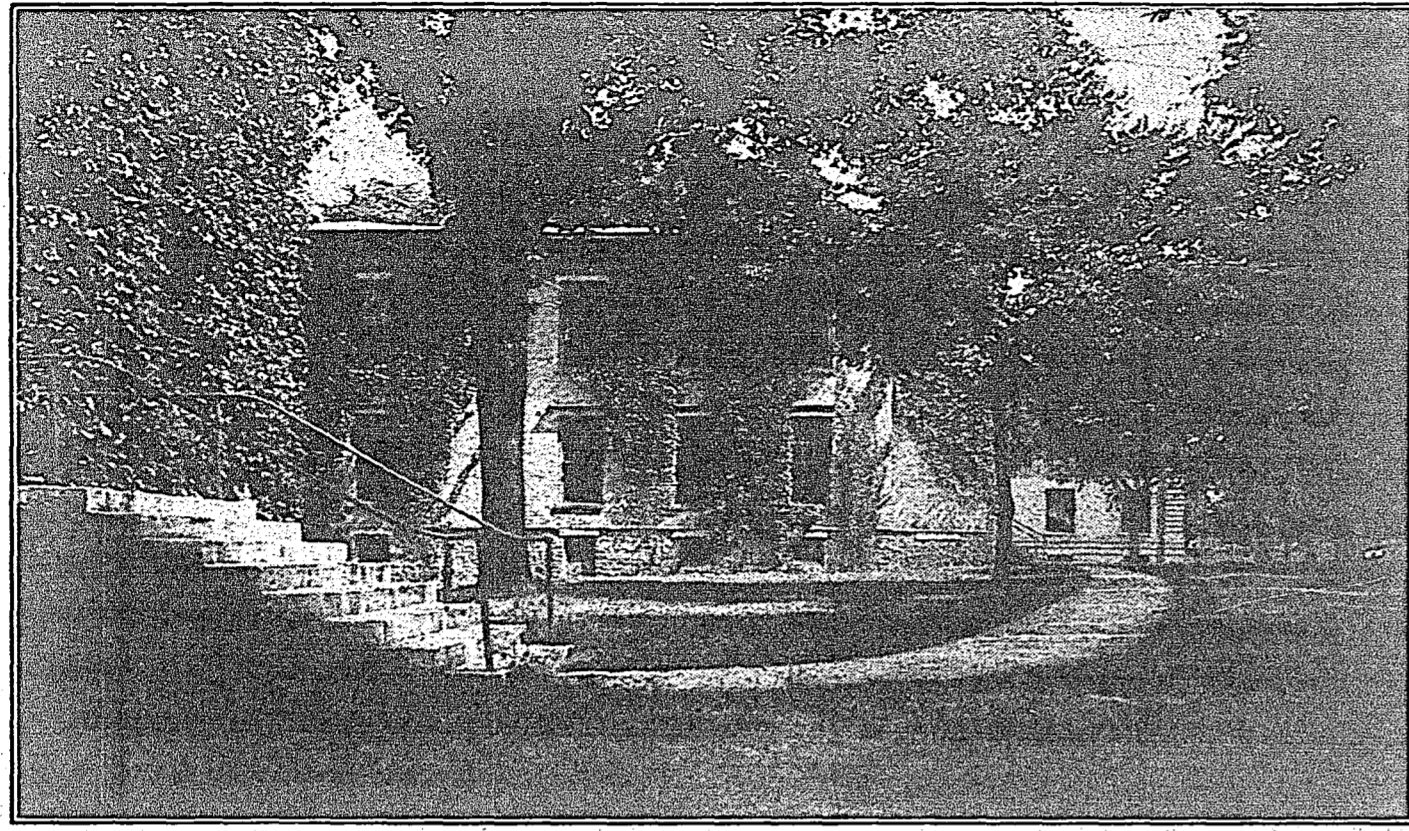


## *A Message to Newcomers on Milton Campus*



A view of a portion of the Milton, Wis., College campus. The rear steps of the ladies' hall are shown in left foreground; the main building is in the center; and a portion of Whitford Memorial Hall is visible in the distance. Other buildings, not shown, are near by.

You have come from many places and with different backgrounds. What matters now is what you can achieve at Milton.

Lincoln's background was a log cabin in the wilds of Kentucky; Theodore Roosevelt's was a storehouse in New York. Yet, after years of strenuous living, both contributed much to the country.

Whether your background has been strenuous and difficult or relatively easy—that

cannot be changed. The point now is to build your best upon it.

Be broadminded—receptive to new impressions. Read thoughtfully, weigh facts. Investigate—and follow where truth leads. Remember that the ideas of Plato, Dante, and Emerson are the same ideas whether read at Milton or at Harvard. Create values within yourselves, and “see life steadily and see it whole.” — Milton College Review.

### *Alma Mater Speaks*

**T**HE stillness of night was upon the campus. No lights gleamed through open windows. No gay laughter or muffled conversation fell upon the ear. In peace and quiet, under the great elms, I walked, thinking of the happy years spent at this Christian college.

Then as I mused upon the past, a voice began to speak. It seemed to come from nowhere, yet filled the campus. I listened.

“They called me Alma Mater. My sons and daughters are many. Through the years they come and go. In happy festive mood they return for a day. With words of tender praise they speak of me. 'Mid laughter and tears they bring forth from memory's treasure store.

“I see them and I hear them, beloved children all. The few are near, the many out in life's busy whirl. Sometimes I wonder how the struggle goes. The odds are always there. The stakes are high. Life's game is keen.

“'Tis then I think with some assurance of what they sought and found in these halls and on this campus. Knowledge, learning, skills they all acquired in a measure. Few failed to find and carry with them into life that spirit which makes men strong, the spirit which causes men to strive for the right, to cherish the honorable, to exalt Christian service, to give their all in some great and righteous cause, to walk before their God and place their life at the Master's feet.

“They call me Alma Mater. With love and God-given encouragement I follow them. Their good lives, their unselfish service of God and man—these are the unseen jewels cherished by my mother-heart.”

—Selected.

NOVEMBER 4, 1946

The Sabbath

# Recorder



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Additional copies of this issue (in limited quantities) are available at ten cents per copy.

## WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

During the six-year period of World War II, the American Bible Society printed and distributed more than 14,500,000 copies of the Scriptures, in more than forty tongues. Of this total, about 9,000,000 books went to members of the United States armed forces through chaplains. Three million copies, in twenty-three languages, went to people who were or had been prisoners and residents in the "occupied countries." At the peak of production the society's presses were turning out 10,000 copies daily.

One hundred twenty German prisoners of war in a camp in France are studying under a special Protestant faculty of theology in order that they might become evangelists upon their return to Germany.

The government of India has given \$1,212,000 to the American Friends Service committee for the purchase of milk to be distributed among mothers and children in the famine areas of India. This will provide fifteen hundred tons of powdered milk. The first five hundred tons have left America. The rest will soon follow. It is expected that the Indian government will increase its contribution to \$5,000,000.

Rubble is being used as building material to restore places of worship in Germany. The first church of brick and stone recovered from destroyed buildings is being built near Heidelberg. Wood for the interior is being contributed by the World Council of Churches.

Bishop Ralph Cushman, of the Methodist church, says: "There are too many cocktail drinkers on church official boards." He further declares that "these people cannot operate a church and set examples for the young people. Unless the churches of America awaken and wholeheartedly fight the liquor traffic, the welfare and godliness of this country will be defeated within the next generation."

The Scriptures have appeared in another new language, according to the American Bible Society, which has just published the Gospel of St. John in Ancash Quechua. The little book, bound in bright red, is also the first publication of any kind in this language.

According to a census report, there are 300,000 who speak this language in the department of Ancash, northern Peru.

## THIS WEEK'S COVER

Entitled "Give Us This Day Our Daily Bread," the cover picture is a Religious News Service photo. It carries an eloquent message for this season of the year and this critical period in world history.

## EDITORIALS

### THE GIFTS OF GOD

Giving thanks presupposes the receiving of gifts, or services, or courtesies. And this is the season especially designated for expressing thanks—a time when action and thought should be motivated by deep, sincere emotion. Thanks, honestly rendered, result in warm, abiding satisfaction to the individual. Yet, even now, it is safe to assume that society is divided into two great groups: those who express empty, meaningless gratitude without any real thought of the "gifts"; and those who begrudgingly follow the crowd, going through the motions of thanksgiving while harboring the conviction that life really offers very little for which to be thankful. To give thanks without meaning it is blindness.

