

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

MILTON, WIS. — The third of the community services was held in the Milton Seventh Day Baptist Church, Friday night, March 7, when a full-hour motion picture, "Forgotten Village," was shown.

The picture, a sound production, is based upon a story written by John Steinbeck



Rev. Elmo F. Randolph

concerning a tribe of Indians in a remote section of Mexico. It first enjoyed a long run in New York where it was seen by thousands of people and later toured other American cities. Dr. Emory Ross, general secretary of the Foreign Mission Conference of North America, says the film "makes a most impassioned appeal. It stands for millions of underprivileged people throughout the world whose lives are steeped in tradition, superstition, and ignorance."

Rev. Elmo F. Randolph presided at the meeting and, as in previous weeks, an offering was received to defray expenses. There were 232 present the previous week at the showing of the portrayal of the parable of the Good Samaritan in the picture, "Who Is My Neighbor," and at which the high school a cappella choir sang. — Courier.

ALFRED, N. Y. — A. Burdet Crofoot arrived in Alfred at noon, March 17, having made the trip from Japan in a day less than two weeks. He sailed from Yokohama, March 4, on the U.S.S. Admiral Hayo and arrived in Seattle, March 15. From there he flew to Buffalo, arriving early Monday morning. This was Mr. Crofoot's fifth crossing of the Pacific, and he reports it to be a very rough one.

Mr. Crofoot left Alfred in July, 1945, going to Washington, D. C., to receive his training for service with the Red Cross. He sailed August 30 of that year from Seattle for Japan, where he has spent eighteen months as Field Director of the American Red Cross in the Far Eastern Theater.

—Alfred Sun.

NORTH LOUP, NEB. — The regular all-church social was held early in March. The program was in charge of the Junior society and followed the theme of the China mission. James Ehret, president, presided.

Following singing several junior songs at which Jeneanne Brennick accompanied, James conducted the devotionals. Recitations were given by Carley Barber and Phyllis Christensen. These two girls also took the collection, Donna Babcock playing the offertory.

Papers on the history of the China mission and on the North Loup missionaries were presented by Bonnie Babcock and Evelyn Hamer. Miss Hamer also gave her declamatory reading, "Dead End." Three girls, Delores Cox, Jeneanne Brennick, and Carolyn Hamer, played "Chop Sticks."

The young folks also presented a little play, "Wanted, A Bed." Characters were: Dr. Thorngate, Kenneth Clement; Helen Thorngate, Jeneanne Brennick; Grace, Carolyn Hamer; Miriam, Delores Cox; Dr. Yen, Theron Barber; Chinese people, Joe Babcock, James Ehret, Jeanette Williams, Gary Cox, Russell Clement; mail carrier, Donna Babcock. Nearly \$20 was received in the collection, which will be used to purchase a bed for the China hospital.

It was voted to send the pastor and a deacon or two deacons to Denver on April 5 to attend the ordination services of Francis Saunders, the new pastor of the church there.

Correspondent.

The Sabbath

Recorder



The Sabbath Recorder

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WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

"The most unforgettable picture in history is the dramatic contrast between the compromising Pilate, with all the power, pomp, and circumstance of Rome behind him, and the loving non-violent Jesus, Prince of Peace, and King of Kings, accepting without hate or retaliation, the Roman judgment of death upon a cross," says Dr. Charles F. Boss, secretary of the Peace Commission of the Methodist Church. "It was not easy, not so simple for Pilate, who was in a practical situation, to decide between the interests of Rome, the demand of the Sanhedrin, his own interest, and the justice due an innocent man in whom he found no fault. It was not easy for Jesus to endure the humiliation, the loneliness, and the pain of the Cross. But it was Jesus, and not the compromising Pilate, through whom the redemptive power of sacrificial love on the cross was released into the stream of history." —W. W. Reid.

Under the slogan, "Knit Friendship 'Round the World," a new knitting project on behalf of needy children overseas is being launched throughout the United States by the American Women's Voluntary Services. The purpose of the project is to interest American young people and adult groups in knitting warm garments for children in wartorn lands, not only as a relief measure but also as the first step in establishing a continuing correspondence between donors and recipients which will aid in building good will and mutual understanding between nations.

The seventh soup kitchen operated by the Protestant Reconstruction Committee of Austria with food and funds from American churches opened in Vienna March 15. It will serve three hundred Protestant students daily. The other six kitchens are serving fifteen hundred people daily. For many of these people the additional supply of 750 calories provided in each meal has meant the difference between life and death. The supplies from America, along with a smaller quantity from Swiss churches are sent to Austria directly from the World Council of Churches, Geneva, Switzerland. The World Council is the principal channel for Church World Service supplies in Europe.

Our hopes root in the home, whether we think in terms of recruiting strength for the church of tomorrow, rearing a generation of young Christians, or of achieving a brotherly world, according to Dr. T. T. Swearingen, director of adult work and family education of the International Council of Religious Education. Expressing his belief that Christian living in the home is more imperative today than ever before, Dr. Swearingen announces that 1947 National Family Week will be observed May 4-11 by all Christian faiths using the theme, "Christian Living Begins at Home."

He who cannot forgive others breaks the bridge over which he must pass himself.—George Herbert.

EDITORIALS

THE FOUNDATIONS OF OUR FAITH

A GUEST EDITORIAL

By Rev. Marion Van Horn

Our Easter message is joyful because we do not believe that Christ remained on the cross. Neither do we believe that he remained in the tomb. The cross could not kill that which was the image of the Almighty. Nor could the tomb hold that which was endued with power from on high.

These two facts are the foundations of our faith. They are the elements of the promise that sustains us in life, whatever our lot in life may be. But there is something far more significant than these fundamental facts, even though they do reveal the power from on high.

What is more important than these? What can be more important than the resurrection? Only one thing, and it is this. Christ ascended into heaven. Yes. That is more important! Because it shows he still cares for us, and there at the Throne of Grace he continually makes intercession for us before God. Just as Moses interceded many times with the Lord for the Children of Israel, so Jesus intercedes for us. This is our hope—our only hope!

We can understand now why Paul said that while there abideth faith, hope, and love, yet the greatest of these was love. Faith is ours. Hope is ours. But, and thanks be to God for it, love is Christ's. No wonder that the greatest of these is love, compassionate love.

Let us not look to the cross for our hope. Neither let us look to the tomb. True, the one shows God's willingness to save us, and the other shows the power by which he is

able to do it. But let us look to the Christ where he is. There is our hope, the throne of grace. From there proceedeth grace and mercy because Christ intercedeth for us.

The crucified Christ! How glorious! The resurrected Christ! How wonderful! It is important that we understand these. But, ah! The ascended Christ! Here is the important one! Let us not misjudge. Here is our promise of ascending into glory. This is our promise that we shall be with him where he is. Here is our promise that we shall dwell in the house of the Lord forever. But without the ascended Christ neither can we ascend.

THE RISEN CHRIST IN NATURE

This week's cover photographs are expressive of the Easter season, revealing the risen Christ in nature. On the front is a Religious News Service picture. The ruggedness of the mountains indicates God's greatness; the calmness of the water expresses divine peace; the magnificence of the trees reveals Life. The devout reverence of the worshipers shows that they are contemplating the deeper meanings of the Cross.

