

# WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

## BRITISH GUIANA STUDENT ARRIVES FOR THEOLOGICAL TRAINING.

ALFRED, N. Y. — Benjamin Obededom Berry arrived in Alfred early Sunday morning, February 9, only thirty-six hours out



Benjamin O. Berry

of his native British Guiana, in equatorial South America. Flying to New York City by Pan American Airways via Trinidad and Puerto Rico, it is Mr. Berry's purpose to enroll in the School of Theology for extended work as a student. Zero temperatures and drifting snow greeted the new arrival from the southern shores of the Caribbean, and he expressed his relief that his wife will not follow him until spring lessens the rigors of the North American climate.

Mr. Berry is the son of the late Rev. William A. Berry, who for nearly a quarter of a century championed the interests of Seventh Day Baptists among the natives of British Guiana. The death of his father on January 16, 1946, led Benjamin and his wife to the determination to seek more adequate preparation for the task of leading the people in his country to the faith of Seventh Day Baptists.

During past years the work in British Guiana has been supported and encouraged largely by the Mill Yard Church in London as well as by the Missionary Society in America, but there has never been a resident missionary there.

On their own initiative Mr. and Mrs. Berry have secured passports permitting them to remain in the United States for three years, and have met the cost of their

transportation to Alfred. During their absence the work of the churches will be carried on by Joseph Tyrell, a deacon, at Danielston, and by Deaconess Mrs. Martha Peters at Parika. Mr. and Mrs. Berry have made their home at Maria Johanna on the island of Wakenaam.

A tailor by trade, Mr. Berry has been a Seventh Day Baptist nearly as long as he can remember. He holds a certificate of graduation from the College of Preceptors, Lower Forms, and in 1939 completed a correspondence course with Pastor McGeachy of the Mill Yard Church. Though thirty-eight years of age, it is Mr. Berry's hope to pursue as full a course as is possible at Alfred, and to return to minister to his people. Mrs. Berry, also, desires to study, chiefly in the fields of Bible and music. They will live in the Gothic.

WESTERLY, R. I. — Rev. David S. Clarke, Field Representative and assistant to the Corresponding Secretary of the Seventh Day Baptist Missionary Society, was busy from January 3 to 17 with the pastor in a special mission service with the Pawcatuck Church. This was in keeping with the denomination-wide task undertaken for the year 1947 under the plan set up by the Second Century Fund Committee.

Mr. Clarke spoke on Sabbath eve, January 3, and on Sabbath mornings, January 4 and 11. The Universal Week of Prayer was an inspiring experience in connection with the mission.

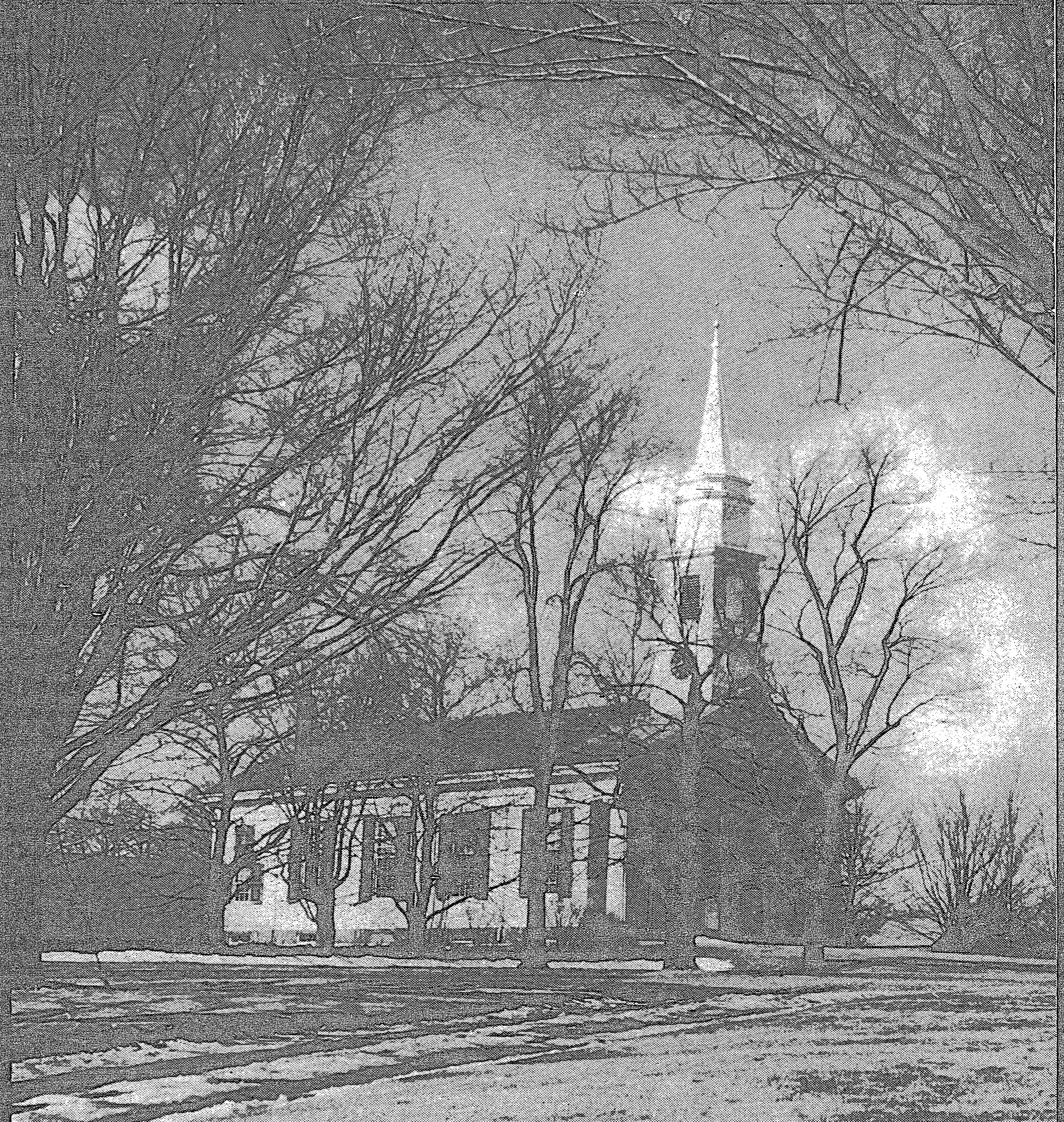
It was significant that this service on Sunday evening, January 5, was on the one-hundredth anniversary of the sailing from New York of the first Seventh Day Baptist foreign missionaries, Rev. and Mrs. Solomon Carpenter and Rev. and Mrs. Nathan Warner.

Mr. Clarke used as a basis for his sermons on Sunday, Monday, Tuesday, and Friday evenings, "For this cause I bow my knees," from the booklet prepared by Dr. Margaret Applegarth and published by the Federal Council of Churches. The sermons were heart-searching and helpful. The way in which the people participated in discussion and prayer was most pleasing. The part that the young people of the Christian En-

(Continued inside on page 135)

The Sabbath

# Recorder



# The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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WHAT  WHERE

TOWARD A MORE CHRISTIAN WORLD

The "fine rice harvest" which is greatly easing the deplorable postwar food situation in Bangkok, Siam, would have been impossible without the atabrine pills sent by Church World Service, the relief and reconstruction agency of the U. S. Protestant Churches, according to a letter received by that agency from Mrs. Henry Sloane Coffin.

Mrs. Coffin is traveling in the Orient with her husband, who retired in 1945 as President of Union Theological Seminary. He has been delivering a series of lectures in China.

Christian institutions are the best single avenue for developing democracy in Japan, according to Colonel Nelson B. Neff, head of the welfare section of the public health and welfare branch of General Douglas MacArthur's supreme allied command. In his opinion this belief also is shared by many occupation authorities, including General MacArthur.

Church youth groups should aim at attracting sincere members, according to delegates attending the Rocky Mountain Conference of the United Christian Youth movement here.

The delegates said that youth groups wrongly stress membership drives and the social aspects of their organizations when the sincerity of members should be the paramount factor.

"Instead of saying 'come into the church because the church needs you,' the youth groups should emphasize that young people need the church," the delegates added.

The proposed planting of a Children's Memorial Forest in the Holy Land, as a gift of the Christian children of America in memory of the one million Jewish children slain in Europe, has been hailed by religious leaders as the fulfillment of a widely expressed wish for some concrete way in which Christians might give expression to their feelings of horror at what happened under Hitler . . . and to their hopes for a world in which all children can grow up free to live abundantly.