Discontent with what we have and the belief that money—if only we had enough—could buy what we would like to have are two common human failings. We sometimes become discouraged, feeling that these distortions of value are peculiar to the day in which we live. There is evidence, all right, that present conditions are aggravating them and making them more prevalent, but the tendencies are not new. The intrepid servant of God, hitting at the frailties of mankind in his proverbs, lamented that men are not content, though they have many gifts. Proverbs 6: 35. And later, a follower of Jesus, voiced the warning, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8: 20.

Through the ages, it seems, man has been essentially the same, prone to follow his own devices—yet always driven by an inborn compunction to seek a satisfying relationship with the Eternal. How soon will man learn

that the real, lasting satisfactions of life are the gifts of God? Eternal life—the gift of God. Romans 6: 23. Faith—the gift of God. Eph. 2: 8. Good—the gift of God. Eccles. 3: 13. That for which man innately seeks is given without money or price, and yet he too often continues to strive in his own way and limited by his own strength.

W. W. Reid, writing for the Methodist church press, retells a story about the gifts of God, which might well be accepted as a parable for our day.

Twenty-five years ago or more, Mr. Reid recalls, Bishop Edwin H. Hughes used to tell "the life story of a five-dollar gold piece" as illustrating God's ownership of all things. The "biography" ran something like this.

"Where did you get that gold piece?" the bishop was asked.

"From a good Methodist woman in the old New England town of Shrewsbury, Mass.," was the reply.

The lady was found in her home. "Where did you get this coin?" she was asked.

And she replied, "From the First National Bank at Worcester, Mass."

An official of the bank, upon being asked where the institution secured the gold, said that it arrived there as part of "Consignment 984." "Consignment 984," it was learned, came from the United States mint at San Francisco.

The director of the mint was communicated with and asked, "Where did you get the gold that was made into the coins of consignment 984?" He replied that the bullion from which it was made at the mint in San Francisco was received in 1910 from the Grass Valley mine, California.

In Grass Valley, Calif., Noah James, manager of the mine, was found. "Mr. James, where did you get the bullion of 1910?"

He led the bishop down, down a measureless distance into the bowels of the earth. There he pointed to a glistening vein. "About here we mined the 1910 bullion."

## PIN POINT EDITORIALS

"No church will ever be evangelistic just because the pastor preaches that kind of sermons."

\* \* \*

### Divine Deliverance

Since Divine Grace has made provisions for making man what he ought to be, every man is responsible for what he is.

If we are sinful after God has made provision to make us holy, then we are responsible for what we are, for God has thoroughly advertised his remedy for sin.

We, therefore, are responsible for our moral influence. In other words, if we are not holy, we are a hindrance and a detriment to those with whom we associate.

We have been accustomed to hear it stated that we ought to be holy in order to live in heaven and in order to increase our usefulness. These are axiomatic truths. But it is also our duty to be holy in order to avoid the injury which a wrong spirit and example do to those about us in every day life.

If we saw a man drowning and refused to help him, we would be responsible for his death. Every Christian who has been delivered from sin has a definite responsibility toward those who are sinking in its depths. — War Cry.

\* \* \*

"The great commission, 'Go into all the world,' does not apply exclusively to foreign missions, for the world begins where your front yard ends. When you leave your own doorstep, you are in the world." — Unknown (reprint from Los Angeles Church Bulletin).

Then, in the dimness, in the silence, in this secret retreat of the earth, the bishop whispered the question, "O mine—O mine that was aged before man ever trod the earth—whence came your wealth of gold?"

"Out of the deep interior of the earth came the reverent answer, 'From God.'" concluded Bishop Hughes.

The coin in the bishop's hand represented, too, the labor of a miner; the service and even the personality of those through whose hands it had already passed; and it would later be exchanged for food, for a book, or for the service of one who helped educate a child. It was a gift of God—but a gift to be used in exchange for others of God's gifts: the fruit of physical labor, or intellectual pursuit, or some loving human service.

All of this wealth and strength of body, of mind, of spirit and personality—freely flowing from man to man—are also the gifts of God to man.

We do have much for which to be thankful, if we but consider. Perhaps the greatest decision we could come to this Thanksgiving season would be a willingness to see and accept the Infinite in all things. Then we would be ready to offer a sincere, humble

## GUEST EDITORIAL

### THE ART OF MEMORY

By S. S. Powell

Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. Deut. 32: 7.

The first age of the world was the ante-diluvian. Sin had entered into the world, and death by sin; but God gave to mankind another trial with promise of deliverance. His promise is sure, bringing to the recipients thereof peace and joy and confidence—salvation! It is for us not only thankfully to receive but to meditate upon this promise, because of him who made it. It is impossible that he should lie. "What else is Holy Scripture," said one of the early writers of the Christian Church, "than a letter of Almighty God, sent to His creatures."

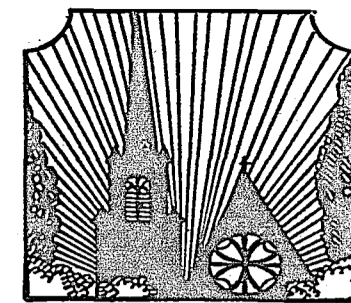
If you were far away from the residence of an emperor and received a letter from him, you would not rest until you had learned what he had written to you. The King of men and angels has sent you a letter, which is to lead you to eternal life; you should therefore not neglect eagerly to read this letter.

In ancient times God revealed his law from Mt. Sinai and later the messages from the prophets; and when the fullness of the times came, through the ministration of Jesus Christ, his Son, the golden message of the gospel was preserved in the writings of the evangelists and the apostles. These he gave to us, for us to read and to remember, and not to forget. We must not neglect the assembling of ourselves together in the name of the Lord.

Princeton, Mass.

I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122: 1.

prayer of true thanks, asking at the same time that we might always be led to find satisfaction in assuming our part of God's great scheme for the world. "If thou knewest the gift of God . . .," Jesus said (John 4: 10), "thou wouldst have asked . . ." The time has come to ask—letting go our own wills and letting God have his way.



## CHRIST AND HIS CHURCH

Text: I will build my church, and the gates of hell shall not prevail against it. Matthew 16: 18.

THE THEME which the text suggests, and which I wish to discuss briefly with you today, is this: "Christ is the builder of the church and it is indestructible." I wish to have you see, also, the reasons why Jesus builds his church and why it is enduring. Here a small group of earnest, God-fearing people, as we have seen by their stirring history, organized this church in a new wilderness country. They banded themselves together here to form a Christian church, that they and their children after them might have the ministries of religion provided through the church; and that they might more effectively promote the ideals of religion, godliness, and sound morality in the community in which they lived.

The record of this organization during this hundred years has more than justified their faith and their endeavors. A half century after the organization of this church young men and women were going out from these Christian homes to a Christian college to return here, and to go to other sections of the country as trained leaders in Christian social service. This process of the widening circles of influence has been going on through all the years of the century.

The historian of this centennial program is himself sufficient justification for the existence of a church for a hundred years, to say nothing of all the other influences that have been exerted here, or that have gone forth from this church to bless the world. There are other lives that in simple faith and faithfulness, in quiet and forceful living, have proclaimed Christ as the builder of the church; and that his church is imperishable.

The word translated church in the text is the Greek word, "ecclesia," which means assemblage, or gathered group. Jesus was saying to Peter, according to most scholars, "Your name means a rock, and your confession of me as the Christ, the Son of the living God, is the rock upon which I will build my assembly—my association of followers—my brotherhood—my fraternal order—my church."

Paragraphs from a sermon by President Boothe C. Davis, delivered at the Centennial of the First Seventh Day Baptist Church of Hebron, Pa., 1933.

As every fraternal organization is held together by a pledge, an oath, or a statement of principles, so the church of Christ, as a group, or assemblage of believers, is held together by a confession of faith.

"I believe in God the Father Almighty and in Jesus Christ his Son."

This is the declaration which Peter made, and well might Jesus say it is the rock on which I will build my church.

Here we have a picture of Jesus Christ at work among men, building up his church, which is a brotherhood of believers, assembled together, and bound together by this great confession of faith in him as the Christ, the Son of God.

It is the original and most fundamental fraternity, or brotherhood, in Christendom. It binds together men of all races and colors and political complexions. It organizes them and binds them together for mutual benefit—"for the good of the order"—and for the good of the race.