Eternal laws of God are also evident in the U. S. Forest Service photo reproduced on the back. "I will lift up mine eyes unto the hills, from whence cometh my help." "I delight in thy law." The God of the open air is God also of the Sabbath.

PIN POINT EDITORIALS

"Your own good is wrapped up in your efforts to promote the good of others."

* * *

Unanswerable

The Christian life is irrefutable. There is some answer to every theological argument. Every theory of religion can be debated. Every point in philosophy can be challenged. But there is no answer to a life lived in harmony with the teachings and example of Jesus Christ.

—J. Hillman Hollister.

* * *

"The sermon that doesn't do something for the preacher is not likely to do much for the congregation."

THE POWER OF CHRIST'S RESURRECTION

By REV. L. O. GREENE

BEFORE THE RESURRECTION of our Lord there was much speculation in regard to the future of Christianity. Jesus had warned the disciples that some day he would leave them; that announcement caused considerable consternation. But when he said, "If I go away, I will come again," then hope revived though still they did not know how this might be. They had seen him heal the sick, even raise the dead, but how would he be able to come back?

The day came, however, when they saw the empty tomb, and later they saw him and talked with him as they had done many times before. After his ascension, the resurrection became one of the great themes of the apostles' preaching. Today, this momentous fact of history is the foundation on which the hope of the Christian world is resting.

The following testimonies of Paul show how this fundamental doctrine has become the power of our church today.

THE RESURRECTION DECLARES CHRIST'S DEITY

"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." Romans 1: 4. No longer can we be in doubt why he said, "I and the Father are one." This power over death establishes his divinity.

IT BECOMES OUR JUSTIFICATION

"Christ was delivered for our offences, and was raised again for our justification." Romans 4: 25. The Christian world would have had no defense had Christ's death ended his power. He must prove his power over the death-strangling hand of Satan.

IT GIVES VALUE TO OUR CONFESSION

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." Romans 10: 9. A true confession must proclaim a sincere belief. Christ's resurrection establishes that belief and makes sure our salvation.

IT BRINGS RECONCILIATION TO GOD

"For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by life." Romans 5: 10. Nothing short of death of the Son is able to restore us who have sinned against God. Christ's power over death makes it positive that he can save the sinner.

IT PROMISES NEWNESS OF LIFE THROUGH BAPTISM

"Therefore we are buried with him in baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6: 5. Christian baptism which takes the form of Christ's burial and resurrection is the symbol of a washing which gives a newness of life. Though in itself it does not produce life, it indicates the process of cleansing necessary.

IT MAKES FRUIT-GROWING POSSIBLE FOR US

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even him who is raised from the dead, that we should bring forth fruit unto God." Romans 7: 4. Christ said that every tree which did not bear fruit should be dug up. As the branches of the Vine, we may bear much fruit. Our power lies in him who had power over sin which causes death to the soul.

INTERVAL

I watched a moth emerge from its cocoon.
A living thing of beauty, moved in view
Before my eyes; its struggles over, soon.

From drab and lifeless shell, this creature grew,
A miracle of lovely symmetry;
Its waving, velvet wings, of wondrous hue!

I watched and pondered, on this mystery.
Shall I awake and live, transformed, like this?
Revealing thought! Then, death will only be

An interval, between Dark Night and Bliss!
—Rachel Van Creme,
in West Virginia Club Woman.

IT MAKES CHRIST OUR INTERCESSOR

"It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8: 34. Christ's power over death also gave him the right to sit on the right hand of God in glory. Here he is constantly interceding for all who have taken him by faith.

IT MAKES CHRIST LORD OF THE DEAD AND THE LIVING

"For to this end Christ died and rose, and revived, that he might be Lord both of the dead and the living." Romans 14: 9. In perfect confidence we may be assured that all is well with our souls. What power his resurrection brings to those who love and serve him!

WALKING WITH JESUS

By Dr. J. W. Owen

Who may walk with Jesus? Luke 14: 25-35.

A humble peasant from Nazareth of Galilee walks slowly southward through Perea. It is his last journey to Jerusalem. "Great multitudes" of people follow him—many doubtless through curiosity, for this man is a miracle worker. He heals the lame, and makes the blind to see. Once he fed a multitude on a few loaves and fishes. Maybe he will do it again.

Suddenly the man turns upon the crowd and says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This, of course, we understand to be a strong figure of speech, but the lesson is clear. Our affection for Jesus must be supreme, surpassing all human affection. He alone is worthy. For this humble "peasant" is in reality the infinite Son of God incarnate. He came to earth to die for man's sin. If we would walk with him, we must be willing to die with him.

—Religious Telescope.

"In Galatians 2: 25 'no longer 'under the schoolmaster' means for discipline, for penalty. It does not mean for precept. It does not mean that the Ten Commandments are abolished but that we obey from the instinct of the new nature, from gratitude."

GOD'S GREAT STATUTES ALWAYS WORK

SOME OF MAN'S LAWS ARE GOOD, OTHERS ARE NOT

By Congressman Walter Judd

I HAVE BEEN IN CONGRESS long enough to find out that of the many laws which are passed every year some work and some do not. But I have been in God's world long enough to discover that he has laid down some laws, too. And God's laws always work.

When I went to China twenty years ago I had the opportunity to test some of these great statutes of God. All of these laws I believed intellectually before I went to Asia; otherwise I should not have gone. I thought they were true; but in the back of my mind I was a little afraid that maybe in a pinch they would not hold. I can report to you that they do hold. I would like to report them just as I would report an experiment in the laboratory.

Essentially the Same

The first one is just this: All the people around the world are essentially the same. How obvious! But a fact is not to be discounted merely because it is obvious. . . .

One day my mind played a funny trick. All the faces I saw in China were yellow, yellow, yellow. I remember when I came back to the Pacific Coast how strange a white skin looked. All the skins I saw in China were yellow skins. I did not see myself. Everything that went through the eye gate was yellow. One morning when I got up,

ARBUTUS

Only the laughter of a brook
Released from winter found my hearing,
Save one sharp crackle of a branch
Bent by a squirrel pioneering.

Beneath it, dead, rain-sodden leaves
Called summer back, an acorn clattered
Down from the oak, and perfume spread
As though a precious vial was shattered.

On bended knees, with eager hands
I scratched away dead leaves, rain-sodden,
Uncovering a petal host
Of stars my feet had almost trodden.

—Gertie S. Phillips-Howard,
in West Virginia Club Woman.

I had been dreaming in Chinese. Half awake, I went into the washroom and started to shave. I looked into the mirror and I got the funniest jolt. This white face! I had forgotten that I was not a Chinese!

Oh, yes, there are differences in human beings, but they are trivial compared with the essential likeness. There are differences in color, language, and custom; but the loves and the hates, the likes and the dislikes, the passions and the desires, the hungers and the aspirations, the sorrows and the disappointments—they are universally the same. I know it now. Simple, trite, and obvious—yes. But if we believe it, how differently we would have to live. That is the first great certainty growing out of my work in China.

Stand or Fall Together

The second law is this: In a world whose peoples are all essentially the same, and where we are all so closely knit together, we all stand or fall together. Let me put it another way. America, my own beloved country, cannot save her body, her material civilization, her standard of living—to say nothing of her soul—so long as the rest of the world lies prostrate. America has sometimes thought that she could do it. She is not so certain about it today. And she cannot. I do not hesitate to be dogmatic about this.

