wish we could be with them and their parents more often. We returned home Friday, the twelfth, so as not to miss our Sabbath services.

I was very much pleased to receive your photo. It makes it seem all the more that you are really a friend and acquaintance of mine. Please thank your father for his thoughtfulness in sending it to me.

I must tell you about something funny that happened here in Andover a short time ago. The fire company was called out and went rushing to put out what they thought

was a grass fire, only to find that it was the northern lights. It surely was a joke on them.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I am five years old.

I have three kitties and they jump out of their box. Two are dark gray and the other is striped gray and white. Their mother's name is Skipper, and she has a bell around her neck.

I will close now.

Your little friend,
Eunice Maxson.

Berlin, N. Y.

Dear Eunice:

Kitties are pretty fine playmates, I think. We once had a big Maltese mother kittie who was in the habit of hiding her kittens under the house until they got their eyes open. Then she would bring them one at a time into the house. Once she brought them in and put them in my workbasket, and then began to cry as loud as she could because the basket was so small that she couldn't get in with them. She had brought them in so quietly that it was only then that we knew they were there. There were four of them, no two alike; one was yellow; one gray, yellow, and white; one all gray; and one all black. I found a larger basket for her. Another time, when we were away at General Conference, she hid her kittens, only two this time, under the house of a near neighbor who was feeding her while we were away. We had only been home a short time when there she was at a bedroom window with one of her kittens in her mouth.

I was very much pleased to receive your nice little letter about Skipper and her little family. Does her bell ring whenever she moves so that you always know where she is? When I was quite a little girl I used to go after the cows with my father. One of them wore a bell. When it went "tinkle, tinkle," we knew where to look for her and the other cows; for they followed her as their leader. I often rode home on her back, for she was very gentle.

Please say "Hello" to your mother and daddy for me, for I often think of them.

Yours in Christian love,
Mizpah S. Greene.

FROM THE EDITOR'S DESK

Regarding Calendar Revision

Dear Editor:

The public certainly is not worried over the matter of a possible "sneak attack" of the enemies of religion, through the possible speedy forcing of their ideas at a crucial time. In fact the promoters of the blank-day calendars are careful not to arouse fear in the minds of religious people.

Neither is the public worried about anything else, least of all the increasing disregard for the principles laid down in the Decalogue, upon obedience to which hinges not only Christianity but civilization itself.

I think all Sabbath-observing denominations should be warned against possible hasty adoption of a blank-day calendar before they could act . . . and believe they should be urged to take a position in favor of change of **the right kind**. I also think that the public should be informed in advance of such possible action, that calendar improvement is entirely possible, without the blasphemy incident to a calendar which repudiates the seven day week so firmly rooted in Scripture.

Sincerely yours,
Geo. A. Main.

Pomona Park, Fla.

A CORRECTION

An opinion about ministerial retirement, printed in this column on April 8, was incorrectly attributed to Mrs. Nettie Hibbard. The error has been called to our attention, and we are glad to acknowledge it. The correction will serve also to focus attention again on retirement and other important considerations to be taken up at General Conference in August. Start now to give serious thought to these matters. Only an informed and prayerful membership can take proper action.—K. D. H.

Need for New Ideas

Dear Editor:

One trouble with our people is that they have become so used to doing things in one particular way that they can see no reason for change. Not all of them are of that opinion, of course, but many are. Perhaps

it is a fault of Seventh Day Baptists as a whole. It seems to me we need new ideas that we may reach out as a denomination. We have stood still too long. We need to go forward with the truth that is intrusted to us.

Sincerely yours,
(Signed by a pastor.)

An Opinion

Dear Editor:

Here is one man's opinion for the denomination.

Instead of the present decentralized authority with its duplication, lack of co-operation, self-perpetuation, and secrecy, all of which breeds a lack of confidence and suspicion, I would suggest the following setup:

A president elected for a period of three years on full salary and expenses.

A board of directors of not more than nine, elected by the Conference for three years. One third elected every year, consisting of one member from each of the main boards.