In their churches, Bible schools, clubs, and youth groups, the Christians of America—especially the children—will be invited to participate in the planting of the forest by purchasing trees in the memory of Jewish children slain in Europe.—American Christian Palestine Committee.

## THIS WEEK'S COVER

The U. S. Forest Service photo reproduced on the cover pictures a typical New England church and serves to introduce the general theme for this issue: "The Church—a Guiding Force in Thought and Life." Through the years the ideals for which the Church stands have inspired men to deeper consecration, clearer thinking, and nobler action. We are reminded that probably at no time in the history of the world was the influence of the Church more desperately needed than today.

## EDITORIALS

### THE CHURCH — A SYMBOL AND MORE

For where two or three are gathered together in my name, there am I, in the midst of them. —Matthew 18: 20.

A symbol of all that is best in life! That is what the Church has been through the ages. That the world is in a regrettably imperfect state despite the efforts of the Church has been repeatedly pointed out. However, the immediate question arises, How much worse would the world be had it not been for the influence of the Church? Nations have been founded because of the Church-inspired urge for people to seek more ideal Christian ways of life. Individuals, buoyed up by Church-nurtured faith, have been able to do great and honorable deeds, withstand bitter and cruel circumstances, and rise to heights of sublime and peaceful satisfaction. Fortunate is the community—or nation—where the life centers actively around the church.

The Church is more than a symbol, a building whose spire points heavenward. This fact was gratifyingly discovered in war-torn areas where the physical edifices were demolished. "In such communities," reports Charles A. Wells in his column in the secular press, "the Christian groups discovered that the bonds of fellowship, love, and integrity that give a Christian community its character were as great or greater than ever. The church was still there in the towering presence of Christ, a presence that drew all men to him and also drew men closer to each other."

In relationship to the individual the Church has demonstrated its importance through the years and stands ready to offer the same benefits today. Where else can man find soul satisfaction? "I am come that you might

have life, and that you might have it more abundantly," said the Master. This new, more satisfying way of life, plus citizenship in the eternal kingdom of God, redemption from sin, and friendly, helpful human fellowship are all among the items of personal benefit offered by and through the Church. Accepting these "priceless treasures" is voluntary; they are free, the gift of God. Still too few people today take advantage of aligning themselves, by professing Christ and through church membership, definitely and openly with Christian forces. The Church cannot give maximum service to each person individually until each individual comes to God through Christ and the Church.

The principles of human conduct advocated by the Church have formed the basic pattern for progress in social relations, and now remain in readiness to map the course toward better understanding, greater tolerance, and more peaceful living. Church schools have been instrumental in translating into conduct the Biblical teachings of going the second mile, turning the other cheek, giving the cup of water in Christ's name, of doing for others what we would like to have done for us. "In facing the disorganized secular culture of today," Dr. F. Ernest Johnson stated recently at the annual meeting of the International Council of Religious Education, "Christian educators must give the Bible central and unique importance as a guide." Certainly, society needs a great deal more of the love, understanding, and tolerance for which the Church in its teaching has always stood. These are the ingredients of family stability, community harmony, national unity, and world peace.

Being of special importance both to each individual personally and to people in rela-

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## PIN POINT EDITORIALS

It is common for those that are farthest from God, to boast themselves most of their being near to the Church. — Matthew Henry.

\* \* \*

### Three Kinds of People

There are three kinds of people in all organizations—including churches. There are the rowboat people, the sailboat people, and the steamboat people. The rowboat people always need to be pushed or shoved along. The sailboat people move along when a favorable wind is blowing. But the steamboat people move along continuously, through calm or storm. They are masters of themselves and their surroundings.—Selected.

\* \* \*

The itch of disputing is the scab of the churches.  
—Sir Henry Wotton.

tion to each other, the Church also has served a vital purpose in constantly pointing men to their fundamental need for worship with the Infinite. The spiritual side of life is often neglected in the modern day. "We are living too hard and too fast," warns Rev. Stuart Nye Hutchison in an article in the Presbyterian. "There is only one thing to do. God has given us one day on which the tension is to be relieved, when we are to lay aside our tools and our books and to fill our minds with other thoughts. . . . It is as necessary to take the Sabbath for rest as it is to take the night for sleep."

Seventh Day Baptist Churches have a unique opportunity and a solemn obligation to demonstrate the fact that the Fourth Commandment is essential to the continuance of a person's physical and mental health. Someone has aptly asserted that a man without the Sabbath will inevitably become by and by a man without God. Six days in the week we spend among material things; it is logical that after a while we should begin to think of nothing but such considerations, unless we take the one day in seven to meditate and pray and consider spiritual matters.

Sabbath worship is not complete without the Church. In answer to the point made by some that they believe in Christ but that they have no use for the Church, one writer draws from his experience to illustrate that those who neglect the public worship of the Lord on the Sabbath day are not likely to worship him at all. He emphatically asserts

that we cannot believe in Christ and not believe in the Church; Christ founded the Church. Then he calls attention to Christ's example as a precept to be followed:

The first thing that we note of him in his Sabbath life was that he went into the synagogue and worshiped. Also he left us a positive command that we are not to forsake the assembling of ourselves together. . . . Every Sabbath the Lord went to church. Think for a moment of this fact. He who made all things and without whom nothing was made, who was in the beginning with God, and who knew all things, listened reverently Sabbath after Sabbath to a poor scribe as he tried to explain the hidden mysteries which to Jesus himself had been manifest from the very beginning. Surely if the incarnate Son of God could find something of blessing and profit in that humble meeting place at Nazareth, there is no service which may not be blessed to us if we enter aright into its spirit.

And not only was Jesus regular upon his attendance at the Lord's house on the Sabbath day; but he followed it up by meditation and prayer upon spiritual things at home. The familiarity which he displayed with the Hebrew Scriptures was evidence that in that Nazareth home the Sabbaths were spent in reading and thought upon things divine. It was the strength gained there that made him strong in the hour of temptation.

Christ has set the example. And even today whether there are two or three gathered together, or a multitude, on the Sabbath, he promises to be there, giving life to those who will accept, giving strength to those who are weak, giving inspiration to those who need courage to accomplish, and giving guidance to all who will follow. This is the Church in operation. Too much we have come to consider the Church as simply a symbol of all the things we consider right and holy; more and more we need to help make the Church a dynamic, leading force in everyday thought and life.



## THE LOCAL CHRISTIAN CHURCH

Truly Effective if It Undertakes to Be Redemptive

By PHILIP COWELL JONES\*

Some of the current issues which the church must meet with wisdom, vigor, and persistence are the alarming incidence of divorce, parent delinquency, the urbanization of our life, materialistic standards of success, racial and cultural bigotries, the liquor problem.

Issues of such magnitude cannot be met—to say nothing of being solved—without long-range strategy which will affect the total program. The Christian Church cannot be sufficiently vital to be truly effective unless it undertakes to be redemptive, not only of our individual lives, but of our social processes.

If we muster all of our available Protestant leadership, we shall discover in our Christian faith, with its Book of Life and its available Power, the incentive and the "drive" needed to infuse our people with a dynamic which will not be thwarted.

The Bible is God's Book and ours. It is completely adequate as the Source Book of our individual and separate spiritual life.

### Theodore Roosevelt's Nine Reasons for Going to Church

**FIRST:** In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

**SECOND:** Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

**THIRD:** There are enough holidays for most of us. Days for worship differ from other days away from work in the fact that there are fifty-two of them every year. Therefore on church days go to church.

**FOURTH:** Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's house just as well as in church. But I also know as a matter of cold fact the average man does not thus worship.

Today we see this Book being emphasized with renewed enthusiasm, and we hear the cry: "We must put content into our Christian teaching." Indeed, we must turn back to the Book and know what we believe, but we must look back that we may advance. Theological ideas alone do not automatically save. Indeed if we communicate to others an individual salvation alone, this may be but a retreat from reality, for true redemption is in the life process or it is not redemption. We shall find in our gospel the urge to accept social responsibility or fail to meet the paganism of our time which threatens not only the Christian Church but all life. Discovering the true gospel, we shall find that it involves unending struggle, but in striving we shall find that we need God's power and, discovering our impotence, we shall find it.

\* Associate pastor of the Madison Avenue Presbyterian Church, New York City, Dr. Jones spoke at the recent annual meeting of the International Council of Religious Education. The paragraphs given here are taken from his address.

**FIFTH:** He may not hear a good sermon at church. He will hear a sermon by a good man, who, with his good wife, is engaged all the week in making hard lives a little easier.

**SIXTH:** He will listen to and take part in reading some beautiful passages from the Bible. And, if he is not familiar with the Bible, he has suffered a loss.

**SEVENTH:** He will take part in singing some good hymns.

**EIGHTH:** He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish people who regard church-going as a soft performance.