As long as there is a man in Buffalo, or New Orleans, or San Francisco who is working in a factory, earning from two to seven dollars a day, and there is a man in Shanghai, or Bombay, in the same kind of factory, turning out the same piece of work for ten, or twenty—at most, thirty—cents a day, do you think we can jack the tariff wall up high enough to overcome that inequality? Can the American employer pay the wages American labor must have if it is to maintain its standard of living and then meet that competition? Either the foreign standard of living must come up much nearer ours, or ours will go down much nearer theirs. We cannot live by ourselves alone. We cannot solve any of our own problems apart from the rest of the world.

Solution in Individuals

The third great law I had a chance to prove is this: There is no solution for any of

these problems, at home or abroad, except in individual men. Of course, I believe in institutions. I believe in colleges and churches. I believe in disarmament conferences, too, but I wonder sometimes if we do not make a mistake when we let ourselves believe too much in anything that is arranged by men who are less than men of good will. . . . It is because I want peace that I feel it would be better for the world if we stop deluding ourselves about any of these things that are done by men who are less than thoroughly Christian in their politics as well as in their private lives. . . .

One day I was reading a Chinese classic with my teacher, and I came across this, written hundreds of years ago by one of the old scholars: "If you are going to plan for one year, plant grain. If you are going to plan for ten years, plant trees. If you are going to plan for one hundred years, plant men."

Do you know of any system of mass production to produce men of character? If you do, then give it to China and to America, because we are all going down for lack of adequate character to handle our powers. I know of nothing, or no one, that creates such men save Jesus Christ—and he, one by one.

Way of Love

The fourth law that I want to share with you is this: The way of love works.

—Reprinted from "Together."

"The Sabbath is not only the most venerable, it is likewise the most living of all the sacramental realities of our religion." — Vos.

HARVEST OF HOPE

By Margaret K. Gahan

Scarlet poppies are not Easter blooms;
Lilies should grace the day.
Oh! 'tis poppies grace the fields and graves
Along the right of way!

The right of way, once, was blazoned
By drops that fell blood-red;
And now our sons and fathers lie
Where, long ago, Christ bled.

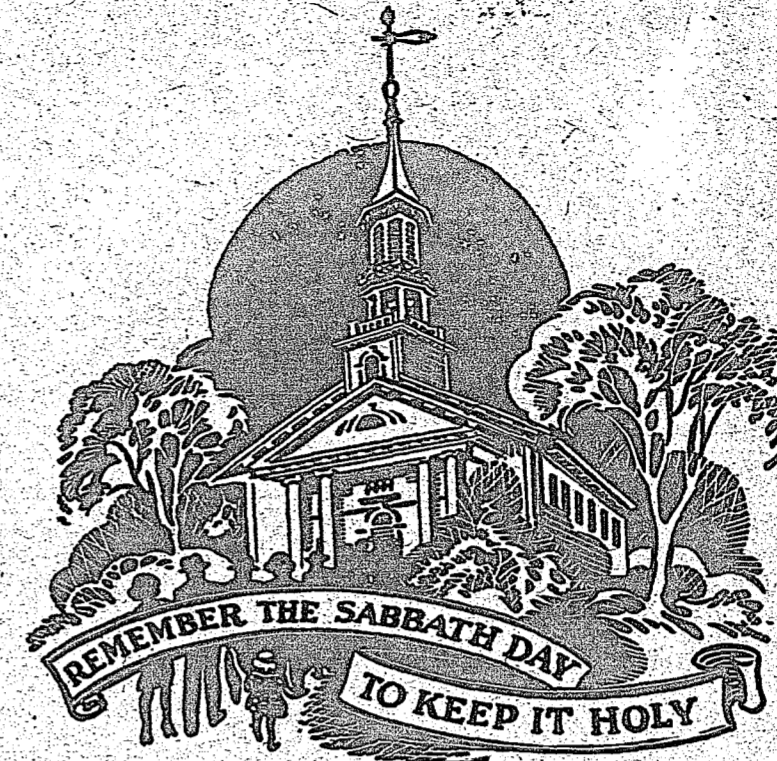
Bravely, scarlet poppies cover scars;
Thus after war and pain
Men of peace—divergent faiths and creeds—
Must build our world again.

—The American Brotherhood.

HOW IMPORTANT DOES GOD CONSIDER THE SABBATH?

INTRODUCTION

Seventh Day Baptists consider the Sabbath of enough importance to warrant their remaining separate from the main body of Baptists in its observance. But what does God think about it? Let us look at the matter of the weekly day of rest and worship from his viewpoint, for after all, it is his holy day. How important does God consider the Sabbath?



CONCLUSION

Too many people consider the Sabbath truth as an issue between them and people who hold other religious views, rather than as an issue between the individual and his God. God considers the Sabbath of prime importance; it is his expressed will for our Christian life.

Listen to his earnest desire, "O that there were such an heart in them that they should fear me, and keep all my commandments always, that it might be well with them, and with their children forever." Deuteronomy 5: 29.

THE INSTITUTION OF THE SABBATH

Genesis 2: 2, 3

The week is an arbitrary division of time. There is no heavenly body in relation to which the earth moves in cycles of seven days. The order of six days of work and one day of rest was established partly as a memorial to God's creation rest. Because of his rest he did two things. He "sanctified" the seventh day—that is, he set it apart from the other days, made it holy. The Fourth Commandment emphasizes this. It is to be a "different" day, a day of cessation from work, a day to lay aside our "worldly cares" and tasks, so as to have time to think of God and his greatness and goodness, to worship him, and to do his work. He also "blessed" the seventh day. "God's blessing signifies increase and perpetuity, continuation and repetition." Note it was the day which God sanctified, not the institution. The sanctifying of the day made the institution of the Sabbath. To transfer the Sabbath to any other day, the blessing and the sanctification would have to be changed, as well as the day on which God rested from his creation work. So the importance of the day rests in God's having instituted it.

GOD MADE IT ONE OF THE TEN COMMANDMENTS

Exodus 20: 8-11

God made the seventh day of the week holy; he asks us to keep it holy. It is his holy day; he makes it holy to us and expects us to keep it holy to him.

The Ten Commandments are the basic principles of righteousness. They are universal, imperishable, moral principles which would be binding upon mankind even if they had never been made into laws. One of these principles, right in the center of the ten, is the Sabbath law. It is just as imperative that we keep the Sabbath holy as that we refrain from murder or idolatry. This command is repeated over and over again, and often in connection with admonitions against murder, adultery, and turning to idols and false gods. (See Ezekiel 22: 8; 23: 37, 38.) Breaking just one of these commands makes one a sinner and brings him under the penalty of the broken law. (See James 2: 10, 11; Galatians 3: 10.)

THE SABBATH IS TO BE KEPT IN ALL SEASONS

Exodus 34: 21

Observance of the Sabbath is not just a matter of convenience, nor is it to be made

subservient to "making a living." "Earing time and harvest," the planting season and the time of reaping are to make no difference in one's habitual observance of it. The Sabbath is to be kept regularly even in the busiest seasons of the year. God considers it more important than material gain.