All other brotherhoods and fraternal ties are the outgrowth, directly or indirectly, of the Christian brotherhood—the Church. They are, and should be considered, subordinate to it, and should be used to back up and strengthen the church, rather than as rivals of it.

This brotherhood or Christian fraternity which Christ builds is his chosen agency for

### MISSIONS

Rev. William L. Burdick, Ashaway, R. I.  
Karl G. Stillman, Treasurer, Westerly, R. I.

rendering service to humanity as well as for promoting reverence, worship, and personal righteousness.

We sometimes hear men say, "I do not need the church; I can live as good a life outside the church as in it." But suppose he can live a solitary Christian life outside of the church? What is he missing in the way of service he cannot render alone?

What can a Mason, or an Odd Fellow, or a Granger do alone, by himself, without the organization, the methods, and the program of the fraternity? No more can a disciple of Christ do effective work without the "ecclesia," the assembly—the fraternity—the Church. So Jesus chose the "ecclesia," the assembly of believers—the Church—as the organization through which to make his work effective.

The battle against sin, charity for the needy and suffering, social uplift, Christian education, and all the long list of public and private services come to a Christian civilization through the Church and because of the Church.

What a heritage this community has in this century old church! What a legacy has been left by the saints of other days who made the great confession and banded themselves together to form this and other branches of the Christian Church!

The word translated hell is the Greek word, "hades." It has various shades of meaning in its New Testament uses. It sometimes means the state or abode of the dead. Thank God death does not prevail against the church! The blessed dead who in their day formed this church have left it as an inheritance to their children, and Christ continues to build into it, men, women, and children who confess that he is "the Christ, the Son of the living God."

But "hades" sometimes means the forces of evil, and sometimes the habitation of unrepentant and lost souls. Again thank God that we have the promise of Jesus that no forces of evil, no combinations of impenitent and rebellious men, either in this life or in the next, can destroy this brotherhood, which Christ is building up into his church out of his faithful followers here. Not the shades of death, nor the darkness of sin, nor the doom of the damned, can defeat the mission of the church. "The gates of hell shall not prevail against it."

But I must point you, in conclusion, to the chief reason for the indestructibility of Christ's Church, which he is building out of men and women who confess him. That chief reason is Christ himself, the builder of the church. How could it perish with a living and triumphant Christ?

He was born in a rural and humble community, without riches or affluence, or prestige. Yet his is the best known and most loved name in all the earth. Wherever civilization has gone, his name is known and honored and loved.

He never went to a college, or received a diploma or a degree; and yet he is the greatest teacher the world has ever seen. For nearly two thousand years men have been studying his methods, his wisdom, and his skill; and they cannot exhaust the riches of his knowledge, or fathom his understanding.

He wrote no books, but more books have been written about him and his life and teachings, and about the many interests and activities of his church than about any other character or life work in the history of the world.

He never built a house or designed a cathedral; yet all the great cathedrals in Christendom, designed by the greatest architects, and reared by the pious millions of twenty centuries have been reared in his honor and stand to give him praise.

He painted no pictures; but the immortal paintings of the great masters are tributes to his divinity and to his sacrificial love.

He wrote no music; but the greatest oratorios of the centuries sound out the story of his messiahship, his death, his resurrection, and his everliving glory.

Could a church built by such a builder be less than indestructible? So while we pay our tribute of respect and love today to the men and women who, one hundred years ago, banded themselves together to form this brotherhood; and to their successors who have loyally kept this church alive during the century; and while we wish for the members today and of the future the faith and courage which will carry them through still other centuries, we pay our supreme devotion and give our highest homage to the Christ who builds his church out of his faithful followers—here in Hebron—and in every place throughout this wide world, wherever men, with Peter, acclaim him as the

Dr. Harry C. Munro, director, National Christian Teaching Mission, shares some thoughts about Christian Education.

## Every Teacher Should Be an EVANGELIST

Jesus yearned over the untaught,  
the straying, the lost

A fashionably dressed young woman, sight-seeing in New York City slums, shuddered over a dirty, unkempt ragamuffin playing in the filth of the gutter.

"Just look at that child," she cried. "Why in the name of decency doesn't someone clean it up? Where is its mother?"

"Well, it's this way, Miss," explained her guide. "The child's mother loves her child, but she doesn't hate the dirt. You hate the dirt, but you don't love the child. **Until love for the child and hate for the dirt get into the same heart, the poor child will remain just about as it is.**"

When God sent his Son into the world, love for the sinner and hate for his sin got into the same heart. You and I had a Saviour. Every sinner had hope. A Christian teacher is one through whom that Saviour loves and hates and teaches and redeems.

Christian teaching is the climax of all teaching. General education deals with facts, knowledge, skills. Christian education deals with values. General teaching presents possibilities, alternatives, opportunities. Christian teaching guides decisions. The general teacher transmits ideas. The Christian teacher answers an experience. General education answers "What?" and "How?" Christian education answers "Why?" The world staggers and starves today because whole peoples have followed the wrong answer to the "Why?" of life. Christ has the right answer. He gives it through his teachers. The Teaching Mission to teachers, sponsored by the International Council of Religious Education and representing over forty Protestant

Christ the Son of God, and pledge to him loyalty and obedience.

May this centennial day increase our faith, warm our love and our loyalty and help us to exalt him, and to pledge anew to him who builds the church, and to his imperishable church, our allegiance and our undying devotion.

churches co-operating, mobilizes his people to give this answer to the whole community.

To teach for decisions  
makes a teacher an evangelist

The one supreme commitment to Christ as Saviour and Lord comes as a climax to many decisions. It forms the basis of many more. Christian teaching issues in Christian living. Nothing is taught until it is learned. Nothing is learned until it is lived. Whether one teaches little children or seasoned churchmen, his work is always momentous. It is still related to the main verdict, either as antecedent or consequence.

The Christian teacher teaches for decisions. Like trickling rivulets they flow together through tributaries to form the great deep flowing currents of a life. And these tributary decisions should never obscure but should ever illumine the supreme verdict for Christ and his cause, which is the Christian teacher's perennial lodestar. This climaxes Christian teaching just as Christian teaching climaxes all teaching.

### Youth WINNING Youth

By Jeanne Coon

A Richburg, N. Y., student of Houghton College

Listen, young person. Are you a born again Christian? If so, what are you doing about it? If not, can you truthfully say that you have never been given the chance to become one? If no one has ever talked to you about Jesus Christ, then some Christian is at fault. Do not young people have as great a responsibility in soul winning as do ministers or teachers? This is a veritable barrage of questions, but they deal directly with that which is pertinent to our problems of today. They are questions especially for youth to consider.

CHRISTIAN EDUCATION

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

You will recall the command of Jesus to be witnesses unto him first at home then to all the world. This is a must for every Christian. There is nothing like telling the gospel to an unbeliever to enrich your own personal contact with Christ. A so-called Christian who refuses to speak for his Saviour will soon lose that personal experience that he once had with the Lord.

The problem of saying a few words, however, is very small compared with the problem of living up to the standards of the Lord in your daily life. What you do and how you do it speaks louder than your voice ever could. Nevertheless, if you feel the Lord leading you to speak to a person about his soul, never back down.

The Youth for Christ program is winning many young people every week for the kingdom. One important factor of the success of these rallies lies in the fact that the leaders are comparatively young men and women who appeal to the average young person of high school and college age. There are many youth rallies all over the world, but how about your own home church? Are you carrying forth some active campaign designed to lead young men and women to a saving knowledge of the Lord Jesus Christ? If the older members of the church have failed to sponsor such a program then it is up to the youth. From statistics and records of the past it is obvious that our Christian Endeavorers and Youth Fellowships are not reaching the majority of youth in our communities.

What can be done, you say? First, and of most vital importance, is the matter of prayer. Have a special prayer group for the sole purpose of getting your own hearts in tune with the Lord and asking him to lead in whatsoever way he wills. Then follow his guidance specifically, because he will surely show the way if you are alert and watching. Perhaps he may lead your group to send for a gospel team from some near-by Christian college or Bible school. Perhaps he may lead you to conduct a revival meeting with the talent from your own group. But whatever it is, do all with "prayer and supplication."

