

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

VERONA, N. Y. — Our former correspondent, Miss Susie B. Stark, is spending the winter with Mrs. T. J. Van Horn in Daytona Beach, Fla.

At the annual church meeting the pastor, Rev. H. L. Polan, was extended a call for



Rev. H. L. Polan

another year with a one-hundred-dollar increase in salary.

The young people's Social Club was entertained by Harley Soper at the G. Allison Smith home. A decorated Christmas tree and exchange of gifts followed the interesting program.

A delegation from the Verona Town Youth Council made their annual visitation to the Oneida County Home, where carols were sung and candy and oranges were distributed.

Before Christmas a dramatization of the story, "Why the Chimes Rang," by Raymond Alden, was presented at the church under the direction of George Davis. The background and various scenes were most effective. The choir directed by Alva Warner played an important part, as did also the beautiful costumes arranged for by Mrs. Doris Fargo.

Mrs. Alva Warner arranged the children's program given during the Sabbath school hour December 21.

A new oil burner has been installed in the church heating system.

The Hammond electric organ, toward which the young people and others have been directing their efforts, is expected to be installed in early spring. Contributions are still acceptable.

Mr. and Mrs. John Lowe, of Oneida Castle, entertained at their home on December 28 from 2 to 6 p.m., the occasion being their twenty-fifth wedding anniversary.

A gathering in honor of Mr. and Mrs. Stanley Warner's twenty-fifth wedding anniversary, which had been postponed on account of icy roads, was held at the church on January 4 following the monthly dinner. Instrumental numbers were played by Alva Warner and David Williams, accompanied by Mayola Williams. Readings were given by Mrs. Zilla Vierow and Mrs. Dorothea Warner. Mrs. Mary Emma Williams sang "Smilin' Through." The five Warner sons, Alva, Garth, Maurice, Richard, and Glen, harmonized in "Let the Rest of the World Go By," and "I Want a Girl Just Like the Girl that Married Dear Old Dad." John Williams, who was a guest at the ceremony, gave an account of the Warners' courtship and wedding. Pastor Polan after a few remarks presented the bride and groom of twenty-five years with a set of silver as an expression of the high esteem in which they are held. Both responded feelingly.

—Correspondent.

DENVER, COLO. — The Denver Church is enthusiastically planning for the installation services of our new minister, Pastor Francis D. Saunders. The service will be held in conjunction with our regular quarterly Boulder-Denver meeting here in our church February 1. There will be a morning service, lunch, an afternoon service, and a social in the evening.

We are particularly enthusiastic over the coming of the new pastor since we are putting into action a long cherished dream—that of supporting one of our young ministers in a manner that gives him a financial security befitting the modern family needs. With the purchasing of furniture for the parsonage and paying a salary of \$1,800 a year, we are anticipating many rich experi-

(Continued inside on page 67)

The Sabbath

Recorder



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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THIS WEEK'S COVER

The Religious News Service photo reproduced on the cover of this issue shows one in a series of scenes from the life of Christ modeled in wax by an Italian sculptor, D. Mastroianni.

Easily recognized as depicting the Good Samaritan, the picture serves to set the general theme, Brotherhood, for the issue. Certainly, there are many modern-day lessons to be learned from the man who stopped to help his injured "neighbor" . . . and set him on his own beast, and brought him to an inn, and took care of him." Luke 10: 34.

WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

"Famine today in India is a strange visitor, seeming to show its face here and there over wide areas," says Rev. Halsey E. Dewey, of Ruthven, Iowa, Methodist missionary in Pakaur, Bihar, India. "But when this same threat of famine came into the midst of a community where Christ is known, homes opened their doors in the neighborly spirit of Christian sharing, sharing by some who had enough, and to spare. Illness continues to be an ever-present visitor in every community, striking now and again in epidemic form. It was a Christian community into which it came the other day, and it was a group of Christians which made their way several miles to the mission hospital and dispensary to return to their own community with simple remedies which quickly dispelled both illness and fear. Discouraged farmers looked on while a Christian farmer used his better than average tools as he waded through a planting season; the improved seed did its work and the watchers saw improved plants. Later on when the harvest came, they witnessed the weighing in of a crop which registered a 40 per cent improvement in production."

A few personal "resolutions," to be made at New Year's or any other time, are suggested by Dr. John Sutherland Bonnell, of the Fifth Avenue Presbyterian Church, New York City: "Resolve that you will not carry into the New Year the moral and spiritual liabilities of the old. Do each day the duty that lies at hand to the best of your ability, and leave the rest to God. Make it a rule always to be a little kinder than necessary. Cultivate a character too noble to cherish resentments. Read a few verses of the Bible each morning until you discover God's marching orders for the day."

When the General Assembly of the Presbyterian Church in the United States of America (the "northern church") and the General Assembly of the Presbyterian Church in the United States (the "southern church") hold their respective meetings in May of this year, they will have before them a proposed plan for the reunion of these groups, separated almost a century ago on the question of slavery. Joint committees from both denominations are now drafting and discussing the form of government, the creed, and other problems that have differed as the churches grew apart.

During the past eighteen months, more than five thousand men—most of them active members or ministers of churches in the United States—have made trips as "Seagoing Cowboys," "chaperoning" cattle going to Europe to replenish depleted stock. This has been officially under the auspices of the Church of the Brethren, but men of many faiths have assisted in the project. Reports indicate that these "cowboys" came from every state in the Union and from Canada, and represented all races, creeds, and colors. — W. W. Reid.

EDITORIALS

A CONTINUOUS TASK

In this changing world the future calls for a greater degree of tolerance and understanding, of brotherhood if you will, than has as yet been required of us if we are to look forward to peace on earth.
—Richard M. Kelly.

Racial and religious prejudice exists. That is an appalling fact, especially in a country founded upon, and supposedly permeated with, a Christian tradition of religious freedom and racial good will. A recent public opinion poll indicated that a significant percentage of Americans might actively support drives to discriminate against Protestants, Jews, Catholics, or Negroes. An even larger percentage was "undecided."

Particularly appropriate, then, that people should pause to rethink this matter of brotherhood. Helping to point up the consideration, two organizations sponsor special observances during the month of February. The Council on Christian Social Progress calls the public to give attention to race relations. Seventh Day Baptists will devote Sabbath, February 8, to this purpose. The National Conference of Christians and Jews sponsors American Brotherhood Week. The dates set this year—the fifteenth annual observance—are February 16-23. The theme chosen is "Brotherhood—Pattern for Peace."

In accepting the honorary chairmanship of American Brotherhood Week, President Harry S. Truman expressed his firm conviction that brotherhood is essential to the establishment and maintenance of peace.

"Our own land," says the President, "can make no greater contribution to this troubled world than to establish brotherhood as the rule of life among all our citizens of every religion, race, or national origin. Brotherhood—live it, believe it, support it—must be the resolve that governs our relations to one another. We cannot hope to commend brotherhood abroad unless we practice it at home."

Emphasizing the basic value of practicing brotherhood, Jesus told the story of the Good Samaritan. Jesus was asked by a lawyer, "And who is my neighbor?" In answer-

ing the question, Jesus pictured a case of neighborliness. In his definition, a neighbor is anyone who is in need. He may live across the street, in the next town, or even in a distant country; if he is in need, he is a neighbor.

In the parable Jesus spoke of a man, evidently a Jew, who was beaten and robbed and left by the roadside in a dying condition. It is certain that the robbers had no neighborly love, but along came a priest, and a little later a Levite, men whose business pertained to religion, and who above all others would be expected to help a fellow Jew in trouble; but they passed by on the other side. They did not care to go to the trouble; it might take several hours of their time and might cost them money.

The injured man was slighted by the men who should have been his friends, men of his own nation. But he was helped by a stranger, a "certain Samaritan," a man of that nation which, of all others, was most despised by the Jews, and with which they had no dealings. This man, however, had some humanity in him. When he saw the unfortunate victim, he had compassion on him, and did not take into consideration of what country and nation he was. He was a man in misery and would die unless he was helped at once.