**NINTH:** I advocate a man's joining in church work for the sake of showing his faith by his works. — Clipseet.

"Above all other essentials of life, a living and effectual profession in Christ is one thing no one can afford to be without."

## CAN YOU AFFORD TO BE A CHRISTIAN?

By REV. ALTON L. WHEELER

IN THIS POSTWAR PERIOD of inflation, living costs have soared to ridiculous heights. When we seek to satisfy our most essential needs, we find our dollars all too few. When faced with problems of excessive prices for necessary food, clothing, and other accommodations, we ask ourselves repeatedly, "Is this something that we can afford?"

That is the substance of a challenge that Jesus gave to an audience of people who gathered about him one day. While he ate dinner at the house of one of the prominent Pharisees, a large crowd of interested and curious people had congregated outside. As Jesus made his departure, they rushed to him. That was a year of popularity for him, and such a street scene might indicate to some observers that the whole world was turning to Christianity. But Jesus seemed to realize that there were goats among the sheep which followed, and the tone of his heart-searching discourse which followed was one of deep concern rather than of mere commendation.

As he paused to address his audience, he knew why many were gathered there. Some were there because they had been truly converted and wanted to identify themselves with him. Some were there because they loved to hear him preach, giving soul-stirring messages delivered with a simplicity of words and illustrations which the young and old could understand. Others had come through curiosity. They had heard that he was a miracle worker, and they wanted to be eye-witnesses to such mysterious acts. And again, there were others who happened to be passing by and who simply joined the crowd.

At any rate, Jesus, taking advantage of the occasion, paused in an appropriate place to address them. In stating three essentials of being a true disciple, he confronted them, in effect, with the question, "CAN YOU AFFORD TO BE A CHRISTIAN?" Why

not join the crowd and do a little figuring and evaluating for yourself?

The first imperative is that **you must love the Lord more than anyone else.** Jesus said, "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." Now "hate," in this sense, does not mean to detest nor to abhor all earthly friends and relatives. Jesus meant rather that man's love for the Lord must come first, "that in all things Christ might have the preeminence." Col. 1: 18.

Matthew's Gospel gives a more intelligible translation: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Matt. 10: 37. The Lord does not want his ranks filled with halfhearted followers. He presents the claims of a faith, in which every true follower is willing to go all the way with him. Jesus says, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." This is to testify that our profession must be a personal affirmation, based on personal convictions, to the end that though we may differ with those most dear to us, we will not compromise with the leading of the Lord. This imperative causes untold heartaches and unpleasant experiences in many homes and among many "would be" friends; yet it cannot be avoided. Paul says, "Be ye not unequally yoked together with unbelievers . . ." 2 Cor. 6: 14a. It is unfortunate when a Christian marries an unbeliever; it is tragic when he allows his unbelieving mate to draw him or his family away from the Lord. Discipleship means putting Christ first in all decisions in spite of untold earthly heartaches, tensions, and moments of loneliness. The price must be paid: **CAN YOU AFFORD TO BE A CHRISTIAN?**

Second, **you must bear your cross.** Jesus said, "Whosoever doth not bear his cross . . . cannot be my disciple." We often sing,

Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for everyone,  
And there's a cross for me.

What does cross bearing, as used in this text, imply? The cross has a significant history antedating by many years the one erected on Calvary's hill. It is a symbol of **burden**, and living and dealing with men as a Christian is by no means the easiest way of life. The cross is a symbol of **suffering and torture**, and living as a true Christian oftentimes involves such life experiences. When Jesus sent his disciples out two by two, he warned them that they would be hated for his name's sake, that they would be brought before councils and governors, and that they would be scourged in the synagogues; furthermore, he said, "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Matt. 10: 22. Later he comforted them saying, "If the world hate you, ye know that it hated me before it hated you." John 15: 18. The cross is a symbol of **shame and reproach.** It was historically a base, ignominious suffering, to which none were exposed but those whom men opposed with bitter hatred, and many Christians in Jesus' time had to suffer such persecution. Finally, the cross we bear may lead to **death** itself. It was the last thing that could be suffered, and it was the most agonizing type of death.

In some respects, it is much easier to live according to our Christian convictions today than it was in the post-apostolic times. We read of martyrs in Jesus' day, among whom were some of his own apostles. We recall imprisonments suffered by Peter, John, Paul, Silas, and others. We read of the bloody persecutions of Christians under Nero, Domitian, Decius, and Diocletian. We read of such apologists as Justin Martyr, Tatian, and Athenagoras defending Christianity, opposing attacks launched by the Roman government, and answering charges hurled by heathen critics. We admire them for their undaunted courage and their deep loyalty to those life principles which were most dear to them. We are not called upon to suffer as did they, and yet perhaps our type of cross bearing is of far more subtle nature

today. It is so easy, in many ways, to be a Christian that we are not inclined to take it as seriously as we should. Our professions are too often taken lightly; our convictions may be too indefinite or superficial; and we may take undue pride in our spirit of tolerance and broad-mindedness. Consequently we become spiritually dull and flabby. Our faith becomes unreal; and the guidance of the Lord, unimportant. But Jesus pleads, in effect, "Take up that cross. Don't be ashamed of your profession. Let your light shine. Let others know where you stand and why you stand."

Not everyone can sing:

Jesus, I my cross have taken,  
All to leave and follow thee;  
Destitute, despised, forsaken,  
Thou, from hence, my all shalt be.

Jesus does not make this an elective course of life. He declares it an imperative! Will you bear your cross of burden, suffering, shame, reproach—and even of death—for your convictions in Christ? As a cross bearer, **CAN YOU AFFORD TO BE A CHRISTIAN?**

Third, **you must follow Christ throughout the years of your life.** "Whosoever doth not come after me, cannot be my disciple." Luke 14: 27. The emphasis here is upon the element of time, of "growing in grace," of "continuing in the things thou hast learned." 2 Tim. 3: 14. This imperative calls our attention to the joy of lifelong service. Every day we must follow after him, speaking his words, ministering after his manner, and living after his example. One popular wall plaque bears three "Rules for Today":

Do nothing that you would not like to be doing  
WHEN JESUS COMES.  
Go to no place where you would not like to be  
found WHEN JESUS COMES.  
Say nothing that you would not like to be saying  
WHEN JESUS COMES.

It bears this benediction: "The Lord is faithful, who shall stablish you, and keep you from all evil." 2 Thess. 3: 3. In considering the imperative of following Christ consistently every day in every way, **CAN YOU AFFORD TO BE A CHRISTIAN?**

In conclusion, Jesus likens Christian growth of faith to the building of a tower. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest

(Continued on page 153)

# OUR FAITH—The Victory Which Overcometh the World

Excerpts from address by Pastor Martin Niemoeller of Germany at the opening session of the twenty-fifth annual meeting of the International Council of Religious Education at Grand Rapids, Mich., February 9.

IT IS ASTONISHING that two thousand years after Christ, men should become martyrs for their religious faith. Pastors and laymen who were killed by the Nazi S.S. and the Gestapo died, not merely because they believed in Christ, but because they drew the consequences of that belief—they lived their faith!

One of the earliest Christian leaders in Germany to be murdered for his Christian witness was Dr. Hans Weissler. He was a lawyer who was secretary of the Confessing Church in Germany. He was imprisoned in connection with a memorandum which the Confessing Church addressed to Adolf Hitler in 1936, protesting concentration camps, so-called mercy killings, persecution of the Jews, and the breakdown of Justice in the German courts, and other matters rightly termed political by National Socialism. Weissler was charged with releasing the text of this protest to the foreign press. He was murdered at the Sachsenhausen concentration camp.

Another martyr witness who gave his life was Pastor Paul Schneider of Dickenschied. He was killed for protesting the murders practiced in concentration camps. From his cell window, every time the S.S. led a prisoner to the gallows, he cried out, "The word of God says, 'Thou shalt not kill.'"

One of the most brilliant younger churchmen in Germany, Dr. Dietrich Bonhoeffer, was murdered for a prolonged opposition to war. Bonhoeffer, who was a graduate of Union Theological Seminary in New York, spent many years in underground activity against Hitler. He was arrested with the attempt to overthrow Hitler in July, 1944.

Like these three martyrs who have been mentioned out of a great number, every responsible person in Germany had to make a decision as to whose side he was on; whether he was for Hitler with his doctrine of supermen and force, or whether he was for Christ and his teaching of righteousness and love. "No man can serve two masters."