Remember, our Lord said, ". . . He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Our own resources are so

## CHRISTIAN TEACHING MISSION

### A UNITED EFFORT TO STRESS EVANGELISM IN CHURCH SCHOOLS

The National Christian Teaching Mission is truly a united effort by all Protestants to stress evangelism in the church schools of all the churches. There always will be great need for the type of evangelism program that will win the hardened sinner to Christ, and turn all the lost toward the Christ who saves to the uttermost.



Harley Sutton

We need to stress along with this great need the importance of the Christian Sabbath school teacher who under God's Holy Spirit teaches the gospel in such a way that the child does not go into the "far country to waste his substance in riotous living."

Training is essential for all who would go out after those who are lost. Not only teachers but special workers need to be taught how to use the Bible in discussing the matter of accepting Christ.

Join with all the forces which stress better teaching, and teaching for a verdict!

H. S.

limited and our abilities so narrow, we have nothing whatsoever in ourselves to depend on, but the Lord has promised to give the increase to a completely yielded life.

There are many ways in which a young person can do personal work also. Above all else, however, remember the prayer groups. Get one started right away. At first only a nucleus of your members will come, but that nucleus will be so uplifted and strengthened that others will come out of curiosity, if nothing else, to discover the secret of that happy few. The prayer group that was held during the Seventh Day Baptist General Conference gives a marvelous example of growth. In three days it grew from a group of nine young people to twenty-eight prayer-conscious, spirit-filled youth. If a program such as has been outlined will be undertaken, with greatest stress on prayer, your community will see results—results that will count for eternity.

# The Presentation of a Person ~ JESUS CHRIST

◦ A MESSAGE FOR OUR DAY

By Rev. Leslie O. Greene

THE MESSAGE which we should have for our day is essentially the presentation of a person, Jesus Christ. Not a few during the past century have tried to usurp his place in influencing men's minds, but sooner or later their power has been frustrated, for no one can take his place. The declaration of long ago, "There is no other name under heaven given among men whereby ye must be saved," has proved without question to thinking people, that there is no substitute for Christ. He is at the center of the plan of salvation. He is the great Teacher, Leader, Inspirer of men. He was the Son of God in the flesh, dwelling on the earth many years ago, revealing by his life and teachings what God wanted men to know about himself. This is why we are told, "Let this mind be in you which is also in Christ Jesus." It is God admonishing us to go right on following Christ as his disciples did and learning what his will is for us.

It is a sad fact that many today who call themselves Christian have not given much thought to what the New Testament says about Jesus as Teacher and consequently are missing much that was intended for them to know and do. Because they are not fully aware of the significance of their calling and not properly prepared to witness for him, there has been a sad neglect in the work he wants done. To wisely use the opportunity offered and to be properly qualified to spread the truth to those who do not know the Saviour, this injunction was given: "Ye shall know the truth and the truth shall make you free." This implies the necessity that every witness should have this freedom found in the truth in order that he may better bring it to those who are under the dominating power of sin.

There are as many different needs to supply as there are people in the world. To help all these people find Christ some plan had to be made to furnish guidance to those who are to present the way. The apostles, who actually knew Christ in person and were taught by him how to follow, were inspired to write an account of his life and words which has become the source of help for all succeeding generations. Many find their preparation very inadequate and must learn diligently to "search the scriptures, for in them they think they have eternal life."

Therein in language so simple that even the simplest mind may comprehend, Christ is presented as the Saviour and Redeemer. Here is revealed the nature and consequences of sin and how to find forgiveness through repentance. In this Book of Life is shown how to walk in the "newness of life" which Jesus describes as being "born again." All this is essential to a satisfactory plan of living, and yet the church of Christ has been badly crippled in its efforts to spread the truth because it has not been properly known by those trying to present it. The sooner a comprehensive study of the New Testament can be made, the sooner will the kingdom of God come to the millions now without it.

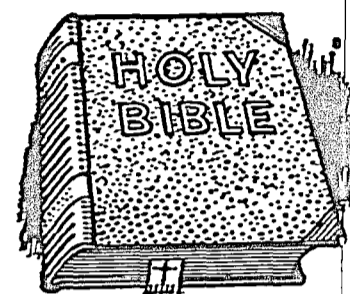
In addition to the Bible, which is so vital as a textbook to present the whole plan of Christian living, every Christian has a means of constant contact with the Giver of this life. Christ could not always stay in the world. He had other duties more important. To the disciples who were disappointed and felt so helpless at his going, he gave the comforting promise that he would send the Holy Ghost who is "able to guide you into all truth." Relying on him, the way was not blocked, but rather was opened up to bring a "more abundant life." A positive means of communication was established which would never fail or disappoint. Prayer became as simple as dialing the telephone, and along with the assurance that he would hear, he gave the promise, "Ask and ye shall receive." Knowing every language, regardless of creed or nationality, attentively he receives the cry of the penitent or thankful heart. To everyone who voices his need, the

**WOMAN'S WORK**

Frances Davis, Salem, W. Va.

tender and compassionate love of the Master makes the necessary provision. He is pleased when one shows his dependence on him and rejoices to hear the intercessory prayer for the neighbor who is lost. Those who are in his will through full obedience can rightly be assured that "all things are possible to those who believe."

The message for our day is to show people the true value of the gift the Saviour offers. Then the need for it will be more



... so vital as a textbook to present the whole plan of Christian living.

fully realized. Christ spoke of it as "the pearl of great price." Not having dealt in pearls, most of us do not know how rich the gift can make us. We may assume it is something highly desirable because men of means give much for real pearls. We can be assured that what the Saviour has to offer will be nothing temporary or cheap. He tells us that worldly possessions are very insignificant when compared to this pearl. "What does it profit a man to gain the whole world and lose his own soul?" Spiritual values so far supersede temporal things that we are admonished to "seek first the kingdom of God and his righteousness." If we fail to get spiritual values, we have no assurance of anything; and, besides, we can have no hope of saving the only possession which survives death—our own souls.

The gift, then, that the message for today is offering is "salvation." This is why the love of the Father for sinners was manifested in sacrificing his only Son on the cross that whosoever would believe on the Christ might come into possession of eternal life. The whole gospel story is found in this message. The intelligent man will sell all that he has to buy it. Fortunately, there is no purchase price he can pay, except that he have faith, repent of his sins, seek forgiveness, and surrender all to Christ. When God saw the precarious situation of the wicked man, he made possible through regeneration a new life to be paid for by his Son on Calvary. When Jesus said, "I came to bring a more abundant life," he meant a life on earth

rich in soul-satisfying experiences. He was thinking about the beauty of Christian character, about the larger faith which comes in the practice of Christian virtues, about the victories won through complete co-operation and full surrender to God. And to make this life satisfy every hope of man, he gave the glorious promise that "whosoever believeth on him should not perish but have everlasting life."

Will this generation bring the message to the lost? We must insist that men cannot survive without Christ. There are so many disappointments, so many failures, so many shipwrecks, that life for many is filled with frustrations, and doubts, and instabilities. The house which is built upon the sands will be washed away. Christ, who is the Rock, put such confidence in Paul that he exclaimed, "I can do all things through Christ who strengthens me." Men need to know the consequences of relying either on their own strength or on any other material assistance. Christ alone can put into the life the all-sustaining power. Christians must hasten to go everywhere with the gospel, which is "the power of God unto salvation," fully confident it will make men "rich toward God" by cleansing the soul and making the mind pure and holy—both for the present world and that which is to come. Christ in the very center of the life assures us of heaven with all its glory and eternal bliss.

#### ABIDING THINGS

By Kathryn Blackburn Peck

Within this changing world, where can I find  
One thing secure on which I may depend,  
Impervious alike to moth and rust;  
One surety on which to base my trust  
Throughout the fleeting years, till life shall end?  
Not in the vacillating heart of man,  
Where friendships change—yes, even loves most true;  
Not in the wisdom of the seer or sage,  
For Time may dim the lines upon the page,  
As rising generations scribe anew.  
Within the realm of beauty and of art?  
Nay—beauty fades, and songs waste on the air;  
And surely not in world renown or fame—  
The world acclaims for one brief day a name,  
And then forgets to name it anywhere.  
Yet, deep within my heart a knowledge dwells,  
A certainty that comforts night and day:  
The truth of God; the strength of purity;  
The power of prayer; the balm of sympathy—  
These verities shall never pass away!  
—The White Ribbon.

## WORLDWIDE BIBLE READING — Thanksgiving to Christmas

o "The Bible-reading program is a plan to get people to read the same Bible selections daily."