The compassion of this Samaritan was not an idle compassion. He did not see the need and simply say, "This man needs to be helped and healed," and then do nothing about it. He went to the poor man, whom the priest and Levite passed by. He went to him that he might learn fully his injuries; he bound up his wounds, doing all he could to relieve the man's suffering. Then he put him on his own animal and took him to an inn.

Perhaps the priest and Levite, like so many today, claimed they did not have time to help others; they had to hurry on to attend to their business, perhaps the temple-service in Jerusalem. The Samaritan may have been on a business trip also. But he understood that both his own business, and what some

PIN POINT EDITORIALS

"Your own burden seems light when you have tried to help carry your neighbor's burden."

* * *

A Host to God

Think of it! Abraham had the privilege of entertaining God. "Ah," someone says. "That was a privilege never to be repeated." Not so, for God has at other times come to men in a similar way. Think of those two on the Emmaus road (Luke 24); they had the privilege of entertaining the risen Lord Jesus, though at first, like Abraham, they did not recognize their Guest. And the very center of the New Testament teaching as to the relationship between Christ and the believer is that through the Holy Spirit the Lord himself makes his home in our hearts by faith. If we are Christians, let us realize once and for all the stupendous fact that ours is the privilege daily of being host to the divine Guest.

—Presbyterian.

* * *

"He is happy who makes others happy, and he is happiest of all who makes the greatest number so; therefore, bless others and you will be blessed thereby."

might call God's business (in self-justification), must give place to such an act of mercy.

This parable has been told and retold in these and other words hundreds of times. The story is appealing and interesting, but perhaps the time has come to stop telling it and start living it. The great humanitarian spirit revealed in the account is the same attitude that needs to be magnified today in guarding individual rights, promoting civic co-operation, developing national unity, and cultivating international understanding. It sets a pattern for conduct which, if practiced on an individual as well as national and international scale, would carry us forward a long way toward understanding and peace.

"The task of building brotherhood here and throughout the world," one writer points out, "is a continuous one which will never be finished. The spiritual well-being and social advancement of all peoples are limited by no horizons. They are the very substance of life itself. We must strive for what the Charter of the United Nations defines as—

... universal respect for and observance of human rights and fundamental freedoms for all, without distinction as to race, sex, language, or religion.

"The peoples of the world will be satisfied with nothing less!"

DESTROYING PREJUDICE

STEPS IN MAKING AMERICA UNITED AND STRONG

By William C. Kernan

Everyone can help to make America a united country—and thus a strong country. Here are some suggestions:

1. Be a loyal Christian. Love God most of all and honor him by loving your neighbors. Pray for your neighbors, serve them, seek their eternal welfare.

2. Be a good neighbor. As a good neighbor, you will help your friends recognize and rid themselves of poisonous and divisive misconceptions. Simply by knowing people, by learning to respect them for the men and women they are, regardless of creed or race or color, you will learn the good and the true . . . thereby displanting all misunderstandings and envy, and all shreds of unseeing, unreasoning, unholy hatreds.

3. Refuse to spread lies and rumors about people of a different race or religion. The enemies of our unity try in every possible way to make us all hate our neighbors and so betray our Christian faith. If they succeed, we shall be a divided nation. If they fail, we shall be a united nation. Stop those who would divide us by refusing to repeat their lies and rumors.

4. Keep your children's minds free of prejudice. You want your children to be loved, not hated. Therefore you will teach them to love those with whom they come in contact. You will educate their minds to reject any suggestion that they must shun or jeer at any other child who doesn't happen to go to your church—whether he be Catholic, Protestant, or Jewish. You must see that your children are good citizens of America—good citizens of the world.

5. Realize that men must be evaluated as individuals, not as members of groups. Remember it is not for us to estimate men by color, race, creed, or national origin, but by the character of their lives—alone!

6. Encourage employers and employees to avoid discrimination. If you are an employer, remember that the man who applies for a job is an American. In all probability he is a veteran who fought to save democracy. Be his name Kelly, Cohen, or Peterson, judge him by only one standard: Is he qualified to fill the job? And if you are an employee, treat a new fellow worker as a fellow American. Approve or disapprove of him as you choose, but only on the basis of what he says and does, only on his merits as an individual, not because his religion or racial background may differ from yours. Remember . . . Americans come in all races, colors, and creeds.

—Institute for American Democracy.

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away.—Robert E. Speer.

SURPRISE OF THE FINAL JUDGMENT

By Rev. Hurley S. Warren

Come, O blessed of my Father . . . Depart from me, you cursed . . . And they will go away into eternal punishment, but the righteous into eternal life. — Matthew 25: 31-46.

SOME YEARS AGO there was quite a stir among certain church leaders towards a moratorium on preaching. One contention was that there should be fewer sermons with an opportunity for the hearers to "come back" at the preacher. And, so, in a number of churches the midweek service was given over to discussing the sermon of the regular worship service. A few Seventh Day Baptist ministers tried the plan with adaptations and with a degree of success.

Today in Seventh Day Baptist churches the yearly average of sermons preached would not exceed one per Sabbath. Sometimes I wonder why a preacher has the audacity to come before a congregation Sabbath after Sabbath to preach. Do the folks actually need so much preaching?

One of the purposes of preaching is to persuade folks to live here and now in terms of the then and there. This includes the preacher, of course.

One of the then's and there's that is often overlooked here and now is the Final Judgment. Unless we take time to think about the matter, there are fewer and fewer who go as far as the judgment. We are so occupied with ourselves and with others that a final reckoning has small, if any, part in our plans and program.

It may be that that was the situation of the righteous in the parable of the Final Judgment. "Then the King will say to those at his right hand, Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked, and you clothed me; I was sick, and you visited me; I was in prison and you came to me." Matt. 25: 34-36, R.S.V.

Note the surprise of the righteous. "Then the righteous will answer him, Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we

see thee sick or in prison and visit thee?" Matt. 25: 37-39, R.S.V.

"And the King will answer them, Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Matt 25: 40, R.S.V.

The righteous were surprised at the conditions on which their future life and experience were based. It simmered down to what they had done for their fellow men in any time of need. They had been so absorbed in helping those in need that they gave little, if any thought to what they would get out of it. Their sacrificial service was part and parcel of their Christian life.

How sorely such service is needed today! Men and women and children starving in a world of plenty! Growing bitterness and hatred! Money-mad, grasping individuals and groups! Conniving, graft, oppression, greed, selfishness, immorality, crime! How greatly folks need to lose themselves in helping others! For, said Jesus, ". . . Whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life?" Mark 8: 35-37, R.S.V.

Some people are in for a severe jar when they come to the judgment bar. According to the parable of the Final Judgment, the people who had been so busy with themselves that they had not thought of the other fellow were quite as surprised at the conditions on which their future life and experience were based as were the righteous. Only, what a difference in the way they expressed their surprise! And, what a difference in their future!

"Then he (the King) will say to those at his left hand, Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not

clothe me, sick and in prison and you did not visit me." Matt. 25: 41-43, R.S.V.

Note the manner of their surprise. "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?" Matt. 25: 44, R.S.V. And, did you notice the brevity of their question? They do not care to repeat the charge. It would remind them of their guilt.

"Then he (the King) will answer them, Truly, I say to you, as you did it not to one of the least of these, you did it not to me." Matt. 25: 45, R.S.V.

And, all because they had gone through life self-centered rather than "other-centered." They had lived selfishly rather than sacrificially.

"And they will go away into eternal punishment, but the righteous into eternal life." Matt. 25: 46, R.S.V.

Friends, the burden of this brief message is twofold.

The first purpose is to remind any folks who by any chance may be living selfishly that the sacrificial life is the only true life and to urge them to live that way.

The other is to point out that as those who are trying to live sacrificially we have a definite responsibility to win others to the sacrificial way of living. Just as the basis of the Final Judgment is what we have done to help our fellowmen, so the true test of our service for Christ here and now is what we are doing to help others help others. If we are succeeding in getting other folks to live sacrificially, if we are successful in persuading others to help their fellow men in whatever way they can, then we can be certain we are serving Christ. If we are not, our service does not meet the true test. We are not living sacrificially.