In order to overcome Christ and his followers, Hitler tried to co-ordinate the Christian Church like any other human organization. He succeeded in destroying the organization of the church, but there appeared a new deepening of the fellowship of Christians which surmounted denominational lines in German Protestantism; a new assuming of responsibility for public affairs entered the preaching of the resisting church. Preaching the gospel came to mean actual deeds in support of those persecuted by the Nazis, condemnation of Hitler's illegal seizing of money and property, protests against lies and distortions used by the Nazis in propaganda, protests against the desecration of the home by Himmler's demand for children whether born in or out of wedlock. These were looked upon as political interferences, but each one came from a command of the word of God, and his faith could not be broken.

Even inside concentration camps, faith knew victories that were stronger than the intimidation and murders by the Nazis. I, myself, came to an experience of the Universal Church of Christ through fellowship with men of other religious beliefs and with Protestants of other denominations than my own. Thus, even inside concentration camps aversions among nations and creeds were overcome. It fulfilled the words of Genesis, "He thought evil against me, but God meant it unto good."

In view of the needs and sorrows of human life in our present world, what is the meaning and opportunity of Christian faith? For one thing, believing persons the world over have been drawn together through suffering and persecution, and thus have begun a life in peace, based upon common prayer for each other out of the uniting love of Christ.

Even inside the bars of concentration camps, there was wide knowledge and experience of this world-wide fellowship of believers. One of my co-prisoners was a British Intelligence officer, Colonel Richard Stevens. After many months of severe

treatment, he had been given one privilege, that of owning a small radio set which could hear local German stations only. Stevens succeeded in bribing a fellow prisoner, who was a camp electrician, into installing a short-wave band into his radio. Every morning we passed each other going into the shower room. We merely shook hands, but in doing so, Colonel Stevens placed a little slip of paper in my hand which I transferred to my pocket. It always bore the heading, "Dachau Daily News." In it he gave me a summary of world events.

One morning in January, the day after my birthday, he spoke quickly to me when no guard was listening and said, "Today there is no 'Dachau Daily News,' but I want to tell you that yesterday a service of intercession was held for you on your birthday at St. Martins-in-the-Field in London. The speakers were the Archbishop of Canterbury and the Bishop of Chichester." Thus, twelve

hours after the event, I learned of this act of solidarity among world Christians. In this unity of world Christians lies a beginning and a pattern for true peace among the nations. This is not only a matter of organization and common needs but it springs from Jesus Christ through whom righteousness and love of God have become a reality in this our world. The power of our living Lord can bring to sinful people a feeling of guilt and need for repentance. It can overcome the war-producing feeling of human vengeance and retaliation. It alone can bring a spirit of forgiveness and reconciliation, the true spirit of mutual responsibility and brotherhood. Our hope and our work for the future must be that this spirit which springs from God's love in Christ may spread and bring to bear its inward power. Then it may become true once more, "This is the victory which overcometh the world, even our faith."

## PASTOR MARTIN NIEMOELLER — The Man and His Message

It is very difficult to express in words the deep impression that Martin Niemoeller made on the five thousand people assembled in Grand Rapids, Mich., for the opening session of the annual meeting of the International Council of Religious Education.

It was not just what he said but the man himself—his humility, his faith in God, and his faith in the brotherhood of man.

The theme of his address was "The Faith that Overcomes the World." The Hitler regime is gone, but Pastor Niemoeller lives through this faith. Iron bars and stone walls do not hold this faith. He told of having a Bible when the orders were that none should have one. The Bible meant that much to him. It was so thrilling to hear Niemoeller tell of reading the Bible loudly so that other prisoners who would march around below his window could hear.

Through intercessory prayer on the part of friends in London, the United States, and other parts of the world, he felt a part of the Christian fellowship. He thanked the delegates for these prayers and explained that he had come to share the blessings which had come to him through the experience of being conscious of this fellowship during his years of suffering.

The first Christian martyr in Germany was a layman who would not bow the knee to Hitler. How could such a thing happen in this century? This question came again and again to Martin Niemoeller—as it did to all assembled in Grand Rapids. Men became martyrs because they behaved as Christians, not just because they were called Christians.

Hitler thought he was getting control of the Church when he succeeded in controlling the

financial part of its work and when he had removed pastors from churches, but he found that the Church was not defeated. There appeared a new deepening of the fellowship of Christians which surmounted denominational lines in German Protestantism; a new assuming of responsibility for public affairs entered the preaching of the resisting church. As Hitler tried thus to kill the Church, he revived it.

It seemed, in a way, that the concentration camp revealed the superior power of the Hitler regime, but from the cells in which Niemoeller and others lived there came a greater power.

Eight years is a long time to be away from home and family, from freedom, and from work; Niemoeller said that many times he asked, "How long?" Then at Christmas, 1944, he had an experience which as he said was a victory "even over our faith." There were with him in concentration camp six men of very different religious faiths; yet they all asked him to conduct a communion service. He told them that his church did not practice open communion and that they all believed so differently about it. However, they decided that they wanted the service because there was one basic point at which they were all agreed—their belief in Jesus Christ. So he went ahead and led them in the communion service. At that service, he asserted, the Church Universal became a reality to him, and he never again questioned the reason for his sufferings.

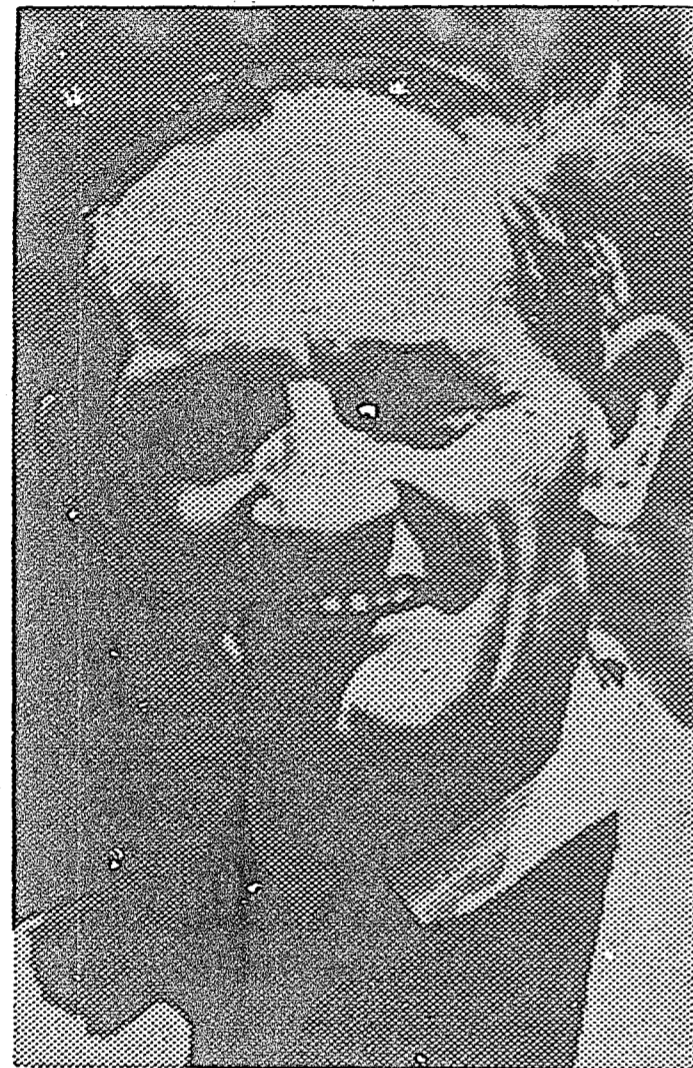
His words of gratitude for being spared, to be free, and to have a chance to speak for Christ were heart stirring. What a wonderful tribute he is to this faith that overcomes the world, "even our faith."

Harley Sutton.

## TOKEN OF CHURCH FRIENDSHIP GIVEN CLERGYMAN

### NIEMOELLER RECEIVES MILLIONTH REVISED NEW TESTAMENT

Dr. Martin Niemoeller, the German clergyman whose adherence to Bible teachings against race hatred and enslavement of individual conscience cost him eight years in



Dr. Martin Niemoeller

Hitler's concentration camps, received as a token of friendship of American Protestantism the one millionth copy of the Revised Standard Version of the New Testament. Six thousand persons representing forty Protestant denominations attended the ceremony at the opening of the twenty-fifth annual meeting of the International Council of Religious Education, which was held in Grand Rapids, Mich.

Dean Luther A. Weigle of Yale University Divinity School, chairman of the committee of scholars who exactly one year ago released for the International Council of Religious Education this modern translation of the New Testament, presented the red leather-bound volume to Pastor Niemoeller with these words:

We recall the great debt which Biblical students throughout the world owe to German scholars. We are glad to remember the many ties of Christian fellowship that have linked us with Germany in the past, and we look with hope to the renewal of this fellowship now and in the years to come. We wish to send through you a message of friendship to the German people.