A WORLDWIDE Bible-reading program to be observed between Thanksgiving and Christmas, sponsored by the American Bible Society, is announced by Dr. James V. Claypool, newly appointed director of the society's department for the Promotion of Bible Use.

The Bible-reading program is a plan to get people all over the world to read the same Bible selections daily between the two days, November 28 and December 25, and has as its central day, Universal Bible Sabbath, to be observed by Seventh Day Baptists on December 7. The theme selected for the 1946 program is "The Word of Power for a Power Age" and the twenty-eight daily readings feature some of the "Spiritual Pioneers" of the Bible who found in its pages help for the problems that crowded the life of those days.

Last year people in over twenty nations shared in the reading. The program, inaugurated by the Bible Society in 1944, was the outcome of a letter sent by a lonely young marine in Guadalcanal, asking his mother to join him in reading each day, at the same time, a similar passage of Scripture.

A Laymen's National Sponsoring Committee assists the Bible Society in the promotion of the program. Members of the committee this year include Norman Corwin, Joseph E. Davies, General Dwight D. Eisenhower, Harvey S. Firestone, Miss Helen Keller, Admiral C. W. Nimitz, Drew Pearson, the Hon. Francis B. Sayre, and Channing H. Tobias.

Every available method of distribution is sought by the Bible Society in making the bookmarks, listing the daily passages, easy of access to those planning to join in the daily readings. The bookmarks are also available in quantity, to anyone who is interested in helping to promote the pro-

gram, from the American Bible Society, New York, or any of its branch offices. It is expected the distribution of the bookmarks will top last year's high of twenty million. During the war years members of the U. S. Army and U. S. Navy formed a large bulk of the readers participating in the daily program, the bookmarks being supplied to them by their chaplains in all parts of the world. This year the members of the Occupation Forces will be reached in a similar way. The material will also be distributed by the society's office in Geneva, Switzerland, as well as its other foreign agencies.

Packets of material for the observance of Universal Bible Sabbath have been mailed to approximately 115,000 pastors. These include an appropriate poster, bulletins for church calendars, and a brochure, "The Book That Has Power," written by Dr. W. T. Ellis.

#### WORLDWIDE BIBLE READINGS

Thanksgiving, Nov. 28 .....	Genesis 8: 20—9: 17 (Noah)
Friday .....	Genesis 12: 1-9; 17: 1-8 (Abraham)
Sabbath, Nov. 30 .....	Genesis 32 (Jacob)
Sunday .....	Genesis 37 (Joseph)
Monday .....	Exodus 3 (Moses)
Tuesday .....	Ruth 1 (Ruth)
Wednesday .....	1 Samuel 3 (Samuel)
Thursday .....	1 Samuel 16; Psalm 139 (David)
Friday .....	1 Kings 19: 9-18 (Elijah)
Sabbath, Dec. 7 .....	Nehemiah 6 (Nehemiah)
Sunday .....	Zerubbabel 4 (Zerubbabel)
Monday .....	Isaiah 1: 1-20; 6 (Isaiah)
Tuesday .....	Isaiah 52: 13—53: 12 (God's Servant)
Wednesday .....	Jeremiah 1: 1—2: 13 (Jeremiah)
Thursday .....	Daniel 6 (Daniel)
Friday .....	Luke 1: 26-56 (Mary)
Sabbath, Dec. 14 .....	Matthew 3: 1-17 (John the Baptist)
Sunday .....	John 3: 1-17 (Nicodemus)
Monday .....	Luke 10: 30-42 (Good Samaritan; Mary of Bethany)
Tuesday .....	Luke 15: 11-24 (Prodigal Son)
Wednesday .....	John 13: 1-17 (Jesus)
Thursday .....	John 17 (Jesus)
Friday .....	Acts 2 (Peter)
Sabbath, Dec. 21 .....	Acts 6: 8-15; 7: 44-60 (Stephen)
Sunday .....	Acts 9: 1-9; 13: 14-43 (Paul)
Monday .....	2 Timothy 1: 1-18 (Timothy)
Tuesday .....	Hebrews 11: 24—12: 2 (Heroes of the Faith)
Christmas, Dec. 25 .....	Matthew 2 (Jesus)

"Suffer the little children to come unto me and forbid them not."

## Jesus and the Children

ALL THROUGH the earthly life of Jesus he showed his love for children, and we may be sure they loved him too. Wherever he went they would leave even their mothers' arms to gather about him, climb onto his knee, or snuggle into his arms. Some of his most beautiful messages were given as he held little children in his loving arms. He never turned away from children however trivial their needs, and he was ever ready to help them and heal them in pain and sickness.

Not only children but grownups love the beautiful picture we have on this page—the picture of Jesus blessing little children. Everyone loves to hear the story that goes with it; we never grow tired of hearing it. It is a true story which we can almost read just by looking at the picture.

Here we see the mothers as they bring their little ones to Jesus for his blessing; the children as they look up to him with love and trust; the disciples whose expressions indicate their feeling that Jesus had more important duties than the blessing of little children. The expression on the face of Jesus is earnest, and we can almost hear him say, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

We think, too, of another time when Jesus took a little child, and setting him in the midst of his disciples, said to them, "Except ye become as little children, ye shall not enter into the kingdom of heaven."

Remember, too, that when Jesus stood in the temple for the last time, it was the children who took up the cry, "Hosanna to the Son of David." Those songs of praise and thanksgiving, coming from the children's lips, brought happiness to the heart of Jesus, and he said to those around him, "Have ye never read, 'Out of the mouths of babes and sucklings thou hast perfected peace.'"



Not only was Jesus the friend of children when he was here on earth, but, dear boys and girls, he is your friend now. He loves every one of you and is just as ready to bless you, to help you to be good and happy, to comfort you, and even heal you as he was then. The only difference is that you cannot see him with your natural eyes as the children could when he was on earth. Now with faith you can know him with the same gentle, loving heart and the same tender smile. He is always ready to help you to receive his love and blessing.

He surely deserves our love and service in return, and let us all try to please this wonderful Saviour in all that we think and say and do.

M. S. G.

### LITTLE MISS THANKFUL

Little Mary Burns stood quietly at the living room window one pleasant Sunday afternoon, apparently looking out at the rapidly falling leaves; but her eyes had an anxious look as she turned to speak to her mother who sat near by busily mending.

"A penny for your thoughts, dear," said her mother with a loving smile, looking up from the pretty dress she had just finished mending. "You look as though all the burdens of the world were resting on your shoulders."

"I was thinking about all the things I have for which to be thankful. There are oh so very many of them. Teacher wants us all to be ready to tell about them tomorrow, and the more I think about it the more thankful things I find. How can I remember to tell teacher about them all? She is giving a lovely New Testament to the boy or girl who can tell the most things for which to be thankful."

"You might write them down as you think of them," suggested her mother. "Get your largest tablet and write them down as they come to your mind."

"You always think of the nicest ways to do things, Mother dear," said the little girl, giving her mother a loving hug and kiss, and she was soon busily at work following her mother's directions, smiling happily and humming softly to herself as her pencil fairly flew over the paper.

At last she put down her pencil with a happy sigh and said, "Just see how full both sides of my paper are, Mother. May I read all my thankful things to you?"

At a nod and a smile from her mother, she began to read as follows: "I'm thankful that I live in such a beautiful world; that I'm an American; that I have a happy Christian home, a wonderful mother and father, and two of the dearest little brothers one could find. I'm thankful that the dear Lord Jesus loves me as he loves all little children. I'm thankful for day with its study, work, and play; and for the night with its rest; for the health God has given me; the many blessings I have, and the love of friends and dear ones; for my teachers at school, at Sabbath school, and at Junior C. E., and for our kind pastor who makes God and Jesus seem near to me. Yes, I'm thankful for everything, everywhere."

As she finished her reading, her mother gave her a loving, happy look, and said

### CHILDREN'S PAGE

Mizpah S. Greene, Andover, N. Y.

## OUR LETTER EXCHANGE



Dear Recorder Children:

On Sabbath day, November 9, I hope you will enjoy studying the Sabbath school lesson with me. The title of our lesson is, "Paul founds the church at Philippi." You will find this lesson in Acts 16: 11-15 and Philippians 2: 5-11.