Christian friends, I am convinced that if we felt the situation were one-half as serious as it actually is, today's sun would not set before we would do something further about these matters.

A word to those who hear is enough. We have been busy—busy about much. And, sometimes, it may be much ado about the trifling. Let us become busier in our sacrificial living. Then, a most wonderful surprise will be ours on that great and notable day.

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.

THE SEVENTH DAY

The Sabbath is not an "institution," which can be transferred from one day of the week to another, as the Puritans tried to think. They believed in the Bible, but finding themselves keeping the Roman Catholic-made Sunday they developed the theory of the transfer of the Sabbath from the seventh day of the week to the first. The first account of the creation in Genesis ends with the setting apart of the seventh day as sacred. God blessed and sanctified the seventh day, which made it the Sabbath. It was the day that was sanctified. (Genesis 2: 2, 3.)

Heart of the Ten Commandments

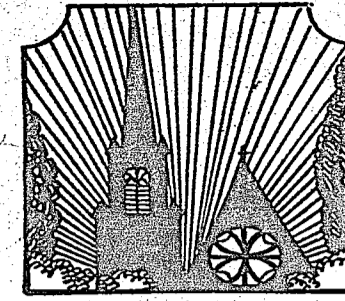
A large part of the world accepts the Ten Commandments as the fundamental moral code for mankind. All Christians accept these laws as binding on the conscience of those who accept the teachings of the Bible and who follow the way of Christ. The Fourth Commandment calls upon us to remember the Sabbath to keep it holy. Its humanitarian character is set forth both in Exodus and in Deuteronomy. But its divine origin is emphasized. Its observance is enjoined primarily as a religious act, and because it is the Sabbath of the Lord God. (Exodus 20: 8-11, Deuteronomy 5: 12-15.)

The Son of God

Jesus, who came in the fullness of time both to teach and to do the will of his Father, was accustomed to worship on the Sabbath, and declared himself Lord of the Sabbath. He came not to destroy the law, but to fulfill, which made Sabbath observance, along with other Commandment-keeping, not a mere legal requirement, but the practice of love. (Luke 4: 16, 31; Mark 2: 27, 28; Matthew 5: 17-19.)

The Apostle Paul

Paul preached to both Jews and Gentiles on the Sabbath day. Where there was no synagogue, he met with non-Jews for worship on the Sabbath, even by the riverside. The Pharisees, who sought to entrap Paul



"The Lord is in his holy temple; let all the earth keep silence before him."

Life's Companionships

An Unfailing Source of Richness and Inspiration

By Rev. E. A. Witter

AS WE FACE LIFE in this troubled world, as we look into our own personal conditions and those of others in the world about us, is there within us that feeling of quietness of soul that evidences un-failing faith in God and confidence in the final triumph of God's righteousness? As you stand in the presence of God, how is it with you? Can you meet God with a bright smile as you would a real personal friend, and feel at rest in your inner spirit? As you look out upon the beauty of the works about you, are you seeing the smiles of God and feeling an urge to sing his praises because of his manifest nearness? Are you feeling the hush of his presence?

These experiences are the privilege of everyone, not only of the soul newly born into the kingdom of God; in fact, they should be more real to one of long experience in the service of the Master. Real heartfelt service enriches companionship, sweetens fellowship, and makes firmer the tie that binds the life to God. Life's companionships are an unfailing source of richness and inspiration if those companionships are centered in God.

There often comes to me the knowledge that some personal follower of Christ has failed to find in life the joy and comfort for which he had hoped and sought. He has become discouraged. He has become indifferent to service and thought in his devotional life. He feels that the burden of life is greater than he can bear—that some way God has failed him. Such a person appeals to our sympathies; we are sorry for him; we seek to comfort him. Lord, help us to remember that sympathy is of no real

with regard to their laws, found ample occasion in the matter of their traditions, but never once could they entrap him for breaking the Sabbath. Evidently he did not make or mend tents on the Sabbath day. (Acts 13: 42-44; 16: 13-15.)

—The Sabbath in the Bible and History.

value unless we can reveal some way or means of helping to change conditions.

Here is a story that may help some discouraged individual to find the needed remedy. One evening a man and his wife stood raking among the ashes where their home with all its contents had burned that day. On their faces was the shadow of despair. As they looked up, they declared that they had lost all, everything was gone. A passing friend suggested that they get away for a time from the scene of their grief.

"But where can we go, what can we do? Don't you see that we haven't a thing left? We have lost everything!"

"No," said the friend. "You haven't lost a thing by this fire but the house in which you lived and its contents. Your gloom—your depression—comes from the attitude of your mind. You have yourselves; you have your strength and ability to begin all over again. You need to get away and change your viewpoint."

This announcement aroused their faith and courage and stirred within them thoughts of the possibilities that lay ahead of them. After a night of rest and thoughtfulness they were found the next morning looking over the premises and planning the building of a more satisfactory home on a more suitable part of the lot. Their viewpoint had changed. They did still have more than they realized. This was an essential need, that they might find themselves!

If there is anyone who feels that he has lost, for any reason, a close contact with God through faith in Jesus Christ, I would point out the way by which he may find the darkness changed to light, loss changed to gain, sorrow and unrest of soul changed

MISSIONS

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

to joy and happiness of life. James, chapter 4: 8, gives worthy counsel for such a change. Listen: "Draw nigh to God, and he will draw nigh to you." I would also recommend for his thoughtful consideration the words of Isaiah 41: 10-13.

Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Can you find greater power for comfort and quickening than is given here? No, my friend. What is needed to help you is to change the attitude of your life towards God, that you may bask in the sunlight of his love and presence. Then lift up your eyes—and your soul—toward the hills of God's eternal love from which comes your life.

Jesus gave most worthy counsel for possessing and cultivating a saintly character when he said, "Walk in the light while ye have the light." Needed light is always available if the avenues of your life are kept open toward God. Dear tried one, lay all your cares at the Master's feet. In fullness of faith draw nigh to God. Put your hands in his; lay your heart alongside his great heart of love, and fear not. Let him lead you out of darkness into a light full of glory. Such a course will enable you to begin all over again your Christian life and give to you a new appreciation of what it is to be a child of God.

Today we are subjected to strife in world affairs more than ever before. The need of the sustaining power of faith is great. Let me lead you to the fountain of life, to the one who comforted Peter in the time of his need with these words: "I have prayed for thee that thy faith fail not. . . . When thou art converted, strengthen the brethren."

Restless one, seek anew the comfort and strength of Christ's unflinching presence.

Dear Saviour. Make us strong. Keep us sheltered in thy love. Amen.

GOLDEN CONDUCT

"Church people have learned," said S. Parkes Cadman, "that it is impossible to get golden conduct out of leaden motives." In other words, the character of the tree determines the kind of fruit it will bear. Personal character really comes first. What a man is determines what he is going to do.

—Exchange.

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 Editor:

This is not to be a sermon to boys and girls, but a sermonette to old men.

The text is a trifle long, but the discourse is very short and the application is automatic.

Judges chapter twelve, verses five and six.

And the Gileadites took the passages of the Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of the Jordan: and there fell at that time of the Ephraimites forty and two thousand.

Reading this story recently caused me to fall into a daydream that was so vivid that it was almost a day-nightmare.

It seemed that I had come to the end of my life. Like that of Christian in "Pilgrim's Progress," the end of the road was at the banks of a river, deep, dark, and swift. I could see into the good land on the other side.

But here at the passage was a group of retired saints who were acting as sentinels and guards. They demanded that I should say Shibboleth. This I was unable to do to their satisfaction. I admitted that I may have said, "Lord, Lord," but insisted that I had always tried to do the will of my Father which is in heaven. I was permitted to try again, but with the same result.

On the evidence of the clever men of Gilead I was condemned to join the forty and two thousand Ephraimites.

As I was being led away the King of the Good Country appeared on the opposite bank of the river and called to his guards. He asked how they were getting along; and when the situation was explained to him, he hesitated for a little and then said, "I think you better let him in because I myself am not entirely sure what the proper pronunciation is."