Dr. Niemoeller, whose concentration camp cellmates included Roman Catholic priests and a British Intelligence officer, told his audience that in the "unity of world Christians lies a beginning and a pattern for true peace among the nations."

Since December Dr. Niemoeller has been on an American speaking tour under interdenominational auspices. He is vice-president of the new Evangelical Church in Germany, an interdenominational union of all the country's Protestant territorial churches.

### FAMOUS "ROGERS BIBLE" SENT TO HISTORICAL SOCIETY

The famous "Rogers Bible," which since 1866 was in safe keeping at the Alfred University Library, has been sent to the Seventh Day Baptist Historical Society at Plainfield, N. J.

This copy of the New Testament, translated by Cranmer, Archbishop of Canterbury, was published in 1549, ten years following the first edition. It is believed to be the copy belonging to John Rogers the Martyr, who was burned at the stake in 1555, at Smithfield, England. It was carefully kept as a family heirloom by his descendants, and was brought to this country in 1635 by a great-grandson, James Rogers. It ultimately became the property of Miss Mary Saunders of Hopkinton, R. I., and in 1866 was presented by her to the Seventh Day Baptist General Conference, at which time it was placed in the Alfred University Library, since the newly organized Historical Society had at that time no building of its own.

In Alfred for the past eighty years, the book has been an item of much antiquarian interest. "We are sorry to lose the Rogers Bible," stated Librarian C. M. Mitchell, "but at the same time we are happy to be relieved of the responsibility for it." The testament was transferred to Plainfield following action at the last General Conference, where it was decided the book should be preserved in the archives of the church. — Alfred Sun.

## MISSIONS AND SELF-SACRIFICE

"If Christianity is to triumph, all must sacrifice. . . .  
The cross and the crown go together."

IT IS ONE THING to sacrifice for others, and quite another to have others sacrifice for us. We are willing to share the benefits purchased by the sacrifice of others, but sometimes it comes very hard for us to sacrifice that others may be blessed.

It is the Father's purpose that we should make the world better by our sacrificial living. Some seem called to places of greater sacrifice than others, but it is the road marked out by the Holy Father for all. He followed it in the gift of his Son, and all who would be godlike must travel the road of self-denial, hardship, and pain in the service of others.

If some seem called upon to make greater sacrifice than others, they will receive greater rewards. He who tries to shun the sacrificial way turns his back on God, the Father.

The world's advancement has come through the sacrificial labors of men and women through the ages. The advancement of Christ's kingdom with its untold blessings is a striking illustration of this truth. Every stage of its advancement, from the time John the Baptist began his ministry till the present day, has been marked by sacrifice. "And he said unto me these are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lord."

The sacrifices required take on different forms. All are required to sacrifice in the giving of money, time, and strength. These are the gifts of God, given to be used for others as well as for ourselves. They are not our own; they are entrusted to us as stewards of the Most High. He who withholds a due portion of them in the world's service is robbing God. Some are required to sacrifice home and the association with those dearest to them. Hundreds of missionaries have severed the dearest ties of earth and gone to some mission field that others might know of Christ and have his cleansing, forgiveness, guidance, and friendship.

Whatever the form of sacrifice required, we should make it freely, humbly, bravely,

and lovingly. The early Christians came to feel that it was a privilege to suffer for Christ and his cause; some courted martyrdom for Christ, so precious was he and his work. We, today, should look upon it as a blessed privilege to sacrifice in Christ's name for others. The cross and the crown go together, as do night and day; no cross bearing, and there is no crown. We are sure to have the cross whether we have a crown or not, for those who refuse to sacrifice never know the real joy of living; they have affliction and woes without blessedness.

What has sacrifice to do with missions? It is, or should be, inseparably connected with every phase of the work, as it is with all that pertains to Christ's kingdom. If Christianity is to triumph, all must sacrifice. When all who profess to be the followers of Christ unite in sacrificial endeavor, the work of the dear Redeemer will advance with leaps and bounds. Seventh Day Baptists are a people small in numbers; but with united consecrated effort, the purpose for which God called us into existence will be accomplished.

W. L. Burdick, in Missionary Reporter.

### DOUBLING OUR FORCES

#### MORE TITHERS NEEDED TO HELP EVANGELIZE THE WORLD

By Dr. J. Campbell White

The Leader of the Laymen's Missionary Movement when it was founded in 1906.

Thirty millions of American Protestant church members were reported last year to have given approximately 500 million dollars, through their churches. Of this total, 400 millions were used for local church expenses, 80 millions for missionary, educational, and benevolent work in America, and just over 20 millions for foreign missions. This was an average of sixty-six cents per member for foreign missions.

The world cannot be evangelized on such a financial basis. The entire foreign missionary force would have to be more than doubled in order to have even one missionary family, or one lady missionary, for each

25,000 persons to be reached by American missionaries. This is a **minimum estimate** of the **imperative need**; not a **maximum estimate**. But if we can get the present forces **doubled**, we can then see more clearly what forces would be really adequate.

Experience has shown that the only way to get adequate response to this greatest unmet need in the world is through education, together with a specific personal subscription to this definite object. Such an adequate subscription does not lead to any other department of work at home being supported less adequately. Exactly the opposite effect is produced. All home work is best supported when the hearts of Christians are opened to the greatest need of humanity, and the desperate condition of half of the human family without the knowledge of Christ.

From 1906 to 1924, while the American offerings to foreign missions were increasing from less than 9 millions a year, to over 45 millions a year, the greatest increase ever recorded was also being made in the offerings to all missionary and benevolent work at home. It is bound to be so. God's blessing comes where his will is being obeyed. "The light that shines farthest, shines brightest nearest home." Our churches are not now receiving one-fourth of one-tenth of the income of our members. Millions of **new tithers** can and should be secured in this effort to lead the Church to **evangelize the world**.

#### DURABLE PEACE MUST BE OUTCOME OF WORLD CONFLICT

"The mission of the Chaplain Corps is to bring the courage of the prophets and the newness of lives redeemed by Christ into the military society," said Chief of Army Chaplains, Dr. Luther D. Miller, recently. "Out of the world conflict through which we have passed must come a durable peace with its better day for all men. Religion has always held this hope for the world. It is not a hope that can be achieved by easy optimism, but by faith refined by sacrifice, hardship, and suffering. . . . In combat we have seen born a new conviction of the sufficiency of our God, and that faith is the foundation for a hope large enough to envision a reconstructed world in which men may live in peace."

There is always opportunity to testify for Christ—if one has a testimony to give. — Selected.

## 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.

#### Sabbath-keeping Unbroken Throughout History

The Roman Catholic Church has never claimed Bible authority for Sunday. In the fourth century, Augustine enquired about the "Saturday Fast." The answer of the venerable St. Ambrose was, "Follow the Church." Most church historians agree with Hessey when he says, "The Lord's Day was never identified with the Jewish Sabbath in New Testament time nor for the first three centuries of Christian history." (Encyclopedia of Sunday Schools, and Religious Education: article "Sabbath"). Heylin, who lived in the period of the English Reformation, a high church historian, says, "Saturday was as highly honored as the Lord's Day by the Eastern Church."

St. Columba (521-597), successor to St. Patrick in Ireland, observed the Sabbath as a day of rest. Margaret, Queen of Scotland in the eleventh century, enjoined the observance of Sunday, for "Until that time the Sabbath was the day of rest." (Hurst, History of the Christian Church, Vol. 1). Carlstadt urged Luther to go all the way in a return to the Bible, and advocated Sabbath observance.

In the East, in mountainous sections of Europe, and in the British Isles, that is, in communities remote from Rome by distance or otherwise inaccessible, groups of Christians observed the Sabbath through the centuries and down to the Reformation.

During the Reformation in England and with the rise of the Puritan movement, when the people began to read the Bible for themselves, the Sabbath became a live question throughout Great Britain. Men with conviction began keeping the Sabbath. Many were imprisoned, and at least one was cruelly put to death, a martyr to the Sabbath truth. The character and ability of these Sabbath-keeping Christians were such that churches were built up and flourished.

In 1664, one of these Sabbath-keepers came from London to Newport, R. I., and in 1671/72, he was instrumental in founding the first

## INVEST A PENNY AND SAVE A SOUL

"Thrilling stories of adventure are coming from the lips of many who tell of their experiences in the distribution of tracts."

By REV. LESLIE O. GREENE

WHEN JESUS said, "Go ye into all the world and preach the gospel," he did not say how the preaching was to be done. Some hesitate because they do not feel qualified to expound the word from the pulpit. There is no record that Christ or any of his disciples used a pulpit. Their task was to present the law in a simple and effective way and to show men the proper way to apply it to their lives.