SABBATH DESECRATION CARRIED THE DEATH PENALTY

Exodus 35: 2

To emphasize its importance, God pronounced the death penalty upon the one who desecrated the Sabbath as well as upon those who broke other of his laws. In Numbers 15: 32-36 we read the incident of the man who went out to gather firewood on the Sabbath in defiance of God's law. He was stoned by the whole group. Let us not question God in the meting out of punishment but note from this event how important he considered the Sabbath. The man was using God's holy day for his own selfish purposes. He was disregarding God's law, violating God's expressed will, rebelling against God's authority, for his own self-centered ends.

SABBATH DESECRATION BROUGHT TROUBLE TO ISRAEL

Nehemiah 13: 17, 18

It was Sabbath desecration which brought about the destruction of Jerusalem as a punishment. Jeremiah 17: 19-27 shows how God regarded the Sabbath about midway between Sinai and Calvary. He says, "If ye hearken diligently and hallow the sabbath . . . then"—and promises a blessing. And adds, "If ye will not hearken unto me to hallow the sabbath day"—and declares a punishment. Jeremiah 52: 12-14 refers to what happened, as recorded in 2 Chronicles 36: 14-21. For seventy years the people were in captivity, and Jerusalem lay waste, because God regarded his holy day more sacred than the city and temple and worshipers where his Sabbath was not hallowed. "The Sabbath is more sacred than place and forms of worship for a fundamental law to govern man in his religious nature in the worship of God." Nehemiah saw the Sabbath desecration of the people. It grieved and alarmed him, and he set about to correct the evil. The cause of the captivity and of the destruction of Jerusalem was Sabbath profanation. The first reform upon returning to the land was Sabbath sanctification.

THE SABBATH IS A SIGN BETWEEN GOD AND HIS PEOPLE

Exodus 31: 12-17; Ezekiel 20: 12, 20

The Sabbath is a mark of separation. The Jews were set apart as a people for a special purpose. They were to keep the Sabbath as a memorial of this fact as well as of the creation. It was an added reason for their observing God's holy day.

We, too, have been set apart. God has redeemed us from the bondage of sin and Satan. In our gratitude we should keep God's day holy as a memorial of our deliverance and setting apart as "a peculiar people, a royal priesthood." The Sabbath is the sign of this sanctification. Separation and Sabbath observance are of utmost importance. The breaking down of these things brings spiritual disaster.

GOD WARNS AGAINST FORMALITY OF OBSERVANCE

Isaiah 1: 13; Amos 8: 4, 5

"Bring no more vain oblations," says the Lord. God could not accept their sacrifices, their observance of the feasts, nor even their Sabbath observance, when their hearts were not right. In Amos' time they were bound to the day, but their observance was unwilling and formal. The teaching of the Lord Jesus was along the same line.

OUR LORD'S EMPHASIS ON THE SABBATH

Luke 4: 16; Mark 2: 27

On the Sabbath day, Jesus, "as his custom was," went to the synagogue to worship and to teach. In his teaching he spent more time in revealing to them proper Sabbath observance than on any other subject. To further emphasize the importance of the Sabbath day, he declared himself to be its Lord. Thus the Sabbath is the true Lord's day.

THE BLESSING FOR THE OBSERVANCE OF THE SABBATH

Isaiah 58: 13, 14

The highest standard of Sabbath observance is revealed in Isaiah 58: 13, 14, where we read, "If thou turn thy foot away from the sabbath . . . not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words." To the person who refuses to trample the Sabbath under foot, God promises that he shall "ride upon the high places of the earth." God considers the Sabbath of enough importance to guarantee a special blessing to the one who honors him by honoring his holy day.

PERSONALITY GROWTH —

How Can It Be Fostered in Children?

By DR. ARTHUR W. COMBS*

MANY PROBLEMS of childhood may be impossible for the child to solve because of lack of ability, lack of understanding, or lack of control over the source of the problem with which he is faced. The problem of gaining acceptance in a group of children his own age may be important and constructive to the child's development and maturity. On the other hand, the child who is faced with the problem of dealing with parents on the brink of divorce or the child who feels rejected and unwanted because of his race, creed, or social position may find his problems completely beyond his ability to solve, and the eventual effects upon his personality and adjustment may be destructive beyond measure.

In helping children to deal with their problems it is necessary for us as adults and teachers to know when to interfere and when to leave matters alone. While it is necessary for us to protect the youngster from those problems which are too much for him to handle, we need at the same time to avoid interfering with those he can handle. Most children can handle far more of their problems and much better than we think they can, provided they are given a chance.

To assist children to solve their problems we must see their behavior as symptoms of problems. To help them most we must seek out causes which produce the symptoms we see. But this is not always easy for grown ups are not children, and it is difficult to see things as children do. Most child problems are not simple. Indeed, they are often extremely complex and require great skill and practice in seeing behind what appears on the surface. The attempt pays dividends, however, and until an adult can do this he is likely to be unsuccessful in giving a child the assistance he needs.

When children misbehave it is because they need to act so in order to accomplish

*Dr. Combs is assistant professor of clinical psychology, Syracuse University, Syracuse, N. Y. Given here are excerpts from an address before the Children's Work Section, twenty-fifth annual meeting of the International Council of Religious Education.

the objectives that are important to them. The child who needs attention and affection will find ways of getting these in one way or another, and it is important to remember that when a child cannot be the best child in class, being the worst can often gain him more attention anyway. Many a child is willing to risk the teacher's wrath for the glory he gains in the eyes of his classmates.

Those of us who are responsible for helping children to better adjustment or who hope to teach the child something which we consider to be important must find ways of assisting the child to satisfy his needs while learning the things we wish him to learn. To ignore these needs can only result in forcing the child to seek elsewhere for his satisfaction.

To the child who wants to feel important, who wants affection and attention, being forced to work in isolation or to learn about things that seem to him to have no relation to himself may only result in frustration and failure to learn at all. Somehow we must find ways of compromise in which the child's own needs can be satisfied while he is learning what is important for his growth and development. To blame the child for not wanting to learn is defeating our own purposes and makes any learning impossible.

Personality growth and development is something that happens in children. It is not something that is taught in a formal sense. The child will learn, will grow and develop no matter what we do. What he will learn, however, depends upon his needs. The child with a need for love, attention, and affection is unlikely to be much concerned with learning dates, names, and places. On the contrary, his time and efforts in class are more likely to be devoted to gaining satisfaction of his need, in one way or another, while the prescribed curriculum goes over his head.

Assisting children to find solutions to their problems requires of the parent, the teacher, or the psychotherapist as much of attitudes as action. It requires an attitude of concern for causes rather than symptoms. It requires an understanding that it is the mean-

ings which exist for the child that are important rather than the meanings we perceive as adults. It demands a willingness to subjugate self in the best interest of the child and an absolute respect for the integrity of the developing personality. Such attitudes are by no means easy to acquire. The dividends are well worth the effort.

MEANING OF CHRISTIAN FAITH IN THE COMMUNITY

By Kenneth Smith

Member of the Pawcatuck Seventh Day Baptist Church

(This essay was entered in the 1947 Youth Week contest.)

Standing proudly, white and clean, in the center of a busy little community, a church points its steeple to the sky. Of course, it is nice to have a tiny church in a rural section, but this church better typifies the life of the Master it serves. It is not set apart, but it is a working part of this community. It stands "where cross the crowded ways of life" as does Christianity itself in a tired and war-torn world. This church has every type of church member: the weak and the strong, the seat-warmer and the soul-winner.