This is the end of the sermonette.

Thinking over my own life, it seems a

Ultimate Object of Sabbath School Instruction —

SALVATION OF SOULS

THE ULTIMATE OBJECT of Sabbath school instruction being the salvation of souls, each teacher should feel the necessity of being as well prepared as possible to instruct the class committed to him. Some teachers may not have in their possession all the information desirable and may not arrive at the same conclusion as others on many parts of their lessons. Hence, in the same school, there may be some classes well instructed, while others are not instructed at all, and different views may be taught on the same subject. To eliminate these, and many other difficulties that arise in Sabbath school instruction, there is **nothing more efficient than a well-conducted Teachers' Meeting.**

The first object of such meetings should be to study the lesson together and compare and harmonize views. All the helps that may be obtained from any source should be freely used. So doing, there would not be much difficulty in agreeing on any passage contained in the lesson.

Again, teachers should consult together about the interests of the school and the best manner of conducting it. The same course will not always interest. Improvements should be made as they are needed. And these should be introduced only on mature deliberation by the teachers. Thus a new interest may be awakened and scholars benefited, who would otherwise abandon the enterprise.

Another item that should never be forgotten is offering the prayer of faith to God for his blessing. No enterprise needs to be sanctified more with prayers than this. A season of prayer for divine guidance, and for the quickening Spirit to enlighten the mind of every scholar and bring him to a saving knowledge of the truth, would be one of the best influences to prepare the teacher to come before his class.

terrifying thing that we are the custodians of the keys of the kingdom of heaven.

Fraternally,
Geo. B. Shaw.

The Haymow,
Alfred, N. Y.

An evening thus spent each week could not fail to produce the best results. Each teacher would understand his lesson and the best method of teaching it. His mind would be under the subduing influence of the truth and the Spirit of God. He could not fail to understand his responsibilities, while he would be the better prepared to meet them. The seed thus sown would not be lost. It would spring up and bear fruit in its season.

"An evening thus spent each week." That was recommended for Sabbath school teachers in March, 1851. Entitled "Teachers' Meetings," the article reprinted above originally appeared in the Sabbath School Visitor and was signed simply, "A Teacher." Rev. David S. Clarke, Seventh Day Baptist Missionary Society field worker, ran across the article in the old Visitor and contributed it for use in the Christian Education department of the Recorder.

"An evening each week." And to think that just one meeting—one meeting any time—of Sabbath school teachers and workers has been set as a present day minimum.

There are two reasons for re-emphasizing the importance of the Workers' Conference, as we now call it. First, it is vital for the teachers to get together (not necessarily to study the lesson, because in some Bible schools the classes do not have the same topic for study), but to have Christian fellowship and an opportunity for Bible study. Second, it is imperative to study the problems of teaching and better techniques of teaching.

Every church should keep at it until there is a regular time for these Workers' Conferences. They will bring better results in the teaching work of the church today just as the Teachers' Meetings did in 1851.

CHRISTIAN EDUCATION

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

COMMITMENT TO CHRIST

COMES AS CLIMAX
TO MANY DECISIONS

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 an 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.

"Every teacher an evangelist," a leaflet published by the National Christian Teaching Mission, reveals the fact that united Protestantism is emphasizing evangelism in a very fine way.

Seventh Day Baptists have always been active in interdenominational programs of Christian education. They carry the heavy part of the load in many sections of the country. In one county the president of the county program of Christian education, the chairman of adult work, and the chairman of leadership training and vacation schools are all Seventh Day Baptists.

Much is still to be done for the united body of Christian believers around the world to meet adequately the needs of reaching the unreached for Christ and his Church. It is a job for everyone—together!

YOUTH NEEDS GUIDANCE TO HIGH IDEALS

By Robert Gordon Sproul
President
University of California

We often speak of the idealism of youth. What we mean is that in the search for a meaning to life young people are more receptive to ideals than are older people. They have enthusiasm and a spirit of self-sacrifice which should be an inspiration to all. But they depend on others for the experience and the guidance which will enable them to distinguish high ideals from those less worthy.

Through understanding and appreciation of the spirit of religion, youth may best develop a sense of discrimination which will make its choice of ideals a significant factor in the development of a world worth living in.



YOUTH FELLOWSHIP CORNER

WORLD'S FUTURE DEPENDS ON TODAY'S YOUTH

By Harry A. Bullis,
President

General Mills, Inc., Minneapolis, Minn.

The future of the world depends upon how the youth of today meet its problems. Religious education plays a major part in establishing high ideals and high standards of individual conduct and social responsibility. It provides each boy and girl with a touchstone of spiritual values which will serve as a guide in problems of conduct. It imbues each one with a desire not only to live his own life in accordance with high standards, but to help others.

People today, more than ever, need to acquire a realization of their interdependence and to attune themselves to divine guidance in setting and attaining their objectives. It is the obligation of parents, churches, and communities throughout America to lead the way in providing such education to the young people of today, so helping to build a better world of tomorrow.

POSITIVE AID MUST BE GIVEN YOUTH

By J. R. Cunningham
President

Davidson College, Davidson, N. C.

The youth of our generation have been dealt a terrific blow of injustice by the war and all its concomitant effects. Elemental rights of childhood have been unintentionally and, perhaps, unconsciously denied them. If the young people of our day are to find compensations for these deprivations in the field of home, moral, and spiritual training, it will require our doing something positive and extraordinary for them.

YOUTH CHALLENGED TO RAISE LEVEL OF HUMAN RELATIONSHIPS

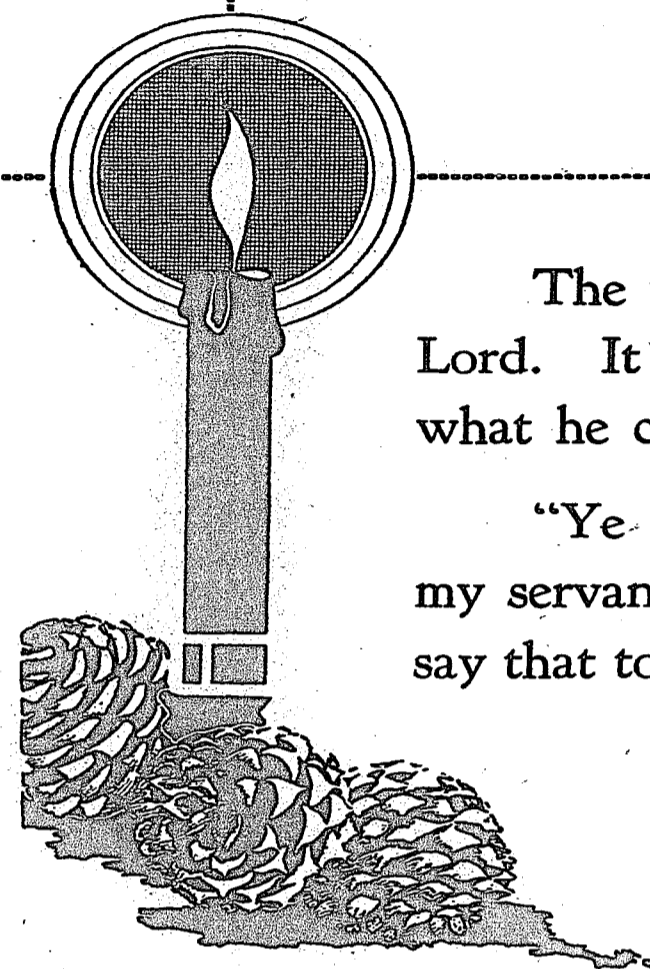
By Murray D. Lincoln
President, National Co-operative Congress

American youth faces the most challenging period of opportunity in the history of our country. The war has thrown into bold relief the problems which face us as both national and world citizens. The pressing need is for the highest possible level of unselfishness in international relationships.

It is for youth to help us arrive at a new level of human relationships. Youth must arm itself with the Christian values so much in demand today. And it must help us both here at home and abroad to emphasize the kind of morality which will find men and nations working together in peace.