In these days of grace, with the powerful message of the gospel, it should be comparatively easy to speak to men about the way of life. It can well be a common topic of conversation if Christians wish it to be. It is true most people have essential home duties or trades or professions to follow, and to neglect these would not be Christian. But there should be a time and a way even for such people to answer the call of Christ, and certainly Christ is calling many who have not answered. In their own neighborhoods as others come to their doors, or as they go about in the community on social or business errands, people may impart the word with a second of time and the investment often of not more than a penny. A tract placed in the other person's hand for future study may save a soul. If this is what God is calling them to do, what a pity if they fail.

#### Accepting the Challenge

In the challenging days ahead we must do something to reach the masses. The millions who never go through the doors of a church must receive the message in some other way.

Seventh Day Baptist Church in America. For more than three hundred years in England and America, Seventh Day Baptists have maintained an organized denominational existence, have practiced Sabbath observance, and have carried on evangelistic and missionary work. They now have churches in many countries; and, through them, other groups of Christians have accepted the Sabbath. — The Sabbath in the Bible and in History.

At least a few may take time to read a tract if it is handed to them, especially if some expression of interest accompanies it. Many tracts, very cleverly prepared, are available and are so attractively printed that no one need be ashamed to hand them out. Though they contain only a very small portion of the Word, yet this part may be the very section needed to encourage a disturbed soul, or break down the wall separating the hardened heart from his Maker. With even an unspoken prayer by the giver, the message may kindle a flame in a more forceful way than the greatest pulpit orator can do. Along with this simple act, the one witnessing finds not only pleasure, but a rich spiritual blessing.

#### Effectiveness of a Tract

Some people have tried to escape from God by staying away from church or refusing to read his Word, but have been caught by a tiny tract in some out-of-the-way place under very unusual circumstances. It may have been carried by wind or water or dropped in the yard by a passer-by, to be received by a run-away Jonah who was in desperate need of the message. Or it may have been received and carried in the pocket or laid aside for months, and then for some unexplainable reason brought out and read in an hour of crisis by a starving soul.

Do we need to ask about the effectiveness of tract distribution? Do we need to question whether the method is worth while?

#### THE ANVIL—GOD'S WORD

Last eve I passed beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the floor  
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then, with twinkling eye,  
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone.

—Author Unknown.

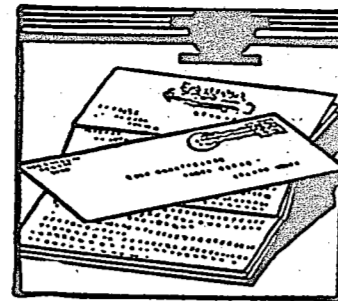
Do we need to doubt whether the money spent or the time given is wasted? The only explanation for some of the miracles which have been performed through tracts is that God's hand was in it. The Holy Spirit can direct attention to the truth at any time and in any way to any one. It is not for us to question.

#### It Has Been Done

Thrilling stories of adventure are coming from the lips of many who tell of their experiences in the distribution of tracts. An eighty-year-old man recently made a second complete coverage of every home in Minneapolis with tracts and Bibles. The first time around it took him four and one half years. He gave out 215,000 tracts beside other materials. He stopped and knocked at every door and handed out the material directly. He was often invited in to discuss the religious problems of the family. Every year since he began, he has had several known conversions besides many others which only eternity will reveal. A water boy one day while working with a gang of Italian laborers in New Jersey accepted a tract handed him by a Christian woman passing by. He was soon converted and became an active Christian himself, winning hundreds to Christ. Since that day he has founded ten Protestant churches among the Italians in Brooklyn. The tract which saved the lad cost the woman one-half cent, but won hundreds to Christ.

#### A Rich Blessing Awaits Us

All Christians are looking forward to Jesus' final approval of their work done for him in this life. They will be listening for the "Well done, good and faithful servant." Whoever is concerned enough about the eternal welfare of those about him, regardless of age, class, or experience, can witness with tracts. It may not always be possible to know the results, but often satisfactory evidence proves without question that the effort has not been in vain. God can so enrich and bless the life of the witness that this service will sweeten every day he gives to it. Tract work will make more precious his fellowship with Christ and will bring into new fellowship with him many who otherwise would never receive the joys of salvation. It can be quite possible that spending a penny will save a soul for eternity.



## LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

#### Dear Child of God:

You must know how very dear you are to Him, when you read John 3: 16. He loved, and He gave!

When we consider that great love, do we who claim to be His children dare to think of love as something we may demand? How can we think, then, because we love another, that that person must give us first thoughts and attention? It seems quite evident, doesn't it, dear, that love means sacrifice. You may feel that you have already given much. That is probably true, but not one has given as much as the Master gave. If we have accepted Him as our leader and guide, we must try to do as He did, both in giving and receiving.

We are only stewards of all that has been entrusted to us—even our lives. Would we have loving hearts if God through Christ Jesus had not put love into our hearts? Did not Jesus say, "Give and it shall be given unto you." Luke 6: 38. He has promised that as we give we will receive, but we cannot choose the channel through which our gift will be made, neither can we set the time. He chooses both time and way; if we follow, the outcome will be just right in every particular. Only trust Him, dear one, in everything, for He knows the beginning and end of life's way.

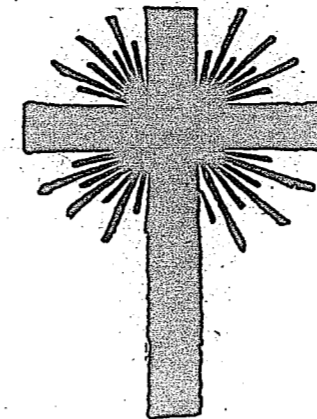
Lovingly,

#### CHURCH STANDS FOR UPLIFT OF ALL PEOPLE

Whatever criticisms might be made of the church, it is still the world's one institution that has as its central purpose and only reason for existence, the cultivation of Christian character, the reclamation of men and women of all classes and races for Christ and his cause, and the making of a better world.

The church stands for the spiritual, social, cultural, and economic uplift of all persons, and has within it the teachings whereby, if practiced, all nations, races, and individuals can live in peace and harmony together.—D. Carl Yoder, in Religious Telescope.

"Even the most worldly knows that the true Christian is dependable, earnest, devoted, faithful." — Vaughn Shoemaker.



## COME and SEE

TEXT: JOHN 1: 39, 46

To the inquiry of two of John the Baptist's disciples, Jesus replied, "Come and see." They came and saw. Nathanael hesitated when Philip told him of the Messiah. "Can anything good come out of Nazareth?" he said. Philip insisted, "Come and see." Nathanael came and saw. See John 1: 35-51.

#### AN INVITATION TO ALL

##### Come and See

To see Jesus, one must first answer his invitation to come to him.

One day as Jesus passed by, Zacchaeus climbed a tree to see him. Jesus invited him, "Make haste, and come down; for today I must abide at thy house." Zacchaeus responded, resulting in the salvation of his whole house that day. Luke 19: 1-10.

The Samaritan woman, whom Jesus told of living water, declared the good news in the city: "Come, see a man, which told me all the things that ever I did: is not this the Christ?" Many came to Jesus, believing. These people testified to the woman, "Now we believe not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." John 4: 1-42.

Jesus invites everyone, everywhere, to COME—rich or poor, ignorant or learned, sick or well, happy or sorrowful. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11: 28.

#### AN INVITATION WITH A PROMISE

##### Come and See

Will you come to Jesus? If so, yours is the promise: "Thou shalt see greater things." John 1: 50. Jesus wouldn't have invited his disciples to come without something better to give them. "Come ye after me and I will make you to become fishers of men." Mark 1: 17.

Robert and Mary Moffat, after toiling for ten years in the density of African heathenism without a single convert, received a letter from a friend in England offering help. Mary Moffat replied, "Send us a Communion service; we shall want it some day." It came three years later, the day before the first converts were baptized. Those missionaries answered God's invitation knowing that he promised an increase.

What does Jesus promise if we come to him? We shall see God. "He that hath seen me hath seen the Father." John 14: 9. "Ye shall see heaven open" (John 1: 51)—the blessed fellowship of the Son of God. Those who come will see the Saviour of men: "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

Will you come?

—Ashaway Messenger.

#### SURRENDER

By Mrs. T. J. Van Horn

"Surrender" seems to mean sincere, thoughtful, and deliberate going into partnership with God.

God's laws are carefully made to safeguard us from blunders—not conditions to evade or "get by," but to make a success of life, and to avoid mistakes. Are they not like the safety road signs on our highways: "Sharp Turn," "Danger—Go Slow," "Caution"?