A full report to Conference from each group each year, or oftener if needed, and all records audited by outsiders at stated times or as need arises.

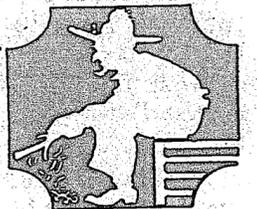
The three schools put under the authority of the board with a full-time superintendent for all three.

I am very anxious that something be done in this respect, for I believe it is our only way of perpetuating the denomination.

R. C. Brewer, President,
Pacific Coast Association.

Riverside, Calif.

OLD-TIMER
SEZ . . .



"I notice by these here Recorders that the denomination is cryin' fur preachers. I reckon they are perty short in numbers—and some few of 'em kinda short in quality. Reckon we could stand lots more A-1 laymen, too.

"But there is two sides to this here preacher-layman business. I seen in my time some fellers, with a good bunch of cattle, sell off all the good ones bekaus they was good and brung lots of money. And purty soon they hadn't nothin' but culls left, and wasn't perducin' nothin' but culls. You gotta have quality in yer breedin' herd.

"We got lotsa quality among our preachers—fellers who has made big contributions to the cause. Yet sometimes the best of 'em is criticized and disregarded.

"Take the advice of a old cow hand, and don't run down yer breedin' stock too much!"

MANY PARTICIPATE IN FAREWELL SERVICE IN DAYTONA

The farewell service for Rev. Theodore Julian Van Horn was held Sabbath afternoon, February 9, 1946, at the Seventh Day Baptist church, 145 First Avenue, Daytona Beach, Fla.

The life of Mr. Van Horn and an appreciation of his services was presented by Rev. Elizabeth F. Randolph, revealing the same facts as the tribute written by Rev. Herbert C. Van Horn and appearing in this issue. Rev. Herbert Cottrell read some favorite passages of Scripture and offered prayer.

Rev. Lewis N. Head, pastor of the Community Methodist Church of the city and president of the Ministerial Association of Daytona Beach brought a beautiful tribute of love and appreciation, evaluating Mr. Van Horn's life and associations in Daytona Beach. Very much did he stress the spirit of Mr. Van Horn's devotion to a quiet, joyous delight to serve his fellows. Doctor Head especially referred to the responsible positions held by Mr. Van Horn on various committees of the Ministerial Association and to his contribution through the radio broadcasts to the community as a whole.

Rev. H. Eugene Davis used the Twenty-third Psalm, one of Mr. Van Horn's favorite Biblical passages, speaking briefly of the figures used to describe God's provision in the simple daily facts of life in food, and water, and quiet; in spiritual protection against fears within and evils from without; in God's strength and direction available to the end of life.

A ladies' quartet consisting of Mrs. Frances Spencer, Mrs. Harriet Gilson, Mrs. Dora Siems, and Miss Minnie Reefman sang John G. Whittier's well-beloved hymn, "Dear Lord and Father of Mankind." At the close of the service, Mrs. Gilson sang Alfred Tenyson's "Sunset and Evening Star."

—E. F. R., M. R. D.

"Sunset and evening star, and one clear call for me!

And may there be no mourning of the bar when I put out to sea.

. . . And may there be no sadness of farewell when I embark . . .

. . . I hope to see my Pilot face to face when I have crossed the bar."

THEODORE JULIAN VAN HORN

By Rev. Herbert C. Van Horn.

Corresponding Secretary, American Sabbath Tract Society

Theodore Julian Van Horn, youngest son of Ai and Ameranda Loofboro Van Horn, "Western" pioneers, was born in Welton, Iowa, July 19, 1857, and passed on to his reward February 7, 1946, after months of suffering at Orlando, Fla.

Very early in life he felt the call to the gospel ministry. He was detained from his school preparation to care for his father through a long and painful fatal illness. With his own health impaired, he spent some time as a young man working in Idaho and Utah in company with two of his uncles.

His education came by the hard way. He worked his way through school—academy, college, and seminary—by teaching in country schools and high school. He was graduated from Milton College in 1888 and took his theological training at Morgan Park, receiving his B.D. degree from the University of Chicago in 1893. The same year he was honored by the M.A. degree by Milton College.