SABBATH SCHOOL LESSON
FOR FEBRUARY 15, 1947
Jesus at the Feast of Tabernacles
Basic Scripture—John, Chapters 7—9
Memory Selection—John 8: 12

Do you want to be A WITNESS?



The world needs to know why it needs the Lord. It needs to know about him, and about what he can do in transforming human lives.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen. . . ." Can he say that to you?

DO YOU WANT TO BE A WITNESS?

You can be one by coming to church regularly, and by supporting the weekly appointments of the church. Your very presence is a testimony to others. Your presence is an example to others. Your participation in singing, studying, and praying strengthens the voice of the church. Don't abuse your freedom of religious habits!

DO YOU WANT TO BE A WITNESS?

You can be one by helping distribute tracts and spiritual helps, especially to those who do not enter the sanctuary to worship. Help carry the message of Christ beyond the ministry of regular Sabbath services! Help minister to the needs of men "where they are."

SERVICE implies self-giving. There is service which is just self-satisfaction, pleasing to the taste for doing and meddling, and there is service which is exactly measured to its pay. True service implies giving, the surrender of time or taste, the subjection of self to others, the gift which is neither noticed nor returned. — "The Service of God."

DO YOU WANT TO BE A WITNESS?

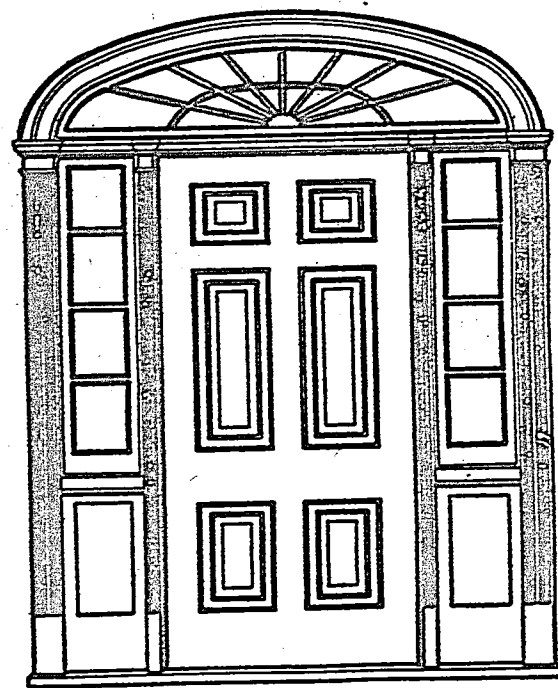
You can be one by seeking out one soul to save. Watch for opportunities to visit with him. Pray for him; seek the help of the pastor. You can give to that person the most precious gift of all—eternal life through the saving grace of Jesus Christ.

DO YOU WANT TO BE A WITNESS?

You can be one by inviting a friend or a family to church services. How many persons have you invited to attend church in the past year? How many said, "No"? Don't just invite them to come. Offer to bring them!

A Living Church must have Living Witnesses as members! Help make the church live! Help extend its witness to men.

—The Friendly Guest.



We will have one of the finest "Buildings"
on our street, if we use—

CHRISTIAN BUILDING MATERIALS

A BIBLE STUDY FROM JUDE

By REV. LESLIE O. GREENE

JUDE HAS GIVEN US SOMETHING well worth thinking about in his short epistle. He is here explaining some of the essential steps of Christian growth. Most of this epistle is devoted to denunciation and warning against those who do not earnestly contend for the faith. He reminds them of the wicked cities of Sodom and Gomorrha, of Michael the archangel, of Cain, and of Balaam, and what may happen to them if they walk after their ungodly lusts. Then he sets forth in verses 20 and 21 how to keep in the way, looking toward the final goal of eternal life.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

It is unfortunate that so many people going along the same way in life at different periods cannot profit by the experiences of those who have gone before. How much time and effort and pain and sorrow might be saved! But it seems everyone prefers to find out these things for himself firsthand. However, it is comforting to know that we can, if we choose to do so, profit by our own mistakes. This is something animals in the lower kingdom do not learn. While man may see what he has done and discern the consequences, lower animals (as, for example, the hog) can only remain what they always have been. If a hog falls into the habit of breaking down the fence and rooting up the vegetables in the garden, nothing but outside force will ever change that habit. Man

sees his folly, becomes ashamed of it, resolves to do better, and sets up a defense against his sin.

Jude sets forth the best way for one interested to proceed. He refers to it as a building process. We are all familiar with the meaning of the word "build." Even a small child early learns how to build. He takes his Christmas blocks and, after a few experiments, arranges them so well they will not topple over. Paul uses the expression, "Ye are God's building." Though God is the great Architect, the burden of the work rests on us. Herein lies the danger. We may have a perfect blueprint furnished us, a reliable plumbline, the proper material for the foundation, and every specification for a reliable building, yet it may topple before it is completed. We have not put into it what Jude here suggests as essential materials.

Let us look to Jude, for he is a true messenger of God. He tells us to start building on our "most holy faith." We may think we have taken every precaution. We may creosote our timbers to keep out the termites; we may use nails that will not rust; we may use every ounce of strength to make all pieces fit tightly together. But we fail if we do not look carefully to the kind of material we put in. It must be holy faith and nothing short of it. We may start with the simple faith of a child, but as we proceed it

WOMAN'S WORK

Frances Davis, Salem, W. Va.

must not lessen. Day by day and year by year, it must become stronger and more holy. It is not blocks we are setting up now, but a lasting, durable building. It is A-1 material—holy faith. We must be able to say as Paul did, "I have kept the faith."

I have visited a number of beautiful museums in the United States and have been impressed with their massive columns. They appear as though they must have been put there to last for centuries. Then as I went further in and discovered the valuable collections they protect, I could see why so much was spent to make them secure. Nothing less than a holy faith can make us sure of eternal life. A faith which takes God at his word and never wavers no matter what storms come; a faith that calms the soul even in the valley of the shadow of death; a faith that holds steady even though all the world's allurements are spread at our feet to tempt us: such a faith is required to go into this building of God.

Jude knew that even a holy faith would not be enough, and he is ready to suggest another material. And how important this next item is! Any true Christian is well aware of its need. He says, "Pray in the Holy Spirit." There are so many kinds of so-called prayers. Some people make them simple, and these may be effective. Some pray silently, and we have been told to enter the closet to pray. Some spend much time in giving thanks. Some ask for themselves and others. Who can say which is most important?

I believe God likes to hear our voices in prayer. He must be delighted when prayers are uttered with fervency and sincerity. Surely he wants us to pray with humility and expectancy. But none of this can we do without the direction of his Spirit. There may be times when he wants us just to listen. Too few people listen. When we get through telling God what to send and when to send it, we go away to other duties and consider the deal is closed. We fail to give him time to answer back. We wonder then why he says, "Ask and ye shall receive." Perhaps we do not think to surrender our wills to him in that transaction. Perhaps we made no effort to help answer that

prayer ourselves. There is so much to prayer, I do not wonder Jude says, "Pray in the Holy Spirit." His purpose is to guide and enlighten. If we leave him out, we have no right to expect anything. We must give him time to talk to us. Give him that chance, and see what he will do.

We find that Jude is so anxious to see the follower of Christ have a building that will stand in perfect symmetry, he includes another kind of material. Though he is well aware that faith and prayer will go a long way to make it so, he includes love to make it complete. He insists that we keep ourselves "in the love of God." I believe he is saying that we should keep ourselves where God can love us. There is no doubt that God's love for us is sacrificial. His Word reveals it on nearly every page. His whole plan of salvation is undergirded with love. His greatest of all gifts was made through love. And his heart has been burning for centuries because his children have not appreciated this love nor appropriated it. God's love is sublime, and we are quite in harmony with it when we keep ourselves in his love.

If we become pale, and worn, and ready to collapse in body, we rush to the doctor who tells us to keep in the sunshine. We can keep in the love of God and get as good results for our soul's needs. David said, "I will love thee, O Lord, my Strength." The atmosphere of love is a good soul builder. Jude is saying, "Keep believing and rejoic-

THE HOUSE OF PRAYER?