Why not co-operate with our Lord? Why not at eventide have a quiet review, with him, of the day's activities? Report any of the day's problems or perplexities. Ask for advice from "headquarters." Ask for further orders.

Would not that be daily surrender?

Daytona Beach, Fla.



It would be foolish and dangerous to shut out —

## THE LIGHT OF THE WORLD

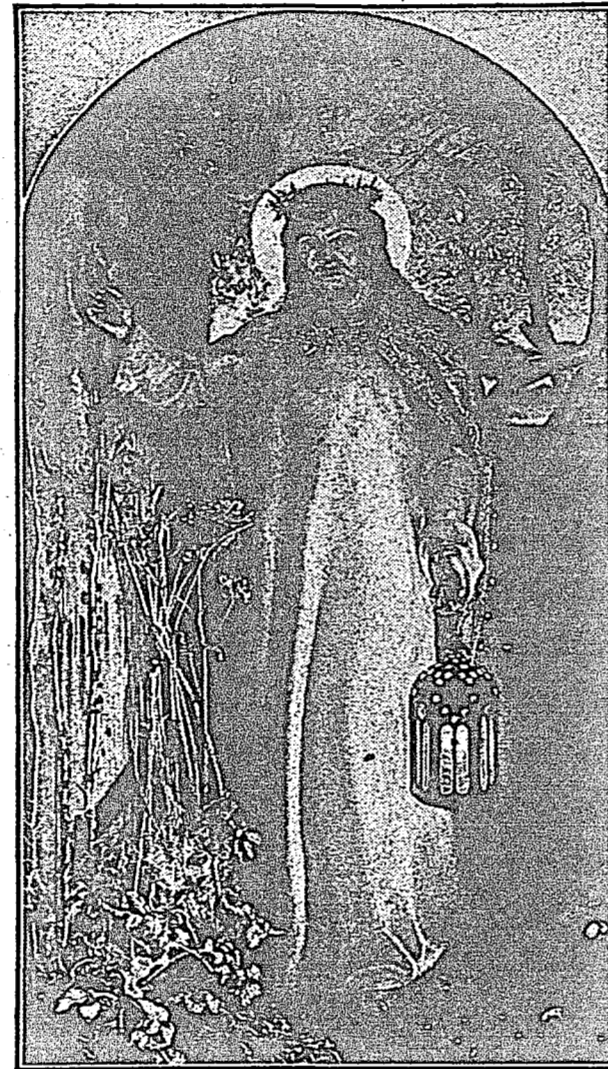
"I AM THE LIGHT of the world: he that followeth me shall not walk in darkness, but shall have the light of life." These inspired and inspiring words of Jesus, our wonderful Saviour, are of course meant for us as much as they were for the Jewish people to whom they were spoken. The proud, selfish Pharisees refused to accept the spiritual message Jesus had given them because, as he so truly told them, they only judged after the flesh. They had been looking for an earthly king, not a spiritual one. But we know that many of the Jews believed in Jesus and became his faithful disciples. While the Pharisees shut out the Light of the World by refusing to accept Jesus, those who became his disciples knew that Jesus brought peace, happiness, and hope to the world.

Would any of us be so foolish as to go around all our lives holding our hands over our eyes and thus shutting out the light? It would be even more foolish and dangerous to shut out of our lives Jesus, the Light of the World. Let us never forget that when Jesus came into the world he brought hope and encouragement to all men, whatever problems and burdens they had to bear, and gave hope of eternal life and happiness in this life to come. Just as he rescued those disciples of old from the darkness of ignorance and sin, so does he bless the lives today of those who believe in him and serve him with heart and mind and strength. Let us strive ever to be his faithful servants, for he is in deed and in truth the Light of the World.

When I was a girl of ten or eleven, I decided to earn a little money "on my own" by picking strawberries in a neighbor's patch. The first two days I picked faithfully and was quite proud of the money I had earned, but the third day ended in disaster. My employer not only raised strawberries but had many hives of bees, and that day they came swarming over the strawberry patch, many of them lighting on my sunbonnet. I became frightened and behaved in a very foolish manner, jerking off my sunbonnet and trying to beat off the bees. I was so badly stung,

especially about the eyes, that it was nearly a week before I could see out of either eye. So you may be sure I did not pick any more berries that summer.

Not long after that my weekly Bible verse proved to be, "I am the light of the world:



Light of the World (Hunt)

he that followeth me shall not walk in darkness, but shall have the light of life." As I studied that verse, which has proved one of my favorite ones, I began to think of the days I had to walk in darkness and how happy I was when at last I could see again. As I talked it over with a dear friend, my Sabbath school teacher, I began to realize how much worse it would be to be unfaithful in my service for Jesus, the Light of the World, and to walk in the darkness of ignorance, superstition, and sin.

As I studied my Sabbath school lesson for February 16, my mind went back to my experience so many years ago, and another verse of that lesson had an added meaning

## 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.

[A Midwestern business man, recently coming to the Sabbath truth and joining a Seventh Day Baptist church, has been in correspondence with a Baptist minister friend in Texas. The following paragraphs from one of the minister's letters to the business man were forwarded to the editor for publication in this column.—K.D.H.]

Dear Friend:

Having read several tracts and articles in the Sabbath Recorder, and being a Baptist myself, I would like to state my own views on the subject.

I became aware of the Seventh Day Baptist denomination when a friend of mine found the group while seeking for some Christian organization that kept the Sabbath. Both of us having been taught from childhood that Sunday, or the first day of the week, was the Sabbath by those who were supposed to be students of the Bible, we had assumed—and without anything to substantially alter our minds—that this was right. I had, however, learned for myself that the Sabbath as referred to in the Bible was not the first day of the week, but rather the seventh day and had satisfied myself that it was the Sabbath referred to in the Bible.

for me. This verse is, "And ye shall know the truth, and the truth shall make you free." Let us hope and work and pray that Jesus, the Lord of Light, may shine in our hearts and lives.

Jesus is the light  
That shines for you and me.  
He frees us from our sins  
If we will strive to be  
Faithful to do His will  
In all sincerity.  
"They that have my spirit,  
These," saith He, "are mine."

Jesus, the Light of the World,  
Help us all, we pray,  
To keep our lives from sin,  
And lead us every day  
To follow after Thee,  
Who art the Light of Life,  
With true humility  
Doing Thy will aright.

Mizpah S. Greene.

Through study, my friend and I have been convinced that Saturday, the seventh day of the week, is the Sabbath as was given by God in his Commandments to the children of Israel and kept by Christ all during his stay on earth. He taught it to be the Sabbath and that it was to be so kept, not as a matter of salvation, but as a matter of obedience to God's will. This teaching is not one of fear but of love for the One who gave so much for all who accept His Son.

We have both found that this follows your teachings and doctrine and that in all other respects you teach the same doctrine that any Baptist Church teaches. I believe that it should be made plain that herein Seventh Day Baptists differ from some others who call themselves Christians and worship on the seventh day, but who are not Christian in that they do not believe the principles of Christianity and overlook or purposely deny the main doctrine of Christianity, that of the Divinity of Christ and his power to save.

Sincerely yours,  
G. M.

CAN YOU AFFORD TO BE A CHRISTIAN?  
(Continued from page 143)

haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, "This man began to build, and was not able to finish."

In professing Christ, and in experiencing baptism, and in joining churches, many have laid foundation stones for what might have been towers of growing faith; but due to some unfortunate circumstance they have since decided that it costs too much to continue building. Perhaps they were not told how much it would cost before they decided to build. Perhaps no one would tell them how to build on foundations that would stand. Many "babes in Christ" become discouraged or disinterested in the profession they have made largely because the church fails to follow up, helping them to lay foundation stones. Many a young person has accepted Christ, has been baptized, and through the failure of his pastor, church, or parents, has not known how to build aright. No one seemed concerned enough to spend a little time helping him get started. Many have become discouraged and have ceased trying to build. Ofttimes worldly influences

or friends have convinced them that they can not afford to build, that they will miss too many pleasures of the world in everyday life.

Jesus would not deceive anyone: It does cost something to be a Christian. The initial investment is an unconditional acceptance of the plans the Lord has for your life. God must be the master architect; we must accept his plan without alteration. Being a Christian involves following "in his steps" in consistent living and service, every day in every way. It costs and yet it doesn't, for the Lord has untold wealth which he would like to invest through you. Can you afford to build? If you have been building, have you added height to the structure of your faith in the past year? Have you built using the plumbline of his Word? Has it cost more than you are willing to pay? Is it something you can afford?

The truth is that everyone can well afford to be a Christian. In fact, above all other essentials of life, a living and effectual profession in Christ is one thing no one can afford to be without! "My God shall supply all your need according to his riches in glory by Christ Jesus."