He was a painstaking student and a scholar of no mean achievement. So long as he lived he was thoroughly conversant with his Greek New Testament, and taught his grandchildren the Twenty-third Psalm in the Hebrew. He was often called the "teaching pastor," as he awakened the interest of groups of young people in the study of the Bible, laying foundation of life-long acquaintance with the Holy Word. His sermons were scholarly and sound and were preached with earnest zeal to win his hearer to a knowledge of the Christ whom he loved and so faithfully served—and to build his hearers up in sound faith, holy living, and consecrated service.

After several years in evangelistic work in the great Southwest under the direction of the Seventh Day Baptist Missionary Board, he was called to the pastorate of the Seventh Day Baptist Church of West Hallock, Ill., in 1897. Thither, a year later he brought his bride, Harriet W. Carpenter of Ashaway, R. I., who proved a worthy companion and helpmeet, contributing much to his success as a pastor by her interest, training, and genius in song, work with Juniors, and illuminated blackboard artistry.

Following West Hallock, "T. J."—as he was familiarly known to so many—held pas-

Obituary

Van Horn. — Theodore Julian, son of Ai and Ameranda Loofboro Van Horn, died at Orlando, Fla., February 7, 1946.

Surviving him are his widow, whose sweet voice was so often lifted with his in gospel message song; a daughter, Mrs. Amey Robison Hoag of Orlando; two sisters, Mrs. A. A. Hurley of Riverside, Calif., and Mrs. Cordie Coon of Gypsum, Colo. These with other relatives and a host of friends—nation-wide—are left with a sense of loss.

His burial was made in the local Cedar Hill Cemetery, Daytona Beach, Fla., on Sabbath, February 9, 1946. (An extended obituary appears elsewhere in this issue.)

Wells. — Harriet Louise, daughter of George Clark and Emma Brown Wells, was born August 12, 1873, on the Old Wells Homestead, near Farina, Ill., and departed this life at her home in Farina March 14, 1946.

On December 1, 1888, she was baptized and joined the Seventh Day Baptist Church at Farina where for more than half a century she was a faithful, consecrated worker in the church. She cheerfully took over the duties of the home following her mother's death, and cared for her father in his declining years.

Close survivors are a brother, Oscar, and a sister, Miss Lena Wells.

Funeral services were held at the Seventh Day Baptist church in Farina by her pastor, Rev. C. L. Hill, and burial was made in the Farina Cemetery. C. L. H.

The Sabbath Recorder

Established in 1844

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Jeanett D. Nida, Assistant to the Editor

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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Terms of Subscription
Per Year \$2.50 Six Months \$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, New Jersey.

torates at Brookfield, N. Y.; Albion, Wis.; Dodge Center, Minn.; Gentry, Ark.; Verona, N. Y.; Dunellen, N. J.; and De Ruyter, N. Y. In 1935, at the age of seventy-eight, he retired and in 1936 went to live at Daytona Beach, Fla.

At Daytona Beach he became a helpful member of the Seventh Day Baptist Church, serving in every capacity as teacher, preacher, clerk, trustee, caretaker, or wherever circumstances called for his aid. His heart and hands reached out to everyone who might need help or sympathy. All too often his heart outran his physical strength. His voice on the local city broadcast was probably more often heard than any other one preacher; his messages were widely published.

His singing voice, which had been so helpful in evangelistic work, served through all the years of his pastorates, and kept strong and sweet to the very last.

Twice he was called by the Missionary Society to work in China; but while deeply interested in the foreign field, he felt his work was on the homefront where he was alert to promote both interests. He was ever loyal to the work of the denomination. He served for six consecutive years as corresponding secretary of the General Conference.

A great man has fallen in the Israel of our God. It is said he "retired" at the age of seventy-eight. He never retired. Someone said of him that he was just "retreaded." To the last his testimony was clear and the eye of faith rewarding to all who came in touch with him.