He knocked at the door of our church one day;
He knocked yet again; then He went away;
For each one must talk of some trivial thing
Through the last several minutes before we must sing.
And there, midst the chatter, the racket, and roar,
Not a soul heard Him knock as He stood at the door.
So the singing was listless; no fervor in prayer;
The preaching, laborious; no liberty there;
For none heard Him knock, and none opened the door
For the Christ who had walked in the churches of yore.
Shall He knock at our door, and be unheard again
While we list to the chatter of women and men?
Is our talk more important than hearing His voice?
Will our talk cause some poor, weary soul to rejoice?
Must someone hear me, and must someone hear you,
Instead of the voice of the "Faithful and True"?
As the nighttime rolls on, and the troubles roll in,
Will our chatter repel all the billows of sin?
Or, how shall we know how to walk in His will
If, when He wants to speak, we will not be still?

—Selected.

A chief means of America helping the world is HER VAST MISSIONARY NETWORK

By Frank Laubach

The American church is suddenly becoming aware that her vast missionary network over the world must be the chief means of America's helping the world out of its distress. Wendell Willkie, after his famous tour in which he discovered "One World," told the churches that foreign missions are "vital to the future hopes, not alone of other nations, but of our own United States." He found "universal enthusiasm for what American missionaries have done and for the lives they lead." They were "the most popular foreigners" in every land he visited, and their work was essential for "a world of peace and well being to survive."

There are seventy-nine million Christians in America. If forty million of them averaged a twenty-five-dollar bond, that would be a billion dollars. And people will give these bonds eagerly if there is some responsible organization which offers to undertake to heal the world's wounds.

When Henry Wallace returned from China his enthusiasm for missions was even greater:

"If we are to have a decent peace and a decent world after the peace, two things must happen. Religion must expand and take in a lot more territory; and we must have a tremendous revival of the missionary crusade. It doesn't make much difference what else we do, unless we do this. . . ."

"We must go to the people of the East not to exploit them but to help them build

ing in that love. Keep where God can love you and nourish you." This love will make us mellow, sweet, forgiving, humble, trusting, obedient. With this, we will have one of the finest buildings on our street.

What a wonderful conception Jude had of life! And it all leads to eternal life. It comes to us through the "mercy of our Lord, Jesus Christ." How efficient every life will be if it appropriates all these materials! How easy they are to find! And there is no priority, no shortage, no delay in obtaining them. They can be ours today. Let us get them and start building.

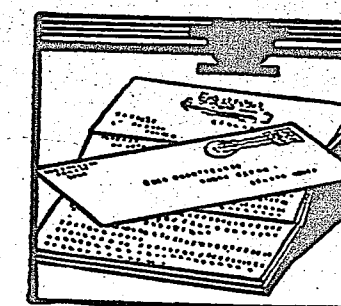
a higher standard of living. . . It's up to us to practice the brotherhood we've been preaching about. . . .

"What a chance missions have to help us do that! The missionary sees humanity as one lump—as just one great mankind in which all men are as one, equal, brothers. What a chance he has to beat down the old Eastern hatred of Western exploitation that simply must be beaten down before East and West can live in peace together! With his mission schools, he has been the most outstanding foe of Oriental illiteracy, for a century and a half; with his teachers of engineering he has been preaching the gospel of good roads; with his agricultural experts in the village he has been practicing the gospel of getting more, more, more out of the good earth. With his doctors and surgeons and nurses in his missionary hospitals (and more especially in his medical schools) he has been fighting human pain in the name of the Great Physician, regardless of race, creed, or color. What a chance the missionary has now. He can bring us—peace!"

A dozen men met in Washington the first three days of January, 1945, for prayer, and they signed a sizzling demand for an enlarging and strengthening of missions to meet this terrifying responsibility of changing despair to hope, destitution to plenty, stagnation to progress, disease to health, fear to confidence, conflict to co-operation, hate to love, all over the festering areas where war is breeding.

"The Missionary movement must play a major role in preventing a third world war. Nothing less will satisfy Christians. People in despair want hope and a plan and something they can do." This challenge was distributed to all the delegates at the January, 1945, Foreign Missions Conference in Toronto. That conference responded in these words:

"We believe that the missionary enterprise of the Christian church is an instrument which, in the hands of God, may be used to cure many of the basic causes of war. By the transforming touch of Christlike service we would pursue more vigorously the super-



LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

Dearest:

It seems strange to you, I know, to be surrounded by fellow workers whose ideals are so different from your own. A person is made to feel unhappy, to say the least.

Yet, there is help to be found in reading again that wonderful prayer of Jesus recorded in John 17. Note in particular verse fifteen: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

We believe that our heavenly Father hears and answers our prayers; then, surely, he hears the prayers of Jesus our Saviour. How wonderful to be kept by his power. Our part is to pray, trust, and obey. Perhaps your quiet, steadfast faith is a greater influence for righteousness than you know.

There is no way so dark, no road so rough but the love of Jesus sheds upon it a strong, clear light. It is always shining; we have only to keep our vision clear to see. Where does a light shine brightest? In a dark place, of course. So I am sure you will have the courage to be true to the highest and best you know, where he has placed you, letting the light of his love shine through your daily conduct.

Remember he has said: "I will never leave thee, nor forsake thee." Hebrews 13: 5. I know he will ever keep you in his tender care.

Loving you dearly,

WE INVITE YOU TO PRAY

A special evangelistic campaign in Indianapolis begins February 16.

Meetings will be held nightly for two weeks.

Pray that God may lovingly guide and richly bless this effort.

Meetings begin at 7:30 C.S.T., February 16.

At that time

JOIN US ALL IN PRAYER

human task of changing despair to hope, ignorance to enlightenment, stagnation to progress, destitution to an abundant life, disease to health, and hate to love." — From "Together," a Book by Twelve Men.

DEADLIEST ENEMIES ARE NEVER DESTROYED

One of the bitterest ironies of carnal warfare is that the deadliest enemies are never destroyed no matter who wins. In fact, victory invariably releases them from the restrictions war temporarily had superimposed.

Greed, fear, jealousy, selfishness, envy, national egotism, race-hate, religious rivalry, bigotry, distrust, suspicion, secret diplomacy, partisanship, class bitterness, military ambition, lust for power, fanaticism, domination, revenge—these are the real enemies that eternally attack the whole human race.

Many more than ten million must enlist in the fight against these vicious corrupters and poisoners of civilization if permanent peace is to be won. And in this war, the war for progress, for righteousness, for all the Cross of Christ stands for, there is no discharge. We must fight always for all humanity's victory. This is our immediate imperative. — Henry Hitt Crane.

LIMITED LIBERTY IN SELECTING PLACE OF RESIDENCE

Some fortunate people are able to live wherever they want to live. They select a site in congenial surroundings where the climate agrees with them, and they erect a dwelling to suit their own taste.

Many people have just a limited amount of liberty in selecting the place of their residence. They have to live within reach of their work, in the part of the country where their occupation takes them, and in the kind of house they can afford, whether they prefer it or not.

When it comes to selecting a home for our minds, we are more fortunate. We all have a large measure of freedom. The Apostle Paul points out an appropriate dwelling place for the Christian mind that is within the reach of all of us. He tells us where we should habitually center our thoughts or, as Goodspeed translates the passage, where we should "let our minds dwell." The mental home of the Christian is among the things that are true, honorable, just, pure, lovely, and of good report. — Calvary Messenger.

WANTED

- a 16mm movie projector.
- a 3 1/4 x 4 stereopticon.

If anyone has either of these machines which he would loan for special meetings in Indianapolis, please notify Rev. Victor W. Skaggs at once, giving complete description and details. Write to Mr. Skaggs at the Seventh Day Baptist Building, Plainfield, N. J.

"Did you not know
I had to be at my
Father's house?"