#### SUM OF WHOLE MATTER

The sum of the whole matter is this, that our civilization cannot survive materially unless it can be redeemed spiritually. It can be saved only by becoming permeated by the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. — Woodrow Wilson.

#### OLD-TIMER S E Z . . .



"When yer brandin' cattle, ya better make yer brands plain and clear so as anybody kin read 'em. Else they ain't much good! I sheared the hair off lots a dim brands so I could read 'em. If yer runnin' in Christ's bunch, ya orta have yer Christian brand so clear and plain there ain't no trouble fer anyone to read it."

### FOR THE SCRAPBOOK

#### COLORÁDO MOUNTAINS

The mountains that surround us  
Are high and rugged and steep;  
They teach us many a lesson  
As they their vigil keep.  
Their surface is rugged, rough,  
And the timber ragged, old;  
This may cover underneath  
Wonderful gifts—silver, gold.  
There they stand in fortitude,  
Their peaks reach up to God;  
They teach us many a lesson  
Of endurance, faith in God.

—May Mackintosh.

#### INVITATION

By Rev. S. S. Powell

(Written more than forty years ago  
in western New York)

Loftier than the painted skies,  
Where the love-light lingering lies;  
Sweeter than the sweetest song,  
Thrilling all the field along,  
Is the love within the heart  
That from me will not depart.

See, O soul! thy home sublime—  
Vaulted roof and arch of time—  
Glorious home of God's elect,  
God Himself the architect.  
Vow before His altars pure.  
Thou wilt in His love endure.

Soaring in celestial heights,  
See the Son of God invites,  
Pure in heart, thy glory see.  
Pure, from stain of sin set free,  
Trust thou me, my child, and I,  
Loving thee, am always nigh.

#### AFTER CHRISTMAS PRAYER

By I. P. H.

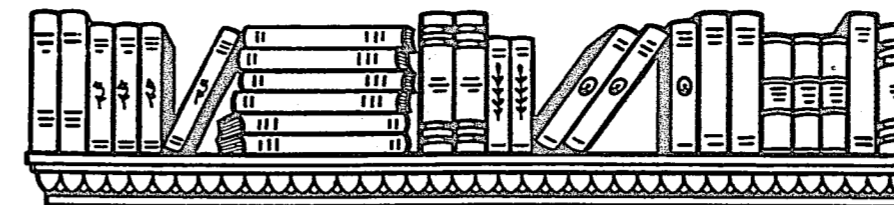
As Christmas joyousness departs  
Stay Thou, O Christ, within my heart!

May humdrum living never mar  
The brilliancy of Bethlehem star,  
And may Thy manger cradle be  
A symbol of humility.

Throughout the joyous Christmastide,  
Thy Presence has seemed amplified!

Oh, may I never lose the sense  
Of comforting Omnipotence;  
And lest I miss salvation's cost,  
Grave deeply on my heart Thy Cross.

Milton, Wis.



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### THE CHURCH

(Statements taken from the Manual for Study of Seventh Day Baptist Beliefs)

We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions.

When any truth becomes central and vital to the individual, there comes to him the desire to give it to others, not only through personal contact, but through organization. . . . Christian faith and beliefs are more vital than ordinary beliefs of the world. By linking the soul to Christ, they bring Christians into living fellowship with one another. . . . The relationship of the individual Christian to the church does not supersede his relationship to Christ, but expresses and furthers it.

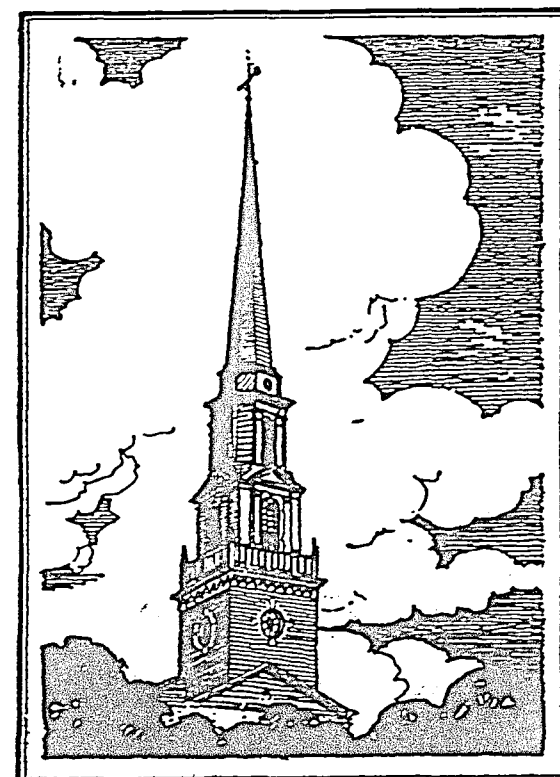
### MY DECISION

- 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.]



### WHO AM I?

#### I AM YOUR BEST SERVANT

I carry the Gospel to the world,  
I inspire the works of mercy,  
I make possible Christian education.

#### I AM YOUR BEST FRIEND

I welcome all, irrespective of position in life;  
I seek the fallen and cheer the sorrowing.  
I am friendship, fellowship, and love.

#### I AM RICH IN MEMORIES

Memories of covenants made at the altar,  
Memories of bridal processions,  
Memories sanctified by tears!

#### I AM A BUILDER

I build men with character,  
I build men strong in mind and body,  
I build lives for time and eternity.

#### I AM YOUR CHURCH

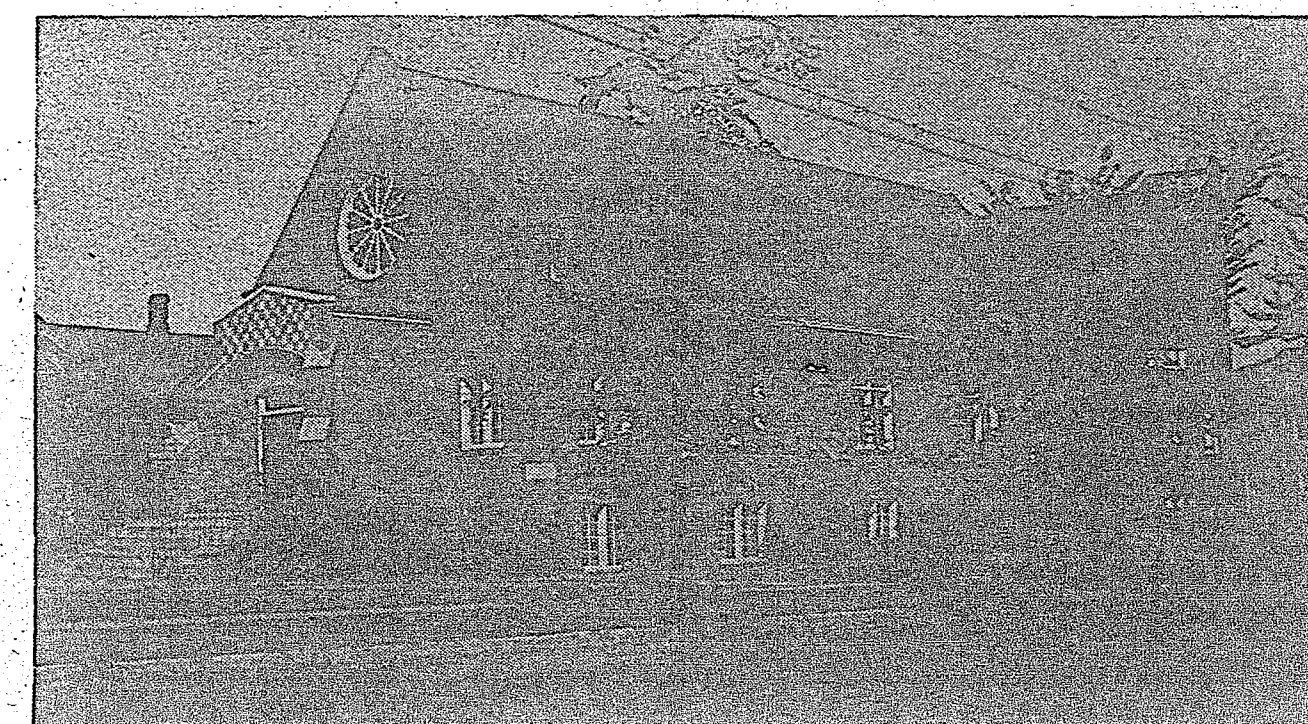
—Selected.

MARCH 10, 1947

The Sabbath

# Recorder

*"A Friendly Church in the  
Heart of a Friendly Community"*



Seventh Day Baptist Church  
Washington at Aldrich, Battle Creek, Mich.  
(See articles page 166)