"Blessed are the dead which die in the Lord . . . that they may rest from their labors; and their works do follow them." Revelation 14: 13.

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, head of the Church of England, will visit the United States this coming fall as the guest of Presiding Bishop Henry St. George Tucker of the Protestant Episcopal Church of the United States. He will be a speaker at the denomination's General Convention which opens in Philadelphia on September 10, and will tour the country, speaking in many of the larger cities.

—W. W. Reid.

WHAT BEING A CHRISTIAN MEANS TO ME

I have been a Christian for many years—nearly eighty to be exact—but I have done and said many wrong things. I was always sorry and asked God to forgive me, and he always has, thanks to his blessed name. To be a Christian has meant much to me, more than wealth or position; it has given me peace and contentment. Always God has been my refuge and present help in time of trouble.

Riverside, Calif.

Rosa Davis.

“Being a Christian means to me” an obligation to share in the responsibility of bettering and furthering the kind of living that Christ showed us through his teaching. I have had the opportunity to travel, and as a result I think I am more militant in my beliefs as a Christian. I have seen the failures and the sufferings of the people under the Hindu and Buddhist and the Mohammedan religions.

I have seen the suffering uncared for in heathen lands. When they become Christian, their suffering will be less. They will make the world a safer place. A world given to Christ will lessen our burdens as a Christian nation.

Of all religions that have shown any signs of success, Christianity stands out by itself. It alone teaches love. It is then as a Christian that I definitely feel a responsibility to the world. And America has been able, it seems to me, to show the way as no other Christian nation has. As a Seventh Day Baptist, I want my denomination to not only have a share in this work of the great Church but to be identified among denominations as a forceful and aggressive group in the greatest of all works, making the world Christian.

Westerly, R. I.

George B. Utter.

“What being a Christian means to me as a farmer: “By their fruits ye shall know them.” When we consider the vast throng of people being fed by the farmer, we can realize something of his value in the material world; but the question arises, Is he honoring his profession by putting into it the principles taught by our Master?

Do his measures come up to the standard in weight, or are they a pound or more short? Are these measures arranged so the best of the product will be observed and that of inferior quality hidden? Are his milk products put on the market adulterated and contaminated with disease germs which will endanger the lives of the consumers? Are any of the commodities which go out from his farm camouflaged in such a manner that the purchaser will have a doubt as to receiving full value for that which he is spending his money? If he sees a neighbor in distress, does he turn away and not offer to share his burden? Does he seek to agitate controversies or strife among his fellow men? Does he give to the Church and community only that portion of his time and money which he cannot use for his own pleasure or profit?

For a Christian there is obviously only one answer to each of these questions. “By their fruits ye shall know them.”

Jane Lew, W. Va. S. Erlow Davis.

THE CREED OF AN ACTIVE CHRISTIAN By Rev. E. A. Witter WITH FAITH IN GOD THE FATHER AND CHRIST THE SAVIOUR

This is my creed. There are many more similar, but this is mine.
My creed is my best friend. It is my life. I must acquaint myself with it. I must master my life by it.

My creed without me is powerless. Without my creed I am powerless. I must make good use of my creed to win the unsaved to God before they cause my ruin. I WILL!

By my creed, I know that what counts in the war against sin is not the declaration we make, the smoke and noise caused by our declarations. We know that hits count. I WILL HIT!

My creed is human, even as I am human, because it is my life. I will acquaint myself with it as a helpful companion. I will study to know its every part that I may experience its worth in the development of life and the perfecting of human society. I must learn how to direct its force against the ravages of all forms of sin. To this end I must keep my creed clean from worldly sophistries, as I would keep my person clean and ready. I WILL!

Before God I declare this to be my creed. My creed and myself stand as defenders of the kingdom of righteousness. Standing together, mastery of myself is had. This creed in every heart will produce the salvation of every life. So may it be till victory comes to America, and peace is established.

The Sabbath Recorder



—Photographed by Russell Anderson.

Train up a child in the way he should go, and when he is old,
he will not depart from it. — Proverbs 22: 6.