Christ and the Doctors



LET US GO BACK today to the time when Jesus was a boy of twelve, just the age of many of our Recorder boys and girls. We will follow him in our thoughts as he went with his parents, Mary and Joseph, to Jerusalem to attend the Passover, probably for the first time. Their journey was a long one, for the only means of travel in those days was on foot, on donkeys, or on camels.

When Jesus reached Jerusalem, he had seen thousands of lambs prepared for the great Passover feast, which was held each year in commemoration of the time the Angel from God passed over the homes of the people of Israel, sparing the lives of their first-born while the first-born of the Egyptians were destroyed.

Soon after Jesus and his parents reached the Holy City, they made their way to the temple, and Jesus must have been sad to see the house of God, his own Father's house, noisy and disorderly, for in the outer court men were selling the animals to be used at the time of the Passover and by their noise disturbing the worship going on within the temple.

We know that this was displeasing to God and that in later years, when Jesus had grown to be a man, he came to the temple and drove out all the animals and the people who were selling them.

At last the Passover was finished, and all the visitors who had crowded the streets of the Holy City prepared to return home. Among them were the parents of Jesus, who planned to travel home with the crowd of people going their way. They had many friends and relatives with whom to visit; and in the excitement of starting on the return journey, they did not notice that Jesus was not with them. They did not discover his absence until night when they were ready to camp after a whole day's journey homeward. Then they began to wonder where he was and to inquire of everyone, but no one in the company had seen Jesus since they started.

They began to be frightened for fear some harm had come to him, and when they had searched for him through the whole caravan and failed to find him, they decided to return to Jerusalem.

As they retraced their steps to the city, they inquired of everyone they met; but no one seemed to know the whereabouts of the lost child. The frightened parents at last reached the city and searched everywhere but could not find a trace of him. At last they started up the hill towards the temple.

CHILDREN'S PAGE

Mizpah S. Greene, Andover, N. Y.

They were nearly there when they noticed a crowd of people gathered in one of the temple courts; and as they drew near, they heard voices in earnest discussion. Soon Mary imagined she heard her son's voice. Pushing her way through the group to where she could hear distinctly the familiar voice, she was relieved and joyful to see Jesus in the midst of the doctors or wise teachers of Israel. He was both asking and answering questions.

Mary and Joseph stopped to listen awhile and were astonished at their son's wisdom. He was answering questions that had long puzzled these wise men who were listening to him. His wisdom amazed them all. He talked with them about the prophecies concerning himself, trying to prepare them for the time when he must reveal his true mission of love to mankind.

Soon he noticed his mother, and with a loving smile he left the wise men and came to her side. Now that Mary knew he was safe, she was almost vexed with him for causing her and his father so much worry; and she said, "Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing."

The eyes of Jesus shone with a heavenly light as he answered, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

We, too, can ask why they sought him with such sorrow and anxiety if they had any idea of the great trust God had placed in their hands in giving Jesus into their care for a time.

Soon Jesus was on his way home to Nazareth with his parents and was under their guidance and care, obeying them in all things until it was time for him to begin his great work.

Sometimes children think it is hard to obey their parents. At such times they should think of the example Jesus has set them. Though he is the Son of God, the Saviour of mankind, he was always obedient to his earthly parents.

No Christian today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow, they were narrow and deep. — John Sutherland Bonnell.

COUNCIL OF TRENT

NOTES FOUR HUNDRED YEARS AFTER

By Lois Fay Powell

At different times people who have been regular attendants at religious services on Sunday have read in Exodus 20: 10 that the seventh day of the week is the Sabbath of the Lord and have wondered by what curious process the sanctity of worship has become concentrated in the first day of the week throughout most of Christendom.

Some have pondered the status for years without solving the "why."

The following quotations from medieval authorities give a clue as to the source of the tenacity of the present custom of Sunday worship.

1. A manuscript dated A. D. 1056 contains these words:

But on the Lord's day do ye assemble and break bread, and give thanks, after confessing your transgressions, that your sacrifice may be pure.

This quotation paves the way to what is found on record five hundred years later among the decrees of the Council of Trent, which was held intermittently during the years 1545-1563. Among the decrees of this council we find:

2. The church chooses to transfer the observance and the worship of the seventh day to the first day of the week.

3. I will never take and interpret the Scriptures otherwise than according to the unanimous consent of the church fathers.

4. I embrace and receive all and every one of the things which have been defined and declared to the Council of Trent concerning original sin and justification.

5. I condemn, reject, and anathematize all things contrary thereto and all heresies which the church has condemned, rejected, and anathematized.

6. I do, at this present freely profess and truly hold this true Catholic faith

(without which no one can be saved), and I promise most constantly to retain and confess the same entire and inviolate with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom shall appertain to me in my office. This I, promise, vow, and swear, so help me God, and these holy gospels of God.

After reading these extracts from the records of the Council of Trent, one gains a perspective of the influence supporting the

almost universal Sunday observance at the present time.

What a strong faith in the Bible as our rule of faith and practice, and what devotion to Jesus Christ our Saviour, is now necessary to make the true Sabbath remembered!

As we enter upon the four hundredth anniversary of that council, is it not an opportune time to consider how far astray such decrees are leading Christendom?

A recent radio broadcast said that in the next dispensation people will come back to the Sabbath of Jehovah. We will help end the past dispensation with its appalling crime waves, if we pray to our Lord, "Thy will be done on earth," and with hearts full of truth keep holy His day, instead of the day the church fathers decreed as a substitute.

Princeton, Mass.

Collection of Superlatives

- The greatest sin—Fear.
- The best day—Today.
- The greatest deceiver—One who deceives himself.
- The greatest mistake—Giving up.
- The most expensive indulgence—Hate.
- The cheapest, stupidest, and easiest thing to do—Find fault.
- The greatest troublemaker—Talking too much.
- The best part of anyone's religion—Gentleness and cheerfulness.
- The meanest feeling—Jealousy.
- The greatest need—Common sense.
- The best gift—Forgiveness.

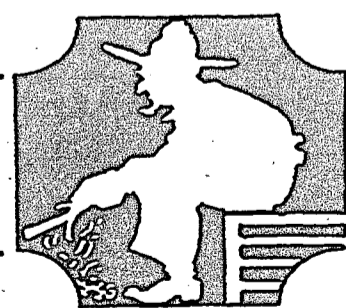
—Selected.

The Gospel According to You

You are writing a gospel,
A chapter each day;
By words that you say,
By deeds that you do,
Men read what you write
Whether faulty or true,
Say, what is the gospel
According to you?

—Exchange.

OLD-TIMER S E Z . . .



"When these here bad winter storms come, it ain't a bad ider to have some shed shelters fer livestock. I noticed when all kinds a storms hits folks that churches—and what they stand fer—ain't bad for shelter, either."

FOR THE SCRAPBOOK

KIND OF MEN NEEDED

What we lack and sorely need
For want of which we bleed and bleed
Is men of a more godly breed;
Honest men in highest places,
Men with single hands and faces,
Men whose noble thought outpaces
Thought of self and power and pelf;
Men whose axes need no grinding,
Men who are not always minding
First their own concerns and blinding
Their soul's eyes to higher things;
Men with wide and godly vision;
Men with wise and quick decision,
Men who shrink not from derision,
Men whose souls have wings.

—Selected.

LIVE AS YOU PRAY

I knelt to pray when day was done,
And prayed, "O Lord, bless everyone;
Lift from each saddened heart the pain,
And let the sick be well again."
And when I woke another day
And carelessly went on my way,
The whole day long I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.
Yet once again, when day was done
I prayed, "O Lord, bless everyone."
But as I prayed, into my ear
There came a voice that whispered clear;
"Praise, hypocrite, before you pray.
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve him here below."
And then I hid my face, and cried,
"Forgive me, Lord, for I have lied;
Let me but see another day
And I will live the way I pray."
—Free Methodist.

THE BOND

Am I my brother's keeper? No, not I!
Why should I share the plenty that is mine?
What though the world weep sadly in the cold,
I'll call my own, my children, in to dine.
I would not share with him my plenitude;
So, in the cruel fashion of the years,
I watched my hoarded bounty melt away,
And with my brother shared at last—his tears!
—Argye M. Briggs.