As you study the lesson you will see how eager Paul was to teach about Jesus wherever he went, and how gladly he traveled from place to place to tell people about this wonderful Saviour. This time he was in Philippi, the chief city in Macedonia, where he stayed several days. On the Sabbath he went down by the river side where some good women had met for a prayer meeting. One of these women was a devoted servant of God named Lydia. She had never learned to love and serve our Lord Jesus; but when Paul began to teach about him,



Mizpah Greene

softly, "Whether my little girl gets the prize or not, I'm very proud of her."

When Mary came home on Monday night with the nicely bound testament, with the sayings of Jesus in red letters, she found a loving family to rejoice with her. And she said, "I wish all the boys and girls could have the same prize."

Her father patted her curly head and said, "After this we'll have to call you, Little Miss Thankful."

That night as she knelt in prayer, she repeated:

### A Child's Thank-you Prayer

For the new morning with its light,  
For rest and shelter of the night,  
I thank thee, heavenly Father.  
For health and food, for love and friends,  
For everything thy goodness sends,  
I thank thee, heavenly Father.

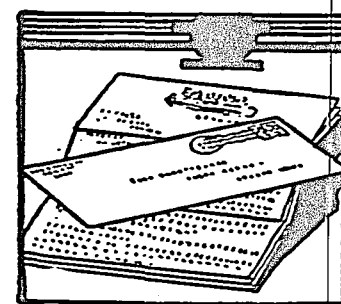
For mother dear and father, too,  
Who help me to be good and true,  
I thank thee, heavenly Father.  
For Jesus up in heaven above,  
Who blesses me with tender love,  
I thank thee, heavenly Father.

Lydia listened eagerly to his message and was led to accept Jesus as her Saviour and could hardly wait to show her love for him by working for him in every way she could. Not only she but her whole family were baptized and became followers of the Lord Jesus. Then Lydia, to show her Christian friendliness, invited Paul to her home where he spent some time.

We, too, should do all we can to show our love for Jesus, and one way is follow Lydia's example and always show a Christian friendliness for others. When we love and work for others, we are truly working for Jesus. Even little children can lead others to Jesus. One time a man who had never learned to love and serve the Lord wrote the following words and left them on his desk, "God is nowhere." His little girl saw the words and read them, "God is now here." Her father heard her, noticed the loving way she read the words, and was led to give his heart to Jesus and was the means of leading others to him.

I will sum up this lesson with the last two verses of the second part of our lesson: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Yours in Christian love,  
Mizpah S. Greene.



## LITTLE LETTERS TO LOVED ONES

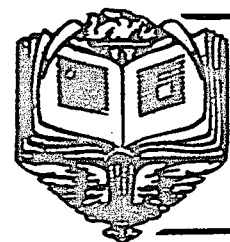
By Pearle Halladay

Dearest:

What a happy time we had together! Even the goodbyes were joyous because we know we shall meet again soon.

You were not present at dinner; so I must tell you something both touching and amusing. One family present never says grace at meals; so it was something new and strange for the four-year-old member of the family. Grandmother bowed her head and gave thanks, asking God's blessing. When we had lifted our heads, the four-year-old clutched her plate in both hands and holding it out to grandmother said, "Talk to my plate, too, Grandma." We all laughed, but there was a touching side to the incident, too.

I wonder if sometimes we neglect our own children—or those near us—for those in China, India,



## STUDY to show thyself approved UNTO GOD

"THIS SAME JESUS"  
(A Bible Study)

By Rev. Lester G. Osborn

God's eternal purpose for this earth, as revealed in the Bible, is to set up a kingdom of righteousness, peace, and joy. He made a covenant with David that one of the king's sons should sit on his throne and govern his kingdom forever (2 Sam. 7: 8-16). Isaiah, foretelling the coming of the Messiah, says, "Unto us a son is given: and the government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9: 6, 7.

The angel Gabriel, in announcing to the Virgin Mary that she was to have a Son who was to be called Jesus, said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father, David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 31-33.

When Jesus was born, the wise men came asking, "Where is he that is born king of the Jews?" Matt. 2: 1, 2. As he rode into Jerusalem in fulfillment of Zechariah 9: 9, the people cried, "Hosanna to the Son of David! Blessed is the king of Israel that cometh in the name of the Lord." Matt. 21: 7; John 12: 13. The promised King had arrived and offered himself to them. "He came unto his own and his own received him not." John 1: 11. They crowned him—but it was with thorns. Instead of

or some other far away place. Do we ever hear the Master say to us, "These ought ye to have done and not to leave the other undone"? Matthew 23: 23. Jesus said, "Let the little ones come unto me." Are we standing in the way so that some little one cannot "come to Jesus"? As we walk in the sunshine we cast a shadow; let us be sure our shadow does not bring darkness to another.

I am looking forward to our next happy gathering.

Much love,

THE SABBATH RECORDER

seating him on a throne in Jerusalem, they crucified him on a cross "without the gate." Heb. 13: 12. But the superscription written over him was, "This is the King of the Jews." Luke 23: 28.

But what of God's covenant with David? Is his promise void? The Psalmist says, "He will ever be mindful of his covenant," and "He hath remembered his covenant forever." Psalm 111: 5; 105: 8. God's covenant is unfulfilling, and in his own time the kingdom, postponed for a time because of the King's rejection, will be set up, and the Lord Jesus Christ, as "King of kings and Lord of lords" will sit "on the throne of his father David."

Christ Jesus, himself, said, "The Son of man shall come in his glory, and . . . sit upon the throne of his glory." Matt. 25: 31. As the disciples stood on Mt. Olivet after his ascension, the angels said to them, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

There is so much conjecture and speculation, so much fantastic interpretation, concerning his coming and the order of events before and after, that we will confine ourselves in this study to just three points: the fact, the manner, and the purpose of his second coming.

### THE FACT OF HIS COMING

Perhaps our Lord's statement and the announcement of the angels quoted above should be enough to establish the fact that he is coming again. However, we do not need to depend on these two alone. It has been said that over three hundred times in the two hundred sixty chapters of the New Testament—one verse in every twenty-seven—this fact is referred to.

When giving rules of discipleship (Matt. 16: 24ff) Christ added, "The Son of man shall come in the glory of his Father with his angels." v. 27. In answer to their question as to "the sign of thy coming and the end of the age" (Matt. 24: 31), he gave several "signs" and then stated that when certain things should come to pass, "they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. On the eve of his death, in giving them words of comfort, he said, "I will come again and receive you

unto myself." John 14: 1-3. When Peter asked about John's future, the Lord said, "If I will that he tarry till I come. . . ." John 21: 22.

Paul has much to say concerning the Lord's second coming. "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3: 20), and "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. He speaks of the Thessalonians having "turned to God from idols to serve the living and true God; and to wait for his Son from heaven." 1 Thes. 1: 9, 10. In his second letter to this church he talks of "when the Lord Jesus shall be revealed from heaven with his mighty angels" to judge the wicked, "when he shall come to be glorified with his saints." 2 Thes. 1: 7-10. To the Hebrews he writes of the three "appearings" of Christ (Heb. 9: 24-28). He "hath appeared to put away sin by the sacrifice of himself." v. 26; he has "entered . . . into heaven itself, now to appear in the presence of God for us" v. 24; and "unto them that look for him shall he appear the second time." v. 28. When this happens, we shall "appear with him in glory." Col. 3: 4. In his account of the institution of the Lord's Supper he says, "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come." 1 Cor. 11: 26.

Peter speaks of a future "appearing of Jesus Christ" (1 Peter 1: 7), and says that when he, "the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4. We are to rejoice in our sufferings for his sake, that "when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4: 13.

John says that "when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3: 2. So "every man that hath this hope in him purifieth himself" (1 John 3: 3), and will "abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2: 28.

The fact of the second coming is a Bible truth, well attested by the New Testament writers, as well as the old. We cannot deny it without denying the authority and integrity of the Bible. The Lord Jesus is coming again!





#### THE MANNER OF HIS COMING

The two angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. We read that "a cloud received him out of their sight." Acts 1: 10. They saw him go. He will be seen when he comes again. The Lord himself said, "All the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. John says, "We shall see him as he is." 1 John 3: 2. In Revelation 1: 7 we read that "every eye shall see him." How this is possible is explained in Matthew 24: 27, "As the lightning cometh out of the east and shineth even unto the west; so shall the coming of the Son of man be." His coming will be visible.