Yes, here is a community that represents the world. It is my community and I am proud of it. I love the Christian atmosphere with which I am familiar, but here, as in most of the world, there is another side, a side of sin and all that it stands for. What are Christians to do? We cannot escape the world and its influences, and so we must make those influences Christian. Non-Christians would like to feed us small doses to lower our standards until Christ's teachings mean nothing to us. Every forward step the Church takes is another example of the power Christ has bestowed upon it, but still the Church moves cautiously. Why? We must stamp out prejudice, and we must revolutionize the social order of the community. All the great revivals of Christianity have progressed upon the shoulders of a few great men of God. Imagine the power of several churches in the community working hand in hand for Christ!

"Earth has no sorrow that heaven cannot cure," and how my community will profit

if Christians take their problems to the Lord! Often weaker groups organize and fight the stronger. Would Christ advocate such action? "And it came to pass that he was praying in a certain place." Our Lord's ministry was built around communion with God. So we should pray for wisdom in dealing with our fellow men.

The importance of youth training can be seen to a certain degree as the child grows, but what becomes of that training when the youth becomes a butcher, a baker, or a candlestick maker? It is then the basis of his character. In my community, and no doubt in yours, teachers' pay is a disgrace, but what of pay for religious teachers? Most of them are volunteers, and if they are not trained it is the fault of Christian men and women. I thank God that somewhere in the past, a devout church school teacher taught my mother the importance of a Christian home. When a boy finds Christ in early youth, he will be as sure of Him as he is of the fact that the earth is round.

The future of the Christian movement must be dealt with in terms of youth. We must have leaders who are not just Christian vote-getters for high office, but born-again officials with a thrill in their responsibility. They must not quit. When the general quits, the battle is lost.

The local Council of Churches is a miniature United Nations organization. Each church and each country wants more importance than the other, and that seems to be a healthy condition. But most important of all, both organizations are struggling for peace in the Christian way. The world is endangered when either fails. God grant that they may realize their need in this day! The whole earth is now waiting for the Christian answer. It waits like putty to be molded into the shape in which it will remain as long as war can be avoided.

The Church of Jesus Christ is the only protection against wars and atomic energy. General MacArthur knows what military might can accomplish, but on the Missouri at the Japanese surrender he said, "The question is now a theological one." When a network of Christian communities realize their responsibility and act upon it, the results will be earth shaking. Think of the money

the community (any community) raised to support the war effort. Suppose that same amount were raised to support the peace. The United Nations has cost less than one day's expenses during the war for the United States. Of course, that doesn't include blood, sweat, and tears; just cash!

Tired nations all over the world are willing to be shown a Christian peace, and the sooner the safer for all of us. When Christians take their crosses, day by day, the puzzle fits together, piece by piece, and the results are beautiful beyond imagination. Unfortunately, for every missing piece a certain weakness leaves the whole structure flimsy, but it shall never fall. No, the foundation is Jesus, who has promised that the "gates of hell" shall not prevail against his Church. Can we build upon a stronger foundation?

The Church is beginning to awaken and with it the Christian Endeavor, the Scouts, the Y.M.C.A., and various auxiliary organizations. We stand on the threshold of a new era. Never since the days of Paul of Tarsus has the whole earth been as ripe for harvest as it is now. Each church must have faith and awaken to its religious obligations and bend the twig before the tree is grown.

BASIC CHARACTER ATTITUDES DEVELOPED IN HOME

Basic attitudes that determine character are formed in the home, Dr. T. T. Swearingen, Chicago, director of adult work and family education, International Council of Religious Education, declared in making a plea for church and home cooperation before the adult section of the twenty-fifth annual meeting of the council.

"The most powerful unit of influence is the family unit," Dr. Swearingen maintained. "It is in the home where attitudes toward honesty, dependability, self-reliance, and orderliness are formed, as well as ideas of success and the use of money. Race and class prejudices are formed in the home."

The home has the child first and for the longest period of time and in the most natural surroundings, he pointed out. "The church, no matter how good, is abnormal in its training of the child because it is a special school set up away from the natural environment. Therefore it is difficult for the church to modify the fundamental attitude that grows out of the home situation. What the church does is to try to reshape something which is already molded."

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.

Polity

Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore they have no binding creed, outside the Scriptures, to which members must subscribe. They are historically congregational in polity, and desire that all members shall enjoy freedom of conscience in matters of belief, and all churches freedom of action with respect to discipline and polity.

Concerning the Sabbath

The Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus. Established by the authority of God himself, according to the Scriptures, the Sabbath has never been abrogated or the day of the Sabbath changed. It was instituted to commemorate creation and to bring man into communion with the Creator of the world and the Author of life, and is a symbol of God's presence in time, and a pledge of eternal Sabbath rest. The Sabbath has been made sacred by divine appointment, by the place it has taken in the revelation of God through the centuries, and by the place it occupied in the ministry of Jesus and in the Apostolic Church. Our souls require a Sabbath. The holy seventh day of Scripture answers that demand of our busy and needy lives.

—Polity and Beliefs.

CHURCH LEADERS WARNED TO LIVE CHRISTIAN PRINCIPLES

Church leaders must live the Christian principles they profess if they are to influence young people, says Lawrence Peery of Thorntown, Ind., a representative of the United Christian Youth Movement. He declared that young people are afraid to take their personal problems to pastors for fear of condemnation. He urged ministers to have more sympathy for youth and the daily problems they face.

THE LORD

JESUS

CHRIST

IRGIN BIRTH

IRTUOUS LIFE

ICARIOUS SUFFERING

ICTORIOUS RESURRECTION

ISIBLE RETURN

By Rev. Lester G. Osborn

THE DOCTRINE of the Lord Jesus Christ is embraced in five "V's": Virgin Birth, Virtuous Life, Vicarious Suffering, Victorious Resurrection, Visible Return. Naturally there is a prerequisite "V," the Verbal Inspiration of the Bible. We are accepting the claim of the Bible that "all Scripture is given by inspiration of God" (1 Tim. 3: 16) and that "holy men of old spake as they were moved by the Holy Spirit" (2 Peter 1: 21). That is, the Bible is the word of God, his revelation to mankind.

Belief in the inspiration of the Bible is essential in the study of Christology, for all we know of our Lord is contained therein. The teaching on these five points is very definite. So clear are the statements that it is not a matter of interpretation, but of acceptance or rejection. To reject any one of them is to deny the authority of the Bible.

Our attitude is not, as some would like us to think, unimportant. These things are basic. Upon the truth of these five facts depends our eternal destiny. For all of God's plan and purpose for this old world of ours heads up in Christ. In him only is our hope. He only is the solution for the problems of humanity.

His Virgin Birth

"Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Isaiah 7: 14. Thus the Holy Spirit prophesies the mode of the incarnation. The account in Matthew 1: 18-25 is very explicit as to the fulfillment of this prophecy. When the angel Gabriel appeared to Mary, as recorded in Luke 1: 26-38, he very definitely stated that what was to come to pass would

be by the power of the Holy Spirit. So, by the mouths of these two witnesses, the only two writers who tell of his nativity, we have the fact of the virgin birth set forth. Jesus of Nazareth was the Son of God in a unique way—by a miraculous conception and a virgin birth.