Anyone who kindles the fires of intolerance and hate, is building a fire under his own house.
—Harold E. Stassen.

THE SABBATH RECORDER

RECORD OF DECISION

- Realizing my sinfulness, and believing that Jesus Christ died for me, I here and now accept him as my personal Saviour, and am determined to yield my will to his and to live a Christian life.
- I am a Christian, and love Jesus Christ, my Saviour and Lord, and wish to confess him before men by joining the church.
- I believe that the seventh day of the week is the Sabbath of the Lord, and from now on I will observe it as such.
- I am interested in getting the most out of life, and would like to talk to a minister about

Name

Address

(People living in the Indianapolis, Ind., area will have an opportunity to sign a decision blank similar to the one above during special meetings to be conducted there beginning February 16. Wouldn't you like to join with them in a personal commitment? 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.]

THE SABBATH

(A statement by English Seventh Day Baptists of the seventeenth century)

I.

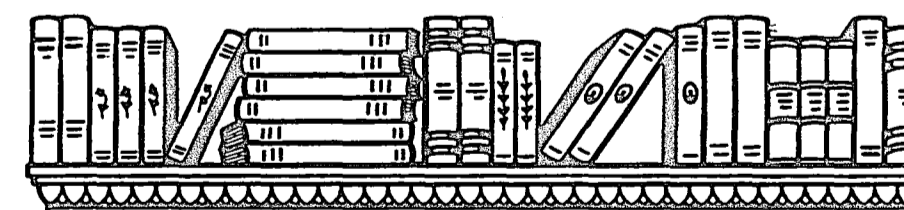
The Fourth Commandment of the Decalogue, "Remember the sabbath day to keep it holy, is a divine precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore ought to be perpetual, and to continue in full force and virtue to the world's end.

II.

Saturday, or the seventh day of every week, ought to be an everlasting holy day in the Christian church, and the religious observation of this day obliges Christians under the gospel, as it did the Jews before the coming of Christ.

III.

Sunday, or the Lord's Day, is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the Fourth Commandment.



FOR YOUR RELIGIOUS BOOK SHELF

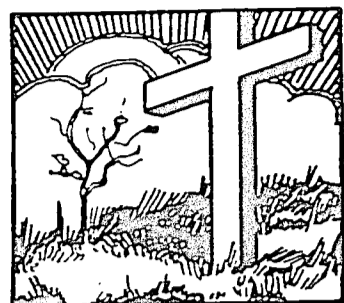
CHINA LETTERS, by Dr. Rosa W. Palmberg. Including many pictures, her book contains 278 pages, bound in green pattern cloth, the cover stamped in gold. Dr. Palmberg was Seventh Day Baptist Medical Missionary to China, 1894 to 1940.

Price, only \$2 postpaid.

Seventh Day Baptists in Europe and America — (Set of two volumes, bound in cloth)\$3.50

— Order from —

THE AMERICAN SABBATH TRACT SOCIETY
510 Watchung Avenue Plainfield, N. J.



The Light of God Is Falling

The light of God is falling
Upon life's common way;
The Master's voice still calling,
"Come, walk with me today."
No duty can seem lowly
To him who lives with thee,
And all of life grows holy,
O Christ of Galilee.

Who shares his life's pure pleasures,
And walks the honest road,
Who trades with heaping measures,
And lifts his brother's load,
Who turns the wrong down bluntly,
And lends the right a hand;
He dwells in God's own country,
He tills the Holy Land.

Where human lives are thronging
In toil and pain and sin,
While cloistered hearts are longing
To bring the Kingdom in,
O Christ, the Elder Brother
Of proud and beaten men,
When they have found each other,
Thy Kingdom will come then.

Thy ransomed host in glory,
All souls that sin and pray,
Turn toward the cross that bore thee;
"Behold the man!" they say.
And while thy Church is pleading
For all who would do good,
We hear thy true voice leading
Our song of brotherhood.

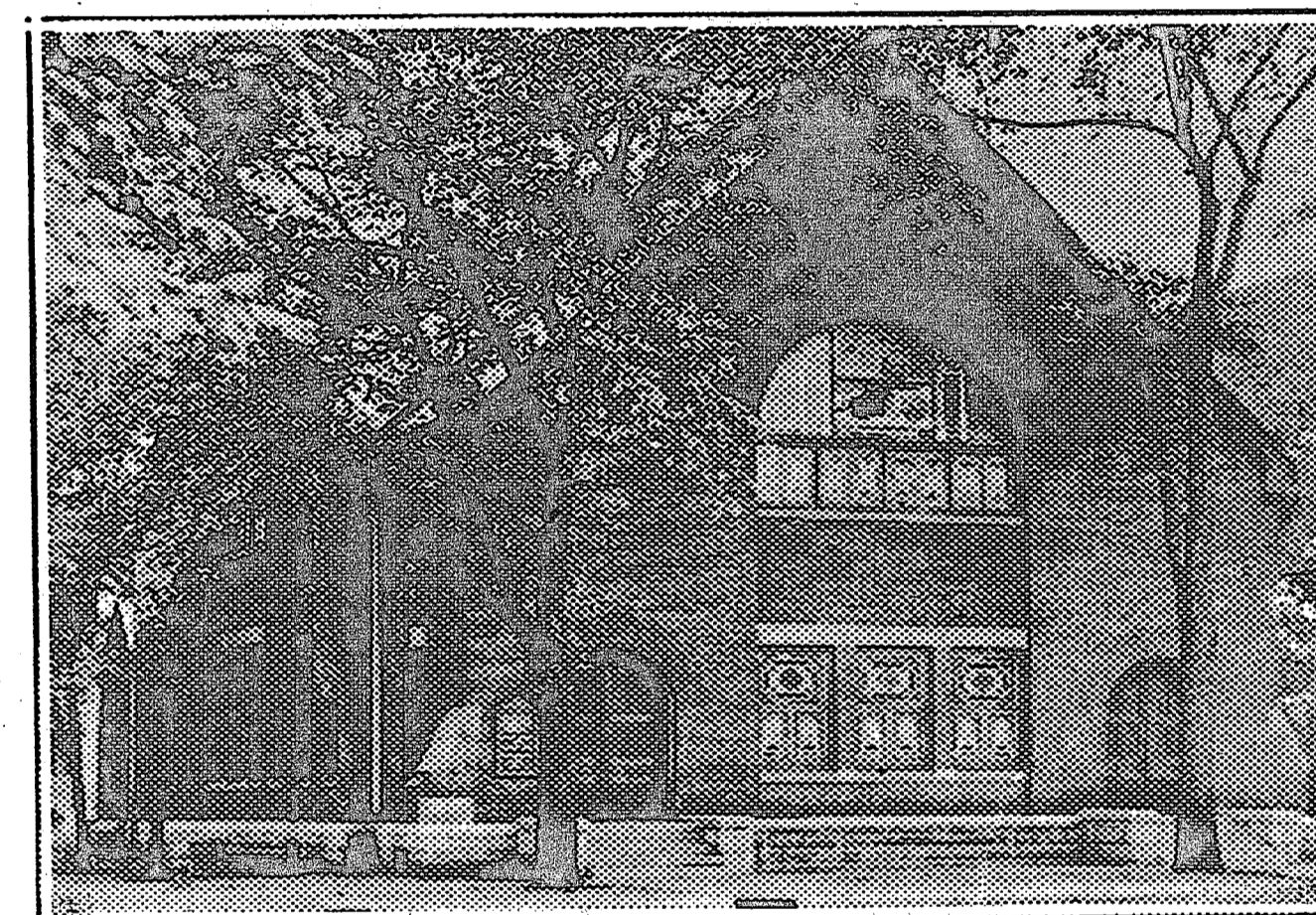
Louis F. Benson

FEBRUARY 10, 1947

The Sabbath

Recorder

HEADQUARTERS FOR INDIANAPOLIS CAMPAIGN



Special meetings will be held in this
church beginning Sunday, February 16

(See articles on pages 94 and 95.)