Paul says, "The Lord himself shall descend from heaven" (1 Thes. 4: 16), thus confirming the prophecy of the two angels that "this same Jesus . . . shall so come in like manner as ye have seen him go." Acts 1: 11. They saw a physical body, one of "flesh and bones" (Luke 24: 39), received into the clouds. Zechariah tells us that "his feet shall stand upon the Mount of Olives." Zech. 14: 4. Jeremiah says that he shall "execute judgment and justice in the earth." Zech. 23: 5, 6. In Job we read that the "Redeemer liveth, and that he shall stand at the latter

day upon the earth" Job 19: 25. He is to sit on the throne of David, which is a literal throne, and rule over his kingdom, which is an earthly kingdom. Isa. 9: 6, 7; Zech. 21: 25-27; Luke 1: 32.

The Lord Jesus is coming again to this earth, and his coming will be personal, bodily, and visible!

#### THE PURPOSE OF HIS COMING

In view of the covenant with David the announcement to Mary, and other passages already quoted, there is only one conclusion as to the purpose of his coming again. It is to restore Israel, and re-establish the kingdom of David, a kingdom of righteousness, peace, and joy. Jeremiah tells us that the "king shall reign and prosper . . . In his days Judah shall be saved and Israel shall dwell safely." Jer. 23: 5, 6. Daniel says that "his dominion is an everlasting dominion." Dan 7: 13, 14. All through, a kingdom is promised—an everlasting kingdom, in which he shall reign "over all the earth." Zech. 14: 9.

Is this, as some claim, a spiritual kingdom, already set up in the hearts of men? The "proof text" of this theory is Luke 17: 21, which in the King James Version reads, "The kingdom of God is within you." The Revised Standard Version renders the Greek word, *entos*, correctly: "in the midst of." As in-

deed it was. The king had come; was there ready to be enthroned. But they rejected him! The very language of the prophecies is against this theory. It is the "kingdom of Israel" (Acts 1: 6, 7), which was an earthly kingdom. The "stone kingdom" of Daniel 2 takes the place of literal, earthly kingdoms. Matthew 25: 31ff speaks of a literal throne. The seat of government is to be Jerusalem (Luke 21: 24), an earthly city. The kingdom is a literal, earthly kingdom.

Neither is the Church the kingdom. For one thing, the "nobleman" has not yet returned. Luke 19: 11ff. The Church is called "house" (1 Tim. 3: 15); "temple" (1 Cor. 3: 16, 17); "body" (1 Cor. 12: 27-31; and other things, but never "kingdom." Christ is the "head" of the Church (Eph. 1: 22; Col. 1: 18), but not her king. He is king only in the sense that the Church is to become his bride, and will reign with him in his kingdom as Queen Consort. The prophets did not see the Church. They were puzzled by the two-fold prophecy of the cross and the crown. They saw the mountain peaks of the kingdom, but not the valley of the Church in between. The Church was a "mystery" to them; the kingdom was not. The "mystery" (Eph. 3: 1-11) was what was to happen between his "sufferings and glory." 1 Peter 1: 9-12.

So, it is not correct for us to talk of "building the kingdom." God will set it up in his own good time, with Jesus, the Son of David, crowned as king, sitting upon the throne. It is not our task to "build the kingdom," but to preach the gospel, so that "whosoever will" may receive eternal life and become potential citizens of the kingdom.

"This same Jesus" is coming again—personally, bodily, visibly—to establish the kingdom of heaven upon this earth. We cannot know "the day nor the hour" (Matt. 25: 13), but we "love his appearing" (2 Tim. 4: 8) and look for "that blessed hope" (Titus 2: 13) and say, fervently, "Even so, come, Lord Jesus." Rev. 22: 20.

#### SABBATH SCHOOL LESSON FOR NOVEMBER 16, 1946

Paul Ministers to the Thessalonians  
Basic Scripture—Acts 17: 1-11; 1 Thessalonians  
1: 2-8; 4: 13-18; 2 Thessalonians 3: 7-13  
Memory Selection—2 Thessalonians 3: 13

#### ? THE QUESTION BOX ?

[The Recorder maintains this column as a helpful service to its readers. Many people do not have theological reference books in which to look for the answers to questions of Christian living or Bible study; if you have such a problem, we will gladly refer it to one of our Bible experts. Send your question in care of the editor, Sabbath Recorder, 510 Watchung Ave., Plainfield, N. J. Please sign your name and give your address.

Our purpose in this column is not to enter into theological disputes, but rather to give an answer, an opinion, or food for thought about matters of sincere and heartfelt concern. We hope you will find here a real aid to your Bible study and a help in Christian growth.]

QUESTION: May I see a discussion of the following question in the information column? Are Seventh Day Baptists fundamentally Protestant? C. R. M.

ANSWER: In my boyhood we had Catholic neighbors who said Seventh Day Baptists were not Protestants. In thought they were still living back in Reformation days, when Protestants were those Christians who protested against the doctrines and practices of the Roman Catholic Church. Being Sabbath keepers marked us as Christians who took the Bible as our authority. They of course accepted the authority of the Church. Christians who kept the Catholic Sunday, and did not go all the way in accepting church authority, were Protestants. I presume they would have spelled it with a small "p." Well, they had a point there.

Some Seventh Day Baptists have claimed that we are not Protestant, and on much the same grounds. Our Sabbath heritage comes down through the centuries by way of independent Christian groups, and not by way of the historic "Church"—Catholic and then Protestant. They, too, have a point.

However, in the commonly accepted meaning of the term Protestant, Seventh Day Baptists are fundamentally Protestant. As presently used "Protestant" is not a negative term; that is, it is not a protest against something. To be sure every positive declaration is a protest against the opposite of that which one affirms. But "Protestant" is an affirmative expression. The best brief definition I have heard recently is the following: "Protestantism is a clean, strong, manly, upright assertion of a truth desperately needed today; the responsibility of each man for his own soul before God." This definition of Protestantism defines the fundamental faith of Seventh Day Baptists.

The article in the "Protestant Voice" which carries the above definition goes on to say of Protestantism: "Democracy is in that word, and social justice; independence and integrity; equal fellowship of free citizens, each sharing the sovereignty which comes from God."

Protestantism is Biblical, and is positive and constructive. Yes, Seventh Day Baptists are fundamentally Protestant. A. J. C. B.

### MINISTERS ASK AMNESTY FOR CONSCIENTIOUS OBJECTORS

Three hundred leading ministers of the major Protestant denominations in the United States have addressed a letter to President Truman asking that he extend amnesty to America's conscientious objectors to war, several hundred of whom are still in prison. A large number of denominational assemblies have urged similar action. The letter, signed by many who are not themselves objectors, says: "Sharing concern for religious liberty and freedom of conscience, we are troubled by the fact that 1,500 of the 6,000 conscientious objectors sentenced under the Selective Training and Service Act of 1940 are still confined in federal prisons." —Reid.

### I AM A CHURCH MEMBER

BECAUSE if nobody belonged to church there would be no church to point men to God and heaven.

BECAUSE I cannot ignore my spiritual nature. My soul culture is as necessary as my physical.

BECAUSE it benefits me, and enables me to undergird home and democracy with Christianity.

BECAUSE here I can transfer my personal allegiance to Christ in altruistic actions.

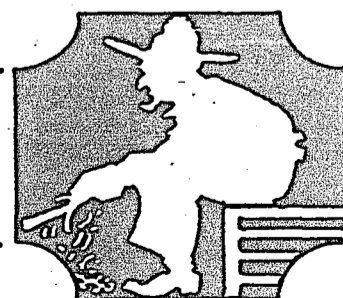
BECAUSE others are watching me, and I dare not set an example which will keep them from church.

BECAUSE I need the strength that comes from worship and fellowship with other Christians.

BECAUSE no matter how much I do for Christ it is but little compared with what he did for me.

—New Jersey Baptist Bulletin.

OLD-TIMER  
S E Z . . .



"Church members without real religion is like apple pies without apples."

## FOR THE SCRAPBOOK

### EVEN IN THE LEAST OF THESE

By Kathryn Garber Strang

I see God . . .

neither as a man nor  
as a spirit.

I see him

in the hands of farmers,  
working the soil;  
in the smile of a mother,  
admiring her new-born child;  
in half-furled leaves,  
and perfect-petaled blossoms.

I hear God . . .

my mind, not tuned to understand,  
cannot grasp the meaning.