Involved in the fact of the virgin birth are the truth of Christ's pre-existence and the reality of his deity. It was the "Word" which was "in the beginning" and "was God" which was "made flesh" in this way. John 1: 1, 14. The Lord Jesus Christ was a supernatural person, the union of two natures, divine and human. This union was brought about by the virgin birth. He was both Son of God and Son of man.

Just how important is belief in the virgin birth? In the first place, it has to do with the integrity of the Bible. If this is not true, then we cannot trust any of the Bible records. Secondly, it adds to our reverence for his deity and to our respect for his authority. Thirdly, it is necessary for the understanding of his life and work. Fourthly, it shows us how "the Word was made flesh."

His Virtuous Life

Little needs to be said concerning this phase of our Lord's person. Even his enemies admitted it. When they brought him to trial, they had to put forth false witnesses against him. His judge said, "I find no fault in him." Judas, who betrayed him, cried in remorse, "I have betrayed innocent blood." "He knew no sin." 2 Cor. 5: 21. "He was tempted in all points like as we are, yet without sin." Heb. 4: 15. "He did no sin, neither was guile found in his mouth." 1 Peter 2: 22.

He "went about doing good," helping, lifting, cheering, relieving suffering, banishing sorrow. He fed the hungry, healed the sick, raised the dead.

He obeyed God's law implicitly, setting us an example, showing us what God requires of us. We are to live up to "the measure of the stature of the fulness of Christ." Eph. 4: 13. In his life he truly glorified God, something no one else ever has done, for "all have sinned and come short of the glory of God." Romans 3: 23.

His Vicarious Suffering

The Lord's own words regarding his mission were, "The Son of man is come to seek and to save that which was lost . . . to give his life a ransom for many." Luke 19: 10; Matthew 20: 28. Speaking of his death on the eve of his crucifixion, he said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." John 12: 27. To the two disciples on the Emmaus road, after it was all over, he said, "Thus it behoved Christ to suffer . . . that repentance and remission of sins should be preached in his name." Luke 24: 46, 47.

When he chose something "in remembrance" of him for his disciples, it was not any miracle or teaching, no work or word, but his death. In instituting the Lord's Supper he said, "This is my blood of the new testament which is shed for many for the remission of sins." Matthew 26: 28.

Isaiah, looking forward under the influence of the Holy Spirit, said, "He was wounded for our transgressions; he was bruised for our iniquities. . . . All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Ch. 53: 5, 6. The New Testament counterpart of this is in 1 Peter 2: 24: "Who his own self bare our sins in his own body on the tree." "Cursed is every one that continueth not in all things that are written in the book of the law to do them. . . . Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is everyone that hangeth on a tree." Gal. 3: 10, 13.

Blessed truth that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have

everlasting life." John 3: 14, 15. When he spoke of being "lifted up," he was "signifying what death he should die." John 12: 33.

Yes, we are redeemed "by the precious blood of Christ as of a lamb without blemish and without spot." 1 Peter 1: 19. He is "the Lamb of God which taketh away the sin of the world." John 1: 29. The Lord Jesus died on Calvary as our sin-substitute, pouring out his lifeblood in payment of the penalty of our sins. Truly, God was in Christ reconciling the world unto himself . . . "for he hath made him to be sin for us, who knew no sin." 2 Cor. 5: 19-21. "God so loved the world that he gave his only begotten Son."

His Victorious Resurrection

There is more to the gospel than the death of Christ. Paul includes the resurrection in it: "Christ died for our sins . . . and rose again the third day." 1 Cor. 15: 1-4. The "good news" was that Christ Jesus made atonement for our sins by his death AND rose from the tomb to be our living Lord.

All four Gospels tell us that he came forth from the tomb. When his followers came to the sepulchre, they found it empty. Even his enemies were forced to admit that he was risen and they bribed the soldiers to say that his body had been stolen. There is no doubt that the Gospel writers meant to convey the idea of a bodily resurrection. Either their accounts are true, or they are liars.

The resurrection was a central doctrine in the preaching of the apostles. One was chosen to take the place of Judas in order that he might "be a witness with us of the resurrection." Acts 1: 21, 22. That great soul-winning sermon of Peter's on the day of Pentecost was built around the statement that "this Jesus hath God raised up, whereof we are all witnesses." Acts 2: 32.

So important did the Holy Spirit consider the resurrection that he says, by the pen of Paul, "If Christ be not risen, your faith is vain; ye are yet in your sins." 1 Cor. 15: 14. Our salvation depends on the resurrection, for we read in Romans 10: 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Without the resurrection the death of the Lord Jesus is just another martyr's death. With it his death becomes the supreme sacrifice for sin. He "was delivered for our offenses, and was raised again for our justification." Romans 4: 25.

His Visible Return

The Lord Jesus told his disciples that he would come again "in the clouds with great power and glory." Mark 13: 26. Several times he speaks of this coming, and in Matthew 25: 31 he adds, "Then shall he sit on the throne of his glory."

To the disciples gazing into heaven after his ascension, the 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. Luke believed that he will come again in person, visibly and bodily.

Paul believed the same, for he says, "The Lord himself shall descend from heaven." 1 Thes. 4: 16a, and "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3: 20. He says, too, that we should be "looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2: 13.

We read in Revelation, "Behold, he cometh with clouds; and every eye shall see

him." Ch. 1: 7a. Matthew explains how this can be by saying that his coming will be "as lightning." Ch. 24: 27.

Over three hundred times the writers of the New Testament refer to his second coming. And in these statements this coming is referred to as personal—bodily and visible.

There is much fantastic speculation concerning it, and much difference of opinion as to the nearness of his coming, as to the different things which must happen before it takes place, and as to the order of events at the time. But the fact of his coming is one of the important truths of Scripture. It is one of the greatest incentives to right living (1 John 3: 3), and to Christian service. It has been "that blessed hope" to his followers down through the ages, who look forward to the crown of righteousness which awaits "all them also that love his appearing." (2 Tim. 4: 8.)

Very briefly, this is the doctrine of Christ. All five "V's" are necessary. We must believe his deity, emulate his example, acknowledge his Lordship, and wait for his return. But first, of course, we must accept him as our Saviour, for without the eternal life which comes from believing in him, we are powerless to live or serve acceptably to him.

—Bulletin Extra.

[The various Sabbath materials published in this issue were contributed by scholars who are particularly interested in the Sabbath question. The articles and other items are designed to be helpful to Bible students who are eagerly searching for the truth, and to be inspiring to Seventh Day Baptists, who observe their annual Sabbath Rally Day on May 17. A number of special features will appear in the Sabbath Recorder before that date. — K. D. H.]

IT IS SAID ABOUT THE SABBATH

"Grace does not release men from living according to God's standards, but rather makes such living possible."

"When Jeremiah predicts the new covenant, it is in the same sense that Jesus says: a new commandment. It is that God will write his laws in man's heart, so that what has been outward comes within. The new covenant is the coming within man of the law; it is no alteration of the divine law. Man's relation to it is more real, more spiritual." — Dulles.

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday." — Neander.

"The law is God's unchanging standard of conduct for all, and all alike, saints and sinners, are going to be weighed in its balances—not, of course, to determine their eternal destiny, but to settle apportionment of reward and punishment. 'Reward' implies obedience." — Pink.

One of the Jewish teachers, being asked what the world to come would be like, answered that it would resemble the Sabbath.

THE PLACE OF MISSIONS

"It is God's purpose to produce a society . . . that is sinless, diseaseless, and deathless."

CHRISTIAN MISSIONS did not originate with man. They were instituted by the everlasting Father and God, and are his plan to make the world what he intends it to be. They are the colossal task of the ages.

Three unclean beasts have intruded themselves into human society. They are sin, disease, and death. Christian missions are God's plan for defeating these intruders and making this a sinless, diseaseless, and deathless world. If we study Christ's work and teachings, we find that he directed his energies against these; he attacked sin, healed diseases, and raised the dead and conquered death. I am not a prophet, nor the son of a prophet, but I understand it is God's purpose to produce a society here, someday, that is sinless, diseaseless, and deathless. Religion has three great problems; namely, the unification of the forces within the soul of man, the unification of human society, and the reconciliation of man to God.

The Unification of the Forces Within the Soul
The soul is restless and dissatisfied. A great struggle is going on within continually. In a general way it is a battle between the tendency to good and the impulse to evil within. The elements entering into this struggle are many and come from a great variety of directions. The soul must be helped to adjust itself in this battle, caused to rise above the evil, even the second best, and to reach a place of satisfaction.

The Unification of Human Society
Society is a squirming, wriggling mass of contending forces, fighting one against the other, and producing ill and woe. It is God's purpose to produce a brotherhood universal, and completely good.

Reconciliation with God
It is the Father's purpose that his children should live at home with him here on earth in love, peace, and joy; but they estrange themselves from him, and poison all their relations to him. It is the purpose of God to bring about the unification of the forces of the soul, the unification of human society,

and the reconciliation of the soul with God. There never can be peace and satisfaction within any soul until it is right with God.

One night I was traveling very late to reach the appointment for the next day. As the train was coming into a city, I heard something which sounded like the babble of voices above the noise of the train. As it continued, I discovered that it was the bleating of a train load of calves on their way to market. The uproar continued after we had stopped at the station, and a little girl mocked them; but my heart was touched, for I thought of them as separated from their homes, hungry, homesick, and on the way to the slaughterhouse.

Then I said to myself, "Why should I be moved? They are only dumb brutes, and their suffering will soon be over. Here is the world of men and women, boys and girls, on the way to the 'slaughterhouse,' suffering the ravages of sin, disease, and eternal death. These are the ones that should move my heart and the hearts of all Christian people till we do our utmost to deliver them." It is God's purpose that this should be done through Christian missions and world-wide evangelism.

William L. Burdick.

EASTER

By Irene Post Hulett

We do not know the day Christ rose,
A truth to be confessed;
But this we know, that He is risen
A victor over death.

We may not know the moment
Our spirits were reborn,
When they began up-reaching
Toward Resurrection's morn.

But this we know, that sometimes,
Somehow, our souls received
A mighty impetus toward truths
Aforetime unbelieved.

We do not know God's processes,
Or how the Spirit moves
On hearts He would regenerate
By His redeeming love.

But we can gather joyously
To worship on this day
In memory of the risen Christ—
The life, the truth, the way.

Milton, Wis.

The Good Shepherd

"The Lord is my shepherd;
I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters."



THESE WERE THE WORDS of David, the king of Israel, and doubtless were echoed by Jesus' disciples. They should be ours if we have truly learned to love and to serve Jesus, our Saviour and our Lord.

We know that Jesus said to his disciples in that long ago time, "I am the good shepherd and know my sheep." He meant that he was like a shepherd to his disciples, and they were like his flock of sheep. That message is for all Jesus' disciples of all times and in all places; that is, those who believe on him and seek to serve him in thought, in word, and in deed. Are we numbered among these disciples of Jesus?

In the country where Jesus lived and worked the shepherds went before their flocks and the sheep followed them. Each sheep had its name, knew the shepherd's voice, and came when he called it. A good shepherd watched over his sheep at night as well as by day to keep them from being lost and to guard them from all harm. So Jesus is with his true disciples at all times and places to guard them from evil and to show them the way to eternal life through knowledge of God and of Him, the Saviour of mankind.

Once as Jesus walked in the temple, the Jews came around him and said, "If thou art the Son of God, who, the prophets said, should come into the world, tell us plainly."

Jesus answered, "I have told you already, but you would not believe because you are

not of my sheep. My sheep listen to my voice and follow me, and I will give them eternal life; they shall never be lost, neither shall any man take them away from me. My Father gave them to me, and no man can take them out of his hand. I and the Father are one." Jesus meant that he was God, not God the Father, but God the Son; as good and as great as God the Father, and to be loved and served as much.

This message of Jesus to the unbelieving Jews is a message for us also, and may it help us to realize more clearly the loving care of our Lord for his own; the oneness of the Father and the Son; the only way to God through Christ; the knowledge that he will bless true Christian service; and the Christian's loving responsibility to keep the commands of his Lord. This is the real test of true discipleship. Can we, dear Recorder boys and girls, stand this test? God the

I COME

Just as I am, thine own to be,
Friend of the one who lovest me,
To consecrate myself to thee
O Jesus Christ, I come.

In the glad morning of my day,
My life to live, my vows to pay,
With no reserve and no delay,
With all my heart, I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and thee,
Lord of my life, I come.

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or mere controversy.

Dear Recorder Readers:

You are "on your own" at the Judgment! To stimulate you to think, let's suppose that you will be asked the following questions at the Judgment:

Did you "Remember the sabbath day to keep it holy," as commanded by God and as exemplified by Christ and as scrupulously observed by ALL those saintly men whose combined writings we call the Holy Bible? Or did you abandon the holy Sabbath without any Biblical authority and accept a man-made substitute day in lieu of the holy Sabbath, as established by tradition, thereby making the commandment of God of no effect by your tradition?

"But in vain do they worship me, teaching for doctrines the commandments of men." — Matthew 15: 9.

Perhaps you can readily account for Sabbath desecration to your fellow men and your explanation be accepted, but how will you account to God and will your explanation be accepted?

"We keep Sunday in commemoration of the resurrection" is a very weak excuse for Sabbath desecration, especially in view of the unmistakable words of Matthew 28: 1: "In the end of the sabbath." Distortion of these simple words is often attempted in an effort to establish Sunday as the day on which the resurrection occurred and thereby find some sort of Biblical authority for Sunday observance in lieu of the holy Sabbath. However, this is a vain attempt, whether successful or otherwise, since the significance of the resurrection, unlike the seventh day Sabbath, is of equal importance on every day

Father and God the Son will make it possible. We can do all things through Christ who strengthens us.

"I love Jesus," said little Jane, "but how can I work for him when I cannot see him?" "That's easy," said ten-year-old Mary. "You just have to do all you can for other people, and then show them how to love and serve Jesus." Can we not be Jesus' disciples in the same way?

Mizpah S. Greene.

alike, regardless of the day on which the event occurred. The significance of the resurrection is not of especial importance on a particular day of each week, as is true of the holy Sabbath. It is the event and not the day on which the event occurred that is of importance in considering the resurrection.