I hear him

in the mighty crash of thunder;  
in the chatter of a busy squirrel;  
and in the noisy rumble  
of a great city.

I feel God . . .

even though my heart is ignorant,  
unknowing of a miracle.

I feel him

in the swift, sure happiness of triumph;  
in the dark maze of disappointment;  
and in the pain and joy of loving.

Seeing,  
Hearing,  
Feeling God,  
I know him.

—Gospel Messenger.

### TALKING WITH JESUS

By Elizabeth Fisher Davis

I love to talk with Jesus  
About my problems and my plans.  
It is such a comfort  
To know He understands.

I am weak and finite.  
Infinite is He—  
The end from the beginning  
His eye can plainly see.

Omnipotent, omniscient —  
The Omnipresent One.  
I can surely trust Him  
And say, "Thy will be done."

Marlboro, N. J.

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PLAINFIELD, N. J.

[Church members in the Battle Creek, Mich., area recently had the opportunity to confirm their loyalty to Christ and the Church by signing the following pledge. Revival begins in the heart of the individual. Wouldn't you like to join a host of others in this personal commitment? Clip out and sign the following statement. Then give or send it to your pastor. If you are not now a member of and would like to join a Seventh Day Baptist Church, write the American Sabbath Tract Society, Plainfield, N. J.]

### PERSONAL COMMITMENT

I believe under all circumstances that the Lord's will in my life and in the world should be my greatest concern, and I hereby rededicate myself to Him through that principle. I believe the Church, founded through the saving grace of Jesus Christ is the divinely appointed agency through which this principle is to be finally established. I therefore renew my allegiance to Jesus Christ and His Church, and make the following definite commitments (as checked) as steps of advancement in my Christian growth:

Regular Attendance at:

- Prayer Meetings
- Sabbath Morning Worship
- Sabbath School
- Church Business Meetings

Personal Consecration as:

- Teacher, if needed
- Worker in Church Program
- Soul Winner
- Tither

Signed .....

The Sabbath

# Recorder

PRAYER



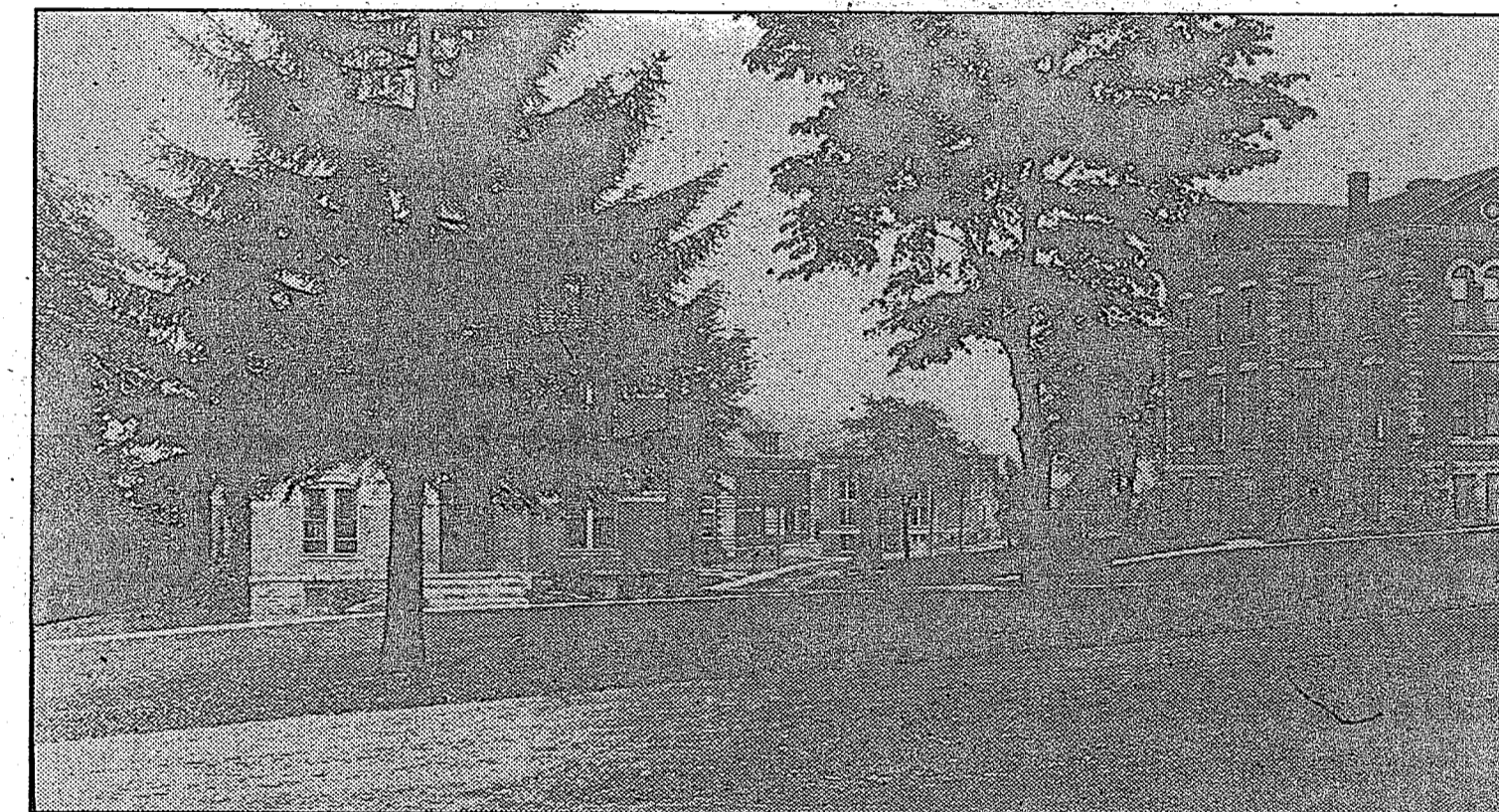
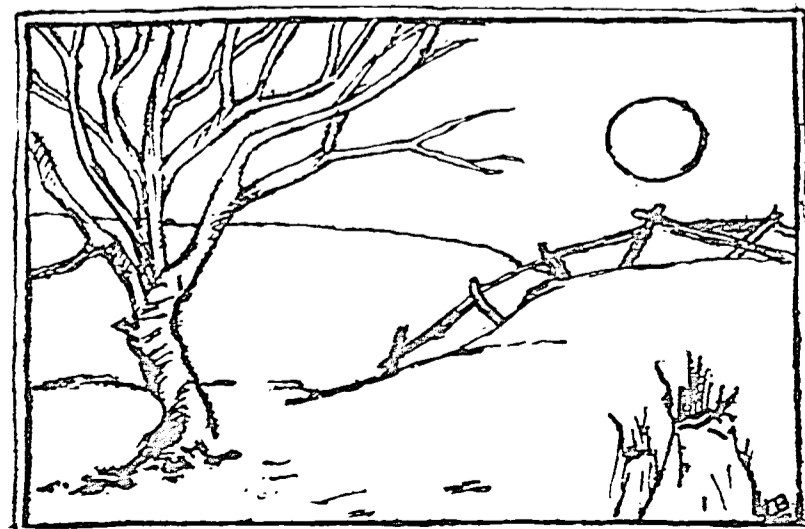
TO THE GIVER

Lord, I am glad for the great gift of living—  
Glad for Thy days of sun and of rain;  
Grateful for joy, with an endless thanksgiving,  
Grateful for laughter—and grateful for pain.

Lord, I am glad for the young April's wonder,  
Glad for the fullness of long summer days;  
And now when the spring and my heart are asunder,  
Lord, I give thanks for the dark autumn ways.

Sun, bloom, and blossom, O Lord, I remember;  
The dream of the spring and its joy I recall;  
But now in the silence and pain of November,  
Lord, I give thanks to Thee, Giver of all!

Charles Hanson Towne



—Courtesy Alfred Sun

Campus Scene — Alfred University, Alfred, New York

**I**N PROMOTING the fullest personal development, the college seeks to cultivate through specific courses and general environment, the student's esthetic taste, intellectual enthusiasm, moral integrity, and religious insight. That is, it tries to encourage sensitiveness to beauty, awareness and understanding of one's environment, and adherence to one's own considered beliefs in morals and religion while respecting and, as far as possible, sympathizing with different beliefs held by other persons of good will.

—Alfred University Catalogue, College of Liberal Arts.