"We are not under law, but under grace" is also a very weak excuse for Sabbath desecration. The fact is, we have been under grace ever since Adam first sinned by setting his will above the will of God. If "NOT UNDER LAW" permits us to ignore the Fourth Commandment, it likewise permits us to ignore ALL of the Commandments, which no sane person will sanction. It, therefore, is not logical to contend that "not under law, but under grace" permits us to ignore the Fourth Commandment.

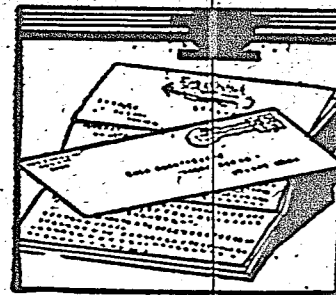
"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31.

"I was never certain that Saturday was the seventh day of the week" is the weakest excuse of all for Sabbath desecration, since statisticians, historians, Jews, Christians, Mohammedans, and all others state in no uncertain terms that Saturday in the modern calendar corresponds with the holy Sabbath, the Bible name for the seventh day of the week. An excerpt from Webster's Encyclopedic Dictionary reads: "SABBATH, the Bible name for the seventh day of the week, designated as the day of rest in the Fourth Commandment. It corresponds with Saturday in the modern calendar. The Christian Sunday is the first day of the week though this day is nowhere in the Scripture called the Sabbath." Not a single encyclopedia can be found that will reveal any day other than Saturday as the seventh day of the week, nor can any be found that will reveal that the weekly cycle was ever broken.

Why not be as frank and honest as are the Roman Catholics and admit that Sunday is not the Sabbath, but is kept "according to the tradition of the Catholic Church" and admit that Sunday observance is not Biblical? At least, this is an honest position, even though it does make the motor more powerful than the dynamo from which the power is derived.

New Augusta, Ind.

L. L. Wright.



LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

My Darling:

So you are having another trying time? You know I care very much!

For guidance and comfort let us read again Mark 6: 46-51. When the disciples were in trouble, Jesus knew. He not only knew, but he came. When the disciples saw him coming, they did not realize that it was Jesus, and they were afraid. But he spoke, saying, "It is I; be not afraid." And when he entered the ship, the winds ceased.

How do you know, dear, but this new person coming into your home may prove to be a real blessing and friend—even though you are troubled about it?

You have placed yourself in God's hands and have trusted Him in many storms. He has always seen you through. Surely you can still trust the One who has never failed you. God knows just what is needed in your life. In Philippians 4: 19 we are told that He will supply every need. Just keep trusting, and read over and over again the twenty-third Psalm:

The Lord is my shepherd, I shall not want.
My sincere prayer is for your every good.

As ever yours,

A BIBLE TRUTH

"We must believe that we have a Bible truth in the Sabbath—a truth which the world needs, and that God always blesses his truth. We must expect great things from God, yes, even the impossible, and work for the Sabbath truth as though we expected to triumph."

Home—a place where the great are small and the small are great. — Selected.

OLD-TIMER S E Z . . .



"I notice that little calves that don't git enuf feed grows up to be stunted little critters. Human younguns that's starved spirichually ain't liable to grow up to be outstandin' in a spirichual way, neither!"

FOR THE SCRAPBOOK

WERE YOU THERE?

Were you there when they crucified my Lord?
Yes, Brother, I was there!

I saw His face with agony
Set steadfastly for Calvary;
The road up Golgotha was paved
With myriad souls He would have saved—
Hate was the Cross He bore.

Were you there when they nailed Him to the tree?
Yes, Brother, I was there!

I saw Him stark against the sky,
Hung up between two thieves to die;
The nails they used were race and creed;
They baited Him with slander's reed—
Spite was the crown He wore.

Were you there when they laid Him in the tomb?
Yes, Brother, I was there!

We bore my Master, pale and still,
Tenderly, tenderly down that hill;
The temple veil was patched with love,
And from the breaking clouds above
Forgiveness came down.

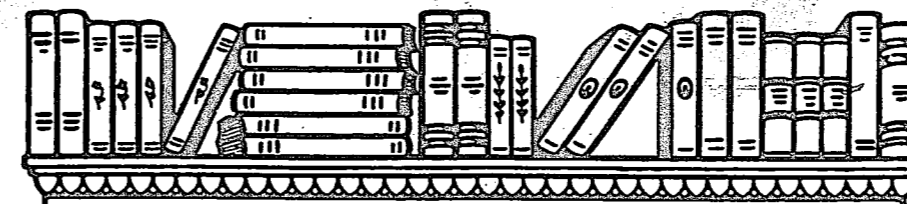
Yes, Brother, I was there!

RESURRECTION MORN

In the campfires' glow, in the long, long ago,
When the peoples of earth were new,
They began to tell of Emmanuel
And what He should be and do;
As the ages rolled, great prophets told
Of Messiah's coming, too;
And some men saw a star, and followed it far
To the Babe in His manger bed,
But people were blinded, and could not see
To go where the Master led.
He taught them love—they cherished hate.
He offered bread—they never ate
The manna from His hand.
Instead, they raised a rabble cry—
They raised a cross to mock the sky—
They cried to Pilate, "Let him die!"
They crucified their Friend.

But the fetters of earth are but bonds of clay;
Far better than clay was He!
He scorned the grave—He lives today,
And ever the song shall be:
"O, the heart has a door that shall close no more;
O, the heart has a throne and a King!
For the dear Christ lives as the Lord of Life!
Let it ring! Let it ring! Let it ring!

[The two poems above were among several written by Donald V. Gray and read by him during a special vesper service of words and organ music in the Milton, Wis., Seventh Day Baptist Church.]



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THE SABBATH

"The law of the Sabbath would not stand in the Decalogue if it did not have a moral principle to establish as much as the commandments not to kill, commit adultery, or steal. The physical nature shall not be worn out, dishonored, and slowly murdered by restless occupation." — Lange.

"Love is not a rule, but a motive. Love does not tell me what to do; it tells me how to do it. Love constrains me to do the will of the beloved one; but to know what the will is I must go elsewhere. The law of our God is the will of the beloved one, and were that expression of his will withdrawn, love would be utterly in the dark; it would not know what to do." — Bonar.

"Love is not the substitute for law observance, but that which prompts the believer to render obedience to it. It is not 'love is the abrogating of the law', but 'love is the fulfilling of the law'." — Pink.

MY DECISION

I accept Jesus Christ as my Saviour and will try by his help to live a Christian life.

As a member of the Church I wish to rededicate my life to Christ and to faithful work in the church.

Name

Address

[Clip out the above blank, checking the decision of your choice, or copy down your decision. Sign your name and address, and give or send the statement 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.]



GOD OF THE OPEN AIR

These are the things I prize and hold of dearest worth:

Light of the sapphire skies, peace of the silent hills,
Shelter of forest, comfort of grass,

Music of the birds, murmur of little rills,

Shadows of clouds that swiftly pass;

And after the showers, the smell of flowers and of the good
brown earth.

And best of all along the way—friendship and mirth.

So let me keep these treasures of the humble heart in true
possession, owning them by love . . .

My spirit out to thee, God of the open air!

—Henry van Dyke

APRIL 14, 1947

The Sabbath

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(See page 244)